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Constantia, St. - Czechowitzky, Martin

by James Strong & John McClintock

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Constantia, Saint

a martyr at Nuceria, under Nero, is commemorated September 19 in Usuard's *Martyrology*.

Constantianus, Saint

abbot and recluse, was born in Auvergne in the beginning of the 6th century, and died A.D. 570. He is commemorated December 1 (Le Cointe, *Ann. Eccl. Fran.* 1:398, 863).

Constantin, Boniface

a French theologian, belonging to the Jesuit order, was born at Magni (near Geneva) in 1590, was professor of rhetoric and philosophy at Lyons, and died at Vienne, Dauphine, November 8, 1651. He wrote, *Vie de Cl. de Granger Eveque et Prince dae Geneve* (Lyons, 1640): — *Historiae Sanctorum Angelorum Epitome* (ibid. 1652), a singular work upon the history of angels. He also-wrote some other works on theology. See Hoefler, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Constantine (or Constantius), Saint

is represented as a bishop, whose deposition occurred at Gap, in France. He is commemorated April 12 (*Gallia Christiana* 1:454). **SEE CONSTANTINIUS.**

Constantine Of Constantinople

deacon and chartophylax of the metropolitan Church of Constantinople, lived before the 8th century. There is a MS. in the library of the Escorial, a Greek discourse upon the holy martyrs, entitled *Oratio Encomiastica in Onnes Sanctos Martyres*. This discourse is often cited in the *Acta* of the second Council of Nice, which proves that Constantine lived before the holding of this council, or before the 8th century. See Hoefler, *Nouv. Biog. Generale*, s.v.; Smith, *Dict. of Gr. and Rom. Biog.* s.v.

Constantino, Manoel

a Portuguese scholar, was born at Funchal, Madeira. He became established at Rome, and taught philosophy there. Later he was appointed clerk of the sacred college and professor of theology in the Roman

gymnasium. He had acquired a rare facility for writing Latin, without, however, neglecting the study of history, to which he devoted himself closely. He died at Rome in 1614. He wrote, *Insulae Matersiae Historia*, connected with *Orationes Duae Habitaе Cotam Clemmente VIII et Gregorio XIII* (Rome, 1599): — *Historia de Origine atque Vita Regum Lusitanice* (ibid. 1601): — *Carmina Varia* (ibid.). These poems were published separately at different dates. He also published at Rome a remarkable work on the origin and history of the kings of Portugal. See Hoefler, *Nouv. Biog. Generale*, s.v.

Constantinople, Councils OF

(*Concilium Constantinopolitanum*). The large number of these, and the great importance of several of them, justify a fuller treatment, which we give from Landon, *Man. of Councils*, s.v., and Smith, *Dict. of Christ. Antiq.* s.v.

I. Held A.D. 336, by the Eusebians, under Eusebius of Nicomedia, at which Athanasius was exiled to Treves, Marcellus of Ancyra, with several other bishops, deposed, and Arius ordered to be received into communion by the Alexandrian Church. According to Ruffinus (*Hist.* 1:12) it was convened by order of the emperor, viz. Constantine the Great; and according to Eusebius, the historian (*Contra Marcell.* 1:4), it was exclusively gathered together from the neighborhood of the capital. It seems to have met in February, and not separated till the end of July. See Mansi, *Concil.* 2:1167-1170.

II. Held A.D. 339 or 340, by order of the emperor Constantius II, to depose Paul, the newly elected bishop there, whose orthodoxy displeased him, and translate Eusebius, his favorite, from Nicomedia to the imperial see. See Mansi, *Concil.* 2:1275.

III. Held A.D. 360, composed of deputies from the Council of Seleucia, just ended, with some bishops summoned from Bithynia to meet them, about fifty in all. Most of the former were partisans of the metropolitan of Csesarea, whose name was Acacius, and semi-Arians. A creed was published by them, being the ninth, says Socrates, that had come out since that of Nicea. It was, in fact, what had been rehearsed at Rimini, with the further declaration that neither substance nor hypostasis were permissible terms in speaking of God. The Son was pronounced to be like the Father,

according to the Scriptures, and Aetius, who maintained the contrary opinion, was condemned. A synodical epistle to George, bishop of Alexandria, whose presbyter he was, conveyed the sentence passed upon him and his followers. Several bishops were deposed at the same time, among them Cyril of Jerusalem — all for various causes. Ten bishops, who declined subscribing to these depositions, were to consider themselves deposed till they subscribed. Ulphilas, bishop of the Goths, who had hitherto professed the Nicene faith, was one of those present, and joined in their creed. See Mansi, *Concil.* 3:325.

IV. Held A.D. 362 or 360, in which sixty-two bishops excommunicated and deposed Macedonius, bishop of Constantinople, for his errors in faith concerning the Holy Spirit. See Mosheim, *Eccl. Hist.* cent. 4, part 1, chapter 5.

V. The second general council, met in May, A.D. 381, to reassemble the following year, for reasons explained by the bishops in their synodical letter. Owing to this circumstance, and to the fact that its acts have been lost, its proceedings are not easy to unravel. Socrates begins his account of it (*Hist.* 5:8) by saying that the Emperor Theodosius convened a council of bishops of the same faith as himself, in order that the creed settled at Nicæa might prevail, and a bishop be appointed to the see of Constantinople. That the bishops met at his bidding is testified by themselves in their short address to him subsequently, to confirm what they had decreed. Whether they reassembled at his bidding we are not told. Of their number there has never been any dispute, this council having, in fact, gone by the name of that of "the one hundred and fifty fathers" ever since. There were thirty-six bishops of the Macedonian party likewise invited, but they quitted Constantinople in a body when they found that it was the faith of the Nicene fathers to which they would be called upon to subscribe. Of those present, Timothy, bishop of Alexandria, Meletius of Antioch, who presided at first, Cyril of Jerusalem, with the two Gregories, of Nazianzum and Nyssa, were the most considerable, Nectarius and Flavian being added to their number before they separated. The names of all who subscribed have been preserved (Dionys. Exig. ap Justell. *Bibl. Jur. Canon.* 2:502).

The first question considered was that relating to the Church of Constantinople, and it was declared that Maximus, called the Cynic, had not been lawfully made bishop; that his ordination, and all that he had since (done in his pretended character of bishop, was null and void, and that, in

fine, he was a usurper of the see of Constantinople. Then they proceeded to elect to the see Gregory Nazianzen, and eventually, notwithstanding his entreaties and tears, obliged him to accept the office. During these proceedings Meletius died, and Gregory of Nazianzum succeeded him as president of the council. He endeavored with all his powers to induce them to leave Panlinus in the see of Antioch. with the view of appeasing the divisions of that Church; but his efforts were ineffectual. The bishops of Macedonia and of Egypt (who had now arrived) vehemently opposed his designs, objecting also to his election, upon the ground that, being already bishop of another see, he ought not to have been translated to that of Constantinople. In consequence of this, Gregory formed the resolution to entreat the fathers to permit him to resign the see of Constantinople, which he in the end did, and Nectarius was elected in his room. During this interval Timothy, bishop of Alexandria, presided over the council; but Nectarius, immediately after his election, took that office upon himself. Now, Nectarius had been a priest in the latter city, but so far from having passed through the inferior degrees, as the canons direct, he had not been even baptized. Seven canons and a creed appear to have been submitted to the emperor by the assembled fathers for confirmation, at the close of their labors. Whether any canons have been lost seems to admit of some doubt. Socrates speaks of the establishment of patriarchs as one of the things done by this council; and the Arabic paraphrase, under a separate heading, "concerning the order of the prelates, and their rank and place," explains this as follows: "Honor besides, and the primacy, was granted in this council to the bishop of Rome, and he was made first, the bishop of Constantinople second, the bishop of Alexandria third, the bishop of Antioch fourth, and the bishop of Jerusalem fifth" which is the more remarkable as neither it nor Socrates omits the canon ordaining special prerogatives for new Rome. It is one difficulty connected with these canons, that in all probability they were not all passed. at the same council.

- 1.** Confirms the faith of the council of Nicea, and anathematizes ("extrema execratione ac detestationem") all who deny it, especially the Arians, Eunomians, Eudoxians, Sabellians, Apollinarian, and others.
- 2.** Forbids bishops to go beyond their borders, and to trouble other dioceses. Orders that the bishop of Alexandria shall have the sole administration of Egypt, and that the privileges given to the Church of Antioch by the Nicene canons shall be preserved. Orders that the affairs of the Asian, Politic, and Thracianu dioceses shall be severally administered

by their respective bishops, and that the synod of each province shall administer the affairs of the province, according to the canon of Nicaea.

3. By this canon the primacy of honor is given to the bishop of Constantinople after the bishop of Rome, on account, as it states, of the former being "the new Rome."
4. Declares the nullity of the consecration and of the episcopal acts of Maximus.
5. As regards the books of the Western Church, we have also received those in Antioch, who confess one and the same divinity in the three persons of the Holy Trinity.
6. Lays down a rule for ecclesiastical judgments, and permits all persons whatever to bring an accusation against a bishop or any other ecclesiastic on account of any private injury or wrong said to have been received: but in Church matters it directs that no accusation shall be received coming from heretics or schismatics, or from persons excommunicated or deposed, or accused of any crime, before they shall have justified themselves.
7. Gives direction as to the manner in which heretics ought to be received into the Church; Arians, Macedonians, Sabellians, Novatians, Quartodecimani, and Apollinarians were simply to be required to renounce their errors in writing, to anathematize all heresies, and to be anointed with the holy chrism on the forehead, eyes, nose, mouth, and ears, that they might receive the Holy Spirit. Others, such as the Eunomians (who baptized with one immersion), Montanists, Sabellians, etc., were to be received as heathens, i.e., to be catechised, exorcised, and baptized. See Labbe, *Concil.* 2:911. Of the heretics named in canon 1 the Semi-Arians engaged most attention by far here, from the further error into which they had fallen of late respecting the divinity of the Holy Ghost. All that was ruled by this council on doctrine was directed against them exclusively. By the word "diocese," in canon 2, is meant a tract embracing several provinces.

Most probably, the third canon, ordaining that in future the see of Constantinople should take honorary precedence next after Rome, was intended to prevent the bishops of Antioch and Alexandria from ever attempting to take such liberties with it again.

Dionysius Exiguus ends his canons of this council with the fourth. Traces of a new series appear with the fifth. It runs as follows: "Concerning the

tome of the Westerns, we, too, have received those who professed their belief, at Antioch, in one Godhead of the Father, Son, and Holy Ghost." What was this tome of the Westerns? Some think it was the synodical epistle received from pope Damasus by the Easterns at their second meeting, A.D. 182, to which they wrote their own in reply. Others, with better reason, hold that it was a synodical letter of pope Damasus, addressed to the synod. Of Antioch A.D. 378 or 379. A third view is, that it was another of his to Paulinus of Antioch some years before. Athanasius sent a letter, in the name of his synod at Alexandria, A.D. 362, to the Church of Antioch, which he calls "a tome" himself, to which Paulinus is expressly said to have subscribed, and in which the indivisibility of the Holy Ghost from the substance both of the Father and the Son is as distinctly set forth as it ever was afterwards. Through Eusebius of Vercelli, to whom it was addressed, and by whom it was in due time subscribed, it would find its way into the West and to Rome, as the rallying-point of the orthodox, and a bond of union, under existing circumstances, between the sees of Alexandria, Antioch, and Rome, whose acceptance of its doctrine can scarce have become known to each other before Macedonius, the ex-patriarch of Constantinople, commenced assailing the divinity of the third person in the Godhead. On this, it would immediately give rise to, and be the foundation of, a series of "tomes" or epistles of the same kind between them, in which Constantinople, being in Arian hands, would take no part, nor Alexandria much, owing to the banishment of its orthodox prelate, Peter, from A.D. 373 to 378, under Valens. Meletius had also been driven from Antioch a year earlier; but his orthodox rival, Paulinus, was allowed to remain; and this would account for the correspondence that went on between him and pope Damasus uninterruptedly while Meletius was away, and of which the prominent topic was the divinity of the Holy Ghost. Now, the synods of Antioch and Rome are confusedly given about this time, yet several were probably held at each place. One thing, may well be thought to have been agreed upon at the first synod of Antioch, and possibly Rome too, which was afterwards confirmed in the second, and is evidently referred to by the Constantinopolitan fathers in their synodical letter, namely, the creed, in its enlarged form. Admit this form to have been agreed upon at the synod of Antioch, in conjunction, or not, with that of Rome, A.D. 372, and the use of it in the year following by Epiphanius, bishop of Salamis in Cyprus, as the authorized creed of the Church, is explained; nor is there any reason why Gregory Nyssen, if he composed it at all — as stated by Nicephorus alone — should not have composed it

there. But Valens coming to Antioch in April, to persecute the orthodox, the probability would be that this synod was hastily broken up, and remained in abeyance till A.D. 378 or 379, when its proceedings were resumed under Meletius, and confirmed by one hundred and sixty-three bishops, and with its proceedings this creed. All, at the same time, then and there subscribed to the Western tome or letter of pope Damasus. Hence, both the language of the fifth Constantinopolitan canon above mentioned, and of the fathers who framed it, in their synodical letter, where they say that "this, their faith, which they had professed there summarily, might be learned more fully by their Western brethren, on their being so good as to refer to 'the tome' that emanated from the synod of Antioch, and that set forth by the ecumenical council of Constantinople the year before, in which documents they had professed their faith at greater length." Now, what they had set forth themselves was their adherence to, the Nicene faith and reprobation of the heresies enumerated in their first canon; what they had received from Antioch and accepted must have been the creed which has since gone by their name, but was certainly most their composition; and whatever else was confirmed there, A.D. 378, including the Western tome. The letter of pope Damasus to Paulinus was written A.D. 372, when there was nobody *left at* Antioch but Paulinus to write to. The letter addressed in his own name and that of the ninety-three bishops with him, "to the Catholic bishops of the East," was "the men" received by the synod at Antioch A.D. 378-9; to which they replied the *same* year. Both letters being on the same subject—as were the synods of 372 and 378 — it was easy to confuse them.

We now come to the synodical letter of the reassembled Council of Constantinople, A.D. 382, and their proceedings generally. Most of the bishops who had met at Constantinople, A.D. 381. returned thither the following summer.

One of their number, Ascholius, bishop of Thessalonica, and Epiphanius and Jerome with him, had gone meanwhile to Rome. Being at Constantinople, they received a synodical letter from the West, inviting them to Rome, where a large gathering was in contemplation. This letter having been lost, we can only guess at its contents from what they say in reply to it, coupled with their fifth canon, which was evidently framed in consequence. The affairs of the East being in imminent peril and confusion, they beg to be excused from going so far from their sees. The most they could do, would be to send deputies into the West Cyriacus,

Euisebiru, and Priscianus are named, to explain their proceeding's, which they then epitomize, commencing with what has been anticipated above about their faith, and ending with the statement that Nectarins and Flavianus had been appointed canonically to their respective sees, while Cyril was recognised by them as bishop of Jerusalem for the same reason. Thus this letter explains the framing of their fifth canon, and attests its date. The same date is assigned to canon 6, restricting the manner of instituting proceedings against bishops, and reprobating appeals to the secular power. But canon 7, prescribing the distinctions to be observed in admitting heretics into communion, is shown not to belong to this council at all. It is almost identical with the ninety-fifth Trullan canon. Of the creed, little more need be added. It was in existence A.D. 373, having probably been framed at Antioch, in conformity with the synodical letter of Athanasius, A.D. 372, where it was doubtless confirmed A.D. 378-9, and received more probably by the fifth canon of this council A.D. 382, than promulgated separately by the council of the year preceding. Possibly this may have been the creed called by Cassian, as late as A.D. 430, "peculiarly the creed of the city and Church of Antioch." From the portion of it given by him it is as likely to have been this as that of A.D. 363, or any other between them. That there is a family likeness between it and the creed of the Church of Jerusalem, commented on by Cyril, will be seen on comparing them. On this hypothesis alone we can understand why no notice should have been taken of it at the Council of Ephesus, A.D. 431, and in the African code, namely, because it had originated with a provincial, and only been as yet received by a general council. It was promulgated as identical with that of Nicaea for the first time by the fathers of the fourth council.

The dogmatic professions of the council of 81 were confirmed by *Theodosius* in a constitution dated July 30 of the same year, and addressed to Antouinius, proconsul of Asia, by which the churches are ordered to be handed over to the bishops in communion with Nectarins and others who composed it, the Eunomians, Arians, and others having been deprived of their churches by a constitution issued ten days earlier. It was also received by pope Damasus, and has been regarded in the West ever since, so far, as oecumenical. Its first four canons, in the same way, have always been admitted into Western collections. But what passed at the supplemental council of 382 never seems to have been confirmed or received equally. It was in declining to come to this last council that Gregory Nazianzen said,

in his epistle to Procopius, "that he had come to the resolution of avoiding every meeting of bishops, for he had never seen any synod end well, or assuage rather than aggravate disorders." His celebrated oration, known as his "farewell" to the council of 381, is inspired by a very different spirit. See Mansi, *Concil.* 3:583.

VI. Held A.D. 382, in order to appease the divisions of Antioch, to which see Flavianus had been nominated in the preceding council. during the lifetime of the actual bishop, Paulinus. Most of the bishops who were present at that council also attended here. Nothing certain is known of the proceedings, except that the election of Flavianus was confirmed, and a letter to the Western Church written, to excuse the Orientals from attending the council at Rome held at the same time. A declaration of faith was added on the subject of the Blessed Trinity as well as of the Incarnation.' This council further declared that Nectarius had been duly elected to the see of Constantinople, according to the Nicene canons, and it also recognised the election of Flavianus to Antioch. See Labbe, *Concil.* 2:1014.

VII. There was a meeting of bishops held at Constantinople, by command of Theodosius, A.D. 383, under Nectarius, to devise remedies for the confusion created by so many sees passing out of the hands of the heterodox into those of the orthodox party. The Arian, Eunomian, and Macedonian bishops were required to attend there with confessions of their faith, which the emperor, after examining carefully, rejected in favor of Nicera. The Novatians alone, receiving this, were placed by him upon equal terms with the orthodox. It is said to have been on this occasion that Amphilochius, bishop of Iconium, on entering the palace, made the usual obeisance to Theodosius, but took no notice of Arcadius, his son, standing at his side (Socrates, *Hist.* 5:10).

VIII. Held A.D. 394, Sept. 29, on occasion of the dedication of the church of the Apostles Peter and Paul, built by Ruffinus, praefect of the Prmetorium. The dispute concerning the bishopric of Bostra was brought before this council. Nectarius of Constantinople presided, in the presence of Theophilus of Alexandria, Flaviansus of Antioch, Gregory of Nyssa, Palladius of Cresarea in Cappadocia, and many other bishops of note. It was determined, that although three bishops are sufficient to consecrate, a larger number is required in order to depose. See Labbe, *Concil.* 2:1151.

IX. Held A.D. 399, attended by *twenty-two* bishops under Chrysostom, to inquire into seven capital charges brought against Antoninus, bishop of Ephesus. As he died before the witnesses could be examined, Chrysostom, at the request of the Ephesian clergy, went over thither, and, at the head of seventy bishops, appointed Heraclides, a deacon, in his place, and deposed six bishops who had been ordained by Antoninus. Their proceedings contain a reference to the canons of the African Church. Strictly speaking, this last was a synod of Ephesus. See Mansi, *Concil.* 3:991.

X. Held A.D. 403, by forty or sixty bishops, in support of Chrysostom, unjustly deposed by the pseudo council, "ad Quercum," because of his non-appearance there. Although Arcadius had weakly confirmed this deposition, and banished him into Bithynia, his exile lasted but for one day, for the empress Eudoxia, frightened by a terrible earthquake which happened at the time, sent after him to recall him, and he re-entered Constantinople in triumph. See Labbe, *Concil.* 2:1331.

XI. Held in the same year. After the restoration of Chrysostom to his bishopric, he ordered those priests and bishops who, upon his condemnation, had intruded into the sees and benefices of his followers, to be deposed, and the rightful pastors to be restored; he then demanded of the emperor that his own cause should be considered in a lawful synod. Sixty bishops assembled, who came to the same conclusion with the last council, viz. that Chrysostom had been unlawfully deposed in the council "ad Quercum," and that he should retain the bishopric. See Socrates, *Hist.* 8:19.

XII. Held A.D. 404, to sit in judgment on Chrysostom, who had been recalled from exile by the emperor and retaken possession of his see, from which he had been deposed by the synod "ad Quercum." Theophilus of Alexandria was not present on this occasion, having had to fly Constantinople on the return of his rival. Still, he was not unrepresented; and Chrysostom had by this time provoked another enemy in the empress Eudoxia, whose statue he had denounced, from the games and revels permitted to be held round it, in offensive proximity to his church. At this synod he seems to have given attendance when the question of his former deposition was argued. Thirty-six bishops had condemned him; but sixty-five bishops, he rejoined, had, by communicating with him, voted in his favor. It is not implied in these words that a synod was actually sitting in his favor now, any more than during the synod "ad Quercum," the deputies

from which found him surrounded, but not synodically, by forty bishops, in his own palace. The fourth or twelfth canon of the Council of Antioch was alleged by his opponents: his defence was that it was framed by the Arians. As quoted by his opponents, it was differently worded from what either the fourth or twelfth are now; possibly there may have been an Arian version of these canons, against which his objection held good. The synod, however, decided against him, and his banishment, to Comnana, on the Black Sea, says Socrates to Cucusus, in Armenia, say others followed, where he died.

XII. Held A.D.426, on the last day of February, when Sisilnnius was consecrated bishop there, in the room of Atticus. Afterwards, the errors of the Massalians, or Euchites, were condemned, at the instance of the bishops of Iconium and Sida. A severe. sentence was passed on any charged with holding them after this denunciation. See Mansi, *Concil.* 4:543.

XIV. Held A.D. 428, on the death of Sisinnius, when the well-known Nestorius was consecrated. See Mansi, *Concil.* 4:543.

XV. Held A.D. 431, October 25, four months after Nestoritus had been deposed, to consecrate Maximian in his place., This done, Maximian presided, and joined in a synodical letter, enclosing that of the Council of Ephesus, with its first. six canons, as they are called, to the bishops of ancient Epirus, whom attempts had been made to detach from orthodoxy. Letters were written likewise by him and by the emperor to pope Celestine, Cyril, and other bishops, to acquaint them with his elevation, at which all expressed themselves well pleased. Another synod appears to have been held by him the year following, for restoring peace between his own church and that of Antioch. See Mansi, *Concil.* 5:257-292, 1045-1050.

XVI. Held A.D. 443, probably to consider the case of Athanasius, bishop of Perrhe, on the Euphrates, afterwards deposed at Antioch under Domnus. See Mansi, *Conci.* 6:463.

XVII. Held A.D. 448, November 8, under Flavian, to inquire into a dispute between Florentus, metropolitan of Sardis, and two of his suffragans; but while sitting, it was called upon by Eusebius, bishop of Dorylaeum, one of its members, who had, as a layman, denounced Nestorius, to summon Eutyches, archimandrite of a convent of three

hundred monks, and as resolute an opponent of Nestorius as himself, on a charge that he felt obliged to press against him. The charge was that he recognised but one nature in Christ. Messengers were despatched to invite Eutyches to peruse what Eusebius had alleged against him. A reply was brought subsequently from Eutyches, that he refused to quit his monastery. A second and third citation followed in succession. Then he promised attendance within a week. At last he appeared, made profession of his faith, and was condemned thirty-two bishops and went — three archimandrites subscribing to his deposition, from the priesthood and monastic dignity. The proceedings occupied altogether seven sessions, the last of which was held November 22. Its acts were recited in a subsequent council of the year following at Constantinople; at Ephesus, also, the year following, under Dioscorus; and again, in the first session of the Council of Chalcedon. See Mansi, *Concil.* 6:495, 649; Labbe, *Concil.* 3:1466.

XVIII. Held A.D. 449, April 8, of thirty bishops under Thalassius, archbishop of Caesarea in Cappadocia, by order of the emperor, to reconsider the sentence passed on Eutyches by the council under Flavian, on a representation from the former that its acts had been falsified. This, however, was proved untrue. Another session was held April 27, on a second petition from Eutyches, to have the statement of the official or silentary, who had accompanied him to the council under Flavian, taken down. This officer declared to having seen the instrument containing his deposition before the session was held at which it was resolved on. The acts of this council are likewise preserved in the first session of that of Chalcedon. See Mansi, *Concil.* 6:503, 753.

XIX. Held A.D. 450, at which Anatolius was ordained bishop; and at which, some months afterwards, at the head of his suffragans and clergy, he made profession of his faith and subscribed to the celebrated letter of Leo to his predecessor Flavian, in the presence of four legates from Rome, charged to obtain proofs of his orthodoxy. See Mansi, *Concil.* 6:509. All the bishops, abbots, priests, and deacons at the time in Constantinople were present. Nestorius and Eutyches, together with their dogmas, were anathematized. The pope's legates returned thanks to God that all the Church was thus unanimous in the true faith. Several of the bishops who had yielded to the violence of Dioscorus in the Latrocinium were present in this assembly, and having testified their sorrow for what they had done, desired to condemn the act with its authors, in order to be received back

into the communion of the Church; they were subsequently received into communion, and restored to the government of their respective churches. See Labbe, *Concil.* 3:1475.

XX. Held A.D. 457, under Anatolius, by order of the emperor Leo, whom he had just crowned, to take cognizance of the petitions that had arrived from Alexandria for and against Timothy AElurus, who had been installed bishop there by the opponents of the Council of Chalcedon, and to consider what could be done to restore peace. The council anathematized Elurus. and his party. See Mansi, *Concil.* 7:521, 869.

XXI. Held A.D. 459, under Gennadius. Eighty-one bishops subscribed to its synodical letter, still extant, in which the second canon of the Council of Chalcedon is cited with approval against some simoniacal ordinations recently brought to light to Galatia. See Mansi, *Concil.* 7:911.

XXII. Held A.D. 478, under Acacius, in which Peter, bishop of Antioch, surnamed the Fuller, Paul of Ephesus, and John of Apamea, were condemned; and a letter addressed to Simplicus, bishop of Rome, to acquaint him with, and request-him to concur in, their condemnation. A letter was addressed at the same time by Acacius to Peter the Fuller himself, rebuking him for having introduced the clause "Who was crucified for us" into the Trisagion, or hymn to the Trinity. This letter has been printed as issued from a synod five years later, when, in fact, there was no such synod. See Mansi, *Concil.* 7:1017 sq.

XXIII. Held A.D. 492, under Euphemius, in favor of the Council of Chalcedon; but as he declined removing the name of his predecessor, Acacius, from the sacred diptychs, he was not recognised as bishop by popes Felix and Gelasius, to whom he transmitted its acts, though his orthodoxy was allowed. See Mansi, *Concil.* 7:1175.

XXIV. Held A.D. 496, by order of the emperor Anastasius I, in which t.he Henoticon of Zeno was confirmed, Euphemius, bishop of Constantinople, deposed, and Macedonius, the second of that name who had. presided there, substituted for him. See Mansi, *Concil.* 8:186.

XXV. Held A.D. 498, by order of the emperor Anastasius I, in which Flavian, the second bishop of Antioch of that name, and Philoxenus of Hierapolis, took the lead: condemning the Council of Chalcedon and all who opposed the Monophysite doctrine, or would not accept the

interpolated clause "Who was crucified for us," in the Trisagion. But it seems probable that this council took place a year later, and that another had met a year earlier, under Macedonius, less hostile to the Council of Chalcedon than this, and of which this was, the reaction. See Mansi, *Concil.* 8:197.

XXVI. Held A.D. 518, July 20, by order of the emperor Justin, at which the names of the councils of Nicsea, Constantinople, Ephesus, and Chalcedon; of Leo of Rome, with Euphemius and Macedonius of Constantinople, were restored in the sacred diptychs; and Severaus and all other opponents of the fourth council anathematized. Count Gratus was despatched to Rome by the emperor with letters from himself and the patriarch to pope Hormisdas, hoping that peace might under these circumstances be restored between them. The Easterns had to anathematize Acacius of Constantinople by name, and to erase his and the names of all others, Euphemius and Macedonius included, who had not erased his previously, from the sacred diptychs, before the pope would readmit them to his communion. See Mansi, *Concil.* 8:435 sq.; Labbe, *Concil.* 4:1586.

XXVII. Held A.D. 531, under Epiphanius, who was then patriarch, to inquire into the consecration of Stephen, metropolitan of Larissa, within the diocese of Thrace, which had been made without consulting him. Stephen, having been deposed by him on these grounds, appealed to Rome; but the acts of the synod held there to consider his appeal are defective, so that it is not known with what success. See Mansi, *Concil.* 8:739.

XXVIII. Held A.D. 533, between the Catholics and followers of Severus; the latter were silenced, and many of them returned into the Church. See Labbe, *Concil.* 4:1763.

XXIX. Held A.D. 536. According to some, three synods were held in Constantinople this year:

(1) In which pope Agapetus presided and deposed Anthymus, patriarch of Constantinople; but this the emperor Justinian had already done, besides confirming the election of Mennas in his stead, at the instance of the clergy and people of the city. Agapetus, who had come thither on a mission from Theodatus, king of the Goths, having previously refused his communion, had unquestionably procured his ejection; and he afterwards consecrated Mennas, at the request of the emperor.

(2) In which a number of Eastern bishops met to draw up a petition to the pope, requesting him to call upon Anthymuls, subsequently to his deposition, but previously to his going back to Trebizond, from which he had been translated, for a retraction of his denial of two natures in Christ; but this can hardly be called a council; and the death of the pope stopped any definitive action on his part.

(3) Under Mennas, after the death of the pope, consisting of five actions, the first of which took place May 2, Mennas presiding, and having on his right, among others, five Italian bishops, who had come to Constantinople from the late pope. The first thing brought before the council was a petition from various monastic bodies in Constantinople, Antioch, Jerusalem, and Mount Sinai, to the emperor, begging that the sentence, stayed only by the death of the pope, against Anthymus, might be carried out; a general account of what had passed between them and the pope followed; their petition to him was produced by the Italian bishops present and recited; after it another petition to him from some Eastern bishops on the same subject; and his own letter to Peter, bishop of Jerusalem, in reply. Desirous of following out his decision, the council sent deputies to acquaint Anthymus with its proceedings, and bid him appear there within three days. The second and third actions passed in sending him similar summonses, but, as he could not be found, his condemnation and deposition were at length decreed in the fourth action by the council and its president, and signed by seventy-two bishops or their representatives, and two deacons of the Roman Church. At the fifth and last action a number of documents were recited, mainly referring to Peter, bishop of Apamea, Severus, and other Monophysites. All these having been read, an anathema was passed upon Peter, Severus, and Zoaras, one of their followers, by the council now sitting, and then by Mennas, its president; according to the order observed in the fourth action in passing sentence upon Anthymns. Eighty-eight bishops or their representatives, and two deacons of the Roman Church, as before, subscribed on this occasion. A constitution of the emperor addressed to Mennas confirmed their sentence. See Mansi, *Concil.* 8:869 sq.; Labbe. *Concil.* 5:1 sq.

XXX. Held A.D. 538 (541, or 543), under Mennas, by order of the emperor Justinian, in support of his edict against the errors of Origen, denounced to him in a petition from four monks of Jerusalem, placed in his hands by Pelagius, a Roman envoy, whom he had sent thither on a different errand, with the express object of injuring Theodore, bishop of Caesarea, in

Cappadocia, surnamed Ascidas, who defended Origen. His edict is in the form of a book against Origen, and addressed to Mennas. It was communicated to the other patriarchs and to pope Vigilius. The council backed it by fifteen anathemas against Origen and his errors, usually placed at the end of the acts of the fifth general council, with which this council came to be subsequently confused, in consequence of their respective acts having formed one volume. See Mansi, *Concil.* 9:487 sq.

XXXI. Held A.D. 546, under Mennas, to assenta to the first edict, now lost, of the emperor Justinian against the three chapters the year before. Some authors pass over this council, and substitute for it another. supposed to have been held by pope Vigilitus the year following after his arrival in February (A.D. 547), at which it was decided to refer passing sentence upon the three chapters to the meeting of the general council about to take place. See Mansi, *Concil.* 9:125; Labbe, *Concil.* 5:390.

XXXII. Held A.D. 553, the fifth general council, by order of the emperor Justinian, with Eutychius, patriarch of Constantinople, for president; pope Vigilius being on the spot all the time, but declining to attend: indeed, he was not even represented there. The council opened on May 4, in the cathedral. In the first and second sessions, which were styled conferences, Eutychius, the patriarch of Constantinople, Apollinaris of Alexandria, and Domnus of Antioch were present, together with three bishops, deputies of Eustachius, the patriarch of Jerusalem; there were in all one hundred and sixty-five bishops, among whom were five Africans, the only bishops who attended from the West. The following is a summary of its causes and proceedings, with their results:

As far back as his election, A.D. 537, Vigilins had been secretly pledged to the empress Theodora, who favored the Monophysite party, to assent to the condemnation of the three chapters; and this step had been pressed upon the emperor all the more warmly since then, in consequence of the condemnation of the Origenists in a council under Mennas the year following. Theodore, bishop of Csesaren, a devoted Origenist, and friend of the empress, pointed it out, in fact, as a means of bringing back a large section of the Monophysites to the Church. Their opposition to the fourth generally council, he averred, lay in the countenance supposed to be given by it to these writings:

1. The works of Theodore, bishop of Mopsuestia;

2. The letter of Ibas, bishop. of Edessa, to Maris; and 3, what Theodoret, bishop of Cyrrhns, had published against Cyril — the third, however, he forbore to name — all held to be tainted with Nestorianism. By condemning them, he seems to have expected that the authority of the council that had treated their authors so favorably would be undermined. Justinian, acting on his advice, had already condemned them twice (A.D. 545 and 551), and the first time had been followed by Vigilius, whose *Judgment*, published at Constantinople, A.D. 548, is quoted in part by the emperor in. his address to this council on its assembling. But Vigilius had (A.D. 547) declared against coming to any decision on the subject till it had been discussed in a general council; and to this he went back on ascertaining' what indignation his *Judgment* had caused in Africa and in the West, and excommunicated Maennas and Theodore for having gone further. Accordingly, the emperor decided on summoning this council to examine and pronounce upon them; and Entychius, the Constantinopolitan patriarch, addressed a letter to Vigilins, which was read out at its first session, May 5, requesting him to come and preside over its deliberations. Vigilins assented to their joint examination by himself and the council, but was silent about his attendance. Three patriarchs and a number of bishops accosted him personally, with no better success.

At the *second* session or *collation*, a second interview with him was reported, in which he definitively declined attending; and even on a message from the emperor he would not undertake to do more than examine the chapters by himself, and transmit his opinion on them, not to the council, but to him. Some bishops of Africa and Illyria excused themselves to the deputation sent to invite their attendance.

At the *third collation* the fathers commenced the real business for which they had been convened. They pledged themselves to the exact doctrine and discipline laid down in the four general councils, each and all, preceding their own; one and the same confession of faith had sufficed for them in spite of all the heresies they had met to condemn, and should suffice now. All things in harmony with it should be received; and all things at variance with it rejected. Having thus pledged themselves to the fourth council among the rest, the fathers proceeded to the examination of the three chapters in their *fourth collation*. This was on May 12. Extracts having accordingly been read out from various works of Theodore, both he and they were judged worthy of condemnation.

The next day, or the *fifth collation*, passages for or against Theodore, Cyril, and others, were produced and weighed; and authorities, particularly Augustine, cited in favor of condemning heretics, although dead. At the close of the sitting, extracts from the writings of Theodoret, against Cyril, were recited; on which the fathers remarked that the fourth council had acted wisely in not receiving him till he had anathematized Nestorinus. The *sixth collation* took place May 19. During the interval Vigilius issued his *Constitutum*, dated May 14, in the form of a synodical letter addressed to the emperor, answering and condemning a number of the positions of Theodore, but pleading for Theodoret and Ibas, as having been acquitted by the fourth council. However, the council at its *sixth collation* found the letter of Ibas in question contrary to the Chalcedonian definition, and anathematized it accordingly; but its author escaped.

At the *seventh collation*, May 26 or 30, a communication was read from the emperor in deprecation of the *Constitutum*, addressed to him by the pope, May 14, and on which there had been a good many messages between them, in vain, since. No less than six documents were recited, proving that Vigilius had expressly condemned the three chapters as many times; the last of them, a deposition signed by Theodore, bishop of Casesarea, and a lay dignitary, to the effect that Vigilius had sworn to the emperor in their presence to do all he could for the condemnation of the three chapters, and never say a word in their favor. Next, an inquiry, by order of the emperor, respecting a picture or statue of Theodoret, said to have been carried about at Cyrrhus in procession, was reported. Lastly, the imperial mandate, which ordained that the name of Vigilius should be removed from the sacred diptychs for his tergiversations on the subject of the three chapters. Unity with the apostolic see would not, he adds, be thereby dissolved, inasmuch as neither Vigilius nor any other individual could, by his own change for the worse, mar the peace of the Church. To all this the council agreed.

Finally, reviewing at its *eighth collation*, June 2, in a singularly well-written compendium, all that it had done previously, and vindicating the course about to be pursued, the council formally condemned the three chapters, and with them the author of the first of them — Theodore — promulgating its definitive sentence in fourteen anathemas, almost identical with those of the emperor, and in which the heresies and heresiarchs thus condemned are specified; Origen among the number, in the eleventh, though not in the corresponding one of the emperor. He had been

previously condemned in the council under Mennas A.D. 538, as we have seen. Of these anathemas the Greek version is still extant: of almost every other record of its proceedings the Latin version alone remains. Vigilius, after taking some time to consider, announced his assent to them in two formal documents: the first a decretal epistle, dated December 8 of the same year, and addressed to the Constantinopolitan patriarch, in which, as he says, after the manner of Augustine, he retracts all that he had ever written differently; and the second, another *Constitutum* of great length, dated February 23 of the year following, but without any heading or subscription in its present form. He died on his way home, amid Pelagius, the Roman envoy who had been instrumental in condemning Origen, had thus, on becoming pope, to vindicate the condemnation of the three chapters by this council, in the West, where they had been defended all but unanimously, and were upheld obstinately by more than three parts of Italy still. The second Pelagius, twenty-five years later, in his third letter to the bishops of Istria, said to have been written by Gregory the Great, then his deacon, apologized for the conduct of his predecessors and his own therein, by referring to the occasion on which Peter was reprovved by Paul (^{<R21>}Galatians 2:11). Gregory, when pope, settled the matter by affirming that he venerated the fifth council equally with the four preceding.

No canons seem to have been passed by this council: many points connected with it are still doubtful: and the documents published as belonging to it greatly need rearranging. See Mansi, *Concil.* 9:151-651; Labbe, *Concil.* 5:411, sq.

XXXIII. Held A.D. 565, at which the emperor Justinian endeavored to get the errors of Julian of Halicarnassus, a well-known Monophysite, who maintained the incorruptibility of the body of Christ antecedently to his resurrection, approved by banishing those who opposed them. See Mansi, *Concil.* 9:765.

XXXIV. Held A.D. 587, at which a foul charge brought against Gregory, patriarch of Antioch, by a banker of his diocese, was examined. He was honorably acquitted and his accuser punished. This may have been the synod summoned as a general one by the Constantinopolitan patriarch John, in virtue of his assumed title of ecumenical patriarch, and for which he was so severely taken to task by pope Pelagius II; but for this no direct proof is adduced. This is referred to in a letter of Gregory the Great to that patriarch, and a further letter of his some time later, when Cyriacus was

patriarch, whose plan of holding another synod for the same purpose he would seem to have anticipated. Mansi conceives this synod to have been held A.D. 598 (*Concil.* 9:481).

XXXV. Held A.D. 626, under Sergius, to consider the question raised by Paul, a Monophysite of Phasis, in Lazica, and Cyrus, its metropolitan — afterwards translated to Alexandria — before the emperor Heraclius, whether one or two wills and operations were to be ascribed to Christ. Sergius pronounced in favor of one operation and one will; thereby founding the heresy called Monothelism. The question may have originated with Athanasius, patriarch of the Jacobites in Syria, on his promotion to the see of Antioch by Heraclius four years later. See Mansi, *Concil.* 10:585.

XXXVI. Held A.D. 639, under Sergius, and continued — unless there were two distinct councils this year — under Pyrrhus, his successor, at which the exposition of faith by the emperor Heraclius, favorable to Monothelism, was confirmed. Parts of its acts, with the "exposition" in full, were recited in the third sitting of the Lateran, under Martin I, A.D. 649. See Mansi, *Concil.* 10:673.

XXXVII. Held A.D. 665, by order of the emperor Constans II, at which Maximus, the great opponent of the Monothelites, was condemned. See Mansi, *Concil.* 11:73.

XXXVIII. Held A.D. 666, under Peter, patriarch of Constantinople, and attended by Macedonius of Antioch and the vicar of the patriarch of Alexandria, at which Maximus was condemned a second time, with his disciples. See Mansi, *Concil.* 11:73.

XXXIX. The sixth general council, held in the banqueting-hall of the palace, called *Trullus* from its domed roof, and lasting from November 7, A.D. 680, to September 16 of the ensuing year. It was convened by the emperor Coconstantine Pogonatus, in consequence of a request made to him by the patriarchs of Constantinople to permit their removing from the sacred diptychs the name of pope Vitalian, lately deceased, while they were for retaining that of Honorius. In short, they wished to commemorate none of the popes after Honorius till some disputes that had arisen between their own sees and his had been settled, and some newly-coined words explained. Donus dying before this letter could reach Rome, it was

complied with at once by his successor, Agatho, who sent three bishops, on behalf of his synod, and two presbyters, and one deacon named John — who subsequently became pope as John V — in his own name, to Constantinople, "to bring about the union of the holy churches of God." On hearing from the "oecumenical pope," as he styles him, to that effect, the emperor issued his summons to George, patriarch of Constantinople — whom he styles oecumenical patriarch — and through him to the patriarch of Antioch, to get ready to come to the council with their respective bishops and metropolitans. Mansuetus, metropolitan of Milan, who had formed part of the Roman synod under Agatho, sent a synodical letter and profession of faith on behalf of his own synod, and Theodore, bishop or archbishop of Ravenna, who had formed part of the same synod, a presbyter, to represent him personally. The number of bishops actually present, it is said, was two hundred and eighty-nine, though the extant subscriptions are under one hundred and eighty. Thirteen officers of the court were there likewise, by command of the emperor, who attended in person, and were ranged round him — on his left were the representatives of the pope and his synod, of the archbishop of Ravenna, and of the patriarch of Jerusalem, then Basil, bishop of Gortyna, in Crete, and the remaining bishops "subject to Rome" — his right being occupied by the patriarchs of Constantinople and Antioch, a presbyter representing the patriarch of Alexandria, the bishop of Ephesus, and "the remaining bishops subject to Constantinople." The business of the council was concluded in eighteen actions or sessions, as follows:

1 (November 7, 680). The legates of Agatho having complained of the novel teaching of four patriarchs of Constantinople, and two other primates, that had for forty-six years or more troubled the whole Church, in attributing one will and operation to the Incarnate Word, Macarius, patriarch of Antioch, and two suffragans of the see of Constantinople favorable to this dogma, briefly replied that they had put out no new terms, but only believed and taught what they had received from general councils and from the holy fathers on the point in question, particularly the patriarchs of Constantinople and Alexandria, named by their opponents, and Honorius, formerly pope of old Rome. Whereupon the chartophylax, or keeper of the archives of the great Church, was ordered by the emperor to fetch the books of the oecumenical councils from the library of the patriarch. As nothing was said of the acts of the first and second councils on this occasion, we must infer they had been lost previously. The

chartophylax was told to produce what he had brought; and immediately two volumes of the acts of the third council were recited by Stephen, a presbyter of Antioch in waiting on) Macarius, who forthwith contended that some of Cyril's expressions were favorable to him.

2 (November 10). Two volumes of the acts of the fourth council were read, when the legates of Agatho pointed out that two operations were attributed to Christ by pope Leo.

3 (November 13). Two volumes of the acts of the fifth council were read, when the legates protested that two letters of pope Vigilius, contained in the second volume, had been interpolated, and that a discourse attributed in the first to Mennas, patriarch of Constantinople, was spurious. This last having been proved on the spot from internal evidence, its recital was stopped, the emperor directing further inquiry to be made respecting the letters of the pope.

4 (November 15). Two letters from Agatho were recited — one to the emperor, in his own name, the other to the council, in his own name and that of a synod of one hundred and twenty-five bishops, assembled under him at Rome, previously to the departure of his legates. The burden of both is the same, namely, that that had been defined as of faith by the five general councils preceding it was the summit of his ambition to keep inviolate. Several passages in the Latin version of these letters, on the prerogatives of the Church of Rome, are not found in the Greek. Either, therefore, they have been interpolated in the one, or suppressed in the other.

5 (December 10). Two papers were exhibited by Macarius, and recited, of which the first was headed, "Testimonies from the holy fathers confirmatory of there being one will in Christ, which is also that of the Father and the Holy Ghost."

6 (February 12, 681). A third paper from Macarius to the same effect as the other two, having been read, the sealing of all three was commanded by the emperor, and intrusted to his own officials and those belonging to the states of Rome and Constantinople. On the legates affirming that the quotations contained in them had not been fairly made, authentic copies of the works cited were ordered to be brought from the patriarchal library to compare with them.

7 (February 13). A paper headed "Testimonies from the holy fathers demonstrating two wills and operations in Christ" was produced by the legates, and read. Appended to it were passages from the writings of heretics, in which but one will and operation was taught. This paper also was ordered to be sealed, by the emperor.

8 (March 7). The passages adduced by Agatho from the fathers, and by his synod, in favor of two wills and operations, having been examined and confirmed, were pronounced conclusive by all present except Macarius; and the petition to have the name of Vitellian erased from the diptychs was withdrawn by George, the existing patriarch of Constantinople, amid great applause. Macarius being then called upon to make his profession, proved himself a Monothelite; and was convicted of having quoted unfairly from the fathers in his papers, to support his views.

9 (March 8). Examination of the papers of Macarius having been completed, he and his presbyter Stephen were formally deposed as heretics by the council.

10 (March 18). The paper exhibited by the legates was taken in hand; and after a most interesting comparison between it and the authentic works in the patriarchal library, was declared thoroughly correct in its citations; a profession of faith was received from the bishop of Nicomedia and some others, in which Monothelism was abjured.

11 (March 20). A long and remarkable profession of faith, contained in a synodical letter of Sophronius, late patriarch of Jerusalem, and the first to oppose Monothelism, was recited; and after it, at the request of the legates, some more writings of Macarius, since come to hand, that proved full of heresy.

12 (March 22). Several more documents belonging to Macarius having been received from the emperor through one of his officers, which he professed not to have read himself, some were looked through and pronounced irrelevant, but three letters were recited at length, two from Sergius, patriarch of Constantinople, and one from pope Honorius in reply to one of these. Search in the patriarchal archives and proper investigation placed the genuineness of all three beyond doubt. A suggestion brought from the emperor, that Macarius should be restored in the event of his recanting, was peremptorily declined by the council.

13 (March 28). Both the letters of Seragius before mentioned and that of Honorius to him were declared heterodox; and he and his successors, Pyrrhus, Peter, and Paul, Cyrus of Alexandria, and Theodore, bishop of Phalarnoil all of whom Agatho, had passed sentence previously with Honorius, whom Agatho had passed over, were definitively cast out of the Church — the only sentence of the kind ever decreed against any pope. Finally, search having been made for all other works of the same kind in the archives, all that could be found were brought out *and* recited. A large number were pronounced heretical, and burned as such Letters of Thomas, John, and Constantine, patriarchs of Constantinople, were read likewise, but their orthodoxy was allowed.

14 (April 1). Returning to the letters of pope Vigilius that had been called in question, it was ascertained by careful inquiry that each of the volumes of the fifth council had been tampered with; in one case by inserting the paper attributed to Mennas, in the other by interpolating the letters of Vigilius, in support of heresy. The council ordered both falsifications to be cancelled, besides anathematizing them and their authors. A sermon of Athanasius was produced by the bishop of Cyprus, in which the doctrine of two wills in Christ was clearly laid down. At this sitting Theophanes, the new patriarch of Antioch, is first named among those present.

15 (April 26). Polychronius, a presbyter, undertaking to raise a dead man to life in support of his heretical views, and failing, was condemned as an impostor, and deposed.

16 (August 9). Constantine, another presbyter, affecting to have devised some formula calculated to reconcile Monothelism with orthodoxy, was proved in agreement with Macarins, and similarly condemned. In conclusion, all who had been condemned were anathematized, one after the other, by name, amid cheers for the orthodox.

17 (September 11). The previous acts of the council were read over, and its definition of faith published for the first time.

18 (September 16). The definition having been once more punished, was signed by all present, and received the assent of the emperor on the spot, amid the usual acclamations and reprobations. It consisted of three parts:

- a.** An introduction, proclaiming entire agreement on the part of the council with the five previous councils, and acceptance of the two creeds promulgated by them as one.
- b.** Recital of the two creeds of Niceea and Constantinople in their pristine forms.
- c.** Its own definition, enumerating all previously condemned for Monothelism once more by rlinme, and mentioning with approbation the declaration of pope Agatho and his synod against them, and in favor of the true doctrine, which it proceeded to unfold by course: then reiterating the decree passed by previous councils against the framers and upholders of a faith or creed other than the two forms already specified; and including finally in the same condemnation the inventors and disseminators of any novel terms subversive of its own rulings.

Proceedings terminated in a remarkable address to the emperor on behalf an all present, which was read out, showing that the doctrine of the Trinity had been defined by the first two councils, and that of the Incarnation by the next four, of which this was the last, and a still more remarkable request was appended to it — that he would forward the definition, signed by himself, to the five patriarchal sees of Rome, Constantinople, Alexandria, Antioch, and Jerusalem; which we are told expressly was done. In conclusion, a letter was despatched to the pope in the name of the council, informing him that he would receive a copy of its acts through his legates, and begging, that he would confirm them in his reply. The emperor, on his part, exhorted all .to receive them, in a special edict; and, as he had promised, addressed a letter in his own name to the Roman synod, dated December 23, A.D. 681 (Agatho dying, according to Cave, December 1), and another to Leo II, soon after his accession, the year following, bespeaking their acceptance. This the new pope granted without hesitation in the fullest manner, even to the condemnation of Honorius as having betrayed the faith; all which he repeated to the bishops of Spain, in sending them a Latin translation of the acts of this council.

It is admitted on all hands that no canons were passed. Several anecdotes of this council found their way into the West. Bede tells us, for instance, that such was the honor accorded thereto to he legatnes of Agatho that one of them, the bishop of Oporto, celebrated the eucharist in Latin on Low Sunday, in the Church of St. Sophia, before the emperor and patriarch. Cardinal Humbert asserts it was then explained to the emperor thant

unleavened bread was enjoined by the Latin rite. But the two striking incidents of this council were:

1. The arrangement of the "bishops subject to Rome," and those "subject to Constantinople" on opposite sides; and,
2. The anathemas passed on pope and patriarch alike. See Mansi, *Concil.* 11:189 sq.; Labbe, *Concil.* 6:587 sq.

XL. Held A.D. 691, in or not earlier than September. The fathers composing it, in their address to the emperor Justinian II, say that they had met at his bidding to pass some canons which had long been needed, owing to the omission of the fifth and sixth councils, contrary to the precedent of the four first, to pass any, whence this council has been commonly styled the *quini-sext*, or a supplement to both. It is, indeed, best known as the *Trullan*, from the hall of the palace in which it was held, although the sixth council had met there also. The number of bishops subscribing to its canons is two hundred and thirteen, of whom forty-three had been present at the sixth council, and at their head, instead of after them, as at the sixth council, the emperor, who signs, however, differently from the rest, as merely accepting and assenting to what had been defined by them. A blank is left immediately after his name for that of the pope, showing clearly that the pope was not represented there; and blanks are subsequently left for the bishops of Thessalonica, Heraclea, Sardinia, Ravenna, and Corinth, who might, had they been present, have been supposed to be acting for him. Basil, indeed, bishop of Gortyna, in Crete, is set down as subscribing on behalf of the whole synod of the Roman Church; but then he is similarly set down among the subscriptions to the sixth council, not having been one of the three deputies sent thither from Rome, and afterwards, in the letter addressed to Agatho by the council, only signing for himself and his own synod. Hence there seems little ground for supposing him to have represented Rome there in any sense. Anastasius, in his life of Sergius I, who was then pope, says that the legates of the apostolic see were present, and deluded into subscribing; but there is nothing in the subscriptions to confirm this, and of the acts nothing further has been preserved. Great controversy prevails as to the extent to which this council has been received in the West: oecumenical it has never been accounted there, in spite of its own claim to be so; and when its canons were sent in six tomes to Sergius, himself a native of Antioch, for subscription, he said he would die sooner than assent to the erroneous innovations which they contained.

John VII, the next pope but one, was requested by the emperor to confirm all that he could, and reject the rest; but he sent back the tomes untouched. Constantine is supposed to be the first pope to confirm any of them; but this is inferred solely from the honorable reception given to him at Constantinople by Justinian. Adrian I, in his epistle to Tarasius, read out at the seventh council, is explicit enough: "I, too, receive the same six holy councils, with all the rules constitutionally and divinely promulgated by them; among which is contained" what turns out to be the eighty-second of these canons, for he quotes it at full length. The first canon of the seventh council, confirmed by him, is substantially to the same effect. But the exact truth is probably told by Anastasius, the librarian. "At the seventh council," he says, "the principal see so far admits the rules said 'by the Greeks to have been framed at the sixth council, as to reject in the same breath whichever of them should prove to be opposed to former canons, or the decrees of its own holy pontiffs, or to good manners." All of them, indeed, he contends had been unknown to the Latins entirely till then, never having been translated; neither were they to be found even in the archives of the other patriarchal sees where Greek was spoken, none of whose occupants had been present to concur or assist in their promulgation. This shows how little he liked these canons himself, nor can it be denied that some of them were dictated by a spirit hostile to the West.

- 1.** The council declared its adherence to the apostolic faith, as defined by the first six ecumenical councils, and condemned those persons and errors which in them had been condemned.
- 2.** The canons which they received and confirmed were set forth, viz. the eighty-five canons attributed to the apostles, those of Nicæa, Ancyra, Neo-Cæsarea, Gangra, Antioch, Laodicea, and those of the ecumenical councils of Constantinople, Ephesus, and Chalcedon, also those of the councils of Sardica and Carthage, and those of Constantinople, under Nectarius and Theophilus; further, they approved the canonical epistles of Dionysius of Alexandria, of Athanasius, Basil of Cæsarea, Gregory of Nyssa, Gregory the Divine, Amphilochius of Iconium, of Timothy, Theophilus, and Cyril of Alexandria, of Gennadius, and, lastly, a canon of Cyprian.
- 3.** Enacts that all priests and deacons who, being married to a second wife, refuse to repent, shall be deposed; that those whose second wives are dead, or who have repented, and live in continence, shall be forbidden to serve at

the altar, and to exercise any priestly function in future, but shall retain their rank; that those who have married widows, or who have married after ordination, shall be suspended for a short time, and then restored, but shall never be promoted to a higher order.

7. Restrains the arrogance of deacons; forbids them to take precedence of priests.

9. Forbids clerks to keel-taverns.

11. Forbids familiarity with Jews.

13. Allows (notwithstanding the decrees of the Roman Church to the contrary) that married men, when raised to holy orders, should keep their wives and cohabit with them, excepting on those days on which they are to celebrate the holy communion; and declares that no person otherwise fit and desirous for ordination shall be refused on account of his being married, and that no promise shall be extorted from him at the time of ordination, to abstain from his wife, lest God's holy institution of matrimony be thereby dishonored; orders further, that they who shall dare to deprive any priest, deacon, or subdeacon of this privilege, shall be deposed, and that, also, any priest or deacon separating from his wife on pretence of piety, shall, if he persist, be deposed.

14. Enacts that men be not ordained priests before they are thirty years of age, or deacons before twenty-five. Deaconesses to be forty.

15. Sub-deacons to be twenty.

17. Forbids clerks to go from one church to another.

19. Orders those who preside over churches to teach the people at least every Sunday; forbids them to explain Scripture otherwise than the lights of the Church and the doctors have done in their writings.

21. Orders that deposed clerks, who remain impenitent, shall be stripped of every outward mark of their clerical state, and be regarded as men of the world; those who are penitent are permitted to retain the tonsure.

22. Against simmony.

23. Forbids to require any fee for administering the holy communion.

24. Forbids all in the sacerdotal order to be present at plays, and orders such as have been invited to a wedding to rise and depart before any thing ridiculous is introduced.

32. Declares that in some parts of Armenia water was not mixed with the wine used at the altar; condemns the novel practice; sets forth the foundation for the catholic use, and orders that every bishop and priest Who refuses to mix water with the wine, "according to the order handed down to us by the apostles," shall be deposed.

36. Decrees that the see of Constantinople, according to the canons of Constantinople and Chalcedon, shall have equal privileges with the throne of old Rome.

40, 41. Of those who shall be admitted into the monastic state.

42. Of hermits.

48. Orders that the wife of one who has been raised to the episcopate, having first separated from her husband of her own free-will, shall be kept, at the bishop's expense, in a monastery far from him, or shall be promoted to the diaconate.

53. Forbids a man to marry her to whose children by a deceased husband he has become godfather.

55. Forbids any to fast on Saturdays and Sundays, even during Lent.

56. Forbids to eat eggs or cheese in Lent.

57. Forbids to offer milk and honey at the altar.

58. Forbids a lay person to administer to himself the holy mysteries, when there is a bishop, priest, or deacon present: offenders to be separated for a week, "that they may be thereby taught not to be wiser than they ought to be."

64. Forbids lay persons to teach, and bids them rather learn of others who have received the grace to teach.

66. Orders all the faithful, for seven days after Easter, to occupy themselves at church in psalms and hymns and spiritual songs.

- 67.** Forbids to eat the blood of any animal; offenders, if clerks, to be deposed.
- 68.** Forbids injury to any of the books of the Old and New Testament.
- 69.** Forbids lay persons to enter the altar-rails.
- 72.** Forbids marriage with heretics.
- 73.** Forbids the use of the cross-lying upon the ground, lest by treading on it men should dishonor it.
- 74.** Forbids to celebrate the Agapae in churches.
- 75.** Relates to the manner of singing psalms to be observed.
- 83.** Forbids to administer the holy eucharist to dead bodies.
- 84.** Orders the baptism of those of whose baptism there exists *any* doubt.
- 88.** Forbids to take any beast into a church, unless in case of great need a traveller be compelled to do so.
- 89.** Orders the faithful to observe Good Friday with fasting and prayer, and compunction of heart, until the middle of the night of the great Sabbath.
- 90.** Forbids to kneel at church from Saturday night to Sunday night.
- 111.** Of penance and absolution. This council receives all the apostolical canons, eighty-five in number, though at that time but fifty were received in the Roman Church, but rejects the apostolical constitutions as having been interpolated, and containing many spurious things. Accordingly, the code of the Eastern Church was authoritatively settled, apart, of course, from the one hundred and two canons now added to it, which were formally received themselves, as we have seen, by the second council of Nicaea, and reckoned ever afterwards as the canons of the sixth council. Their general character is thoroughly Oriental, but without disparagement to their practical value. See Mansi, *Concil.* 11:921 sq.; 12:47 sq.; Labbe, *Concil.* 6:1124 sq.

XLI. Held A.D. 712, in the short reign of Philippicus or Bardanes, and under the Monothelite patriarch of his appointment, John VI; at which the sixth council was repudiated and condemned. The copy of its acts belonging to the palace was likewise burned by his order, as we learn from

the deacon who transcribed them, and the picture of it that hung there removed. On the death of the tyrant, indeed, John addressed a letter to pope Constantine, to apologize for what had been done; but its tone is not assuring. He testifies, however, to the authentic tomes of the sixth council being safe still in his archives. See Mansi, *Concil.* 12:187 sq.

XLII. Held A.D. 715, August 11, at which the translation of Germanus from the see of Cyzicus to that of Constantinople was authorized. He had been a party to the Monothelite synod under John three years before; but immediately after his translation he held a synod most probably in 714, of which this was a continuation in which he condemned Monothelism. See Mansi, *Concil.* 12:255 sq.; Labbe, *Concil.* 6:1451.

XLIII. Held A.D. 730, or, rather, a meeting in the imperial palace, at which the emperor Leo III, better known as the Isaurian, called upon Germanus, the aged patriarch, to declare for the demolition of images, which he had just ordered himself in a second edict against them. The patriarch replied by resigning. See Mansi, *Concil.* 12:269 sq.; Labbe, *Concil.* 6:1461.

XLIV. Held A.D. 754, from February 10 to August 8, by order of the emperor Constantine Copronymus, and styling itself cecumenical, or the seventh council, though its claim to both titles has since been set aside in favor of the second council of Nicaea, in which its decrees were reversed. There is no record of its acts extant but what is to be found in the sixth session of that council, where they were cited only to be condemned. As many as three hundred and thirty-eight bishops attended it, but the chief see represented there was that of Ephesus. Their proceedings are given in six tomes, as follows:

- 1.** They deduce the origin of all creature-worship from the devil, to abolish which God sent his Son in the flesh.
- 2.** Christianity being established, the devil, they say, was determined to bring about a combination between it and idolatry; but the emperors had opposed his designs. Already six councils had met, and the present one, following in their steps, declared all pictorial representations unlawful, and subversive of the faith which they professed.

3. Two natures being united in Christ, no one picture or statue could represent Christ as he is; besides, his only proper representation is in the eucharistic sacrifice, of his own institution.
4. There was no prayer in use for consecrating images, nor were representations of the saints to be tolerated any more than of Christ, for Holy Scripture was distinctly against both.
5. The fathers, beginning with Epiphanius, having been cited at some length to the same purpose, the council decreed unanimously that all likenesses, of whatsoever color and material, were to be taken away, and utterly disused in Christian churches.
6. All clergy setting up or exhibiting reverence to images in church or at home were to be deposed; monks and laymen anathematized. Vessels and vestments belonging to the sanctuary were never to be turned to any purpose in connection with images. A series of anathemas was directed against all who upheld them in any sense, or contravened the decrees of this council. Germanus, the late patriarch of Constantinople, George of Cyprus, and John of Damascus, or Miansur, as he was called by the Saracens, were specially denounced as image-worshippers. The usual acclamations to the emperor followed. Before the council separated, Constantine, the new patriarch, was presented to it and approved. See Mansi, *Concil.* 12:575; 13:203 sq.; Labbe, *Concil.* 6:1661 sq.

XLV. Held A.D. 786, Aug. 2, by the Iconodulists, but broken up by the violence of the opposite party. See Ignatius of Constantinople, *Vita Tarasii*.

XLVI. Held A.D. 815, by the Iconoclasts, under the emperor Leo; the abbots of Constantinople excused themselves from attending, and the monks deputed to bear to the council their reasons for so doing were driven from the assembly; also, those of the bishops who differed in opinion from the dominant party were trampled upon and maltreated. The council condemned the acts of the second council of Nicsea, A.D. 787, and decreed that all paintings in churches should be defaced everywhere, the sacred vessels destroyed, as well as all Church ornaments. This council has never been recognized by the Western Church. See Labbe, *Concil.* 7:1299.

XLVII. Held A.D. 842, by the emperor Michael and Theodora, his mother. This council confirmed the second council of Nicuea,

anathematized the Iconoclasts, restored images to the churches, deposed the patriarch John, and elected Methodius in his stead. In memory of this council the Greek Church still keeps the second Sunday in Lent (the day on which it was held) holy, as the festival of orthodoxy. See Labbe, *Concil.* 7:178.2

XLVIII. Held A.D. 858, by the bishops of the province of Constantinople, first, on account of the banishment of Ignatius, the patriarch of Constantinople, by the emperor Bardas, to whom he had justly refused communion after having charitably warned him of the scandal occasioned by his irregular life. They deposed Photius, who had been intruded into the see, with anathema, as well against himself, as against all who should dare to acknowledge him to be patriarch. This Photius was one of the most learned and able men of his age; but, led astray by his boundless ambition, by his artifices he procured his election to the patriarchate, although a layman, and was consecrated by Gregory Asbesta, the deposed bishop of Syracuse, December 25, 857.

Forty days after his consecration he held a council, on which sentence of deposition and anathema was pronounced against Ignatius and his followers; and in 861 he convoked another council, at which three hundred and eighteen bishops (including the pope's legates) attended, together with the emperor Michael and a large number of lords and people. To this council Ignatius, having been cited, refused to come, protesting against its irregularity, but some days afterwards he was seized and forcibly brought before it. After a sort of mock trial, he was condemned, and sentence of deposition passed upon him; he was then imprisoned, and subjected to great cruelties. The pope, it should be added, had been deceived into sending legates to this council, and the latter, when at Constantinople, by threats were forced to yield an assent to its proceedings. Ignatius subsequently, in order to deliver himself from the cruelties which he endured, signed (or rather was *forced* to sign) a confession declaring that he had been unlawfully elevated to the see; after this he was delivered from prison, and escaped from Constantinople. Photius then wrote all artful letter to pope Nicholas, to induce him to recognise his elevation to the patriarchate, which he, however, refused to do, and held a council at Rome (863), in which Zachens, one of the legates who attended the pseudo-council of 861, was excommunicated, he other remanded, and Photius himself condemned and deposed. Upon this the latter, in 866, called together another assembly, wherein the emperors Michael and Basil

presided, together with the legates of the three great Eastern sees; and this, after hearing witnesses against Nicholas, the pope, pronounced sentence of deposition and excommunication against him. Twenty-one bishops signed this sentence, and about one thousand false signatures were said to have been added. After so bold a step it was impossible to keep up appearances with Rome any longer, and Photius wrote a circular letter to the Oriental bishops, in which he dared to charge with error the whole West. Among other accusations, he charged the Latin Church with adding the word "Filioque" to the original creed. See Labbe, *Concil.* 8:651, 695, 735.

XLIX. Held.A.D. 867. In this council Photius was deposed and driven into banishment, Ignatius, by a decree of the emperor Basil, having been restored to the see.

L. Sometimes called the eighth general council, held A.D. 869, by the emperor Basil, and attended by about one hundred Eastern bishops, and by three legates from pope Adrian I I.

The council was opened (October 5) in the Church of St. Sophia. The pope's legates, who had been received by the emperor with the most marked attention and honor, had the first seats assigned to them; the legates of the patriarchs of Antioch and Jerusalem were also present. The first bishops who entered the council chamber were the twelve who had suffered persecution from Photius in the cause of Ignatius; then the pope's letters to the emperor and to the patriarch were read, also the form of reconciliation which the Roman legates had brought with them.

In the *second session* (October 7) the bishops, priests, deacons, and sub-deacons who had yielded to Photius appeared and testified their repentance, urging, at the same time, in excuse, the evils that they had been made to suffer. In the *third* and *fourth sessions* (October 11 and 13) Theophilus and Zachary were questioned. The legates from Antioch declared that Photius had never been acknowledged by the Church of Antioch. Also, a letter from the pope to the emperor Michael was read.

Fifth session (October 20). Photius himself was brought before the council and questioned. Being required to submit to the council and to Ignatius, in order to be received into lay communion, he refused to give a definite answer, and was withdrawn.

In the *sixth session* (October 25) the emperor Basil was present, and occupied the chief place. Several bishops who had taken part with Photius were introduced, and exhorted to renounce their schism; they, however, continued firm in their fidelity to him, and Zachary, bishop of Chalcedon, in a long oration, defended Photius from the charges brought against him. The emperor himself, at some length, endeavored to persuade them to renounce Photius and to submit to Ignatius, but they resolutely refused. Ten days were granted them in which to consider the matter.

In the *seventh session* (October 29), Photius again appeared, and with him Gregory of Syracuse; an admonition to himself and his partisans was read, exhorting them, under pain of anathema, to submit to the council. Photius merely answered that he had nothing to say in reply to calumnies, whereupon the legates directed the sentence of excommunication against Photius and Gregory to be read.

In the *eighth session* (November 5) the acts of the council against Ignatius, and several of the books written by Photius, were burned; anathema was pronounced against the Iconoclasts, and finally, the sentence of anathema against Photius was repeated.

In the *ninth session* (February 12, 870), false witnesses whom the emperor Michael, at the instigation of Photius, had brought forward to give evidence against Ignatius, were put to penance. In this session the emperor was not present, but the legate of the patriarch of Alexandria attended.

In the *tenth and last session* (February 28) the emperor Basil attended, with his son Constantine, twenty patricians, the three ambassadors of Louis, emperor of Italy and France, and those of Michael, king of Bulgaria; also a hundred bishops were present. They acknowledged seven preceding (ecumenical councils, and declared this to be the eighth. The condemnation pronounced by the popes Nicholas and Adrian against Photius was confirmed.

Twenty-seven canons which had been drawn up in the previous sessions were read; they were chiefly directed against Photius:

- 3.** Enjoins the worship of the sacred image of our Lord equally with the books of the holy Gospels (*cequo honore cuan libro S.E.*); also orders the worship of the cross and of images of saints.
- 7.** Forbids persons laboring under anathema to paint the holy images.

- 11.** Anathematizes all who believed with Photius that the body contains two souls.
- 12.** Forbids princes to meddle in the election of bishops. **13.** Orders that the higher ranks in each Church shall be filled by the ecclesiastics of that Church, and not by strangers.
- 16.** Reprobates the sacrilegious use made of the holy vestments and garments by the emperor Michael, who employed them in profane shows and games.
- 21.** Enjoins reverence to all the patriarchs, especially to the pope, and declares that even in an ecumenical synod, any matter of complaint or doubt involving the Roman Church should be treated with suitable reverence, without presuming to pass any sentence against the supreme pontiffs of old Rome.

Further, a definition of faith was published in the name of the council, with anathema against all heretics, especially naming Monothelites and Iconoclasts.

The acts of this council were subscribed, in the first place, by the three legates of the pope (the emperor, through humility, refusing to sign first), then by the patriarch Ignatius, and after him by Joseph, legate of Alexandria, Thomas, archbishop of Tyre, who represented the vacant see of Antioch, and the legate of Jerusalem, then by the emperor and his two sons, Constantine and Leo, and, lastly, by one hundred and one bishops.

This council has not the slightest claim to be considered oecumenical; it was, indeed, annulled in the following council, and has always been rejected by the Eastern Church. See Labbe, *Concil.* 8:962.

LI. Sometimes styled the ninth general, was held A.D. 879, by the emperor Basil, upon the restoration of Photius to the patriarchate of Constantinople, vacated by the death of Ignatius. The legates of pope John VIII and of all the Eastern patriarchs attended, with not less than three hundred and eighty bishops.

In the *first session* Photius presided; the legate of John, cardinal Peter, declared the pope's willingness to recognise Photius as his brother, and produced the presents which he had brought for the latter from Rome.

Much was said by Zacharias, bishop of Chalcelon, and others, in praise of Photius, which was greatly applauded by the assembly.

In the *second session* (November 16) the letter of the pope to the emperor, translated into Greek, was read, those parts which were unfavorable to Photius having been altered. The council received the pope's letter relating to union with the latter, but rejected that which claimed Bulgaria as belonging to the Roman obedience. The letter of the pope to Photius was then read, that part, however, being suppressed which declared that Photius ought to have consulted him before returning to the see of Constantinople, and to have asked pardon in full council. The bishops declared that no force or violence had been used by Photius, in order to procure his reestablishment in the see, and that all had been done quietly and in order: afterwards, he himself spoke, declaring that he had been elevated to the patriarchate against his own will, to which the whole council assented. This done, the letters of the eastern patriarchs to the emperor and to Photius were read, being all highly favorable to the latter, acknowledging him to be the lawful patriarch of Constantinople, and inveighing against the synod of 869.

In the *third session* (November 18) the letter of John VIII to the Church of Constantinople was first read, then the acts of all previous councils condemning Photius were annulled, the council declaring, "We reject and anathematize that pretended council (the preceding) in uniting ourselves to the patriarch Photius."

In the *fourth session* (Christmas Eve) the letter of the patriarch of Antioch to Photius was read; it was approved by the council, which declared that the eastern sees had all along recognized Photius. Afterwards, the articles of union were discussed; they were five:

1. Respecting Bulgaria, concerning which nothing was determined;
2. Relating to the consecration of laymen to the see of Constantinople;
3. Forbidding the election of any person to the patriarchate of Constantinople from another Church;
4. Condemning all the councils held against Photius;
5. Excommunicating all who refused to communicate with Photius. The last four were unanimously approved.

In the *fifth session* (January 26, 880) the second council of Nic-*ea* was approved, and received as ecumenical. After the publication of certain canons, the bishops present proceeded to subscribe the acts of the council, the Roman legates being the first, who declared that they acknowledged Photius to be the legitimate patriarch, that they rejected the council of Constantinople in 869, against him, and that if any schismatics should still separate themselves from Photius, their lawful pastor, they ought to be excluded from communion, until they should return to obedience.

The *sixth session* was held (March 10) in the palace, the emperor Basil being present. Here it was agreed to follow the decisions of the seven ecumenical councils in drawing up a profession of faith; thereby, in fact, condemning the addition of the "Filioque."

In the *seventh and last session*, held on Sunday, March 13, in the church, the definition of faith, agreed to in the former session, was read and subscribed, after which the council was dissolved. The acts of this council were subscribed by the emperor. It was rejected by the Western Church. John VIII very shortly after sent Marinus, his legate, to Constantinople, to revoke his consent to its proceedings, and to declare his concurrence in the sentence of excommunication previously passed against Photius. It does not seem to have been universally received in the East. See Labbe, *Concil.* 9:324-329.

LI. Held A.D. 1054, by the patriarch Michael Cserularius. In this council the great schism between the Greek and Roman churches was (as it were) consummated. Cserularius had previously written a letter in his own name and that of Leo, archbishop of Acrida, to John, bishop of Trani, in Apulia, in which he publicly accused the Latin Church of error. Among other things laid to their charge was the use of unleavened bread in the holy communion; single immersion in holy baptism; the use of signs by bishops, etc. To this letter Leo IX returned an angry answer, and held a council at Rome, in which the Greek churches were excommunicated. The emperor, however, was anxious to appease matters, and, by his order, Leo sent three legates to Constantinople, Humbert, Peter, archbishop of Amalfi, and Frederick, chancellor of the Church of Rome (afterwards Stephen IX), who by their own conduct fully seconded the arrogance of the pope, and, in 1054, in the church of St. Sophia, solemnly excommunicated Michael Caerularius and Leo of Acrida, with all their adherents; and, leaving a written document to this effect upon the altar, departed, shaking off the

dust from their feet. Upon this, Michael called together this council, in which he excommunicated the three legates, with all those who adhered to their views. The jealousy with which the bishops of Rome regarded the claim of the patriarchs of Constantinople to the supremacy over the churches of their own obedience was the true cause of this rupture.

LIII. A council was held by Nicholas III, the patriarch, about the year 1084, in which the decree made in the Council of Constantinople, A.D. 842, in favor of the use of images, was confirmed. Simeon, patriarch of Jerusalem, twenty-three archbishops and bishops, together with many heads of monasteries, were present. The case of Leo, archbishop of Chalcedon, was discussed, and his opinion unanimously condemned, which was to the effect that an *absolute* worship, and nor merely *relative*, was due to the holy images. Leo himself submitted to the decision of the council, retracted, and was admitted to communion.

LIV. Held A.D. 1118, under John IX, in which the sect of the Bogomili was condemned, and its leader Basilius anathematized and sentenced to be burned. This sect took its rise in Bulgaria. Like the Massalians, in earlier times, they attributed an excessive importance to prayer, and walked about perpetually muttering prayer to themselves; the Lord's prayer they repeated seven times every day, and five times in the night, many of them very much more frequently. From this habit of much praying they derived the name of Bogomili, which, in the Sclavonic language, means, "God have mercy upon us." In their heretical notions they resembled the Manichaeans and Paulicians, which last sect arose about the same time. They affected an appearance of extreme sanctity, and wore the monkish dress. Their leader Basilius, a physician, had twelve principal followers whom he designated his apostles, and also some women, who went about spreading the poison of his doctrine everywhere. Basilius, when before the council, refused to deny his doctrine, and declared that he was willing to endure any torment, and death itself. One peculiar notion of this sect was, that no torment could affect them, and that the angels would deliver them even from the fire. Basilius himself was burned in this year. Several of his followers, when seized, retracted; others, among whom were some of those whom he called his apostles, were kept in prison and died there. Several councils were held upon this subject.

LV. Held A.D. 1143, August 20, by the patriarch Michael Oxytes, in which the consecration of two bishops, Clemens and Leontis, performed by

the metropolitan alone, was declared to be null and void. They were further condemned as favorers of the sect of the Bogomili. See Leo Allat. *Constit.* 1, t. 11, cap. 12, page 671.

LVI. Held about A.D. 1143. Nyphon, a monk (who had been sentenced in a previous council to be imprisoned until further evidence could be procured against him), was condemned for blasphemy; among other things, for saying, "anathema to the God of the Hebrews." He was put into prison, and remained there during the patriarchate of Michael. See Leo Allat. *Constit.* page 681; Mansi, *Concil.* 18; Baronius, *Annal.* A.D. 1143.

LVII. Held A.D. 1156, under the patriarch Lucas Chrysoberges; in which the errors of Soterichus Pantengenus, the patriarch-elect of Antioch, and of some others, were condemned. They asserted that the sacrifice upon the cross was offered to the Father and to the Holy Spirit alone, and not to the Word, the Son of God. The origin of this error seems to have been the fear of admitting the Nestorian doctrine of two persons in Jesus Christ. In a subsequent sitting Soterichus confessed his error, but was judged unworthy of the priesthood.

LVIII. Held A.D. 1261, by the emperor Michael Paleologus, to deliberate upon the recall of Arsenius I, the patriarch, who had withdrawn from Constantinople. The circumstances of the case were as follows: Arsenius (Antorianus) was a monk of Mount Athos, who had been raised to the office of patriarch of Constantinople by the emperor, Theidortas-Lascaris II, 1:1257. Upon the death of the latter, Michael Paleologus was, in the absence of Arsenius, appointed regent, and shortly after having been associated in the imperial dignity with the young emperor John, Arsenius was obliged, against his own wishes, to crown him; this, however, he did only upon condition that John should hold the first rank. Subsequently, seeing that this condition was not fulfilled, and that Michael was going on in an ill course, he withdrew from his see; to which Michael immediately appointed Nicephorus of Ephesus, in 1260, who died within a few months, when Michael convoked this council to consider about the expediency of recalling Arsenius. After some debate, in the course of which some of the bishops present maintained that Arsenius had not lawfully and canonically vacated the see, and others that he had sufficiently signified his abdication by his words and actions, it was resolved to send a deputation from the council to Arsenius to entreat him to return, which he subsequently did, the emperor promising to forget all that had passed.

LIX. Held A.D. 1266, by the same Michael Paleologus, in which the patriarch Arsenius was deposed and banished. Arsenius, after his recall in 1261, had given offence to the emperor by refusing to acknowledge the consecration of Nicephorus to the patriarchate during his absence; and subsequently learning that Michael had cruelly put out the eyes of the young emperor John, he had boldly excommunicated him; and, upon his continuing obstinate, he had, in a council held three years afterwards, entirely cut him off from the Church. Upon this Michael grievously persecuted him; and upon a false charge of having administered the holy communion to a Turkish prince, he was in this synod excommunicated, deposed, and banished, and Joseph set up in his place. This caused a schism among the Greeks of Constantinople, most of them refusing to acknowledge Joseph. Arsenius died in banishment in 1273.

LX. Held about A.D. 1277, in which John Veccus, or Boccus, who succeeded Joseph I in the patriarchate, made profession of the faith as held by the Church of Rome, and excommunicated those of the Greeks who refused to return into union with that Church. A long synodal letter was written to the pope, humbly deploring the division of the two churches, acknowledging the primacy of Rome, and confessing the Latin faith. This, however, was not done without great opposition; and a new schism arose. See Labbe, *Concil.* 11:1032-1037.

LXI. Held A.D. 1280, May 3, by the same patriarch, John Veccus, at which eight metropolitans and eight archbishops were present. A passage was read from the writings of Gregory of Nyssa (beginning with these words, "Cum addluceret magnus Moyses"), in which the following words occur: "Spiritus vero Sanctus et a Patre dicitur et ex Filio esse affirmatur." The word "ex," it appeared, had been wilfully erased, and thus the sense of the *passage* was altered, which otherwise would have assisted towards the re-establishment of union between the churches, since it tended to prove that the Holy Spirit proceeds from the Son as well as from the Father. The zeal of Veccus for a reunion with Rome, and in favor of the Latin faith, brought upon him the ill-will of the Greeks. See Labbe, *Concil.* 11:1125.

LXII. Held A.D. 1283, in which the patriarch Veccus was condemned; and at a council held the following year, in the palace of Blacquernaë, the celebrated treaty of union agreed upon at the Council of Lyons in 1274, and publicly ratified by Veccus, was annulled, and Veccus himself exiled.

LXIII. Held A.D. 1341, under John XIV, patriarch, who presided, the emperor, Andronicus III, being present. To this council Gregory Palamas, the chief of the Quietists or Hesycastse, of Mount Athos, was cited to answer the accusation of Barlaam, a Calabrian monk (afterwards bishop of Giersee, in Calabria). These Quietists believed that by intense and constant contemplation it was possible to arrive at a tranquillity of mind entirely free from perturbation; and, accordingly, they used to sit in one fixed posture, gazing at the pit of their stomach (hence the title Umbilicani, given them by Barlaam), and pretended that, when so occupied, they could see a divine light beaming forth from the soul, and that this light was the glory of God and the same that illuminated Christ during the transfiguration. The event of the council, however, was that Gregory triumphed, and Barlaam was condemned, and made to ask pardon for his hasty accusation. He subsequently returned to Italy. See Labbe, *Concil.* 11:1872. Five other councils were held upon this same subject within the nine following years.

LXIV. A council was held about A.D. 1345, at which the two legates from Rome-Francis, archbishop of Bosphorus, and Richard, bishop of Chersonesus, an Englishman were present. Their object was to enter into a negotiation for a union of the two churches. As neither the patriarch, John XIV, nor his bishops were capable of managing the business, Nicephorus Gregorius, a learned layman, was called in, by whose advice they avoided all discussion with the legates, and the matter fell to the ground.

LXV. Held about A.D. 1450, upon the subject of the union of the Greek and Latin churches, agreed upon at Florence in 1439. Gregory III, patriarch of Constantinople, was deposed, on account of the consent which he had given, as he allowed, willingly, to that union, and Athanasius elected to his place. This was done in the first session. In the second the unfair means used by the Latins at Florence, in order to effect the union, were dilated on. In the third the question of the procession of the Holy Spirit was argued. and the Latin doctrine on that subject endeavored to be refuted. In the fourth they discussed the following subjects:

1. The authority claimed by the pope over the Oriental and all other churches.
2. The fire of purgatory.
3. The fruition of the saints.

4. The words of consecration.

In all of these they differed from the view taken by the Roman Church. They then added twenty-five articles of complaint against the Latin Church:

- 1.** That they did not paint the images like the archetype.
- 2.** That they adapted secular tunes to ecclesiastical psalmody.
- 3.** That they permitted men and women to sit together in their churches.
- 4.** That they forbade marriage to the clergy.
- 5.** That they did not pray towards the East.
- 6.** That they used unleavened bread in the holy sacrifice.
- 7.** That they asserted whatever is in God to be substance.
- 8.** That the pope had that cross depicted upon his feet which Christ carried on his shoulder.
- 9.** That they allowed the bed-ridden (*cubantem*) to participate in the holy mysteries, and that not with sufficient reverence.
- 10.** That they accepted money from harlots.
- 11.** That they fasted on Saturdays.
- 12.** That they, contrary to the decree of the seventh synod made paintings to represent the Father.
- 13.** That in crossing themselves they began on the left.
- 14.** That the pope usurped a secular authority.
- 15.** That the pope, for money, absolved Christians from the obligation to fast.
- 16.** That, contrary to holy Scripture, they permitted parents to make their eldest sons sole heirs.
- 17.** That they gave to the image of Christ and to the cross the worship of Latria, which is due only to the Word.
- 18.** That they adored images.

19. That they permitted priests, in a state of fornication, to celebrate mass.
20. That they did not at once anoint the heads of the baptized.
21. That they did not pray standing on Saturdays and Sundays.
22. That they ate of things suffocated.
23. That they punished with temporal fires those who erred in the faith.
24. That they did not enjoin those who had done any injury to any one to seek forgiveness of him. The synod, which was numerously attended, ended with the fifth session. See Labbe, *Concil.* 13:1365.

LXVI. Held A.D. 1593. A great synod., in which Jeremiah II, patriarch of Constantinople, and Meletius of Alexandria presided. All things relating to the foundation of the new patriarchate of Moscow were confirmed in this council. Up to the end of the 16th century Kieff, which was then the metropolis of Russia, was under the jurisdiction of the patriarch of Constantinople; but about that time Jeremiah II, being at Moscow, the monks of that city earnestly besought him that the people and empire of Moscow might be subjected to an archbishop, *αὐτοκέφαλος*, "qui sui juris esset;" subject, that is, to no superior. This petition the patriarch at once, of his own accord, granted, and confirmed his promise by an oath, at the same time giving a deed drawn up in the Slavonic tongue, by which the new patriarchate of Moscow was erected; which deed was subscribed by all the priests and monks who were present with him. Having executed this deed, Jeremiah convoked a synod on January 26, 1589, in the imperial city of Moscow, composed of all the bishops and abbots of the empire; in which, the liturgy having been first said in the presence of the emperor, his wife, and the whole senate, Job, archbishop of Rostof, was elected, and declared the first primate and patriarch of the empire of Moscow. Upon the return of Jeremiah to Constantinople, a numerous council of bishops was assembled in the month of February 1593, by which the erection of the new patriarchate of Moscow was confirmed; and it was declared to be just and right that the state of Moscow, strictly orthodox, etc., should receive ecclesiastical honors in accordance with the spirit of the twenty-eighth canon of Chalcedon, and for other sufficient reasons there stated. Then it was settled and decreed that the Church of Moscow should be thenceforward a patriarchate; that all Russia, with its tributaries northwards, should be subject to it in all matters ecclesiastical; and that the

patriarch of Moscow should rank next after the patriarch of Jerusalem, and take precedence of all metropolitans, archbishops, and bishops throughout the whole Catholic and Orthodox Church of Christ. It was further decreed that the election of the patriarch of Moscow should be confirmed by the patriarch of Constantinople, to whom a fixed tribute should be paid. Job, archbishop of Rostof, was then consecrated primate of the empire of Moscow, and patriarch.

LXVII. Held A.D. 1638, September 24, by Cyril of Bercea, patriarch of Constantinople, for the purpose of anathematizing the memory of Cyril Lucar, his predecessor, who died about three months previously, and who was accused of holding many of the peculiar tenets of Calvin. It was decreed that Cyril Lucar should be publicly denounced, and delivered over to an anathema, as well as all those who received his vain dogmas. Thirteen anathemas were then published against him, of which the following is a summary:

- 1.** To Cyril, surnamed Lucar, who has falsely asserted that the whole Eastern Church is of the same belief as Calvin, anathema.
- 2.** To Cyril, who teaches and believes that the holy Church of Christ can lie, anathema.
- 3.** To Cyril, who teaches and believes that God has chosen some to glory before the foundation of the world, and predestinated them without works, and has reprobated others without cause, and that the works of none are sufficient to demand a reward before the tribunal of Christ, anathema.
- 4.** To Cyril, who teaches and believes that the saints are not our mediators and intercessors with God, anathema.
- 5.** To Cyril, who teaches and believes that man is not endued with free will, but that every man has the power of sinning, but not of doing good, anathema.
- 6.** To Cyril, who teaches and believes that there are not seven sacraments, but that only two, i.e., baptism and the eucharist, were handed down to us by Christ in his gospel, anathema.
- 7.** To Cyril, who teaches and believes that the bread offered at the altar, and also the wine, is not changed by the blessing of the priest, and the

descent of the Holy Ghost, into the real body and blood of Christ, anathema.

8. To Cyril, who teaches and believes that they who have fallen asleep in piety and good works are not assisted by the alms of their relations and the prayers of the Church, anathema.

9. To Cyril, a new Iconoclast, and the worst of all, anathema.

The 10th and 11th are merely an amplification of the 9th, and the 12th and 13th a recapitulation and enforcement of the whole.

The acts of the council are signed by three patriarchs, viz. Cyril of Constantinople, Metrophanes of Alexandria, and Theophanes of Jerusalem; also by twenty-four archbishops and bishops, and by twenty-one dignitaries of the great Church of Constantinople. See Neale, *Hist. of the Oriental Church*.

LXVIII. Held A.D. 1641, by Parthenius; eight prelates and four dignitaries of the Church attended. The teaching of Cyril Lucar was again condemned, and the use of the word **μετουσίωσις** authorized to express the change in the elements after consecration; but this was not done without opposition, as it was a term unknown to the fathers, and the offspring of Latin scholasticism. See Neale, *Hist. of the Oriental Church*.

LXIX. (COUNCIL OF JASSY), A.D. 1642. Held at Jassy, in Moldavia, but commonly named the synod of Constantinople. Parthenius, the aecumenical patriarch, presided; and the acts of the council (which are incorporated with and authenticated by those of the Council of Bethlehem, A.D. 1672) are signed by twenty-three archbishops and bishops, among whom was Peter Mogilas, archbishop of Kieff, the author of the *Confessio Orthodoxae Ecclesiae Cactholiae et Orientalis*, which, as revised by Meletius Syriga, was formally approved. Most of the signatures, however, appear to have been added subsequently, the number of prelates actually present being small.

The decrees of this synod are contained in seventeen chapters, and the condemnation of Cyril Lucar is more fully expressed than it had been in the synod of 1638. All the chapters of Cyril, except the seventh on the incarnation, are condemned. See. Neale, *Hist. of the Oriental Church*; Labbe, *Concil.* 15:1713.

LXX. Held A.D. 1718, April 12; the patriarch, Jeremiah of Constantinople, Samuel of Alexandria, and Chrysanthus of Jerusalem being present, with the clergy of the Church of Constantinople. On this council the twelve proposals of the Scotch and English nonjuring bishops upon the subject of a union between the Greek Church and the nonjuring British churches was considered. The circumstances which led to this scheme were as follows: In 1716 Arsenius, metropolitan of the Thebaid, in Egypt, was in London, and the Scotch bishop, Campbell, forming an acquaintance with him, was led to mention the subject of a union to him. Arsenius entered warmly into the matter, and undertook to forward to the Orientals any proposals upon the subject which the British bishops might agree upon. In consequence twelve proposals were drawn up, which were translated into Greek by bishop Spinkes, and to them was added a declaration expressing wherein they agreed and disagreed with the Oriental Church. The five points of disagreement were as follows:

1. That they denied to the canons of ecumenical councils the same authority with holy Scripture.
2. That they could not pay any kind of worship to the Blessed Virgin.
3. That they could not pray to saints or angels.
4. That they could give no religious veneration to images.
5. That they could not worship the host in the eucharistic sacrifice.

In 1721 "The answer of the orthodox in the East to the proposals sent from Britain for a union and agreement with the Oriental Church" was transmitted through Arsenius, who was then at Moscow. This answer was the synodical judgment agreed upon in this council; it was contained in a long paper, in Greek, accepting the twelve proposals and the articles of agreement, under certain explanations, but warmly defending the Greek Church on the subject of the five articles of disagreement, and insisting upon an entire conformity in each of these particulars. At the same time they forwarded the two declarations of their Church drawn up in the synod of Constantinople (or Bethlehem), under Doritheus, in 1672, and in that under Callinicus, in 1791. See Skinner, *Eccles. Hist. of Scotland*, 2:634.

LXXI. Held A.D. 1723, in September, upon the same subject as the preceding — Jeremiah of Constantinople, Athanasius of Antioch, Chrysanthus of Jerusalem, Callinicus of Heraclea, Auxentius of Cyzicum,

Paisius of Nicomedia, Gerasimus of Nicaea, Parthenius of Chalcedon, Ignatius of Thessalonica, Arsenius of Prusa, Theoctistus of Polypolis, and Callinicus of Varna being present. Upon the receipt of the synodical judgment of the last council, the English bishops, in a synod held at London, in May 1722, drew up a reply defending their former position by appropriate passages from Holy Scripture and from the fathers, and concluding with the following proposal:

"If our liberty, therefore, is left us in the instances above mentioned; if the Oriental patriarchs and bishops will authentically declare us not obliged to the invocation of saints and angels, the worship of images and the adoration of the host; if they please publicly and authoritatively, by an instrument under their hands, to pronounce us perfectly disengaged in these particulars, both at home and abroad in their churches and in our own: these relaxing concessions allowed, we hope, may answer the overtures on both sides, and conciliate a union."

In the present council this second communication of the British bishops was considered, and a final answer drawn up and forwarded, telling the Anglican prelates that they had nothing to say different from their former reply; and, far from acceding to any compromise, they boldly declare that

"These doctrines have been long since examined, and rightly and religiously defined and settled by the holy and (ecumenical synods, so that it is neither lawful to add anything to them, nor to take anything from them; therefore, they who are disposed to agree with us in the divine doctrines of the orthodox faith must necessarily follow and submit to what has been defined and determined by the ancient fathers and by the holy and aecumenical synods, from the time of the apostles and their holy successors, the fathers of our Church, to this time; we say they must submit to them with sincerity and obedience, and without any scruple or dispute, and this is a sufficient answer to what you have Written."

To this epistle they added the confession of faith agreed upon in the synod of Bethlehem, in 1672. See Skinner, *Eccles. Hist. of Scotland*, 2:637. In addition to the foregoing, Richard et Giraud (*Bibliothèque Sacrae*, 8:158 sq.) give several less important councils held at Constantinople, as follows:

I. In 351, against Athanasius. **II.** In 438, in favor of the Catholic faith.

- III.** In 439, on the pretended primacy of the Church at Antioch.
- IV.** In 451, on the conversion of the Eutyrians.
- V.** In 497, in which Macedonius condemned the defenders of the Council of Chalcedon.
- VI.** In 520, by Epiphanius, patriarch of Constantinople, concerning his ordination. The council wrote a letter to pope Hormisdas on the subject.
- VII.** In 560, a synod of Eutyrians, followers of Julian of Halicarnassus.
- VIII.** In 806, by order of Nicephorus, successor to Constantine VII, in which Joseph (Economos of Constantinople was restored, whom the patriarch Tarasius had degraded for having, crowned Theodora, concubine of Constantine.
- IX.** In 808, in which Constantine's marriage with Theodora was ratified, and several eminent persons were exiled.
- X.** In 814, by Nicephorus, patriarch of Constantinople, with sixty-six bishops. Antonins, an iconoclastic bishop of Pamphylia, was excommunicated. Mansi places three councils in this year (*Concil.* 1:80).
- XI.** In 821, in which the Catholic bishops refused to unite in council with heretics, as the emperor Michael II had proposed.
- XII.** In 832, against image worship.
- XIII.** In 854, in which Gregory, bishop of Syracuse, was deposed by Ignatius of Constantinople. Mansi assigns this to the year 847 or 848 (*Concil.* 1:930).
- XIV.** In 856, during the absence of the patriarch Ignatius, in which the adherents of Gregory of Syracuse were condemned (Mansi, 1:947).
- XV.** In 901, in which Nicholas the Mystic, patriarch of Constantinople, condemned the marriage of the emperor Leo with his fourth wife (Labbe, 9).

XVI. In 944, to depose Trypho, whom Constantine VIII had intruded into the patriarchate of Constantinople until his own son, Theophylact, should be of sufficient age for the office (Labbe, 9; Hardouin, 6).

XVII. In 963, to absolve the emperor Nicephoras Phocas from the ban which the patriarch Polyeuctes had imposed upon him for having two wives; the emperor taking oath of his innocence.

XVIII. In 969 a celebrated dispute was held at Constantinople between the, Catholics and the Jacobites, by order of the emperor Nicephorus (Renaudot, *Liturgies Orientales*, 2:489; Assemani, *Bibliothèque Orientale*, 2:133; Mansi, *Concil.* supplement, 1:1159).

XIX. In 975, when the patriarch Basil, convicted of crime, was deposed, and Antonius Studites put into his place (Baronius, *Annales*, s. an.).

XX. In 1026, when the patriarch Alexis excommunicated the seditious (Mansi, *Concil.* append. 1:74).

XXI. In 1027, when the same patriarch condemned the sale or transfer of monasteries.

XXII. In 1028, when the same patriarch made certain rules concerning bishops.

XXIII. In 1052, when the patriarch Michael Caerularius defended the marriage of relatives in the seventh degree.

XXIV. In 1066, when the patriarch John Xiphilin declared that there was no difference between marriage and regular betrothal as to the impediments between the parents.

XXV. In 1067, on the same subject.

XXVI. In 1081, when the marriage of two cousins, one of them to a mother, and the other to a daughter, was annulled.

XXVII. In the same year, when the emperor Alexis Comnenus was forbidden to dismember episcopates.

XXVIII. In 1166, when Demetrius Lampenns and others were exiled for having falsely accused the Germans of heresy respecting the divine nature.

Marriage was also allowed to the seventh degree of relationship inclusively (Mansi, 2).

XXIX. In 1168, when the Greek Church was entirely separated from the Roman.

XXX. In 1285, on a passage in book 1, cap. 5, of John of Damascus's book on the orthodox faith (Hardouin, 7).

XXXI. In 1297, concerning the anathema hurled by the patriarch Athalnasius against the emperor (Mansi, 3).

XXXII. In 1299, in which the marriage of prince Alexis was judged valid, although contracted against the consent of his uncle the emperor.

XXXIII. In 1443, when the patriarch Metrophanes, who had been very zealous for the union of the Greek and Anglican churches, was deposed (Elatius, *De Concensione*, 3).

XXXIV. In 1565, when the patriarch Joshaphat was deposed for simony.

Constantinus is the name of several early saints and prelates besides those given below and under CONSTANTINE:

1. Bishop in the Romagna in the 4th century, addressed by Ambrose, A.D. 379 (Epistles in Migne, *Patrol. Lat.* 16, page 878, 1245; Ceillier, 5:480).
2. Bishop of Laodicea, originally a *magister nilitum*, consecrated in 510 bishop of Laodicea. He was a leading Monophysite, and as such was deposed by Justin I in the year 518. He is commemorated by the Jacobites on June 26 (Assemani, *Bibl. Orient.* 2:327; Le Quien, *Oriens Christianus*).
3. Abbot of Monte Cassino after the death of St. Benedict. He ruled the monastery from A.D. 543 to cir. 560. He was one of the four whom St. Gregory consulted as witnesses to the life and works of their founder (Ceillier, 11:634).
4. *Saint*, is said in the breviary of Aberdeen to have been the son of Paternus, king of Cornwall. He went as a missionary to Scotland, where he was martyred in Cantire, about the end of the 6th century (Forbes, *Kal. of Scot. Saints*, page 311-314; Butler, *Lives of the Saints*, 3:148, 149; Lanigan, *Eccl. Hist. of Ireland*, 1:486; 2:165).

5. Surnamed, or perhaps christened, *Silvanus*, the founder of the Paulicians, was born in Armenia in the latter half of the 7th century. By order of the emperor Constantinus Pogonatus, he was stoned to death. *SEE PAULICIANS.*

6. Bishop of Nacolia, in Phrygia, about A.D. 727, the principal supporter, among other bishops, of the emperor Leo III, the Isaurian, in his polemic against images.

7. Constantinus and Peregrinus, *Saints*, were two bishops whose relics were found in the church at Gemirge, in Normandy, but it is not known when or where they lived. They are commemorated in that church June 15.

Constantinus

an Italian martyr, was a citizen of Rome, and for the defence of the Gospel being condemned to be burned, was put in a dung-cart; who, thereat rejoicing, said that he was reputed here as excrements of this world, but yet his death was a sweet odor unto God. This occurred at Rome in 1542. See Fox, *Acts and Monuments*, 4:398.

Constantinus (or Constantius) Of Antioch

a Greek theologian, was priest of the metropolitan church of Antioch, and destined to succeed Flavian, bishop of that place. Porphyry, who desired to obtain this episcopal see, by intrigue at the court of Constantinople obtained of Arcadius an order of exile against Constantinus, who, by the aid of his friends, escaped to Cyprus, where he appears to have passed the remainder of his days. He died about 410 of the Christian aera. He placed in order the thirty-four *Homilies* of John Chrysostom, upon the epistle to the Hebrews. Among the letters of Chrysostom there are two addressed to Constantinus, and he appears to be the author of two other letters attributed generally to Chrysostom. See Hoefler, *Nouv. Biog. Generale*, s.v.

Constantinus Lichudes

a Greek theologian, was at first protovestiary, and was appointed patriarch of Constantinople in 1058. We have from him two synodal decrees, one upon a culpable slave, the other upon a priest arrested for murder. These two decrees are found, with a Latin translation, in the *Jus Graeco-romanum* of Leunclavius. See Hoefler, *Nouv. Biog. Generale*, s.v.

Constantinus Meliteniota

a Greek theologian, lived about 1276. A partisan of the union of the Greek and Latin churches, he was exiled to Bithynia, where he died. He wrote the two following treatises: *De Ecclesiastica Unione Latinorum et Graecorum*: — *De Processione Spiritus Sancti*. These were published, with a Latin translation, in the *Graecia Orthodoxa* of Leo Allatius. See Hoefer, *Nouv. Biog. Generale*, s.v.

Constantinus Tiberius

antipope, did not await the death of Paul I in order to obtain the papal power. He was elected in 767 by the influence of his brother Toto, or Teuto, duke of Nepi, who installed him by force of arms. Constantinus was a layman. He assumed the diaconry, disdained the priesthood, and was ordained bishop by George, bishop of Preneste, and afterwards consecrated pope by the same George, assisted by Eustrasius, bishop of Albano, and by Citonatus, bishop of Oporto. A little later, another intruder, Philip, priest of St. Vito, and cardinal-priest, proclaimed himself. He excited a sedition in, which Toto was killed. Constantinus took refuge with his other brother Passicus, in the oratorio of St. Caesarius. He was pursued, dragged from his retreat, and imprisoned in the monastery of Cellaova, where he was cruelly treated. Stephen IV was named and acknowledged sovereign pontiff, August 5, 768. In April 769, a council was convoked in St. John of Lateran, which decided that one could not be raised to the papacy who had not been ordained deacon and priest. The election of Constantinus was thus annulled, and he was condemned to pass the remainder of his days in a monastery. During his usurpation he had created eight bishops, eight priests, and four deacons, who could not be confirmed. The letters of the antipope were published by the Jesuit Gretser (Ingolstadt, 1613), and by Duchesne, in his *Collection des Historiens de France*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Constantinus I

was 38th patriarch of Constantinople, and succeeded John V, A.D. 674. He died A.D. 677, and was followed by Theodore I (Theophanes, *Chronog.* page 295).

Constantinus II

was 47th patriarch of Constantinople, A.D. 745, according to Theophanes (*Chronog.* page 660). He had previously been a monk and bishop of Syllium. In A.D. 764, owing to the emperor Constantine Copronymus's ill-will, he was exiled, and in 767 was deposed by Nicetas, who afterwards succeeded him. After enduring horrible cruelties from his enemies, he was beheaded in the year 776 (Niceph. Constantin. *Breviarium*, page 48). See Smith, *Dict. of Christ. Biog.* s.v.

Constantius, Saint (1)

a martyr, was born at Perugia. His upright character gained for him the appointment of bishop of his native city. Some years afterwards he was arrested, conducted to Assisi, and beheaded near Yypsello or Foligno. According to the *Bibliothèque Sacree* the life of this saint, as published by the Bollandists, is not trustworthy. It is certain that the worship of St. Constantius is very ancient, and that there is a church near Perugia which bears his name, also a district of Foligno which is called the country of St. Constantius. He is honored January 29. See Hoefer, *Nouv. Biog. Generale*, s.v.

Constantius, Saint (2)

lived about 550. He was sacristan of San Stefano, near Ancona. His poverty was great and his humility profound. He is honored September 23. See Hoefer, *Nouv. Biog. Generale*, s.v.

Constantius

is likewise the name of a number of early Christian bishops or other notable ecclesiastics. *SEE CONSTANTINE; SEE CONSTANTIUS.*

1. Bishop of Faenza, in the Romagna, A.D. 313, present at the Council of Rome concerning Ceecilian.
2. Bishop of Siscia (in Pannonia, now Sissek, on the Save), attended the Council of Aquileia, A.D. 381.
3. Bishop of Arausio (Orange), was present at the same council.
- 4 and 5. Two presbyters of Antioch in the time of Chrysostom.

6. A Manichean at Rome, in Augustine's time.
7. Bishop of Uzes (Ucetia) in Gaul, A.D. 419.
8. Also called CONSTANTINUS, deacon and secretary of Eutyches, present at the Council of Constantinople, A.D. 448.
9. A bishop sent by Hilary of Arles, in the 5th century, along with bishop Nectarius, to Leo of Rome, on a question of jurisdiction.
10. A priest of Lyons, in the latter half of the 5th century, of noble extraction and literary character, the friend of Sidonius, who gives us our only knowledge of him and his brave exploits when Clermont was besieged by the Visigoths (*Epist.* 1:1; 3:2; 7:18; 9:16).
11. A bishop directed by Avitus (bishop of Vienne, in France, A.D. 497-517) not to refuse communion to trivial offenders.
- 12.. A monk of the abbey of Classis, who failed to be appointed abbot there in the time of Gregory the Great.
13. Bishop of Albi, at the Council of Rheims, A.D. 625, and living in 647. He wrote a joint letter with Dado Desiderius of Cahors (Migne, *Patrol.* 87:217).
14. Also called CONSTANTIUS, presbyter of Apamea, in Syria, who explained his peculiar views on Christology at the third Council of Constantinople, A.D. 680, but was excommunicated therefor. See Smith, *Dict. of Christ. Biog.* s.v.

Consuetudinary

in ecclesiastical usage, is a term for

- (1) the *ritual* or book of constitutions for ceremonials and official duties;
- (2) a *custumal* or rental of estates.

Consulter With Familiar Spirits

SEE NECROMANCER.

Consus

(is thought to be derived from *conditus*, "hidden," or from *consulo*, "to advise") was an ancient Roman god, probably to be referred to the worship of the deities in the infernal regions. When the Roman state was threatened with destruction, because of a scarcity of women, Romulus decided on the rape of the Sabine girls. He pretended to have found hidden in the earth an altar of an unknown god, in whose honor plays were to be celebrated, and for this purpose all neighboring nations were invited. In memory of the success of the scheme there was a yearly festival held, called *Consualia*, at the celebration of which an altar was dug from the earth and plays were performed.

Contacium

(*κοντάκιον*) is a name given in the ritual of the Greek Church to a short hymn, and also to the volume containing special liturgies.

Contancin, Cyrique

a French Jesuit missionary, was born at Bourges in 1670. In 1700 he was sent to the Chinese missions, and did not return to France until 1731, when he was brought back by some affairs connected with his order. Being appointed superior-general in China, he went to Port Louis, where he took ship November 16, 1733, but died at sea a few days afterwards. His long sojourn in Asia afforded him opportunity for collecting curious documents, and these were published in the *Lettres Edifiantes*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Contant (or Constant De La Mollette), Philippe du

a French theologian, was born at Saint-Andre, Dauphine, August 29, 1737. He completed his studies at the Sorboattne, and received the degree of doctor in 1765, preparing a thesis in six languages upon the Holy Scripture, which was published at Paris the same year. He was afterwards vicar-general of Vienne. He was beheaded in 1793. He wrote, *La Genese Expliquae* (Paris, 1773): — *Essai sur l'Ecriture Sainte* (ibid. 1775; this work is preceded by a plate containing several Oriental alphabets): — *Nouvelle Methode pour Entrer dans le Vrai sens de l'Ecriture Sainte* (ibid. 1777): — *L'Exode Explique* (ibid. 1780): — *Les Psaumes Expliques* (ibid. 1781): — *Traite sur la Poesie et la Musique des Bebreux* (ibid. eod.): —

Le Levitique Explique (ibid. 1785): — *Nouvelle Bible Polyglotte* (very rare). See Hoefler, *Nouv. Biog. Generale*, s.v.

Contant, Pierre

an eminent French architect, was born in 1698 at Ivry-sur-Seine, and studied under Watteau. He erected the convent of Panthemont and the church de la Madeleine, in Paris, and also designed the beautiful church of St. Waast, at Arras. He died at Paris in 1777. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Contarini, Camillo

an Italian scholar, was born at Venice, January 3, 1644. He completed his studies at the Clementine College in Rome, returned to his native city in 1663, and entered upon public employments with zeal and wisdom. Later he became member of the grand council, and there distinguished himself by his eloquence. He married Maria Donato in 1679, but after her death, in 1698, he took, March 30, 1710, the ecclesiastical habit, and went to Rome, where he presented to Clement XI the first volume of his historical works. He died at Venice, August 17, 1722, leaving *L'Inganno Riconosciuto* (Venice, 1666): — *L'Arbace*, a musical tragedy (ibid. 1667): — *La Genealogia de Domini* (Amsterdam, 1693): — *Istoria della Guerra di Leopoldi I, Imperatore, Contra il Turco, dell' Anno 1683*: — *Il Traditore Tradito*, a tragedy (Venice, 1714): — *Annali delle Guerre per la Maonarchia delle Spagne* (ibid. 1720-1722). See Hoefler, *Nouv. Biog. Generale*, s.v.

Contarini, Giovanni

an eminent Venetian painter, was born in 1549, and applied himself at an early age to the study of the works of Titian. He travelled in Germany, where he met with great encouragement from the princes and nobility, especially at the court of the emperor Rudolph II. In the church Della Croce, at Venice, is a picture by this artist of *The Crucifixion*, and in San Francesco is *The Resurrection*. His principal work, now in the Louvre, represents the *Virgin and Infant Enthroned, with St. Mark and St. Sebastian*. He died in 1605. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Contarizo, Luigi

an Italian theologian, who lived in the early half of the 17th century, wrote *Il Vago e Dilettevole Giardino* (Vicenza, 1602). See Hoefer, *Nouv. Biog. Generale*, s.v.

Conte, Guido del

an artist, so called, whose real name was *Fassi*, a native of Carpi, was born in 1584. He was the inventor of a kind of work called by the Italians scagliola or mischio. From him this method rapidly spread throughout all Italy. Some of his scholars far surpassed him in the execution of altars for churches. He died in 1649. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Conte, Jacopino del

a Florentine painter, was born in 1510, and studied under Andrea del Sarto. His principal pictures in Rome are, *St. John Preaching* and *The Descent from the Cross*, in San Giovanni Decollato; *The Dead Christ* and *St. Francis Receiving the Stigmata*, at the Cappuccini a Monte Cavallo. He died at Rome in 1598. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Contee, Benjamin, D.D.

a Protestant Episcopal minister, was born at Benfield, Charles County, Maryland, in 1755. When the war of the Revolution broke out he entered the American army, and held a commission in 1776. After independence was declared he visited France, Spain, and England. He was a scholarly man, very courteous in his manner. In 1789 he was elected a representative to the first Congress under the new constitution. Though not a public debater, he was profound in investigation and wise in counsel. Washington was his personal friend. Returning from Congress, his father established him as a merchant in Nottingham, Maryland; but he was unsuccessful, and returned to Blenheim, where he had been married. Subsequently he became a planter. He accepted the appointment of chief judge of the testamentary court of Charles County, which he held during his life. In May 1802, the parish of William and Mary, in Charles County, of which he had been vestryman, solicited him to enter holy orders and become their pastor, to which he consented. In June 1803, he obtained deacon's orders, and in 1805 was placed on the standing committee, and became the official visitor

of his own and the adjoining county, a position which he held ever after. The adjoining parish, Trinity, invited him to its pulpits about this time, and he continued to preach there during the following five years, although one church was twelve and the other twenty miles distant from his home. Bishop Claggett's health failing, Dr. Contee became, in August 1811, rector of St. Paul's parish, a part of the bishop's charge, and in this pastorate he continued for three years. During this time he had five places of worship to supply, the most distant being forty miles away. In 1812 he came very near being elected assistant to the bishop. In 1813 he began to curtail his field of labor, giving up Trinity Church and St. Paul's. William and Mary, the parish in which he resided, was held by him until the date of his death, January 23, 1816. His character was distinguished by self-denial, great zeal, and devotion. See Sprague, *Annals of the Amer. Pulpit*, 5:487.

Contelorio, Felice

an Italian theologian, was born at Spoleto in 1590. He was doctor of theology and keeper of the Vatican library, and died at Rome, September 28, 1652. He wrote various religious treatises, for which see Hoefler, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Contenson, Vincent

a French theologian, was born at Altvillare, in the diocese of Condom, about 1640. He took the Dominican habit at Toulouse, February 2, 1657, and taught philosophy at Albi, then theology at Toulouse. He was very learned, and occupied the chair of eloquence. He died at Creil, December 26, 1674, leaving, *Theologia Mentis et Cordis* (Lyons, 1675, 1681, 1687). See Hoefler, *Nouv. Biog. Generale*, s.v.; Wetzer u. Welte, *Kirchen-Lexikon*, s.v.

Contextus (Contestus, Contestius, or Contessus), Saint

an early Christian prelate, is said to have been born near Bayeux, in Gaul, and to have been pious from early youth. He preached so zealously against the prevalent vices as to be subject not only to popular dislike, but to Satanic temptations; but persevered, and in advanced age was made bishop of Bayeux, A.D. cir. 480-513. He is famed for his virtues and good deeds, and his body was translated to Fiscannum (Fecampn). His festival is on January 19.

Conthigirrus

SEE KENTIGERN.

Continency

is that moral virtue by which we restrain concupiscence. There is this distinction between chastity and continence: chastity requires no effort, because it may result from constitution; whereas continency appears to be the consequence of a victory gained over ourselves. The term is usually applied to men, as chastity is to women. *SEE CHASTITY.*

Contingent

happening without a foreknown cause, commonly called accidental. An event not come to pass is said to be contingent, which either may or may not be; what is already done is said to have been contingent, if it might or might not have been. What is contingent or casual to us is not so with God. As effects stand related to a second cause, they are oftentimes contingent; but as they stand related to the first cause, they are acts of God's counsel, and directed by his wisdom. *SEE NECESSITY; SEE WILL.*

Contobabditae

were a section of the *Agnoatae* (q.v.).

Contra votum

is a formula of regret in early Christian epitaphs, adopted from paganism after the 8th century, especially in Northern Italy.

Contra-remonstrants

SEE REMONSTRANTS.

Contract of Marriage

may be considered in two senses:

I. *Agreement for Marriage in the Abstract.* The law of the Church on this point is, as on many other points, compounded of the Jewish and Roman laws, under the influence of New-Testament teaching. It is derived mainly from the latter system of legislation, especially in regard to the marriage of

the laity; from the former mainly, in regard to that of the clergy. The validity of the marriage-contract generally depends on two points:

1. Strictly speaking, the inherent capacity of the parties for marriage turns only upon three particulars:

(a) *Sufficient Age*. On this it may be observed that the old Roman, like the old Jewish law, attached the capacity for marriage by age to the physical fact of puberty; and the same principle is practically followed in all systems of legislation which take notice of age at all in this matter, although it is generally found convenient in the long run to fix an age of legal puberty, without reference to the specific fact. Thus, in the *Digest*, it is provided that the marriage contract is only valid on the part of the wife when she has completed her twelfth year, even though she be already married and living with her husband. Justinian himself, in his *Institutes*, professes to have fixed, on grounds of decency, the age of puberty for the male at fourteen; both which periods have very generally been adopted in modern legislation.

The earlier Roman legislation seems to have fixed an age beyond which a woman could not marry, since we find Justinian abolishing all prohibitions of the earlier Roman law against marriages between men and women above sixty and fifty. Nothing of this kind is to be found in later systems of legislation, although disparity of age in marriage has sometimes been sought to be suppressed.

Physical incapacity in persons of full age has never been held to produce actual inability to enter into the marriage contract, but simply to render the marriage voidable when the fact is ascertained. Nor is the fact one of importance in reference to the marriage relation, except where divorce is put under restrictions. *SEE IMPOTENCY*.

(b) *Defect of Reason* acts inversely to defect of age. Thus, madness was fatal to the validity of the contract, but did not dissolve it when afterwards supervening.

(c) *The Freedom of Will* of the parties, on the other hand, can only be testified by their consent to the marriage *SEE CONSENT*; but it may also be indirectly secured, by limitations of a protective character placed on the exercise of the capacity to contract marriage. According to the jurists of the *Digest*, a man might marry a woman by letters or by proxy if she were brought to his house, but this privilege did not belong to the woman.

There was one large class of persons in whom there was held to be no freedom of will, and, consequently, no capacity to contract marriage. Marriage is simply impossible where the persons of slaves of both sexes are subject, absolutely without limit, to the lusts, natural or unnatural, of a master. The slave, his master's thing, can have no will but his master's; in respect of the civil law, properly so called, i.e., the law made for citizens, he does not exist; his condition is almost equivalent to death itself. Thus the Roman law has never mentioned connections between slaves. Connections between slaves and serfs are indeed mentioned, but without the name of marriage, and only to determine the condition of the offspring, which is fixed by that of the mother. *Rustici*, a class of peasants who seem to have been of higher status than the "serfs," could contract marriage among themselves.

The recognition of slaves' marriages originated, not in the Roman law, but unquestionably in the Jewish law. Although only "Hebrew" servants are mentioned in the passage of Exodus on this subject (⁽¹²²⁾Exodus 21:3, 4, 5, 6), it is clear that the Pentateuch recognized the marriage of persons in a servile condition. With the sweeping away by the Christian dispensation of all distinction between Jew and Gentile it is but natural to suppose that the right of marriage would be extended from the Hebrew slave to the whole slave class. Such right, indeed, was not absolute, as will have been observed, but flowed from the master's will, and was subject to his rights. The master gave a wife to his slave; the wife and her children remained his, even when the slave himself obtained his freedom. As respects the marriage of slaves, it appears clearly to have been recognised both by the State and the Church in the reign of Charlemagne.

2. *The Extrinsic Conditions* of the capacity for marriage were very various. Some are purely or mainly moral ones; the leading one of this class, that of the amount of consanguinity which the law of different nations has held to be a bar to the validity of the nuptial contract, will be found treated of under the heads of *SEE AFFINITY*; *SEE COUSINS-GERMAN*. Another — singular, because exactly opposite feelings on the subject have prevailed in different countries — is to be found in the prohibition by the later Roman law of marriages between ravishers and their victims, under severe penalties, both for the parties themselves, and the parents who consented to it (Justinian, *Cod. b. 9, t. 13:§ 1*, November 143, 150).

Another limitation on the marriage contract, which must be considered rather of a political nature, and which prevails more or less still in the military code of almost every modern nation, was that on the marriage of soldiers. Under the early Roman polity, marriage was absolutely forbidden to soldiers; but the emperor Claudius allowed them the right, and it seems certain that there were married soldiers under Galba and Domitian. Severus seems, however, to have been the first to allow soldiers to live with their wives. Philip I and II, on the other hand, seem to have restricted soldiers to a first marriage. Under Justinian's Code, the marriage of soldiers and other persons in the *militia* was made free, without solemnities of any sort, so long as the wife was free-born. There having been no regular armies among the barbarian races, nothing answering to the prohibition is to be found in their codes.

There were also restrictions on marriage which must be considered protective in their character, and intended to secure real freedom, as well as the wisdom of choice. To these, in the highest view of the subject, belong those which turn upon the consent of parents, *SEE CONSENT*; although this restriction seems generally to have had its historic origin in a much lower sphere of feeling — that of the social dependence and slavery, or quasi-slavery, of children to their parents. Next come the interdictions placed by the Roman law on the marriage of guardians or curators, or their issue, with their female wards.

Lastly come the interdictions on the marriage of officials within their jurisdictions, which are analogous in principle to those on the marriage of guardians with their wards. No official could marry (though he might betroth to himself) a wife born or domiciled within the province in which he held office, unless he had been betrothed to her before; and if he betrothed a woman, she could, after his giving up office, terminate the engagement, on returning the earnest-money; but he could give his daughters in marriage within the province. The marriage of an official contracted against this interdiction seems to have been considered absolutely void.

Among the specially religious restrictions placed on the marriage contract in the early ages of the Church, the one which would first claim our attention is that on the marriage of Christians with Gentiles, or eventually also with Jews and heretics.

That marriage generally was a civil contract, subject to the laws of the state, seems to have been the received doctrine of the early Church; while at the same time it claimed also power to regulate it in the spirit of the Gospel, as is shown, for instance, in the strictness of our Lord and his apostles against divorce, although freely allowed both by the Jewish and the Roman law. Hence pagan betrothals and marriages were, as Selden observes, held valid by the Christians (*Uxor Ebraica*, book 2, c. 24).

The next religious restriction of marriage is that connected with the monkish profession, which must be distinguished from the early vow of virginity in the female sex, and from the institution of the Church virgins. The vow of virginity, which for many centuries now has been considered an essential prerequisite of the monastic profession, was not so by any means in the early heroic days of monachism (q.v.).

The prohibition against the marriage of monks and religious women by degrees found its way into the civil law of several of the barbarian kingdoms besides France. Among the laws of King Luitprand of Lombardy, A.D. 721, or later, we find one of this kind as to women, in which their position when they have assumed the religious habit is assimilated to that of girls betrothed under the civil law, whose marriage entails a penalty of five hundred *solidi*. The Visigothic code inflicts "on incestuous marriages and adulteries, or on sacred virgins and widows and penitents, defiled with lay vesture or marriage," the penalties of exile, separation, and forfeiture of property. By the time of the Carolingians, the civil and ecclesiastical law almost wholly coalesce. In the 6th book of the Capitularies we find one almost in the same terms with the Visigothic law above quoted, declaring that marriage with a virgin devoted to God, a person under the religious habit, or professing the continence of widowhood, is not a true marriage, and requiring the parties to be separated by either the priest or the judge, without even any accusation being lodged with him, the penalty being still perpetual exile. In the East, on the contrary, about the end of the 8th century, it is noted as one of the features of Constantine Copronymus's tyranny, that he compelled monks to marry.

In respect of the marriage of the clergy, however, the restraint which occupies most space in the Church legislation of the period which concerns us, is that on digamous or quasi-digamous marriages, which will be considered under the head of DIGAMY. Meanwhile, however, there was

growing up a feeling against all marriage of the clergy while in orders, tending to their absolute celibacy. The notices which occur of other restraints upon clerical marriages are comparatively few and unimportant. *SEE CELIBACY.*

II. We have now to say a few words on the contract of marriage, in the sense in which the expression is still used in France (marriage settlement), of the written evidence of the contract itself as between the parties. The marriage contract among the Romans was habitually certified in writing on waxen tablets, which, however, might also be used after marriage, e.g. on the birth of a child. "Nuptial tablets" were signed both by the parties and by witnesses, and the breaking of them was held to be at least a symbol of the dissolution of marriage, if it had not the actual effect of dissolving it. By a constitution of the emperor Probus, the drawing up of such "tablets" was enacted not to be necessary to establish the validity of the marriage or the father's power over his offspring. They were perhaps not necessarily, though usually, identical with the "adotal tablets," "dotal instruments," or "dotal documents," specifically so called, but must have been comprised with them at least under the general terms "instruments" or "documents;" as to which it is provided, by a constitution of Diocletian and Maximin, that where there is no marriage, "instruments" made to prove marriage are invalid; but that where there are none, a marriage lawfully contracted is not void; nor could the want of signature to such by the father invalidate his consent. Nuptial instruments were by Justinian made necessary in the case of the marriage of stage-players. Under the 74th Novel, indeed, all persons exercising honorable offices, businesses and professions, short of the highest functions in the state, were required, if they wished to marry without nuptial instruments, to appear in some "house of prayer and declare their intentions before the 'Defender of the Church,'" who, in the presence of three or four of the clerks of the Church, was to draw up an attestation of the marriage, with names and dates, and this was then to be subscribed by the parties, the "Defender," and the three others, or as many more as the parties wished, and if not required by them, to be laid up, so signed, in the archives of the church, i.e., where the holy vases were kept; and without this the parties were not held to have come together "with nuptial will." But this was only necessary where there was no document fixing a *dos* or anti-nuptial donation; nor was it required as to agriculturists, persons of mean condition, or common soldiers. It will be

obvious that we have in the above the original of our marriage certificates.
SEE DOWRY; SEE MARRIAGE.

Contredit, Andre

a French poet and musician, lived about 1290. He was an ecclesiastic, and left *Neuf Chansons Notees* (MS. in the National Library of Paris, No. 7222, containing eight volumes). See Hoefer, *Nouv. Biog. Generale*, s.v.

Contrite

literally signifies *beaten or bruised, as with hard blows, or a heavy burden*; and so, in Scripture language, imports one whose heart is broken and wounded for sin, in opposition to the heart of stone (^{<366D>}Isaiah 66:2; ^{<4517>}Psalm 51:17; 57:15). The evidences of a broken and contrite spirit are:

- (1) Deep conviction of the evil of sin;
- (2) humiliation under a sense of it (Job 43:5, 6);
- (3) pungent sorrow for it (^{<3820>}Zechariah 12:10);
- (4) ingenuous confession of it (1 John, 1:9);
- (5) prayer for deliverance from it (^{<4510>}Psalm 51:10; ^{<4813>}Luke 18:13);
- (6) susceptibility of good impressions (^{<3519>}Ezekiel 11:19).

Controversy, Religious

is good or evil, according to the principles which it upholds, the purpose in which it originates, the object to which it is applied, and the temper with which it is conducted. If it spring from a mere spirit of contention, from desire of victory, not love of truth, or from stubbornness, that will not be brought into captivity to the obedience of Christ, Christianity will not acknowledge it for her own. If it be employed on questions unbefitting human disputation; questions inaccessible to our finite understandings, unnecessary or unimportant in their issue, and only tending to perpetuate strife, or to unsettle the minds of men, then it is also unworthy of the Christian character. Nor is it void of offence when, however sound its principles, however important its subject, however irrefragable its argument, it is made the vehicle of personal malignity; when it is carried on with a spirit that rends asunder the social ties, and exasperates, instead of endeavoring to soften, the irritable feelings, which, even in its mildest aspect, it is but too apt to excite. But those evil consequences, which flow from the abuse of controversy, and from causes by no means necessarily

connected with religious discussion, ought not to deter us from its proper use, when truth requires its aid. Controversy is worse than useless if it have no better end in view than a display of mental superiority, or the self-gratification which, to minds of a certain cast, it appears to afford. For as, in secular disputes, it is the legitimate end of warfare to produce peace, so, in religious polemics, the attainment of unanimity ought to be the main object. War is waged because peace cannot be obtained without it. Religious controversy is maintained because agreement in the truth is not otherwise to be effected. When this necessity is laid upon us, we do but acquit ourselves of all indispensable duty in defending the charge committed to our care by the use of those weapons with which the armory of the divine Word supplies us. See Van Mildert, *Bampton Lectures*.

Contumeliosus

a bishop of Riez, in Gaul, A.D. 524. He was addressed by Avitus, bishop of Vienne, concerning a work sent him by the latter. He was a learned man, but of doubtful private morality, and about 534, at the instance of Caesarius, bishop of Aries. pope John II forbade his exercising episcopal functions. Contumeliosus appealed to pope Agapetus, but the case seems not to have been further determined.

Contumely and Impudence

two vices, were adored by the Athenians under the figure of partridges, from a supposed analogy of nature.

Conture, Guillaume

a French architect, was born at Rouen in 1732, and visited Italy early, where he made great improvement. He restored the Church de la Madeleine, and died in 1799.

Contzen, Adam

a Jesuit and controversialist of Belgium, was born in 1573 at Maontjoie, in the Julich territory. In 1595 he joined his order at Treves, was in 1606 appointed a professor of philosophy at Wurzburg, and in 1610 professor of theology at the academy in Mayence. He wrote, against the Heidelberg professor Pareus, *Defensio Libri de Gratia Primi Hominis* (Magdeburg, 1613), and *Crudelitas et Idolum Calvinistarum Revelatum* (ibid. 1614). When Pareus tried to harmonize the differences between Lutherans and

Calvin. ists, and to array both parties against Rome. Contzen published *De Unione et Synodo Generali Evangelicorum* (ibid. 1615), and *De Pace Germaniae Libri Duo* (ibid. 1616). When the first centenary of the Reformation was celebrated, he published *Jubilum Jubilorum* (ibid. 1618). At Munich, where he was called in 1623, he wrote, *In Quatuor Evang.*, a commentary (Cologne, 1626): — *In Epistol. ad Romanos* (ibid. 1629): — *In Epistol. ad Corinthios et ad Galatas* (ibid. 1631). He died May 20, 1635. See K. Brischar, *P. Adam Contzen* (Wurzburg, 1829); Streber, in Wetzler u. Welte's *Kirchen-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Conuualh (or Conwalh)

SEE CONWALCH.

Conuulfus (or Conwulfus)

SEE CYNEWULF.

Convallus (or Conwall)

is the name of several early Scotch saints:

- 1.** Said by some to have been an abbot in Scotland, and confessor of king Comanus, and to have died in A.D. 527; but according to others an abbot of Iona, who introduced "gang-days" (Rogation-days) into Scotland. His day of commemoration is October 13 or 15. See Forbes, *Kal. of Scottish Saints*, pages 164, 214, 241, 315.
- 2.** A confessor, commemorated May 18 or September 28, probably the Convallus who was a favorite pupil of Kentigern at Glasgow, inscribed as the son of an Irish prince, and as dying in A.D. 612. See Forbes, *Kal. of Scot. Saints*, page 315.
- 3.** A monk, commemorated September 14, who was brought up in the monastery of Crosraguel in Carrick, and therefore not earlier than the 13th century. See Camerarius, *De Scot. Fort.* page 173.

Convention, General

is an assembly of clerical and lay deputies belonging to the Protestant Episcopal Church (q.v.) of America.

Converse, Amasa, D.D.

a Presbyterian minister, was born at Lyme, N.H., August 21, 1795. He graduated from Dartmouth College in 1822; studied theology at Princeton Theological Seminary for one year; was ordained evangelist by the Presbytery of Hanover, May 5, 1826; was missionary in Virginia during 1826 and 1827; editor of the *Visitor and Telegraph*, Richmond, thereafter until 1839; of the *Christian Observer*, Philadelphia, Pennsylvania, until 1861; then went back to Richmond, and was employed there until 1869; and at Louisville, Kentucky, until his death, December 9, 1872. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 44.

Converse, Augustus L.

a Protestant Episcopal clergyman of the diocese of South Carolina, was for a number of years rector of the church in Stateburgh, near which place he died, March 21, 1860, aged sixty-two years. See *Prot. Episc. Almanac*, 1861, page 98.

Converse, John Kendrick

a Presbyterian and Congregational minister, was born at Lyme, N.H., June 15, 1801. His preliminary education was acquired at Thetford Academy. In 1827 he graduated from Dartmouth College, and during the two years following was a teacher and editor in Richmond, Virginia. Soon after his graduation from Princeton Theological Seminary he was ordained pastor, August 9, 1832, at Burlington, Vermont, where he continued to minister for twelve years; and then, for more than twenty-five years was principal of the Burlington Female Seminary. For a long time he was secretary of the Vermont Colonization Society, and was also general agent of the American Colonization Society. He died at Burlington, October 3, 1880. See *Cong. Year-book*, 1881, page 20; *Necrol. Report of Princeton Theol. Sem.* 1881.

Conversi

is a Latin term for lay brothers of a monastery, as having forsaken the world. Convert is a person who is converted. In a monastic sense, converts are lay friars, or brothers admitted for the service of the house, without orders, and not allowed to sing in the choir.

Conviction

in general, is the assurance of the truth of any proposition. In a religious sense, it is the first degree of repentance, and implies an affecting sense that we are guilty before God; that we can do nothing -of ourselves to gain his forfeited favor; that we deserve and are. exposed to the wrath of God; that sin is very odious and hateful, yea, the greatest of evils.

There is a *natural* and just conviction which arises from natural conscience, fear of punishment, moral suasion, or alarming providences, but which, is not of a permanent nature. *Saving* conviction is a work of the Holy Spirit, as the cause; though the conscience, the law, the gospel, or affliction, may be the means (◀BIBS John 16:8, 9).

Convictions of sin differ very much in their degree and pungency, in different persons. It has been observed that those who suffer the most agonizing sensations are such as never before enjoyed the external call of the gospel, or were favored with the tuition of religious parents, but have neglected or notoriously abused the means of grace. To these, conviction is often sudden, and produces that horror and shame which are not soon overcome; whereas those who have sat under the gospel from their infancy have not often such alarming convictions, because they have already some notion of these things, and have much acquaintance with the gospel, which administers to a believing heart immediate comfort. As it is not, therefore, the constant method of the Spirit to convince in one way, it is improper for any to distress themselves because they are not, or have not been, tormented almost to despair: they should be rather thankful that the Spirit of God has dealt tenderly with them, and opened to them the genuine source of consolation in Christ. It is necessary, however, to observe that, ill order to repentance and conversion to God, there must be real and lasting conviction, which, though it may not be the same in degree, is the same in nature.

Evangelical conviction differs from legal conviction thus legal arises from a consideration of the divine law, God's justice, power, or omniscience; *evangelical*, from God's goodness and holiness as seen in the cross of Christ, and from a disaffection to sin; legal conviction still conceives there is something remaining good; but evangelical is sensible there is no good at all; legal wishes freedom from pain; evangelical from sin; legal hardens the heart; evangelical softens it; legal is only temporary; evangelical lasting.

Convocation

in the University of Oxford, consists of all persons admitted to regency, who have their names on their college books, and have paid all their fees. This assembly gives assent to statutes passed in congregation, confirms leases of lands, makes petitions to Parliament, elects burgesses, and confers honorary degrees, or those given by degree or by diploma.

Conwell, Henry

a Roman Catholic prelate, was born in Ireland, made bishop of Philadelphia, Pennsylvania, in 1820, and died in that city, April 21, 1842. See De Courcy and Shea, *Hist. of the Catholic Church in the U.S.* page 125.

Conwell, W.T.

a minister of the Methodist Episcopal Church South, was born near Hazel Green, Morgan County, Kentucky, February 19, 1849. He removed to Missouri in 1870, was converted in 1874, and the same year joined the Missouri Conference. He died at Savannah, Missouri, May 23, 1881. See *Minutes of Annual Conferences of the M.E. Church South*, 1881, page 318.

Conybeare, John Josias, A.M.

an English divine, was born in 1779. He was elected professor of AngloSaxon in Oxford University in 1808, and professor of poetry in 1812. He delivered the Bampton lectures for 1824, on the *Interpretation of Scripture*; and in 1826 was published his *Illustrations of Anglo-Saxon Poetry*, edited by W.D. Conybeare. This work has done much to promote the study of Anglo-Saxon literature. Large portions of the *Song of the Traveller and Beowulf* will be found in the volume. Mr. Conybeare was a contributor to the *British Bibliographer*. He died in 1824. See (Lond.) *Christian Remembrancer*, July 1824, page 439; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; *Biog. Universelle*, s.v.

Conyers, Josiah B.

a Baptist minister and physician, was born in Bath County, Kentucky, March 4, 1812. He graduated as M.D. from Transylvania University, and for seven years practiced his profession at Quincy, Illinois. He united with

the Baptist Church in 1844. Several years afterwards he gave up a lucrative practice, and was ordained a minister at St. Mary's, Ohio, where, and at Delphos and Zanesville, he preached for six years. Although somewhat advanced in life, he became a student in the theological department of Madison University, N.Y., and studied one year at Princeton. In January 1863, he entered upon the duties of his pastorate in Oneida, Illinois. Subsequently he was pastor of the Church at Berwick. He died August 6, 1870, near Tabo, Lafayette County, Missouri. See *Minutes of Ill. Anniversaries*, 1870, page 11. (J.C.S.)

Conynghame, Daniel

a Scotch clergyman, took his degree at Glasgow University in 1586; was appointed to the living at Kilmalcolm in 1588; was a member of the Court of High Commission in 1619, continued in 1628, but resided at Lochwinnoch in 1646. See *Fasti Eccles. Scoticanæ*, 2:249.

Conynghame, Hugh

a Scotch clergyman, took his degree at Glasgow University in 1634, became minister of the Presbyterian congregation at Ray, Ireland, but was compelled by persecution to leave that island; was called to the living at Mearns in 1649; became a temporary supply at Erskine in 1641, and continued in January 1654. See *Fasti Eccles. Scoticanæ*, 2:227, 245.

Conzie, Francois de

a French prelate, brother of the following, was born at Poncin, in Bugey, March 18, 1736. He was first grand-vicar, then bishop of St. Omer, and, in 1774, became archbishop of Tours. As deputy of the clergy to the states-general of 1789, he protested against the reunion of the three orders, resigned in 1791, and went to Aix-la-Chapelle. He afterwards wrote against the civil constitution of the clergy, and, published, in June 1791, a mandate which was condemned, in July of the same year, by the tribunal of Tours, to be torn and burned by the hand of the executioner. He retired to Holland, and died at Amsterdam in 1795. See Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Conzie, Louis Francois Marc Hilaire de

a French prelate, was born at Poncin, in Bugey, January 13, 1732. He served first as an officer of dragoons, but was soon made bishop of Arras.

He proved himself one of the most violent adversaries of the Revolution. He refused to sit at the states-general, and in a riot came near losing his life in return for his devotion. An indictment being decreed in 1792, he took refuge in England and attached himself to the count of Artois. He exercised great influence in private, and directed the affairs of the royalist party. He became the centre of the intercourse and intrigue which fed the civil war in France. For many years his name was found in nearly all the projects of political insurrections. He is especially memorable as one of the directors of the plot of the *machine infernale*, December 24, 1800. He died in London in December 1804. See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Coo, Roger

an English martyr, was a native of Melford, in Suffolk. He was brought before the bishop, examined, and condemned to be burned, on account of his belief in the true God and his abhorrence of the worship of idols. The sentence was executed at Yoxford, Suffolk, in 1555. See Fox, *Acts and Monuments*, 7:381.

Cook, Albert A.

a Methodist Episcopal minister, was born at Warehouse Point, Connecticut, September 24, 1817. He early gave proof of a noble character by caring for the family on the death of his father; joined the Church at the age of eighteen, and, after several years of study and teaching, united with the New England Conference in 1842, and began his pastoral life at Feeding Hills, Massachusetts. He continued his ministry at Shelburne Falls, Chester Village (now Huntington), North Brdokfield, Princeton, Oxford, and in 1851 at Milford (all in Massachusetts), where he died, February 4, 1880. Mr. Cook spent his latter years as a dentist; was a member of the General Court of Massachusetts in 1850, 1855, and 1864; and served once in the Senate and twice in the House. He was a Christian gentleman, of fine presence and great urbanity; a natural, excellent preacher and expositor; was benevolent, and everywhere highly esteemed. See *Minutes of Annual Conferences*, 1880, page 66.

Cook, Alexander (1)

a Presbyterian minister, was born at St. Monance, near Glasgow, Scotland, February 4, 1760. He received a moderate English education at Glasgow,

and learned the trade of a silversmith. He was at Berwick-on-Tweed in 1778, and emigrated to America in 1783; in 1797 was living in Pennsylvania; in 1802 was licensed, and went as a missionary to the Indians, but remained only a short time. In 1803 he was received into the Presbytery of Erie, and accepted calls from the congregations of Slippery Rock and New Castle, where he continued until 1809. In 1810 he was dismissed from the Presbytery of Erie, and connected himself with that of Hartford. About this time he took a commission to labor in South Carolina and Georgia as a missionary. He was also stated supply at Poland, Ohio, from 1812 to 1814. In 1815 he was received into the Presbytery of Ohio, and installed pastor of the Church of Bethany, which relation was dissolved in 1820. In 1821 he was received by the Presbytery of Allegheny, and in the same year installed as pastor of the churches of Ebenezer and Bear Creek. In 1827 he was received into the Presbytery of Steubenville, and for a year supplied the churches of Annapolis and Bloomfield, Ohio. In 1828 he left his home to organize a Church in a Scotch settlement in Ohio. While on this trip he died, November 30, 1828. See *Hist. of the Presbytery of Erie*.

Cook, Alexander (2)

a Methodist Episcopal minister, was born in Keskasbig, County Donegal, Ireland, May 5, 1842. He joined the Wesleyans early in life; received a good common English education, and studied two years in the Wesleyan Institute; taught school four years; emigrated to America in 1865, and in 1866 entered the Central Ohio Conference, wherein he served the Church until his death, early in 1870. See *Minutes of Annual Conferences*, 1870, page 196.

Cook, Archibald

a Scotch clergyman, was licensed to preach in 1822; appointed to the North Church, Inverness, in 1837, after he had spent some years as missionary at Berriedale; joined the Free Secession in 1843, and became minister of the Free Church, Daviot, in 1844. He died May 6, 1865, aged seventyfour years. See *Fasti Eccles. Scoticanæ*, 3:259.

Cook, Chauncey

a Congregational minister, was born at Wallingford, Connecticut, March 9, 1778. He graduated from Middlebury College in 1808, studied theology

with Dr. Asa Burton, was ordained in 1809, and labored as an evangelist in Vermont and New York. In 1811 he became pastor of the Church in Adams, N.Y., and his successive charges were as follows: Lima, Pittsford, Chili, Greece, Ira, Aurora (Presbyterian Church), all in New York state; Hennepin, Aurora, and Bristol, in Illinois. He died at Ottawa, Illinois, March 21, 1860. Mr. Cook's ministry was blessed with many revivals. "He was a progressive man to the last." See *Cong. Quarterly*, 1860, page 344.

Cook, Cornelius

a Methodist Episcopal minister, was a native of Great Britain, where he was converted, and then called to preach in America. He labored three years in the ministry (in East Jersey, 1787; Dutchess, 1788; Schenectady, 1789), and died in August, 1789. See *Minutes of Annual Conference*, 1790, page 36.

Cook, Edward

an English Wesleyan missionary, was born at Long Whatton, Leicestershire, November 4, 1806. He was converted in 1828, ordained in London for the missionary work in 1831, and on January 14, 1832, sailed with Rev. Messrs. Edwards and Satchel in the *Caledoniac*, for the Cape of Good Hope. His field was the Great Namaqua land. His work was interesting, successful, pursued with great love and enthusiasm, often amid dangers. His health finally giving way under his toils, he commenced a journey to Cape Town, but before he reached the station of his wished-for rest he died, on the banks of the Great Orange River, March 7, 1843. His remains were carried back over fifty miles to Nisbet Bath, and interred in the land of his labor. Besides establishing a church of more than four hundred members, and schools of more than one thousand children at Nisbet Bath, he made frequent journeys to the Damaras and more distant tribes. See *Minutes of the British Conference*, 1843; John Cook, *The Life of Edward Cook* (Liverpool, 1849, 12mo); *Christian Watchman Magazine* (Cape Town), March 1843.

Cook, Edwin R.T.

an Episcopal clergyman, was born in 1825. At the time of his death, July 25, 1865, he was rector of Wainwright Memorial Church, in New York city. Mr. Cook was an able, devoted, and eminently successful pastor. See *Appleton's Annual Cyclop.* 1865, page 644.

Cook, Elijah

a Free-will Baptist minister, was born in the state of New York in 1793. He removed to the West in 1835, and was a preacher in Michigan. His ordination took place in 1845, and for nearly thirty years after he was engaged in his Master's work. He died at Cook's Prairie, Michigan, January 31, 1872. See *Freewill Baptist Register*, 1873, page 83. (J.C.S.)

Cook, Emile F.

a French Methodist preacher, son of Reverend Charles Cook, was born at Niort, June 15, 1829. The happy influence of his godly parents was shown by his conversion at the age of nine years. His mind was drawn to the ministry, and he pursued his classical studies in France and Switzerland; and, to qualify himself for preaching, entered the Wesleyan Theological College at Richmond, England, where, for three years, he manifested the aptitude for pastoral work which ever afterwards characterized his life and labors. He entered the itinerant ministry in France in 1854, when that country was made an independent conference, and labored successfully at Nismes, Nyons, Lausanne, and other important circuits. He was stationed in Paris during the siege, and heroically opened his house as a hospital, and had it filled with the sick and wounded, whom he gathered in person from the battlefield, and his devoted labors were greatly appreciated by both the conference and the citizens. The conference elected him president in 1872, and kept him in the office two years, as a mark of the confidence and affection of his brethren. At the close of his presidential duties he came to America to attend the meeting of the Evangelical Alliance, and afterwards spent some time in pleading in Methodist churches for aid to his native land. He started for home in the steamer *Ville-du-Havre*, but was shipwrecked soon after leaving America. He was picked up, as by a miracle, with barely life left; resumed his journey in the steamer *Loch Earn*, and was again wrecked. Was again rescued, but with little hope of rallying, yet he strove hard to lead the dying to the Saviour. He at length reached England, got home greatly exhausted, and was sent to the south of France; but nature was worn out, yet his mind was calm and serene, and his strong faith remained unshaken. He died January 9, 1874.

Cook, Pinlay

a Scotch clergyman, was born at Arran in 1778. He became a catechist at Glasgow; was licensed to preach in 1816; ordained and sent as missionary

to Halkirk, Watten, and Reay, and afterwards to Inverness; presented to the living at Cross in 1829; transferred to East Church, Inverness, in 1833, and thence to Reay in 1835; joined the Free Secession in 1843; and died June 12, 1858. He was remarkable for integrity and uprightness, faithful in reproving sin and error. His son, Alexander, was a minister in the Free Church. See *Fasti Eccles. Scotice*, 3:147, 259, 368.

Cook, George, D.D.

a Scottish theologian, was born at St. Andrews between 1780 and 1795. He was pastor of Laurencekirk, and died in 1845. He wrote *a History of the Reformation in Scotland* (Edinb. 1811, 1819, 3 volumes): — *a History of the Church of Scotland* (Lond. 1815, 3 volumes): — *Reality of Christ's Resurrection* (1808), and some minor pieces.

Cook, Henry David

a Scotch clergyman, son of the professor of moral philosophy in St. Andrews, was born February 24, 1791. He took his degree at the University of St. Andrews; was licensed to preach in 1813, and presented to the living at Kilmany in 1815. He died September 19, 1857. He was well acquainted with the history of the Church, and with all its schisms and controversies. See *Fasti Eccles. Scotice*, 2:499.

Cook, Henry Preston

a Methodist Episcopal minister, was born in Hancock County, Georgia, December 8, 1800. He received a careful religious training, experienced conversion in 1817, and in 1820 united with the Mississippi Conference, wherein he labored with zeal and fidelity until his death, in 1826. See *Minutes of Annual Conferences*, 1826, page 506; *Methodist Magazine*, 9:359.

Cook, Isaac M.

a Presbyterian minister, was born in Pennsylvania. He graduated from Jefferson College in 1841, attended Princeton Theological Seminary for about one year (1842), was ordained by the Presbytery of Beaver, December 17, 1845, and was pastor at Bridgewater, Pa., until his death, in January, 1854. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 136.

Cook, Israel B.

a Methodist Episcopal minister, was born in 1789. His name first appears in 1813, in connection with Lycoming Circuit of the Genesee Conference. In 1822 he became superannuated, but subsequently was readmitted into the East Baltimore Conference. He died March 7, 1868. See *Minutes of Annual Conferences*, 1868, page 29

Cook, I. Russell

a Free-will Baptist minister, was born at Acton, Maine, in 1821. He removed to Manchester, N.H., where he was converted in 1847, and ordained in 1852. His pastorates were in various places in Maine and New Hampshire, including Gilmanton, where he was pastor for four years, and Buxton, Maine, for five years. He died in Rochester, N.H., July 1, 1862. See *Free-will Baptist Register*, 1863, page 92. (J.C.S.)

Cook, John (1)

a Scotch clergyman, took his degree at the University of St. Andrews in 1648; was presented to the living at Eccles in 1663; deprived in 1689 for not praying for the king and queen, and other acts of disloyalty. He died in 1691, aged about sixty-three years. See *Fasti Eccles. Scoticanae*, 1:412.

Cook, John (2)

a Scotch clergyman, was licensed to preach in 1732; called to the living at Abercrombie in 1734, and ordained. He died June 24, 1751. His son John became professor of moral philosophy at St. Andrews. See *Fasti Eccles. Scoticanae*, 2, page 403.

Cook, John (3)

a Scotch clergyman, was born November 24, 1771. He took his degree at the University of St. Andrews in 1788; was licensed to preach in 1792; appointed minister at Kilmany in 1793, and ordained; appointed professor of Hebrew at St. Mary's College, St. Andrews, and resigned in 1802. He died November 28, 1824. See *Fasti Eccles. Scoticanae*, 2:499.

Cook, John (4)

an early Wesleyan missionary, was sent to the island of Dominica, W.I., in 1794. On his arrival at Tortola he was seized with putrid fever, and in five

days died, "in the prime of his life and the triumph of faith," in 1795 (according to Hill). See Atmore, *Meth. Memorial*, s.v.

Cook, John (5), D.D.

a Scotch clergyman, son of the divinity professor at St. Andrews, graduated at that university in 1823. He was factor to St. Mary's College in 1824, licensed to preach in 1828, presented to the living at Laurencekirk in 1829, and ordained; transferred to St. Leonard's, St. Andrews, in 1845; appointed convener of committee on education in 1849, of that for schoolmasters in 1850, and also of three other committees; was moderator of the General Assembly in 1859, assessor to the university court, elected professor of divinity and ecclesiastical history in 1860. and one of the deans of the chapel in 1863. He died April 17, 1869, aged sixty-one years. Dr. Cook published works on *Church Patronage*, *Church Defence*, *Relief of the Poor*, *School Statistics*, a *Catechism*, and a few single *Sermons*. A handsome painted window, placed by his parishioners in the college church, St. Andrews, is one token of the high esteem in which he was held. He had scholarly ability, refined taste, exact and active business habits, affability, and courtesy. See *Fasti Eccles. Scoticanae*, 3:879.

Cook, John C.

a Methodist Episcopal minister, was born about 1837. He was educated at Dickinson College, where he was converted at the age of nineteen, and in 1860 entered the East Baltimore Conference, wherein he labored with earnest devotion until his death, April 22, 1862. Mr. Cook was a man of great promise, meek and lowly in heart, earnest, faithful. See *Minutes of Annual Conferences*, 1863, page 10.

Cook, John Lovejoy

a Methodist Episcopal minister, was born in Edinburg, Saratoga County, N.Y., January 7, 1819, of devout Christian parents. He spent his youth amid the quiet and peace of farm life, where he laid the foundation of his blameless, industrious, Christian character. He was employed hi his young manhood by his brother as a manufacturer in Massachusetts and Rhode Island, at which time he was converted, became a class-leader, and received license to preach, and in 1846 was admitted into the Troy Conference. His last eight years were given to the pastorate of the

Congregational Church at North Pownall, Vermont, where he died May 15, 1878. See *Minutes of Annual Conferences*, 1879, page 43.

Cook, Joseph

a Baptist minister, was born in Bath, England. He was licensed to preach in 1776. He had previously served as associate pastor at Margate, on the Isle of Thanet, at Dover, Deal, and Folkestone. He then came to America, and was first pastor of a church in Eutaw Springs, S.C., but was obliged to leave during the Revolutionary War. When he returned he found his Church almost extinct, but through his efforts it grew in numbers, spirituality, and influence. He died September 26, 1790. See Sprague, *Annals of the Amer. Pulpit*, 6:186.

Cook, Joseph B.

a Baptist minister, was born in South Carolina about 1776. He was converted at the age of fifteen, and graduated from Brown University in 1797; pursued his theological studies with Reverend Dr. Furman; was ordained as an evangelist, and successively became pastor of the Eutaw, the Beaufort, and the Mount Pisgah churches. He died at his residence in Sumter District, S.C., August 24, 1833. See *Watchman and Reflector*, September 13, 1833. (J.C.S.)

Cook, Nehemiah Baldwin

a Congregational minister, was born at Hampton, N.Y., September 20, 1798. He graduated from Andover Theological Seminary in 1821; in 1823 was appointed a home missionary in Wayne County, Pennsylvania, served one year, and was ordained August 31, 1825; from that time till 1833 he was acting pastor of the Presbyterian churches in Babylon and Fresh Pond, L.I., and during the three succeeding years at Riverhead and Southhold. He was installed pastor in Stonington, Connecticut, March 7, 1838, from which he was dismissed in May 1859. From June 1864, to October 1867, he was acting pastor in Ledyard, and subsequently resided there without charge until his death, November 17, 1879. He published two *Funeral Sermons*. See *Cong. Year-book*, 1880, page 16.

Cook, Pardon

a Methodist Episcopal minister, was admitted into the Pittsburgh Conference in 1827, preached for thirty-four years, was a superannuate for

nineteen years, and died at Marietta, Ohio, in May 1880, in his eighty-third year. He was pure-minded, cheerful, sweet-spirited, and beloved. See *Minutes of Annual Conferences*, 1880, page 243.

Cook, Phineas

a Methodist Episcopal minister, was born at Greenfield, Massachusetts, March 10, 1784. He experienced religion in 1800; and in 1803 entered the New York Conference, in which he was an effective preacher for forty years. He spent his latter years as a superannuate, and died May 26, 1861. Mr. Cook was of a warm and lively temperament, open-hearted and frank. See *Minutes of Annual Conferences*, 1862, page 80.

Cook, Richard

a Methodist Episcopal minister, was born about 1818. He was converted when quite young; joined the Oneida Conference in 1844; continued effective until 1860, when he took a supernumerary relation, on account of ill-health; served as presiding elder in 1861 and 1862; and spent his last fifteen years in New Hartford. He died in September 1876. Mr. Cook was a fearless advocate of all reforms, and an exemplary Christian. See *Minutes of Annual Conferences*, 1876, page 137.

Cook, Robert

a Scotch clergyman, took his degree at Marischal College, Aberdeen, in 1813; was presented to the living at Clatt in 1820, and ordained; transferred to Ceres in 1844, and died at Monimail, December 20, 1851, aged fifty-eight years. His publications are, *Sermon on the Abundant Harvest, with Metrical Paraphrases* (1831): — *The Catechist's Poetical Manual* (1834): — *The Young Communicant's Manual* (1849): — *Account of the Parish*. See *Fasti Eccles. Scoticanæ*, 3:554.

Cook, Samuel

a Baptist minister, was born at Eastham, Massachusetts, in 1791. When he was young his parents removed to Maine. In 1815 he was baptized, and united with the Baptist Church in Clinton. He completed a literary and theological course in 1821 at Waterville College. Soon after, he was ordained pastor of the Church in Effingham, N.H. The subsequent pastorates of Mr. Cook were at Brentwood, Hampton Falls, Hopkinton, Meredith and Dunbarton, all in New Hampshire. He acted, for some years,

as the agent of the New Hampshire Baptist Convention, and, for eight years, was the chaplain of the state prison at Concord. He died February 15, 1872. See *Obit. Record of Colby University, Supplement No. 1*, page 5. (J.C.S.)

Cook, Thomas F.

a minister of the Methodist Episcopal Church South, son of Reverend Valentine Cook, was a native of Kentucky. He professed religion in boyhood, labored a number of years acceptably as local preacher, and in 1848 entered the Mississippi Conference. In 1865 he was transferred to the Rio Grande Conference. He died of yellow fever, July 24, 1867. Mr. Cook was a meek, spiritual Christian, a faithful, laborious pastor, and a successful preacher. See *Minutes of Annual Conferences of the M.E. Church South*, 1867, page 190.

Cook, Walter

a Scotch clergyman, took his degree at the University of Edinburgh in 1709; was licensed, to preach in 1722; appointed to the living at Cummertrees in 1728, and ordained. He died April 21, 1759, aged seventy-six years. See *Fasti Eccles. Scotice*, 1:615.

Cook, W.B.

a Universalist minister, was born at Marcellus, Onondaga County, N.Y., December 8, 1810. He entered the ministry in 1843, was ordained in 1846, and labored at the following places: Mottville, Alexander, Lockport, Gaines, Churchville, Newburgh, and Aurorar all in New York; went to Michigan in 1866, and there continued until his decease at Muskegon, June 5, 1871. Mr. Cook was a humble, faithful, diligent preacher. See *Universalist Register*, 1872, page 144.

Cook, William W.

a minister of the Methodist Episcopal Church South, was born at Princeton, Kentucky, May 2, 1818.. He was converted in youth, licensed to preach in 1846, and joined the Louisville Conference in 1854. From 1861 to 1864 he was superannuated. Entering the effective ministry again he labored faithfully until compelled by poor health to take a superannuated relation once more, in which he remained until his death, October 22, 1879. Though his early education was limited, Mr. Cook possessed good

natural endowments, and by diligent study became a clear theologian and successful preacher. He was a kind, true man, and an efficient pastor. See *Minutes of Annual Conferences of the M.E. Church South*, 1880, page 164.

Cooke, Albert, A.B.

an English Congregational minister, was born at Uttoxeter, Staffordshire, about 1842. He was educated at Alleyne's Grammar-school and at Lancashire Independent College. On leaving college, in June 1866, he became pastor of the Church at Newport, Shropshire. In June 1869, he accepted the pastorate at Acock's Green, Birmingham. In 1874 he resigned this charge to take a school at Frome, in the hope that a more southern climate might repair his, shattered health. He died July 30, 1879. See (Lond.), *Cong. Year-book*, 1880, page 315.

Cooke, Amos Starr

a Congregational missionary, was born at Danbury, Connecticut, in 1810, and graduated from Yale College in 1834. He went to the Sandwich Islands in the employ of the American Board of Foreign Missions, arriving there in April 1837. Soon after his arrival he took charge of the education of the higher classes of that country, and remained at the head of the royal school for twelve years. He died at Honolulu, March 20, 1871.

Cooke, Charles, D.D.

a Methodist Episcopal minister, was born of Protestant Episcopal parentage in St. Mary's County, Maryland, September 3, 1799. He experienced religion in 1815, while attending school at the academy in Georgetown, D.C.; soon displayed marked talent: as leader of a young people's prayer-meeting; was licensed to preach, and in 1820 entered the Baltimore Conference. In 1824 he became a member of the Pittsburgh Conference; in 1840 was made editor of the *Pittsburgh Christian Advocate*, and subsequently transferred to the Philadelphia Conference. He became superannuated in 1872, and died August 24, 1875. Dr. Cook was quiet and unobtrusive, firm and true, an exemplary Christian gentleman. See *Minutes of Annual Conferences*, 1876, page 51; Simpson, *Cyclop. of Methodism*, s.v.

Cooke, Corbett

an English Wesleyan minister was born at Felmingham, Norfolk, December 2, 1787. He commenced his ministry in 1809; was chairman of a district for twenty-seven years; retired to Guernsey after a ministry of half a century, where, blind but happy, he performed various pastoral duties until his death, May 16, 1866. Mr. Cooke was an argumentative and practical preacher, and his manner was simple and dignified, earnest and persuasive. He wrote *Strictures on a Pamphlet, entitled An Attempt to Show that Election is Beneficial to Many and Injurious to None: — The History of Apostolical Succession* (new ed. Lond. 1840, 12mo): — *The Opinions of Reverend John Wesley in Reference to the Relation of Methodism to the Established Church* (Exeter, 1844, 12mo): — *A Plain Statement of Facts* (ibid. 1835, 12mo): — *Church Membership; Serm. on ^{4127} Acts 2:47* (Lond. 1862, 12mo). See *A Memorial Volume of the Reverend Corbett Cooke* (Lond. 1868, 8vo); *Minutes of the British Conference, 1866*, page 31; Stevenson, *Wesleyan Hymn-book and its Associations* (Lond. 1870), page 367; Osborne, *Meth. Bibliography*, page 87; *Meth. Magazine* (Lond. 1866), page 941.

Cooke, Edward, LL.B.

an English divine, was rector of Haversham, Bucks. He was an able scholar, and particularly well-versed in whatever related to history, antiquities, and jurisprudence. Besides the *History of Whaddon Chase*, the publication of which was interrupted only by his death, he had made ample collections towards a history of Buckinghamshire, which would probably, had his life been spared, have been completed in a few years. He died February 27, 1824. See (Lond.) *Annual Register*, 1824, page 214.

Cooke (or Coke), George, D.D.

an English prelate of the 17th century, brother to sir John Cooke, secretary of state, was born at Trusley, Derbyshire, of an ancient and honorable family. He was educated at Pembroke Hall, Cambridge, beneficed at Bigrave, Hertfordshire, made bishop successively of Bristol (1633) and Hereford (1636), and died in 1650. Bishop Cooke was a meek, grave, and quiet man, much beloved of such as were subjected to him, and was in the same condemnation with the rest of his brethren for subscribing the protest in parliament in preservation of their privileges. The times broke the body

of his estate so that he had to be relieved by his rich relatives. See Fuller, *Worthies of England* (ed. Nuttall), 1:371.

Cooke, Henry, D.D., LL.D.

an Irish Presbyterian divine, was born at Grillagh, County Londonderry, in 1788. He studied at Glasgow University, and settled in 1808 at Dunean, County Antrim, and in 1811 at Donegon, in the same county. In 1817 he attended the medical classes in Trinity College, Dublin, and in 1818 removed as pastor to Killyleagh, County Down, where he engaged in a controversy with a Unitarian minister. In 1824 he was chosen moderator of the synod of Ulster, and three years later carried on a discussion on Arianism with Henry Montgomery. In 1829 he became pastor at Belfast, a position which he retained until his death, December 13, 1868. During this period he was engaged in politico-ecclesiastic discussions, was three times moderator of the General Assembly, and at the close was professor of sacred, rhetoric, in the New Presbyterian College of Belfast. Some of his polemical writings have been published. His *Life* was written by J.L. Porter (London, 1871; Belfast, 1875).

Cooke, James

an English Wesleyan minister, was born at Gloucester in 1800. He was early converted, entered the ministry in 1822, and died January 22, 1854. Kind and sympathetic, constant as a friend, his views of Christianity were lofty and comprehensive, his perceptions quick, and his judgments discriminating. See *Minutes of the British Conference*, 1854.

Cooke, James W.

a Protestant Episcopal clergyman, was born at Providence, R.I., March 5, 1810. He graduated from Brown University, was minister at Lonsdale, R.I., and then assistant to the late Dr. Milnor of New York city, after which he became rector of St. Michael's, Bristol, R.I. He made a voyage to Aspinwall to examine that place and Panama with a view to missionary operations, but was compelled to return on account of broken health. He died in New York, April 12, 1853, being at the time secretary and general agent of the foreign department of the Protestant Episcopal Missionary Board. Mr. Cooke was an ardent and efficient man. See *Amer. Quar. Church Rev.* 1853, page 302.

Cooke, John (1)

an English clergyman of the latter part of the 18th century, rector of Wentnor, Shropshire, published a *Sermon* (1773): — and *The Preacher's Assistant* (Oxford, 1783, 2 volumes). This work contained an account of various preachers and sermons since the Restoration, and is considered valuable as a list of sermons from which the preacher might select for his library. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cooke, John (2)

an English Congregational minister, was born at Atherstone, Warwickshire, March 25, 1799. He early became a Christian, entered Blackburn Academy in 1821, and was ordained in 1825 to the pastorate at Uttoxeter, where he labored forty years, and where, after a few years' retirement from the sacred office, he died, February 11, 1871. Mr. Cooke was a master of one subject, human nature. See (Lond.) *Cong. Yearbook*, 1872, page 309.

Cook(e), Joseph

an English Wesleyan preacher, became prominent as an advocate of certain theological tenets, which resulted in his exclusion from that body. He had travelled without objection from 1795. While on the Rochdale Circuit, 1803-5, he began to state the doctrines of justification and the witness of the Spirit differently from the received view. According to Myles, he hardly implied experimental religion, but a firm belief in what the Scriptures declare on these subjects. Promising not to promulgate his opinions, he was removed to the Sunderland Circuit. His friends in Rochdale, not so discreet as their late pastor, published his two sermons on the above subjects without his knowledge. This, of course, led to his arraignment before the conference, and, although treating him with respect and tenderness on account of the esteem in which he was held, they excluded him from their number in 1806, Cooke refusing to renounce his opinions. He then went to Rochdale, where he became the minister of a part of his former Wesleyan society. He published a defense of his doctrines, which was answered by Dr. Coke (q.v.) and Edward Hare (q.v.). Hare's treatise on justification has become a classic. Cooke died in 1811. "The breach which he made is not yet healed in the town of Rochdale" (Myles, 1813). See Myles, *Chronol. Hist. of the Methodists*, s.v. 1806; Smith, *Hist. of Wesleyan Methodism*, 2:430, 432.

Cooke, Nathaniel Bowen

a Baptist minister, was born at Cambridgeport, Massachusetts, February 26, 1816. He graduated from Brown University in 1840, and passed the next three years as teacher of a select school in Bristol, R.I. He then spent a brief time in the Theological Institution in Newton Centre, Massachusetts, and in 1844 began the study of medicine, attending a course of lectures at the medical school of Harvard University. On receiving his degree he began the practice of his profession, but subsequently returned to school teaching in Webster, Massachusetts, and in Bristol, R.I. In 1862 he was ordained at Greenville, in the town of Leicester, Massachusetts, and in 1869 settled in Lonsdale, R.I., where he died, April 14, 1871. See *Obituary Record of Yale College, 1870-80; Necrol. of Brown University, 1871.*

Cooke, Patrick (1)

a Scotch clergyman, took his degree at the University of St. Andrews in 1627; was licensed to preach in 1630; admitted to the living at Stenton in 1631, and died December 31, 1635, aged about thirty-nine years. See *Fasti Eccles. Scoticanae, 1:383.*

Cooke, Patrick (2)

a Scotch clergyman, son of the foregoing, was born July 21, 1626; called to the living at Prestonpans in 1653, and ordained in 1654; selected in 1670 as one of the "bishop's evangelists" for enlightening the Presbyterians of the West, and died in August 1672. See *Fasti Eccles. Scoticanae, 1:351.*

Cooke, Samuel (1)

a minister of the Congregational Church, was born at Hadley, Massachusetts, in 1708. He graduated from Harvard College in 1735; was ordained pastor of the Church in West Cambridge, September 12, 1739, and died June 4, 1783. See Sprague, *Annals of the Amer. Pulpit, 2:73.*

Cooke, Samuel (2), D.D.

a missionary of the Church of England, was educated at the University of Cambridge, and, having been admitted to holy orders, was sent to America, probably as early as 1749, under the auspices of the Society for the Propagation of the Gospel in Foreign Parts, his destination being

Monmouth County, N.J. In 1765 he ministered to three churches, located at Shrewsbury, Freehold, and Middletown, but subsequently abandoned Freehold. In 1774 he went to England, but it does not appear that he returned after this to the United States, although he was still in the employ of the missionary society. In 1785 he was at Frederickton, N.B., where he remained until the close of his life. In 1790 he was commissary to the bishop of Nova Scotia. After a period of vacation, on account of ill-health, he resumed his ministerial duties in June 1791. While crossing the St. John's river, on his return home with his son, the canoe was upset and both were drowned, May 23, 1795. See Sprague, *Annals of the Amer. Pulpit*, 5:224.

Cooke, Theodore

a Congregational minister, was born at Northampton Massachusetts, October 27, 1815. In 1842 he graduated from Williams College, and in 1845 from Yale Divinity School. After preaching in various places for a time, he was ordained June 10, 1847, and until 1852 was pastor in Stowe, Mass. In 1854 he went to Menasha, Wis., as a home missionary, and remained until 1857, when he returned to New England, taking charge of the Church in Woonsocket, R.I., and preached there nine years. His health failing, in 1867, he returned to Stowe to reside upon his farm, and died August 27, 1871. For a short time he was editor of the *Worcester Gazette*. See *Cong. Quarterly*, 1872, page 437.

Cooke, William

a Congregational minister, was born at Hadley, Massachusetts. He graduated from Harvard College in 1716; was ordained at Sudbury, March 20, 1723, and died November 12, 1760, aged sixty-four years. See Sprague, *Annals of the Amer. Pulpit*, 1:386.

Cookman, Alfred, A.M.

a Methodist Episcopal minister, son of the renowned George G. Cookman, was born at Columbia, Pennsylvania, January 4, 1828. He was early consecrated to the ministry by his pious mother; experienced religion while attending the grammar school of Dickinson College; was a diligent and earnest student; received license to preach in 1846, and in 1848 entered the Philadelphia Conference, in which he filled prominent appointments, as also he did successively in the Pittsburgh, Wilmington, New York, and Newark

conferences. He died November 13, 1871. Mr. Cookman inherited a measure of his father's ardent temperament, magnetic power, and earnest religious feeling. He everywhere won many to Christ. See *Minutes of Annual Conferences*, 1872, page 35; Simpson, *Cyclop. of Methodism*, s.v.

Cookson, John

an English Baptist minister, was born in Leeds in 1800. He was converted at the age of thirteen, and early in life became a local preacher. He came to the United States, and prosecuted his theological studies under the Reverend Dr. Sharp of Boston, his maternal uncle. In 1824 he was ordained in Malden, Mass., and subsequently was pastor in South Reading, now Wakefield, and in some other places of the vicinity. In 1862, being somewhat broken in health, he returned to England, and after a time was so far recovered as to be able to take charge of the Church in St. Benedict's Square, London, where he remained till his death in April 1873. See (Lond.) *Baptist Hand-book*, 1874, page 265. (J.C.S.)

Cool, Peter

a Flemish engraver flourished about 1690. He executed a number of plates, among which is one after Martin de Vos, representing *Christ Bearing the Cross*, with St. Veronica and other figures.

Cooley, Eli Field

a Presbyterian minister, was born at Sunderland, Massachusetts, October 13, 1781. He received careful training from his parents, and was educated in the Academy at Hartford, Connecticut, whither his parents had removed. In 1806 he graduated from the College of New Jersey; in October 1809, was licensed by the New Brunswick Presbytery; in 1811 was installed at Cherry Valley, N.Y., where he labored until 1819, and then accepted a call from the Presbyterian Church at Middletown Point, N.J.; in 1823 accepted a call to the First Presbyterian Church in Trenton, where he labored till 1857. He died April 22, 1860. See *Wilson, Presb. Hist. Almanac*, 1861, page 82.

Cooley, Henry Edwards

a Congregational minister, was born at Norwich, Connecticut, April 5, 1838. He received his preparatory education at Phillips Academy, Andover, graduated from Yale College in 1863, and from Yale Divinity

School in 1866; was ordained at the First Church, Plymouth, August 7 of that year, and remained there until March 31, 1869; was acting pastor at the First Church, Winsted, the next year, and the year following at South Weymouth, Mass. He was pastor at Littleton from May 9, 1872, until October 29, 1874, and at Leominster from November 10, 1874, until his death, February 17, 1877. (W.P.S.)

Cooley, Timothy Mather, D.D.

a Congregational minister, was born at East Granville, Massachusetts, March 13, 1772. He graduated at Yale College, delivering his oration in Hebrew, and became pastor, at the age of twenty-three, of the Church in his native village, where he continued until 1854, with only an absence of four months on home missionary work. Soon after his settlement he opened a classical school in his own house, and continued it during most of his life. For fifty-seven years he was an active and influential member of the board of trustees of Westfield Academy, and for forty-seven years held the same relation to Williams College. He died at East Granville, December 14, 1859. Dr. Cooley was one of the lights of the New England pulpit. Several of his sermons and addresses have been printed. The number of his publications, including his journal articles, is not far from sixty. He assisted in preparing a collection of the memoirs of all the members of the class of 1792, and in 1850 he presented the volume in MS. to the library of Yale College. See *Obituary Record of Yale College*, 1860; *Cong. Quarterly*, 1860, page 272.

Cooley, William J.

a minister of the Methodist Episcopal Church South, was born October 18, 1818. He was converted in 1840 or 1841; received license to preach, and was admitted into the Tennessee Conference in 1844, in which he labored as his health permitted until 1856, when he became superannuated. He died December 11, 1859. Mr. Cooley was intellectual, and labored with a fair degree of acceptability and success. See *Minutes of Annual Conferences of the M.E. Church South*, 1860, page 212.

Coolhaas, Gaspard

a Protestant German theologian, was born at Cologne in 1536. After serving several churches he was appointed to Leyden in 1575; presided at the inauguration of the university of that place, and there taught theology

until the arrival of William Fougereau, titular professor. Coolhaas had several discussions with his colleagues; he maintained against Peter Cornelissen that the intervention of the civil magistrate was necessary in the election of elders and deacons. Brandt says that this was the beginning of the dissensions concerning the authority of the civil government in ecclesiastical matters. Coolhaas did not approve the dogma of absolute predestination. In 1578 the synod of Middleburg condemned his writings, but he appealed to the states-general of Holland, who confirmed the synodal sentence, and prohibited him from exercising his ministerial functions. The burgomaster of Leyden sustained Coolhaas in his heterodoxy, and, in spite of a new excommunication of the synod of Harlem, continued to pay him his allowance. After about two years he withdrew. He died in that city in 1615, leaving a large number of works, polemical or apologetic of his opinions, which are now of small account. See Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Coolhaas, Willem

a Dutch theologian of the family of Gaspard, was born at Deventer, November 11, 1709. He completed his studies at Utrecht, where he received the degree of doctor, after having sustained a thesis upon the sentiment of the mottos **πίστις**, **πιστός**, and **πιστεύειν**. He was appointed minister to Langerak; then, in 1753, professor of languages and Oriental antiquities at Amsterdam, but in 1755 was called to the pastoral functions of the same city. Here he died, in 1772, leaving, *Analogia Temporum et Modorum Hebraeae Linguae: — Observationes Philologico-Exegeticae in Quinque Mosis Libros: — De Interrogationibus in Sacro Codice Hebraeo*, and two volumes of *Sermons* in Dutch. See Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Coombe, Thomas, D.D.

a minister of the Church of England, was born in Philadelphia about 1746, and graduated from the college there in 1766. He was chosen, November 30, 1772, assistant minister of Christ Church and St. Peter's, in that city. On account of having exhibited a disposition inimical to the American cause, he was imprisoned in September 1777. Although an appeal was made in his behalf, the executive council of Philadelphia determined to send him from the country. In July 1778, he went to England and did not again return to America. For some time he was chaplain to lord Carlisle, in

Ireland, by whom he was presented with a parish. He was a prebendary of Canterbury, and one of the forty-eight chaplains to the king. He wrote some poems. See Sprague, *Annals of the Amer. Pulpit*, 5:280.

Coombes, William James

an English Congregational minister, was born in 1844. He was apprenticed to a printer at Hertford, in his boyhood; experienced religion at the age of eighteen, and soon distinguished himself for piety, intelligence, and Christian usefulness. In 1866 he entered Cheshunt College, and in 1869 began his ministry at St. Ives, Cornwall. Here he labored beyond his strength, and in 1871, being obliged to quit his charge, sailed to Australia, was much invigorated by the voyage, and soon after his arrival accepted the pastorate at Hawthorn, where he died, August 2, 1873. See (Lond.) *Cong. Year-book*, 1874, page 319.

Coombs, Abner

a Free-will Baptist minister, was born at Brunswick, Maine, December 1, 1794. He was converted at the age of twenty-two, licensed by the Sebec Quarterly Meeting January 9, 1830, and ordained September 22 of the same year. The following churches were organized by him: Foxcroft, Sangerfeld, Kilmarnock, Corinth, Dover, and Hopkinton, all in his native state. He also visited the province of New Brunswick. In September 1842, he went to Wisconsin, and, for seven years, was pastor of the Honey Creek Church. He performed pastoral work in several other churches in that state, residing in Rochester, Racine County, where he died, March 15, 1880. See *Morning Star*, May 5, 1880. (J.C.S.)

Coombs, Benjamin

an English Baptist minister, was converted in 1800, at the age of fourteen. He studied at Stepney College for four years, and then became, for a time, a supply at East Dereham, Norfolk. Subsequently he preached for another Church in the same county, and afterwards for a Church in Herefordshire. His longest settlement was in Bridport, in Dorsetshire, where he died, February 4, 1850. Mr. Coombs was a contributor to the pages of his denominational periodicals, in his attainments as a scholar being of no mean order." See (Lond.) *Baptist Magazine*, pages 302, 303; (J.C.S.).

Coon (or McCoon), Abram

a Seventh-day Baptist minister, was born at Hopkinton, R.I., in 1763. In 1786 he professed faith in Christ, and was ordained as a minister August 26, 1798. He died in Hopkinton, September 28, 1813. He was an eloquent speaker, sound in doctrine, wise in council, kind and faithful, and as such won and held a high place in public esteem.

His brother ASA, and his nephew WILLIAM, were also ministers among the Seventh-day Baptists.

Also, his son DANIEL was a Sabbatarian minister, born in Hopkinton, January 9, 1792. He was licensed to preach March 22, 1818, ordained April 4, 1819, became pastor in Brookfield, N.Y., and performed some missionary work. In 1836 he returned to Hopkinton, and took charge of the Church of which his father had been pastor. He died May 21, 1858. He was a man of fine presence, and of a genial, sympathetic nature. He spoke with ease, fluency, and vehemence, and was fervent and impassioned in prayer. See *R.I. Biographical Cyclop.* page 164, 240. (J.C.S.)

Coons, Andrew Nelson

a Methodist Episcopal minister, was born March 20, 1825, of Lutheran parents. In early manhood he was converted, joined the Church, and served efficiently as a local preacher; in 1862 entered the Erie Conference; in 1865 became superannuated, removed to Illinois, worked a short time as an evangelist, and finally went to Oak Ridge, Missouri, where he died, May 31, 1866. Mr. Coons was a man of rare talent and culture, and possessed deep piety. See *Minutes of Annual Conferences*, 1866 page 123.

Cooper, Abraham

an English Wesleyan missionary, was sent to the island of Tobago, W.I., in August 1835. After two years and three months labor, he returned to England, a victim of consumption, and died at the house of his brother-in-law, in Oldland Common, near Bristol, June 8, 1838, aged twenty-nine years. "His valuable life was too short." See *Minutes of the British Conference*, 1838.

Cooper, Alexander (1)

a Scotch clergyman, took his degree at the University of St. Andrews in 1645; was admitted to the living at Sorbie before 1665; continued in 1671; transferred to Selkirk about 1677, and continued in 1682. See *Fasti Eccles. Scoticanæ*, 1:540, 745.

Cooper, Alexander (2)

a Scotch clergyman, was licensed to preach in 1690; appointed to the living at North Uist in 1692, and ordained; submitted to the Presbyterian Church government in June 1699; and was drowned in August, 1706. See *Fasti Eccles. Scoticanæ*, 3:135.

Cooper, Alexander (3)

a Scotch clergyman, took his degree at Edinburgh University in 1692; refused a call to Durrisdeer in 1697; accepted a call to Traquair in 1698, and was ordained in 1699; in 1711 he had an assistant, and died August 11, 1754. He published *An Essay upon the Chronology of the World* (Edinb. 1722). See *Fasti Eccles. Scoticanæ*, 1:257.

Cooper, Benjamin

a Methodist Episcopal minister, was born in Perry County, Ohio, June 3, 1802. He received a careful religious training; was a bright example of early piety; acquired a good English education; loved the society of the aged and upright from his youth; was very retiring and modest; and in 1827 was admitted into the Ohio Conference, wherein he labored faithfully until his superannuation in 1836. He died May 13, 1846. Mr. Cooper possessed a sound mind, respectable preaching talents, and a sweet spirit. See *Minutes of Annual Conferences*, 1846, page 74.

Cooper, David (1), M.D.

a Scotch clergyman, was licensed to preach at Rotterdam; appointed to the living at Auchinleck in 1732, and ordained; and died July 9, 1751. He published two single *Sermons*. See *Fasti Eccles. Scoticanæ*, 2:97.

Cooper, David (2)

a Baptist minister, was a pioneer of his denomination in south-west Mississippi. He was both physician and preacher in the region where he

went in 1802. His labors extended throughout that section of the state, and also into eastern Louisiana. Being an educated man, he exerted his influence in establishing and maintaining institutions of learning. He assisted in the formation of the Mississippi Baptist Association, of which, for several years, he was the moderator. His "circular letters," published in the minutes of the association, are timely and valuable documents. He died in 1830. See Cathcart, *Baptist Encyclop.* page 274. (J.C.S.)

Cooper, Ebenezer

a Presbyterian minister, was born in South Carolina in 1795. After receiving a careful academical education, he entered the South Carolina College; studied theology in the seminary of the Reformed Presbyterian Church at Philadelphia; was licensed to preach by the Philadelphia Presbytery in 1827, and was pastor, for several years, of Hephzibah Church, in West Tennessee. He died at Cedarville, Ohio, November 13, 1858. See Wilson, *Presb. Hist. Almanac*, 1860, page 170.

Cooper, Edward

an English clergyman, became rector of Yoxhall in 1809, and died in 1833. He published, *Practical and Familiar Sermons* (7 volumes, 12mo): *The Crisis; Prophecy and Signs of the Times* (1825). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cooper, Elijah

an English Methodist minister, was born at Norton-in-Hales, August 6, 1828. He lost his parents in youth; was removed to Tunstall, where he attended the Primitive Methodist Sunday-school; became a teacher; was early converted, being always serious; and was accepted as a local preacher, winning many souls to Christ. He began to itinerate in 1854, and for twenty-three years preached faithfully and lovingly in the Tunstall district, his earnest appeals being very successful. In 1878 he settled at Shrewsbury as a supernumerary, working till his death, May 17, 1882.

Cooper, Elizabeth

an English martyr, was a native of Norwich, and dwelt in Lynn. She was at one time made to recant her religion, but being much troubled she entered a popish church while they were having service, and openly revoked her

recantation. She was taken immediately and burned, dying happy amid the flames, in 1557. See Fox, *Acts and Monuments*, 8:380.

Cooper, Eugene Becklard

a Universalist minister, was born at Russell, N.Y., May 6, 1852. He received an early Methodist training, and became an exhorter; but soon after embraced Universalism; graduated from the theological school at Canton in 1876, and took charge of the Universalist society in Mexico, Oswego County. One year later he removed to Dexter, where he performed but one Sunday's service, when he was taken sick and suddenly died, September 24, 1877. Mr. Cooper was industrious, modest, true to his convictions, amiable, and faithful; an able and acceptable preacher. See *Universalist Register*, 1878, page 94.

Cooper, Ezekiel P.

a Methodist Episcopal minister, was born in Kent County, Delaware, May 18, 1830. He received a careful moral training; was thoughtful and upright from childhood; was converted at the age of thirteen; received license to preach in 1854, and in 1855 entered the Philadelphia Conference. His health declining, he became a superannuate in 1861, and died June 28, 1862. Mr. Cooper's early disadvantages for acquiring an education were overcome by his natural thirst for knowledge. His prominent mental trait was his power of investigating, analyzing, and reasoning. His sermons were short, concise, clear, instructive, systematic, and uttered with much fervor. See *Minutes of Annual Conferences*, 1863, page 47.

Cooper, George, A.C.

a Protestant Episcopal clergyman of the diocese of North Carolina, after his ordination became a teacher, in 1877, in St. Augustine Normal School, Raleigh, N.C., and continued to hold that position until his death in October 1879. See *Prof. Episc. Almanac*, 1880, page 170.

Cooper, James (1)

a Scotch clergyman, was licensed to preach in 1663; admitted to the living at Wigton before 1664; transferred to Mochrum in 1667. and thence to Humble in 1681; deprived in 1695 for non-jurancy; instituted to the curacy of Holy Island the same year, and died in 1701. See *Fasti Eccles. Scoticanæ*, 1:337, 730, 740.

Cooper, James (2)

an English Congregational minister, was born at Walsall, January 1, 1782, of pious parents. He removed with them to Birmingham, became a Christian in early life, and after suitable trial was employed in preaching in the surrounding villages. In 1803 he was sent to Rotherham College, and on completing his course settled at Wirksworth, Derbyshire, where he labored but one year, then removed to West Bromwich, where he was ordained, and preached twenty years. After this his course was very checkered; having preached at various places, he finally retired to Norwich, where he died, May 27, 1863. Mr. Cooper wrote a book on *Death Personification*. See (Lond.) *Cong. Year-book*, 1864, page 202.

Cooper, James Ransom

an English Congregational minister, was born at Gosport, January 3, 1792. He received a religious training, joined the Church at the age of seventeen, and soon after removed to London. He obtained his ministerial education at Gosport Academy, and was ordained at Emsworth, Hants, in 1819; removed thence in 1839, and became pastor successively at Pontypool, Wincanton, Old Gravel Lane, London, and finally at Seaford, Sussex. He died August 17, 1867. See (Lond.) *Cong. Year-book*, 1868, page 264.

Cooper, John (1), D.D.

a Scotch clergyman, was licensed to preach in 1742; ordained in 1752 as missionary at Fort William; presented to the living at Glass in 1756, and died Dec. 20, 1795, aged seventy-eight years. See *Fasti Eccles. Scoticanæ*, 3:199.

Cooper, John (2)

a Methodist Episcopal minister, fifteen years in the itinerancy, was modest, blameless, subject to much dejection and sorrow, often in want, and died in great peace in 1789. See *Minutes of Annual Conferences*, 1789, page 33.

Cooper, John (3)

an English Baptist minister, was born at Evesham, Worcestershire, in 1821. When he was about fourteen years of age he joined the Wesleyans, and subsequently became a local preacher, but when about twenty-two joined the Baptists. For two years he remained at home, devoting himself to

theological studies, and preaching in the villages. In 1844 he entered Horton College, and in 1849 settled at Ross, in Herefordshire, where he remained about two years, and then removed to Newark-on-Trent, commencing his pastorate in that place in December 1851. He died February 28, 1853. See (Lond.) *Baptist Handbook*, 1854, page 46. (J.C.S.)

Cooper, John (4)

a Scotch clergyman, studied at Edinburgh University; was licensed to preach in 1824; became assistant minister at Clackmainan, and afterwards at Arbroath; was appointed minister at Pittenweem in 1833; admitted in 1834, and died March 26, 1854, aged fifty-two years. See *Fasti Eccles. Scoticanæ*, 2:457.

Cooper, John (5)

a Methodist Episcopal minister, was born in England. He emigrated to Woodstock, Conn., in early manhood, for the purpose of engaging in a special branch of woollen manufacture; was there converted in 1842; began earnest Christian work at once; was licensed to preach in 1843, and admitted into the Providence Conference, wherein he labored with zeal and fidelity to the close of his life, October 18, 1878. Mr. Cooper possessed a clear and vigorous intellect, and a glowing Christian experience. See *Minutes of Annual Conferences*, 1879, page 79.

Cooper, John (6)

an English Baptist minister, was called to preach at the age of twenty-four by the Church at Rattlesden, Suffolk, and at once employed in the chapels and villages around. The following year he was unanimously chosen to the pastorate of the Church at Wattisham, where he labored faithfully for more than forty-nine years, retiring in September 1879. For the last fifteen years of his life he was secretary of the Suffolk and Norfolk Association. He was also cosecretary with Samuel Collins (q.v.) of the Home Mission, and an able editor of the *Gospel Herald*. He died in February 22, 1880, in the seventy-sixth year of his age. See (Lond.) *Baptist Hand-book*, 1882, page 300.

Cooper, John H.

a minister of the Methodist Episcopal Church South, was a member of the Memphis Conference seven or eight years, and died in 1862 or 1863. He

was gentle in spirit, an able preacher, and a faithful pastor. See *Minutes of Annual Conferences of the M.E. Church South*, 1863, page 434.

Cooper, Joseph (1)

an English nonconformist divine, was born in 1635, and died in 1699. He published, *Eight Sermons on* ~~1~~ *1 Peter 5:15* (1663): — *Domus Mosaicae Clavis* (1673). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cooper, Joseph (2)

an English Baptist minister, was born at Rotherhithe, Surrey, in 1800, and was converted when somewhat mature in years. His first ministerial services were at Orpington and Oxford. In 1835 he was instrumental in forming a church in Garden Row, London Road, which called him to be its pastor, and he remained there till his death, February 17, 1862. See (Lond.) *Baptist Hand-book*, 1863, page 113. (J.C.S.)

Cooper, Joseph Calvin

a Congregational minister, was born at Plymouth, Massachusetts, May 10, 1820. In early life he rejected the Bible. At the age of seventeen he became a sailor, and led a seafaring life about eight years. After he had settled at Denmark, Iowa, he was converted. In 1848 he was engaged as a colporteur of the American Tract Society, and became specially successful in combatting infidelity for two years in southern Iowa. After this he studied theology at home, and commenced preaching in the church at Denmark, while the pastor was absent on vacation. In October 1852, he was licensed by the Denmark Association, and was ordained May 1, 1853. His roving sailor habits followed him through life, and he went from place to place, especially in southern Iowa, and was always acceptable as a preacher. He labored, in 1856, in Fairfield, and an addition of twenty-five was made to the Church; was settled for some years in Hillsboro', and also preached for a time at Salem, but the most of his ministerial career was spent as an evangelist. He died at Cincinnati, Iowa, August 23, 1872. See *Cong. Quarterly*, 1874, page 315.

Cooper, J.

an English Baptist minister, was born at Bath, October 24, 1793. He united with the Church at the age of seventeen, and soon after began to preach in the villages around his native city. He was ordained, April 8, 1819, pastor

of a church at Amersham, and remained there until June 1823, when he resigned; but immediately another church was formed in Amersham, and he became its pastor. His labors were greatly blessed during the seventeen years of his pastorate. In 1840 he removed to Leighton-Buzzard, his ministry here lasting seven years. He next went to Soham, then to Aberdare, and finally returned to Amersham, where he died, November 23, 1871. See (Lond.) *Baptist Hand-book*, 1873, page 253. (J.C.S.)

Cooper, Myles, D.D.

an English clergyman, was born in 1735, and educated at the University of Oxford, taking the degree of A.M. in 1760. He arrived in New York in the fall of 1762, and was at once appointed professor of moral philosophy in King's College, in that city.

"The following year, upon the resignation of Dr. Johnson, the president of the college, he was elected to fill his place. His administration, supported as he was by able assistants, was very successful. When the war of the Revolution commenced, the affairs of the college became embarrassed. Dr. Cooper was a loyalist, and he found his position so unpleasant that, in 1775, he resigned, returned to England, and became one of the ministers of an Episcopal Church in Edinburgh, in which city he died, May 1, 1785. He was the author of several literary works. See Allen, *Amer. Biog.* s.v.; Saibine, *Loyalists of the Amer. Revolution*, 1:335. (J.C.S.)

Cooper, Peter (1), LL.D.

a notable American citizen and philanthropist, was born in the city of New York, February 12, 1791. His early education was confined to one year's schooling. He learned the trade of a hatter with his father, continued at this employment until he was seventeen years of age and then found a position in a grocery store at twenty-five dollars a year. When he was of age he went to Hempstead, L.I., and worked in a woollen factory, then returned to New York and opened a grocery store. After this he changed his business five times, and finally commenced the manufacture of glue and isinglass, and exerted himself in the development of iron, and railroad and telegraph interests. Ultimately he employed in his various business engagements upwards of two hundred and fifty hands, not one of whom ever went unpaid. In all the panics and business failures in New York his finances were firm, and his wealth increased with his years, which may be attributed to his engaging in no hazardous speculations. When a young

man, he conceived the idea of establishing an industrial school of science and art for indigent young men who were obliged to depend upon their own resources, and he established the Cooper Union in New York city, open for instruction in all branches of science and art. He resolved, wisely, to be the executor of his own estate, and see the fruits of his liberality. Yearly three thousand students receive gratuitous education in its halls. He contributed to the building and endowment of the institute nearly one million dollars. He died April 4.1883, wealthy and honored. See *N.Y. Observer*, April 12, 1883; Drake, *Dict. of Amer. Biog.* s.v.; *Men of the Time*, s.v.; *Autobiography* (N.Y. 1877). (W.P.S.)

Cooper, Peter (2)

an English Wesleyan minister, was born at St. Neots, Huntingdonshire, in 1804. He was converted when nineteen years of age, entered the ministry in 1830, retired from active work in 1864, and died at Blackheath, April 20, 1878. His insight into character and his broad common-sense gave him power in dealing with the problems of life. He was a plain, practical preacher; his style was quaint, sometimes epigrammatic; his piety was cheerful and lowly. See *Minutes of the British Conference*, 1878, page 38.

Cooper, Preston

a minister of the Methodist Episcopal Church South, was born in Warren County, Tennessee, December 29, 1806. He was converted in 1827, and in 1828 united with the Mississippi Conference. His health failing, obliged him to become a superannuate in 1857, and he died in July 1858. Mr. Cooper was a man of extraordinary mental ability, and a laborious student; a courageous preacher, and an energetic pastor. See *Minutes of Annual Conferences of the M.E. Church South*, 1858, page 36.

Cooper, Richard (1)

an English Wesleyan minister, was born at Woodend, Staffordshire, in 1782. He was converted at the age of twenty, entered the ministry in 1814, travelled eighteen circuits, became a supernumerary in 1846 at Windsor, and died November 30, 1848. He was a faithful and godly minister. See *Minutes of the British Conference*, 1849.

Cooper, Richard (2)

an English Methodist preacher, son of the foregoing, was received by the British Wesleyan Conference in 1857, sailed for West Africa, labored with success for a short time, and died at St. Mary's, on the Gambia, August 13, 1859, in his twenty-sixth year. See *Minutes of the British Conference*, 1860.

Cooper, Robert (1)

a Scotch clergyman, son of the minister at Mochrum, took his degree at Edinburgh University in 1744; was licensed to preach in 1749; appointed minister at Girthon, and ordained; and died November 7, 1776, aged fifty-one years. He was a useful pastor, a worthy man, and a good Christian, having extensive knowledge in several branches of philosophy. See *Fasti Eccles. Scotice*, 1:714.

Cooper, Robert (2), D.D.

a Presbyterian minister, was born in the north of Ireland about 1732. He removed to America with his mother in 1741; graduated at New Jersey College in 1763; studied theology privately, and was licensed by the Presbytery of Carlisle, February 22, 1765. In the same year he received a call from the Presbyterian Church at Middle Spring, Cumberland County, Pennsylvania, where he labored with great zeal and effect for thirty-one years. He died April 5, 1805. See Sprague, *Annals of the Amer. Pulpit*, 3:270.

Cooper, Robert (3)

a missionary of the Church of England, was a native of Wales. He was sent to South Carolina in 1758, and became rector of Prince William parish. The following year he was chosen assistant minister of St. Philip's Church, Charleston. St. Michael's Church was opened in February 1761, and from that year until June, 1776, he was its rector. His parishioners declared the pulpit vacant because he espoused the royal cause. Afterwards he went to England and received a pension of one hundred pounds yearly in consideration of his sacrifices for the king. Soon after he was appointed joint curate and joint lecturer at St. Andrew's, Holborn, and evening lecturer at St. Michael's, Cornhill, of which he afterwards became rector.

He died in England about 1812, more than eighty years of age. See Sprague, *Annals of the Amer. Pulpit*, 5:171.

Cooper, Samuel (1), D.D.

an English divine of the latter part of the last century, rector of Morley and Yelverton, Norfolk, published *Sermons* (1776-90). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cooper, Samuel (2), D.D.

an English divine, was minister of Great Yarmouth, and died in 1800. He published, *Definitions and Axioms Relative to Charity, Charitable Institutions, and the Poor Laws* (1764): — *Sermons* (1782-90): — *Letters to Dr. Priestley* (1800). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cooper, Samuel (3)

an English Baptist minister, was born in 1766, baptized December 16, 1787, and united with the First Church in Birmingham. He was ordained January 18, 1807, and first became pastor at Romsey, Hampshire, having for a few years served the Church in Wallingford as an assistant. Subsequently he settled at Cholsey, where he died, March 7, 1839. See (Lond.) *Baptist Hand-book*, 1839, page 24. (J.C.S.)

Cooper, Samuel Milroy

a Presbyterian minister, was born in the Kishacoquillas Valley, Pennsylvania, in 1814. He graduated at Jefferson College, Cannonsburg, in 1836; studied one year (1837) at Princeton Theological Seminary; was licensed to preach by the Huntingdon Presbytery, April 16, 1840, and ordained October 15 following, as, pastor at Lick Run Mills, Centre County, Pennsylvania, and continued to preach there until the spring of 1852. He was also at this time in charge of a female seminary at Jacksonville, and continued in this position for about a year and a half after his pastoral relation closed with the Lick Run Church, when he received a call to Clearfield, and there spent two years. After a trip to Florida for his health, he became stated supply at Little Valley, Pennsylvania, but soon returned to the female seminary, the buildings of which belonged to him. His health shortly failed altogether, and he died at East Kishacoquillas,

August 16, 1860. See *Hist. of Presbyterianism in Huntingdon*, 1874; *Genesis Cat. of Princeton Theol. Sem.* 1881, page 114.

Cooper, Solomon

a Methodist-Episcopal minister, was born at Easton, Talbot County, Maryland, in 1824. He was converted when quite young; removed to Towanda, Pennsylvania, in 1844; there joined the Wesleyan Methodists; served faithfully as an exhorter and local preacher several years; and in 1869 was admitted into the Delaware Conference of the Methodist Episcopal Church, and labored in it with great acceptability until his death, December 26, 1877. See *Minutes of Annual Conferences*, 1878, page 6.

Cooper, Sylvester W.

a Methodist Episcopal minister, was born at Troy, N.Y., October 31, 1839. He received a careful religious training; was converted in 1857, and in 1861 entered the Troy Conference, wherein he served the Church with marked zeal and devotedness until his decease, November 23, 1864. Though young, Mr. Cooper was an excellent preacher, a devoted Christian, and a successful pastor. See *Minutes of Annual Conferences*, 1865, page 76.

Cooper (or Couper), Thomas (1), D.D,

a learned: English prelate, was born at Oxford about 1517. He was educated in the school adjoining Magdalen College, of which he became a fellow in 1540. In 1546 he applied himself to the study of physic, and practiced sometime in Oxford, being secretly inclined to the Protestant religion; but resumed his study of divinity, in March 1567, and soon after became dean of Christ-church. In 1569 he was made dean of Gloucester, and in 1570 bishop of Lincoln. In July 1572, he preached a sermon at St. Paul's Cross, in vindication of the Church of England. and its liturgy, which did him much credit. In 1584 he was translated to the bishopric of Winchester, where he died April 29, 1594. His writings were numerous,. among them are, *Cooper's Chronicle* (1559): — *Thesaurus Linguae Romance et Britannicae*, and *Dictionarium Historicum et Poeticum* (1565, fol.). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cooper, Thomas (2)

an English Wesleyan minister, was born at Staincross, near Wakefield, in 1760. At an early period in his life, his parents, who were members of the Established Church, were converted under Methodist preaching. In 1779, Thomas, after prolonged and severe struggles, was himself converted, and on the invitation of Wesley attended the Kingswood School for fifteen months. He travelled twenty-three circuits, and in 1821 settled in Liverpool, where he died after long and complicated affliction, October 1, 1832. "He was a man of sound sense, and of more than ordinary ministerial talent; so that his labors. were not only acceptable, but popular and useful." He was a good historian and grammarian, somewhat taciturn, and occasionally sarcastic. See *Wesl. Meth. Mag.* 1835, page 181; *Minutes of the British Conferences*, 1833; *Wesleyan Takings*, 1:331.

Cooper, Thomas W.

a minister of the Methodist Episcopal Church South, was born January 28, 1818. He embraced religion in his sixteenth year; was a pupil in the Manual Labor School near Covington, Georgia, in 1837-38; was then licensed to preach, and received into the Georgia Conference. He afterwards became a member of the Florida Conference, and in it did faithful work until his decease, February 24, 1860. Mr. Cooper was a very eloquent declaimer, a successful revivalist, and zealous in all his work. See *Minutes of Annual Conferences of the M.E. Church South*, 1860, page 269.

Cooper, William (1)

a Scotch clergyman, was tutor to Alexander, lord Garliss; called to the living at Mochrum in 1701, and died June 1, 1747. See *Fastis Eccles. Scoticanæ*, 1:740.

Cooper, William (2), D.D.

was admitted archdeacon of York, January 21, 1777, and prebendary of Southwell the 25th of the same month. He published *Discourses* (1795, 2 volumes). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cooper, William (3)

an English Congregational minister, was born in Warwickshire, August 28, 1776. He delivered his first sermon February 1, 1795, and a few months

later became the most popular preacher of his day. Multitudes pressed to hear him at Spa Fields and Tottenham-Court-Road chapels, as well as in the Tabernacle. He discoursed to the Jews in Zion Chapel, London, August 28, 1796, on his twentieth birthday. The throng was so great that thousands could not gain entrance, and while he was speaking inside four other ministers preached outside. He undertook a tour through various parts of Ulster, Ireland, in the summer of 1799, addressing thousands, and also made a second tour the following summer. He was then called to the pastorate of the Plunket Street Congregational Church, Dublin, and entered upon his labors in April, 1802, where he continued till March, 1828, when he was forced to retire from public effort. He died January 22, 1848. See (Lond.) *Cong. Year-book*, 1848, page 217.

Cooper, William (4)

a Methodist Episcopal minister, was born in Beaver County, Pennsylvania, March 25, 1814. He experienced religion in 1836; was licensed to preach in 1837, and in 1840 entered the Pittsburgh Conference, wherein he labored faithfully until the close of 1867. The last year of his life was spent in the service of the Western Seamen's Friend Society, as an agent. He died in 1868 or 1869. Mr. Cooper was of a sober, retiring disposition, a faithful minister, an excellent pastor, and an exemplary Christian. See *Minutes of Annual Conferences*, 1869, page 45.

Cooper, William Hawes

an English Congregational minister, was born in the city of Bath in 1798. He studied at Trinity College, Dublin, and entered Hoxton Academy to prepare for the ministry in 1816. In 1819 he commenced his labors in a temporary place in Dublin, and soon succeeded in building up a new Congregational Church in that city. He was for some years the resident tutor of the theological seminary of the Irish Evangelical Society, and the secretary of the Congregational Union in Ireland. He endured many and sore trials; was in labors most abundant; refused offers of augmented income to allure him from his chosen duties. He was a warm and generous friend, an affectionate parent, an able tutor and preacher, but troubled occasionally with an infirmity of temper. He died at Manor Street, Dublin, March 1, 1847.

Cooper, William H., D.D.

a Presbyterian minister, was born at Pittstown, N.Y., June 27, 1808. He studied for a time under Reverend C. Bogardus, and finished his preparatory course at the New Brunswick Classical School. He graduated from Rutgers College, N.J., in 1830, and entered the theological seminary there, where he remained two years. He was ordained by the Presbytery of Onondaga, and installed pastor of the Church of Wampsville, N.Y., November 23, 1833. After ministering to this church twenty-four years, he was called to the pastorate of the United Presbyterian churches of Belleport and South Haven, Suffolk County, N.Y., where he was installed September 23, 1856. He died at Parsippany, N.J., February 24, 1880. Dr. Cooper was eminently a preacher and a pastor; a faithful member of the presbytery and synod, and several times represented his presbytery in the general assembly. See *N.Y. Observer*, March 11, 1880. (W.P.S.)

Cooper, W.B.

a Baptist minister, was born in Abbeville District, S.C., in 1807. He received a good early education under the direction of his father; a man of rare culture and intellect, and graduated from Columbian College in 1837. He was ordained in Augusta, Georgia, in 1838, and in 1839 or 1840 went to Florida, taking up his residence at Madison Court-House. For a period of about thirty-eight years he labored chiefly in Middle Florida, sometimes itinerating in Georgia. He accomplished much for his denomination, which frequently called him to preside at conventional and associational meetings. He died in 1878. See Cathcart, *Baptist Encyclop.* page 277. (J.C.S.)

Coore, Richard, D.D.

an English divine, who died in 1687, published *Practical Exposition of the More Difficult Texts that are Contained in the Holy Bible* (1683), in the preface of which he says, "The dreams in Daniel, and the visions of all the prophets, and the two mystical books of the Canticles and the Revelation are all clearly opened." See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Coots, Charles

a Scotch clergyman, held a bursary of theology at Glasgow University in 1698; was licensed to preach in 1702; called to the living at Govan in 1711;

ordained in 1712; was chaplain in the royal army at Sterling in 1715, and died December 31, 1745. See *Fasti Eccles. Scoticanæ*, 2:69.

Cop (Lat. Copius), Balthazar

a German poet and philosopher, lived in the latter half of the 16th century. He taught at the gymnasium of Lemgo, embraced the doctrines of the reformed religion, went to the Palatinate, and became superintendent at Neustadt. He wrote, *De Christi Presentia in sua Ecclesia*, (1565): — *Erklärung der Epistel an die Galater* (1587): — *Elegiwe*: — *Epigrammata*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Cope

Picture for Cope

(from *cop*, a covering, or *caput*, the head, over which it was thrown, or *capere*, from taking in the whole body). We give additional particulars concerning this clerical garment from Walcott, *Sac. Archaeol.* s.v.

"There were several kinds of this cloak-like vestment:

"**1.** *The Processional or Ceremonial Cope*, called the *Pluviale*, worn out of doors, whence its name — a protection from rain in processions. It appears to have been modelled by pope Stephen, in 256, on the Roman *lacerna*, a large, square-hooded cloak, fastened with a brooch upon the breast, and worn by soldiers and civilians in the last age of the Republic, and it resembled the Greek *mandyas* or *chlamys*, a habit of smaller dimensions than the *pallium*. The *lacerna* was usually sad-colored, purple or red. The open part of the cope denoted that eternal life was offered to the minister of holy department; and the entire habit was an imitation of the purple robe of mockery, or *sakkos*, which our Lord was compelled to wear. It was also often called the *byrrhus*. The cope was originally a great cloak, worn in processions principally, which in time was gradually enriched with embroidery and gems, so that in the 13th century it had become *one* of the most magnificent vestments in use, and was known as 'precious.' It frequently had superb orphreys and a hood splendidly worked with figures of saints and other patterns. In pre-Norman times there were, in England, tassels and movable hoods of thin beaten gold and silver, such as William's stole at Ely. Some examples had fringes of bells, like one at Canterbury, which

had a little chime of one hundred and forty, in 1108, and others sent by William I to Clugny, or presented by Lanfranc, Ernulph, and Conrad to their minster. One is still preserved at Aixla-Chapelle, having silver bells round the hem, said to have been given by pope Leo III at the coronation of Charlemagne. There are three copes of the 14th century at Durham, one of which is of crimson silk, with the beheadal of Goliath; two at Langharne; one of green velvet, of the 14th century, at Ely; two at Carlisle of the 15th and 16th centuries; one of crimson velvet, with crowns and stars of Bethlehem, at Chipping-Campden; some of the date of James II, at Westminster; several of the 14th century at Spires; one of the 15th century, found at Waterford Cathedral, at Oscott; some of the 17th century at Riseholrne, worn by the bishops of Lincoln at coronations; and others at Wardour Castle, Weston Underwood, and Stonyhurst: some traditionally being said to have been brought from Westminster. The silken copes were distributed in choir by the precentor to the various members, upon great festivals; at other times they were carefully folded and put away in triangular cope-chests. Every canon, at his installation, presented one of these precious or processional copes to the fabric; and every abbot or bishop gave a cope of profession, on his appointment, to Canterbury Cathedral. In England, at the Reformation, the precious copes were, unhappily, too often desecrated to garnish beds as coverlets. Bishop Cosin wore a cope of white satin. Portions of copes are still, in several English churches, used as altar or pulpit cloths.

"2. *The Canonical or Choral Cope* was a large, full, *flowing* cloak of black woollen stuff, worn by canons and vicars in cathedrals. It is mentioned at Chichester, in the 12th century, as without corsets and open. It opened downwards from the breast, and was sewed up as far as the throat, round which was a hood. In the 15th century, the almuce was sewn on to the cope like a hood, except when it was carried across the shoulders, or thrown over the left arm.

"3. *The Close or Sleeveless Cope*, an ample hood lined with fur, did not open in front, whence its name. The hood was of ermine, like that of the proctors at Oxford. It is seen depicted on the famous wall-painting of Chichester Cathedral-bishop Sherborne being habited in it. In the 13th century all clerks were required to wear close copes in synods, and in the presence of prelates and parochial clergy in their parish; they were to be laid aside on journeys. Black canons, Benedictines, and nuns

were to use black, and not colored copes, and faced only with black or white fur of lambs, cats, or foxes. They were forbidden caps by H. Walter's canons in 1200. In 1195 priests were forbidden to wear sleeved copes. In 1222 monks and canons were proscribed burnet or irregular cloth, or girdles of silk, or gold embroidery in their habit, and the nuns were to use no veil of silk. At the close of the 12th century dignitaries were allowed the use of sleeved copes; but in 1222 it was found necessary to forbid the gay colors of red and green adopted for copes. The monk retained the sombre hue of black. At Cambridge doctors of divinity still wear, on formal occasions, a cope of scarlet cloth with ermine bands in front. By the Laudian statutes of Oxford on formal occasions, they are required to wear either the close or open cope; and bachelors of arts, when reading in the Bodleian library, were enjoined to be attired in 'their habit or cope, cowl, and cap.'

"The *Cappa Magna*, worn in processions and during certain functions in Italy at this day, corresponds to the English close cope. It is a large violet-colored habit, with a train and an ermine cape when worn by bishops, but only furred when canons use it."

Cope, Alan

an English Roman Catholic, who died about 1580, published *Historiae Evangelicae Veritas* (Lond. 1572): — and, under his own name, the Latin work of Nic. Harpesfield, entitled *Dialogi sex Contra Summi Pontificatus Monasticae Vitae*, etc. (Antw. 1566). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cope, David

a minister of the Society of Orthodox Friends, was born at East Bradford, Chester County, Pennsylvania, January 24, 1787. His first appearance as a minister occurred in his own monthly meeting, when he was about twenty-four years old, but he was not fully approved as such until 1814, four years thereafter. His ministerial labors were mostly within the limits of Philadelphia, but in 1852 he visited the subordinate meetings of Ohio. He died September 24, 1864. See *Memorials, etc., for Pennsylvania*, 1879, page 479.

Cope, Edward

a Presbyterian minister, was born at Lisbon, N.Y., May 25, 1806. He joined the Church in 1827, studied two years (1833 and 1834) at Centre College, one year in the Western Theological Seminary; graduated from the Auburn Theological Seminary in 1836; was ordained as a missionary to India, and, after a service of ten years, returned on account of ill-health; preached at Norwich, N.Y., and the vicinity, from 1854, and died at Gilbertsville, May 10, 1884. See *Presbyterianism in Central N.Y.* page 503; *Genesis Cat. of Auburn Theol. Sem.* 1883, pages 46, 289. (W.P.S.)

Cope, James (1)

an English Congregational minister, was born January 8, 1800. He joined the Church at King Street Chapel, Birmingham, when in his twenty-second year, entered Cheshunt College in 1824, and preached first at Middleton, near Manchester, September 2, 1827, where for some years he labored, and at Sleaford, Warrington, Farrington, and Alfriston successively, until his settlement over the Independent Church, Newmarket, in 1840. At the end of about six years he removed to Chatteris, then to Godmanchester, which he left in April, and accepted an invitation to Ashford in September, 1851. He died there, October 12, 1852. See (Lond.) *Cong. Year-book*, 1853, page 208.

Cope, James (2)

an English Congregational minister, was born in London, September 16, 1781. He was brought up by a pious mother, converted in early life, and educated at Hoxton Academy; was ordained at Weytown, near Bridport, in 1815; retired from the pastorate in 1823; accepted a call to St. Austell in 1828, and resigned in 1848. He died while on a visit to Plymouth, May 28, 1863. Mr. Cope generally supported himself by keeping a boarding-school. See (Lond.) *Cong. Year-book*, 1864, page 204.

Cope, Richard, LL.D., F.A.S.

a distinguished English Congregational minister, was born in London near the spot where the Craven Chapel now stands, August 23, 1776. Becoming a junior clerk in St. Albans Street, he was made chaplain of the lady of the house. He was next engaged with Kenneth Mackenzie, of Loch Torridge, Rosshire, January 21, 1793, and while there employed his vacant hours in

studying theology, On December 9, 1795, he became the clerk of Edward Leigh, Esq., of Tooke's Court, but his desire for the ministry reviving, he entered Old College, Hoxton, March 5, 1798, and there continued until his removal to Lancaster, June 28, 1800. At the last-named place he conducted a boarding and day school with extraordinary success, preached in sixteen villages, enlarged the chapel four times, and saw numbers added to the Church. He removed to Dublin as professor or tutor in New College, Manor Street, August 1, 1820, but resigned after two years. He then travelled through the north of Ireland on behalf of the Irish Evangelical and: London Missionary societies. On September 30, 1822, he became pastor of Salem Chapel, Wakefield, where he was very successful, and removed, April 8, 1836, to Penryn, where the house soon became crowded. In 1840 he erected a chapel at Poliphant, near Launceston, and another at Mylor Bridge, near Penryn, where he preached every Sunday afternoon. His labors for fifty-six years were abundant. During that time he preached three times on Sundays and several times through the week. He died October 26, 1856. See (Lond.) *Cong. Year-book*, 1857, page 172.

Cope, Samuel

a minister of the Society of Orthodox Friends, was born at East Bradford, Chester County, Pennsylvania, February 28, 1789. His mother, Jane Cope, was a minister for more than fifty years, and died March 28, 1834, aged seventy-three years. When thirty-nine years old Samuel became an elder, and in 1835 was duly acknowledged as a minister. He visited several yearly meetings in the United States. He died November 11, 1871. See *Memorials for Pennsylvania*, 1879, page 495; *The Friend*, 7:208.

Cope-chest

is a deep and broad wooden chest, semicircular in shape, for containing copes unfolded an ordinary piece of furniture in the sacristies of our largest and most important churches in past years. Examples are to be seen, among other places, at Wells Cathedral, at Salisbury Cathedral, at York Minster, at Lockinge, Berkshire, and at Brampton, Northamptonshire. *SEE CHESTS.*

Copeland, Adoniram Judson

a Congregational minister, was born at Brewer, Maine, in March 1814. He graduated from Bowdoin College in 1840, and from the Bangor

Theological Seminary in 1843. After preaching for a time in Maine he removed to Illinois, and accepted a call to the pastorate of the Church at Como, in that state. He died in 1855. See *Hist. of Bowdoin College*, page 541. (J.C.S.)

Copeland, David, D.D.

a Methodist-Episcopal minister and educator, was born in Braintree, Vermont, December 21, 1832. He graduated from the Wesleyan University in 1855, joined the Genesee Conference in 1858, and was the same year appointed principal of the Springville (N.Y.) Academy. In 1865 he was transferred to the Cincinnati Conference, and became president of the Hillsborough (Ohio) Female College. In 1872 he was elected principal of the Wyoming Seminary, and in 1873 was transferred to the Wyoming Conference. He died in Royalton, Vermont, December 6, 1882. See *Minutes of Annual Conferences*, 1883, page 88.

Copeland, Edmund

a Methodist Episcopal minister, was born in Braintree, Vermont, July 3, 1811. He was converted in 1825, licensed in 1829, and joined the New Hampshire Conference in 1833. In 1834 he was ordained deacon, and in 1836 elder. He was a successful preacher and pastor, and filled several of the best appointments in the conference. In 1852 that body sent him as a delegate to the General Conference. When on Middlesex and Montpelier Circuit he was prostrated by excessive labors, from which he never recovered. He died at Barre, April 16, 1881. Mr. Copeland was modest, retiring, prudent, thoughtful, and devoted. See *Minutes of Annual Conferences*, 1881, page 94.

Copeland, George W. Doane

a minister of the Protestant Episcopal Church, was born in Boston, Massachusetts, February 22, 1833. In 1860 he graduated from the German Theological Seminary, and was ordained deacon in that year, and priest in 1863. His ministerial life was spent in connection with St. Luke's Church, New York city, though his labors were frequently interrupted by bodily suffering. He died in Boston, May 21, 1864. His character was distinguished by marked piety. See *American Quarterly Church Review*, April 1865, page 139.

Copeland, Henry

a minister of the Methodist Episcopal Church South, was admitted into the Memphis Conference in 1846, located in 1850, removed to Vicksburg, and in 1856 entered the Mississippi Conference, wherein he labored until he became superannuated, in 1868. Not long afterwards he removed to British Honduras, and from that time to the close of his life labored constantly and successfully as a missionary there. He died July 24, 1879, aged about sixty years. He was a substantial Christian, faithful minister, and a devoted father and friend. See *Minutes of Annual Conferences of the M.E. Church South*, 1879, page 49.

Copeland, James

a Methodist Episcopal minister, was born in Reynolds County, Missouri, August 21, 1836. He experienced religion, joined the Church South, was licensed to preach, and admitted into the St. Louis Conference in 1853. Being anti-slavery in sentiment, he removed to Illinois at the beginning of the Rebellion, and was admitted into the Southern Illinois Conference. Failing health obliged him to become a superannuate in 1871, which relation he sustained until his death, October 12, 1872. Mr. Copeland was a man of strong convictions, and a plain, practical, earnest, faithful minister. See *Minutes of Annual Conferences*, 1873, page 137.

Copeland, John (1)

an English minister of the Society of Friends, was born at Holderness, Yorkshire, and is referred to as having been "well educated." In 1657 he went to America with Christopher Holder and other Friends, his "companions in tribulation." Returning to his native land, he passed through the vicissitudes which fell to the lot of the Quakers of his age. In 1687 he came again to America. After enduring much persecution, he died, January 9, 1718, at a good old age. See Bowden, *Hist. of Friends in America*, 1:137. (J.C.S.)

Copeland, John (2)

a Methodist Episcopal minister, was born in Vermont in 1801. He was converted in 1821, began preaching in 1822, and joined the Genesee Conference in 1823. His first appointment was Eden Circuit, south of Buffalo, and embraced thirty appointments to be filled every four weeks.

He became one of the leading men of his conference, eminently useful to the Church. As a presiding elder he was abundant in labors and wise in administration. He was superannuated during the last years of his life, and died at Lima, N.Y., October 7, 1880. See *Minutes of Annual Conferences*, 1881, page 327.

Copeland, William

an Irish Wesleyan minister, was converted at the age of seventeen. He commenced his labors in 1806, and retired, on account of ill-health, in 1819, settling at Waterford, where he died, September 22, 1822, aged forty-one. He was a man of superior attainments and excellence. See *Minutes of the British Conference*, 1823.

Copeland, William Ransom

a Methodist Episcopal minister, was born in Jackson County, Ohio, February 14, 1835. He united with the Church in 1853, was licensed to exhort in 1856, to preach in 1857, and in the same year entered the Ohio Conference. He died May 4, 1870. Mr. Copeland was a good preacher, a laborious, faithful, and successful pastor. See *Minutes of Annual Conferences*, 1871, page 249.

Copenhagen, Council Of

(*Concilium Hafniense*). The place in which this council was held is not altogether certain; it was assembled by Peter Lukins, archbishop of Lund, in 1425. His suffragans, and some other bishops, abbots, etc., were present. A synodal letter was drawn up for the re-establishment of discipline, and the reformation of morals among both clergy and laity. These rules forbid luxury, drunkenness, frequenting wine-shops, carrying arms, having concubines, etc. All troublers of State or Church were excommunicated; nuns were forbidden to leave their convent without permission, and bishops to ordain any one belonging to another diocese without the consent of the bishop of that diocese. See Labbe, *Concil.* 12:380. Landon, *Man. of Councils*, s.v.

Copia

in Roman mythology, was the goddess of wealth, an allegorical figure, personifying plenty. *SEE ABUNDANTIA; SEE AMALTHEA.*

Copinists

were a sect of Universalists (q.v.) who denied the resurrection of the body.

Copland

is the family name of several Scotch clergymen:

- 1.** GEORGE, was licensed to preach in 1722; called to the living at Birsay and Harray in 1730, and ordained. He died August 9, 1735. See *Fasti Eccles. Scoticanae*, 3:393, 394.
- 2.** PATRICK (1), was licensed to preach in 1671, and appointed to the living at Cushnie in 1672. He died in 1710. See *Fasti Eccles. Scoticanae*, 3:562.
- 3.** PATRICK (2), was licensed to preach in 1704; called to the living at Tough in 1706, and ordained. He died September 22, 1745, leaving a son, Dr. Samuel, minister of Fintray. See *Fasti Eccles. Scoticae*, 3:566.
- 4.** ROBERT, was ordained in 1814 as missionary at Euzie, and presented to the living at Durris in 1823. He died July 3, 1860, aged eighty years. See *Fasti Eccles. Scoticanae*, 3:499.
- 5.** SAMUEL, D.D., took his first degree at King's College, Aberdeen, in 1733; was licensed to preach in 1739; called to the living at Fintray in 1745, and ordained. He died February 19, 1795, aged eighty years. He published, *An Essay on the Christian Character* (1785). See *Fasti Eccles. Scoticanae*, 3:503.
- 6.** THOMAS, took his degree at the University of St. Andrews in 1603; was appointed in 1615 to the living at Redkirk (Renpatrick), and transferred to Temple in 1620. He died in August, 1631, aged about forty-nine years. See *Fasti Eccles. Scoticanae*, 1:307, 619.
- 7.** WILLIAM, was born at Tough in 1709; took his degree at King's College, Aberdeen, in 1731; was licensed to preach in 1740, ordained as a minister at large in 1753, and presented to the living at Forres in 1763. He died May 8, 1772. See *Fasti Eccles. Scoticae*, 3:573.

Copley, William

an English Baptist minister, was born at Bradford, Yorkshire, in 1796. He was converted under the ministry of Reverend Dr. Steadman, at an early

age; pursued the usual course of study at the academy in his native place, and was for a short time pastor in Haslingden, Lancashire. In 1821 he removed to Watford, Herts, where he remained till 1825, and then went to Oxford to become co-pastor with Reverend James Hereton, the relation continuing till 1839, when he went to Eythorne, Kent. He remained here until 1846, at which time he became pastor at Blakeney, Gloucestershire, where he died, April 19, 1857. See (Lond.) *Baptist Hand-book*, 1858, page 48. (J.C.S.)

Copp, John B.

a Free-will Baptist minister, was born at Lebanon, Maine, March 1811; his father, also, being a minister. He united with the Church at an early age. About 1833 he removed to Detroit, in the same state, where he was licensed to preach; and in 1835 was ordained. While teaching in the winter of 1836, in Corinna, a powerful revival commenced in his school and spread in different directions. In 1838 he went to St. Albans, where he resided nine years, preaching mostly in that place and in the adjoining towns. In July 1847, he went to Ashtabula County, Ohio. A part of his time was devoted to preaching in Geneva, Austinburg, Trumbull, and other places. In 1853 he removed to Flushing, Mich., where he died, November 10, 1855. See *Free-will Baptist Register*, 1857, page 86. (J.C.S.)

Coppa. Stefano

an Italian engraver, practiced the art at Rome about 1775. He engraved a number of plates, among which is a print of *The Ascension*. Copenstein, JOHANN ANDREAS, a German Jesuit, who became a famous preacher at Coblenz in 1614, pastor of St. Peter's, at Heidelberg, in 1629, and died there, March 3, 1638, is the author of *Excalvinizatio Catechismi Calvino-Heidelbergensis: — Castigatio Apologiae Calvino-catecheticae et Apologistae Amstelrodamensis: — Controversiarum Luther-Calvinista Quadriceps: — Luther-Calvinisemi Antichristus, Genealogia et Anti-papista Mendax: — Calvinisticae fidei Speculum: — Luther-Calvinismi Infidelitas de Christo et Antichristo*. Most of his writings were published under the title, *J.A. Copensteinii Controversiae inter Catholicos et Haereticos* (1643). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Coppi, Jacopo

an Italian painter, was born at Peretola, near Florence, in 1523. There is a fine picture by him, of *The Crucifixion*, in the Church of San Salvatore, at Bologna. He died in 1591.

Coppin, Jean

a French voyager, was born about 1615, and became a cavalry captain in the war between France and Austria. He embarked in 1638 for Egypt, where he spent two years. On the second voyage he visited Tunis and Syria, and was appointed consul at Damietta in 1644. After a sojourn of three years in the East, he returned to Europe with the project of a crusade, in which he vainly attempted to interest the pope. He then addressed the public in a book, entitled *Bouclier de l'Europe* (Puy, 1686; Lyons, 1720). He died about 1690. See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Coppola, Giovanni Carlo

an Italian prelate and poet of the first half of the 17th century, was a native of Gallipoli, and became bishop of Muro in 1643. He lived five years on intimate terms with Campanella, and wrote some poems, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Coptic Monks

Picture for Coptic Monk

are the monks of Egypt living in the seven regular convents of that country, two of which are situated in the eastern desert near the Red Sea, four in the Natron Valley, and one at Jebel Koskun, in Upper Egypt. There are also several secondary monasteries, in which the priests are seculars, and into which women are admitted. The Coptic monks practice great austerities, living in deserts, sleeping in their clothes on the ground, and every evening prostrating themselves one hundred and fifty times with their face and breast on the earth. They spring from the lowest class of the people, and live on alms. A period of severe probation is required of all persons applying for admission into the monastic order. Besides making a vow of celibacy, they must perform, in some sequestered convent in the desert, such menial services as fetching wood and water, sweeping the rooms, or

waiting upon the monks. See *Histoire du Clerge* (Amst. 1716), 1:93 sq.
SEE COPTS.

Coq (Lat. Coqueus), Leonard

a French Augustinian monk, was a native of Orleans. He acted as professor of theology and ancient languages at Paris, Florence, and Rome; was confessor to the grand-duchess Christina of Florence; and died November 27, 1615, leaving, among other writings, *Augustini de Civitate Dei cum Commentariis*: — *Examen Praefationis Monitoriae Jacobi I Magnae Britannicae*: — *Anti-Mornaesus*, etc. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Coquelin, Francois

a French monk of the order of St. Bernard, was born at Salins, and lived in the 17th century. He wrote, *Compendium Vitae et Miraculorum Sancti Claudii* (Rome, 1652). See Hoefer, *Naouv. Biog. Generale*, s.v.

Coquelin, Jerome

a French historian, was born at Besancon, July 21, 1690. He entered the Benedictine order, and was the last abbot of Faverney. He died September 1, 1771, leaving in MS. some works relating to the history of Franche Comrte. See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Coquelin, Nicolas

SEE COCQUELIN.

Coquerel, Athanase Josue, D.D.

son of the following, was born at Amsterdam, June 16, 1820. He studied at Geneva, and was ordained in 1843 by his father, at Nismes. On account of his advanced liberal theological views, he had to resign his office, in 1862, and became the head and leader of liberal Protestantism in France. He died at Fismes, July 25, 1875. He was one of the founders of the Societe de l'Histoire du Protestantisme Frangais, in the year 1852. He also published a volume of unedited letters of Voltaire, on Tolerance, in 1863, and wrote, *Jean Calas et sa Famille* (Fismes, 1857; 2d ed. 1870). He left an unfinished work, *L'Histoire de l'Eglise Reformee de Paris*. See Lichtenberger, *Encyclop. des Sciences Religienses*, s.v. (B.P.)

Coquerel, Athanase Laurent Charles

a French Protestant divine, and president of the Presbyterian Council of Paris, was born in that city, August 27, 1795. He pursued his theological studies at Geneva and Montauban, and in 1816 was ordained pastor. During the following twelve years he resided in Holland, and preached with acceptance before Calvinistic congregations at Amsterdam, Leyden, and Utrecht. In 1830 he was called to Paris, and there spent the rest of his life. The first year he was there he established a periodical, entitled *Le Protestant*, which was continued till December 1833, when he was chosen a member of the consistory. In January 1834, the first number of the *Libre Examen* appeared, under the joint editorship of Coquerel and Artaud, and was carried on until July 1836. He rapidly acquired the reputation of a great pulpit orator, and the liberal views which he announced with fearless freedom brought him more and more into antagonism with the rigid Calvinists. He was chosen a member of the Legion of Honor, at Paris, in 1835. After the revolution of February, 1848, Coquerel was elected a member of the National Assembly; and after the *coup d'etat* of December 2, 1851, he confined himself to the duties of his pastorate, which he had not ceased to discharge. He died at Paris, January 10, 1868. A large number of his *Sermons* were published, in eight volumes, between 1819 and 1852. Other works by him are, *L'Orthodoxie Moderne*, a reply to Strauss's *Life of Jesus* (Paris, 1841; transl. into Dutch and English): *Le Christianisme Experimental*, a christology (ibid. 1858; transl. into German by H. Althaus, Hanover, 1859, 2 vols.): — *Histoire Sainte* (1839): — *Projet de Discipline pour les Eglises Reformees de France* (ibid. 1861): — *Biographie Sacree* (1825-26), etc. See Lichtenberger, *Encyclop. des Sciences Religienses*, s.v.; Zuchold, *Bibl. Theol.* 1:243; *Encyclop. Brit.* 9th ed. s.v.

Coquerel, Charles Augustin

brother of the preceding, was born in Paris, April 17, 1797. He studied theology at Montauban, but after his return to Paris he also studied medicine and other sciences. He was one of the founders of the *Archives du Christianisme* and of the *Annales Protestantes* in 1819, and in 1825 of the *Revue Protestante*. He also published *Histoire des Eglises du Desert* (Paris, 1841; Germ. transl. by Schilling, Stuttgart, 1846). He died February 1, 1851. See Lichtenberger, *Encyclop. des Sciences Religienses*, s.v.; Zuchold, *Bibl. Theol.* 1:243. (B.P.)

Coracion

was chief of the Millenarians of Arsinoe, in Egypt, about the middle of the 3d century. He was converted from his chiliastic views by Dionysius, the patriarch of Alexandria (Euseb. *Hist. Eccl.* 7:24).

Coral, Pierre

a French chronicler of the 13th century, abbot of St. Martin of Toulouse, wrote a chronicle of this monastery. Coral left this abbey in 1276, in order to enter another, and his chronicle does not extend beyond this term. See Hoefer, *Nouv. Biog. Generale*, s.v.

Coras (Lat. Corasius), Jacques De

a French Protestant theologian and poet, was born at Toulouse in 1630. He was a pastor in Guienne, and fulfilled several other religious functions. He died in 1677, leaving several poems on Old-Test, characters, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Corbanus

SEE CERBAN.

Corbeil (Lat. Corbelius), Pierre De

a French theologian of the 13th century, was at first canon and doctor at Paris, then bishop of Cambrai, and finally archbishop of Sens in 1200. While he taught theology at Paris he had for pupil Innocent III, who, on rising to the papacy, favored his former master, and confided to him important missions. Rigord, Alberic, Vincent of Beauvais, Trithemius, and Henry de Gand all eulogize Corbeil. He died June 3, 1222. Only fragments of his synodal ordinances remain. At the National Library of Paris there is a MS. entitled *Petri de Corbellio Satyra Adversus eos qui Uxares Ducunt*, which is perhaps his. He also wrote some Scriptural comments, still in MS. See Hoefer, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Corbelin, Pierre

a French theologian, was born in Maine about 1480. He taught belles-lettres at the College of Navarre, as John of Launoy attests. Du Verdier includes among his works, *De Divino Missae Sacrificio: — De*

Haereticorum Confutatis Opinionibus (Toulouse, 1523): — Petri Corbelini Cenomanensis *Adagiales Flosculi* (Paris, 1520). See Hoefler, *Nouv. Biog. Generale*, s.v.

Corbet, John (1)

a Scotch clergyman, took his degree at Glasgow University in 1623; became schoolmaster at Renfrew; was appointed minister at Bonhill in 1637; declined the authority of the general assembly in 1638; was deposed in April 1639, and fled to Ireland, where he played a deceitful part, for which he was "hewed in pieces by two swine-herds in the arms of his wife," in 1641, aged about thirty-eight years. See *Fasti Eccles. Scoticae*, 2:346.

Corbet, John (2)

an English nonconformist divine, was born at Gloucester in 1620. He was educated at a grammar school there, and graduated at Oxford in 1639. He preached successively at Gloucester and Chichester, and became rector at Bramshot, in Hampshire, but was ejected in 1662, and afterwards lived privately in London, where he died December 26, 1680. He published an account of the siege of Gloucester, besides several tracts, for which see Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Corbet, Richard, D.D.

an English prelate and poet, was born at Ewell, in Surrey, in 1582, and was educated at Westminster School and Christ Church, Oxford, where, in 1605, he entered into holy orders. In 1618 he went to France, and wrote his *Epistle to Sir Thomas Aylesbury*, and his *Journey to France*, one of his popular poems. King James I made him one of his chaplains in ordinary, and in 1620 advanced him to the deanship of Christ Church. At this time he was vicar of Cassington, near Woodstock, in Oxfordshire. He was promoted to the see of Oxford September 24, 1628, and April 7, 1632, was translated to that of Norwich. He died July 28, 1635. His poems, after passing through three editions, were carefully revised and published by his biographer, Mr. Gilchrist. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Corbett, James

an English Wesleyan missionary, was sent to the West Indies in 1833. He died after a short illness at Spanish Town, Jamaica, June 9, 1835. He was an amiable young man of promising talents. See *Minutes of the British Conferences*, 1835.

Corbett, Thomas

an English Wesleyan preacher, was born in Leicestershire. He began his labors in 1774, and died in 1789. He was a plain, pious, honest man, and though with but ordinary gifts, was generally acceptable. See Atmore, *Meth. Memorial*, s.v.

Corbichon (or Corbechon), Jean

a French writer, lived about 1350. He was an Augustinian monk, chaplain of king Charles V, and made himself known by a translation of a Latin treatise, entitled *De Proprietatibus Rerum*. This work, reviewed and corrected by another monk of the order, named Pierre Ferget, was published under the title, *Le Grand Proprietaire* (Lyons, 1482, 1485, 1491, 1500; Paris, 1510; Rouen, 1556). See Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Corbicus

SEE MANES.

Corbin, Ira Hamline

a Methodist Episcopal minister, was born in Russia, Herkimer County, N.Y., September 1, 1812. He was converted at eighteen; licensed to preach at twenty-three, and in 1840 entered the Black River Conference, wherein he labored faithfully until his death, December 11, 1856. See *Minutes of Annual Conferences*, 1857, page 365.

Corbitt, John A.

a minister of the Methodist Episcopal Church South, was born in Tipton County, Tennessee, December 28, 1836. He was converted at twenty-one; licensed to preach in 1872, and joined the White River Conference in 1876, when he was ordained deacon. In 1877 he was transferred to the Memphis Conference. He died January 2, 1880, having been for a year a

superannuate. He was a faithful preacher, and a close student. See *Minutes of Annual Conferences of the M.E. Church South*, 1880, page 167.

Corbley, John

a Baptist minister, was born in England in 1733. He came to America and took up his residence in Virginia, where he gave himself to the work of the ministry. In 1768 he was forced to leave the state, on account of the persecutions which were inflicted upon the Baptists. He went to South-western Pennsylvania, and assisted in establishing churches in that region. The Goshen Church in Green County called him to be its pastor in 1775. While here his wife and five children were killed by the Indians. After a life of great usefulness he died in 1803. See Cathcart, *Baptist Encyclop.* page 277. (J.C.S.)

Corbmac

(or Cormac) is the name of some forty-eight early Irish saints, of which we here present the best authenticated:

- 1.** Priest in Achadh-finnich, commemorated May 11, according to the *Mart. Doneg.* (Todd and Reeves, page 125). Colgan mentions a king by this name, son of Diarmaid, who turned monk in his old age, and like wise gives two Cormacs, priests, venerated on the above day (*Acta Sanctorum*, page 360, a).
- 2.** Of Armagh, venerated February 17, seems to have been born near Mt. Usneach, and was baptized by St. Patrick. His father is said to have been Enna (Ennius or Enda), and he was coarb or abbot of Armagh, A.D. 482-497.
- 3.** Of Trim (then Ath-truim), likewise venerated February 17, seems to have been descended from the same family as the preceding, his mother being Funecta (Fuineacht), his brothers also bishops of adjoining sees, and his father's name Colman. He died A.D. 742.
- 4.** Called *Ua Liathain*, abbot of Dermagh (now Durrow), and venerated June 21, was the son of Dima, and is surnamed "Corbmac the Navigator," from his voyages in the Northern Ocean. He afterwards founded a monastery in his own country, but there is no clue to his exact date.

Another anchorite of the same name is assigned to A.D. 865, but is otherwise unknown.

5. Of Munster, commemorated December 14 (some erroneously March 26), was the son of Eugenius, and had several brothers who were saints. He retired to one place of solitude after another, and finally settled in a monastery at Mayo, on the Moy, probably about the middle of the 6th century.

Corbold, Alfred

an English missionary to India, was born at Ipswich, May 7, 1821. Having studied at Bedford, and subsequently at Colton End, he was accepted by the London Missionary Society and appointed to the Guzerat Mission. He was ordained August 7, 1850, at Bunyan Meeting, Bedford; sailed in company with his wife for India, and arrived at his destination in January. From the beginning of 1856 the entire charge of the mission rested on Mr. Corbold. Early in 1860 the mission was transferred to the Irish Presbyterian Missionary Society; and he and his wife, having suffered in health, returned to England. Having been appointed to join the Madras Mission, he again sailed with Mrs. Corbold, arriving in Madras January 31, 1862. There he took charge of the Tamil congregation, at Pursewakum, and three out-stations; while his wife took the superintendence of the native female boardingschool, and three vernacular day-schools for girls. But health again failing them, they returned to England in 1870. Three years later they resumed their labors in Madras. In 1875, illness rendering it necessary for Mr. Corbold to visit England, he returned home with his wife. It soon became evident that the faithful missionary's career was at an end. He died September 28, 1877. See (Lond.) *Evangelical Magazine*, November 1877, page 688.

Corbyn, A.D.

a minister of the Protestant Episcopal Church, was born in Woodstock, Connecticut, in 1810. He graduated at Yale in 1838; and being admitted to orders, served twelve years in Missouri, and removed to the diocese of Mississippi in 1852, to take charge of St. Paul's Church, Columbus. He was next called to the rectorship of the College of St. Andrew, in 1853, and subsequently to the charge of St. Andrew's Church, in Jackson, where he faithfully served until his death, October 18, 1855. See *Amer. Quar. Church Rev.* 1856, page 638.

Corbyn, Candia

a Welsh minister of the Society of Friends, was born at Pontypool, Monmouthshire. about 1671. Through the ministry of Thomas Wilson she was brought to the knowledge of the truth in the eighteenth year of her age, and a few years after received "a call to the ministry," in the exercise of which "she was sound and clear." Through a long life she manifested the power of her religion. She died in Worcester, April 28, 1767. See *Piety Promoted*, 2:423. (J.C.S.)

Corcan

(Curcnaeus, or Corcunutan) is the name of three Irish saints, two of them commemorated January 7, and one September 30; but their identification is very uncertain.

Corcaria

(or Corcair). *SEE CURCACH.*

Corcodemus (Corcodomus, Cocordanus, Curcudemus, etc.), Saint

was ordained deacon of Auxerre by pope Sixtus II, and preached in France in the 3d century. He died after the martyrdom of St. Peregrinus, and his relics were translated to the basilica of St. Amatos. He is commemorated May 4. See Bolland, *Acta Sanctorum*, May 1, 452.

Cord, Investiture With The

is a name applied to the ceremony of introducing the young Brahmin into the sacred caste at the age of seven or nine years. Before this time he is regarded as no better than a Sudra; he has no privilege, no rank. By the laws of Menu, a Brahmin is to be distinguished from individuals of the secular classes by a cord (*paita*), which is worn hanging from the left shoulder, and resting on the right side below the loins. It consists of three thick twists of cotton each formed of numerous smaller threads. These three separate twists, which on marriage are increased to three times three, are considered as emblematical of the three persons in the Hindu Trinity — Brahma, Vishnu, and Siva. The cotton from which the cord is made must be picked from the plant by the hands of Brahmins only, and the thread must be spun and twisted by persons of the same caste. When the cord has

been properly manufactured, the father of the young candidate endeavors to ascertain, by the rules of astrology, the month, the week, the day, the hour, the minute which will be most favorable for his son's investiture with the cord. The ceremony and the entertainment last four days, and at the close of each the guests receive numerous presents. For a description of the ceremony see Dubois, *The Hindoos*. **SEE BRAHMINS; SEE INDIAN CASTE.**

Cord, John

a Methodist Episcopal minister, was born in Harford County, Maryland. He was converted in 1806; officiated some time as exhorter and local preacher, and in 1811 entered the Illinois Conference. A severe loss by fire necessitated his location for a few years, with the exception of which he labored faithfully and successfully until 1826, when failing health obliged him to become a superannuate. He died full of hope, March 23, 1827. See *Minutes of Annual Conferences*, 1828, page 573.

Cordemoy, Geraud de

a French historian and philosopher, who died October 8, 1684, was a native of Paris. He first practiced law, but soon abandoned his profession, and betook himself to the study of philosophy, especially that of Des Cartes. Bishop Bossuet introduced him to the French court, and he was appointed lector to the dauphin. In the year 1675 he was elected a member of the French Academy. He wrote, *Histoire de France* (from the beginning of the monarchy to the year 987, 2 volumes): — *Six Discours sur la Distinction de l'Ame et du Corps*: — *Lettre a un Savant Religieux de la Compagnie de Jesus pour Defende le Systeme de Descartes*: — *Traites de Metaphysique*: — *Traite de l'Infaillibitite de l'Eglise*. See Winer, *Handbuch der theol. Lit.* 1:404; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v. (B.P.)

Cordemoy, Louis Geraud de

a French theologian, son of the foregoing, was born at Paris, December 7, 1651. He took holy orders, was made doctor of theology, and applied himself to the conversion of the Protestants. After having aided the missions of Saintonge, he was appointed, in 1679, abbot of Fenieres, of the order of Cistercians, in the diocese of Clermont, in Auvergne. He died in

Paris, February 7, 1722, leaving a number of religious letters and treatises, for which see Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Corder (Lat. Corderius), Balthasar

a Belgian theologian, was born at Antwerp in 1592. He entered the Jesuit order in 1612, and taught theology at Vienna. He was learned in Greek. He died at Rome, June 24, 1650, leaving *Catena LXV Graecorum Patrum in S. Lucam* (Antwerp, 1628): — *Joannis Philoponi in cap. I Genes. de Mundi Creatione Libri IV* (Vienna, 1631): — *Expositio Graecorum Patrum in Psalmos, Digesta in Catenam* (Antwerp, 1643): — *Job Elucidatus* (ibid. 1646): — *Symbola Graecorum Patrum in Evangelium Matthaei* (Toulouse, 1646, 1647): — *S. Cyrilli, Alexandrini Archiepiscopi, Homilice XIX in Jeremiam Prophetam, Hactenus Ineditae* (Antwerp, 1648). See Hoefer, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.) .

Cordes, Eutyche De

a Belgian theologian, was born about 1520 at Antwerp. He entered the Benedictine order, in the monastery of St. Justin of Padua, of the congregation of Monte Cassino, was elected abbot of San Fortunato, near Bassano, and was invested with this title when he assisted, February 26, 1562, at the eighteenth session of the Council of Trent, being one of the theologians chosen to arrange the catalogue of suspicious or pernicious books. After the close of the council he returned to the abbey of St. Justin, where he died in September, 1582. He left in. MS., *Commentarius in Omnes Epistolas Pauli*: — *Commentarius in Synbolum Apostolorum*: — *Dictionarium Biblicum*. See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Cordicoles

(from cor, the heart, and *colo*, to worship) were a sect of Roman Catholic devotees which rose in France about the middle of the 18th century, professing to worship the sacred heart of Jesus and the heart of the Virgin Mary. *SEE SACRED HEART*.

Cordier

a French Jesuit of the 18th century, was chauncellor of the University of Pont-a-Mousson, and wrote *Eclaircissements sur la Predestination* (Pont-a-Mousson, 1746). See Hoefer, *Nouv. Biog. Generale*, s.v.

Cordier, Claude Simon

a French ecclesiastic, canon of Orleans, was born at Orleans in 1704, and died at the same place, November 17, 1772, leaving *La Vie de Sainte-Fremiot de Chantal* (Orleans, 1768, 1772). See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Cordier, Francois

a French monk of the Oratory, who died in 1693, wrote *Vie d'Anne des Anges* (Paris, 1694). See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Cordier, Jean

a French Jesuit, taught rhetoric, philosophy, and theology at Rheims; was afterwards Tector of the college at Chalons, and died at Dijon, November 22, 1673, in his seventy-fifth year, leaving a work entitled *Familia Sancta*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Cordier, Mathurin

a distinguished French priest, was born in 1479, taught languages at several places in France, and finally in Geneva, where he died in 1564, leaving some grammatical treatises, for which see *Biog. Universelle*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.

Cordiner, James

a Scotch clergyman, took his degree at King's College, Aberdeen, in 1808; became schoolmaster at Gartly in 1825; was licensed as an assistant preacher for nine years; presented to the living at Forge in 1834, and died March 4, 1849, aged sixty-three years. See *Fasti Eccles. Scoticanæ*, 3:656.

Cordley, Christopher Minta

a Congregational minister, was born at Oxford, England, in 1821. He emigrated to the United States when twelve years old; graduated at the Western Reserve College, Ohio, with the highest honors, in 1844, and at Andover Theological Seminary in 1847; was ordained two years after in Hopkinton, N.H., and served successively at West Randolph, Massachusetts, in 1852, West Brookfield in 1858, and Lawrence in 1862, where he died, June 26, 1866. Mr. Cordley was a man of great mental acuteness and originality, an earnest and critical student, a powerful and pungent preacher, and one who deeply sympathized with the people at large. See *Cong. Quarterly*, 1867, page 374.

Cordon, James R.

a Methodist Episcopal minister, was born in England, March 7, 1835. He was converted in Detroit, Mich., in 1858, and in the same year entered the Detroit Conference, in which he labored for eighteen years with general acceptability- and usefulness. He died April 18, 1876. Wherever Mr. Cordon was known, he was regarded as a devout, earnest, and successful minister; especially in the Sunday-school was he greatly beloved. See *Minutes of Annual Conferences*, 1876, page 100.

Cordona, Juan Bautista

a Spanish prelate, who lived in the latter half of the 16th century, wrote, *De Distychis* (Tarragona, 1587): — *De Bibliotheca Regia S. Laurentii in Hispania*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Cordova, Council Of

(*Concilium Cordubense*). Two of these provincial synods are mentioned:

I. Held A.D. 347 or 348, by Osius, bishop of Cordova, which reaffirmed the action of the Council of Sardica (Labbe, 2; Hardouin, 1).

II. Held A.D. 852, by order of Abderahman, the Moslem king, who caused the metropolitans of the different provinces to assemble. In this council voluntary martyrdom was condemned. This was not a legitimate synod. Eulogius speaks of it as a pseudo-council, not gathered together lawfully in the Holy Spirit, but collected by the advice of the infidels, and

by order of a king, the impious enemy of the Christians. See Labbe, *Concil.* 8:76; Landon, *Manual of Councils*, s.v.

Cordova, Alfonso de

a Spanish theologian, was born at Salamanca in the latter half of the 15th century. He studied medicine at Paris, was first to introduce the doctrine of nominalism into the University of Salamanca, and died in 1542, leaving *Principia Dialectices in Terminis Suppositiones Consequentias* (Salamanca, 1519). See Hoefler, *Nouv. Biog. Generale*, s.v.

Cordova (or Corduba), Antonio de

a Spanish casuist, lived in the latter half of the 16th century. He belonged to the order of Minorities, and remained for a long time in a convent at Alcala de Henares. He wrote, *Annotationes in Dominicum Cotum* (Alcala, 1553): — *Expositio Regulce Fratrum Minorum* (Louvain, 1554): — *Commentaria in Quatuor Libris Magistri Sententiarum* (Alcala, 1569): — *Tratado de Casos de Consciencia* (Toledo, 1575): — *Quaestionarium Theologicum* (ibid. 1578): — *Additiones in Compendium Privilegiorum Fratrum Minorum Alphonsi de Casarubios* (Naples, 1595). See Hoefler, *Nouv. Biog. Generale*, s.v.

Cordova, Antonio Fernandez de

a Spanish Jesuit, who died at Grenada in 1634, wrote *Instruccion de Confessores* (Grenada, 1621). See Hoefler, *Nouv. Biog. Generale*, s.v.

Cordova, Pernando de

a Spanish scholar, was born in 1422. He distinguished himself by the extent of his knowledge in theology, philosophy, medicine, mathematics, music, and in the languages, as Greek, Hebrew, Arabic, and Chaldee, and was also familiar with astrology, as well as acquainted with the works of the scholastics, philosophers, and physicians of Europe and the East. He had served with distinction against the Moors, under the colors of the king of Castile, John II, went to Paris, but his great wisdom caused him to be regarded as a sorcerer, and he repaired to Rome, where he found favor with popes Sixtus IV and Alexander VI. He died near the close of the 15th century, having composed a number of works, the more remarkable of which is an introduction to the treatise of Albert the Great, *De Animalibus*; this was published at Rome for the first time in 1478. Among his

productions remaining in MS. we cite a commentary upon the *Almagesta* of Ptolemy. See Hoefler, *Nouv. Biog. Generale*, s.v.

Cordovero, Moses

SEE MOSES CORDOVERO.

Corella, Jaime De

a Spanish theologian, was born in 1657. He entered the Capuchin order, was minister of Charles II, king of Spain, and died in 1699, leaving, *Methodus qua Piissime Fiat Exercitium Vice Sacrae* (St. Sebastian, 1689): — *Clavis Coeli* (1694): — *Practica de el Confessionare* (Pampeluna, 1742): — *Summa de la Theologia Moral* (Madrid, 1707). See Hoefler, *Nouv. Biog. Generale*, s.v.

Coren, Jacques

a French theologian of the order of St. Francis, who lived in the early half of the 17th-century, wrote, *Clypeus Patientiae* (Lyons, 1622): — *Observationes in Evangelia* (ibid. 1627): — *Civitas Avenionensis Pestilentia Laborans* (Avignon, 1630). See Hoefler, *Nouv. Biog. Generale*, s.v.

Corentinus, Saint

born in Brittany, is said to have been consecrated bishop of Cornwall (some say of Quimper, in Brittany) by St. Martin of Tours, and therefore in the 4th century. His day is May 1 (others give September 5 or December 12). *SEE CHORENTINUS.*

Corentius

SEE CARENTIUS; SEE CHORENTIUS.

Corenzio, Belisario

a Greek painter, was born in 1558. At the age of twenty-two he went to Venice and entered the school of Tintoretto. One of his best productions is *The Miracle of the Loaves and Fishes*, in the refectory of the Benedictines, which he finished in forty days. He painted many admirable works for the churches of Naples. Some of his principal pictures are, *The Virgin Crowned by the Trinity; The Visitation; The Presentation in the Temple;*

Life of the Virgin. He died in 1643. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Chalmers, *Biog. Dict.* s.v.

Coret, Jacques

a Belgian theologian, was born about the middle of the 17th century. He entered the Jesuit order, and became celebrated by his virtue and zeal for souls. It is said that so many wished to confess to him that he absolved them *en masse*, not being able to take them singly. He died at Liege, Dec. 16, 1721, leaving several mystic works, under the titles of, *Journal des Anges*: — *Maison de l'Eternite*: — *Le Cinquieme Ange de l'Apocalypse*; and a historic work, entitled *Vie d'Anne de Beauvais* (Lisle, 1667). See Hoefer, *Nouv. Biog. Generale*, s.v.

Coret, Pierre

a Belgian theologian, was born at Ath, in Hainault, about the middle of the 16th century. He was at first curate of St. Crespin, and afterwards canon of the cathedral of Tournay, in 1574, where he died in 1602, leaving, *Defensio Veritatis* (Antwerp, 1591); which is a refutation of the *Discours Politiques et Militaires* of Lanone: — *Anti-Politicus* (Douay, 1599), a work especially directed against the *Republique* of Dodin. See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Coret-y-Peris, Cristoval

a Spanish theologian and grammarian, was priest of Alboraya, in the kingdom of Valencia, and taught Latin and eloquence at the episcopal school of Valencia. He died about 1760, leaving, *Explicacion de la Syntaxis de Torrella* (Valencia, 1712): — *Noches i Dias Feriadas* (*ibid.* 1750). See Hoefer, *Nouv. Biog. Generale*, s.v. *Biog. Universelle*, s.v.

Corey, Abel Moses

a Methodist Episcopal minister, was born near Fostoria, Ohio, July 23, 1833. He experienced religion at the age of eighteen; acquired a good academic education; began preaching in 1860, and in the following year entered the Central Ohio Conference. After laboring in obscure places several years, he was elected state senator, in which capacity he served with much credit four years. In 1871 he again entered the effective itinerant ranks, and continued with marked zeal and success until his death, October 4, 1875. Mr. Corey was clear in thought, apt in expression, generous in

sympathy, self-sacrificing in labor, and strong in friendship. See *Minutes of Annual Conferences*, 1876, page 105.

Corey, David

a Methodist Episcopal minister, was born in 1797. He was converted in 1814; soon after began preaching in northern Vermont; located, and engaged in farming; moved to central New York, joined the Oneida Conference, and, after three years labor, went west and entered the Illinois Conference. He became a superannuate, and died August 23, 1844. See *Minutes of Annual Conferences*, 1845, page 585.

Corey, John Edwin

a Congregational minister, was born at Mansfield, Massachusetts, July 29, 1825. He graduated at Amherst College in 1850; was ordained in 1853; labored as an evangelist for a short time in northern Ohio; preached in Massachusetts in the following places: Freetown, Chesterfield, Yarmouth, and North Wrentham, at which latter place he died, November 30, 1865. Mr. Corey was an indefatigable student, and a clear and logical thinker. At the time of his death he had nearly ready for the press a *Manual of Congregational Polity and Principles*. See *Cong. Quarterly*, 1867, page 201.

Corgen, Pierre

a French theologian who lived in the early half of the 18th century, belonged to the diocese of Quimper, was doctor of theology, and wrote, *La Dispute Entre le Pape, Saint-Etienne et Saint-Cyprien* (Paris, 1725): — *Dissertation sur le Concile de Rimini* (ibid. 1372): — *Memoire Touchant les Juges de la Foi* (ibid. 1736): — *Sur le Monothelisme et sur le Sixieme Concile General* (ibid. 1741): — *Defense des Droits des Eveques dans l'Eglise*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Corinth

Picture for Corinth

The following additional particulars concerning this once famous city are taken from Kittoy *Pict. Bible*, note on ~~1~~1 Corinthians 1:1:

"This great and wealthy city was the metropolis of Achaia, and situated upon the isthmus of the same name, which joins the Peloponnesus to the continent. Its position was highly favorable for that commerce which ultimately rendered it one of the most luxurious cities of the world. For, having two ports, one of which was open to the eastern and the other to the western navigator, while its geographical situation placed it, as it were, in the centre of the civilized world, it became the point where the merchants from every quarter of the globe met and exchanged their treasures. It was also celebrated for the Isthmian Games, to which the apostle makes some striking and remarkably appropriate allusions in his Epistles to the Corinthians. Nor should it be unnoticed that in the centre of the city there stood a famous temple of Venus, in which a thousand priestesses of the goddess ministered to licentiousness, under the guise of religion. From such various causes Corinth had an influx of foreigners of all descriptions, who carried the productions and the vices of all nations into a city in which the merchant, the warrior, and the seaman could have them for money. Devoted to traffic, and to the enjoyment of the wealth which that traffic secured, the Corinthian were exempt from the influence of that thirst for conquest and military glory by which their neighbors were, actuated; hence they were seldom engaged in any war except for the defence of their country, or in behalf of the liberties of Greece; yet this city furnished many brave and experienced commanders to other Grecia; states, among whom it was common to prefer a Corinthian general to one of their own state. As might be, expected, Corinth was not remarkably distinguished for philosophy or science; but its wealth attracted to it the arts, which assisted to enrich and aggrandize it, till it became one of the very finest cities in all Greece. The Corinthian order of architecture took its name from tharich and flowery style which prevailed in its sumptuous edifices, its temples, palaces, theatres, and porticoes. [Yet it is noteworthy that no specimen of this style of architecture has been found there.]

"Corinth still exists as an inhabited town, under the same name *Korinthos*. It is a long, straggling place, which is well-paved, and can boast of a few tolerably good buildings, with a castle of some strength, which under the Turkish rule was kept in a good state of

defence. There are still considerable ruins, to attest the ancient consequence of the city, and the taste and elegance of its public buildings. The extensive view from the summit of the high mountain which commands the town, and which was a the Acropolis (Acro-Corinth) of the ancient city, is pronounced by travellers to be one of the finest in the world." (See cut on opposite page.)

Corio, Haymo

an Italian theologian and moralist, a native of Milan, became famous as a preacher, and was appointed consuler to the inquisition by Clement IX. Several times he was offered a bishopric, but declined. He died September 17, 1679, leaving, *Epitome Decretorum Conciliorum S. Mediolabnensis Ecclesice* (Milan, 1640): — *Manuale Regularis Disciplinae* (ibid. 1659): — *Concordantiae Morales in Exodum* (ibid. 1655): — *Promptuarium Episcoporum* (ibid. 1668): — *Concordantiae Morales in Genesin* (ibid. 1671): — *In Leviticum* (ibid. 1677): — *In Deuteronomium* (ibid. 1681): — *Vitae Sanctorum Haymonis et Vermundi de Coriis* (ibid.). See Hoefler, *Nouv. Biog. Generale*, s.v.

Coriolano, Bartolommeo

a Bolognese engraver, second son of Cristoforo, was born in 1599, and was instructed by his father and in the academy of the Caracci. The following are his principal plates: *St. Jerome in Meditation Before a Crucifix*; *Herodias with the Head of the Baptist*; *The Virgin, with the Infant Sleeping*. He died in 1676. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Coriolano, Giovanni Battista

a Bolognese painter and engraver, elder brother of Bartolommeo, was born in 1589, and studied under Gio. Lodovico Valesio. He was employed somewhat upon the churches of Bologna. In the Nunziata is an altar-piece by this master, representing *St. John, St. James, and St. Bernard*. He did not attain much distinction. He died in 1649. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefern *Nouv. Biog. Generale*, s.v.

Coriolis, Gaspard Honores De

a French theologian, was born at Aix about 1735. He became senior clerk at the parliament of Provence, canon of Notre Dame, and vicar-general of Mende. He died at Paris, May 14, 1824, leaving, *Traite de Administration du Comte de Provence* (Aix, 1788): — *Exercices de Piete* (Paris, 1816): — *Des Chapitres et des Dignitaires* (ibid. 1822). He also left several MSS., especially *Abrige de l'Histoire Ecclesiastique*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Corker, James

an English theologian of the Benedictine order, who lived in the second half of the 17th century, wrote, *The Roman Catholic Principles* (Lond. 1680): — *Stafford's Memoirs* (ibid. 1682). See Hoefer, *Nouv. Biog. Generale*, s.v.

Corlett, John

an English Methodist minister, was born on the Isle of Man. He was converted in early life, offered himself to the conference in 1824, and, after a brief appointment to Kendal, entered upon mission work in Newfoundland, where he labored with indefatigable zeal and much success until 1830. He was then sent as chairman to the Bahama District, and there, as also in Barbadoes, Demerara, and Antigua, continued his toil with unabated devotedness until 1860, when he was welcomed back to Jamaica. He still labored abundantly in powerful preaching, in prayer, in erection of chapels, and the introduction of the Gospel into neglected localities, becoming a supernumerary after fifty years' missionary toil. He died August 6, 1877. See *Minutes of the British Conference*, 1878, page 53.

Corley, Robert J.

a minister of the Methodist Episcopal Church South, was born at Marianna, Florida, in 1840. He served in the Confederate army during the war, and entered the Georgia Conference in 1865 became superannuated in 1880, and returned to his birthplace, where he died, March 17, 1881. See *Minutes of Annual Conferences of the M.E. Church South*, 1881, page 360.

Cormac

SEE CORBMAC.

Cormack, John, D.D.

a Scotch clergyman, was brought up as a blacksmith. He gained a prize at Edinburgh University for the best essay, and took his degree there in 1803; was licensed to preach in 1804, and ordained assistant at Stow in 1807. He died December 20, 1840, aged sixty-four years. He published, *A Sermon at the Opening of the Synod* (1810): — *Pastoral Hints to his Parishioners* (1823): — *Inquiry into the Doctrine of Original Sin* (1824): — *On Voluntary Church Association*: — *Illustrations of Faith* (1839): — *Memoir of the Rev. William Stark*: — besides many contributions to the *Edinburgh Christian Instructor*. He also translated from the French Fenelon's *Lives of the Ancient Philosophers* (1803, 2 volumes), and *The Church of Rome Examined*, by Dr. C. Malan. Dr. Cormack was an ardent student, a faithful minister, and a judicious friend. His fervent piety was enlivened by a natural turn for racy humor. He formed an association for the improvement of servants in his parish. See *Fasti Eccles. Scoticanæ*, 1:534.

Cormacus

a Scotch prelate, was probably bishop of Mortlach, translated to the see of Dunkeld, and is also spoken of as bishop of Aberdeen. He died in 1177. See Keith, *Scottish Bishops*, page 75.

Cornan

is thought by some to be the austere cleric (called by others *Paulesius*) who, about A.D. 535, endeavored to convert the Northumbrians. He is commemorated as a bishop and apostle of Anglia, March 12 or 20.

Cormick, Daniel

a Scotch clergyman, was licensed to preach in 1838; appointed to the living at the South Church, Forfar, in 1839, and ordained; joined the Free Secession in 1843. He died May 23, 1848. See *Fasti Eccles. Scoticanæ* 3:778.

Corn, Allowance Of

was a provision for the maintenance of the clergy, connected with the early stages of the recognition of Christianity by the empire. Constantine, in his zeal for his new creed, ordered the magistrates of each province to supply an annual amount of corn (ἑτήσια σιτηρέσια), not only to the clergy, but to the widows and virgins of the Church (Theodoret, 1:11). When Julian succeeded, he transferred the grant to the ministers of the heathen cultus, which he revived (Sozom. 5:5; Philostorg. 7:4). Jovian restored it, but on the lower scale of one third of the amount fixed under Constantine. The payment continued, and was declared permanent by Justinian (*De SS. Eccles. cod. 1, tit. 2*).

Corn, Ears Of

in *Christian Art*, is not so frequent an emblem as might be supposed. *SEE LOAVES*. The thought seems to have gone always to the bread of life with sacramental allusion. The corn and reaper are represented in a compartment of a vault in the catacomb of Pontianus. Again, the harvest corn is opposed to the vine and cornucopia of fruit (Catacomb of Callixtus).

The more evidently religious use of the ears of corn is in various representations of the fall of man. On the sarcophagus of Junius Bassus (probably A.D. 358) Adam and Eve are carved the former bearing the corn, in token of his labor on the earth, and the latter a lamb, indicating woman's work, spinning. In a bass-relief from the catacomb of St. Agnes there are two human forms, apparently both male, standing before a sitting figure, supposed to represent the First Person of the Trinity. This may represent the offering of Cain and Abel; at all events, the corn-ears and lamb are either received or presented by the standing figures. As these figures are of no more than mature (even of youthful) appearance, the Second Person may be supposed to be intended by them.

Cornac, Jean

a French preacher, abbot of Villelvin, was a man of high standing with his ecclesiastical superiors, and became intimate counsellor of the duke of Mayenne. He died in 1614. Historians do not mention him, and his works are unpublished. The National Library has four large volumes of his

Sermons. He was learned in ecclesiastical history. See Hoefer, *Nouv. Biog. Generale*, s.v.

Cornaas, Melchior

a German Jesuit, was born at Brilon, in Westphalia, in 1598. He was professor of philosophy at Toulouse, afterwards of theology at Mayence and Wirzburg, and died March 13, 1665. He wrote, *Miracula Ecclesiae Catholicae Defensa*: — *Manes Lutheri et Calvinii Judicati*: — *Ens Rationis Luthero Calvinicum*: — *Curriculum Philosophie Peripatetice*: — *Murus Papyrachus Purgatorii*, etc. See Witte, *Diarium Biographicum*; Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Cornara, Carlo

an Italian painter, was born at Milan in 1605. He painted some works for the churches at Milan, one of the best of which is an altar-piece for the Church of St. Benedict, in Pavia. He died in 1673. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Cornara, Flaminio

SEE CORNELIUS.

Corneille, Jean Baptiste

a French painter and engraver, brother of Michel the Younger, was born at Paris in 1646. He was instructed by his father, visited Rome, where he studied several years, and on his return to Paris was received into the Royal Academy in 1676. He died in 1695. Some of his works are, *St. Peter Delivered from Prison*; *Christ Appearing to St. John*; *The Baptist in the Wilderness*; *Christ and the Samaritan Woman*; *St. Francis*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Corneille, Michel, the Elder

a French painter, was born at Orleans in 1603, and studied under Simon Vouet. He executed twelve large pictures for the churches, and was one of the twelve original members of the Royal Academy at Paris. Some of his works are, *The Holy Family, with St. Elizabeth*; *The Murder of the Innocents*; *Christ Appearing to Magdalene*, and *The Virgin Suckling the*

Infant Jesus. He died at Paris in 1664. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Chalmers, *Biog. Dict.* s.v.

Corneille, Michel, the Younger

a French painter and engraver, son of the foregoing, was born at Paris in 1642. He studied at Rome, and soon after his return to Paris was received into the Academy, painting for his reception-piece *The Calling of Peter and Andrew to the Apostleship*. He engraved a great number of plates, among which are the following: *God Appearing to Abraham; Abraham Setting out with his Son Isaac for the Sacrifice; The Conception of the Virgin; The Baptist Preaching in the Desert; Abraham Sending away Hagar; Christ and the Virgin Appearing to St. Francis; Jacob Wrestling with the Angel*. He died in 1708. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Cornejo, Damiano

a Spanish theologian, who lived in the latter half of the 17th century, wrote *Chronica Seraphica*, etc. (Madrid, 1682-1698). See Hoefer, *Nouv. Biog. Generale*, s.v.

Cornejo (de Pedrosa), Pedro

a Carmelite of Salamanca, who died March 31, 1618, was one of the most famous interpreters of the philosophy of Thomas of Aquinas, which he taught at the university of his native place. After his death some of his lectures were published, under the title *Theologia Scholastica et Moralis*, etc. (Bamberg, 1671), preceded by a biographical sketch written by Sanchez d'Avila, bishop of Piacenza. See Hurter, in *Wetzer u. Welte's Kirchen-Lexikon*, s.v. (B.P.)

Cornelians

was a name given to the ancient orthodox Christians by the Novatian party, because they held communion with Cornelius, bishop of Rome, rather than with his antagonist. *SEE NOVATIANS*.

Cornelison, John

a minister of the Reformed (Dutch) Church, was born at Nyack, N.Y., in 1769. He studied under H. Meyer and J.H. Livingston, and was licensed by

the synod of the Reformed Dutch Church in 1791. His first work was as missionary to the northern and western states (1791-93). From 1793 to 1806 he was pastor at Bergen avenue, Jersey City, and at English Neighborhood, Bergen County, N.J. In 1794 he visited the settlements on the Delaware and Susquehanna rivers (Hanover), and was at Bergen avenue again from 1806 to 1828, when he died. Mr. Cornelison had a noble zeal for the glory of God, and an anxiety for the souls of men. He took great interest in the colored people, many of whom were slaves, and opened a special service for them in his own house. He formed them into classes, teaching them to read, and filling their minds with Gospel truth. See Corwin, *Manual of the Reformed Church in America*, 3d ed. page 222.

Cornelisz (or Cornelissen), Jacob

a Dutch painter, was born at Oost Zanen, in Holland, about 1470. There is a picture by him, of *The Circumcisions* in the old church at Haarlem, painted in 1517, much praised; and a *Descent from the Cross*, at Alkmaar. He died at Amsterdam in 1570.

Cornelius, Saint

(1) The centurion is commemorated as bishop of Csesarea, on February 2 or December 10;

(2) pope is commemorated as a martyr under Decius, on September 14.

Cornelius

is the name of several other early Christian notables:

1. The fourth patriarch of Antioch, A.D. 129-143.
2. Head of the monastery called Mochanseos (Jerome, *Op.* 2:86, ed. Vall.).
3. A converted Manichaean mentioned by Augustine, *Epist.* 259 [126]; 2:1073).
4. A monk and bishop of Forum Cornelii, in the 5th century, of noted virtue, the teacher of Chrysologus Migne, *Patrol. Lat.* 53:31).

Cornelius (or Cornara), Plaminus

senator of Venice, where he was born in 1692, and died in 1778, is the author of, *Monumenta Ecclesiae Venetae* (1750, 15 volumes): — *Creta Sacra* (1755, 2 volumes): — *Ecclesia Torcellana* (1756, 3 volumes): — *Chiese e Monasteri di Venezia di Torcello* (Padua, 1758). See Winer, *Handbuch der theol. Lit.* 1:870; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Cornelius, Samuel (1), D.D.

a Baptist minister, was born at Devonport, England, in 1794, and came to the United States with his parents when he was a child. Early in life he joined the Church, in Philadelphia, of which Reverend Dr. William Staughton was the pastor. His first settlement in the ministry was in Norfolk, Virginia, where he remained from 1817 to 1824, and then took charge of the Church in Alexandria, sustaining this relation thirteen years. He was next pastor of the Church in Mount Holly, N.J., eleven years, a part of this time acting as agent of the Colonization Society. For several years he preached in different places in Michigan, his last pastorate being at Ann Arbor. In all good causes in which his denomination was concerned, Dr. Cornelius took an abiding interest. He died in 1870. See Cathcart, *Baptist Encyclop.* page 279. (J.C.S)

Cornelius, Samuel (2)

a Protestant Episcopal clergyman, was born at Baltimore in 1827. He was at first a minister of the Methodist Episcopal Church, but in 1867 connected himself with the Protestant Episcopal, officiating at first in Severn Parish, Maryland. In 1870 he was rector of St. Paul's Church, in Calvert County; in 1878 he removed to Baltimore. He died in October 1879. See *Prot. Episc. Almanac*, 1880, page 170.

Cornelius, Thomas

a Methodist Episcopal minister, was born at Baltimore, Maryland, November 12, 1823, of devout Methodist parents. He experienced conversion in his eleventh year, and in 1845 was admitted into the Baltimore Conference. In 1848 an attack of hemorrhage of the throat obliged him to desist from all active service. He, however, recovered, and in 1850 did regular work, until his sudden death, October 8, 1851. Mr.

Cornelius was a young man of great promise, intelligent, dignified, and becoming, and highly exemplary in his daily life. See *Minutes of Annual Conferences*, 1852, page 12.

Cornelius, William Huff

a Methodist Episcopal minister, was born in Clark County, Indiana, April 4, 1819. He removed with his parents in early life to Kentucky, where he was converted, joined the Church, and was licensed to preach in 1846. He was received on trial in the Indiana Conference in 1849, and subsequently served the following charges: Fredericksburg, Hellowville, Leesville, Springville, Bloomfield, Sullivan, Mount Vernon, Cannelton, Corydon, Paoli, Ellettsville, Putnamville, Gosport, Linton, Harrodsburg, Graysville, Bruceville, and Hymera. He was superannuated in 1880, and removed to his farm near Linton, where he died, July 31, 1882. See *Minutes of Annual Conferences*, 1882, page 308.

Cornell, Frederick Frelinghuysen, D.D.

a minister of the Reformed (Dutch) Church, son of Reverend John Cornell, was born at Allentown, N.J., November 16, 1804. He graduated from the College of New Jersey in 1825, and was licensed by the presbytery of Newtown, L.I., in 1829. He was professor of languages in the College of Mississippi, Natchez, in 1828; missionary at Stuyvesant, N.Y., three months in 1829; at Columbiaville, in 1830; Marshallville, N.J., 1831, 1832; Montville, 1853-35; New York city, Manhattan Church, 1836-56; Pluckemin (Presbyterian), N.J., 1857-64. He was thereafter without a charge till his death, August 7, 1875. See Corwin, *Manual of the Ref. Church in America*, 3d ed. page 222.

Cornell, John

a minister of the Reformed (Dutch) Church, was born at Northampton, Pennsylvania, in 1774. He pursued his classical studies at the Log College, Pennsylvania, completing them with Dr. Wilson, in New York city; prosecuted his theological studies under Dr. J.H. Livingston, and was licensed by the classis of New York in 1798. He became pastor of the Presbyterian churches of Allentown and Nottingham, Pennsylvania, in 1800, and served them for twenty years. His health becoming impaired, he removed to Somerville, N.J., where he acted as principal of the academy from 1821 to 1828. He removed, in the latter year, to Millstone, and died

there in 1835. As an instructor, he was noted for great thoroughness and ability. As a preacher, he was clear, discriminating, and marked by sound judgment; his sermons were instructive, methodical, and impressive. See Corwin, *Manual of the Ref. Church in America*, 3d ed. page 223.

Cornell, Joseph

a Baptist minister, was born at Swansea, Massachusetts, February 11, 1747. He began preaching in 1780, was pastor at Manchester, and at Galway, N.Y.; travelled under the Massachusetts Missionary Society in New York and Upper Canada, and died July 26, 1826. See Sprague, *Annals of the Amer. Pulpit*, 6:269.

Cornell, William, D.D.

a minister of the Reformed (Dutch) Church, was born in Seneca County, N.Y., in 1834. He graduated from Rutgers College in 1859, and from the New Brunswick Seminary in 1862; was licensed by the classis of Geneva the same year, and became pastor at Minisink, Sussex County, N.J.; teacher at Freehold, in 1863; pastor at Woodstown Presbyterian Church, in 1864; teacher at Somerville, in 1868, and died there September 11, 1876. See Corwin, *Manual of the Ref. Church in America*, 3d ed. page 224.

Cornell, William Augustus

a minister of the Reformed (Dutch) Church, graduated from Rutgers College in 1841, from the New Brunswick Seminary in 1844; and was licensed by the classis of New, Brunswick the same year. He served the Church at Athens, Greene County, N.Y., until 1848; Blooming Grove, Rensselaer County, until 1852, and died in August 1876. See Corwin, *Manual of the Ref. Church in America*, 3d ed. page 224.

Corneo, Giambattista

an Italian theologian, was born at Milan in 1607. He was apostolic prothonotary and archivist to the archbishop of Milan, and died in 1690, leaving, *Dae Sancto Blasio Sebaste, in Armenia* (Milan, 1645): — *De Sancto Manricillo* (ibid. 1646): *Il Sacro Chialdo* (ibid. 1647): — *Vita del B. Gio. Angelo. Parro* (ibid. 1649): — *Origine dell' Instituzione dell' Orazione delle XL Ore* (ibid. eod.). Corneo also left thirty-two volumes of MS. upon other ecclesiastical matters. See Hoefer, *Nouv. Biog. Generale*, s.v.

Corner-stone

is the first stone of a church, properly laid on the north-east side, as determined by the orientation of the sun on the day of the feast, or patron saint. At Beaulieu only one stone was found on the ground, and it was in this position; that of Avranches, the solitary relic of a cathedral, is still pointed out. In modern churches then most prominent or convenient corner is selected, and the corner-stone is a square block of suitable size, laid at the angle of the topmost course of the foundation. It is customary to hollow it out in a box-like manner, and to deposit within it memorial papers, etc.

Cornet, Nicolas

a French theologian, was born at Amiens in 1592. He was educated in his native city at a Jesuit school, made doctor of theology at Paris in 1626, and afterwards became grand-master of the College of Navarre, and syndic of the faculty of theology. He refused to be the confessor of Richelieu, but corrected the *Methodes de Controverse* of that minister, and, it is said, composed the preface. He denounced to the faculty of theology seven propositions, five of which were afterwards condemned at Rome as extracts from the *Augustinus* of Jansenius. This orthodox zeal exposed Cornet to the attacks of the writers of Port Royal. He died at Paris, April 12, 1663. See Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Corney, George

an English Congregational minister, was born at Keymer, Sussex, in 1794. He was converted when about eleven years old, educated for the ministry at Hackney, became pastor first at Cratfield and Newmarket, and eventually at Barking, where he labored twenty-four years, and died April 28, 1862. Mr. Corney was an earnest and conscientious preacher. See (Lond.) *Cong. Year-book*, 1863, p. 218.

Cornford, Samuel

an English Baptist minister, was born in 1792. He united originally with the Church in Maidstone, for several years was pastor of the Independent Church at Marden, but returned to Maidstone, where he was for a time pastor of the Third Baptist Church, and then of the Fourth Baptist Church.

He died December 24, 1837. See (Lond.) *Baptist Hand-book*, 1838, page 25. (J.C.S.)

Cornforth, Columbus

a Baptist minister, was born in Maine in 1833. He was converted at the age of eighteen, received his collegiate education at Union College, Schenectady, N.Y., and his theological at the Rochester Seminary. He was ordained at Smithport, Pennsylvania. During the late civil war he was, for a time, a member of the 42d Pennsylvania Regular Volunteers, and was severely wounded and taken prisoner at the battle of Fredericksburg. Subsequently he served as chaplain of the 150th Pennsylvania Volunteers till the close of the war, and then became inspector and examiner of the Soldiers' Orphan School of Pennsylvania. In 1879 he removed to Kansas, and died at Clyde, in that state, February 10, 1883. See *The Chicago Standard*, March 1, 1883. (J.C.S.)

Cornforth, David

an English Wesleyan minister, was born at Brompton, Yorkshire, October 30, 1786. He was converted at the age of sixteen, entered the ministry in 1814, and died October 3, 1855. He used to preach in barns, private houses, and in the open air. See *Minutes of the British Conference*, 1856.

Cornice

We add the following particulars from Parker, *Gloss of Architect.* s.v.: "In Classic architecture each of the orders has its peculiar cornice.

Picture for Cornice 1

"In the *Norman* style of architecture, a plain face of parapet, slightly projecting from the wall, is frequently used as a cornice, and a row of blocks is often placed under it, sometimes plain, sometimes moulded or carved into heads and other ornaments, when it is called a *corbel table*. These blocks very commonly have a range of small arches over them. A small plain string is also sometimes used as a cornice.

Picture for Cornice 2

"In the *Early English* style, the corbel-table continued in use as a cornice, but it is generally more ornamented: than in the Norman, and the arches are commonly trefoils, and well moulded; the blocks, also, are more delicately carved, either with a head on some other ornament characteristic of the style, and if there are no arches above they often support a suite of horizontal mouldings; sometimes there is a range of horizontal mouldings above the arches of the corbel-table, and sometimes the cornice consists of mouldings only, without any corbeltable. The hollow mouldings of the cornice are generally plain, seldom containing flowers or carvings, except the toothed ornament,

Picture for Cornice 3

"In the *Decorated* style, the cornice is usually very regular; and though in some large buildings it has several mouldings, it principally consists of a slope above, and a deep-sunk hollow, with an astragal under it: in these hollows flowers at regular distances are often placed, and in some large buildings, and in towers, etc., there are frequently heads, and the cornice almost filled with them; other varieties of cornice may also be occasionally met with in this style.

Picture for Cornice 4

"In the *Perpendicular* style, the cornice is often composed of several small mouldings, sometimes divided by one or two considerable hollows, not very deep: in plain buildings the cornice-mouldings of the preceding style are much adhered to; but it is more often ornamented in the hollow with flowers, etc., and sometimes with figures *and* grotesque animals. In the latter end of this style, something very analogous to an ornamented frieze is perceived, of which the canopies to the niches in various works are examples: and the angels so profusely introduced in the late rich work are a sort of cornice ornament."

Cornides, Daniel Von

a Hungarian historian, was born in 1732 at Szent-Miklos, in the Liptau province. He studied philosophy and theology at Erlangen, and was appointed teacher at the Reformed College in Klausenburg. He accompanied count Teleki on his travels through Italy, Germany, and France, and the count's son to Gottingen. In 1784 he was appointed librarian at the Pesth University, and died October 4, 1787, leaving, *Regum Hungariae, qui Saeculo XI. Regnavere, Genealogia* (Presburg, 1778): — *Bibliotheca Hungarica* (Pesth, 1791): — *Commentatio de Religione Veterum Hungarorum* (Vienna, 1791). (B.P.)

Corning, William H.

a Presbyterian minister, was born in Hartford, Connecticut, in 1822. He was educated in his native place, at Trinity College, was licensed by the Hartford Congregational Association in 1846, and made pastor of the Congregational Church at Clinton, Mass. In 1858 he took charge of the Presbyterian Church at Whitehall, N.Y., where he remained until his death, October 8, 1862. See Wilson, *Presb. Almanac*, 1863, page 291.

Cornish, Andrew H.

a Protestant Episcopal clergyman, was a graduate of the General Theological Seminary, and rector of St. Paul's Church, Pendleton, S.C., for about a quarter of a century. He died May 24, 1875, aged sixty-two years. See *Prot. Episc. Almanac*, 1876, page 149.

Cornish, George

a minister of the Society of Friends, was born at Redruth, Cornwall, December 24, 1801. He was a coppersmith by trade. As a minister, he did not exercise his gifts beyond his own society. He died January 29, 1877. See *Annual Monitor*, 1878, page 48.

Cornish, John

an English Presbyterian minister, was born in 1687; was chosen assistant to Joshua Bayes, at the Leather Lane meeting, early in the century, and continued to minister there with acceptance and success till his death, November 28, 1727. He was pious, serious, wise, prudent, and useful. See Wilson, *Dissenting Churches*, 4:399.

Cornish, John Cory

an English Methodist preacher, was born at Bridgerule, Devon, in 1819. He was converted in his youth, during a revival among the Bible Christians; became a class-leader and a local preacher, and entered the ministry in 1839. He died at Bridgerule, March 17, 1845. His zeal for God knew no limit except that of his strength. Cornish, John Hamilton, a Protestant Episcopal clergyman, was born in 1815; ordained in 1842; and from 1848 to 1868 was rector of St. Thaddeus's Church, Aiken, S.C. In 1870, though still residing in Aiken, he performed missionary service at Kaolin, and continued to do so until 1875, when he was employed as a missionary at Barnwell and John's Island, in the same state. From 1875 he preached at Barnwell, Toogoodoo, and Pinewood until his death, which occurred in Charleston, May 24, 1878. See *Prot. Episc. Almanac*, 1879, page 168.

Cornish, Joseph D.

a Free-will Baptist minister, was born in Dutchess County, N.Y., March 26, 1764. He was converted in 1817, and moved, in 1826, into Chautauqua County, where, in 1827, he was baptized, and united with the Free-will Baptists. In 1830 he commenced preaching, and was ordained in 1836. He died at Sherman, Chautauqua County, November 17, 1854. He was a good minister, and universally beloved. See *Free-will Baptist Register*, 1856, page 9. (J.C.S.)

Cornish, Samuel E.

a colored Presbyterian minister, was born in New York in 1793. He was licensed by the Presbytery of Philadelphia, October 31, 1819, and in 1823 was called to the First African Church of Philadelphia, where he preached for some years. From 1845 to 1847 he served as a missionary to the colored people of New York city, and during this time organized Emmanuel Church. In 1855 he joined the Nassau Presbytery of Brooklyn, L.I., where he labored till his death, in 1858. See Wilson, *Presb. Hist. Almanac*, 1860, page 69.

Cornon, Jean

a French martyr, was a husbandman of Mascon, and unlettered, but one to whom God gave such wisdom that his judges were amazed, when he was

condemned by their sentence to be burned for listening to the reading of the Scripture, in 1535. See Fox, *Acts and Monuments*, 4:397.

Cornu Epistole

is the epistle horn of a Christian altar, i.e., the right-hand corner; so reckoned when the looker faces the western side or front of the altar.

Cornu Evangelii

is the gospel horn of a Christian altar, i.e., the left-hand corner, the looker facing the western side or front of the altar.

Cornuus

a presbyter of Iconium, who boldly confessed himself a Christian, and was beheaded September 12 (his festival day), apparently under Decius.

Cornwall, Alexander

a Scotch clergyman, son of Robert, minister at Linlithgow, was licensed to preach in 1622; ordained minister at Muiravonside in 1627, and presented to the living there in 1633. He was in necessitous circumstances in 1639; suspended in 1640 for using insulting language; and resigned in 1641. He had pecuniary aid from the Kirk-Session in 1646 and 1649; became a schoolmaster and precentor in 1650; in 1652 was charged with marrying and baptizing irregularly, for which he was excommunicated. He was living in poor circumstances in 1659. See *Fasti. Eccle. Scoticanae*, 1:194.

Cornwall, John

a Scotch clergyman, was presented by the king to the living at Linlithgow in 1626, and died in April 1646. See *Fasti Eccles. Scoticanae*, 1:159.

Cornwall, Nathaniel Ellsworth, D.D.

a Protestant Episcopal clergyman, was born at Granby, Connecticut, February 6, 1812. He graduated from Trinity College, Hartford, in 1831, and from the General Theological Seminary in 1834. From that year to 1853 he was rector of Trinity Church, in Southport; until 1855 of St. Andrew's Church, Pittsburgh, Pennsylvania; in 1859 of Christ Church, Pelham, N.Y., where he remained until 1862, when he removed to New

York city, as rector of the Free Church of St. Matthias. He died there, August 28, 1879. See *Prot. Episc. Almanac*, 1880, page 170.

Cornwall, Robert

a Scotch clergyman, took his degree at Glasgow University in 1583; was appointed to the living at Ecclesmachan in 1588; transferred to the second charge at Linlithgow in 1597; presented to the living in 1599; transferred to the first charge in the same place in 1608, and died June 5, 1626, aged about sixty-three years. He was a member of the assembly in 1590, 1602, and 1608; and was nominated constant moderator of the presbytery in 1606. See *Fasti Eccles. Scotice*, 1:159, 162, 184.

Cornwall, William

an Irish Wesleyan minister, was converted at an early age, under the ministry of Gideon Ouseley. Being a good Celtic scholar, he was appointed a missionary to the Irish, chiefly in his own province of Connaught. After undergoing numerous privations and hardships, which induced premature decline, he became a supernumerary in 1848, and died May 11, 1860. See *Minutes of the British Conference*, 1860.

Cornwallis, Frederick

an English prelate, son of the first Lord Cornwallis, was appointed canon of Windsor, May 21, 1746; installed a prebendary of Lincoln, April 11, 1747; consecrated bishop of Coventry and Lichfield, February 19, 1750, and appointed prebendary of London, November 8, 1760, and dean of London, November 14, 1766. He was enthroned archbishop of Canterbury, October 6, 1768, and died March 19, 1783. He published several *Sermons*. See Le Neve, *Fasti*; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cornwallis, James

an English prelate, was born in 1743. He received the early part of his education at Eton, whence he removed to Merton College, of which he became a fellow. He was appointed chaplain to the marquis of Townshend, when that nobleman was lordlieutenant of Ireland, and on his return therefrom was made a prebendary of Westminster in 1770, and presented to the valuable rectories of Wrotham, in Kent, and of Newington, in Oxfordshire. In 1775 he was installed dean of Canterbury, and in 1781 consecrated bishop of Lichfield and Coventry. In 1791 he succeeded to the

deanery of Windsor and Wolverhampton, which, in 1794, he exchanged for that of Durham. On the death of his nephew, marquis Cornwallis, without male issue, Aug. 16, 1823, the dignities of earl Cornwallis and viscount Brome devolved upon him. He died in 1824. He published *Sermons* (1777, 1782, 1811). See *The (Lond.) Annual Register*, 1824, 2:205; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cornwell, Francis

an English Baptist minister, lived in the time of Charles I. He was educated at Emmanuel College, Cambridge; was an object of per secution at the hands of archbishop Laud, because he objected to the surplice, kneeling at the Lord's Supper, and making the sign of the cross in baptism. He became an avowed Baptist about 1644, and published, not long after, a work in defence of his principles, entitled, *The Vindication of the Royal Commission of King Jesus*, which "created much excitement and some wrath." He gathered a company of Christians whose faith was in harmony with his own, and became their pastor. Neal speaks of him as "one of the most learned divines that espoused the cause of the Baptists." See Cathcart, *Baptist Encyclop.* page 280. (J.C.S.)

Cornwell, Waite

a Presbyterian minister, went to Yale College from Middletown, and graduated in 1782. He preached occasionally, but never had charge of a parish. He moved, late in life, to some part of the state of Ohio, where he died in March 1816. See *Old Redstone*.

Cornwell, W.E.

a German Reformed minister, was born in Philadelphia, December 8, 1807. In early life he was a Presbyterian. In 1836 he became a licensed minister in the German Reformed Church, and took charge of a congregation in Montgomery County, Pennsylvania. Later, he was pastor at Bohms (in Whitpaine), Pleasantville, and Whitmarsh. In 1850 he left the German Church and was immersed by Reverend Mr. Smith. From 1853 to 1857 he was pastor of the Baptist churches at Norristown, Pennsylvania, and Bridgeton, N.J., and later at Princeton. He died March 29, 1858. See Harbaugh, *Fathers of the Germ. Ref. Church*, 3:488.

Cornyn, John Kinkead

a Presbyterian minister, was born at Carlisle, Pennsylvania, August 16, 1815. He graduated at Jefferson College in 1842, and was a student in the Western Theological Institute for three years. He was licensed by the Presbytery of Allegheny, April 3, 1845, and for two years supplied various churches in his presbytery. In 1847 he entered the Presbytery of Erie, where he preached to the congregations of Sturgeonville, Girard. and Harbor Creek. From 1850 he preached in several places, especially at Troy, Pennsylvania, but failing health soon obliged him to retire from the active duties of the ministry. He died December 22, 1853. During his period of ill-health he published a work called *Dick Wilson, or, the Rumseller's Victim*. See *Hist. of the Presbytery of Erie*.

Corona

a martyr in Syria, with Victor (q.v.), under Antoninus, is commemorated May 14.

Corona Clericilis

is a name given to the *tonsure* (q.v.) of the clergy in the ancient Church.

Corona Lucis

Picture for Corona 1

(*crown of light*). Crowns of candles or tapers, or, as they were often called, *phari*, in distinction from *canthari*, or oil-lamps, were at an early date suspended in the choir; they were circles, covered with tapers or lamps, hung by chains or ropes from the vault. We extract the following account of them from Walcott, *Sac. Archaeol.* s.v.:

"At Tours a standing lamp, with three tapers, is a lingernig relic of the custom in France, where glass lustres are now common, but the hanging crown has been revived in England. At Aix-la-Chapelle there is an octagonal crown of the latter part of the 12th century, which was the gift of the emperor Frederick Barbarossa; it is made of bronze gilt, and enamelled, and supports small circular and square towers, which serve as lanterns, sixteen in number; between them are courses of tapers tripled, making in all forty-eight lights. It appears to descend from the dome, as from the vault of heaven,

over the tomb of Charlemagne. Another crown of great beauty, the gift of bishop Odo, brother of William of Normandy, adorned the choir of Bayelux, until its destruction in 1562. The earliest on record is that given by pope Leo, which was made of silver, and had twelve towers and thirty-six lamps. Another, of cruciform shape, given by pope Adrian, was hung before the presbytery of St. Peter's at Rome, and lighted with one thousand three hundred and seventy candles. Constantine gave a pharus of gold' to burn before St. Peter's tomb; and Leo III added a lustre of porphyry, hung by chains of gold, to burn before the confessio of the apostles. Sixtus III gave a silver pharus to St. Mary Major; Hilary presented ten to St. John Lateran; and Walafrid Strabo mentions one hanging by a cord before the altar at St. Gall. At Durham, in the 12th century, we read that in honor of St. Cuthbert lights were arranged like a crown round the altar, on the candelabrum, and lighted on greater festivals. This is the earliest instance in England. Crowns had little bells, called clamacteria, pendent, from them. The corona, the luminous crown or circlet of lights, whether a single hoop or a tier of many, is the most beautiful of all modes of lighting — hanging and flashing like a cloud of fire before the sanctuary in some grand cathedrals, such as those suspended in the midst of the choir of St. Remi at Rheims, Clugny, Toul, and Bayeux, and representing the heavenly Jerusalem, with its gates and towers and angelic warders. The crown of Hildesheim, of the 13th century, is of large dimensions, and is enriched with statues; thirty-six oil-lamps burn upon the double gateway towers; seventy-two wax tapers, arranged in threes, blaze on the intermediate battlements. When these hundred and eight lights, like diamonds of living fire, are seen from a distance, they fuse into a disk-like glory, or a sun. In the Greek churches of the present day there is often a wooden cross, hung with ostrich eggs, suspended from the dome, which, almost in mockery of ancient splendor, is furnished with lights upon festivals. Formerly hanging phart burned before the altar; a lustre of seven branches in the centre of the church, and twelve lights on the sides of the chancelcreens. The lights arranged along the rood-beam were only another form of the crown, in a right line instead of a curve. Three or seven lights typified the divine graces, and twelve the Glorious Company of the Apostles. At the Temple Church (Bristol) there is a beautiful crown, with twelve branches; on the

top is the Blessed Mother and the Holy Child, and under them are St. Michael and the dragon. A luminous cross of copper, with intersecting arms, and oil-lamps hanging by chains, of the 13th century, is suspended under the dome of St.. Mark's (Venice), and is lighted on great festivals. A perpendicular crown, formerly at Valle Crucis Abbey, and now at Llanarmon, has a figure of the Blessed Virgin, canopied, and four tiers of branches for lights."

Corona Nuptilis

is the nuptial crown, i.e., the wreath or ornament placed on the head of the bride in the Western, as well as on the head of the bridegroom in the Eastern Church, at the time of marriage.

Corona Votiva

In the early ages of Christianity it was by no means unusual for sovereigns and other royal personages to dedicate their crowns to the use of the Church. The gifts thus devoted were known as *Donaria*, and were suspended by chains attached to their upper rim, above an altar or shrine, or in some conspicuous part of the church. Other chains were attached to the lower rim supporting a lamp, from which usually depended a jewelled cross. The crowned cross thus suspended above the altar was felt to be an appropriate symbol of the triumphs of Christianity, and its use became almost universal.

Picture for Corona 2

Picture for Corona 3

The custom for sovereigns to dedicate their actual crowns to the church's use led to the construction of imitative crowns, formed for votive purposes alone. Of this usage we find repeated notices in ancient chronicles and documents. They are usually described as having been suspended over the altar, and very frequently mention is made of jewelled crosses appended to them.

Picture for Corona 4

The convenience of the form of these donative crowns for the suspension of lamps doubtless gave rise to the custom of constructing large chandeliers after the same model. In these pensile luminaries the shape and

character of the royal circle were preserved, but frequently in much larger proportions.

The name *pharus*, though sometimes used for *a corona*, was more properly a standing candelabrum supporting lamps or candles, which, from their number. of spreading branches, were sometimes called *arbores*, trees.

Corona, Leonardo Da Murano

an Italian painter, was born at Murano in. 1561, and gained much by the study of the works of Titian and Tintoretto. In the Church of San Fantino is his master-piece, representing *The Crucifixion*. He died at Venice in 1605. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog Hist. of the Fine Arts*, s.v.

Corona, Matthias

a Dutch theologian of the. order of Carmelites, who lived in the latter half of the 17th century, wrote, *Potestas Infallibilis Petri et Successorum Romanorum Pontificum* (Liege, 1668): — *De Dignitate et Potestate Spirituali Episcoporum* (ibid. 1671). See Hoefer, *Nouv. Biog. Generale*, s.v.

Corona, Tobias

an Italian theologian, originator of the "Milanese " monks, entered into orders, in 1583, was confessor of cardinal Justinian, and general of the community to which he belonged. He was sent to France and to Savoy by pope Gregory XV, and died at Naples in 1627, leaving *I Sagri Tempii*, etc. (Rome, 1625). See Hoefer, *Nouv. Biog. Generale*, s.v.

Coronach

was a lamentation at funerals, formerly universal throughout Scotland and Ireland, and still very common in parts of those countries. Combined cries of lamentation were intermingled with expostulations and reproaches bestowed upon the deceased for leaving the world, and the wailing was continued by a train of females which followed the corpse to the burial. The *ὄλολυγή* of the Greeks and *ululatus* of the Latins designated similar practices among the classical nations; and the resemblance of these words to the common Celtic cries on funeral occasions, *uloghone* and *hullulu*, indicates an etymological affinity. *SEE MOURN*.

Coronati Dies

SEE FESTIVAL.

Coronati Quatuor, Legend And Festival Of

is the title given to four martyrs, Severus, Severianus, Carpophorus, and Victorinus, who suffered martyrdom at Rome in the reign of Diocletian.. The tradition respecting them is to the effect that they refused to sacrifice to idols, and were then, at the command of the emperor, beaten to death before the statue of AEsculapius, with scourges loaded with lead. The bodies having lain where they died for five days, were then deposited by pious Christians in a sandpit on the Via Lavicana, three miles from the city, near the bodies of five who had suffered martyrdom on the same day two years before, Claudius, Nicostratus, Symphonianus, Castorius, and Simplicius. See, e.g. the Martyrology of Ado, Nov. 8 (Migne, *Patrol.* 123:392), who gives the legend more fully than others.

It is stated by Anastasius Bibliothecarius (*ibid.* 128:699), that pope Honorius I (died A.D. 638) built a church in Rome in their honor. To this church the remains of the martyrs were subsequently transferred by pope Leo IV (died A.D. 855), who had been its officiating priest, and who, finding it in a very ruinous condition on his ascension to the pontificate, restored it with much splendor, and bestowed upon it many gifts. This church was situated on the ridge of the Caelian Hill, between the Coliseum and the Lateran; and on its site the present church of the Santi Quattro Incononati was built by pope Pascal II.

As to the appointment of the festival of these martyrs on November 8, which is said to be due to pope Melchiades (died A.D. 314), a curious difficulty has arisen. Thus. in the notice of the festival in the editions of the Gregorian Sacramentary (for the words would appear to be wanting in MS. authority), the remark is made that, it being found impossible to ascertain the natal day of the four martyrs, it was appointed that in their church the natal day of the five other saints, near to whose bodies they had been buried, should be celebrated, that both might have their memory recorded together (*Patrol.* 78:147).

Coronation

Picture for Coronation

of kings and emperors, the most august ceremony of Christian national life, affords a striking example of the manner in which Christianity breathed a new spirit into already existing ceremonies, and elevated them to a higher and purer atmosphere. Under her inspiration a new life animated the old form: heathen accessories gradually dropped off; fresh and appropriate observances were developed; and the whole ceremonial assumed a character in harmony with the changed faith of those who were its subjects. It has been remarked by Dean Stanley (*Memorials of Westminster Abbey*, page 42) that the rite of coronation, at least in early Christian times, represents two opposite aspects of European monarchy. It was (1) a symbol of the ancient usage of the choice of the leaders by popular election, and of the emperor by the Imperial Guard, derived from the practice of the Gallic and Teutonic nations; and (2) a solemn consecration of the new sovereign to his office by unction with holy oil, and the placing of a crown or diadem on his head by one of the chief ministers of religion, after the example of the ancient Jewish Church. In modern times, the custom has been kept up of calling upon a high ecclesiastical functionary to take a prominent part in this act of public inauguration of a sovereign, in all the countries of Europe where monarchy prevails. *SEE CROWN.*

Coronation Of The Virgin

is a ceremony performed annually at Rome, in which the pope takes a conspicuous part. An image of the Virgin Mary is arrayed in velvet or satin, adorned with silver and gold, and trimmed with the most costly lace. It is gorgeously decked with necklaces and earrings, and bracelets of precious stones. At the appointed time this figure is placed on an altar, in a church hung round with tapestry and brilliantly lighted. In the presence of immense crowds a service is performed, after which the priests approach the image and crown it. In the course of these ceremonies the priests burn incense before the figure, bow down before it, and mutter prayers to the Virgin. In many respects these ceremonies resemble those followed by the ancient Romans in crowning the statues of their heathen gods. See Seymour, *Pilgrimage to Rome*.

Coronel, Gregor Nunez

a Portuguese priest who lived in the 16th century, was preacher to the duke of Savoy. Clement VIII, whose confessor he was, appointed him first secretary and consuler of the *Congregatio de Auxiliis*. His treatise against IMolina is preserved in MS. in the *Angelica*. He died at Rome in 1620, leaving, *De Vera Christi Ecclesia* (Rome, 1594): — *De Optimo Republicae Statu* (ibid. 1597): — *Apologeticum de Traditionibus Apostolicis* (ibid. eod.). See Ossinger, *Bibl. Aug.* page 636; Lanteri, *Saec. Sex*, 2:280; Schmalfus, *Hist. Relig. et Eccles. Christ.* 5:244 (giving the substance of Coronel's treatise against Molina); Keller, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B.P.)

Coronel, Paolo

a Spanish convert from Judaism, was born at Segovia in 1480. After his baptism, in 1492, he studied theology, and was appointed professor at the University of Salamanca, where he died, September 30, 1534. He was a celebrated Talmudist, and deeply versed in Hebrew, Greek, Latin, and the Oriental languages. He contributed to the famous *Complutensian Polyglot*. See Furst, *Bibl. Jud.* 1:189; Wolf, *Bibl. Hebr.* 1:965; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Lindo, *Hist. of the Jews in Spain*, page 358. (B.P.)

Coronet

This ornament first appears in the effigy of John of Eltham, who died in 1332. The addition of a marquis' coronet to an archiepiscopal mitre does not date back before the time of Sheldon. Edmundson speaks of it as a novelty. It has since then been drawn as a ducal coronet. The bishops of Durham, who took their title by the grace of God or by divine providence (in distinction from other bishops, who are styled, by divine permission), while still palatine, until 1833, used the coronet by right, or in lieu of it a plume of feathers.

Coronidian Maidens

in Greek mythology, were Metioche and Menippe, the daughters of Orion, both endowed by Minerva with wisdom and rare beauty. When their father had been killed by Diana, a pestilence broke out. The oracle, on being consulted, declared that, in order to atone to the subterranean deities, two

maidens must be sacrificed. Then Metioche and Menippe offered themselves as victims, but Pluto changed them into two comets. A temple of the Coronidian Maidens was built by the AEolians.

Corophites

is the same as *Agonistici* (q.v.). Corporal is a word used in the *Sacramentaries* by Gregory the Great, Isidore of Seville, and in the capitulars of the Frankish kings in 800, meaning a fine linen, or canvas, cloth of pure white, according to the Council of Rheims, on which the sacred elements are consecrated, and hence called the corporal, in allusion to the body of Christ, of which bread is the sacrament. Isidore of Pelusium called it the *eileton*, the wrapping-cloth; and Isidore of Damascus speaks of it as the winding-sheet. The centre, on which the chalice and paten stood, were quite plain, the ends alone being of silk, or worked with gold or silver. It was ordered to be used by pope Sixtus I in 125, and Sylvester I, cir. 314, directed it to be of linen and not of stuff, as before. It was also known as *the pall-veil*, or *sinдон*, and represented the fine linen in which Joseph of Arimathnea wrapped the Lord's body in the garden tomb. The altar, by canon law, had two palls, and one corporal of plain linen cloth. The removal of the cloth from the consecrated elements typified the manifestation of the mysteries of the Old Test. by the death of Jesus. The earliest corporals covered the entire altar, and hung down at each side; two deacons were required to spread them. *SEE ALTARCLOTH; SEE ANTIMENSIUM.*

Corporal Acts Of Mercy

is an ecclesiastical phrase for

- (1) feeding the hungry;
- (2) giving drink to the thirsty;
- (3) clothing the naked;
- (4) harboring the stranger;
- (5) visiting the sick;
- (6) ministering to prisoners;
- (7) burying the dead (⁴²⁵Matthew 25:35; Tobit 1:17).

Corporal Punishment

subsisted during the first five centuries of the Christian aera under its most usual forms, as a social degradation, but the liability to it was afterwards greatly extended.

I. Civil. — The equality before the law which might have been reached through the extension of Roman citizenship had been by no means attained, but the character of that prerogative itself had become debased, and the exemption from corporal punishment, which still fluttered, like a last rag of the *toga*, on the shoulders of the civic officers, had already been blown off for some. There were decurions who had been flogged, and decurions who could be flogged. Exemption was, indeed, growing to be a privilege attached to the mere possession of wealth. Thus delation, if proved false, or where the delator did not persevere, should he be of mean fortune, which he did not care to lose, was to be punished with the sharpest flogging. Among the offences which entailed corporal punishment, besides the one already mentioned, may be named false witness. The use of it multiplied, indeed, as the character of the people became lowered, and the Novels are comparatively full of it. The eighth enacts flogging and torture against the taking of money by judges; the one hundred and twenty-third punishes with "bodily torments" those persons, especially stageplayers and harlots, who should assume the monastic dress or imitate or make a mock of Church usages; the one hundred and thirty-fourth enacts corporal punishment against those who detained debtors' children as responsible for their father's debt, or who abetted illegal divorces, and requires the adulterous wife to be scourged to the quick. On the other hand, a husband chastising his wife, otherwise than for conduct for which he might lawfully divorce her, was by the one hundred and seventeenth Novel made liable to pay to her, during coverture, the amount of one third of the ante-nuptial gift. The last chapter of the one hundred and thirty-fourth Novel, indeed, professes to inculcate moderation in punishment, and enacts that from henceforth there shall be no other penal mutilation than the cutting off of one hand, and that thieves shall only be flogged. Already, under Constantine, it had been enacted (A.D. 315) that branding should not be in the face, as disfiguring "the heavenly beauty," a law in which the influence of Christian feeling upon the first Christian emperor is strikingly displayed.

Passing from the legislation of the East to that of the West, we find on the whole a very similar course of things. Among the ancient Germans,

according to the account of Tacitus, corporal punishment was rare. He notes as a singularity that, in war, none but the priest was allowed to punish, bind, or even strike a soldier. A husband might, indeed, flog his adulterous wife naked through the streets; but otherwise even slaves were rarely beaten.

Among the Anglo-Saxons corporal punishment seems in general to have been confined to slaves, as an alternative for compensation, wherewith the slave "redeemed" or "paid the price of his skin," as it is expressed; e.g. for sacrificing to devils (A.D. 691-725), for working on Sundays (A.D. 688-728). In certain cases of theft the accuser himself was allowed to flog the culprit. A foreigner or stranger wandering out of the way through the woods, who neither shouted nor blew the horn, was to be deemed a thief, and to be flogged or redeem himself.

Capital punishment is again prominent in the Capitularies. The first Capitulary of Carloman (A.D. 742), imposes two years' imprisonment on a fornicating priest, after he has been scourged to the quick. The Capitulary of Metz, 755, following a synod held at the same place, enacts that for incest a slave or freedman shall be beaten with many stripes, as also any "minor" cleric guilty of the like offence. The same enactment, confined to the case of marrying a cousin, and in slightly different language, occurs elsewhere in the general collection. A savage one on conspiracies (A.D. 805) is added to the Salic law, enacting that where conspiracies have been made with an oath — the principal suffering death — the accessories are to flog each other and cut each other's noses off; even if no mischief shall have been done, to shave and flog each other. For conspiracies without an oath, the slave only was to be flogged, the freeman clearing himself by oath or compounding. The same law occurs in the General Capitularies. Another law enacts public flagellation and decalvation for the slave marrying within the seventh degree of consanguinity, and there is also embodied much of the rigorous Visigothic Code as towards the Jews, who are to be decalvated and receive one hundred lashes publicly if they marry within the prohibited degrees. The Visigothic provision against marrying without priestly benedictions, or exceeding in any wise the laws as to dowry, is by this extended to Jews as well as Christians.

II. Ecclesiastical. — Here, indeed, we find at first a much higher standard than that of the civil law. Among the persons whose offerings the Apostolic Constitutions require to be rejected are such as "use their slaves

wickedly, with stripes or hunger, or hard service." Soon, however, a harsher law must have prevailed. The Council of Elvira (A.D. 305), enacted that if a mistress, inflamed by jealousy, should so flog her handmaid that she should die within three days, she is only to be admitted to communion after seven years' penance (unless in case of dangerous illness), if the act were done wilfully, or after fine, if death were not intended — a provision which speaks volumes indeed of the bitterness of Spanish slavery at this period, but which nevertheless shows the Church taking cognizance of the slave-owner's excesses, and endeavoring to moderate them by its discipline, at least in the case of women. On the other hand, the right of personal chastisement was often arrogated by the clergy themselves, since the Apostolic Canons enact that a bishop, priest, or deacon, striking the faithful who have sinned, or the unfaithful who have done wrong, seeking thereby to make himself feared, is to be deposed, and Augustine clearly testifies to the fact of corporal punishment being judicially inflicted by bishops, in a letter to the praefect Marcellus, in which, while exhorting him not to be too severe in punishing the Donatists, he praises him at the same time for having drawn out the confession of crimes so great by whipping with rods, inasmuch as this "mode of coercion is wont to be applied by the masters of liberal arts, by parents themselves, and often even by bishops in their judgments."

Corporal punishment seems, moreover, to have formed, from an early period, if not from the first, a part of the monastic discipline. The rule of Pachomius, translated into Latin by Jerome, imposes the penalty of thirty-nine lashes, to be inflicted before the gates of the monastery (besides fasting), after three warnings, on a monk who persists in the "most evil custom" of talking, as well as for theft. Cassian (end of 4th or beginning of 5th century) places flogging on the same line with expulsion as a punishment for the graver offences against monastic discipline (some of which, indeed, may appear to us very slight), as "open reproaches, manifest acts of contempt, swelling words of contradiction, a free and unrestrained gait, familiarity with women anger, fightings, rivalries, quarrels, the presumption to do some special work, the contagion of money-loving, the affecting and possessing of things superfluous, which other brethren have not, extraordinary and furtive reflections, and the like." In the rule of Benedict (A.D. 528) corporal punishment seems implied: "If a brother for any, the slightest, cause is corrected in any way by the abbot or any prior, or if he lightly feel that the mind of any prior is wroth or moved against

him, however moderately, without delay let him lie prostrate on the earth at his feet, doing satisfaction until that emotion be healed. But if any scorn to do this, let him be either subjected to corporal punishment, or, if contumacious, expelled from the monastery." Here, it will be seen, corporal punishment is viewed as a lighter penalty than expulsion.

In the letters of Gregory the Great, 590-603, the right of inflicting, or at least ordering, personal chastisement is evidently assumed to belong to the clergy. In a letter to Pantaleo the Notary, on the subject of a deacon's daughter who had been seduced by a bishop's nephew, he required either that the offender should marry her, executing the due nuptial instruments, or be "corporally chastised" and put in penance in a monastery, and the pope renews this injunction in a letter to the uncle, bishop Felix, himself. Bishop Andreas of Tarentum, who had had a woman on the roll of the Church cruelly whipped with rods, against the order of the priesthood, so that she died after eight months, was nevertheless only punished by this really great pope with two months' suspension from saying mass. Sometimes, indeed, corporal punishment was inflicted actually in the church, as we see in another letter of the same pope to the bishop of Constantinople, complaining that an Isaurian monk and priest had been thus beaten with rods, "a new and unheard-of mode of preaching." But the same Gregory deemed it fitting that slaves guilty of idolatry, or following sorcerers, should be chastised with stripes and tortures for their amendment. Elsewhere the flogging of penitent thieves seems to be implied.

Towards the end of the same century, the sixteenth Council of Toledo (A.D. 693), enacted that one hundred lashes and shameful *decalvatio* should be the punishment of unnatural offences. With this and a few other exceptions, however, the enactments of the Church as to corporal punishment chiefly refers to clerics or monks. The Council of Vannes, in 465, had indeed already enacted that a cleric proved to have been drunk should either be kept thirty days out of communion, or subjected to corporal punishment. The first Council of Orleans, in 511, had enacted that if the relict of a priest or deacon were to marry again, she and her husband were, after "castigation," to be separated, or excommunicated if they persisted in living together. Towards the end of the 7th century, the Council of Autun (about 670) enacted that any monk who went against its decrees should either be beaten with rods, or suspended for three years from communion. In the next century, Gregory III (731-741), in his

excerpt from the Fathers and the Canons, assigns stripes as the punishment for thefts of holy things. The Synod of Metz, 753, in a canon already quoted in part above as a capitulary, enacted that a slave or freedman without money, committing incest with a consecrated woman, a gossip, a cousin, was to be beaten with many stripes, and that clerics committing the like offence, if minor ones, were to be beaten or imprisoned.

Corporax Cups

are vessels of precious metal, suspended by a chain under a canopy, and used for the reservation of the eucharist for the sick. They sometimes took the form of a tiara of crowns, in allusion to ~~66912~~ Revelation 19:12, and were covered often by a thin veil of silk or inuslin, called the "kerchief of cobweb lawn." At Durham it was of very fine lawn, embroidered with gold and red silk, and finished with four knobs and tassels. That used by St. Cuthbert formed the banner carried to victory at the Red Hills.

Corpaeus

SEE CAIPRE.

Corpus Christi

(French, *Fete Dieu*), the *Feast of the Body of Christ*, kept on the Thursday after Trinity Sunday (or the octave of Pentecost), was instituted in 1264, by pope Urban IV, for a procession bearing the eucharist, with an office and prose composed by Aquinas; the office is also attributed to Robert, bishop of Liege, inn 1249. Colleges at Oxford and Cambridge bear this dedication. It afterwards became the chief occasion on which the mysteries were acted by the clergy, and the miracle-plays by guilds. The mother churches began the procession on this day, and subordinate churches on or within the octave. It was an immemorial custom in Spain for the priests to carry the tabernacle upon these occasions raised upon their shoulders. In England, on Corpus-Christi day, they carried the silver pyx under a canopy of silk and cloth-of-gold, borne by four men, preceded by a pageant — Ursula and her maidens, St. George with spear and dragon, the devil's house, St. Christopher bearing the Infant, St. Sebastian pierced with arrows, St. Catharine with sword and wheel, St. Barbara with the chalice and cakes, followed by banners, crosses, candlesticks, reliquaries, cups, and images, which the priests lifted on high, while before them went many sacring bells and musicians, St. John pointing to the Lamb, upon which

two, clad as angels, cast sweet-smelling flowers. The highway was strewn with boughs, every wall and window was decorated with branches. In villages the husbandmen. went among the cornfields with crosses and banners; and the priest, carrying the blessed bread in a bag round his neck, read the gospel at certain stations, as an amulet against the wind, rain, and foul blasts.

Corradi, Domenico

(called *Ghirlandajo*), an eminent Italian painter, was born at Florence in 1451, and was instructed in the school of Alessio Baldovinetti. Two of his best pictures are, *The Resurrection*, and *The Calling of St. Peter and St. Andrew to the Apostleship*. There are many of his works in the churches of Rome, Florence, Pisa, and Rimini. He died in 1495. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Rose, *Genesis Biog. Diet.* s.v.

Corradi, Ridolfi

(also called *Ghirlandajo*), an Italian painter, son of Domenico, was born at Florence in 1485. He studied under Fra Bartolommeo di S. Marco, and made such rapid advance that he was intrusted by Raphael to finish a picture, begun by him, of the *Virgin and Infant*, for one of the Sienese churches. Several of his first productions are in the churches at Florence, viz., Santi Girolamo and Jacopo. He died in 1560. See Rose, *Genesis Biog. Dict.* s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Corradini, Pietro Marcellino

a learned Italian antiquary and prelate, was born at Sezza, June 2, 1658. He became an eminent lawyer, and was afterwards canon of St. John Lateran, and finally cardinal in 1712. He was employed in several diplomatic embassies, and died at Rome, February 8, 1743. He wrote several works on ecclesiastical jurisprudence and history, for which see Hoefler, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Corrado, Carlo

an Italian painter, was born at Naples in 1693, and studied under Solimena. He painted a number of altar-pieces for the churches at Rome, and also a large fresco painting in the ceiling of the Church of Buono Fratelli, which represented *Christ Glorified, and Surrounded by his Saints*. He died in

Italy in 1768. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Corrado, Pirro

(Lat. *Pyrrhus Corradus*), an Italian theologian, born in the diocese of Rossano, Calabria, lived in the 17th century. He was prothonotary apostolical, canon of the metropolitan church of Naples, and minister-general of the inquisition at Rome. He wrote, *Praxis Beneficiaria* (Naples, 1656): — *Praxis Dispensationum Apostolicarum* (Cologne, 1672, 1678, 1716; Venice, 1735). See Hoefer, *Nouv. Biog. Generale*, s.v.

Corrado, Quinto Mario

a learned Italian, was born at Oria, Otranto, in 1508. He studied at Bologna under Romulo Amaseo;) entered holy orders, and opened a school in his native place. He spent some years at Rome as secretary of cardinals Alexander and Badia. He afterwards taught belles-lettres at Naples and Salerno, and died in his native country in 1575, leaving several educational and other works, for which see Hoefer, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Corranus (or De Corro), Antonius

an Italian Protestant divine, was born at Seville, Spain, in 1527, and educated for the Roman Church, but went to England in 1570, and was admitted to the Anglican Church. In 1571 he was made reader in the Temple, London, and afterwards at St. Mary's and Hart Hall, Oxford, and finally prebendary in St. Paul's. He died in London in March, 1591, leaving several Latin works on language and practical religion, including notes on Canticles and Ecclesiastes.

Corraro (Lat. *Corrarius*), Antonio

an Italian prelate, was born at Venice in 1359. He was one of the institutors of the society of St. George *in Alga*, and was appointed bishop of Ostia, and afterwards cardinal, by pope Gregory XII, his uncle. After having performed the functions of legate in France and Germany, he passed the last years of his life in a monastery. He died at Padua, January 19, 1445, leaving some works on festivals and casuistry, which have perished.

Another Antonio Corrado, a Benedictine of Venice, who died the same year, had been bishop of Brescia and Ceneda. See *Biog. Universelle*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Corrado, Gregorio

an Italian writer and ecclesiastic, was born at Venice in 1411; became protonotary apostolic at Rome, and in 1464 patriarch of Venice. He died at Verona the same year, leaving several works of an ethical rather than strictly religious character, for which see Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Correa, Diego

a Spanish painter, flourished about 1550. At Piacenza, in the convent of San Vincente, are two pictures by him, representing subjects from the *Life of the Virgin*, and in the Madrid Museum are several pictures representing *The Passion*.

Correa, Manoel (1)

a Portuguese Jesuit, was born in 1636 in St. Paul de Loanda, in the African colony of Angola. He went to Lisbon and entered the Jesuit order May 31, 1651; afterwards taught at the University of Evora, received the degree of doctor in 1685, and became rector of the University of Coimbra. Being called to Rome, he was there promoted to the dignity of provincial, appointed assistant of P. Tyrso Gonzales, and died in 1708, leaving *Idea Consilarii* (Rome, 1712). See Hoefer, *Nouv. Biog. Generale*, s.v.

Correa, Manoel (2)

a Portuguese Jesuit, was born in 1712. He entered upon the life of a monk in 1729, went to Brazil, taught at Bahia and at Pernambuco, but was arrested in 1758, for an attack upon Joseph I, and sent to Rome, where he died in 1789. His life, written in Latin, contains interesting particulars upon the religious institution to which he belonged. See Hoefer, *Nouv. Biog. Generale*, s.v.

Correa, Pelagio (or Payo) Perez

surnamed *the Portuguese Joshua*, was born in the early part of the 13th century, according to some historians, at Evora, according to others, at

Santarem. He entered the new order of St. James, and was soon regarded as one of the most formidable adversaries of the powerful Mussulmans in the Peninsula. In 1242 he was elected grand master of the order, and at this time the Spanish chroniclers give to his history a truly legendary character. In 1248 he aided in the conquest of Seville by Ferdinand III of Castile. When Alfonso III was securely fixed upon the throne of Portugal, he called to his aid Correa, for the purpose of pushing his conquests. Correa died in 1275. See Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Correggio

SEE ALLEGRI, ANTONIO.

Correspondences

is the name applied to one of the principal doctrines which Swedenborg (q.v.) believed himself specially commissioned to promulgate. He taught that there are certain links of harmony and correspondence between the seen and the unseen worlds, so that every object ought to suggest to the mind of man its own appropriate divine truth. The fundamental idea of his system was that matter and spirit are associated together and connected by an eternal law, and all analogies were converted in his mind into predetermined correspondences. See Vaughan, *Hours with the Mystics*.

Corrie, Daniel

a bishop of the Church of England, was born about 1777. Having been nominated a chaplain on the Bengal Establishment, he proceeded to India towards the close of 1806. His first station up the country was at Chunar, where he was soon able to speak to the natives in Hindostanee, of which he had acquired the rudiments on his voyage out. Benares had also the benefit of his visits and ministrations. By the assistance of friends he raised a small church at Secrole, soon after another at Benares, and in 1818 the beautiful church at Chunar, together with a small chapel at Buxar, to the poor invalids and native Christians of which place he extended his labors of love. In 1810 he was removed to Cawnpore to labor with his friend, Henry Martyn, and continued there about a year, until obliged, by illness, to proceed to Calcutta. At the close of 1812 he removed to Agra, and two years later returned to England for the benefit of his health. and while there was much engaged in preaching for the Church Missionary Society in behalf of India. On resuming his missionary labors at Benares he devoted

much of his care to establishing schools for the native Hindus and Mohammedans. In 1819 he became presidency chaplain, and in 1823 archdeacon of Calcutta; but this appointment did not prevent him from working for the native congregations, besides translating Sellon's *Abridgment of Scripture*, the Prayer-book, and many of the homilies, into Hindostanee. He likewise drew up *Outlines of Ancient History*, in English, for the benefit of the native youth. In 1834, after a sojourn of nearly twenty-eight years in India, archdeacon Corrie was called to England to be consecrated bishop of Madras. He returned at once to India, but died February 5, 1837. Bishop Corrie was a man in whose character the Christian graces were beautifully developed. See (Lond.) *Christian Remembrancer*, July, 1837, page 442.

Corrington, Elijah

a Methodist Episcopal minister, was born in Harrison County, Kentucky, January 28, 1797. He embraced religion in 1827, was licensed to preach in 1828, removed to Jacksonville, Illinois, in 1830, and in 1836 entered the Illinois Conference. With but one year's exception as a superannuate, he labored zealously and successfully until his second superannuation, in 1863. He died late in 1863 or in 1864. See *Minutes of Annual Conferences*, 1864, page 191.

Corrington, James B., D.D.

a Methodist Episcopal minister, was born in Kentucky, October 24, 1801. He was converted in 1828, licensed to preach soon after, in 1830 went to Illinois, and in 1838 joined the Illinois Conference. He located in 1842, but in 1847 was readmitted into the same conference. In 1849 he was appointed presiding elder of the Sparta District, subsequently filling that position on different districts with great acceptability and usefulness. He was a model presiding elder, possessing great executive ability, and being peculiarly adapted to that work. In 1872 he became superannuated, and continued in that relation until his death, November 15, 1880. Dr. Corrington was a delegate to each session of the General Conference from 1852 until 1868. He was a man of marked ability, eminently popular among the masses. His sermons were clear, eloquent, full of pathos and power. See *Minutes of Annual Conferences*, 1881, page 323.

Corrington, William H.

a Methodist Episcopal minister, was born of godly parents in Kentucky in 1826. He removed to Greene County, Illinois at the age of four, with his parents; experienced religion while a student at McKendree College, where he graduated in 1849; for some time afterwards was tutor in that institution, and its financial agent; labored as a teacher in Chester, Mount Carmel, Rockford, and elsewhere, with marked success; became president of Southern Illinois Female Seminary, and in 1861 entered the Southern Illinois Conference. After two years in the ministry he again resumed the presidency of the college. He subsequently re-entered the regular work, and afterwards became presiding elder, which position he resigned but a few weeks before his death, June 6, 1872. Mr. Corrington was a man of sound sense and excellent judgment. His words were few, but plain and practical. His career was an undoubted success. See *Minutes of Annual Conferences*, 1872, page 136.

Corrody

is (1) a payment, in kind or money, made by a monastery to the nominee of a benefactor, who had the right of appointing often an indefinite number of such persons; (2) an allowance by a monastery to servants or outside persons.

Corsawr, John

a Scotch clergyman, took his degree at the University of St. Andrews in 1661, had a unanimous call by the parishioners to the living at South Leith in 1664, and was transferred to Dalgety in 1669. He died May 20, 1680, aged thirty-seven years, See *Fasti Eccles. Scoticanæ*, 1:105; 2:589.

Corse

is a plaited or woven silk ribbon, used as an ornament of vestments.

Corse, Alexander

a Scotch clergyman, was licensed to preach in 1733; called to the living at Abernyte in 1739, and ordained. He died January 26, 1754. See *Fasti Eccles. Scoticanæ*, 3:702.

Corse, David (1)

a Scotch clergyman, was appointed minister at the second charge, Aberdeen, in 1704, and transferred to the first charge in 1705. He died before October 23, 1712. See *Fasti Eccles. Scoticanae*, 3:485, 487.

Corse, David (2)

a Scotch clergyman, took his degree at King's College, Aberdeen, in 1726; was assistant minister at Dunnottar, and appointed to that living in 1734; ordained in 1735. He died in February, 1736, aged thirty years. See *Fasti Eccles. Scoticanae*, 3:862.

Corse, Hugh

a Scotch clergyman, studied at Glasgow University; was licensed to preach in 1701; appointed to the living at Bower the same year, and ordained. He died July 6, 1738, aged sixty-two years. See *Fasti Eccles. Scoticanae*, 3:357.

Corse, John, D.D.

a Scotch clergyman, was licensed to preach in 1737; appointed to Gorbals Chapel of Ease, Glasgow, in 1739; called to Tron Church as assistant minister in 1743, and ordained. He died February 5, 1782, aged sixty-seven years. See *Fasti Eccles. Scoticanae*, 2:12.

Corser, Enoch

a Congregational minister, was born at Boscawen, N.H., January 2, 1787. He attended the academy in Salisbury, and in 1811 graduated from Middlebury College. For three years he taught school in Danvers, Mass.; commenced the study of divinity in May 1814, with the Reverend Dr. Harris, of Dunbarton, and was licensed in 1815 by the Hopkinton Association. After preaching in Middleton, Massachusetts, and Colebrook, N.H., he was invited to London, where he was ordained as pastor, March 17, 1817. His labors here were attended with great success, and ended December 13, 1837. At Sanbornton Bridge he preached for nearly six years, and in May 1843, began service as stated supply to the Church at Plymouth. He held the same relation to the Church in Epping for three years, from May 1845, after which he removed to Boscawen. During the two years following he supplied, for short periods, the churches in

Fisherville, Henniker, and Warner. At this time he was compelled to relinquish ministerial labors for several years, on account of an attack of palsy; but in August 1857, he began service at London, which continued until his death, June 17, 1868. See *Cong. Quarterly*, 1869, page 285.

Corsicus

a presbyter, is honored June 30 as a Christian martyr in Africa.

Corsini, Andrea

an Italian ecclesiastic, was born at Florence, November 30, 1302. He entered the order of Carmelites in 1319, was ordained priest in 1328, and became distinguished by his sermons, and still more by the sanctity of his life. According to the *Bibliothèque Sacree*, he was made bishop of Fiesole in 1359 or 1360, in spite of his efforts to avoid it, and his life was one of deep humility. He was sent as legate to Bologna by pope Urban V, and appeased the seditions which disturbed that city. He died January 6, 1373, and is commemorated on February 4. Urban VIII canonized him. See Hoefer, *Nouv. Biog. Generale*, s.v.

Corsini, Lorenzo

SEE CLEMENT XII.

Corsinus

SEE CORVINUS.

Corsned

(from *kur*, trial, and *snoed*, a slice) was an ordeal among the Saxons, mentioned as early as 1015, consisted of eating barley-bread and cheese, over which prayers had been said by the priest. The eater, if guilty, was expected to be choked by the morsel. It is supposed that this ceremony was invented in the early ages of Christianity from a presumptuous use of the consecrated elements, and that the Saxon corsned was actually the sacramental bread. The custom long since fell into disuse, though traces of it still exist in certain phrases of abjuration in use among certain classes, such as "I will take the sacrament upon it," "May this morsel be my last."

SEE ORDEAL.

Corso, Giovanni Vincente

a Neapolitan painter, was born about 1490. He studied under Giovanni Antonio Amato, and afterwards entered the school of Pierino del Vaga, at Rome. Most of his works in the churches at Naples have been retouched. The best preserved are an admirable picture of *Christ Bearing his Cross*, with many figures, in San Domenico, and *The Adoration of the Magi*, in San Lorenzo. He died at Rome in 1545. See Spooner, *Biographical History of the Fine Arts*, s.v. Bryan, *Dict. of Painters and Engravers* (ed. Graves), s.v.

Corso, Niccolo

a Genoese painter, flourished about 1503. His works are chiefly in the cloister and refectory of the monastery of the Olivetani at Quarto, near Genoa. The most esteemed is a picture from the life of St. Benedict. Corson, Charles Wesley, a Methodist Episcopal minister, was born at Beesley's Point, Cape May County, N.J., September 19, 1838. He was converted in 1852, and in 1872 joined the Genesee Conference, being ordained deacon the same year, and elder two years after. He served successfully Chili, Walworth, and Penfield (all in New York). In 1880 he was appointed to Prattsburg, where he died, January 26, 1881. He was a man of sympathetic nature and true piety, arduous and faithful in his labors. See *Minutes of Annual Conferences*, 1881, page 328.

Corson, Robert

a Canadian Methodist minister, was born at Clinton, Ontario, September 12, 1793. In the war of 1812 he served at the battles of Stony Oreek, Queenston Heights, and Lundy's Lane. He was converted in 1817, sent out to preach in 1822, ordained in 1825, became superannuated in 1858, still continued. abundant in labors, and died at Cainsville, Ontario, October 8, 1878. Mr. Corson had poor fare, poor pay, but tireless energy. He would preach forty sermons a month. He smiled at toil, hardship, and danger. His love of preaching was marvellous; it was a passion, an enthusiasm, an inspiration. See *Minutes of London Ont. Conference*, 1879, page 25.

Cort, Corenelius

(in Italy, *Cornelio Flamingo*), anl eminent Dutch engraver, was born at Hoorn in 1533 or 1536, and was probably instructed by Jerome Cock. He

afterwards established a famous school at Rome, where he died in 1578. The following are some of his numerous prints from different masters: *Adam and Eve, with the Serpent; The Resurrection; The Descent of the Holy Ghost; Christ Walking on the Water; Christ Crowned with Thorns; St. John the Baptist; The Adoration of the Magi; The Entombing of Christ; The Creation of Adam and Eve; Moses and Aaron Before Pharaoh; The Nativity; The Holy Family; The Resurrection of Lazarus; The Death of the Virgin; Christ on the Mount of Olives.* See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Chalmers, *Biog. Dict.* s.v.; Bryan, *Dict. of Painters and Engravers*, s.v.

Cortasse, Pierre Joseph

a French theologian, was born at Apt, May 21, 1681. He entered the Jesuit order; taught grammar, rhetoric, philosophy, positive theology, and Hebrew in the colleges of his order; and for fourteen years devoted himself to preaching. He died at Lyons, March 24, 1740, leaving, *Traite des Noms Divins Traduit du Grec de Saint-Denis l'Areopagite* (Lyons, 1739). See Hoefer, *Nouv. Biog. Generale*, s.v.

Corte, Cesare

an Italian painter, the son and scholar of Valerio, was born at Genoa in 1550. His; best historical works are in that city. In San Pietro is his picture of *St. Peter at the Feet of the Virgin*. In San Francesco is an altar-piece, representing *Mary Magdalene*; and in Santa Maria del Carmina are two pictures by him, of *St. Simeon* and *St. Francis*. He died in 1613. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Bryan, *Dict. of Painters and Engravers*, s.v.

Corte, Juan de la

a Spanish painter, was born at Madrid in 1597, studied in the school of Velasquez, and was distinguished for his small pictures of sacred subjects. He died at Madrid in 1660. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Cortese (or Cortesi; Fr. Courtois), Giacomo

(or Jacopo, called *II Borgognone*), a Jesuit and painter, was born at St. Hippolyte, in Franche-Comte, in 1621. At the age of fifteen he visited Milan, and afterwards Rome, where he painted a picture of *Magdalene at*

the Feet of Christ, in the church of Santa Marta; and, in II Gesu, *The Adoration of the Magi* and *The Murder of the Innocents*. He died at Rome in 1676. See Chalmers, *Biog. Diet.* s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Bryan, *Diet. of Painters and Engravers*, s.v.

Cortese, Guglielmo

(likewise called *Il Borgognone*), a painter, brother of the foregoing, was born at St. Hippolyte, in 1628, and was instructed, while young, in the school of Pietro da Cortona, at Rome. His best works are in that city. They are, *The Crucifixion*, *Joshua's Battle*, a *Madonna*, with several *Saints*. He died at Rome in 1679. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Bryan, *Dict. of Painters and Engravers*, s.v.

Cortesi (or Cortezi), Paolo

an Italian theologian, was born at San Geminiano, Tuscany, in 1465. He entered orders, and applied himself to the study of Latin literature. He was apostolic secretary under Alexander VI and Pius III, prothonotary, and finally bishop of Urbino. He died in 1510, leaving, *De Hominibus Doctis Dialogus* (published by Alexander Politi, more than two centuries after the death of Cortesi; Florence, 1734): — *In Quatuor Libros Sententiarum P. Lombardi Commentarii* (Rome, 1503; Paris, 1513; Basle, 1540): — *De Cardinalitu* (1510). See Hoefer, *Nouv. Biog. Generale*, s.v.; Chalmers, *Biog. Dict.* s.v.

Cortois (de Pressigny), Gabriel

a French prelate, was born at Dijon, December 11, 1745. After having charge of the abbey of St. Jacques, in 1780, in the diocese of Boziers, he was appointed, in 1785, to the bishopric of St. Malo, and consecrated January 15, 1786. During the Revolution he spent most of his time in Switzerland. On the return of the Bourbons he was appointed member of a commission of bishops and ecclesiastics to examine the wants of the Church, and was sent to Rome as ambassador. In 1816, he was made peer of France, and the following year archbishop of Besancon, but did not take possession until October 31, 1819. He died May 2, 1822. See Hoefer, *Nouv. Biog. Generale*, s.v.

Corvaria (Corbario, or Corvara), Pietro Di

SEE NICHOLAS V.

Corvi, Domenico

an Italian painter, was born at Viterbo in 1623, and studied under Mancini. He was one of the most eminent modern Roman masters, and his best works are his night-pieces, as his *Nativity*, in the Church of the Assumption. He died at Rome in 1703. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Corvinus (or Corsinus, properly Rabe), Johannes Arnoldus

a Dutch jurist and theologian, devoted himself to preaching in 1606, and embraced the doctrine of the Remonstrants, for which he was deprived of his office as preacher, and, in 1622, obliged to seek an asylum in Schleswig. In 1623 he went to France, sojourned at Paris, Rouen, and Orleans, and was made doctor of law. In 1625 he returned to Amsterdam, and became professor of canon law. He is often confounded with his son, Corvinus of Beldern, who embraced Catholicism. The subject of this sketch died in 1650, leaving *Defensio Sententiae Jac. Arminii*, etc. (Leyde-N 1613): — *Censura Anatomae Arminianismi P. Molincai* (Frankfort-on-the-Main, 1622), etc. See Hoefer, *Nouv. Biog. Geinrale*, s.v.; *Biog. Universelle*, s.v.

Corwin, Franklin D.

a Methodist Episcopal minister, was born at Jefferson, Chemung County, N.Y., October 9, 1838. He received an early religious training; was passionately fond of books and study from childhood; entered Rock River Seminary, Illinois, in 1857, with the intention of preparing for the law, but, experiencing conversion, repaired to the Garrett Biblical Institute, remained about two years, and then, in 1861, entered the Rock River Conference, in which he labored with much energy and acceptability until his decease, June 24, 1865. As a preacher, Mr. Corwin was studious and careful in preparation, earnest, attractive, and convincing in his delivery; as a pastor, mild, social, and winning. See *Minutes of Annual Conferences*, 1865, page 225.

Corwin, James

a Methodist Episcopal minister, was born in Pendleton District, S.C., in 1811. After seventeen years of effective service in Indiana, he emigrated to California in 1849, became a member of the first conference in the state,

and travelled very extensively between Siskiyou and San Diego. He died December 1, 1876. Mr. Corwin was remarkable in his exemplary life, energy, and devotedness in self-culture and service for the Church, and in his success. See *Minutes of American Conferences*, 1877, page 100.

Corwin, Jason

a Baptist minister, was born at Franklin, Connecticut, in February 1792, of Presbyterian parents. He removed to Cazenovia, N.Y., where he was baptized by elder John Peck, and soon after licensed to preach. He studied at the Theological Institute in Hamilton, was ordained at Woodstock, and in a few months became pastor of the church in Deposit, Delaware County. Here he remained three years; was then pastor in Penfield, Monroe County, five years, Webster two years, Binghamton two years, and then removed to Great Bend, Pennsylvania. His other pastorates were in Earlville, Bridgewater, Augusta, Clinton, all in N.Y. In 1848 he received an appointment from the American Baptist Home Mission Society, and labored in Illinois four or five years. Subsequently he was an agent of the American Bible Union. He died at Washington, Tazewell County, Illinois, May 15, 1860. See *Minutes of Illinois Anniversaries*, 1860, page 8, 9. (J.C.S.)

Corwin, Richard

a Methodist Episcopal minister, was born in Mason County, Kentucky, August 29, 1789. He was piously trained, joined the Church in 1809, entered the ministry in 1817, travelled in Kentucky, was presiding elder for ten years, agent for American Colonization Society in 1834, and died while elder of Louisville District, in 1843. He was consistent, grave, intelligent, and spiritual. See *Minutes of Annual Conferences*, 1843-44, page 454.

Cory, Andrew

an English Bible Christian preacher, was born at Moorwinstow, Cornwall. He was converted in 1816, became a class-leader and local preacher: entered the ministry in 1818, and travelled the best cir. cults for fifteen years; was superintendent of circuits and districts several years, treasurer of the Missionary Society, and once president of conference. He was drowned in September, 1833, at St. Neots, Cornwall.

Coryate, George

an English clergyman and Latin poet, was born in the parish of St. Thomas, Salisbury, and was educated at Winchester School and New College, Oxford, where, in 1562, he was admitted a perpetual fellow. In June 1570, he became rector of Odcombe, and in 1594 was appointed prebendary in the cathedral of York. He died at Odcombe, March 4, 1606 leaving *Poemata Varia Latina* (London, 1611, 4to), and *Descriptio Anglicea Scotice, et Hibernie*. See Chalmers *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Corybantes

in Greek mythology, were priest, of Rhea or Cybele, who, danced, with shrieks and convulsive movements, to express their sorrow at the death of Atys, who loved Cybele. They are often confounded with the *Curetes* or *Cabiri* and the Idaean *Dactyles*.

Cosack, Johann Carl

a Lutheran theologian of Germany, was born September 27, 1813, at Marienwerder, and died October 30, 1868, while professor of theology at Königsberg. He wrote, *Ueber die Taufe der unehelichen Kinder* (Königsberg, 1858): — *Paulus Speratus Leben und Lieder* (Braunschweig, 1861). See Zuchold, *Bibl. Theol.* 1:246. (B.P.)

Cosattini, Giuseppe

an Italian ecclesiastic, canon of Aquileja, was a native of Udine (Friuli), where he flourished from 1672 to 1734. He is particularly noted for his picture of *St. Philip at the Altar*, painted for the congregation of Udine. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv., Biog. Generale*, s.v.

Cosby, Jouett Vernon

a Presbyterian minister, was born July 8, 1816, at Staunton, Virginia. He was prepared for college at his native place; graduated from Hampden-Sidney College in 1836; taught school three years, then entered the theological seminary at Prince Edward, Virginia, where he spent two years, but graduated from Princeton Theological Seminary in 1843. He was licensed to preach by East Hanover Presbytery, May 3, 1843; was ordained

as an evangelist by the same presbytery at Mount Carmel, Virginia, September 23 of the same year, and assigned to Southampton as his field of labor, but afterwards supplied the church at Smithfield for two or three years. He commenced labor at Bardstown, Kentucky, in 1847, and also took charge of the Bardstown Academy. His relation as pastor was dissolved in 1860, and then he supplied the churches of Midway and Clear Creek, and was principal of Rose Hill Female Academy, at Woodford, but in 1864 he returned to Bardstown, and resumed the care of the church as stated supply, and the charge of the academy, where he continued till his death, November 14, 1877. Mr. Cosby was a highly cultivated scholar, a devoted and successful teacher. See *Necrol. Report of Princeton Theol. Seam.* 1878, page 51.

Cosby, Minor M.

a Methodist Episcopal minister, embraced religion when about twenty-one, and two years later entered the Kentucky Conference. He gave full proof of his calling during the four years of his ministry, and died September 5, 1835. Mr. Cosby was a young man of good understanding, great industry, and exemplary life. See *Minutes of Annual Conferences*, 1836, page 405.

Coscia, Lelipo

a Neapolitan prelate, brother of Niccolo, was born at Benevento, and lived at Rome in 1731. He was, like his brother, an attendant of Benedict XIII, and became private chamberlain and vicargeneral. April 8, 1725, he was consecrated bishop of Targo by the pope, who, in April, 1729, appointed him his auditor. After the death of Benedict XIII, Coscia was included in the disgrace of his brother, and shared a similar fate, being deprived of his honors and condemned to suffer imprisonment. Nothing is known of the closing years of his life. See Hoefler, *Nouv. Biog. Generale*, s.v.

Coscia, Niccolo

a Neapolitan prelate, was born at Benevento, January 25, 1682. He was at first domestic and intimate confidant of cardinal Orsini, archbishop of Benevento, who, having become pope under the name of Benedict XIII, made him, in June 1724, secretary of memorials, with an abbey of a thousand pounds' revenue; consecrated him titular archbishop of Trajanopolis on July 2; declared him assistant bishop of the throne, August 15, and made him cardinal, under the title of *Santa Maria in Dominica*

(called the *Novicella*), September 15, August 2, 1725, Coscia was appointed to various other ecclesiastical privileges. September 5, Benedict XIII declared him successor to the archbishopric of Benevento. On the 13th of the same month Coscia received the title of protector-commander of the order of St. John of Jerusalem, with provision for six thousand pounds of revenue. In December he was made protector of the order of Conventual Minors, and, February 10, 1726, of the brotherhood of writers and copyists, and finally, on June 12, prsefect of the congregation of the state of Avignon. The bestowal of so much honor brought upon him general hatred. He was from time to time robbed of his honors, and suffered great persecution, especially at the hand of Clement XII. After suffering ten years imprisonment, he returned to Naples, where he died in 1755. See Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Coscinomancy

in Grecian superstition, was fortune-telling by means of a sieve. When, for example,. a thief was to be detected, the sieve was suspended by a thread in the air, and a number of suspected persons named, the gods being invoked in the meantime. At. whosesoever name the sieve moved, he was held to be. the thief. *SEE DIVINATION*.

Cosens, Peter

a Scotch clergyman, a native of Forfarshire, was licensed to preach in 1806; presented, to the living at Torryburn in 1808; ordained in 1809; transferred to Lauder in 1811, and died August 20, 1845, aged sixty-three years, leaving a son, Alexander, minister of Broughton. See *Fasti Eccles. Scoticanae*, 1:521, 2:605.

Cosimo, Pietro Di

a Florentine historical and portrait painter, was born in 1441, and studied under Cosimo Roselli. He went to Rome and assisted in painting a chapel for the pope, which gave such proofs of his skill that he was much patronized by the nobility, and established a school. He died in 1521.

Cosin, Richard, LL.D.

an English divine, and civil and canon lawyer, was dean of the arches, and chancellor of the diocese of Worcester from 1579 until. 1598. His works include *An Answer to a Libel, entitled, An Abstract of Certain Acts of*

Parliament (1584): — *Conspiracie for Pretended Reformation, viz. Presbyterian Discipline by Hacket, Coppinger, and Arthington* (1592): — *Apologie for Sundrie Proceedings by Jurisdiction Ecclesiasticall* (1594): — *Ecclesiae Anglicanae Patria in Tabulas Digesta* (1604); and other works. See Fuller, *Worthies of England*; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cosin, Robert

an English martyr, was a godly man, and did much good by reading the Scriptures to those who could not read. For dissuading his neighbors from image-worship he was condemned and burned. at Buckingham in 1533. See Fox, *Acts and Monuments*, 4:214.

Cosmas (Cosmus, or Cosmo), Saint

The following is the full legend of this saint, as given by Mrs. Jamieson, *Legends of the Saints*, page 433.

Cosmas and Damian

Picture for Cosmas

were two brothers, Arabians by birth, but they dwelt in Aegne, a city of Cilicia. Their father having died while they were yet children, their pious mother, Theodora, brought them up with all diligence, and in the practice of every Christian virtue. Their charity was such that they not only lived in the greatest abstinence, distributing their goods to the infirm and poor, but they studied medicine and surgery, that they might be able to prescribe for the sick, and relieve the sufferings of the wounded and infirm; and the blessing of God being on all their endeavors, they became the most learned and the most perfect physicians that the world had ever seen. They ministered to all who applied to them, whether rich or poor. Even to suffering animals they did not deny their aid, and they constantly refused all payment or recompense, exercising their art only for charity, and for the love of God; and thus they spent their days. At length those wicked emperors, Diocletian and Maximian, came to the throne, in whose time so many saints perished. Among them were the physicians, Cosmas and Damian, who, professing themselves Christians, were seized by Lycias, the proconsul of Arabia, and cast into prison. And first they were thrown into the sea, but an angel saved them; and then into the fire, but the fire refused

to consume them; and then they were bound on two crosses and stoned, but of the stones flung at them none reached them, but fell on those who threw them, and many were killed. So the proconsul, believing that they were enchanters, commanded that they should be beheaded, which was done. The Greek Church, however, celebrates three pairs of these brothers as saints:

- (1) July 1, in the time of Carinus;
- (2) October 27, Arabs, with their brothers Anthimus, Leontius, and Euprepus, martyred under Diocletian;
- (3) November 1, sons of Theodotus. It is probable that all these are but variations or imitations of one legend.

Cosmas Of Alexandria

a deacon. Maximus, abbot of Chrysopolis (A.D. 662), mentions, in a letter to a nobleman named Petrus, a treatise on the union and distinction of two natures in Jesus Christ, which he had addressed to Cosmas. Cosmas had been attracted by Severian opinions, but had returned to the Catholic Church. In a second letter to Cosmas, Maximus professes his sorrow at the calumnies spread abroad against Gregory, praefect of Africa (Migne, *Patrol. Graec.* 91; Maximus, § 307-309, 313, 334; Ceillier, 11:768, 769).

Cosmas Of Jerusalem

(surnamed *the Hagiopolite*, also *the Methodist*), who held the second place among Greek ecclesiastical poets, was born at Jerusalem. Being left an orphan at an early age, he was adopted by the father of John of Damascus, and the two fosterbrothers were bound together by a friendship which lasted through life. They excited each other to hymnology, and assisted, corrected, and polished each other's compositions. Cosmas, like his friend, became a monk of St. Sabas, and against his will was consecrated bishop of Majuma, near Gaza, in A.D. 743, by John, patriarch of Jerusalem, the same who ordained John of Damascus priest. After administering his diocese with great holiness, he died of old age, about 760, and is commemorated by the Eastern Church October 14.

"Where perfect sweetness dwells, is Cosmas gone; But his sweet lays to cheer the Church live on," says the verse prefixed to his life. His compositions are numerous; the best seem to be his canons on Gregory

Nazianzen and the Purification. To him a considerable part of the Octoechus is owing "He is the most learned of the Greek Church poets, and his fondness for types, boldness in their application, and love of aggregating them, make him the Oriental Adam of St. Victor. It is owing partly to a compressed fulness of meaning, very uncommon in the Greek poets of the Church, partly to the unusual harshness and contraction of his phrases, that he is the hardest of ecclesiastical bards to comprehend" (Neale). The following hymns have been translated into English by Neale:

Χριστὸς γεννᾶται, δοξάσατε (Christmas). "Christ is born! Tell forth his fame!" Τῷ πρὸ τῶν αἰώνων. "Him, of the Father's very Essence."

Ῥάβδος ἐκ τῆς ρίζης . "Rod of the Root of Jesse." Θεὸς ἡ εἰρήνης.

"Father of Peace, and God of Consolation!" Σπλάγχωνω Ἰωνᾶν. "As Jonah, issuing from his three days' tomb." Οἱ παῖδες εὐσεβεῖῶν.

"The Holy Children'boldly stand." Θαύματος ὑπερφουῶν ἢ δροσοβόλος.

"The dewy freshness that the furnace flings." Μυστήριον ξένον.

"O wondrous mystery, full of passing grace!" Χορὸς Ἰσραὴλ

(Transfiguration). "The choirs of ransomed Israel." A Latin translation is given in *Bibl. Patrol.* ed. Colon. 7:536 sq. His hymns were first printed by Aldus (Venice, 1501), and they are to be found in La Bigne, *Bibl. Patrol.* 12:727 sq.; Migne, *Patrol.* 98, and Daniel, *Thesaurus Hymnologicus*, 3:55. According to Allatius (*De Georgiis*, page 418) they have been expounded by Joannes. Zonaras, Theodorus Prodromus, George of Corinth, and others. See Suidas, s.v. *Ἰωανν. Δαμασκ.*; Joann. Hieros. in *Vita Joann. Damasc.* ed. Oudin, 1:1785; Gallandi, 13, page 8; Miraeus, *Auctar. de Script. Eccl.*; Vossius, *De Poet. Graec.* c. 9; Saxius in *Onom. Lit.* 2:85; Fabricius, *Bibl. Graec.* 6:41; Le Quien, *Vit. Joann. Damasc.* page 20; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Smith and Wace, *Dict. of Christ. Biog.* s.v.; Neale, *Hymns of the Eastern Church*, page 127 sq.; Rambach, *Anthologie Christlicher Gesänge*, 1:136 sq.; Jacobi, *Zur Geschichte des Griechischen Kirchenliedes*, in Brieger's *Zeitschrift für Kirchengeschichte* (Gotha, 1881), 5:210 sq. (B.P.)

Cosmas Of Prague

the first Bohemian historian, was born in 1045. In 1086 he was made canon of the Prague chapter; in 1099 he received holy orders, and he died October 21, 1125. When already advanced in years he set himself to write a history of Bohemia. He completed the *Chronica Boemorum* between 1119 and 1125. The first book reaches from the earliest times to the year

1038; the second to 1092; the third to 1125. The *Chronica* was published by Freher in *Script. rerum Bohemicarum* (Hanover, 1602, 1607, 1620); Menke, *Script. Rerum Germanicarum* (Leipsic, 1728); Pelzl et Dobrowsky, *Script. rerum Bohemicarum* (Prague, 1783); Kopke in *Monum. Germ.*; Migne, *Patrol. Lat.* 166; Emler et Tomek, *Fontes rerum Bohemicarum* (ibid. 1874), 2:1 sq. It was continued by some anonymous writers, under the title *Continuatores Cosmoe*. See Borowy in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B.P.)

Cosmas

(usually styled "the Elder") was a monk of ST. SABA. After a youth devoted to the study of the liberal arts, philosophy, and theology, when already a presbyter, he was captured and enslaved by the Saracens in a journey from Italy to Damascus, but was redeemed by the father of Joannes Damascenus, who intrusted to his care the education of his son, with his companion Cosmas (the Younger, "Cosmas of Jerusalem"). After he had completed the instruction of his pupils he retired to the monastery of St. Saba, where he remained till his death, cir. A.D. 750 (Joann. Hierosol. in *Vita Joann. Damasc.*; Moschuls, *Prat. Spirit.* c. 40). The greater part of the hymns that pass under the name of Cosmas the Melodist are attributed to him, but in the confusion that exists between the elder and younger Cosmas, it is impossible to assign them to their respective authors with any accuracy.

Cosmas, Bishop Of Scythopolis

and metropolitan, succeeded Olympius in 466. He was a native of Cappadocia, but, with his two brothers, Chrysippus and Gabriel, was brought up in Syria under the famous abbot St. Euthymius, who on their first application for admission to his monastery rejected them on account of their youth, but afterwards, being warned in' a dream, admitted them. Cosmas was ordained deacon by Juvenal of Jerusalem about the time of the Council of Ephesus, and afterwards raised by him to the presbyterate. He was ordained bishop of Scythopolis by Anastasius, Juvenal's successor; held the see for thirty years, and died in 496. The third brother, Gabriel, was ordained priest, and was twenty-four years abbot of the monastery of St. Stephen. He founded a small monastery in honor of the Ascension, in a valley of Olivet, and died at the age of eighty years (Cyrill. *Scythop. Vit. S. Euthem.* 40, 54, etc.; Le Quien, *Oriens Christianus*). **SEE CHRYSIPPUS.**

Cosmas Of Thebes

was a deacon, deposed A.D. 592 by his bishop, Adrian, for malversation of the goods of the Church. Cosmas and another deacon accused Adrian, by way of revenge, to the emperor Maurice. Maurice, according to the canons, sent the case to John, bishop of Larissa, Adrian's metropolitan, who condemned him. Adrian appealed to Maurice, and was acquitted. The case finally came before Gregory the Great (Gregory, *Epp.* 3:7; in Migne, *Patrol. Lat.* 77:609, § 629; Ceillier, 11:490).

Cosmati

a family of Greek artists, who flourished at Rome as early as the 12th century. They particularly excelled in mosaic paintings. Among them, ADEODATO DI COSIMO COSMATI was the most distinguished, and he was employed in the church of Santa Maria Maggiore in 1290. Several of his name also exercised their talents in the cathedral of Orvieto.

Cosmo, Saint

SEE COSMAS.

Cosmocrator

(**κοσμοκράτωρ**, *governor of the world*), in the system of Valentinus, is an appellation given to the devil, who was represented as having his dwelling in this world, while the Demiurgus, whose creature he was, dwelt in the lowest of the regions above the world (Irenaeus, 1:5, page 26). The name Cosmocrator we may believe to have been derived from ⁴⁰⁶²Ephesians 6:12, reference also being had to ⁴¹²³John 12:31, whose phrase, "prince of this world," occurs instead of Cosmocrator in the parallel passage of Hippolytus (page 192). Harvey (*ad Iren.*) gives proof that in the rabbinical daemonology this Greek word was written in Hebrew characters, and thence infers that the Gnostic application of this word was derived from a Jewish use of it. On the other hand, Massuet (page 43) refers to an employment of the word by the later Platonists, to denote the rulers of the seven planetary orbs. But its occurrence in the Epistle to the Ephesians renders any other explanation unnecessary.

In the system of Marcion (Irenaeus, 1:27, page 106), into "which the name Cosmocrator probably passed from the Valentinian, it was applied to the God who made the world.

Cosmology, Ancient

Picture for Cosmology

A remarkable paper on this subject has been published by president Warren (in the *Boston University Year-book*, 1882, page 17 sq.), in which he maintains a new theory of the Homeric cosmology, and he further asserts that "the Egyptians, Accadians, Assyrians, Babylonians, Phoenicians, Hebrews, Greeks, Iranians, Indo-Aryans, Chinese, Japanese — in fine, all the most ancient historic peoples possessed in their earliest traceable periods a cosmology essentially identical, and one of a far more advanced type than has been attributed to them." We cite the most essential paragraphs of his paper:

"In ancient thought the grand divisions of the world are four, to wit: The abode of the gods, the abode of living men, the abode of the dead, and, finally, the abode of daemons. To locate these in correct mutual relations, one must begin by representing to himself the earth as a sphere or spheroid, and as situated within, and concentric with, the starry sphere, *each having its axis perpendicular, and its north pole at the top*. The pole-star is thus in the true zenith, and the heavenly heights centring about it are the abode of the supreme god or gods. According to the same conception, the upper or northern hemisphere of the earth is the proper home of living men; the under or southern hemisphere of the earth, the abode of disembodied spirits and rulers of the dead; and, finally, the undermost region of all, that centring around the southern pole of the heavens, the lowest hell. The two hemispheres of the earth were furthermore conceived of as separated from each other by an equatorial ocean or oceanic current.

"To illustrate this conception of the world, let the two circles of the diagram represent respectively the earth sphere and the outermost of the revolving starry spheres. A is the north pole of the heavens, so placed as to be in the zenith. B is the south pole of the heavens, in the nandir. The line A B is the axis of the apparent revolution of the starry heavens in a perpendicular position. C is the north pole of the earth; D, its south pole; the line C D, the axis of the earth in perpendicular position, and coincident with the corresponding portion of the axis of the starry heavens. The space 1111 is the

abode of the supreme god or gods; 2, Europe; 3, Asia; 4, Libya, or the known portion of Africa; 5 5 5, the ocean, or 'ocean stream;' 6 6 6, the abode of disembodied spirits and rulers of the dead; 7 7 7, the lowest hell.

"The difficulties hitherto experienced in representing in a satisfactory manner the Ygdrasil of Norse mythology, the cosmical 'fig-tree' of the Vedas, the 'winged oak' of Pherecydes, etc., quite disappear when once, with understanding of the supposed true position of the universe in space, the centre line of the trunk of the tree is made coincident with the axis of the starry heavens.

"In any chart or picture of the ancient Iranian cosmology, constructed according to this key, the Iranian Olympus, *Harb berezaiti*, will join the solid earth to heaven, while underneath, the mount of daemons, dread Arezura, will penetrate the nether darkness of the lowest hell. In Egyptian and Hindf cosmology the same opposed circumpolar projections of the earth are clearly traceable. To *Harb berezaiti* (Alborz) corresponds Mount Sar of ancient Egyptian mythology, the Kharsak Kurra of the Accadians, the Har Moed of Babylonia (²³⁴³Isaiah 14:13, 14), the Sumeru of the Hindus and Buddhists, the Asgard of the Northmen, the Pearl Mountain of the Chinese.

"In like manner, the comparative study of the myths of the ocean and of the under-worlds of ancient peoples leaves no room for doubt that these, too, were originally adjusted to a geocentric conception of the universe, and to an earth which was figured as a globe. With such a key the most perplexing cosmological problems, such as the origin of the strange concentric *dwipas* of the Puranas, the origin and significance of the Sabeian myth of Ur, the son of Rouhaia, and many others, receive at once a plain and satisfactory solution.

"Even the *Kojiki*, the most ancient of the sacred books of Japan, should have taught us to credit the early nations of the world with better knowledge of the earth *than* we have done; for in its beautiful cosmogony the earth revolves, and Izanagi's spear is only its upright axis."

“These views Dr. Warren applies, by way of illustration and confirmation, to the famous problem of the *pillars of Atlas*, which classic mythology represents as supporting the universe.

"They are simply the upright axes of earth and heaven. Viewed in their relation to earth and heaven respectively, they are two; best viewed in reference to the universe as an undivided whole, they are one and the same. Being coincident, they are truly one, and yet they are ideally separable. Hence singular or plural designations are equally correct and equally fitting. Transpiercing the globe at the very 'navel or centre of the sea,' Atlas's pillar penetrates far deeper than any recess of the waters' bed, and he may well be said to 'know the depths of the whole sea.' Or this statement may have reference to that primordial sea in which his pillar was standing when the geogonic and cosmogonic process began. In this sense how appropriate and significant would it have been if applied to Izanagi!

"Atlas's pillar, then, is the axis of the world. It is the same pillar apostrophized in the Egyptian document known as the great Harris Magic Papyruts, in these unmistakable words: 'O long column, which commences in the upper and in the lower heavens!' It is, with scarce a doubt, what the same ancient people in their Book of the Dead so happily styled 'the spine of the earth.' It is the Riga-Veda's *vieltragende Achse des unaufhaltsam sich drehenden, nie alternden, nie morschwerdenden, durch den Lauf der Zeiten nicht abgenutzten Weltrads, auf welchem ALLE, WESEN STEHEN*. It is the umbrella-staff of Blurmese cosmology, the chiurning-stick of India's gods and daemons. It is the trunk of every cosmical tree. It is the Tai Kih of the Chinese universe; the tortoise-piercing (earth-piercing) arrow of the Monugolian heaven-god; the spear of Izanagi. It is the cord which the ancient Vedic bard saw stretched from one side of the universe to the other. Is it not the Psalmist's 'line' of the heavens which 'is gone out through' the very 'earth' and on 'to the end of the world'? It is the Irminsul of the Germans, as expressly recognized by Grimm. It is the tower of Kronos. It is the Talmintudic pillar which connects the Paradise celestial and the Paradise terrestrial.

"The studies already completed render it certain that every existing systematic exposition of classic mythology is to be supplanted.

Equally interesting is the question of the adaptation of this reconstruction of ancient cosmology to throw light on early Hebrew conceptions of the world and of Sheol."

Such a radical reconstruction of ancient cosmology, however, requires further exposition and corroboration in detail before the learned world can be expected to adopt it generally. The Hebrew notions especially, which are developed to a considerable degree in the Bible, should be subjected to a rigid and critical comparison. This task we may hope that the author of the scheme will perform in due time. *SEE PARADISE.*

Cosnac, Daniel De

a French prelate, was born at the chateau of Cosnac, in Limousin, about 1630. Being destined from his birth for the ecclesiastical calling, he first pursued his studies at Brives and at Perigueux, and went, in 1644, to take the degree of master of arts at the College of, Navarre. He received the degree of bachelor of divinity at the University of Paris in 1648, and his licensure two years later. Being admitted, through the kindness of the duke of Bouillon, to the house of the prince of Conti, young as he was, he realized the advantage thus acquired, proving himself a man of uprightness and integrity. He appeared several times in assemblies of the clergy, took part in the grave question of the right of enjoying the revenues of vacant bishoprics, which threatened to make a schism, and was one of the French prelates who aided most in achieving the liberty of the Gallican Church. He had charge of examining the briefs of Innocent XI, and his report is worthy of being read. In 1687 Cosnac was called to the archbishopric of Aix, but, owing to the troubles between France and Rome, he did not take the oath until June 11, 1695. In 1701, the king gave to him the abbey of St. Riquiers of Evreux, and appointed him commander of the order of the Holy Spirit. He died at Aix, January 18, 1708, leaving some *Memoirs* in MS., which were published in 1852 by count Julius de Cosnac. See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Cospean (or Cospeau), Philippe De

a Flemish theologian, was born in Hainault in 1568. He first studied under Justus Lipsius, and then went to Paris. His poverty and his desire for knowledge were so great that, in order to complete his studies, he accepted the position of valet to the abbot of Espernon, afterwards cardinal de la Valette. In 1604 Cospean received the degree of doctor from the

Sorbonne, was appointed bishop of Aire in 1607, and promoted to the bishopric of Nantes, March 17, 1622. He had at his accession a very lively dispute with his chapter, relative to the emoluments during the vacancy. Cospean declared himself favorable to the Oratorians in their quarrel with the Carmelites. He was charged, in 1627, by cardinal Richelieu, with preparing Francis of Montmorency for death. In 1636 he was transferred to the bishopric of Lisieux. He died at the chateau of Loges, near Lisieux, in 1646, leaving, *Oraison Funebre, aux Obseques de Henri le Grand* (Paris, 1610): — *Remontrance du Clerge de France au Roi: — Pro Patre Berullio Epistola Apologetica* (Paris, 1622). See Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Cossa, Francesco

an Italian painter, was a native of Ferrara. He executed some works at Bologna, which are, *Madonnas, with Saints and Angels*. One of them, in the institute, is dated 1474. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Cossale (or Cozzale), Orazio

an Italian painter, flourished about 1600. His chief works are, *The Adoration of the Magi*, in the church Della Grazie, at Brescia; and *The Presentation in the Temple*, in Le Miracoli. Cossale was accidentally killed by his son, about 1610. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Cossart, Gabriel

a French Jesuit, was born at Pontoise in 1615. In 1633 he joined his order, was for some time professor at Paris, and died September 18, 1674. He is the author of *Parthenii Patriarchae Constantinopolitani Decretum Synodale* (in Greek and Latin, Paris, 1643). He continued and completed the famous collection of councils commenced by abbe Labbe, which he published in 17 volumes folio, with the title, *Conciliorum Collectio Maxima ad Regiam Editionem Exacta, Studio Philippi Labbe et Gabrielis Cossartii e Societate Jesu* (Parisiis, 1671, 1672). See Kobler, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v.; *Biog. Universelle*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v. (B.P.)

Cossart, Laurent Joseph,

a French ecclesiastic, was born August 10, 1753, at Cauchy-la-Tour near Lillers. After having been master of theology at the grand seminary of St. Nicholas du Chardonnet, he was appointed superior of the seminary of St. Marcellus. From this he passed to the diocese of Boulogne, when he was made rector of Wimille. Cossart fell into official difficulties, and was obliged to retire to the Netherlands, where he found his bishop, who had already preceded him. The invasion of the Netherlands by the French again driving them north, Cossart went to Dtisseldorf. He died in 1830. While at Dusseldorf he published the *Memoir du Clerge*, a new edition of which appeared at Lyons and Paris in 1824. He also wrote, *Cours de Prones* (1816), in collaboration with other ecclesiasts: — *Science Pratique du Catechiste* (1838, 1839). See Hoefer, *Nouv. Biog. Generale*, s.v.

Cossiers, (or Cotsiers), JAN

a reputable Flemish historical painter, was born at Antwerp in 1603, and studied under Cornelis de Vos. He executed a number of works for the churches in Flanders, the principal of which are *The Nativity*, at Brussels, in the church of the Jesuits; *The Martyrdom of St. Ursula*, at the Beguinage; *The Presentation*, and a grand picture of *The Crucifixion*, in a church at Mechlin. He was appointed director of the academy at Antwerp in 1639, and died in 1652. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generate*, s.v.

Cossin, Louis

a French engraver, was born at Troyes about 1633, and died at Paris in 1682. The following are some of his principal plates: *The Virgin Mary; St. John the Evangelist Suspended over a Caldron of Boiling Oil; The Stoning; St. Paul at Lystra*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Cossins, George Horwood

an English Congregational minister, was born in the parish of Martock, Somerset, in 1799. He was converted in early life; prepared for the ministry by self-culture and the assistance of his pastor; began preaching at Somerton, and afterwards held the pastorate at Bower Hinton, Martock, for thirty-six years, where he died, January 19, 1878. Mr. Cossins wrote

The Life of Reverend Christopher Hull, who was the founder of the church at Bower Hinton; and compiled the hymn-book used by his congregation for many years. See (Lond.) *Cong. Year-book*, 1879, page 308.

Costa, Andrea da

a Portuguese theologian and musician, was born in the early part of the 17th century at Lisbon, and took the habit of the order of the Holy Trinity of that city, August 3, 1650. He devoted himself exclusively to musical composition and the study of the harp, and was harpist to the chapel of Alfonso VI and of Pedro II. He died suddenly, July 6, 1685; but left a large number of works—in the musical library of the kings of Portugal, especially *Mosses* and *Da Paixao da Dominga de Palmas*, etc. See Hoefer, *Nouv. Biog. Generale*, s.v.

Costa, Cesare

an Italian ecclesiastic of the latter part of the 16th century, was born at Macerata. He taught canon law at Rome, and became successively referendary apostolic and archbishop of Capua. He was sent to Venice as papal nuncio, and died at Naples, February 12, 1602, leaving several works, among which was one of considerable repute, entitled *Variarum Abiguitatum Juris lib. 3* (Venice, 1588; also in Otto's *Thesaur. Juris* [Utrecht, 1733], volume 4). See Hoefer, *Notuv. Biog. Generale*, s.v.

Costa, Jorge da

a Portuguese prelate, was born in 1406 at Alpedrinha, a village of the diocese of La Guarda; was educated at Lisbon, became a professor there, and a dean of the cathedral; eventually bishop of Evora, archbishop of Lisbon, and cardinal in 1476. He removed to Rome in 1487, and died there, September 19, 1508.

Costa, Lorenzo (the Elder)

an Italian painter, was born at Ferrara about 1450. He was instructed in the school of Francesco Francia, and then went to Bologna. His first work there was *The Martyrdom of St. Sebastian*, in the church of San Petronio. He also painted an altar-piece, which was considered very fine. He particularly excelled in his countenances of men, as may be seen from those of *The Apostles* at San Petronio, and from his *St. Jerome*. He died about

1530. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Costa, Manoel da

SEE ACOSTA, EMMANUEL.

Costadau, Alphonse

a French writer, was born at Alans (Veliaissin). At the age of sixteen he became a Dominican monk of the congregation of the Holy Sacrament, and afterwards professor of philosophy and theology. He died at Lyons in 1726, leaving several works on witchcraft, etc., for which see Hoefler, *Nouv. Biog. Generale*, s.v.

Costadoni, Giovanni Domenico

(called *Ansem*), an Italian theologian and antiquary, was born at Venice in 1714. He entered the monastery of St. Michael at Murano in 1720, and died at Venice, January 23, 1785. His principal works were upon Christian antiquities and the history of religious orders. Costadoni labored with P. Mittarelli in editing the *Annales Camaldulenses*. See Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Costaguti, Vincente

an Italian ecclesiastic and musician, was born at Genoa in 1613. He was prothonotary to Urban VIII, secretary of the apostolic court of justice, and in 1643 was made cardinal-deacon under the title of *Santa Maria in Porticu*. He died in 1660, leaving *Discorso alle Musica* (Genoa, 1640): — *Applausi Poetici alte Glorie dellca Signora Leonora Baroni* (Rome, 1639). See Hoefler, *Nouv. Biog. Generale*, s.v.

Costanzi, Carlo

a very eminent Italian engraver on precious stones, son of Giovanni Costanzi, was born at Naples in 1703. He executed a large number of admirable works, among them a copy of the *Medusa* of Solon. He brought the art to such a high degree of perfection that he gained a knighthood from the king of Portugal. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Costard, George

a learned clergyman of the Church of England, was born at Shrewsbury about 1710, and graduated A.M. at Wadham College, Oxford, in 1733. He became a tutor and fellow of his college, and afterwards vicar of Whitchurch, in Dorsetshire. His extensive learning recommended him to the notice of lord-chancellor Northington, who presented him to the vicarage of Twickenham, in Middlesex, in 1764, in which charge he continued until his death, January 10, 1782. Among his publications were, *Observations Tending to Illustrate the Book of Job* (1714), also *Dissertationes Critico-Sacrae* (Oxford, 1752). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Coste, Hilarion De

a French mission friar, was born in Paris, September 6, 1595, of a noble family, originally from Dauphine, and died in the same city, August 22, 1661, leaving several pious works full of curious particulars, but destitute of critical accuracy, for which see *Biog. Universelle*, s.v.; Chalmers, *Biog. Dict.* s.v.

Coster, Francois

a Belgian theologian, was born at Mechlin in 1531. In 1551 he was received into the Jesuit ranks by Ignatius Loyola himself. In 1555 he received the degree of doctor of theology at Cologne, and there taught belles-lettres, philosophy, and theology. He was afterwards charged with the mission of propagating Jesuitism in the Low Countries and the Rhenish provinces. He zealously combated the Protestants, and thus Obtained the name of *Malleus Hcereticorum*. He died at Brussels, December 6, 1619, leaving *Responsio ad Andreaqal Calliam Calvinistam* (Cologne, 1586): — *Enchiridion Controversiarum* (in Latin and Flemish, *ibid.* 1600): — *Epistola ad Franciscum Gomarum, contra Anti-Costerum* (*ibid.*): — *Epistola ad Gasp. Grevinchovium* (*ibid.*): — *Institutionum Christianarum libri 4* (Antwerp and Cologne, 1604): — *Demonstratio Veteris Orthodoxe Fidei*, etc. (Cologne, 1607): — *Responsio ad Luccam Osiandrum*, etc. (*ibid.* 1608), and several other works of controversy or religion, in both Latin and Flemish. See Hoefer, *Nouv. Biog. Generale*, s.v.; Wetzer u. Welte, *Kirchen-Lexikon*, s.v.

Coster, Jean

(called *Columba*, from his gentleness), a Belgian commentator, was born at Louvain in 1515. He was prior of the canons-regular of St. Martin in that city, and died there, March 9, 1559, leaving editions and annotations of various Church fathers, for which see Hoefler, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Coster, Johannes

a Flemish theologian, was born at Alost, became master of arts in 1561, and afterwards curate of Oudenarde, where he died, June 10, 1580, leaving a history of the Catholics in heretical cities, under the title, *De Exitu Egypti et Fuga Babylonis* (Douay, 1580). See Hoefler, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Costerdine, Robert

an English Wesleyan minister, was born at Flixton, near Manchester, in October 1726. He was converted under John Nelson; was a local preacher five years, and in 1764 was appointed to the Epworth Circuit. He was persecuted much, but his sermons had, mighty effect. He also labored at Keighley, Sheffield, Manchester, Macclesfield, Wediesbury, etc. He died March 16, 1812. He was a man of patience and self-sacrifice. See *Wesl. Meth. Magazine*, 1814, page 161.

Costere

is a mediaeval term for the side-hangings which, suspended on rods, anciently enclosed the altar, or, stretched upon frames, *stood at either end*, to protect the lighted tapers from draughts.

Coston, Zara Hale

a Methodist Episcopal minister, was born at Litchfield, Herkimer County, N.Y., August 6, 1793. He experienced conversion at the age of seventeen; was licensed to preach in 1820, and admitted into the Ohio Conference. In 1829 he was transferred to the Pittsburgh Conference, and in it served the Church as health permitted, until 1858, when he became superannuated, and continued to sustain that relation to the close of his life, June 3, 1874. Mr. Coston was amiable, a universal favorite, generous to a fault, and a

preacher of ordinary abilities. See *Minutes of Annual Conferences*, 1875, page 35; Simpson, *Cyclop. of Methodism*, s.v.

Cot (or Cotus), Saint

an early martyr, was a friend of St. Priscus, and when the latter was beheaded, by order of the emperor Aurelian, Cot seized the head and ran into the forest. Being pursued by the Roman soldiers, he was overtaken and beheaded, in 273. It is said that his body was preserved in the Church of St. Priscus, from which place John Baillet, bishop of Auxerre, exhumed it, November 19, 1480, and exposed it for public veneration. According to the *Bibliothèque Sacree*, little is known definitely of this man, yet his remains may be seen at Notre Dame, and his festival is celebrated with that of St. Priscus, May 26. See Hoefer, *Nouv. Biog. Generale*, s.v.

Cotbat

is the discourse with which the imaums among the Saracens were wont to commence the public prayers on Friday. It consisted of expressions of praise to God and to Mohammed, and was first introduced by the Prophet. In ancient times the caliph, dressed in white, used to pronounce the cotbat in person, a ceremony which was considered a mark of sovereignty. It generally concluded with a prayer for the caliph.

Cote, C.H.O., M.D.

a Canadian Baptist minister, was born in Montreal in 1808. He received a collegiate education, studied medicine, and entered on the practice of his profession at L'Acadie in 1831, but in 1833 removed to Napierville. He was a member of the legislative assembly of Lower Canada in 1836, but eventually being one of the leaders in the insurrection of 1837 and 1838, went into exile, and for several years resided in the United States. He had been brought up in the Romish Church, but was converted in June 1841. He then began to preach, spending two years at Chazy, where a number of French Canadians had settled. As the result of his labors, about fifty converts were made from Romanism. He removed, in the fall of 1843, to St. Pie, and, amid much opposition, went forward in his work, in which he met with the most encouraging success. A Church was formed in that place, of which he was ordained the pastor August 28, 1844. When he left there in 1848, upwards of two hundred persons had been converted. Dr. Cote spent some time in the United States, raising funds for the Grand

Ligne Mission and then returned to the field of his labors, taking charge of the mission station at St. Mary's. Here a Church was about to be formed, made up of converts from Romanism, of which he was to be the pastor, but while attending the annual meeting of the Lamoille Baptist Association at Hinesburg, September 18, 1850, he was seized with illness, and died October 4 following. The only publications of special interest which were the product of his pen were a translation into French of Pengilly's *Scripture-Guide on Baptism*, issued by the American Baptist Publication Society, and some other small works for the instruction and benefit of his fellow-countrymen. See *English Baptist Magazine*, 1851, page 1. (J.C.S.)

Cotelle (de la Blandiniere), Pierre Jacques

a French theologian, was born at Laval about 1709. He was at first rector of Soulaines, in Anjou, next vicargeneral of Blois, and superior of the priests of Mt. Valerien. He added ten volumes to the *Conferences Ecclesiastiques du Diocese d'Angers* of Bobin, in return for which the assembly of the clergy voted him an annual pension of one hundred pistoles. Moulrot has reproduced it in his *Defense di Second Ordre*. Cotelle died in 1795. See Hoefer, *Nouv. Biog. Generale*, s.v.

Cotereau (or Cottereau), Claude

a French ecclesiastic, was born at Tours in the 16th century. He entered holy orders, and became canon of Notre Dame at Paris, where he died about 1560. He was learned in philology and canon law, and left several minor treatises, for which see *Biog. Universelle*, s.v.

Coteree, Jean

a French preacher, was born at Rheims, and lived in 1593. He received the degree of doctor of divinity from the Sorbonne, taught at Douay, and became canon of Tournay. He wrote seven volumes of French sermons, which were published from 1573 to 1593. See Hoefer, *Nouv. Biog. Generale*, s.v.

Cotes, Roger

a celebrated English divine, mathematician, philosopher, and astronomer, was born July 10, 1682, at Burbage, in Leicestershire, and educated at Leicester School, St. Paul's School, London, and Trinity College, Cambridge, where he took his degrees, and was chosen a fellow in 1705.

In January 1706, he was appointed professor of astronomy and experimental philosophy, took orders in 1713, and the same year published at Cambridge the second edition of sir Isaac Newton's *Mathematica Principia*. He left at his death some admirable tracts. He died June 5, 1716. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cothman, Johann

a German Protestant theologian, was born at Herford, Westphalia, in 1595, studied at Giessen and Rostock, was doctor and professor of theology at Wittenberg, and died at Rostock in 1650, leaving *Dissertatio de Praesentia Corporis et Sanguinis Christi us Sacrosancta Eucharistia: — destructio Fundamenti Papatus, contra Schillerum: — De Conjugio Comprivignorum*. See Hoefer, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Cothurno, Bartolommeo Del

an Italian prelate and theologian, was born in the suburbs of Genoa, of a noble and wealthy family, which he abandoned in order to become a Franciscan. His merit raised him to the archbishopric of Geibao. Pope Urban VI appointed him, September 16, 1378 cardinal priest, with the title of *Santo Lorenzo in Damnaso*. Some years after, Urbau, then at war with the king of Naples, Charles Durazzo, feared a conspiracy among the cardinals who surrounded him, and at the denunciation of Prignani, his nephew January 11, 1385, caused Cothurno to be arrested at Lucera, together with five other princes of the Church, and after cruelly torturing him, threw him into the sea, where he was drowned, in December, 1385. Cothurno wrote, *Postilla Sermonum Sacrorum: — Commentaria Sopra Canticum Canticularum: —* and some other religious works. See Hoefer, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Cotignola, Francesco Da

(called *Marchesi* or *Zanganelli*), an Italian painter, who resided chiefly at Parma, flourished about 1518, and studied under Rondinello. He painted a number of historical works for the churches, the best of which are *The Raising of Lazarus*, at Parma, and *The Baptism of Christ*, at Faenza. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Cotignon, Michel

a French theologian, who lived in the latter half of the 17th century, was chief priest of Nevers, and wrote *Catalogue Historical des Eveques de Nevers* (Paris, 1616). See Hoefer, *Nouv. Biog. Generale*, s.v.

Cotin, Charles

a French preacher and writer, also counsellor and almoner of the king, was born in Paris in 1604. Being appointed in 1650 to the canonship of Bayeux, he took possession, but resigned it the following year. On May 3, 1655, he was made a member of the French Academy, and, although ridiculed by Boileau and Moliere, was admitted to the best literary society of the day. He died in January, 1682. Some of his works are, *Meditations sur les Lemons de Tenebres*, etc. (Paris, 1634): — *La Vraie Philosophie des Principes du Monde* (ibid. 1646): — *Traite de. l'Ame Immortelle* (1655): — *Poesies Chretiennes* (1657): — *La Pastorale Sacree* (first in prose, then in verse; one of his most important works): — *OEuvres Melees* (1659). See Hoefer, *Nouv. Biog. Generale*, s.v.; Chalmers, *Biog. Dict.* s.v.

Cotolendi, Ignace

a French missionary and theologian, was born at Brignoles, March 24, 1630. He completed his studies at the college of the Jesuits at Aix, received the degree of doctor at Rome, returned to Aix, where he took the ecclesiastical habit, and was appointed rector of Sainte-Marguerite. He left this post in order to devote himself to missions, and on his return to Rome was appointed by pope Alexander VII preacher in the suburbs of Paris and, among other places, at Dreux. He became titular bishop of Metellopolis, and *ad interim* filled the episcopal see of Chartres. He then received letters giving him the authority of apostolic-vicar for the mission of Nankin, Northern China, Corea, and Tartary. He returned to Marseilles with three priests who were to be his companions; visited Malta, Alexandretta, Aleppo, and arrived at Mazulipatam; travelled through various parts of India, and introduced himself as a physician. This gained for him confidence, which aided him in his work as missionary, and he made numerous proselytes. But fatigue and change of climate were too much for his health, and he died at Palacol (East Indies), August 10, 1662. His body was carried to Goa, where a monument was erected to his memory. He wrote, *Vie de Saint-Gaetan*: — also additions to the *Chroniques* of

Gautier, and several religious works. See Hoefer, *Nouv. Biog. Generale*, s.v.

Cotron, Victor

a French Benedictine of the congregation of St. Maur, was born at Rheims in 1614. His diligence as a student reflected honor upon his order, and he wrote the history of several abbeys, especially those of St. Germain of Auxerre, and St. Benedict-on -the-Loire, which remain in MS. He died March 10, 1674, at the abbey of St. Riquier, of which he was prior. See Hoefer, *Nouv. Biog. Generale*, s.v.

Cotta

was an Italian tunic of linen reaching to the knees. Ducange says it was a closed circular surplice.

Cotta, an abbot

attested a charter of Suaebræd, king of the East-Saxons, June 13, A.D. 704.

Cotta, Johann Frimerich

a German theologian, was born at Tübingen, May 12, 1701. He studied in his native city; went to Jena, where he was added to the faculty of philosophy, in 1728; travelled through Germany, Holland, England, and France; on his return to Germany in 1734 was appointed titular professor of philosophy at Tübingen; in 1735 taught theology at Göttingen as fellow, and was titular professor of the Oriental languages; in 1739 returned to Tübingen, in order to teach theology, poetry, and philosophy; afterwards occupied other high positions as instructor; and died December 31, 1779. His principal works are, *Themata Miscellanea* (Tübingen, 1718): — *Alterneueste Historie der theologischen Gelehrsamkeit* (ibid. 1722): — *De Origine Masoræ* (ibid. 1726): — *De Probabilismo Morali* (Jena, 1728): — *Traite de la Probabilite* (Rheims or Amsterdam, 1732): — *De Fallibili Pontificis Romani Auctoritate* (Leyden, cod.): — *Flavii Josephi simmtliche Werke* (Tübingen, 1735): — *De Situ Inaugurationis apud Hebraeos* (ibid. 1737): — *Ecclesiae Romanae de Attritione et Contritione Contentio* (ibid. 1739): — *De Constitutionibus Apostolicis* (ibid. 1746): — *De Cultu Adorationis* (ibid. 1755): — *De Jure Docendi in Conventibus Sacris* (ibid. 1756): — *De Constitutione Theologiae* (ibid. 1759): — *De*

Variis Theologiae Specibus (ibid. eod.): — *De Religione in Genere ac Speciatim Naturali* (ibid. 1761): — *De Religione Gentili* (ibid. eod.): — *De Religione Revelata* (ibid. eod.): — *De Religione Mahommedica* (ibid. eod.): — *De Vita Eterna* (ibid. 1770). See Hoefler, *Nouv. Biog. Generale*, s.v.; Doring, *Die gelehrten Theologen Deutschlands*, s.v.

Cotte, Robert De

an eminent French architect, was born in Paris in 1657. He was appointed director of the Royal Academy of Architecture, and was vicepresident of the Academy of Painting and Sculpture. He was greatly esteemed by Louis XIV, who made him a knight of the order of St. Michael. He died in 1735. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Cotten, Jamies L., D.D.

a minister of the Methodist Episcopal Church South, was born in Edgecombe County, N.C., June 1, 1817. He was remarkable in early life for his purity of character, tender sensibilities, and ardent feelings; developed rapidly in mental culture, and became a complete English scholar; experienced religion in his young manhood, and in 1845 entered the Alabama Conference; passed up through all the grades of circuit rider, station preacher, and presiding elder, until his death, in 1872 or 1873. Dr. Cotten possessed a powerful and well-cultured intellect, an imperial imagination, an unquenchable zeal, and an amiable disposition. See *Minutes of Annual Conferences of the M.E. Church South*, 1873, page 827.

Cotter, Robert N.

a minister of the Methodist Episcopal Church South, was born in Hall County, Georgia, April 11, 1826. He joined the Church in his seventeenth year, received a very limited education, was several years class-leader and exhorter, and finally, in 1854, entered the Georgia Conference. He continued his ministerial labors until his death, May 6, 1863. Mr. Cotter was a simple, earnest preacher. See *Minutes of Annual Conferences of the M.E. Church South*, 1863, page 454.

Cottreau, Claude

SEE COTEREAU.

Cottereau (de Coudray), Jean Baptiste Armand

a French theologian, was born at Tours, January 25, 1697. He was curate of Donne-Marie-en-Montois, president of the ecclesiastical conferences, and a member of the academy of Villefranche. He died in 1770, leaving a few fugitive pieces, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Cotterel, Alexis Francois

a French ecclesiastic, doctor of the Sorbonne, curate of Saint-Laurent of Paris. and royal censor, died at Paris, February 5, 1775, leaving some discourses and dissertations, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Cottides

(or Quottidius), a deacon and martyr in Cappadocia, is commemorated September 6.

Cotting, John Ruggles, M.D., LL.D.

an American Congregational minister and physicist, was born in Acton, Massachusetts, in 1784. He was educated at Harvard and the medical school of Dartmouth College; was ordained about 1810; became very noted for his manufacture of chemical compounds used in the war of 1812 by a company in Boston; was made professor of natural sciences in Amherst College at the close of the war, preaching meantime in the vicinity; subsequently became professor of chemistry in the Berkshire Medical Institute; in 1835 removed to Augusta, Georgia; entered upon a geological and agricultural survey, at first of Burke and Richland counties, then of the entire state; and finally retired to Milledgeville, where he spent his latter years, and died, October 13, 1867. Dr. Cotting prepared text-books of ability and popularity on both chemistry and geology. See *Appleton's Annual Cyclop.* 1867, page 580.

Cottingham, Lewis Nicholas

a reputable English architect, was born in 1787, in Suffolk. He went to London, and was employed by a skilful architect and surveyor. He commenced his professional career in 1814. In 1822 he received his first public appointment as architect and surveyor to the Cook's Company; in 1825 was appointed architect of the cathedral at Rochester; in 1829 was

the successful competitor for the restoration of the interior of the chapel of Magdalen College, Oxford; and in 1833 was intrusted with the restoration of St. Alban's abbey church. He was afterwards employed in the restoration of a number of churches and cathedrals in England and Ireland. He died about 1847.

Cotton, Bartholomew OF

a monk of Norwich, England, wrote: *Annales Ecclesiae Norwicensis*, 1042-1295, *et Historia de Episcopis Nomo.*, ad an. 1299: — *Accedeunt Continuatio Historiae ad an. 1446, et Suecessio Episcoporum et Priorum*. See Wharton, *Anglia Sacra*; Allibone, *Dictionary of Brit. and Amer. Authors*, s.v.

Cotton, Henry

an English prelate of the first part of the 17th century, was born at Warblington, Hampshire, being a son of sir Richard Cotton, privy councillor to Edward VI. He was educated at Magdalen College, Oxford, and was preferred by Queen Elizabeth (his godmother) bishop of Salisbury, November 12, 1598, at the same time that William Cotton, of another family, was made bishop of Exeter, the queen merrily saying that "she hoped that now she had well cottoned the west." He died May 7, 1615. See Fuller, *Worthies of England* (ed. Nuttall), 2:11.

Cotton, John (1)

a Congregational minister, was born in Boston, March 13, 1640. He was pastor at Plymouth, Massachusetts, from June 30, 1669, to October 5, 1697; at Martha's Vineyard from 1664 to 1667; and at Charleston, S.C., from 1698 until his death, September 18, 1699. He rendered great assistance to Thomas Mayhew, at Martha's Vineyard; frequently preached to the Indians at Plymouth, and revised and corrected Eliot's *Indian Bible*, printed at Cambridge in 1685. See Drake, *Amer. Biog.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cotton, John (2)

a Congregational minister, was born about 1693. He was pastor at Newton, Massachusetts, and died in 1757. He published several *Sermons*. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cotton, John (3)

a Congregational minister, was born about 1712, and was first pastor at Halifax, Mass. He died in 1789. He published two *Sermons* (1757). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cotton, John Wallace

an English Wesleyan minister, was born in London, May 30, 1801. He was converted in early youth, joined the Wesleyans, became a local preacher, and an active worker in the City-road Circuit. At the request of Richard Watson, he offered himself to the Church for its ministry in 1827. He labored faithfully in his appointments, and was a painstaking and earnest preacher. In 1863 he retired to Lewisham, where he died, May 9, 1881. See *Minutes of the Brit. Conferences*, 1881, page 43.

Cotton, Joseph

an English Baptist minister, was born at Derby, February 24, 1810, and attended the preaching of the Reverend J.G. Pike, under whom he was converted and baptized. He studied for the ministry under the Rev; Thomas Stevenson, at Loughborough. He was successively pastor at Isleham, Barton, Holbeach, and Woodhouse Eaves, and in each place his earnest efforts to do good were greatly blessed. He died November 19, 1868.

Cotton, Josiah

a Congregational minister, was a son of Reverend Roland Cotton, of Sandwich, Massachusetts, and great-grandson of Reverend John Cotton, of Boston. He graduated from Harvard College in 1722; was ordained at Providence, R.I., October 23, 1728; installed at Woburn, July 15, 1747; at Sardown, November 28, 1759, and died May 27, 1780, aged seventy-eight years. See Sprague, *Annals of the Amer. Pulpit*, 1:301.

Cotton (or Coton), Pierre

a French theologian, was born at Neronde, in Forez, in 1564. He studied in Paris and Bourges, went to Turin, and there joined the Jesuit order, against the wishes of his father. After staying some time at Milan, Rome, and other cities of Italy, he went to France, where he preached with success, was received at the court, and gained the confidence of Henry IV, whom he accompanied in his travels as confessor. Cotton refused the archbishopric

of Aries and the cardinalate. At the time of the murder of Henry by Ravailac, May 14, 1610, Cotton attempted to defend his order from the accusations made against them, by a work entitled *Lettre Declaratoire de la Doctrine des Peres Jesuites* (Paris, 1610). When Albert of Luynes became strongly influential with Louis, Cotton retired from the court, and went to visit the house of the novices of his order at Lyons, where he remained for some time, and finally devoted himself to missionary work in the south of France and in Italy. At length he went to Paris, where he preached before the king. He died in that city, March 19, 1626. Besides the above, Cotton wrote: *Institution Catholique*, in opposition to Calvin's *Institutions*: — *Geneve Plagiaire*, against the-Geneva Bible translation (Paris, 1618), which called forth a rejoinder by B. Turretin: — *Defense de la Fidelite des Traductions de la Bible Faites a Geneve* (Geneva, 1619): — *Sermon aux les Principales et Plus Difficiles Matieres de la Foi* (Paris). See Hoefer, *Nouv. Biog. Generale*, s.v.

Cotton, Stephen

an English martyr, was one of six who were burned at Brentford, seven miles from London, July 14, 1558, for faithful adherence to Christ and his cause. See Fox, *Acts and Monuments*, 8:479.

Cotton, Thomas

an English Presbyterian, born at Workby, near Rotherham, in 1653, was educated by four eminent tutors, and took his degree at Edinburgh University in 1677. Owing to the persecutions prevailing, Sunday service was long held in his father's house. He then travelled for three years with a gentleman on the Continent. On his return to London he was for a time a tutor, and chaplain to Lady Russell. He had a church in St. Giles parish for some years, but it suffered severely in the Sacheverel riots, in 1709, and he had to flee for safety. He was one of the non-subscribing members at the Salters' Hall synod, 1719. He died at Hampstead, in 1730, much loved and esteemed. He published one *Sermon* (1702). See Wilson, *Dissenting Churches*, 4:376.

Cotton, Ward

a Congregational minister, was born at Plymouth, Massachusetts. He graduated from Harvard College in 1793; was ordained pastor of the

church in Boylston, June 7, 1797; dismissed June 22, 1825, and died in 1843. See Sprague, *Annals of the Amer. Pulpit*, 1:574.

Cotton, William, D.D.

an English prelate of the first part of the 17th century, was born in London, educated at Queen's College, Cambridge, preferred by Elizabeth to be archdeacon of Lewes and canon residentiary of St. Paul's, and consecrated bishop of Exeter November 12, 1598. He is credited by Fuller with having plucked up the seeds of nonconformity sowed in his diocese by Snape, of Jersey. He died of apoplexy, in 1621. He was father of Edward Cotton, D.D. See Fuller, *Worthies of England* (ed. Nuttall), 2:358.

Cottret, Pierre Marie

a French prelate, was born at Argenteuil, near Paris, May 8, 1768. Having completed his classical studies at Sainte-Barbe, he entered the seminary of St. Louis of Paris, at the close of 1785. In April 1791, he was called to the priesthood, privately ordained by the bishop of Oldron, and allowed to depart in disguise. He went to Ghent, where he remained as chaplain of the cathedral until June 1794. Then, after taking refuge for some time in several cities of Germany, he resided at Fritzlau, and thence went to Arolsen as private tutor. After a prolonged sojourn at Frankfort-on-the-Main, he returned to France in October 1800. In 1802 he was appointed to the chapel of Sannois, in the valley of Montmorency; in 1806 rector of Boissy-Sainte-Leger, and the year following returned to Paris. He now became connected with the *Gazette de France* and the *Journal de l'Empire*. He was appointed adjunct professor of the faculty of theology in 1809, honorary canon of Notre-Dame of Paris, and vice-promoter-general of the diocese, in 1811; was invested with a canonship in 1812; later was placed at the head of the small seminary of Paris. In 1823 he accompanied cardinal Clermont-Tonnerre to Rome. Leo XII appointed him titular bishop of Carystus, and canon of the first order of the chapter of St. Denis. He retired to the diocese of Versailles, and was thence appointed to the see of Beauvais, Dec. 27, 1837. He died at Beauvais, November 13, 1841. Besides his work for the *Gazette de France* and the *Biographie Universelle* of the Michaud brothers, Cottret wrote, from 1822 to 1827, a number of articles upon literary and religious matters in the *Tablettes du Clergye*, and the *Union Ecclesiastique* published several letters of this prelate. He also wrote: *Considerations sur l'Etat actuel de la Religion*

Catholique en France et sur les Moyens de la Retablir (Paris, 1815): — *Discours sur la Religion Considerée comme une Necessite de la Societe* (1823): — also an edition of the *Declaration du Clerge de France de 1682* (Paris, 1811). See Hoefer, *Nouv. Biog. Generale*, s.v.

Coturius, Julius Caesar

a German theologian of the Jesuit order, who lived near the latter half of the 17th century, wrote, *Epitome Controversiarum* (Munich, 1643): — *An Quivis in sua Fide Salvari Possit* (Meissen, 1645). See Hoefer, *Nouv. Biog. Generale*, s.v.

Cotys

(or Cotytto), in Greek mythology, was a Thracian goddess, whose worship, like that of Cybele, was held with noise and tumult, and led finally to licentiousness. In later times she was also honored in Corinth, Athens, and Sicily.

Couard, Christian Ludwig

a Lutheran theologian of Germany, was born at Berlin, April 11, 1793, became doctor of theology and pastor of St. Georges, in the same city, and died there, December 23, 1865. He published, *Predigten uber gewohnliche Perikopen und Freie Texte* (Berlin, 1824; 3d ed. 1851): — *Der verlorene Sohn*, (ibid. 1831): — *Predigten iuber die Bekehrung des Apostels Paulus* (ibid. 1833): — *Simon Petrus, der Apostel des Herrn* (ibid. 1836, 2 vols.): — *Sammlung von Casualreden aus fruherer und neuester Zeit* (Potsdam, 1856, 1858, 2 volumes): — *Evangelische Zeugnisse in Predigten* (ibid. 1855-60, 3 vols.). See Winer, *Handbuch der theol. Lit.* 2:27, 101, 120, 121, 146; Zuchold, *Bibl. Theol.* 1:247. (B.P.)

Couch, Ezekiel

a minister of the Methodist Episcopal Church South, was born in Pendleton District, S.C., November 1, 1805. He was converted in 1824; licensed to preach in 1836; joined the Memphis Conference in 1840; was ordained deacon in 1841, and elder in 1843. In 1847 he was transferred to the Indian Mission Conference; from 1855 to 1857 was superintendent of the Colbert Institute in the Chickasaw Nation; in 1857 was transferred to the East Texas Conference; in 1864 was a supernumerary, but was made effective the following year; from 1866 to 1871 was superannuated; again

made effective in 1872, but at the end of the year was obliged again to take a superannuated relation, in which he continued until his death in 1880. He was a consecrated, zealous, and faithful minister, kind and cordial. See *Minutes of Annual Conferences of the M. E. Church South*, 1880, page 203.

Couche, Marc

a French theologian, was born at Besancon. He entered the Benedictine order of St. Vanne at Luxeuil; June 10, 1683, then taught theology, and became prior of Mont-Roland. He died about 1751, leaving, *Praeceptes d'une Religieuse: — Commentaria Theologica in Summam Divi Thomae: — Defensio Decretorum Pontificiorum circa Regulas Morum: — Philosophiae cum Theologia Christiana Connexio: — Ad Prolegomena Sancte Scripturae Brevis Manuductio: — Apologie des Principaux Points de la Doctrine de Saint Thomas: — Le Vrai Centon Theologique Oppose Au Faux: — L'Art de Vivre Heureux dans une Communauté Religieuse*, and some treatises upon questions of the time, remaining in MS. See Hoefer, *Nouv. Biog. Generale*, s.v.

Coucher

is a name for (1) a register or account book; (2) a church book couched, or lying, on the chancel desk. *SEE COLLECTARIUM*.

Coucy, Jean Charles, comte de

a French theologian and prelate, was born at the castle of Escordal (Rethelois), September 23, 1745. He was successively vicargeneral of Rheims, canon of that city (1773), almoner of the queen (1776), abbot of Iny (1777), and bishop of La Rochelle (January 3, 1790). Under the Revolution he retired to Spain, but on the return of the Bourbons he was made archbishop of Rheims (1817), where he died, March 10, 1824. He wrote *a Protestation Adressee a Pie VII* (1802). See Hoefer, *Nouv. Biog. Generale*, s.v.

Coucy, Robert de

a French architect, who died at Rheims about 1300, had chief charge of the rebuilding of the cathedral of that city, which had been destroyed by fire in 1210. In 1297 he completed the ornamentation of the Church of St.

Nicaise. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Coudon, Joseph, A.M.

a minister of the Protestant Episcopal Church, was a native of Annapolis, Md. He became lay reader in North Elk Parish in 1782, having previously been principal of the Free School in Kent County, which, in 1783, became Washington College. As a lay member of the convention of the diocese he was prominent in organizing the Protestant Episcopal Church, after the Revolution. In 1787 he was ordained deacon, at the age of forty-five, became rector of North Elk Parish, and died there in April 1792. See Sprague, *Annals of the Amer. Pulpit*, 5:312.

Coudrette, Christophe

a learned French publicist, was born at Paris in 1701, became a priest in 1725, and joined the Jesuits. He was, however, an opponent of the bull *Unigenitus*, and being persecuted by the clerical party, was imprisoned in 1735 at Vincennes, and again in 1738, in the Bastille. Being noted for his opposition to the Jesuits, he was appointed in 1762 to examine their institutions and affairs. He died at Paris, August 4, 1774, leaving, among other works, *Dissertation sur les Bulles Contre Baius* (Utrecht, 1737, 2 volumes): — *Histoire Generale de la Compagnie de Jesus* (Amsterdam, 1761-67, 6 volumes). See Jocher, *Allgemeines Gelehrten Lexikon*, s.v.; *Nouv. Diction. Historie*; Winer, *Handbuch der theol. Lit.* 1:649, 722; *Biog. Universelle*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Couet (Lat. Covetus), Jacques

a French Reformed theologian, was born at Paris in 1546. Being an adherent of the Reformed Church, he had to leave his country, and on his way to Basle in 1577 held a controversy with Faustus Socinus, against whom he wrote *his De Satisfactione Christi*. In 1588 he was appointed pastor of the French Church at Basle, where he died, January 18, 1608. Besides the work already mentioned, he wrote, *Reponse a Ceux qui Croient Presence du Corps de Christ dans la Cene* (1588): — *Reponses Chretiennes a Lescale* (1593): — *Apologia de Justificatione* (1594): — *Traite de la Predestination* (1599): — *Conference Faite a Nancy* (1600): — *Traite du Christianisme* (1602). See Haag, *France Protestante*; *Bulletin du Protestantisme Francais*, 12:265 sq.; 16:353 sq.; *Chretien*

Evangelique, 1868, pages 135-140; Jocher, *Allgemeines Gelehrten Lexikon*, s.v.; Lichtenberger, *Encyclop. des Sciences Religienses*, s.v. (B.P.)

Coughen, John

an English theologian, became a Quaker on hearing an eloquent young woman of that denomination. and afterwards defended their doctrines. He died of the plague in London in 1665. See Hoefer, *Nouv. Biog. Generale*, s.v.

Coughlan, Lawrence

an early Methodist preacher, was a native of Ireland, one of the first-fruits of Methodism in that country. He was received on trial by Wesley in 1755, and labored successfully for ten years, when in consequence of having been ordained in 1764 by Erasmus, a Greek bishop, he withdrew from the itinerancy, Charles Wesley taking deep umbrage at such a proceeding. In 1765 he sailed as a missionary to Newfoundland, a year before Philip Embury arrived in New York, and labored there with zeal and success under the auspices of the Society for the Propagation of the Gospel in Foreign Parts, having received reordination from the bishop of London, but still as a Methodist. He formed classes, the first before the close of 1765, and the earliest Methodist society on the west of the Atlantic. On his return, in 1773, to London, Coughlan was minister of the Cumberland Street Chapel, but applied to Wesley for a circuit. While in conversation with the latter in his study, he was seized with paralysis, and died a few days after. Wesley refers to his death in a letter written to John Stretton, of Harbor-Grace, Newfoundland, dated February 25, 1785 (*Meth. Mag.* 1824, page 307). Coughlan published, in 1776, a book entitled, *Brief Account of the Work of God in Newfoundland*. See Atmore, *Meth. Memorial*, s.v.; Stevens, *Hist. of Methodism*, 2:329; Myles, *Chronicles Hist. of the Methodists*, 1785, page 169; *Arminian (Wesl. Meth.) Mag.* 1785, p. 490; Wilson, *Newfoundland and its Missionaries*, p. 123, 134, 141; Smith, *Hist. of Meth. in Eastern British America* (Halifax, 1877, 12mo), pages 41-58; Wesley, *Journal*, August 1768, 3:324; also *Reports of Society for the Propagation of the Gospel in Foreign Parts*, 1767 sq.

Couillon (Lat. Covillonus), Jean

a Jesuit of Lille, and professor of philosophy and theology at Coimbra, Rome, and Ingolstadt, who died at Rome August 17, 1581, is the author of *Assertiones in Epistolam Primam Pauli ad Corinthios: — Conclusiones ex hac Epistola Deductae: — Quaestiones in Psalmos*. See' Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Coulan, Antoine

a French theologian, was born at Alais, Languedoc, October 10, 1667. He was minister of a French Church in London, where he died, September 23, 1694, leaving, *Examen de l'Histoire Critique du Nouveau Testament* (in two parts, Amsterdam, 1696): — *La Defense des Refugies* (Deventer, 1691). See Hoefer, *Nouv. Biog. Generale*, s.v.

Coull, Alexander

a Scotch clergyman, was licensed to preach in 1749; presented to the living at Edenkeillie in 1753, ordained in 1754, and died July 10, 1790. See *Fasti Eccles. Scoticanae*, 3:184.

Coulling, James D.

a minister of the Methodist Episcopal Church South, was born at Richmond, Virginia, May 20, 1812. He was converted in his eighteenth year; soon became an earnest Christian worker as Sabbath school teacher and class-leader; began preaching in 1835; and in the following year entered the Virginia Conference, wherein he labored with zeal and faithfulness until his death, November 28, 1866. Honest-conscientiousness and earnest fidelity were the prominent features of his character. See *Minutes of Annual Conferences of the M.E. Church South*, 1866, page 8.

Coulon, Claude Antoine

a French preacher and theologian, was born at Salins in 1745. He became a priest, went to Paris, and was chosen grand-vicar by the bishop of Sisteron. He retired during the Revolution, but returned with the Bourbons, and died at Paris, March 10, 1820, leaving *Exhortation a la Perseverance dans la Foi* (Paris, 1792): — *Paraphrase du Psaume, "Exaudiat te Dominus"*

(Lond. 1799), and some minor *Letters and Addresses*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Coulson, David

an English minister of the Society of Friends, was born at Nottingham, April 9, 1713. He was converted in his twenty-sixth year. Some time before this he had become blind; but, nevertheless, about his thirty-third year he visited and preached in all the counties of England except Kent and Sussex. He never met with any fall or accident to lay him up one day in all his travels. He died December 9, 1765. See *Piety Promoted*, 2:414. (J.C.S.)

Coulson, George J.A.

a preacher and novelist, was born in the South in 1819, but came North at the commencement of the late civil war. For a long time he occupied a position at the head of one of the departments in A.T. Stewart's store. Latterly he had been an expert accountant and commercial referee. For many years he was a contributor to religious papers, being an influential member of the Presbyterian Church South, and a diligent theological student. For several months previous to his death he preached in the New East Side Chapel, Paterson, N.J. He died there suddenly, October 27, 1882. Mr. Coulson was the author of *The Lacy' Diamond: — The Odd Trump: — Harwood: — Flesh and Spirit: — The Ghost of Redbrook*, and other novels. (W.P.S.)

Coulstop, Thomas

a Scotch clergyman, a native of Dunfermline, was licensed to preach in 1795; presented to the living at Pennycuik in 1798; ordained in 1799; and died March 13, 1829, aged sixty-five years. See *Fasti Eccles. Scoticanæ*, 1:306.

Coultas, Joseph

an English Methodist preacher, grandson of the following, was born at York, June 14, 1821. He was brought up a Wesleyan; toiled successfully in the Sunday-school for some years; became a local preacher at twenty; joined the New Connection in 1850; entered the ministry in 1858; and travelled for twenty-one years in thirteen circuits. In 1875 he was attacked with cerebral disease, of which he died at Sheffield, November 30, 1878.

He was a student, a plain preacher, gentle, thoughtful, trustful, and tranquil. See *Minutes of the Conference*.

Coultas, William

an English Wesleyan minister, was born at Seamer, Yorkshire, August 22, 1783. He united with the Church in 1801, was received into the ministry in 1810, and sent to Nevis, W.I., where he labored for six years amid much persecution from the planters. He returned to England in 1817; spent the rest of his life in the ministry in his native land; retired to Southport in 1850; and died August 19, 1866. Mr. Coultas had a resolute will, strong passions, controlled by grace; his manner was rugged, his heart honest, and his life-long fidelity to Christ might well throw into the background his eccentricities. He wrote. a *Memoir* of his daughter, Eliza (12mo). See *Minutes of the British Conference*, 1867, page 10; *Wesl. Meth. Magazine*, 1868, page 961.

Coulter, David, D.D.

a Presbyterian minister, was born November 8, 1808, near Georgetown, Sussex County, Delaware. He early experienced conversion, and united with the Church when about seventeen years of age. After obtaining a good English education in the common schools of his neighborhood, he went to Easton, Pennsylvania, and was prepared for college in the Manual Labor School, taught by the Reverend George Junkin, D.D. He graduated from Lafayette College in 1838, and from Princeton Theological Seminary in 1841; was licensed to preach by Newton Presbytery, April 28, the same year; soon after went to Missouri, where, for about two years, he preached at Auxvasse. He was ordained by Missouri Presbytery, July 5, 1843, pastor of the Rocheport and Fayette churches, where he labored zealously and usefully until August 18, 1848; next acted as stated supply at Round Prairie and Millersburg, and pastor of the latter Church from December 10, 1853, to April 3, 1856; and of Hopewell Church, in Lafayette Presbytery, from April 22, 1856, to April 20, 1867, at the same time serving Prairie Church. After preaching at Columbia, Missouri, a little over a year, he served the churches of Liberty and Bethel from 1868 to 1874. He was now quite infirm, and at length entirely unable to read; but he tried to preach even to the last. He died at Liberty, August 20, 1878. See *Necrol. Report of Princeton Theol. Sem.* 1879, page 42.

Coulter, John (1), D.D.

a Scotch clergyman, was licensed to preach in 1761; became assistant minister at Kilwinning; was presented to the living at Kirkmaiden in 1763; ordained in 1764; transferred to Stranraer in 1772; and died February 16, 1814, aged eighty-three years. See *Fasti Eccles. Scotice*, 1:752, 762.

Coulter, John (2)

a Presbyterian minister, was born near Sunbury, Pennsylvania, June 26, 1784. He entered Jefferson College, Canonsburg, in 1813; studied theology with Dr. McMillan; was licensed by the Ohio Presbytery; and in 1823 became pastor at Muddy Creek, Butler County, Pennsylvania, where he remained for twenty-seven years. He was installed pastor at Sunbury in his seventy-eighth year, and died in Butler County, December 6, 1867. See Wilson, *Presb. Hist. Almanac*, 1868, page 81.

Coulthurst, Henry William, D.D.

an English divine, was born in Barbadoes in 1753. He was educated in England, first at Hipperholme, and afterwards at St. John's College, Cambridge; graduating in 1775, and soon after obtained one of Dr. Smith's prizes for his proficiency in mathematics and natural philosophy. In 1777 he obtained a prize for a dissertation in Latin prose. He was afterwards elected a fellow of Sydney College, held the office of moderator in the years 1784 and 1785, and in the latter part of his residence in the university was tutor of his college. In December, 1790, he became vicar of Halifax. He died suddenly, December 11, 1817. Dr. Coulthurst was a benevolent man, a pious Christian, a zealous minister. See (Lond.) *Christian Observer*, 1817, appendix, page 869.

Counter-Remonstrance Of Calvinists To The States-General

SEE REMONSTRANCE.

Coupar, William

a Scotch prelate, was born in 1566 at Edinburgh, and took the degree of master of arts at St. Andrews in 1582. He was licensed to preach in 1586, and entered into the ministry at Bothkennar, Stirling, in the same year. In 1592 he was removed to the town of Perth. He was promoted to the see of

Galloway July 31, 1614, where he remained until his death, February 15, 1619. See Keith, *Scottish Bishops*, page 280.

Coupe (or Couppe), Daniel

a Protestant theologian, who lived in the early part of the 17th century, wrote, *Traiti des Miracles, contre Bellarmin* (Rotterdam, 1645). See Hoefler, *Nouv. Biog. Generale*, s.v.

Couper

is the family name of several Scotch clergymen;

- 1.** JAMES, D.D., was licensed to preach in 1780; presented to the living at Baldernock in 1782; ordained in 1783; elected professor of practical astronomy in Glasgow University; resumed his charge in 1803; and died in January, 1836, aged eighty-three years. See *Fasti Eccles. Scoticanae*, 2:344.
- 2.** JOHN (1), son of the minister at Kinfauns, was appointed to the second charge at Brechin in 1724, and ordained; transferred to the first charge in 1731; retired from public duty in 1746, having his charge supplied till 1764 by unordained assistants; and died January 21, 1774, aged seventy-seven years. See *Fasti Eccles. Scoticanae*, 3:845.
- 3.** JOHN (2), was licensed to preach in 1737; called to the living at Lochwinnoch in 1750, and ordained. He died December 19, 1787, aged eighty years. He was an excellent scholar, of irreproachable character, and the only minister of his parish of the moderate party in Church politics. See *Fasti Eccles. Scoticanae*, 2:225.
- 4.** MATTHEW, studied at the Glasgow University; held a bursary in theology there in 1676; became a schoolmaster at Mauchline, and afterwards at Ochiltree; was called to the living at Lilliesleaf in 1691; transferred to Ochiltree in 1695, thence to Kinfauns in 1700; and died Feb. 13, 1712, aged sixty years. See *Fasti Eccles. Scoticanae*, 1:554; 2:134, 646.
- 5.** PATRICK, was born at Scone in 1660; took his degree at the University of St. Andrews in 1678; in 1679 was taken prisoner at Perth as a rebel; imprisoned and fined five or six times for nonconformity and attending field preaching; fled to Scotland; preached at Amsterdam in 1684; after several

years of foreign travel, peril, and shipwreck, returned to Scotland; was appointed minister at St. Ninian's, Stirling, in 1688; was member of the assemblies of 1690 and 1692; accepted the living at Pittenweem in 1692, although much opposed; and died June 14, 1740. He was a small, thin, spare man, generous and kind; and was the first to propose a fund for ministers' widows, in 1716. He published, *On Public Oaths* (1704): — *Jacobite Loyalty* (1724): — *a Sermon* (1725). See *Fasti Eccles. Scoticanæ*, 2:456, 710.

6. ROBERT (1), took his degree at the University of St. Andrews in 1622; was called to the living at Temple in 1632; and died in 1655. See *Fasti Eccles. Scoticanæ*, 1:307.

7. ROBERT (2), was born at Clanr; presented to the living at Kirkmaiden, as assistant and successor, in 1800; was only three times in the pulpit, for he died at Clary, July 30, 1801, aged twenty-two years. See *Fasti Eccles. Scoticanæ*, 1:762.

8. SIMON, took his degree at Edinburgh University in 1667; was appointed to the living at Kirkcudbright in 1678; transferred to the Second Church, Dunfermline, in 1682, and to the First Church in 1686; was charged in 1689 with not praying for the king and queen, and other acts of disloyalty, but was acquitted; was deposed in 1693 for contumacy and contempt of the authority of the Presbytery, and ordered to leave the Church in 1696. He died at Edinburgh, Sept. 20, 1710, aged about sixty-four years. He published, *An Impartial Inquiry into the Order and Government in the Church* (Edinb. 1704). See *Fasti Eccles. Scoticanæ*, 1:689; 2:568-571.

9. THOMAS, took his degree at the University of Edinburgh in 1625; was licensed to preach in 1627; admitted to the living at Saline in 1634; transferred to Menmuir in 1639; thence to Montrose, in 1642; and died in 1661, aged about fifty-six years. See *Fasti Eccles. Scoticanæ*, 2:602; 3:841, 844.

Couplet, Philippe

a Belgian missionary, was born at Malines about 1628. He entered the Jesuit order, and in 1659 departed for the mission-field of China. He returned to Europe in 1680, and in 1692 started to return to China, but was overtaken by a violent tempest, and perished. He wrote, *Confucius*

Sinarum Philosophus (Paris, 1687), containing a summary of the theology, history, and customs of the Chinese, with a translation of three works of Confucius; *Ta-Hio* (grand science), *Chong-TYng* (the just man), *Lun-Yu* (the book of sentences), a life of Confucius, and the Chinese annals back to 2952 B.C. Couplet also wrote, *Catalogus P.P. Societatis Jesu*, etc. (Paris, 1686): — *Historia Candidae Hiu* (translated into French, Paris, 1688 also in Spanish, at Madrid, and in Flemish, at Antwerp). See Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Courage

is that quality of the mind that enables men to encounter difficulties and dangers. *Natural* courage is that which arises chiefly from constitution; *moral* or *spiritual* is that which is produced from principle, or a sense of duty. Courage and fortitude are often used as synonymous, but they may be distinguished thus: fortitude is firmness of mind that supports pain; courage is active fortitude, that meets dangers, and attempts to repel them. **SEE FORTITUDE.** Courage, says Addison, that grows from constitution, very often forsakes a man when he has occasion for it; and when it is only a kind of instinct in the soul, it breaks out on all occasions, without judgment or discretion; but that courage which arises from a sense of duty, and from a fear of offending Him that made us, always acts in a uniform manner, and according to the dictates of right reason.

Courbeville, Joseph Francois De

a French Jesuit, who lived in 1740, wrote a large number of works on practical piety, for which see Hoefler, *Nouv. Biog. Generale*, s.v.

Courcelles, Etienne de

SEE CURCELLJEUS.

Courcelles, Thomas de

a French theologian, was born in 1400, of a noble family of Picardy, and studied at the University of Paris. In 1431 he was canon of Amiens, of Laon, of Therouanne, and *bachelier forme* of theology, and already a very eminent preacher. He was successively sent to councils or congresses at Basle, Bourges, Prague, Rome, and Mantua. In 1440 he refused the cardinalate offered to him by the antipope, Felix V. He was one of the most able defenders of the liberties of the Gallican Church. In 1447, and years

following, he was part of the embassy which determined the fate of the pontifical schism. Having become doctor of theology, he was, in 1450, appointed rector of St. Andrew's, Paris, afterwards canon, penitentiary, and dean of the cathedral. In 1461 he pronounced the funeral oration of Charles VII. Being proviseur of the Sorbonne, he was the same year delegated by the pope, with the bishop of Paris, to proceed to the reformation of the order of Fontevrault. Thomas de Courcelles is especially noticeable in history by the part, although secondary, which he played in the condemnation of Joan of Arc. He died October 23, 1469. See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Courier, Ecclesiastical

SEE CURSOR.

Couronne, Mathieu De

a French theologian, who lived in the middle of the 17th century, wrote, *Traite de l'Infallibilite du Pape* (Liege, 1668): — *De la Puissance Temporelle et Spirituelle des Eveques* (ibid. 1671, 1673): — *Des Missions Apostoliques* (ibid. 1675). See Hoefer, *Nouv. Biog. Generale*, s.v.

Court Of High Commission

SEE HIGH COMMISSION, COURT OF.

Court, Spiritual

in English ecclesiastical usage, is one for the administration of ecclesiastical justice. Until the time of William the Conqueror the court for the consideration of ecclesiastical and temporal matters was one and the same; but at that period a separation took place. There are six such courts:

1. The *Archdeacon's Court*, which is the lowest, and is held where the archdeacon, either by prescription or composition, has jurisdiction in spiritual or ecclesiastical causes within his archdeaconry. The judge of this court is called the official of the archdeaconry.
2. The *Consistory Courts* of the archbishops and bishops of every diocese are held in their cathedral churches, for trial of all ecclesiastical causes within the diocese. The bishop's chancellor or commissary is the judge

3. The *Prerogative Court* is held at Doctors' Commons, in London, in which all testaments and last wills are proved, and administrations upon the estates of intestates granted, where the party dies beyond seas or within his province, leaving *bona notabilia*.
4. The *Arches Court* (so called because anciently held in the arched church of St. Mary, in Cheapside, London) is that which has jurisdiction upon appeal in all ecclesiastical causes, except such as belong to the Prerogative Court. The judge is the official principal of the archbishop. *SEE ARCHES, COURT OF.*
5. The *Court of Peculiars*, of the archbishop of Canterbury, is subservient to, and in connection with, that of the Arches.
6. The *Court of Delegates* is so called because the judges are delegated and set in virtue of the king's commission, under the great seal, *pro hac vice*, upon appeals to the king on ecclesiastical matters. These courts proceed according to the civil and canon laws, by citation, libel, or articles, answer upon oath, proofs by witnesses and presumptions, definitive sentence without a jury, and by excommunication for contempt of sentence. In times of intolerance many acts of the most cruel enormity were committed in these courts.

Court, Pierre

a French theologian, was born at Provins in 1665. He took the Benedictine habit in the congregation of St. Vanne, June 1, 1685, became prior of Airy, and died in 1730, leaving *Vie de M. d'Aligre* (Paris, 1712): — *Abrge du Commentaire de Calmet* (7 or 8 volumes): — *Paraphrases sur le Cantique des Cantiques et sur la Prose des Morts "Dies Irae"*: — *Recueil de Sequences, Proses Anciennes ou Cantiques*: — *Concordia Discordantium Theologorum*, etc.: — *Histoire de l'Abbaye de Saint-Vanne de Verdun*, and other pieces. See Hoefler, *Nouv. Biog. Generale.*, s.v.

Court, Robert

a Scotch clergyman, was born at Muthill, April 18, 1790; licensed to preach in 1815; became assistant minister at Yester, and afterwards at Cranston; ordained in 1831 minister to the Presbyterian Congregation at Maryport; presented to the living at Heriot in 1834; joined the Free Secession in 1843; became minister of the Free Church at Pathhead the same year, and resigned in 1866. See *Fasti Eccles. Scoticanæ*, 1:284.

Courte-cuisse, Jean De

(Lat. *Johannes de Brevicoxa*, also *de Curtacoxa*, or *de Cortohosa*), a French prelate and theologian, was born at Hallaines, in the Passais (Maine), about 1350. He was educated at the College of Navarre, in Paris, made doctor in 1388, chancellor of the university in 1418, bishop of Paris in 1420, and died at Geneva in 1425. Living at a time when the question of papal schism was rife, he wrote several controversial tracts and sermons, for which see Hoefler, *Nouv. Biog. Generale*, s.v.

Courtenay, Henry Reginald, D.D.

an English prelate, was educated at Christ Church, Oxford; became chaplain to the king, prebendary of Exeter in 1772, rector of St. George's, Hanover Square, in 1774, of Lee (in Kent), in 1775, and prebendary of St. Andrew, in the cathedral of Rochester, in 1783. He was consecrated bishop of Bristol, May 11, 1794, and translated to the see of Exeter in 1797. He died June 9, 1803. He published a *Fast Sermon* (1795): — and a *Charge* (1796). See Le Neve, *Fasti*; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; (Lond.) *Annual Register*, 1803, page 510.

Courtenay, John

a Scotch clergyman, was licensed to preach in 1635; and presented to the living at Bolton in 1640. He deserted his charge at Whitsunday, 1661, and went to Ireland. See *Fasti Eccles. Scoticanæ*, 1:322.

Courtenay (or Courtnay), William

an English prelate, was born in the parish of St. Martin's, a suburb of the city of Exeter, about 1342, and was educated in his father's house until he was sent to the University of Oxford. In 1367, after having completed his collegiate course, he was elected chancellor of the university. In 1369 his friends succeeded in obtaining for him the bishopric of Iereford, and his consecration appears to have taken place March 17. He was enthroned September 5, 1370, and translated to the see of Canterbury in 1375. He labored for the improvement of the church edifices, and gave liberal sums himself for that object. He died July 31, 1396. See Hook, *Lives of the Archbishops of Canterbury*, 4:316 sq.

Courtenay, William A.

an English Congregational minister, was born at Falmouth, December 24, 1826. He united with the Church at an early age; entered Hackney College in 1849, and began his ministry at Kelvedon, Essex, in 1852. He afterwards labored successively at North Walsham, Norfolk; at Mile End; at Wardourstreet Chapel, Soho; and at the Royal Amphitheatre, Holborn. He died June 9, 1873. See (Lond) *Cong. Year-book*, 1874, page 320.

Courtice, William

an English Methodist preacher, was born at North Devon in 1796. He led a wicked life in his youth; heard Mr. O'Bryan preach in 1815; gave his heart to God and his service to the Bible Christians; entered the ministry in 1820, as a supply for James Thorne, and for more than forty years was one of the most able and successful ministers in the connection, filling some of the highest offices. In 1862 he became a supernumerary, and died suddenly at Devonport, January 2, 1866. See *Minutes of the Conference*, 1866.

Courtie, David

a Scotch clergyman, took his degree at Edinburgh University in 1601; was presented by the king to the living at Stichel in 1613, and died April 29, 1655, aged eighty-three years. See *Fasti Eccles. Scoticanæ*, 1:474.

Courties, John

an English Wesleyan missionary, was sent to Sierra Leone in 1826. After successfully completing his term of service, he sailed for his native country, but died on the passage, in 1829. See *Minutes of the British Conference*, 1829.

Courtney, Ezra

a Baptist pioneer preacher, was born in Pennsylvania in 1771. He began to preach in the eastern part of the state in 1804, and, after itinerating some years, he became, in 1814, a resident in East Feliciana Parish, La. He died in 1855. He was an efficient and popular preacher, and was often elected moderator of the Mississippi Association, and other bodies of which he was a member. See Cathcart, *Baptist Encyclop.* page 282. (J.C.S.)

Courtney, John

a Baptist minister, was born in King and Queen County, Virginia, about 1744. He began his ministry at Richmond, and served the Church over forty years. He died December 18, 1824. See Sprague, *Annals of the Amer. Pulpit*, 6:291; *Lives of Virginia Baptist Ministers*, page 99.

Courtney, Peter, LL.D.

an English prelate of the 15th century, was born at Powderham, Devonshire. He was preferred dean of Windsor in 1476, bishop of Exeter in 1478, translated to Winchester in 1487, and died September 22, 1492. See Fuller, *Worthies of England* (ed. Nuttall), 1:407; Le Neve, *Fasti*.

Courtney, Richard

an English prelate, a relative of William Courtenay, archbishop of Canterbury, was a man of good lineage and no less learning. He was preferred precentor at Chichester in 1400, dean of St. Asaph in 1402, prebend of York in 1403, dean of Wells in 1410, chancellor of Oxford in 1411, bishop of Norwich in 1413, and died at the siege of Harfleur, Normandy, in the second year of his consecration, and was buried in Westminster. See Fuller, *Worthies of England* (ed. Nuttall), 1:405; Le Neve, *Fasti*.

Courtney, Thomas

a Scotch clergyman, took his degree at Edinburgh University in 1636; was admitted to the living at Merton in 1640; was minister at Kirk-Andrews, England, in 1661; returned to Scotland in 1663, and was elected one of the ministers at Edinburgh the same year, but did not accept. He is recorded as having possession of the Kirk lands of Home in 1668. See *Fasti Eccles. Scoticanæ*, 1:530.

Courtot, Jean

a French theologian, was born at Arnay-le-Duc. He entered the congregation of the Oratory in 1632, and was distinguished for ill-will towards the Jesuits. Bourgoing, general of the Oratorians, banished him to Joyeuse, and he was finally excluded from the Oratory in 1652. He died in 1665, leaving, *Manuale Catholicorum* (Paris, 1651), under the name of *Alytophile*; republished, with numerous additions (ibid. 1663); condemned

in 1664 and burned: — and several controversial pieces, mostly under the pseudonym of *Jean Cordier*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Courts, Church

among the Presbyterians, are those ecclesiastical associations of ministers and elders, consisting of sessions, presbyteries, synods, and the general assembly, which in Scotland are considered as forming the perfection of Church government and discipline. Each subordinate court takes cognizance of ecclesiastical matters within its own bounds; and from each there is an appeal to that which is above it in order, till the matter is carried before the general assembly, which is the supreme court, and the decision of which is final.

Courts Of Law, Hebrew.

SEE JUDICIAL PROCEDURE.

Cousin (Lat. Cognatus), Gilbert

a French theological author, was born at Nozeroy, Franche-Comte, January 21, 1506. He studied jurisprudence at Dole in 1526, but soon afterwards devoted himself to the ecclesiastical calling. In 1530 he became copyist to Erasmus, who regarded him as a companion in labor, and aided him in studying Greek, Latin, and belles-lettres. In 1535 Cousin was appointed canon of St. Anthony of Nozeroy, and at the same time devoted himself to teaching. In 1558 he went to Italy with Claude La Baume, archbishop of Besancon, and remained for some time at Padua. On his return to France, Cousin embraced Protestant sentiments. Pope Pius V ordered his arrest for heresy, July 8, 1567. He was taken to the ecclesiastical prison, and died in the same year. His numerous works have been collected and published. A complete catalogue may be seen in Nicéron. See Hoefler. *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Cousin, Jean (1)

a French painter, was born at Soucy, near Sens, about 1501, and was the founder of a French school. He died about 1590. His principal historical work, representing *The Last Judgment*, was formerly in the monastery of the Minim at Vincennes. the windows of which were also painted by him. The best of his works are on glass, in the Church of St. Gervais at Paris. They represent *Christ with the Worn an of Samaria*, *Christ Curing the*

Paralytic, and the *Martyrdom of St. Lawrence*. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Cousin (Lat. Cognctus), Jean (2)

a Belgian religious historian, was born at Tournay, where he was afterwards canon, and where he died in 1621. He wrote, *De Fundamentis Religionis*, containing the following discourses: *De Naturali Dei Cognitione*; *De Immortalitate Anima*; *De Justitia Dei* (Douay, 1597): — *De Prosperitate et Exitio Solomonis* (ibid. 1599): — *Histoire de Tournay* (ibid. 1619, 1620): — *Histoire des Saints de Tournay* (ibid. 1621). See Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Cousin, Louis

a French writer, was born at Paris, August 12, 1627. He became bachelor of theology at Paris, advocate in 1646, and president of one of the lower courts in October 1659. He was made member of the French Academy June 15, 1697, chosen royal censor; and charged with the compilation of the *Journal des Savants* from 1687 to 1702. He studied Hebrew at the age of seventy, in order to understand more fully the sacred Scriptures. Nicéron says that he was a man of high integrity, of an admirable spirit of justness, correct judgment, easy and agreeable in conversation. He died February 26, 1707. He devoted his spare time to the translation of works of the ancient ecclesiastical historians, and published several volumes, for which see Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Cousin, Michael

an English Wesleyan minister, was born at Haworth, Yorkshire, March 20, 1782. He united with the Church in 1802, was appointed to a circuit in 1804, became a supernumerary in Halifax in 1846, and died November 6, 1852. With a vigorous frame, he gave himself with devout ardor to his work, and success resulted from his labors. See *Minutes of the British Conference*, 1853.

Cousins, Marriage Of

The course of Church practice on this subject appears to have been this: the traditional Roman prejudice against cousins' marriages, although quite uncountenanced by the Jewish law or practice, commended itself instinctively to the ascetic tendencies of the Western fathers, and through

them took root among the Western clergy generally, embodying itself, indeed, temporarily, towards the end of the 4th century, in a general civil law, for the Roman empire. But while this law was abrogated in the beginning of the 5th century, and in the East such unions remained perfectly lawful both in the Church and in the State throughout nearly the whole of the period which occupies us, never being condemned by any oecumenical council till that of Constantinople towards the end of the 7th century, in the West the clergy adhered to the harsher view; popes and local synods sought to enforce it; wherever clerical influence could be brought to bear on the barbaric legislators it became apparent. till at last, under the Carlovingian princes, it established itself as a law alike of the State and of the Church. But the history of this restraint upon marriage is that o(f all others not derived from Scripture itself. Originating probably, all of them, in a sincere though mistaken asceticism, they were soon discovered to furnish an almost inexhaustible mine for the supply of the Church's coffers, through the grant of dispensations, prosecutions in the Church courts, compromises. The baleful alliance between Carlovingian usurpation and Romish priestcraft, in exchange for the subserviency of the clergy to the ambition and the vices of the earlier despots, delivered over the social morality of the people to them, it may be said, as a prey, and the savageness of Carlovingian civil legislation was placed at the service of the newfangled Church discipline of the West. *SEE AFFINITY; SEE MARRIAGE.*

Cousins, James

an English Baptist minister, was born at Freystrope, near Haverford-West, in 1788. He was converted at the age of seventeen, studied at Bristol College, and in 1818 became pastor at Kingstanley, Gloucestershire, where he had great success. He retired in 1843, but continued to preach in various places in the neighborhood until his death, February 17, 1862. See (Lond.) *Baptist Hand-book*, 1863, page 113. (J.C.S.)

Cousins, Jonathan

an English Wesleyan minister, commenced his itinerancy in 1780, and died at Diss, near Norwich (where he also began his ministry), October 31, 1805, aged forty-nine. He was a man of mild temper and much esteemed by his people. See *Minutes of the British Conference*, 1806.

Coussard, Claude

a French theologian, of the 16th century, wrote *Valdensium ac Quorundam Aliorum Errores* (Paris, 1548; also in French, by Cappell, Sedan, 1618). See Hoefer, *Nouig Biog. Generale*, s.v.

Coustant, Pierre

a learned French Benedictine of the order of St. Maur, was born at Compiègne, April 30, 1654, and died at Paris, October 18, 1721, while dean of the abbey of St. Germain-des-Près, leaving several editions of the works of Church fathers and others, for which see Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.; Wetzler u. Welte, *Kirchen-Lexikon*, s.v.; *Biog. Universelle*, s.v.

Coustou, Guillaume, the Elder

a reputable French sculptor, the brother of Nicolas, was born at Lyons in 1678, studied under Coyserox, and soon gained the prize of the Academy. His reputation rapidly increased. Some of his works are, *Christ: in the Midst of the Doctors*, at Versailles, and some *Portraits*. He died at Paris, February 22, 1746. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Coustou, Guillaume, the Younger

a French sculptor, son and scholar of the foregoing, was born at Paris in 1716. Having carried off the grand prize of the Academy, he went to Italy with the royal pension. In 1742 he was elected an academician, in 1746 was appointed professor of sculpture, and the king named him keeper of the sculptures in the Louvre. He died at Paris, July 13, 1777. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Coustou, Nicolas

an ingenious French sculptor, was born at Lyons, January 9, 1658. He studied at Paris under his uncle, Coysevox, and carried off the grand prize of the Royal Academy at the age of twenty-three; then he went to Rome and studied the works of Michael Angelo. In 1693 he was received into the Academy at Paris. The following are some of his works: *The Descent from the Cross*, and the statue of *St. Denis*, in the Church of Notre Dame. He

died at Paris, February 1, 1733. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Cousturier

SEE COUTURIER.

Coutinho, Luis

a Portuguese prelate, was born near the close of the 14th century. He was made bishop of Viseu about 1440, and sent by Alfonso V as ambassador to Rome, where he assisted in the election of the antipope Felix V. Under the influence of this illegitimate authority he was made cardinal in 1443. He became bishop of Coimbra, and accompanied the daughter of king Edward when she went to Germany to marry the emperor Frederick III. Having been promoted to the archbishopric of Lisbon in 1452, but not sharing the favor of Alfonso. He retired from court, and withdrew into the solitude of Cintra to seek relief from leprosy, with which, it is said, he was attacked. He died at Cintra in April 1453, and was interred in the cemetery of the lepers, where a splendid monument was erected to his memory. See Hoefler, *Nouv. Biog. Generale*, s.v.

Couto (Lat. Coutus), Sebastio Do

a Portuguese theologian, was born about 1567. He belonged to a noble family, and was originally from Olivenga. He joined the Jesuits on December 8, 1582. Shortly afterwards he was called successively to the chairs of philosophy at Coimbra and Evora, and was made doctor of theology on June 24, 1596. He was one of the most learned men of his time. He died near Evora, November 20, 1639, leaving, *Commentaria in Dialecticam Aristotelis: — Epigrammata in Mortem Francisci de Mendoza* (published in the *Veridarium* of Mendoza, Lyons, 1649). In the library of Evora may be found a collection of theological matter dictated by him in his lectures. See Hoefler, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Couttis (or Coutts), Alexander

a Scotch clergyman, took his degree at King's College, Aberdeen, in 1670; was licensed to preach in 1675; presented to the living at Strickathrow in 1677, and ordained. He died April 11, 1695, aged forty-eight years. See *Fasti Eccles. Scoticanæ*, 3:850.

Coutts (or Couttis), Robert

a Scotch clergyman, was born at Largo; studied at St. Andrews and Edinburgh universities; was licensed to preach in 1796; became assistant in mathematics at St. Andrews; and was presented to the living at the second charge, Brechin, in 1798. He died June 18, 1803, aged thirty-one years. He had a singularly pious and vigorous mind. See *Fasti Eccles. Scoticanae*, 3:816, 817.

Couturier, Jacob

a French theologian, was born at Minot, near La Montague (Burgundy). He was curate of Salives, near Dijon, in the time of the Revolution; was elected deputy to the states-general by the bailiwick of La Montagne, and made himself noticeable by his opposition to the reformers. He refused to take the ecclesiastical oath to the new constitution, and went into exile; but returned to France some time before the 18th Brumaire, and assumed the direction of his parish. He died at Salives, Burgundy, in 1805, leaving *Histoire de Ancien Testament* (Dijon, 1825). See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Couturier, Jean

a French theologian, brother of Jacob, was born at Minot, near La Montague, Burgundy, in 1730. He completed his studies at Langres, entered the Jesuit order, and taught rhetoric successively at Langres, Verdun, Pont-a-Mousson, and Nancy. At the time of the suppression of the Jesuits he was appointed curate at Lery. In 1791 he refused to take the oath of allegiance to the new constitution, and was incarcerated soon after, but, being liberated in 1795, he resumed his functions, and, in spite of legal remonstrance, continued them until his death, at Lery, March 22, 1799. He wrote, *Catechisme Dogmatique et Moral* (Dijon, 1821, 1832): — *La Bonne Journee* (ibid. 1822, 1825; Coutances, 1827): — *Abrege de la Doctrine Chretienne* (Dijon, 1822, 1823): — *L'Histoire de Tobie* (ibid. 1823): — and a large number of *Controversies, Meditations, Sermons*, etc., remaining in MS. See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Couturier, Nicolas Jerome

a French ecclesiastic, was born in the diocese of Rouen, June 2, 1712. He became preacher to the king, canon of St. Quentin, and died at Paris in 1778, leaving several *Funeral Sermons*.

Couturier (or Cousturier), Pierre (Lat. Petrus Sutor)

a French theologian, was born at Chemere-le-Roy, a village of Laval, in the latter part of the 15th century. Having received the degree of doctor at the Sorbonne, he taught philosophy in the College of St. Barbe. He afterwards became a cenobite, and entered the Carthusian order. In 1519 he was made governor of the Carthusians of Paris. In 1534 he went to another monastery, near Troyes, as prior. He employed his leisure in writing books against the Protestants. He died June 18, 1537, leaving, *De Vita Carthusiana* (Paris, 1522; Louvain, 1572; Cologne, 1609): — *De Triplici Annce Connubio* (Paris, 1523): — *De Translatione Biblice* (ibid. 1525). In reply to Erasmus he wrote *Atapologia* (ibid. 1526): — *Apologeticum* (ibid. eod.): — *Apologia* (ibid. 1531): — *De Potestate Ecclesiae* (ibid. 1534, 1546). See Hoefler, *Nouv. Biog. Generale*, s.v.

Couvay, Jean

a reputable French engraver, was born at Arles about 1622. The following are his principal works: *The Virgin and Infant; St. John in the Desert; The Magdalene; The Martyrdom of St. Bartholomew*. See Hoefler, *Nouv. Biog. Generale*; s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Couvoyon, Saint

a Breton abbot, was born at Combsac in 788, being the son of a gentleman named *Conon*. He entered the priesthood, became archdeacon of Vannes, and soon after retired to a solitude in Redon, where he built a monastery under the Benedictine rule, with the aid of Ratwil, lord of the region. In 848 he obtained a decision of pope Leo IV on a question of simony, and thereupon prosecuted four of the neighboring prelates, who were deposed. In 865 he took refuge from the invasion of the Normans with the prince of Bretagne, who built for him a monastery at Plelan, afterwards called that of St. Maxentius. He died there in 868, and his remains were transferred in the 10th century to Redon. His festival is on December 28. See Hoefler, *Nouv. Biog. Generale*, s.v.

Covarrubias (Or Covarruvias) Y Leyva, Diego (Surnamed The Spanish Bartole)

a Spanish lawyer and prelate, was born at Toledo, July 25, 1512. He studied under Nicolas Cleynants, Fernando Nufiea, and Azpilcueta, and taught canon law at Salamanca. In 1538 he became professor at Oviedo, later judge at Burgos, and counsellor at Grenada. In 1549 he was nominated archbishop of San Domingo; in 1560 bishop of Ciudad Rodrigo; in 1565 bishop of Segovia, and later of Cuenca. He was engaged in several ecclesiastical reforms and offices, and died at Madrid, September 27, 1577, leaving a number of historical and archaeological works, for which see Hoefer, *Nouv. Biog. Generale*, s.v. *Biog. Universelle*, s.v.

Covel, Samuel

a Methodist Episcopal minister, son of Reverend James Covel, Sr., was converted when a young man, and in 1821 entered the New York Conference. In 1852, on account of ill-health, he became superannuated, and continued to hold that relation to the close of his life, early in 1860. Mr. Covel was a deeply pious man, an ordinary preacher, but had few superiors in ardor or faithfulness in the ministry, or success in revivals. See *Minutes of Annual Conferences*, 1861, page 91.

Covel, William

an English theologian of the former part of the 17th century, wrote several minor works on ecclesiastical polity, for which see Hoefer, *Nouv. Biog. Generale*, s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Covell, Alanson L.

a Baptist minister, was born at Pittstown, N.Y., January 20, 1804. He became pastor of a church in Addison, Vermont, and subsequently at Whitesborough, N.Y., also of the First Baptist Church in Albany. He died Sept. 20, 1837. He took a prominent part in the organization of the American and Foreign Bible Society while pastor in Albany. See Sprague, *Annals of the Amer. Pulpit*, 6:313.

Covell, Joseph Smith

a minister of the Episcopal Church, was born in Killingly, Connecticut, June 4, 1797. He spent the first eighteen years of his life on his father's

farm; fitted for college in part at Woodstock, and graduated from Brown University in 1822. He afterwards took charge of a private school in Newport, R.I., and began his theological studies under the tuition of Reverend Dr. Austin, but, later, connected himself with the Episcopal Church, and in August, 1824, was ordained deacon and became minister of a mission church in St. Albans, Vermont. The climate proving to be too rigorous, he removed to Baltimore, where he was ordained a presbyter, in May 1825, and took charge of a mission station at Princess Anne, on the eastern shore of Maryland. Subsequently he returned to New England, and in October 1828, was called to the rectorship of St. Paul's Church, Brookfield, Connecticut, where he remained nine years, and then took charge of Trinity Church, Bristol, for ten years. He afterwards was rector of churches in Essex, Bethlehem, etc., until 1863, when he was called to the rectorship of St. Paul's Church, Huntington. He resigned in July 1876, and removed to Bridgeport, where he died, March 16, 1880. See *Brown University Necrology*, 1879-1880; Whittaker, *Almanac and Directory*, 1881. (J.C.S.)

Covell, Lemuel

a Baptist minister, was born in the state of New York about the middle of the last century. He was licensed by the Church in Providence, Saratoga County. Although at first poor and illiterate, so remarkable were his natural abilities that he became one of the most eminent preachers in his denomination. He was blessed with a voice of singular charm, and his address was manly and engaging. He regarded it as his mission to travel extensively among the churches of New York and New England. Not long before his death the Church in Cheshire, Mass., of which Reverend John Leland had been the pastor, called him to be his successor. He accepted their call on condition that he be allowed, a part of the time, to travel, and preach in destitute regions, under the patronage and direction of the Baptist Missionary Society of Boston. While thus engaged, in Upper Canada, he died after a short illness, in October 1806. See Benedict, *Hist. of the Baptists*, 2:289. (J.C.S.)

Covenanting, Personal

is a modern term for a solemn transaction by which many pious and devoted Christians. have dedicated themselves to the service of God. Such bonds or covenants, written and subscribed with their own hands, have

been found among their papers after their death, and it cannot be denied that most of them are exceedingly edifying; but instances have also been known of persons abusing this custom for purposes of superstition and self-righteousness, and of some who have gone as far as to write and sign such a document with their own blood.

Coventry, George

an English Baptist minister, was settled at the Duke Street Church, London, in February 1731. There was a large tomb in the graveyard belonging to the Coventry family, but it was destroyed when the chapel was pulled down, and the records of the family lost. See Wilson, *Dissenting Churches*, 4:181.

Coventry, Robert

a Scotch clergyman, was licensed to preach in 1725; called to the living at Kilspindie in 1727, and ordained; and died February 19, 1761. See *Fasti Eccles. Scoticanae*, 2:644.

Covetousness

The works of the earliest Christian authorities are full of warnings against the different forms of this vice. The oblations of the covetous were not to be received. Gregory Thaumaturgus, archbishop of Neo-Caesarea (about A.D. 262) declares that it is impossible to set forth in a single letter all the sacred writings which proclaim not robbery alone to be a fearful crime, but all covetousness, all grasping at others' goods for filthy lucre. Others of the-fathers in like manner vigorously denounced the existence of the vice among the clergy. Gregory of Nyssa observes that the fathers have affixed no punishment to this sin, which he assimilates to adultery; though it be very common in the Church, none inquires of those who are brought to be ordained if they be polluted with it. It is true, a decree from Gratian, ascribed to pope Julius I, A.D. 337-352, denounces as filthy lucre the buying in time of harvest or of vintage, not of necessity but of greed, victuals or wine, in order to sell at a higher price; and the 17th canon of the Council of Nicaea (A.D. 325) is directed against the love of filthy lucre and usury, enacting deposition as the punishment for the cleric. But here, as in a parallel canon of the synod of Seleucia, A.D. 410, it is perhaps to be inferred that the vice was chiefly, if not solely, aimed at under the concrete

form of usury (q.v.). That covetousness was as rife in the monastery as in the world may be inferred from Cassian.

The very doubtful "Sanctions and Decrees of the Nicene fathers," apparently of Greek origin, require priests not to be given to heaping up riches, lest they should prefer them to the ministry, and if they do accumulate wealth to do so moderately. The 3d Council of Orleans, A.D. 538, forbids clerics, from the diaconate upwards, to carry on business as public traders for the greed of filthy lucre, or to do so in another's name. As the time wears on, covetousness seems often: to be confounded with avarice, and to be legislated against under that name. *SEE BRIBERY; SEE COMMERRCE; SEE USURY.* For rapacity in exacting fees, *SEE SPORTULAE.*

Covingtrie, Thomas

a Scotch clergyman, was baptized June 15, 1685; took his degree at Edinburgh University in 1705; studied divinity at Glasgow; was licensed to preach in 1711; called to the living at Cross and Burness the same year, and ordained; and died September 2, 1744, aged sixty years. *See Fasti Eccles. Scoticanae*, 3:410.

Cowan, Andrew

a Scotch clergyman, was licensed to preach in 1719; became missionary in the parish of Westray; was presented to the living in 1734; ordained in 1735; and died July 28, 1760. *See Fasti Eccles. Scoticanae*, 3:419.

Cowan, Charles

a Scotch clergyman, studied at the University of St. Andrews; was licensed to preach in 1817; appointed to the living at Fetlar and North Yell in 1822, and ordained. He died October 9, 1829, aged thirty-three years. *See Fasti Eccles. Scoticaze*, 3:437.

Cowan, Francis

a Scotch clergyman, was licensed to preach in 1758; presented to the living at Gladsmuir in 1759, and ordained; and died October 28, 1789. *See Fasti Eccles. Scoticanae*, 1:336.

Cowan, John Fleming

a Presbyterian minister, was born at Parkesburg, Pennsylvania, May 6, 1801. He graduated from Jefferson College in 1825, and in 1828 from Princeton Theological Seminary. He was licensed to preach in 1829, and ordained April 4, 1830, with a view to missionary work in Missouri, where he labored for thirty-three years. His first field was Apple Creek, Cape Girardeau County. After this he was pastor of the Potosi Church in Washington County, (1836-1852). He then visited and labored in various parts of the state, and died at Carondelet, September 29, 1862. Mr. Cowan was in the fullest sense an evangelist. He acted as agent for the Board of Domestic Missions for three years, and served for a while as chaplain of the hospital at Carondelet. His preaching was practical and instructive. (W.P.S.) Cowbridge, an English martyr, was burned at Oxford in 1538, for his public communication of the Scriptures. See Fox, *Acts and Monuments*, 5:251.

Cowden, James

a Methodist Episcopal minister, was born in May 1836. He received an early religious training; experienced conversion in 1853, and in 1855 entered the Rock River Conference. In 1858 he removed to Minnesota for the improvement of his health, but continued effective, and six years later returned and united with the Central Illinois Conference, wherein he served zealously to the close of his life, March 22, 1871. See *Minutes of Annual Conferences*, 1871, page 195.

Cowdy, Samuel

an Irish Methodist preacher, was born in 1799 in County Down. He gave his heart to God, and his life to Methodism at an early age; entered the itinerant ministry in 1832, and for a quarter of a century preached the gospel with soul-converting power on many Irish circuits. In 1860 he became a supernumerary, but labored as he had strength until his death, June 3, 1880, at Portadown.

Cowell, David

a Presbyterian minister, was born at Wrentham, Massachusetts, in 1704. He graduated from Harvard College in 1732. Having studied theology and received license to preach, he went as a supply to Trenton, N.J., in 1735,

and in April 1736, became pastor. At the division of the Presbyterian Church in 1741, Mr. Cowell remained with the old side. On the union of the two synods he joined the New Brunswick Presbytery, and continued in relation with it until his death, December 1, 1760. See Sprague, *Annals of the Amer. Pulpit*, 3:66.

Cowell, D.B.

a Free-will Baptist minister, was born at West Lebanon, Maine, December 20, 1806. He received his early education in the academy at Limerick, and at Wolfsborough, N.H.; spent his early manhood in teaching and in mercantile pursuits, several years being passed in Great Falls, where his trade became extensive. At this period of his life he was a Universalist, and subsequently an avowed infidel. In 1833 he was converted, and soon after became a class-leader in the Church at Great Falls. In 1837 he was ordained, and for seven years travelled almost constantly as an itinerant. In 1848 he gave the start to a movement which resulted in the establishment of the West Lebanon Academy. His last fields of labor were with the Walnut Grove Church, N.H., more than a year, and with the churches in Gorham and Standish, Me. Feeble health prevented his preaching much for some time before his death, which occurred April 16, 1884. See *The Morning Star*, June 4, 1884. (J.C.S.)

Cowell, Edward

an English Congregational minister, was born at Ewood Bridge, near Blackburn, February 7, 1830. He became an efficient local preacher among the Wesleyans, but afterwards joined the Congregationalists. In 1862 he supplied the pulpit of Providence Independent Chapel, Marsden, and the following year became its pastor, being ordained September 29. He accepted an invitation to Bretherton in September 1874, where he labored happily and successfully for five years. He died February 9, 1880. See (Lond.) *Cong. Year-book*, 1881, page 365.

Cowie, William

a Scotch clergyman, a native of Banffshire, took his degree at King's College, Aberdeen, in 1806; was appointed schoolmaster at Mortlach in 1811; licensed to preach in 1812; presented to the living at Cabrach in 1817, and ordained; transferred to Cairnie in 1826; and died June 1, 1866, aged eighty years. See *Fasti Eccles. Scoticanae*, 3:196, 551.

Cowing, Charles

a Methodist Episcopal minister, was born at Lyman, N.H., November 19, 1796. He was converted in 1818; licensed to exhort in 1824, to preach in 1827, and in 1828 entered the New England Conference, wherein he remained effective, with but a three years' intermission as superannuate, until 1852, when he again became superannuated, and thus continued until his death, in May, 1869. See *Minutes of Annual Conferences*, 1870, page 111.

Cowl

Benedict ordered the "cuculla," or hood, to be shaggy for winter, and for summer of lighter texture; and a "scapulare " to be worn instead out of doors, as more suitable for field-work, being open at the sides. The "cuculla" protected the head and shoulders, and, as being worn by infants and peasants, was said to symbolize humility; or, by another account, it was to keep the eyes from glancing right or left. It was part of the dress of nuns, as well as of monks, and was worn by the monks of Tabenna at the mass. It seems in their case to have been longer than a hood or cape. Indeed, "cuculla" is often taken as equivalent to "casula," a covering of the whole person; in later writers it means, not the hood only, but the monastic robe, hood and all. These same Pachomiani, or monks of Tabenna, like the Carthusians, drew their hoods forward at meal-times, so as to hide their faces from one another. The "cappa " (probably akin to our "cape") in Italy seems to correspond with the Gallic "cuculla," and both were nearly identical, it is thought, with the "melotes," or sheepskin of the earliest, ascetics.

Cowle, John

a minister of the Methodist Episcopal Church South, was born in Huntingdonshire, England, in January 1815. He went with his parents to Vanderburgh County, Indiana, in 1822; removed to Arkansas in 1838; and in 1841 entered the Arkansas Conference. From 1868, he was a siperannuate to the close of his life, June 6, 1870. During his entire ministry Mr. Cowle' acquitted himself with honor. He was a close student and: a laborious minister. See *Minutes of Annual Conferences of the M.E. Church .South*, 1870, page 496.

Cowles, Chauncey Demming

a Congregational minister, was born at Farmington, Connecticut, June 27, 1812. He graduated from Yale College in 1834; studied theology at Yale Divinity School for two years (1838-40), and was ordained, June 10, 1841, pastor of the Congregational Church in Plainville, where he continued for two years. He then retired from the ministry and removed to Buffalo, N.Y., where he engaged in manufacturing until 1853. He died at his native place, January 12, 1881. See *Obituary Record of Yale College*, 1188.

Cowles, George

a Congregational minister, was born in Connecticut in 1798. He graduated from Yale College in 1821, and from Andover Theological Seminary in 1824; was ordained January 18, 1826, and became pastor at South Danvers (now Peabody), Massachusetts, in 1827. He was lost at sea, near Cape Hatteras, in the wreck of the *Home*, October 9, 1839. See *Trien. Cat. of Andover Theol. Sem.* 1870, page 57.

Cowles, Henry, D.D.

a Congregational minister, was born at Norfolk, Connecticut, April 24, 1803. He pursued his preparatory studies under Rev. Ralph Emerson, of Norfolk; graduated from Yale College in 1826, and spent two years in Yale Divinity School; was ordained an evangelist, July 1, 1828, at Hartford; for two years was acting pastor at Ashtabula and Sandusky, Ohio, and then served in that relation at Austinburg, to July 29, 1831, when he was installed pastor there, remaining until November 1835. From that time to 1838 he was professor of Greek and Latin in Oberlin College, Ohio; the next ten years professor of ecclesiastical history, church polity, and Old Testament language and literature; from 1848 to 1862 editor of the *Oberlin Evangelist*; and subsequently was engaged in literary labor at the same place. From 1851 he was trustee of the college. He died in Janesville, Wisconsin, September 6, 1881. Dr. Cowles was the author of the following publications: *The Holiness of Christians in the Present Life* (1841): — *Gospel Manna for Christian Pilgrims* (1847): — *Commentaries on the Scriptures*, in 16 volumes, covering the whole Bible, as follows: *The Minor Prophets* (1867): — *Ezekiel and Daniel* (1869): — *Isaiah* (eod.): — *Jeremiah* (eod.): — *Proverbs, Ecclesiastes, and Song of Solomon* (1870): — *Revelation* (1871): — *Psalms* (1872): — *Pentateuch* (1874): — *Hebrew History from the Death of Moses to the Close of Scripture*

Narrative (1875): — *Gospel and Epistles of John* (1876): — *Job* (1877): — *Hebrews* (1878): — *The Shorter Epistles* (1879): — *The Longer Epistles* (1880): — *Luke's Gospel and Acts* (1881): — *Matthew and Mark* (ed.). The profits arising from the sale of these commentaries he gave to the missionary cause. Dr. Cowles also edited a volume of Mr. Finney's *Sermons*, in 1876, entitled *Gospel Themes*, and published a volume entitled *Sin and Suffering in the Universe*. See *Cong. Year-book*, 1882, page 26; *Obituary Record of Yale College*, 1882.

Cowles, Henry Brown

a minister of the Methodist Episcopal Church South, was born in Fauquier County, Virginia, November 2, 1803. He experienced conversion in 1818; was licensed to exhort in 1830, and in 1831 connected himself with the Virginia Conference, in which he filled the most prominent stations, to the close of his life, November 28, 1874. Mr. Cowles, became, in 1854, the financial agent of Randolph-Macon College, and raised for the institution an endowment of \$100,000. He had a strongly marked character; was noted for his caution and prudence, his sincerity and courage; was a keen judge of character, and a skilful manager of men; was punctual, industrious, and painstaking. See *Minutes of Annual Conferences of the M.E. Church South*, 1875, page 141; Simpson, *Cyclop. of Methodism*, s.v.

Cowles, Orson

a Congregational minister, was born at East Hartland, Connecticut, January 14, 1801. He studied at Yale College, and in the theological department, not graduating, however. He was ordained pastor of the Church in North Woodstock in 1832; taught in North Haven two years, and was district secretary of the American Board from 1840 to 1860. He died at North Haven, December 23, 1860. See *Cong. Quarterly*, 1861, page 211.

Cowles, R.J.

a Free-will Baptist minister, was born in Belchertown, Massachusetts, July 10, 1796. He was converted in 1811, and united with the Congregational Church in his native town. At the age of nineteen he removed to Genesee County, N.Y., and took up his residence in what is now South Byron. In 1823 he removed to Brokenstraw, Pennsylvania, and a year later to Sugar Grove. Here he opened a Sabbath-school, and began to preach, receiving a

license, in 1832, from the Presbytery of Pennsylvania. In 1839 he united with a Free-will Baptist Church at Wrightsville, and was ordained at Sugar Hill, February 29, 1842. He continued to preach for many years, and died March 29, 1874. See *The Morning Star*, July 22, 1874. (J.C.S.)

Cowmeadow, John

an English Methodist preacher, was received by the British Conference in 1783. In much weakness of body he labored faithfully until his death, in 1786. Wesley, in his *Journal*, speaks of him as a martyr to long and loud preaching; but says, "He had the ornament of a meek and quiet spirit, and was of exemplary behavior." See Atmore, *Meth. Memorial*, s.v.

Cownley, Joseph

an early English Methodist preacher, was born at Leominster, Herefordshire, June 26, 1723. Under Wesley's preaching, Cownley was converted at Bath, whither his business as travelling secretary to a magistrate sometimes called him. He was admitted to the itinerancy by Wesley, in Bristol, in 1746. He preached in Staffordshire, confronting the mobs, in Cornwall, Newcastle-upon-Tyne (1747), Ireland (at the peril of his life), and in various parts of England. In spite of a severe fever in 1755, he labored in Newcastle, Edinburgh, and Glasgow. He died at Newcastle, October 8, 1792. Unusually sensitive to discord, Cownley, from his sympathy with the popular movement, was involved in the great agitation of 1792, which resulted in the formation of the Methodist New Connection. He was a life-long friend of the Wesleys and Whitefield. Cownley was a thorough theologian, having read, it is said, nearly every theological work in the language. His mind was capable of abstruse investigation, and Wesley called him withal "one of the best preachers in England." He loved to carry the gospel to the retreats of wretchedness. See *Minutes of the British Conference*, 1793; Jackson, *Early Meth. Preachers*, 2:1-47 (by John Saulter, 1794); Stevens, *Hist. of Mlethodism*, 3:39, 91-93; Smith, *Hist. of Methodism*, 2:42-44; Atmore, *Meth. Memorial*, page 90 sq.; Crowther, *Portraiture of Methodism* (Lond. 1814, 2d ed.), pages 346-350.

Cowper, Charles Philip

a Methodist Episcopal minister, was born at Baden, Germany, April 8, 1851. He emigrated to New York city with his parents when four years of

age; experienced conversion in 1864; assisted in establishing the first mission for colored people, under the auspices of the Methodist Episcopal Church, in New York city; gave himself to that work with remarkable zeal and self-denial; studied three years at the Wesleyan Academy, Wilbraham, Massachusetts, preaching nearly every Sunday; and in 1873 entered the New York East Conference, wherein he labored with abundant success till his death, July 11, 1875. Mr. Cowper was a young man of considerable promise, sweet in spirit, unassuming in manner, and irreproachable in conduct. His mind was strong, and his will consecrated. See *Minutes of Annual Conferences*, 1876, page 61.

Cowper, John

a Scotch clergyman, brother of the bishop of Galloway, was a supply at the High Kirk, Edinburgh, in 1586, and became afterwards minister. He refused to pray for queen Mary in the terms of the king's command, for which he was imprisoned in the castle of Blackness; the city paid his expenses, obtained his release, and he was transferred to the Collegiate Church, Glasgow, in 1587, having charge of the eastern district and parish. He was a member of the assemblies of 1593 and 1596, and was appointed to visit that at Lothian in 1602. In 1595 his life was threatened by two men, but the chief offender begged pardon on his knees before the presbytery. He died December 25, 1603. See *Fasti Eccles. Scoticanae*, 1:7; 2:7.

Cowper, Spencer, D.D.

an English clergyman, second son of lord-chancellor William Cowper, was born in London in 1713. He was educated at Exeter College, Oxford, and became rector of Fordwich, prebendary of Canterbury in 1742, and dean of Durham in 1746. He died March 25, 1774. He published some single *Sermons and Discourses*, and a *Dissertation on the Distinct Powers of Reason and Revelation* (1773). See Allibone, *Dict of Brit. and Amer. Authors*, s.v.; Chalmers, *Genesis Biog. Dict.* s.v.

Cowper, William

an eminent English poet, grand-nephew of lord-chancellor Cowper, grandson of a judge in the court of common pleas, and son of John Cowper, rector of Great Berkhamstead, in Hertfordshire, was born there, November 26, 1731. He appears from his infancy to have been delicate in mind and body, and, after having spent two years of misery in a country

school, was placed at Westminster School, where he remained till he was eighteen years old. He was then articled to a solicitor in London, called to the bar in 1754, and resided in the Middle Temple for eleven years, neglecting law, contributing a few papers to *The Connoisseur*, and gradually exhausting his little patrimony. In 1763 one of his powerful kinsmen appointed him to two clerkships in the House of Lords. Doubts of his competency, and the fear of appearing in public assemblies, developed the tendency to insanity which lurked within him. He made several attempts to destroy himself; and was consigned for eighteen months to a lunatic asylum at St. Albans. On his release in 1765, subsisting on the remnant of his property, with assistance from relatives, he took up his residence at Huntingdon, and became a boarder in the house of Mr. Unwin, a clergyman. That gentleman dying two years afterwards, the widow and Cowper removed to Olney in Buckinghamshire. John Newton was curate of the place; and his religious views accorded with those which had been adopted by the poet, although the association rather increased than lessened the morbid tendencies of the latter. In 1776 appeared the *Olney Hymns*, of which some of the best were furnished by Cowper; but it was only about the time of their publication that the unhappy poet was freed from a second confinement, which had lasted for nearly four years. He had still earlier tried his hand at poetry, having translated an elegy of Tibullus at the age of fourteen, and at eighteen he wrote some beautiful verses *On Finding the Heel of a Shoe*; but diffidence repressed his talents until he had passed his fortieth year. Mrs. Unwin, anxious to engage his mind safely, now urged him to prosecute verse-making. *The Progress of Error* was written; *Truth, Table-Talk*, and *Expostulation* followed it; and these with other poems made up a volume which was published in 1782, receiving the approbation of Johnson and other critics, but meeting little attention from the public. The poet's fame, however, was decisively established by his next volume, which, appearing in 1785, contained *The Task* and other poems. The publication of this work, indeed, was an era in the history of English poetry. It was the point of transition from the eighteenth century to the nineteenth. Natural language was substituted for artificial; themes of universal interest were handled, instead of such as told only on a few cultivated minds; even the seriousness and solemnity of the leading tone had a striking attraction, while it was relieved both by strains of pathos and touches of satiric humor. More novel and original than anything else were those minute and faithful delineations of external scenery, to which no parallel had been seen since Thomson's *Seasons*. Perhaps, also, the

didactic form of Cowper's poems, giving them an equivocal character which hovers continually between poetry and argumentation, was an additional recommendation to readers who had long been unaccustomed to the finer and higher kinds of poetical invention. *John Gilpin* is a specimen of his humorous genius, the subject of which is said to have been suggested to him by Lady Austen, one of his literary friends. Cowper now spent six years on his translation of Homer, which appeared in 1791. The neglect which it has experienced is certainly undeserved, at least by his *Odyssey*. His mental alienation, which had repeatedly threatened him with a return, overcame him completely in 1794; and the last six years of his life produced hardly any literary fruits except the pathetic *Castaway*. The death of his friend Mrs. Unwin, in 1796, threw him into a gloom which was hardly ever again dispelled, and he died at Dereham, April 25, 1800.

Cowper's chief characteristics are simplicity, individuality, transparency of ideas, bold originality, singular purity, and experimental Christian piety. All his poems bear marks of his mature authorship, his accurate rather than extensive scholarship, and his unwearied desire to benefit mankind. His Christian life, though oppressed by disease, was true, useful, and lovely; and even while suffering under the deranged idea that he was an exception to God's general plan of grace, it is delightful to perceive that it had no tendency to lead him aside from the path of rectitude, or to relax in the least his efforts to maintain the life of religion in his soul. His poems remain a treasure of deep Christian pathos and earnest, pensive thought, and many of them have been incorporated into nearly every collection of religious hymns. Cowper's works were first collected by his friend Hayley (1803-4, with a *Life*); but the best edition is that of Southey (1833-37; also with a *Life*, the most carefully written, and with additional *Letters*, in *Bohn's Standard Library*, 1853). For a copious view of the literature, see Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cow-worship

The Egyptian goddesses Athor and Isis, represented as having the head of a cow; Astarte, the Syrian goddess, as wearing the horns of a cow; and the Grecian Juno as having a cow's eyes. Venus is sometimes figured as a cow giving milk to her calf. Io changed into a cow is an emblem of the earth. The cow of Minos, which on each day was white, red, and black, seems to represent the three different aspects which the earth presents in the bright blaze of noon, in the purple tinge of evening or morning, and in the dark shades of night. In the fables of Brahminism, the earth takes the form of a

cow named Kamadhuka, which gives its worshippers all they desire. Among the Adighe, a race of Circassians, a cow is offered in sacrifice to *Achin*, the god of horned cattle. According to the cosmogony of the Scandinavian Edda, before the heavens and the earth were created, the cow Audumla was produced in the place where the southern fires of Muspelheim melted the ice of Niflheim. This cow denotes the cosmogonic earth. Among the Hindus the cow is held in the greatest veneration, particularly the species called the Brahmin or sacred cow, and by many families a cow is kept for the mere purpose of: worshipping it. *SEE APIS; SEE MOSCHOLATRY.*

Cox, Alfred

an English Baptist minister, was converted in early life; baptized at seventeen at the Counterslip chapel, Bristol, and began to preach in the villages around. He was an agent for the Baptist Home Missionary Society twenty-two years; was pastor at Dunchurch seven years, and was a consistent and devoted minister. He died at Cradley, June 9, 1870.

Cox, Daniel

a Methodist Episcopal minister, was born at Barnard, Vermont, in August 1801. He professed conversion in early manhood, received license to exhort in 1828, and in 1829 entered the East Maine Conference. Failing health in 1838 obliged him to become a superannuate, which relation he sustained to the close of his life, December 28, 1875. See *Minutes of Annual Conferences*, 1876, page 90.

Cox, Francis Augustus, D.D., LL.D.

a distinguished English Baptist minister, was born at Leighton Buzzard, Bedfordshire, in 1783. He was brought up religiously, baptized by his grandfather, entered Bristol College at eighteen, under Dr. Ryland, and graduated at Edinburgh University. In 1804 he was ordained pastor of the Church at Clipston, Northampton, by Sutcliffe, Fuller, and Robert Hall, and the Church prospered so much a new large chapel had to be built. He next succeeded Robert Hall at Cambridge. In 1811 he became pastor of the Church at Shore Place, Hackney, where also his success was such that in 1812 a new chapel was built in Mare Street. Being settled in London, he took an active part in establishing and conducting the *Baptist Magazine*, and was connected with numerous philanthropic institutions. He died at

Clapton, London, September 5, 1853. Dr. Cox was the author of some valuable works, including an account of his visit to America. See Cathcart, *Baptist Encyclop.* page 284.

Cox, Gershom Plagg, A.M.

a Methodist Episcopal minister, twin brother of Melville B. Cox, was born at Hallowell, Maine, November 9, 1799. He joined the Church at the age of eighteen; was soon licensed to preach, and gave great promise of usefulness; spent several years in Belfast in business, and in 1830 joined the Maine Conference, in which, and in the New England Conference, he labored with but few intermissions as a supernumerary. for more than thirty years. In 1864 he became superannuated, which relation he sustained until his decease in Salem, November 16, 1879. Mr. Cox was a plain, earnest, instructive, Biblical preacher. In his prime he was one of the mighty preachers in New England Methodism, filling with great acceptability her chief pulpits. He was a superior pastor, spiritually minded, conscientious, and prayerful; a man of broad self-culture; was a ready and clear writer, for many years editing *The Maine Wesleyan Journal*; and in addition to numerous contributions to the *Quarterly Review* he was the author of the memoir of Melville B. Cox. See *Minutes of Annual Conferences*, 1880, page 65.

Cox, G. Davenport

a Baptist minister, was born at Cornwallis, N.S. He was ordained at Clementsvale, January 4, 1865, labored there for several years, then became pastor at Hillsburg, where his fervent labors broke down his constitution, and he died March 25, 1879. His zeal was unflagging, his love for his flock intense. See *Baptist Year-book for the Maritime Provinces*, 1879; Bill, *Fifty Years with the Baptists*, page 554.

Cox, James

a Wesleyan Methodist missionary, was a native of Bermuda. In 1823 he received his first appointment to his native islands, and in the following year was sent to the West Indies, where he was stationed at St. Kitt's, Antigua, Dominica, Tortola, and Jamaica. Having a strong constitution, he undertook labors to which few men would have been equal. He died at Morant Bay, Jamaica, May 30, 1859. See *Minutes of the British Conference*, 1859.

Cox, John (1)

an English Baptist minister, was born in 1746. He commenced ministerial labors in the connection of the countess of Huntington, but afterwards joined a Baptist Church, and for forty-two years was pastor at Horsington, Somerset, where he continued to preach until his death. January 9, 1827. See *New Baptist Miscellany*, 1827, page 124. (J.C.S.)

Cox, John (2)

an English Baptist minister, was born at Lambourn, Berkshire, May 5, 1802, He was converted early in life, entered the ministry soon after he was twenty-one years of age, and during his long career was pastor successively of churches in Reading, Woolwich, and Ipswich, in all of which places he was held in deservedly high esteem as a godly, faithful, and laborious minister of the gospel. He spent his last years in occasional preaching, chiefly in a small chapel near his residence at Fooks Cray, in Kent. He died March 17, 1878. He wrote books, pamphlets, and articles for the press in great numbers. See (Lond.) *Baptist Hand-book*, 1880, page 293.

Cox, John Goodwin

an English Wesleyan minister, grandson of Rev. John Goodwin, one of Wesley's preachers, was born at Bilston, Staffordshire, October 31, 1815. He was pious from his youth; entered the ministry in 1836; died in London, April 1, 1878, and was buried at Wrexham, where he had settled as a supernumerary during the previous year. He was a man of sterling intellect and high moral worth; was well read in philosophy, history, and elegant literature; his sermons were clear, elaborate, sententious, forcible. See *Minutes of the British Conference*, 1878, page 36.

Cox, John Hayter

an English Congregational minister, was born at Portsea, March 26, 1768, and received his ministerial education at Gosport Academy. In 1789 he began to preach at Fareham, Hampshire, and labored there eighteen years. In 1809 he became pastor at St. Albans, and after five years went to Hadleigh, in Suffolk, where he was installed October 26, 1814. In 1829 he removed to Uley, Gloucestershire, but relinquished this charge, and at the same time the ministry, in 1839, and retired to Kingston, Surrey. He died

January 5, 1848. He published, *A Harmony of Scripture*, some anonymous pamphlets, and a *Sermon*. See (Lond.) *Cong. Year-book*, 1848, page 219.

Cox, Luther J.

the bard of the Methodist Protestant Church, was born in Maryland, December 27, 1791. He was licensed to preach in the Methodist Episcopal Church in 1819, but afterwards left it; and was among the first to organize and set in operation the Methodist Protestant Church, in which he acted as a zealous, unstationed minister until 1869, and then was received as a supernumerary member in the Maryland Annual Conference. He died July 26, 1870. With an ardent and devotional temperament he possessed a genius and talent for poetry. He is the author of several popular hymns especially "An alien from God and a stranger to grace." See Cobhouer, *Founders of the Meth. Prot. Church*, page 213.

Cox, Margaret

a minister of the Society of Friends, was born in 1814. She labored "with much earnestness and love, yet with becoming modesty. In many instances she was enabled to make full proof of her ministry." She died near Lawrence, Kansas, November 12, 1878. See *Friends' Review*, 32:197. (J.C.S.)

Cox, Michael

an Irish prelate; was bishop of Ossory in 1743, and became archbishop of Cashel in 1754. He published a *Sermon* (Dublin, 1748). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cox, Nehemiah, D.D.

an English Particular Baptist, was born at Bedford, being a member of John Bunyan's Church there. He was well educated, and "a very excellent, learned, and judicious divine." He was ordained in October 1671; in 1673 preached for some time at Hitchin; then at Cranfield; and in 1675 went to London, and was ordained joint pastor of the Church at Petty France, where he continued till the Revolution in 1688. He is said to have been a good Greek and Hebrew scholar, and to have been imprisoned in early life for preaching. He published two *Sermons*, one on the Covenants, against Mr. Whiston; the other an ordination sermon. He died in 1688. See Wilson, *Dissenting Churches*, 2:185.

Cox, Philip

a Methodist Episcopal minister, was born at Frome, Somersetshire, England. He joined the Wesleyans when about eighteen; and, having emigrated to America, labored in the itinerancy about sixteen years, travelling extensively through the United States. He died September 8, 1793. Mr. Cox was a man of small stature, great spirit, quick apprehension, and sound judgment. See *Minutes of Annual Conferences*, 1794, page 54.

Cox, Richard

a minister of the Protestant Episcopal Church, was born in New York city in 1808. He was designed for mercantile life, but, comparatively late, entered the ministry, graduating from Columbia College in 1833. Having finished the course at the General Theological Seminary, he was ordained deacon in 1836; was missionary pioneer at Vicksburg, Mississippi; rector for several years of St. John's Church, Troy, N.Y.; then of St. Paul's Parish, Woodbury, Connecticut; a year or two after became rector of Zion Church, New York city, retaining this position for thirteen years; afterwards was rector of St. John's, Santa Cruz, W.I.; and a short time before his death returned to New York city, where he died, December 16, 1860. See *Amer. Quar. Church Review*, 1861, page 186.

Cox, Samuel Hanson, D.D., LL.D.

an eminent Presbyterian divine, was born at Rahway, N.J., August 25, 1793. His father, who died in 1801, was at that time engaged in a mercantile enterprise in New York city. He was descended from a family which in the 17th century had settled on the eastern shore of Maryland; and was connected for several generations with the Society of Friends. He was educated at Weston, Pennsylvania, also received private instruction in Philadelphia, and was a law student in Newark, N.J. In the war of 1812 he served in a volunteer company of riflemen. He studied theology in Philadelphia under Dr. Wilson, was ordained in 1817, and soon after accepted the pastorate of Mendham, Morris County, N.J. In 1821 he removed to New York city as pastor of the Presbyterian Church in Spring Street, and went from thence to Laight Street, on St. John's Park, in 1825. His congregation here was largely composed of the leading merchants of the city. During the prevalence of the cholera he remained at his post until stricken down by the disease.

Dr. Cox took a leading part in the foundation of the University of the City of New York, and in the literary conventions which were called to aid in its organization. He was appointed to open the instructions of the university with the late Dr. McIlvaine, afterwards bishop of Ohio, and delivered one of the two memorable courses of lectures in the winter of 1831-32, his department being that of moral philosophy.

In impaired health, Dr. Cox visited Europe in 1833, where a speech which he delivered at that time, at the anniversary of the British and Foreign Bible Society in London, gained him great distinction and opened the way to high honors and attentions.

He was elected professor of pastoral theology in the Theological Seminary at Auburn in 1834, and accepted the position; but in 1837 he became pastor of the first Presbyterian congregation in Brooklyn, L.I., where he built a new church in Henry Street. For a long time, both in Brooklyn and New York, he maintained a position of great eminence with unvarying popularity. In 1845, Dr. Cox attended in London the Evangelical Alliance, of which he was a leading member, and on his return was exposed to peril of shipwreck on the coast of Ireland, when the steamer *Great Britain* was stranded in the bay of Dundrum. In 1852, his health declining, he visited Nassau; but with so little good effect that, against the remonstrances of his people and the most liberal proposals on their part, he resigned his charge and retired to a pleasant property which they enabled him to purchase at Owego, Tioga County, N.Y. He considered his career as a pastor at an end, but frequently delivered lectures and sermons in New York for several years subsequently.

Dr. Cox for many years was professor of ecclesiastical history in the Union Theological Seminary of New York, and also presided for a time over the Female College at Le Roy. For the last twelve years of his life he lived in great retirement in Westchester County. He died there, October 2, 1880.

The anti-slavery sentiment predominant in England made a great impression on Dr. Cox during his visit there, and although he publicly defended his country while abroad, he soon after his return preached a celebrated sermon against slavery, which, although moderate in tone, drew upon him, as a conspicuous person, a great share of the violence with which the anti-slavery agitators were then visited. He was never identified, however, with their extreme measures, and afterwards took a leading conservative position on all questions connected with the South, which for

a long time agitated the Presbyterian Church. In other questions which for a time divided that denomination, his theological standing was with the new school, of which he was a prominent champion; in the order and discipline of his Church, however, he maintained the highest and most thorough old-school position, so far as conformity to the standard is concerned. Although much criticised for personal eccentricities, and especially for a pompous Latinity of style, Dr. Cox has been generally recognised as a man of high character and commanding talents, of great boldness in expressing his strong convictions, and of singular power and magnetism as an orator. As a consistent Christian, his great purity and marked simplicity of character secured to him, through a long and useful life, the uniform respect of his fellow-men.

Dr. Cox wrote largely for the press. Among his publications were, *Quakerism not Christianity* (N.Y. 1833, 8vo): — *Interviews, Memorable and Useful* (N.Y. 1853, 12mo), etc. See *N.Y. Tribune*, October 4, 1880; *N.Y. Observer*, October 7, 1880; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cox, Samuel J.

a Methodist Episcopal minister, was born in Monmouth County, N.J., November 2, 1789. He joined the Church in 1809, was licensed to preach in 1812, and not long after admitted on trial in the Philadelphia Conference. He filled successively the following appointments: Sussex Circuit; Snow Hill; Kensington, Philadelphia; Wilmington, Delaware; Union Charge, Phila.; and Salem, N.J. In 1821 he located and removed to Zanesville, Ohio, where he remained until his death, August 23, 1870. Mr. Cox was editor of the *Muskingqum Messenger* from 1823 to 1835, and filled various civil offices with eminent ability. (W.P.S.)

Cox, Thomas L.

a Methodist Episcopal minister, was born in Washington County, Kentucky, January 15, 1809; experienced religion at the age of ten; joined the Tennessee Conference when twenty-five, and was immediately transferred to the Alabama Conference, wherein he served the Church with zeal and fidelity until his death, January 18, 1836. See *Minutes of Annual Conferences*, 1836, page 487.

Cox, William (1)

an English Wesleyan minister entered the ministry in 1789, preached for seventeen years, and died at Swansea, October 15, 1809. His life and ministry displayed the attractive charms of genuine Christianity. See *Minutes of the British Conference*, 1810.

Cox, William (2)

an English Congregational minister, was born in Warminster in 1813. Removing to Bristol in 1840, he joined the Church in Newfoundland Street Chapel, in that city, the same year. He zealously employed himself in efforts to do good, and having entered the ministry, was sent to Fovant by the Wilts Association, in connection with the Home Missionary Society in London, in 1849, and labored there till 1852, when he was ordained. Failing health compelled him to relinquish his charge in April 1853, and on May 14 of that year he died. See (Loud.) *Cong. Year-book*, 1854, page 221.

Coxie (or Coxis), Michael

a reputable Flemish painter, was born at Mechlin in 1497, and was a scholar of Van Orley; afterwards went to Rome, where he applied himself to the study of Raphael. On his return to Flanders he painted many works for the churches, the best of which are at Brussels. *The Last Supper*, in St. Gnudule; and *The Death of the Virgin*, in Notre Dame. He died at Antwerp in 1592. See Chalmers, *Biog. Dict.* s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Coxcox

is the name given in Mexican mythology to the patriarch who, together with his wife, Xochiquetzal, escaped the deluge by constructing a boat of cypress wood. This legend is evidently a tradition from the history of Noah. *SEE DELUGE*.

Coxe, Henry Octavius

a minister of the Church of England, was born in 1811, and educated at Westminster and at Worcester College, Oxford, graduating in 1833. He entered at once upon work in the MS. department at the library of the British Museum, and continued there till 1838, when he became one of the

sublibrarians of the Bodleian library. He succeeded the late Dr. Bandinel as head librarian in 1860. On the part of the government Mr. Coxe was sent out to inspect the libraries in the monasteries of the Levant. He was an authority on the date and character of MSS., and he detected one of the forgeries palmed by M. Simonides upon the learned. He died July 10, 1881, at Oxford. Mr. Coxe was the editor and author of many works; the most important of all his labors being the new *Catalogue of the Bodleian Library*. He was curate in a London district while working at the museum; and he was in charge of Wytham, near Oxford, as curate or rector, for twenty-five years, until his death. He was Oxford select preacher in 1842, and Whitehall preacher in 1868; also an honorary fellow of Worcester and Corpus Christi colleges, and chaplain of the latter. (B.P.)

Coxe, Richard Charles

an eminent English divine, was born in 1800. He graduated at Worcester College, Oxford, in 1821, was ordained deacon in 1823, and priest in 1824; in 1841 became vicar of Newcastle upon Tyne; in 1843 honorary canon of Durham, and one of the select preachers before the University of Oxford; in 1853 archdeacon of Lindisfarne, with the vicarage of Englingham annexed; and in 1857 canon of Durham. He died at Englingham, August 25, 1865. Archdeacon Coxe was the author of several valuable theological works, a number of sermons, and a few volumes of poems of a high order of merit. See *Appleton's Annual Cyclopaedia*, 1865, page 674.

Coxe, William (1)

an English author and divine, was born in Dover Street, Piccadilly, London, March 7, 1747. He was educated at Eton, and at King's College, Cambridge. In 1768 he was chosen a fellow of the latter; and during his residence at the university distinguished himself by his classical attainments, twice gaining the bachelor's prize for the best Latin dissertation.

He was ordained, and appointed curate of Denham in 1771; rector of Bemerton in 1788; canon-residentiary of Salisbury in 1803; and archdeacon of Wilts in 1805 which office he held till his death, June 8, 1828. Mr. Coxe, as tutor to the sons of several noblemen, spent, at various times, many years on the Continent, where he neglected no opportunity of collecting information about the countries which he visited. The result appeared in many volumes of travels and history, all of which are characterized by close observation, care, and research. Archdeacon Coxe published, also, several

large topographical works, besides some of a religious character. A set of his historical works and travels is published in twenty-four volumes, imperial quarto. See *The (Lond.) Annual Register*, 1828, page 237; Hart, *Manual of Eng. Literature*; Allibone, *Dic. of Brit. and Amer. Authors*, s.v.

Coxe, William (2)

a Presbyterian minister, was born in Pennsylvania. He was a student in Jefferson College, and graduated at Princeton Theological Seminary in 1828. He was ordained an evangelist by the Presbytery of New Brunswick, October 8 of the same year; was missionary to New Orleans, Louisiana, in 1829; stated supply at Apple Creek, Ohio, from 1832 to 1836; at Lancaster in 1837; pastor there from 1838 to 1849; and thereafter at Piqua until his death, in 1856. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 53.

Coxhead, Benjamin

an English Baptist minister, was born June 9, 1772, and baptized at Carter Lane, London, May 27, 1794. He pursued his theological studies at the academy in Bristol; and was ordained at Wild Street Church, London, Oct. 30, 1800, remaining there until 1807, when he removed to Truro, where, for the most of the time, he continued until 1820. For two or three years he was out of the pastorate, in consequence of illhealth. In April 1824, he accepted a call to Winchester, and was pastor in that city seven years, from 1824 to 1831. He continued to reside in Winchester for five years, preaching when he could, and then removed to Newbury, where, without charge, he preached frequently, until laid aside by the infirmities of age. He died November 12, 1851. See (Loud.) *Baptist Hand-book*, 1852, page 46. (J.C.S.)

Coxida, Elie De

a French religious writer, was born near Furnes about 1140. In 1189 he became abbot of the monastery of Dunes (Cistercian), where he acquired extensive celebrity for his knowledge and virtue. He died in 1203, leaving only two *Sermons*, which have been published by Visch in the *Bibliotheca Scriptorum .Ordinis Cisterciensis*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Coxis

SEE COXCIE.

Coxow, Thomas T.

an English Methodist preacher, was born at Hull in 1812. In early life he was converted, and joined the New Connection Methodists. In 1834 he began to itinerate in their ministry, and for nearly ten years preached with acceptance in nine circuits, when, at Halifax, ill-health suspended his labors in 1843, and he retired to Hull, where he died, August 17 of the same year. See *Minutes of the British Conference*.

Coyaco, Council Of

(*Concilium Coyacense*), was held in 1050, at Coyaco, or Coyace, in the diocese of Orvietta, Spain, by Ferdinand I of Castile. Nine bishops attended, and thirteen decrees were published, relating partly to the Church and partly to the state.

2. Orders, under anathema, that all abbots and abbesses shall govern their houses according to the rule of St. Isidore or St. Benedict, and shall submit in all things to their bishop.

3. Orders that churches and the clergy shall be under the control of their bishop, and not under that of any lay person; that suitable vessels and ornaments be provided; that no chalice of wood or earthenware shall be allowed; that the altar shall be made entirely of stone, and shall be consecrated by the bishop. It also directs that in every church the proper priestly vestments shall be provided, viz. the surplice, amice, alb, cinctorium, belt, stole, maniple, and chasuble: also the vestments of the deacon, viz. amice, alb, and stole. Also it orders, that under the chalice shall be placed a paten, and over it a corporal of linen. The host to be made of fine flour, without any admixture; the wine and water to be pure, so that, in the wine and host and water, the sacred Trinity may be signified. That the vestments of priests ministering in the church shall reach to their feet. That they shall have no women in their houses except a mother, or *aunt*, or sister, or woman of approved character, who shall always be dressed entirely in black; and that they shall teach infants the Creed and Lord's Prayer.

5. Enjoins that archdeacons shall present for ordination only such clerks as shall know the whole psalter, with the hymns and canticles, epistles, gospels, and prayers.

6. Orders all Christian persons to go to church on Saturday evenings, and on Sunday to be present at the matins, mass, and at all the hours; to do no work, nor travel on that day, unless for the purposes of devotion, visiting the sick, burying the dead, executing a secret order of the king, or of defence against the Saracens. Those who break this canon are, according to their rank, either to be deprived of communion for a year, or to receive one hundred lashes.

11. Commands fasting on Friday.

12. Forbids the forcible seizure of those who have taken refuge in a church, or within thirty-one paces of it.

There appears to be some difference in the copies of these canons. See Labbe, *Concil.* 9:1063. Landon, *Man. of Councils*, s.v.; Richard et Giraud, *Bibliothèque Sacrae*, s.v.

Coyle, John

a Scotch Congregational minister, was born at Montrose, July 26, 1842. He was converted in his eighteenth year; joined the Wesleyans at first, but soon after became a Congregationalist; received his ministerial education largely under private instructors; and was ordained at Forfar, April 26, 1866, where he labored with great ability, zeal, and devotedness until his death, July 1, 1868. See (Lond.) *Cong. Year-book*, 1869, page 241.

Coytel, Antoine

a French painter, son and scholar of Noel, was born in Paris in 1661. He went to Rome when quite young, and studied the works of Raphael, Michael Angelo, and the Caracci. At the age of fifteen he returned to Paris with a very superficial knowledge of his profession. He was only nineteen when he painted his *Assumption*, for the Church of Notre Dame, and at twenty he was elected a royal academician. He was appointed painter to the king in 1715. His principal works are at Paris. They are *Christ Curing the Blind*, at the Carthusian convent; *Christ among the Doctors*; and *The Assumption*, in the Church of Notre Dame. He died in 1722. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Coypel, Noel

(surnamed *Le Poussin*), an eminent French painter, was born in Paris in 1628. He studied first under Poncet, and at the age of fourteen entered the school of Quillerier, where he made such rapid progress that his merit procured his election to the Academy in 1659, his reception-picture being *Cain Slaying Abel*. His celebrated *Martyrdom of St. James* was painted for the Church of Notre Dame about this time. He was appointed by the king director of the French Academy at Rome, where he went in 1672. His best productions after this were *The Virgin Caressing the Infant* and *The Holy Family*. He died in 1707. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Coypel, Noel Nicolas

a French painter, was born in 1692, and was a son of Noel by a second marriage. He received his first instruction from his father, after which he studied in the Academy of Paris, and in 1728 was elected a member of that institution. His best works are the ceiling of the chapel of the Virgin in the Church of St. Saviour, and the altar-piece in the same chapel, representing *The Assumption*. He died in 1735. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Coysevox, Antoine

an eminent French sculptor, was born at Lyons in 1640. Before he was seventeen he distinguished himself by a statue of the *Virgin*, and immediately went to Paris, where he studied under Lerambert and other masters. He produced some fine works, among which were the tomb of cardinal Mazarin, and the monument of Charles le Brun, in the Church of St. Nicolas. He died at Paris, October 10, 1720. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Cozad, Jacob

a Methodist Episcopal minister, was born July 2, 1819. He experienced religion in early life, received license to exhort in 1841, and in 1842 entered the Indiana Conference. In it he labored faithfully to the close of his life, April 13, 1863. See *Minutes of Annual Conferences*, 1863, page 212.

Cozza, Carlo

an Italian painter, son and scholar of Giovanni Battista, was born at Ferrara about 1700. He painted several pictures for the churches of his native city, among which are *The Annunciation*, in the Chiesa Nuova; *St. Antonio*, in Santa Lucia; and *St. Francesco da Paolo*, in San Matteo. He died at Ferrara in 1769.

Cozza, Francesco

an Italian painter, was born at Istilo, in Calabria, in 1605, and studied at Rome under Domenichino. One of his best work was at Rome, and represented the *Vergine del Riscatto*, in the Church of Santa Francesca Romana. He died at Rome in 1682. See Hoefer, *Nouvelle Biographie Generale*, s.v.; Spooner, *Biographical History of the Fine Arts*, s.v.

Cozza, Giovanni Battista

an Italian painter, was born at Milan in 1676, and settled at Ferrara while very young, where he executed many works for the churches. The principal are, *The Conception*, in the cathedral; *The Holy Family*, in the Church of Ognissanti; *The Assumption*, in San Guglielmo; and *The Annunciation*, in Santa Lucia. He died at Ferrara in 1742. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Cozza, Lorenzo

an Italian theologian, was born near Bolsena, March 31, 1654. He entered the order of the Observantists, and after having been successively professor of theology and vice-commissary of his order, was elected its minister-general, May 15, 1723. In December 1726, Benedict XIII created him cardinal, and he was afterwards promoted to several other ecclesiastical offices. He died at Rome, January 18, 1729, leaving various historical and archaeological works in Latin, for which see Hoefer, *Nouv. Biog. Generale*, s.v.; Wetzer u. Welte, *Kirchen-Lexikon*, s.v.

Cozzando, Leonardo

an Italian biographer, was born at Rovato, near Brescia, in 1620. At the age of twelve he entered the order of Servites, and while young taught philosophy at Verona and Vienna. He afterwards became professor of theology, and regent of the College of St. Alexander of Brescia. At the age

of twenty-five he was elected member of the Academy of the Erranti. He died. February 7, 1702, leaving, *Corsi di Penna* (Brescia, 1645): — *Ristretto dei Prelati della sua Religione*. (ibid. 1673): — *Vite del P. Paolo Cigone e del P. Ottavio Pantagolo*: — *De Magisterio Antiquarum Philosopharum* (Cologne, 1682; Geneva, 1684): — *Libreria Bresciana* (Brescia, 1694); this work contains the lives of five hundred and thirty authors: — *Vago e Curioso Ristretto Profano e Sagro dell' Historia Bresciana* (ibid. eod.). See Hoefer, *Nouv. Biog. Generale*, s.v.

Cozzens, Samuel Woodward, D.D.

a Congregational minister; was born in Mayfield, N.Y., October 25, 1801. He graduated from Middlebury College in 1828, and from Andover Theological Seminary in 1831; was ordained at Marblehead, Massachusetts; became colleague of Reverend Samuel Dana in 1832; in 1837 pastor at Milton; and in 1847 acting pastor of the Second Church, Milton, remaining there until 1851. The Kingsborough (N.Y.) Presbyterian Church was the next in which he labored in the same capacity; and in 1853 he was installed in the Presbyterian Church at Mount Vernon, from which he was dismissed in 1859. During the next nine years he was acting pastor at Weybridge, Vermont; then, in the same relation, he served the Church at South Plymouth, Mass., from 1868 to 1872. He died in Medfield, August 7, 1875. See *Cong. Quarterly*, 1876, page 422.

Crabb, John M.

a Presbyterian minister, was born in Garrard County, Kentucky, in 1804. He was educated in the Miami University, Oxford, Ohio, and studied theology in the Western Seminary at Allegheny, Pennsylvania. In 1838 he was licensed to preach, and engaged at Eaton and Alexandria; subsequently he was pastor of Lima, West Bethesda, and Union churches, in Ohio. He died March 17, 1859. He was a devoted laborer and one of the pioneers of the Church. See Wilson, *Presb. Hist. Almanac*, 1860, page 69.

Crabbe, George

an English poet and divine, was born at Aldborough, Suffolk, December 24, 1754. When fourteen years of age, being tolerably grounded in mathematics and classics, he was apprenticed to a surgeon near Bury St. Edmunds, but had no liking for the profession, and ultimately proceeded to London to make a trial of literature. For a time he was very unfortunate. At

last, when threatened with arrest for debt, he made his case known to Edmund Burke, who received him in a very kindly manner, brought him into his family, introduced him to Fox, Reynolds, Johnson, and other distinguished men, and gave him his criticism and advice concerning the poem of *The Library*, which was published in 1781 (2d ed. 1783), and was favorably noticed. By the assistance of Burke he was enabled to prepare himself for admission to holy orders. In 1782 he was ordained curate of his native place, and shortly after appointed chaplain to the duke of Rutland, at Belvoir Castle. In 1785 he was presented to two small livings in Dorsetshire, in 1789 exchanged them for others in the vale of Belvoir, and in 1813 was preferred to the rectory of Trowbridge, which he held until his death, February 8, 1832. Mr. Crabbe, in addition to the work above mentioned, published, *The Village* (1783): — *The Newspaper* (1785): — *The Parish Register* (1807): — *The Borough* (1810): — *Tales in Verse* (1812): — *Tales of the Hall* (1819). See *The North American Review*, 1834, page 135; Hoefer, *Nouv. Biog. Generale*, s.v.; Rose, *Genesis Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Crabeth, Dirk And Wouter

two brothers, were very eminent Dutch painters on glass, born at Gouda, in Holland, and flourished about 1560. They executed many works of great merit, especially the magnificent windows of the great church at Gouda, on which are represented, *The Nativity*, *Christ Driving the Moneychangers from the Temple*, *The Death of Holofernes*, and *The Profanation of the Temple by Heliodorus*. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Crabtree, Abraham

an English Wesleyan minister, was born at Heptonstall, near Halifax, in 1785. He entered the ministry in 1811, and died on the Pateley-Bridge Circuit, June 15, 1851. See *Minutes of the British Conference*, 1851.

Crabtree, William

an English Baptist minister, was born near Heptonstall, Yorkshire, March 20, 1806. He was baptized June 14, 1827, studied under the Reverend R. Ingham; after a year's service in Duffield, Derbyshire, was assistant minister, for a time, with Reverend J. Taylor, at Hinckley, Leicestershire,

and then removed to Lineholm, in Yorkshire, where he died, May 9, 1854. See (Lond.) *Baptist Hand-book*, 1855, page 47. (J.C.S.)

Cradock, John, D.D.

an Irish prelate, born at Wolverham, and educated at Cambridge. became rector of St. Paul's, Covent Garden, and subsequently chaplain to the duke of Bedford. He accompanied that nobleman to Ireland in 1757, was soon after elected to the see of Kilmore, and on December 4 of the same year was consecrated. In 1772 he was translated to the see of Dublin. In 1773 he was one of the eighteen peers who protested against the passing of a bill for securing the repayment of money lent by Papists to Protestants on mortgages of land. He died December 11, 1778. See D'Alton, *Memoirs of the Abps. of Dublin*, page 344.

Cradock, Thomas

a missionary of the Church of England, was born at Wolverham, Bedfordshire, in 1718, and was educated at Cambridge. An attachment having sprung up between a sister of the duchess of Bedford and Thomas, he was persuaded by her friends to migrate to Maryland, where it is believed that he arrived in 1742. In October of that year the General Assembly passed an act for the erection of a chapel about twelve miles from Baltimore, to be called St. Thomas's. In 1745 it was made an independent parish. Mr. Cradock became its minister the same year, also keeping a school for several years. Between 1750 and 1753 he preached a sermon which made considerable impression, urging the necessity of electing a bishop in the colony. In 1753 he published a version of the Psalms in heroic verse. About 1763 Mr. Cradock became physically paralyzed, but retained his mental vigor, and continued to fulfil his Sabbath appointments until his death, May 7, 1770. He was a man of varied learning, an intense student, and a preacher of considerable power. See Sprague, *Annals of the Amer. Pulpit*, 5:111.

Cradock, Zachary, D.D.

an English clergyman, was born in 1633, and educated at Queen's College, Cambridge. Some years after he was made canon residentiary of Chichester, and elected fellow of Eton College in 1672. In 1680 he was chosen provost of Eton. He died October 16, 1695. Dr. Ciadock is known to the world by the high character given him by his contemporaries, and by

two fine sermons; viz., one on *Providence*, the other *On the Great End and Design of Christianity*. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Crafts, Eliphalet Porter

a Unitarian minister, was born at North Bridgewater (now Brockton), Massachusetts, November 23, 1800. He was fitted for college by his father, who was a clergyman (a graduate of Harvard College in 1785), and graduated from Brown University in 1821. After being engaged for some time in teaching and occasional preaching, he was ordained in November, 1828, and settled in East Bridgewater, where he remained nearly eight years. In 1839 he became pastor in Sandwich, and continued until 1854. After this he resided in East Lexington, teaching, and preaching in vacant pulpits, as he had opportunity. Next, he was minister at Eastport, Maine, from 1866 to 1876, and in the latter year removed to Waltham, Massachusetts, where he died, January 16, 1880. See *Brown University Necrology*, 1879-80. (J.C.S.)

Cragg, George

an English Congregational minister, was born in January 1793. He joined the Church in early manhood, was ordained at Boroughbridge about 1827, labored there about seventeen years with great success, accepted a call to Leyburn, Yorkshire, where he preached fourteen years, and then removed to Harrogate, where he died, December 1, 1873. See (Lond.) *Cong. Year-book*, 1875, page 319.

Craghead

SEE CRAIGHEAD.

Cragie (or Craigie), John

is the name of two Scotch clergymen.

1. Took his degree at the University of St. Andrews in 1697; was licensed to preach in 1702; called to the living at Abercrombie in 1704, and ordained. He died before March 14, 1733, aged about fifty-six years. See *Fasti Eccles. Scoticanæ*, 2:403.

2. Took his degree at Marischal College, Aberdeen, in 1761; was licensed to preach in 1767; appointed to the living at St. Fergus in 1773; and

ordained; transferred to Old Deer in 1798, and died October 9, 1821, aged eighty years. See *Fasti Eccles. Scoticanæ*, 3:621, 640.

Craig

the name of a number of Scotch clergymen.

1. ALEXANDER (1), took his degree at the University of St. Andrews in 1636; was admitted to the living at Pettinain in 1641, and died in April, 1642, aged about twenty-six years. See *Fasti Eccles. Scoticanæ*, 2:331.
2. ALEXANDER (2), took his degree at the University of Aberdeen in 1669; was licensed to preach in 1676; appointed to the living at Unst in 1688 deserted his charge about 1697; resided at Fraserburgh in 1702; intruded there in 1708, and was accused of intrusion in 1716. See *Fasti Eccles. Scoticanæ*, 3:372, 441.
3. ARCHIBALD, took his degree at Edinburgh University in 1810; was licensed to preach in 1812; ordained as assistant in the living at Bedrule in 1832, and in that year published *Introduction to Greek Accentuation*. See *Fasti Eccles. Scoticanæ*, 1:488.
4. GEORGE (1), D.D., was licensed to preach in 1799; presented to the living at Kinross in 1803, and ordained in 1804; assumed the name of *Buchanan* in 1806, and died April 18, 1842. He published *An Account of the Parish*. See *Fasti Eccles. Scoticanæ*, 2:598.
5. GEORGE (2), was licensed to preach in 1832; appointed to the living at Sprouston in 1834, and ordained in 1835; joined the Free Secession in 1843, and died February 10, 1866. He published *A Sermon at the Opening of the Parish Church* (1838): — *An Account of the Auchterarder Case* (1839): — *A Memoir of Reverend John Sym*, his predecessor. See *Fasti Eccles. Scoticanæ*, 1:473.
6. HUGH, a Covenanter of Edinburgh, studied at Glasgow University in 1667; was for some years a merchant-burgess; was called to the living at Galashiels in 1692, and ordained. He died before April, 1714. See *Fasti Eccles. Scoticanæ*, 1:550.
7. JAMES (1), took his degree at Glasgow University in 1652; was called to the living at Killearn in 1658, and ordained conformed to Episcopacy; was accused before the privy council of several charges of disloyalty, and

acquitted; other charges being brought against him in 1690, he was ousted by the rabble. See *Fasti Eccles. Scoticanae*, 2:356.

8. JAMES (2), took his degree at Edinburgh University in 1655; was appointed to the living at Hoddam in 1661, and ordained; transferred to Selkirk in 1666, and to Tranent in 1676; was deprived for refusing the test in 1681; elected by a unanimous vote of the kirk-session, heritors, magistrates, and deacons, to the second charge, Canongate, Edinburgh, in 1687; obliged to remove to an old chapel near the Watergate in 1691; received into communion, and transferred to Duddingston in 1694. He died May 31, 1704, aged about seventy-two years. See *Fasti Eccles. Scoticanae*, 1:89; 3:360, 540, 620.

9. JAMES (3), was born at Thornton-loch, in August, 1669; took his degree at Edinburgh University in 1694; was called to the living at Bathans (Yester), in 1701, and ordained; rebuked in 1702 for riding on the Sabbath while preaching in the North; transferred to Dunbar in 1718; promoted to the Old Church, Edinburgh, in 1721, and died January 31, 1731. He published *Poems on Divine Subjects* (Edinburgh, 1727): — *Sermons* (ibid. 1732-1738, 3 volumes). See *Fasti Eccles. Scoticanae*, 1:15, 364, 369.

10. JAMES (4), a native of Innerwick, was elected doctor in Heriot's Hospital, Edinburgh, in 1739; licensed to preach in 1742; appointed to the living at Currie in 1752, and ordained; became presbytery clerk in 1753, and died June 24, 1792, aged seventy-two years. See *Fasti Eccles. Scoticanae*, 1:146.

11. JAMES (5), A.M., was licensed to preach in 1795; presented to the living at Dalserf in 1805, and ordained; retired to England with the sanction of the presbytery, and died there, November 9, 1845. See *Fasti Eccles. Scoticanae*, 2:281.

12. JOHN, was licensed to preach in 1760; appointed minister at Kirkpatrick-Fleming in 1764; transferred to Ruthwell in 1783, and died December 16, 1798, aged sixtyone years. See *Fasti Eccles. Scoticanae*, 1:622, 626.

13. ROBERT, A.M., was licensed to preach in 1824; appointed to Stanley chapel in 1826; presented to the living at New Cumnock in 1829, and ordained; transferred to Rothesay in 1835, when Gaelic was no longer required; joined the Free Secession in 1843, and died May 26, 1860, aged

sixty-eight years. He published, *Theocracy* (1848): — *The Man Christ Jesus* (1855). See *Fasti Eccles. Scoticanae*, 2:105; 3:30, 31.

14. THOMAS (1), took his decree at the University of St. Andrews in 1603, was licensed to preach in 1611; appointed to the living at New Spynie in 1624, and died in 1639, aged about fifty-six years. See *Fasti Eccles. Scoticanae*, 3:171.

15. THOMAS (2). took his degree at Glasgow University in 1617; was licensed to preach in 1620; admitted to the living at Largo before 1631, and continued in 1637, but was deposed in 1640. See *Fasti Eccles. Scoticanae*, 2:252.

16. THOMAS (3), took his degree at King's College, Aberdeen, in 1656; became schoolmaster of Dyke; was licensed to preach in 1659; presented to the living at St. Andrew's-Lhanbryd in 1663, and ordained; deprived in 1690 for nonjurancy, and died before 1719. See *Fasti Eccles. Scoticanae*, 3:165.

17. THOMAS (4), was licensed to preach in 1743; presented to the living at Guthrie in 1753; ordained in 1754, and died April 16, 1797. See *Fasti Eccles. Scoticanae*, 3:796.

18. WILLIAM, D.D., was born in Glasgow in February, 1709; took his degree at the university there; was licensed to preach in 1734; called to the living at Cambusnethan in 1737, and ordained. He preached the principles of virtue and morality more frequently than his hearers had been accustomed to, so they opposed him; he was transferred to the West Church, Glasgow, in 1738; removed with his congregation to the new Church of St. Andrew in 1761, and died January 13, 1784. Habitually pious, he arrested the attention without alarming the imagination, and touched the heart without rousing the passions. He published, *The Reverence which is Due to the Name of God* (1761): — *The Character and Obligations of a Minister of the Gospel* (1764): — *An Essay on the Life of Jesus Christ* (1767): — *Twenty Discourses on Various Subjects* (Lond. 1775; 2d ed., with *Life*, 1808, 2 vols.). See *Fasti Eccles. Scoticanae*, 2:24, 275; Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Craig, Edward

an English divine, graduated at St. Edmund's Hall, Oxford, and was curate at Glentworth and Saxvy; successively at Watton and Clapham; St. James's, Edinburgh; Staines, Burton-Latimer, and, lastly, perpetual curate of St. James's, Pentonville: in all which places he was eminently useful. He died in 1850. Among his writings are, *Patriarchal Piety* (1826): — *Sermons* (1828). See (Lond.) *Christian Guardian*, April 1850, page 199; Allibone, *Diet. of Brit. and Amer. Authors*, s.v.

Craig, Elijah

a Baptist minister, was born in Virginia about 1740, and converted at the age of twenty-four. In 1765 he began to hold religious services in his own tobacco-house, and continued to preach as opportunity presented. He was once imprisoned for so doing, but nevertheless continued his labors. In 1786 he removed to Kentucky, where he died in 1808. See *Lives of Virginia Baptist Ministers*, pages 71-73. (J.C.S.)

Craig, John (1)

a Baptist minister, was born in Dublin, Ireland. He came to Maryland, joined the Methodists, served on the British side in, the war of independence, went to Nova Scotia in 1784, travelled through the province as a preacher; was ordained pastor of a Baptist Church at Ragged Island; removed to Connecticut in 1732, and remained there two years. He then returned to Nova Scotia, where he died, December 13, 1737, in his eighty-eighth year. See Bill, *Hist. of Baptists in the Maritime Provinces*, page 232.

Craig, John (2)

a pioneer Presbyterian minister, was born in Ireland, September 21, 1710, but was educated in America. He was licensed by the Donegal Presbytery in 1738, sent to Deer Creek, Maryland, and in 1739 to Opequhon Irish Tract, and other places in western Virginia. In 1740 he was ordained pastor at Shenandoah and South River, resigned in 1754, and died April 21, 1774. He was a man mighty in the Scriptures, in perils often, in labors abundant. (W.P.S.)

Craig, John Liggett

a Presbyterian minister, was born at Allegheny, Pennsylvania, December 7, 1828. He graduated at Duquesne College, Pittsburgh, in 1846; studied theology in the Associate Reformed Seminary, Allegheny; was licensed by Monongahela Associate Reformed Presbytery in 1850, and in 1854 accepted a call to the Reformed Presbyterian Church at Princeton, Indiana. In 1864 he was appointed chaplain of the 17th regiment Indiana Veterans. He died in July 1866. See Wilson, *Presb. Hist. Almanac*, 1866, page 260.

Craig, J.N., D.D.

a Presbyterian minister, born in 1814, was licensed to preach by New Brunswick Presbytery, in 1836; pastor at Rogersville and New Providence, Tennessee; afterwards twenty-two years in Columbus, Mississippi, and six years in St. Louis, Missouri; professor of moral science in the University of Mississippi until 1880. He was moderator of the General Assembly in 1863. He died May 15, 1882. He was a man of superior intelligence and strong character. See *Christian Observer*, May 24, 1882.

Craig, Lewis

a Baptist minister, was born in Orange County, Virginia, about 1737, and converted in 1765. Being arrested June 4, 1768, while engaged in public worship, and thrown into jail at Fredericksburg, he preached to crowds of people through the prison bars. In 1770 he became pastor of the Upper Spottsylvania Church. In 1771 he was again imprisoned three months. After preaching in several places in Kentucky, he was pastor of South Elkhorn Church about nine years. In 1792 he moved to Bracken County, Kentucky, in which he organized several churches. He died suddenly about 1828. See Cathcart, *Baptist Encyclop.* page 285. (J.C.S.)

Craig, Thomas

an English Congregational minister, was born in Edinburgh in 1780. He was converted in early life; received his ministerial training at Homerton College; and was ordained in 1802 at Bocking, where he labored until his death, June 21, 1865. See (Lond.) *Cong. Year-book*, 1866, page 243.

Craig, Wheelock

a Congregational minister, was born at Augusta, Maine, in July 1824. He graduated at Bowdoin College in 1843, in 1847 at the Bangor Theological Seminary, and for several years was engaged in teaching. In 1849 he was ordained in New Castle, and the next year accepted a call to the Trinitarian Church in New Bedford, Mass. In May 1868, he went abroad for his health, but. died at Neufchatel, Switzerland, in November following. See *Hist. of Bowdoin College*, pages 577, 578. (J.C.S.)

Craighead, Alexander

a Presbyterian minister, was born in Pennsylvania. He was licensed by Donegal Presbytery in 1734, and sent to Middle Octorara and "over the river." He was ordained November 18, 1735, but disputes arising from a difference of views, he was suspended. He joined Newcastle Presbytery in 1754; met with Hanover Presbytery in 1757, and was sent to Rocky River, in North Carolina, and to other vacancies. He died in March, 1766. See Webster, *Hist. of the Presb. Church in America*, 1857.

Craighead, John

a Presbyterian minister, a graduate of Princeton College, received ordination from Donegal Presbytery about 1767, and was pastor at Rocky Spring, Pennsylvania, until 1798. He died April 20, 1799. See Alexander, *Princeton College in the 18th Century*.

Craighead, Robert, Sr.

a Scotch clergyman, took his degree at the University of St. Andrews in 1653; was ordained over the Presbyterian congregation at Castle Finn, County Donegal, Ireland, before 1661; went to Glasgow in June 1689; had a call to fill vacancies in the city of Glasgow; returned to Ireland in 1690, and was admitted to Derry; went back to Glasgow in 1698; settled at his former charge about 1700, and died there in September 1711, aged about seventy-eight years. He published *An Answer to a Discourse on the Inventions of Men in Worship* (1694): — *Advice to Communicants* (1695): — *Advice for Assurance of Salvation* (1702): — *Answer to the Bishop of Deray's Second Admonition* (1697): — *Warning and Advice to the Christian* (1701): — *Walkinng with God* (1712). See *Fasti Eccles. Scoticanae*, 2:16, 18.

Craighead, Robert, Jr.

an Irish Presbyterian minister, was born at Castle Finn, County Donegal, in 1684. He took his degree of A.M. at the University of Glasgow in 1702. studied divinity at Edinburgh and Leyden, and in 1709 was ordained colleague to Mr. Iredell, in Capel Street, or Mary's Abbey, Dublin, where he died, July 30, 1738. Both he and his father were brilliant and effective workers on behalf of the Irish Presbyterians. See Reid, *Hist. of the Presb. Church in Ireland*.

Craighead, Thomas

a Presbyterian minister, was a native of Scotland. He is said to have studied medicine as well as divinity, and, after being settled in Ireland for ten or twelve years, went, in 1715, to New England, and was employed in the ministry at Freetown, near Fall River, Massachusetts, until 1723. In 1724 he was received by New Castle Presbytery, and became pastor at White Clay, Pennsylvania. In 1733 he was installed at Pequea, but was dismissed in 1736, and became a supply at Hanover Paxton, and Conedogwinnit. He was installed at Hopewell in 1738, and in April 1739, he dropped dead in the pulpit. See Webster, *Hist. of the Presb. Church in America*, 1857.

Craighead, Thomas B.

a Presbyterian minister, was ordained by the Presbytery of Orange in 1780. For a few months he preached at Sugar Creek, his native place, and then removed to Tennessee, where he was brought to trial before the presbytery for holding certain Pelagian views; and the controversy which arose lasted for many years. Mr. Craighead was one of the founders of Davidson Academy (afterwards Nashville University), and became its first president, which position he held for over two years. His publications are, *A Sermon on Regeneration: — Letters to Reverend J.P. Campbell: — The Philosophy of the Human Mind* (1833): — *The Powers and Susceptibilities of the Human Mind* (1834, 12mo): — *A Defence of the Elkhorn Association* (1822). Mr. Craighead excelled as an extemporaneous orator, but not as a writer. See Alexander, *Princeton College in the 18th Century*.

Craigie

SEE CRAGIE.

Craik, Alexander, D.D.

a Scotch clergyman, was licensed to preach in 1798; became rector at the Dundee Academy in 1809; was presented to the living at Liberton in 1813, and died at Edinburgh, Oct. 19, 1856, aged eighty-three years. He published, *A Letter to Mr. John Brown* (1820): — *A Sermon in the Scottish Pulpit: — An Account of the Parish.* See *Fasti Eccles. Scoticanæ*, 1:226, 227.

Crail, Adam

a Scotch prelate, was promoted to the see of Aberdeen about 1207, and died in 1227. See Keith, *Scottish Bishops*, page 106.

Crain, Eli B.

a minister of the Methodist Episcopal Church South, was born in Boyle County, Kentucky, March 24, 1807. He was converted about 1826, in 1833 entered the Kentucky Conference, and, with the exception of three years, labored in the effective ranks until 1853. He died January 10, 1867. See *Minutes of Annual Conferences of the M.E. Church South*, 1867 page 161.

Crain, Francis M.

a minister of the Methodist Episcopal Church South, was born in Autauga County, Alabama, June 18, 1828, professed religion in 1847, in 1852 was licensed to preach and admitted into the Alabama Conference, and died April 19, 1859. See *Minutes of Annual Conferences of the M.E. Church South*, 1859, page 160.

Crallo

a Welsh *saint* of the 6th century, was patron of Llangrallo, otherwise Coychurch, in Glamorganshire (Rees, *Welsh Saints*, page 222).

Cram, Jacob

a Congregational minister, was born at Hampton Falls, N.H., October 12, 1762, and graduated at Dartmouth College in 1782. He was ordained at Hopkinton, N.H., January 25, 1789, and dismissed January 5, 1792. He labored as a missionary among the Stockbridge Indians in western New York, until May 1801, and then settled, without charge, in Exeter, N.H., where he died, December 21, 1833. See *Hist. of the Mendon Association*, page 223. (J.C.S.)

Cramb, A.B.

a Baptist minister, was born in Weare, N.H., July 2, 1827. He removed to Illinois in 1840; settled in Woodford County, near Metamora; pursued his studies at Shurtleff College; was licensed to preach in 1848, and ordained October 13, 1849, his principal pastorates being at Metamora, Ill., and St. Cloud, Minnesota. He died February 19, 1857. See Cathcart, *Baptist Encyclop.* page 286. (J.C.S.)

Crambeth, Matthew De

a Scotch prelate, was bishop of the see of Dunkeld in 1289, and died in 1312. See Keith, *Scottish Bishops*, page 81.

Cramer, Andreas

a Lutheran theologian of Germany, was born in 1582 at Heimersleben, near Magdeburg. He studied at Helmstadt, was in 1607 rector at Quedlinburg, and in 1615 pastor of St. John's at Magdeburg. During the thirty years' war he had to leave that place, and was appointed in 1631 superintendent at Miihlhaisen, where he died in 1640. His writings, which are of a controversial character, are given in Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Cramer, Daniel

a Lutheran theologian of Germany, was born at Reetz, in the Neumark, January 20, 1568, and died October 5, 1637, at Stettin, being doctor and professor of theology, pastor of St. Mary's, and member of consistory. He wrote, *Sana Doctrina de Praedestinatione*: — *Schola Prophetica*: — *Arbor Haereticæ Consanguinitatis*: — *Methodus Tractandi Textum Scripturae Sacrae*: — *Isagoge ad Libros Propheticos et Apostolicos*: —

Disp. Theol. de Descensu Christi ad Inferos, de Regno Christi, de Quaestione: — an Haeretico sit Fides Servanda: — De Distinguendo Decalogo quod Praeceptorum Numerum, and others. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:721, 764, 807; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Cramer, Heinrich Matthias August

a Protestant theologian of Germany, was born August 10, 1745. He studied at Halle, was in 1775 appointed pastor of St. Wipert's at Quedlinburg, and died April 12, 1801. He translated R. Simon's *Histoire Critique* into German, with valuable additions (Halle, 1776-1780), and wrote, *Briefe uber Inquisitionsgericht und Ketzerverfolgung* (Leipsic, 1785, 2 volumes): — *Lebensgeschichte Jesu von Nazareth* (ibid. 1787). See Doring, *Die gelehrten Theologen Deutschlands*, 1:280 sq.; Winer, *Handbuch der theol. Lit.* 1:9, 74, 765; 2:257, 394. (B.P.)

Cramer, Jean Jacob

a Swiss Protestant theologian, was born at Ellg, near Zurich, January 24, 1673. After having travelled in Germany, France, Holland, and England, he was successively professor of Hebrew at Zurich and of theology at Herborn. He died at Zurich, February 9, 1702, leaving, *Theologia Israelis* (Frankfort, 1705): — *Commentarius Posthumus in Codicem Succah* (Utrecht, 1720): — some dissertations, the most interesting of which are published under the title, *De Ara Exteriore Templi Secundi* (1697). See Hoefer, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Cramer, Jean Rudolph

a learned Protestant divine of Switzerland, was born at Ellg, in the canton of Zurich, February 14, 1678, and was instructed in the classics by his father. He studied medicine at first, but turned his attention to divinity in 1693, and was admitted into the ministry in 1699. In 1701 he went to Leyden, and in 1702 published his *Seven Dissertations on the Hilcoth Biccurim*. He was chosen Hebrew professor at Zurich on September 18 of the same year. In 1705 he was appointed to teach sacred and profane history, and in 1725 was made professor of theology. He died July 14, 1737. His works are very numerous. Among them are *Constitutiones de Primitivis R. Mosis F. Jaimonis: — Decas Thesium Theologicarum* (1704,

4to): — *De Summa Praedicationis Apostolicce* (1725, 4to). See Chalmers, *Biog. Dict.* s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Cramer, Johann Daniel

a Reformed theologian of Germany, was born at Hanau, May 5, 1672. In 1693 he was professor of philosophy and philology, and in 1709 was made doctor of theology on presenting a dissertation, *Disp. de Gratiae Divinae Progressu ad Posterios Credentium*. He died at Zerbst, October 23, 1715. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Cramer, Johann Friedrich Heinrich

a Lutheran theologian of Germany, was born at Dahlen, Sept. 2, 1754. After being deacon at the Kreuz Kirche in Dresden, he was in 1815 appointed pastor there, and died September 4, 1820. He published, *Kurze Erklärungen und Beobachtungen über Abschnitte der heil. Schrift* (Leipsic, 1811): — *Predigten über die Evangelien u. Epi stein* (Zittau, 1818, 1820; 1826; 2 volumes): — *Geschichte des Christenthums und der Kirche*: — *Ueber die Nachahmung Jesu* (Dresden, 1791; 5th ed. 1808): — *Beichtund Communionbuch* (ibid. 1794; 15th ed. 1828). See Winer, *Handbuch der theol. Lit.* 2:127, 134, 316, 361, 366. (B.P.)

Cramer, Johann Jacob

a Lutheran theologian of Germany, was born at Leipsic, March 11, 1658. He studied at his native place and at Wittenberg, was preacher at St. Thomas's and afterwards pastor of St. John's, at Leipsic, and died January 11, 1702. He wrote, *De Promissionibus Vitae AETerner in Vet. Testamento*: — *De Syllogismo Christi in* ^{<BBM>} *John 8:47*: — *De Vocatione Messiae ad Sacerdotium*: — *Theologia Israelis* (published after his death, Frankfurt, 1705): — *De Scholarum Perpetuo in Ecclesia Dei Usu* (Herborn, 1710). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* 1:190. (B.P.)

Cramer, John Anthony

an English philologist of German extraction, was born in 1793 at Mitloedi. in the canton of Glarus, studied in England, and was in 1822 preacher at Binsey, in Oxfordshire. In 1831 he was made principal at New Inn Hall, Oxford, was in 1842 professor of history at Oxford University, and died at Brighton, August 24, 1848. He is best known as the author of *Anecdota*

Graeca Codicum Manuscriptorum Bibliothecae Oxoniensis (Oxford, 1834-37, 4 volumes): — *Anecdota Graecae Codicibus Manuscriptis Bibliothecae Regiae Parisiensis* (ibid. 1839-41, 4 volumes): — *Catena Graecorum Patrum in Nolum Testamentum* (ibid. eod. 7 volumes): — *Study of Modern History* (ibid. 1843). See Hoefler, *Nouv. Biog. Generale*, s.v. (B.P.)

Cramer, John Kearsley

a Presbyterian minister, was born at Williamsport, Maryland, September 24, 1824. He graduated from Jefferson College in 1848, and studied theology part of a year in Princeton Theological Seminary. He was stated supply at Charlotte Court-house, Virginia, in 1852 and 1853; also at Washington, D.C., in 1854 and 1855; ordained by the Presbytery of Carlisle, April 13, 1859; pastor at Williamsport and Welsh Run, Maryland, from 1859 to 1861; stated supply at Havre de Grace in 1861, and pastor from 1863 to 1866; pastorelect at Churchville from 1866 to 1868, and died at Cumberland, December 19, 1869. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 173.

Cramer, Ludwig Dankegott

a Protestant theologian of Germany, was born April 19, 1791, at Baumersroda, near Freiburg. He studied at Wittenberg, and in 1812 commenced his lectures on moral philosophy there. In 1817 he was called to Rostock as professor of theology, but in the following year went to Leipsic as successor of Keil, and died January 8, 1824. He wrote, *Doctrina Judaeorum de Praeexistentia Animarum* (Wittenberg, 1810): — *Ueber den Mysticismus in der Philosophie* (ibid. 1811): — *Systematische Darstellung der Moral der Apokryphen des Alten Testaments* (Leipsic, 1814): — *De Sacra Librorum V.T. Auctoritate* (ibid. 1819): — *Progr. de Bibliologia in Sacris N.T. Libris Proposita* (ibid. 1822, 1823): — *Vorlesungen uber die christl. Dogmatik* (ed. by Nabe, ibid. 1829). See Doring, *Die gelehrten Theologen Deutschlands*, 1:283; Winer, *Handbuch der theol. Lit.* 1:239, 294, 302, 310, 430; 2:200; Zuchold, *Bibl. Theol.* 1:248. (B.P.)

Cramer, Matthias

a German controversialist, was born at Aix-la-Chapelle, and died November 12, 1557. He published, *Catholica ac Orthodoxa Religio* (Colon. 1542): — *De Catholice Fidei Regula Assertio* (1556). See

Hartzheim, *Bibl. Colon.* page 243; Streber, in *Wetzer u. Welte's Kirchen-Lexikon*, s.v. (B.P.)

Cramond, James

a Scotch clergyman, took his degree at King's College, Aberdeen, in 1644; was licensed to preach in 1646; went to England as preacher to a regiment, for which he was debarred the privileges of a minister; but on his repentance the assembly readmitted him in 1650, and he was called to the living at Fearn in 1653. He died in 1690, aged about sixty-six years. See *Fasti Eccles. Scoticanæ*, 3:831.

Cramond, Robert, D.D.

a Scotch clergyman, took his degree at Marischal College, Aberdeen, in 1764; was ordained minister of the Presbyterian Congregation at Etal in 1775, and admitted to the living at Yarrow in 1776. He died February 14, 1781, aged fifty years. See *Fasti Eccles. Scoticanæ*, 1:564.

Cramp, John Mockett, D.D.

an eminent Baptist educator and author, was born at St. Peter's, Isle of Thanet, England, July 25, 1791, and educated at Stepney College. He was successively pastor at Southwark, London, in 1818; St. Peter's, Isle of Thanet, from 1827 to 1842 (part of the time assisting his father, Reverend Thomas Cramp), and Hastings in 1842. In 1844 he assumed the presidency of an unsuccessful Baptist College in Montreal, Canada, which he held until 1849. He was editor, in that city, of *The Register* from 1844 to 1849, of *The Colonial Protestant* (With Reverend W. Taylor, D.D.) in 1848 and 1849, and of *The Pilot* from 1849 to 1851. In 1857 he became president of Acadia College, Wolfville, N.S., and the remainder of his busy life he devoted to furthering the cause of Baptist education and religion in the maritime provinces. Until he resigned his position in 1869, his influence was pre-eminent in all questions of denominational and educational politics. He found his college weak and poor; he left it on a firm foundation, with an able staff of instructors, and a good attendance of students. The home and foreign mission enterprise and the temperance movement shared his earnest support. He died at his home in Wolfville, December 7, 1881. Dr. Cramp was an eminent linguist and historian, a celebrated theologian, and as a patristic scholar and in Church history had few equals in the dominion. His works are, *A Text-book of Popery; or, A*

History of the Council of Trent (Lond. 1831; enlarged. Lond. and N.Y. 1851, 8vo), a one-sided commentary on the history and decrees of the council, from the standpoint of a narrow and violent Protestantism; a valuable work, however, containing vast information: — *The Reformation in Europe* (Lond. 1844, 18mo): — *Lectures for the Times* (ibid. eod.): — *Introductory Theological Address* (Halifax, N.S., 1851): — *Portraiture from Life, by a Bereaved Husband* (ibid. 1862): — *The Great Ejectment of 1862* (ibid. eod.): — *Catechism of Christian Baptism* (ibid. and Phila. 1865, 18mo), an able presentation, answered by Reverend D.D. Currie: — *History of the Baptists from the Apostolic Times to the Close of the 18th Century* (Lond. 1868, 8vo, which has been translated into German), a work whose value is lessened by its dogmatic spirit: *Paul and Christ* (ibid. and Halifax, 1873), a delightful and finely written *book*: — *The Lamb of God* (Edinb. 1874). His *Memoirs* of Madame Feller and of Dr. Cote are records of certain mission and educational work in the province of Quebec. See *The Wesleyan*, February 3, 1882; Morgan, *Biblioth. Canadensis*, s.v.

Cramp, Stephen T.

a Methodist Episcopal minister, was born at Sandhurst, Kent, England, May 21, 1842. He was converted in 1859, emigrated to the United States, entered the Wyoming Conference in 1864, and in it labored zealously until his decease, January 19, 1870. He was fervent in spirit, and untiring in energy. See *Minutes of Annual Conferences*, 1870, page 131.

Cramp, Thomas

an English Baptist minister, was born at St. Peter's, Isle of Thanet, in 1769. He was converted at the age of eighteen, and joined the Church at Shallows, near his birthplace; very soon commenced the work of the ministry, and took charge of the Church in his native place, St. Peter's, and died November 17, 1851. See (Lond.) *Baptist Handbook*, 1852, page 46. (J.C.S.)

Cramp-rings

are rings of precious metal, supposed to prevent cramp. (They are attributed by Hospinian to the claim of Westminster Abbey to the possession of the ring given by St. John, in the guise of a pilgrim, to Edward the Confessor. On Good Fridays the kings of England used to bless finger-rings for this superstitious purpose.

Crampton, Ralph S.

a Presbyterian minister, was born at Madison, Connecticut, October 23, 1799. He studied theology in the seminary at Bangor, Maine, was licensed by a Congregational association in 1827, and about 1837 joined the Detroit Presbytery. He was secretary of the American and Foreign Christian Union, agent for the New York Temperance Society for three years, and for the same length of time secretary of the Illinois State Temperance Society. He died in Rochester, N.Y., March 25, 1864. See Wilson, *Presb. Hist. Almanac*, 1866, page 212.

Cranach (or Kranach), Lucas Van

an old German painter and eminent engraver, was born at Cranach, in the province of Bamberg, in 1472. At an early period in life he entered into the service of the electoral house of Saxony, with one of the princes of which he made a pilgrimage to the Holy Land in 1493, and with another shared five years' imprisonment, after the fatal battle of Muhlberg. He died at Weimar, October 16, 1553. The following are some of his principal works: *Adam and Eve in Paradise*; *St. John Preaching in the Wilderness*; *The Passion of Our Saviour*, in fourteen prints; *The Twelve Apostles*; *St. Christopher Carrying the Infant Jesus*. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Crandal (or Crandall), Joseph

a Baptist minister, was born at Friertown, R.I., in 1771. In 1774 his parents removed to Chester, N.S. He was converted at the age of twenty-two, ordained, in 1799, pastor at Sackville, N.B., and did the work of an evangelist all through the region in which he lived. In 1825 he itinerated in Prince Edward's Island. He died February 20, 1858. See Cathcart, *Baptist Encyclop.* page 286; Bill, *Funeral Sermon*. (J.C.S.)

Crandal, William Alfred

a Baptist minister, was born in Westmoreland County, N.B. He was ordained at Amherst in 1858: labored in Restigouche County as home missionary; became pastor at Norton, and at Elgin; preached at Lutes Mount, Monton, and other localities under direction of the Home Mission Board, and died December 17, 1875. See *Baptist Year-book of N.S. N.B., and P.E.I.*, 1876, page 35.

Crandall, Andrew Jackson

a Methodist Episcopal minister, was born at Germantown, Chenango County, N.Y., in 1813. He experienced conversion at thirteen; studied about three years at Cazenovia Seminary, and in 1834 connected himself with the Oneida Conference. In 1848 he was transferred to the Missouri Conference, in which he labored with zeal, fidelity, and marked success until his death in August 1849. Mr. Crandall published two or three *Addresses*. See *Minutes of Annual Conferences*, 1850, page 510; Sprague, *Annals of the Amer. Pulpit*, 7:803.

Crandall, Peter

a Baptist minister, probably a brother of Joseph Crandal, was born in Rhode Island in 1770. When he was five years of age his father removed to Chester, N.S. He commenced preaching in 1800; travelled extensively and successfully; was pastor at Digby for twenty-nine years, and died April 2, 1838. See Bill, *Hist. of Baptists in the Maritime Provinces*, page 229.

Crandall, Phineas

a Methodist Episcopal minister, was born at Montville, Connecticut, September 12, 1793. He was converted when about twenty years of age; licensed to exhort in 1817; to preach in 1818; in 1820 joined the New England Conference; in 1854 became a supernumerary; in 1856 a superannuate, and died November 5, 1878. See *Minutes of Annual Conferences*, 1879, page 51.

Crandall, Smith

a Methodist Episcopal minister, was a member of the Georgia Conference, and died in 1840, in Cherokee County, Georgia. See *Minutes of Annual Conferences*, 1842, page 302.

Crandall, Timothy

a Free-will Baptist minister, was born in 1790. He was converted at the age of seventeen; united with the Society of Friends, and for twenty-one years was an acceptable minister in that denomination. In 1843 he joined a Free-will Baptist Church; made himself highly useful as a preacher, especially in Otselic, N.Y., and died in Smyrna, May 15, 1853. See *Free-will Baptist Register*, 1855, page 85. (J.C.S.)

Crandon, Philip

a Methodist Episcopal minister, was born at Rochester, Massachusetts, January 4, 1810. He experienced religion in 1823; was licensed to preach in 1834, and in 1835 entered the New England Conference. He died at his post in 1875 or 1876. See *Minutes of Annual Conferences*, 1876, page 74.

Crane, Caleb

a Methodist Episcopal minister, was born in Tennessee about 1801, of pious parents. He was converted when about seventeen, and in 1822 was admitted into the Kentucky Conference. About 1832 he removed to Cape Girardeau County, Missouri, and in 1849 entered the Missouri Conference. He died November 22, 1851. See *Minutes of Annual Conferences*, 1852, page 131.

Crane, Daniel

a Presbyterian minister, was born at Bloomfield, N.J., April 13, 1780. He graduated at Nassau Hall (College of New Jersey) in 1799; was licensed by the Morris County Presbytery in 1803, and preached at Chester. In 1808 he accepted a call to Fishkill, N.Y., and in 1820 took charge of a Congregational Church in Waterbury, Connecticut. In 1825 he returned to Fishkill, taught school for two years, and then accepted a call to the Presbyterian Church in Chester, N.J. He died at Cornwall, N.Y., in April 1861. See Wilson, *Presb. Hist. Almanac*, 1862, page 179.

Crane, D.M.

a Baptist minister, was born at Brookline, Vermont, February 25, 1812. He joined the Baptist Church at the age of sixteen, and three years afterwards was licensed to preach. He studied at Shelburne Falls and Middleborough, Massachusetts, took a partial course at Brown University, was ordained in June 1837, at Brookline, Vermont, remaining one year; afterwards was pastor at Grafton for four years, and at North Springfield three years. His subsequent pastorates were at Northampton, three years; Union Baptist Church, Boston, twelve; North Dorchester, Massachusetts, six; Woonsocket, R.I., two, and for brief periods in three or four other places; his last being at Northampton. He died at West Acton, September 4, 1879. See *The Watchman*, October 30, 1879. (J.C.S.)

Crane, Eber

a Baptist minister, was born in Killingworth, Connecticut, May 3, 1808. When he was eight years old his parents removed to Marietta, Ohio. At the age of seventeen he united with the Church, and for a time studied at South Reading, now Wakefield, and in Newton Theological Institution. He was ordained at Amesbury, Massachusetts, September 30, 1832; became a missionary in the West; subsequently was pastor at Akron, McConnelsville, Garrettsville, and for short periods at other points in Ohio. In August, 1853, he took up his residence in Mount Pleasant, Iowa, and for many years devoted himself to the service of feeble churches in the neighborhood in which he lived. He died early in April 1884. See *Chicago Standard*, April 17, 1884. (J.C.S.)

Crane, Elias Winans

a Presbyterian minister, was born at Elizabeth, N.J., March 18, 1796. He graduated from the College of New Jersey in 1814, and spent the next two years in teaching. He then studied theology at Princeton for one year; became stated supply in Morristown for one year; was ordained by the Presbytery of New Jersey, January 5, 1820; was pastor at Springfield, N.J., till 1826, and thereafter at Jamaica, L.I., until his death, November 10, 1840. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 24.

Crane, Elijah

a Methodist Episcopal minister, was born at Bethel, Vermont, about 1800. He was converted in 1816; received license to exhort in 1818; to preach in 1821, and in 1822 entered the New York Conference. In 1833 he was transferred to the Ohio Conference, became a member of the Michigan Conference on its formation, and labored faithfully until 1859, when his health failed. He died April 23, 1868. See *Minutes of Annual Conferences*, 1868, page 193.

Crane, James Burnet

a Congregational minister, was born at Middletown, Connecticut, January 26, 1819. He studied law, and was for a time in business; in 1850 and 1851 he studied in the theological seminary at Princeton, N.J., and was ordained and installed colleague pastor over the First Congregational Church in Middletown, January 11, 1854. He resigned this charge April 15, 1856;

entered the United States army as hospital chaplain in April 1863, and remained until the close of the war. He died in Elizabeth, N.J., September 30, 1868. See *Obituary Record of Yale College*, 1869.

Crane, James Lyon

a Congregational minister, was born at Leesville, Ohio, February 25, 1822. He received his preparatory education at Cleveland heights Academy, and until 1864 was a farmer and manufacturer in Berea and Oberlin. He was ordained as an evangelist at Morenci, Michigan, November 22, 1865; was acting pastor there until 1867; at Adams from 1867 to 1872; at Bedford from 1873 to 1876; at Michigan Centre and Napoleon from 1876 until his death, August 15, 1877.

Crane, James Lyons

a Methodist Episcopal minister, was born at Mount Eaton, Wayne County, Ohio, August 30, 1823. He was converted in 1840; removed to Illinois in 1842; attended a seminary at Paris about three years, in 1846 received license to preach, and joined the Illinois Conference. After holding many of the most important appointments, in 1861 he became chaplain of the 21st Regiment of Illinois Volunteers, of which U.S. Grant was colonel. He died of paralysis, July 29, 1879. As a preacher Mr. Crane was original and bold; a man of marked individuality, and thoroughly evangelical. See *Minutes of Annual Conferences*, 1879, page 41.

Crane, John

a Methodist Episcopal minister, was born near Nashville, Tennessee, in 1787. He joined the Church at the age of twelve; at twenty entered the Western Conference, and continued to labor until near the close of his life, February 14, 1813. See *Minutes of Annual Conferences*, 1813, page 220.

Crane, John R., D.D.

a Congregational minister, was born at Newark, N.J., April 16, 1787. He graduated from Princeton College in 1805; studied law in Newark for over two years; but in the winter of 1807 was converted, and soon afterwards entered the Andover Theological Seminary. Being licensed in 1812 by the Presbytery of New Jersey, he preached in Danbury, Connecticut; and afterwards in the Northern Liberties, Philadelphia; but was twice temporarily laid aside by lung disease. November 4, 1818, he was ordained

pastor of the First Congregational Church, Middletown, Connecticut, where he served until his death, August 17, 1853. See Sprague, *Annals of the Amer. Pulpit*, 2:562.

Crane, Jonathan, D.D.

a Congregational minister, was born at Schenectady, N.Y., March 27, 1814. He graduated from Union College in 1832, and from Auburn Theological Seminary in 1835. He was ordained at Attleborough, Mass., October 20, 1836; remained there until June 12, 1854; was then installed over the Twentieth Street Congregational Church, New York city; from 1858 to 1859 was acting pastor at Attleborough, and for some months in Waltham, Massachusetts, and Patchogue, N.Y.; October 18, 1860, was installed over the Church at Middletown, N.Y.; resigned in 1868; was acting pastor at St. Joseph, Missouri, until 1869; thence he removed to Kalamazoo, Michigan, and supplied neighboring churches until 1875; Marshalland Mattawan, 1870 to 1873; Plainville Presbyterian Church, 1874; in 1875 returned to his pastorate in Middletown, and remained until his death, December 25, 1877. He published, *Memorial of Mrs. Hannah Sanford: — Memorial of Jonathan Crane*, his father. (W.P.S.)

Crane, Jonathan Townley, D.D.

a Methodist Episcopal minister, was born near Elizabeth, N.J., June 19, 1819, of Presbyterian parentage. He received an early, careful religious training; was left an orphan at the age of thirteen; experienced religion at eighteen; graduated at Princeton College in 1843; was licensed to preach the next spring, and employed by the presiding elder on Parsippany Circuit; and in 1845 entered the New Jersey Conference. His fields of labor were: in 1845, six months on Asbury Circuit, and six at Quarantine and Port Richmond; 1846, Hope; 1847, Belvidere; 1848 to May 1849, Orange; from June 1849, to 1857, principal of Pennington Seminary; 1858 and 1859, Trinity Church, Jersey City; 1860 and 1861, Haverstraw; 1862 and 1863, Central Church, Newark; 1864 to 1866, Morristown; 1867, Hackettstown; 1868 to 1871, Newark District; 1872 to 1875, Elizabeth District; 1876 and 1877, Cross Street Church, Paterson; and in 1878, Port Jervis, N.Y., where he closed his life and labors, February 16, 1880. Dr. Crane was a clear, thorough, and able writer; a gentle and painstaking instructor, a powerful temperance advocate, an exemplary Christian gentleman, and a successful minister. His authorship embraces, *Essay on Dancing* (1848): — *The Right*

Way; or, Practical Lectures on the Decalogue (1853): — *Popular Amusements* (1869): — *Arts of Intoxication* (1870): — *Holiness the Birthright of all God's Children* (1874): — *Methodism and its Methods* (1875); besides being a frequent contributor to *the Methodist Quarterly Review*, *The Christian Advocate*, and periodicals. See *Minutes of Annual Conferences*, 1880, page 37; Simpson, *Cyclopedia of Methodism*, s.v.

Crane, Nathaniel M.

a Presbyterian minister, was born at West Bloomfield, N.J., December 12, 1805. He was converted when about fifteen years of age; and, after spending two years in the Bloomfield Academy, entered Williams College, Mass., and was two years in the Theological Seminary at Allegheny, Pa., and one year in that at Auburn, N.Y. In 1836 he was ordained by the Cayuga Presbytery, and sent to India as a missionary, where he remained for seven years; returning to America he preached as a supply through Western Pennsylvania until his death, September 21, 1859. See Wilson, *Presb. Hist. Almanac*, 1861, page 83.

Crane, Origen

a Baptist minister, was born at Mansfield, Connecticut, July 26, 1804. Without taking a collegiate course he graduated at the Newton Theological Institution in 1836; soon after was ordained at Newton Upper Falls, Massachusetts, remaining for three years (1836-1839), and then removed to Weston, where he was pastor fourteen years. He was for some years an agent of the American and Foreign Bible Society, and for a time was a supply at New England Village, Grafton, and West Sutton. He died at New England Village, April 20, 1860. See *Cathcart, Baptist Encyclop.* s.v. (J.C.S.)

Crane, Robert E.

a Wesleyan Methodist minister in Nova Scotia, was born at Grand Pre (Horton) in 1818. He entered the ministry in 1846; became a supernumerary in 1867; and died in Halifax, June 28, 1872. See *Minutes of Conference of Eastern British America*, 1872, page 9.

Crane, Robert H.

a Wesleyan Methodist missionary, was a native of Nova Scotia. He labored in his native province from 1818 until 1832, and afterwards in the West

Indies, principally St. Vincent, on which he died, at Kingstown, February 3, 1839. See *Minutes of the British Conference*, 1839, page 431.

Crane, Silas Axtelle, D.D.

an Episcopal minister, was born at Berkeley, Massachusetts, October 21, 1799. He graduated from Brown University in 1823, taught one year, and was then tutor of mathematics in the university (1824-1828). He studied theology under Reverend Dr. N.B. Crocker, of Providence, R.I.; was ordained deacon in 1832; was rector of St. Stephen's Church in Middlebury, Vermont (1833-1837), and then removed to St. Louis, Missouri, to take the presidency of Kemper College. After two years he became rector of St. Luke's Church, in East Greenwich, where he died, July 16, 1872. (J.C.S.)

Crane, Simeon Harrison

a Presbyterian minister, was born at Newark, N.J., March 8, 1800. He graduated (from what college is uncertain) in 1823; studied theology for two years at Princeton Theological Seminary; was ordained August 11, 1827; stated supply at Bethel, Kentucky, from 1827 to 1831; agent for the Board of Domestic Missions in 1831; stated supply at Lebalon, Ohio, from 1833 to 1839; agent for New Albany Seminary, Ind., in 1840; and died in Lexington, Kentucky, August 30, 1841. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 44.

Crane, William Croes, D.D.

a Protestant Episcopal clergyman, was born at Bridgeton, N.J., in 1814. He received a military education at West Point, N.Y.; was ordained deacon in 1837; for several years, until 1856, was rector in Centreville, Maryland; subsequently, for a short time, in Baltimore; and at St. Andrew's Church, Jackson, Mississippi, from 1858 until his death, March 21, 1877. See *Prot. Episc. Almanac*, 1878, page 168.

Craner, Francois Regis

a Swiss writer of the Jesuit order, was born at Lucerne in 1728. After the suppression of his order, he taught ancient literature at the gymnasium of his native city, where he died in 1806, leaving a German translation of the *Aeneid* of Virgil (1783): — and *Dramas*, gathered from Swiss history. See Hoefler, *Nouv. Biog. Generale*, s.v.

Craner, Thomas

an English Particular Baptist, was pastor in Bedfordshire till the people fell into doctrinal error; in 1756 he settled at Jewin Street, London. In 1760 the Church removed to Red Cross Street, where he preached till his death, March 18, 1773, in the fifty-seventh year of his age. He published, *A Declaration of the Faith and Practice of the Church of Christ: — A Scripture Manual*, besides four separate *Sermons*. See Wilson, *Dissenting Churches*, 3:320.

Cranford, James

an English divine of the 17th century, was born at Coventry, Warwickshire, where his father was a divine and schoolmaster of great note. He was educated at Oxford, beneficed in Northamptonshire, and afterwards removed to St. Christopher's, London. He died in 1657, leaving *The Teares of Ireland* (Lond. 1642, 12mo): — *Sermon on Heresies* (1646). He was a laborious preacher, an exact linguist, a subtle disputant, and an orthodox but charitable theologian. See Fuller, *Worthies of England* (ed. Nuttall), 3:288.

Crankshaw, John Weir

an English Wesleyan minister, was born at Adlington, near Bolton. He was converted at nine; began to preach at sixteen; spent three years at the Didsbury Institution; took his first circuit in 1847; spent fifteen years in the active work; and died at Bristol, January 22, 1869, in the forty-fourth year of his age. See *Minutes of the British Conference*, 1869, page 18.

Cranley, Thomas, D.D.

an Irish prelate, although a native of England, was a fellow of Merton College, warden of New College, and for a time chancellor of the University of Oxford. He was consecrated to the archiepiscopal see of Dublin in 1397. In 1398 he had letters of protection on proceeding to foreign parts in the service of the king, and in the following year had power to treat with the Irish. He was several times appointed lord chancellor. In 1417 he went to England, and died at Farringdoh May 25 of that year. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 151; Fuller, *Worthies of England* (ed. Nuttall), 3:207.

Cranmer, E.H.

a Methodist Episcopal minister, was born in 1812. He was converted in 1838, and in 1840 joined the Genesee Conference; served the Church with much success as pastor and presiding elder for many years until his health failed; and died October 8, 1880. See *Minutes of Annual Conferences*, 1881, page 327.

Cranston

(Cranstoun, or Cranstoune) is the family name of several Scotch clergymen.

- 1.** JOHN (1), took his degree at the University of St. Andrews in 1611; was presented to the living at South Leith, Edinburgh, in 1620; transferred to Liberton in 1624; back to South Leith, first charge, in 1627; and died in 1629, aged about thirty-eight years. See *Fasti Eccles. Scoticanae*, 1:99, 104, 115.
- 2.** JOHN (2), took his degree at Edinburgh University in 1685; was appointed to the living at Crailing in 1692, and ordained; transferred to Ancrum in 1704, and died October 17, 1748, aged eighty-four years. See *Fasti Eccles. Scoticanae*, 1:485, 493.
- 3.** JOHN (3), was licensed to preach in 1730; presented to the living "at Ancrum as assistant and successor to his father in 1733, and ordained; and died January 17, 1790, aged eighty-four years. See *Fasti Eccles. Scoticanae*, 1:485.
- 4.** MICHAEL, was appointed the first Protestant minister at Selkirk in 1580; transferred to Liberton in 1585; transferred to Cramond in 1590; in 1596 was imprisoned for stirring up a tumult and uproar in Edinburgh. His opinions changed greatly as he advanced in life. He died in 1631. See *Fasti Eccles. Scoticanae*, 1:114, 132, 539.
- 5.** ROBERT, took his degree at the University of St. Andrews in 1609; was presented to the living at Kettle or Lathris in 1626, in succession to his father; transferred to Scoonie in 1630; was a member of the assembly in 1638, and died in 1643, aged about fifty-four years. See *Fasti Eccles. Scoticanae*, 2:495, 558.

6. THOMAS, was appointed to Borthwick in 1567, as the first Protestant minister there; transferred to Liberton in 1569; to Peebles in 1571; returned to Liberton in 1574; removed to Ashkirk in 1579, and to Liberton in 1580; retransferred to Liberton in 1582, and died in Edinburgh in 1585. See *Fasti Eccles. Scoticanae*, 1:113, 114, 235, 266, 542.

7. WILLIAM, was promoted from being regent at the University of St. Andrews; appointed to the living at Kettle in 1589; was a member of the general assemblies of 1590, 1597, and 1602; subscribed the protest against introducing episcopacy in 1606; deprived in 1620; again presented to Kettle in 1623 by the king, but resigned before May 1626, and died in January, 1633, aged seventy-seven years. See *Fasti Eccles. Scoticanae*, 2:495.

Cranston, Robert

an Irish Wesleyan minister, was born in the county Cavan, August 1, 1785. He became a Christian in his eighteenth year, and an itinerant in 1811. After preaching for sixteen years, he retired on account of bodily affliction, and died July 12, 1836. In the Irish Conference of 1816, he, with seven other ministers, was reprehended for administering the Lord's Supper to the people of his charge. See *Minutes of the British Conference*, 1836; Smith, *Hist. of Wesl. Meth.* 3:23-25.

Cranston, Walter

a minister of the Protestant Episcopal Church, was born at Newport, R.I., December 12, 1789. Having studied under John Fraser, in Newport, and graduated at Harvard College in 1810, he took a voyage to the island of Trinidad, and, returning in 1811, went to Charleston, S.C., and afterwards to Cambridge for study. In the autumn he was appointed Greek tutor in the university, and held the position until 1815, studying theology meanwhile. Part of the time he officiated as lay-reader in the Episcopal Church at Cambridge, January 20, 1815, he was ordained deacon. After resigning his tutorship he went to Savannah, Georgia, and became pastor of Christ Church in the fall of 1815. The next year he was ordained presbyter, and returned to Savannah to resume his pastoral duties. On two occasions, when yellow fever invaded the city, he remained at his post. His health failing, he went to Middletown, Connecticut and died there, July 25, 1822. See Sprague, *Annals of the Amer. Pulpit*, 5:580.

Cranz, Friedrich Alexander Leopold

a Protestant theologian of Germany, was born May 12, 1807, at Berlin. He studied there and in Halle, was ordained in 1833, and appointed military preacher at Torgau. In 1840 he was called as first military preacher to Posen, was in 1846 member of consistory, and in 1854 general superintendent of the province of Posen, and died August 26, 1878. He was one of the most faithful leaders of the Evangelical Church in his country. (B.P.)

Crapsey, Jacob

a Free-will Baptist minister, was born in 1767. He was baptized in Ontario, N.Y., in 1822; soon after was ordained, and for ten years engaged in the work of preaching the gospel. He removed to Royalton in 1826, where he died in October, 1832. See *Free-will Baptist Register*, 1834, page 65. (J.C.S.)

Crapster, William Thomas

a Unitarian minister, was born February 29, 1824, near Lisbon, Maryland. In 1851 he entered Princeton Theological Seminary, but graduated from the divinity school of Harvard University in 1856. He was licensed by the Boston Association in 1854, and ordained an evangelist June 16, 1857, and preached occasionally in various places, both in the North and South. He died February 5, 1879. See *Necrol. Report of Princeton Theol. Sema.* 1879, page 55.

Crashaw, John

an English Wesleyan minister, was born at Cheetham Hill, Manchester; in 1811. He was converted at seventeen, appointed to his first circuit in 1834, to his last (Kettering) in 1869, and died suddenly, May 22, 1870. He wrote, *Important Truths in Simple Verse: — Lectures to Children* (Lond. 1853, 18mo): — *Conversations about Wesley: — Facts about Boys for Boys*. See *Minutes of the British Conference*, 1870, page 34.

Crashaw, Richard

an English clergyman and poet, was born in London, and educated at the Charterhouse, and at Pembroke Hall, Cambridge, of which he became a fellow in 1637. He took orders and became distinguished as an eloquent

preacher, but was ejected in 1644 for refusing to take the covenant. He then removed to France and embraced Romanism. Having been reduced to great pecuniary distress, he received, through the influence of Henrietta Maria, the positions of secretary to one of the cardinals and canon of the church of Loretto. He died about 1650. Among his best known pieces are, *Hymn to the Name of Jesus*: — *Music's Duel*: — *Lines on a Prayer-book*; and some of his translations. His poetry consisted principally of religious invocations and translations of rare merit from the Latin and Italian. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Crashaw, William

an English clergymen, father of Richard Crashaw, was preacher at the Temple, London, at the beginning of the 17th century, and a violent opponent of Romanism. He published, *Roman Forgeries, and Falsifications of Authors* (1606): — *News from Italy of a Second Moses*, etc. (1608): — *Fiscus Papalis* (1617): — *The Jesuites Gospel, written by themselves, Laid Open and Reproved* (1641); and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Crashfield, Richard

an English martyr, was burned at Norwich in 1557, because he refused the doctrines and ceremonies of the Romish Church. See Fox, *Acts and Monuments*, 8:398.

Crassellius, Bartholomeus

a Lutheran minister of Germany, was born at Wermsdorf, near Glauchau, February 21, 1677. He was a pupil of A.H. Franke, and died while pastor at Diüsseldorf, November 10, 1724. He composed about nine hymns, of which has been translated into English, "Heiligster Jesu, Heiligungsquelle," by Mills, in *Horae Germanicae*, page 287: "Most holy Jesus! Fount Unfailing," and "Dir, dir Jehovah will ich singen," by Winkworth (*Chorale Book for England*, No. 117): "Jehovah, let me now adore Thee." See Koch, *Gesch. des deutschen Kirchenleides*, 4:418 sq. (B.P.)

Crasset, Jean

a French ascetic theologian of the Jesuit order, was born at Dieppe, January 3, 1618. He taught in the colleges of his order, distinguished himself as a preacher, and died at Paris, January 4, 1692. His principal

works are, *Methode d'Oraison* (Paris, 1673): — *Meditations pour tous les Jours de l'Anne* (ibid. 1678; translated into German, Dutch, Italian, Spanish, and Latin): — *Le Chretien en Solitude* (ibid. 1683; latest ed. 1860): — *La Douce et Sainte Mort* (ibid. 1681): — *Dissertation sur le Oracles Oaces Sibylles* (ibid. 1678, 1684): *Vie. de Madame Helyot* (ibid. 1683): — *Histoire de l'Eglise du Japon* (ibid. 1689, 1715); this work is largely gathered from that of Solier upon the same subject, published in 1627: — *La Foi. Victorieuse de l'Infidllite et du Libertinage* (ibid. 1693): — *Des Congregations de NotreDame Erigees dans les Maisons des Jesuites* (ibid. 1694): — *Abrege de la Vie de Claude Helyot*, at the beginning of the *OEuvres Spirituelles de M. Helyot* (ibid. 1710). See Hoefler, *Nouv. Biog. Generale*, s.v.; Wetzler u. Welte, *Kirchen-Lexikon*, s.v.

Crasso, Damiano

a Dominican of Rivoli, in Piedmont, who died at Pavia in 1515, is the author of *Commentarius super Jobum*: — *De S. Joannis Affinitate et Consanguinitate cum Christo Domino*. See Niger, *De Scriptor. Flor.*; Echard, *De Scriptoribus Ordinis Dominicanorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Crasso, Francesco

an Italian prelate and jurist, was of an ancient family of Milan. He studied law, and practiced in his native city in 1528. He afterwards fulfilled various public functions. Pius IV appointed him prothonotary and governor of Bologna, and in 1565 he was made cardinal. He died at Rome, Sept. 1, 1566, leaving, *Novce Constitutiones* (1541): — *Orationes* (1541, 1559): — *Commentaria in Jus Civile*: — *Carmina*. The poems of Crasso are found in the *Rime della Signora Tullia d'Aragona* (Venice, 1560). See Hoefler, *Nouv. Biog. Generale*, s.v.

Crates Of Thebes

a Cynic philosopher, son of Ascondus, flourished in the 4th century B.C. He went to Athens, where he became a disciple of Diogenes, and subsequently one of the most distinguished of the Cynics. He was at Thebes in 307 B.C. Crates was heir to a large fortune, which he bestowed upon his native city, or, according to one account, he placed in the hands of a banker, with instructions to give it to his sons in case they should

become fools, but if they became philosophers, to bestow it upon the poor. He was in the habit of visiting every house in Athens and rebuking its inmates, from which circumstance he acquired the name of the "door-opener." In spite of the poverty to which he had reduced himself, and notwithstanding his ugly and deformed figure, he gained the affections of Hipparchia, the daughter of a family of distinction. She refused many wealthy suitors, and because of the opposition of her parents threatened to commit suicide. She finally gained the consent of her parents and was married to Crates. He wrote a book of fourteen letters on philosophical subjects, and some tragedies of an earnest and philosophical character, all of which have been lost. See Smith, *Dict. of Greek and Roman Biog. and Myth.* s.v.; *Encyclop. Brit.* (9th ed.) s.v.

Crato

is a probably imaginary "bishop of the Syrians," asserted by Prædestinatus (1:33) to have been a successful antagonist of the heresy of Theodotus. Craton is set down in old 'martyrologies' as a martyr at Rome, celebrated February 15.

Crauford (or Craufurde)

SEE CRAWFORD.

Craven, Braxton, D.D., LL.D.

a minister of the Methodist Episcopal Church South, was born in Randolph County, N.C., August 26, 1822. He studied in the Quaker school at New Garden, and afterwards at Union Institute (now Trinity College), of which he became principal in 1842. He was licensed to preach in 1840, and entered the North Carolina Conference in 1857. With the exception of two years in the pastorate, all his active life was spent at the head of Trinity College. He died at his post, December 7, 1882. See *Minutes of Annual Conferences of the M.E. Church South*, 1882, page 110.

Craven, Isaac N.

a minister of the Methodist Episcopal Church South, was born in North Carolina, August 15, 1806. He removed to Georgia in early life, was converted, joined the Methodist Episcopal Church, and was licensed to preach in 1832. He became a member of the Florida Conference in 1847. He united with the East Texas Conference in 1867, and subsequently

became a member of the North Texas Conference. He died August 6, 1881. See *Minutes of Annual Conferences of the M.E. Church South*, 1881, page 347.

Craven, Wesley R.

a minister of the Methodist Episcopal Church South, was born in Randolph County, N.C., April 15, 1856. His parents removed the following year to Missouri, where he was converted at fifteen years of age. He was licensed to preach in 1877, and the same year entered the St. Louis Conference on trial. He died near Richwoods, August 4, 1881. See *Minutes of Annual Conferences of the M.E. Church South*, 1881, page 367.

Craw, Paul

a Bohemian martyr, was taken at St. Andrews by bishop Henry, and delivered over to the secular power to be burned, for holding opinions contrary to the Church of Rome. He was burned in 1431. See Fox, *Acts and Monuments*, 3:600.

Craw, Peter

a Scotch clergyman, tutor in the family of Robert Veitch, was licensed to preach in 1802, and presented to the living at St. Boswell's (Presbytery of Selkirk) in 1810. He died March 21, 1834, aged sixty years. See *Fasti Eccles. Scoticae*, 1:553.

Crawford

(occasionally written Crauford, or Crawford) is the family name of a number of Scotch clergymen.

1. ALEXANDER, took his degree at Edinburgh University in 1647; was licensed to preach in 1652; was minister at Dornock in 1662, and deprived by the privy council the same year. He was still living in June 1689. See *Fasti Eccles. Scoticae*, 1:616.

2. ARCHIBALD, was the first Protestant minister at Kilmaurs, called in 1567, and transferred to Stevenston in 1569. In 1574 Dalry and Kilbirnie were under his care, where he continued in 1601, and afterwards resigned. See *Fasti Eccles. Scoticae*, 2:177, 186.

- 3.** CHARLES, was licensed to preach in 1659, and presented to the living at Ecclesmachan in 1661. He died in July 1682. See *Fasti Eccles. Scoticanæ*, 1:184.
- 4.** DUGALD, was licensed to preach in 1781; ordained the same year as deputy-chaplain to a regiment in the Dutch service; became assistant at Kilmory; was presented to the living at Saddell and Skipness in 1799, and transferred to Kilmory in 1815. He was drowned, March 5, 1821, aged sixty-eight years. He published three single *Sermons*, and *Mental Tooth-pick for the Fair Sex*. See *Fasti Eccles. Scoticanæ*, 3:48.
- 5.** GEORGE (1), took his degree at Edinburgh University in 1618; was appointed to the living at West Kilbride in 1632, and was deposed in 1648 for conniving at slander and sin in his parishioners, and selling his horse on a Sabbath-day. See *Fasti Eccles. Scoticanæ*, 2:190.
- 6.** GEORGE (2), was licensed to preach in 1704; called to the living at Symington, Ayrshire, in 1708; ordained in 1709; transferred to Stonykirck in 1711; and admitted in 1712. He died in January 1730. See *Fasti Eccles. Scoticanæ*, 1:772; 2:145.
- 7.** GEORGE (3), son of the professor of moral philosophy at St. Andrews, was licensed to preach in 1826; presented to the living at Cults in 1828, and ordained in 1829. He died November 5, 1831, aged thirty years. A volume of his *Miscellaneous Discourses* was published in 1832. See *Fasti Eccles. Scoticanæ*, 485, 486.
- 8.** HUGH, took his degree at Glasgow University in 1648; was deprived by the privy council in 1662; indulged by the privy council in 1672, and appointed to Riccarton; cited to appear before the privy council in 1677, and before his cautioners in 1681; afterwards had a charge in Ireland; was recalled in 1687 to New Cumnock, and admitted to the living in 1688. He died in May, 1692, aged about sixty-four years. See *Fasti Eccles. Scoticanæ*, 2:105, 135.
- 9.** JAMES, was licensed to preach in 1781; elected to the living at Newark in 1784; ordained in 1785, and promoted to Lochwinnoch in 1802 on the choice of the parishioners. He died May 17, 1814, aged sixty-four years. See *Fasti Eccles. Scoticanæ*, 2:226, 255.
- 10.** JOHN, took his degree at Glasgow University in 1631; was admitted to the living at Lamington in 1645; was a member of the Commission of

Assembly in 1649, and continued in 1662; summoned before the synod in 1664 for not conforming, and indulged by the privy council in 1669. He died Aug. 7.1674, aged sixty years. See *Fasti Eccles. Scoticanae*, 1:224.

11. MATTHEW, took his degree at the University of Edinburgh in 1662, and studied afterwards at Utrecht; was licensed privately to preach in 1671; charged before the synod in 1674 with keeping conventicles, and for non-appearance was termed rebel, but could not be found; was called by the Presbyterians at Eastwood in 1679, and entered on the living there; was at the first meeting of synod after toleration in 1687; a member of the assembly in 1690, and is said to have had a principal part in settling the affairs of the Kirk at that period of transition. He died in December, 1700, aged about fifty-nine years. He published three works against popery, one in Latin, and left in MS. a *History of the Church of Scotland*. See *Fasti Eccles. Scoticanae*, 2:312.

12. PATRICK, took his degree at Edinburgh University in 1681; was licensed to preach in 1689; called to the living at Dailly in 1691, and ordained. He died in June 1710, aged about forty-nine years. See *Fasti Eccles. Scoticanae*, 2:107.

13. ROBERT, was licensed to preach in 1824; appointed to the living at Kirkpatrick-Irongray in 1832, and ordained assistant in that parish; joined the Free Secession in 1843, and was admitted minister at the Free Church, Virginhall, in 1844. He died at Penpont, August 7, 1856, aged fifty-seven years. See *Fasti Eccles. Scoticanae*, 1:594.

14. THOMAS JACKSON, D.D., youngest, son of the professor of moral philosophy at St. Andrews, took his degree at that university in 1831; was licensed to preach in 1834; was presented to the living at Cults the same year, and ordained; transferred to Glammis in 1838; promoted to St. Andrew's Church, Edinburgh, in 1844; appointed convener of the General Assembly's committee on psalmody in 1845, and for missions in 1850, which he held until 1854; was convener of the Home Missionary Committee in 1858; admitted professor of divinity at Edinburgh University in 1859, and elected moderator of the General Assembly in 1867. He died at Genoa, Italy, in 1875. Dr. Crawford published, *Reasons for Adherence to the Church of Scotland* (1843): — *Presbyterianism Defended against Prelacy and Tractarianism* (1853): — *The Fatherhood of God Considered* (1866): — *The Doctrine of Holy Scripture respecting the Atonement*

(1871): — and some single *Sermons*. See *Fasti Eccles. Scoticanae*, 2:486; 3:771, 772.

15. WILLIAM (1), took his degree at Edinburgh University in 1641; was presented to the manse and living at Ladykirk in 1651; conforming to episcopacy, he was collated to the living in 1662, but deposed in August, 1690, for drunkenness, he having been so charged fifteen years before. He died in 1695, aged eighty-four years. See *Fasti Eccles. Scoticanae*, 1:442.

16. WILLIAM (2), was born at Kelso in 1676; took his degree at Edinburgh University in 1700; was licensed to preach in 1712, called to the living at Wilton, and ordained in 1713. He died May 28, 1737. He published a sermon, *Christ the Power of God*, etc. (1731): — *A Short Manual against Infidelity* (1734). His *Works* were also printed (Edinb. 1748, 2 volumes). See *Fasti Eccles. Scoticanae*, 1:517.

17. WILLIAM (3), D.D., was licensed to preach in 1787; appointed to the living at Straiton in 1791, and ordained. Having been appointed professor of moral philosophy at the University of St. Andrews, he resigned his charge in 1816, and died September 23, 1822, aged sixty years. See *Fasti Eccles. Scoticanae*, 2:144.

Crawford, Alexander

a Baptist minister, was a native of Argyleshire, Scotland. He united with the Independent (Congregational) Church of the Isle of Arran at nineteen, went to Edinburgh to study under Haldane and Ewing, and was immersed. In 1811 he emigrated to Yarmouth, N.S., where he remained three years. In 1814 he removed to Prince Edward's Island, and labored with success in planting Baptist churches throughout the island. He died in March, 1828, aged forty-two. He published *Believer Immersion as Opposed to Unbeliever Sprinkling* (1827). See Bill, *Hist. of the Baptists in the Maritime Provinces*, page 662.

Crawford, Alexander William

SEE LINDSAY, Lord.

Crawford, Andrew Jackson

a minister of the Methodist Episcopal Church South, was born in Tennessee. He fought in the battle of New Orleans, in the war of 1812;

embraced religion in his young manhood, and became a member of the Tennessee Conference in 1821. He was sent out by the United States government as a surveyor of lands in the Cherokee nation, and at the same time as missionary to the Indians. In 1835 he removed to Alabama, served some years as register of the land-office at Demopolis, and then united with the Alabama Conference. He spent his last years in retirement at his home in Marengo County, where he died in July 1866. See *Minutes of Annual Conferences of the M.E. Church South*, 1866, page 41.

Crawford, David Black, M.D.

a Baptist minister, was born in South Carolina in 1794. He was licensed to preach in the Cumberland Presbyterian Church, but changed his views and united with the Baptist Church, and was inducted into the ministry in 1839. He served as pastor the Mound Bluff Church, and the Albion and Antioch churches in Mississippi, near Vicksburg, and also practiced medicine quite successfully. He died August 27, 1849. See Sprague, *Annals of the Amer. Pulpit*, 6:834.

Crawford, Edward

a Presbyterian minister, was licensed to preach by the Presbytery of Hanover in 1777; on October 27 of the same year became pastor at Sinking Spring and Spreading Spring, Virginia, and some time after 1786 at Glade Spring and Rocky Spring, Tennessee, where he remained until 1803. See Alexander, *Princeton College in the 18th Century*.

Crawford, George M.

a Presbyterian minister, was born in Abingdon County, Virginia, June 4, 1796. He was licensed and ordained by the Abingdon Presbytery in 1822, and preached for six years in Virginia and Kentucky. In 1839 he joined the Lexington Presbytery, Missouri, and labored for some time as a missionary in that state with great zeal and ability. He died June 4, 1858. See Wilson, *Presb. Hist. Almanac*, 1860, page 120.

Crawford, George W., A.M.

a Methodist Episcopal minister, was born in Orange County, Indiana. He removed to Green County in 1833, was converted in his youth, graduated at Asbury University in 1851, and in 1854 entered the North-western Indiana Conference, in which he filled important charges until his death,

August 9, 1859. See *Minutes of Annual Conferences*, 1859, page 297; Simpson, *Cyclop. of Methodism*, s.v.

Crawford, Gilbert

a Presbyterian minister, was born in Scotland. He studied at Princeton Theological Seminary one year (1821); was licensed by the Presbytery of New Brunswick in 1822; subsequently ordained, and served as supply at Le Roy, N.Y., and as pastor at Buffalo from 1827 to 1829; supply at Le Roy again in 1830, at Albion in 1833, and pastor soon after until 1835; supply of the First Church at Lockport for two years; went to Milwaukee, Wisconsin, back again to New York, and preached at Albion, Boone Centre, and Le Roy up to 1846. He died in 1848. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 35.

Crawford, Henry Ellet

a Presbyterian minister, was born in Orange County, N.C., December 1, 1832. He graduated at Hanover College, Indiana, in 1859, and at Princeton Theological Seminary in 1862; was ordained; in 1863, pastor of Pleasant and Jefferson churches, in the bounds of the Madison Presbytery, Indiana. He died February 5, 1866. See Wilson, *Presb. Hist. Almanac*, 1867, page 128.

Crawford, James (1)

a Presbyterian minister, was born in Rockbridge County, Virginia, November 28, 1794. He graduated at New Jersey College in 1826, and Princeton Theological Seminary in 1829; was ordained missionary in 1828; was first pastor at Delphi, Indiana, and then supply at Hopewell and Nayburn, also preaching at Graysville, until 1851. He subsequently became a member of the Presbytery of Vincennes, and died at Morning Sun, Iowa, July 18, 1872. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 44; *Presbyterian*, August 10, 1872

Crawford, James (2)

a Methodist Episcopal minister, was born at Salem, N.Y. He was converted in childhood; licensed to exhort at the age of eighteen; in 1838 to preach, while a student at the Oneida Conference Seminary, and admitted to the Indiana Conference. With the exception of a three years'

rest as supernumerary, from 1866 to 1869, he labored zealously until his death in 1872. See *Minutes of Annual Conferences*, 1872, page 90.

Crawford, James B.

a Methodist Episcopal minister, was born at Durham, Maine, December 22, 1828. He was converted at eleven; obtained his education at Kent's Hill; began preaching in 1852. and in 1856 entered the East Maine Conference. He commenced his labors at Bucksport Seminary in 1859, and was connected with that institution until his death, March 31, 1869. See *Minutes of Annual Conferences*, 1869, page 145.

Crawford, James Y.

a minister of the Methodist Episcopal Church South, was born in South Carolina in 1802. He was converted in 1818; admitted into the Holston Conference in 1820; located from ill health in 1836; was readmitted in 1848, and labored faithfully until his death in 1850. See *Minutes of Annual Conferences of the M.E. Church South*, 1850, page 272.

Crawford, John (1)

a Methodist Episcopal minister, was born in Fayette County, Pennsylvania, September 28, 1799. He was converted when about sixteen; licensed to preach in 1820; in 1821 entered the Pittsburgh Conference, and in it continued to labor until his death, February 29, 1832. See *Minutes of Annual Conferences*, 1833, page 214.

Crawford, John (2)

a Methodist Episcopal minister, was born at White Plains N.Y. He commenced his ministry in 1835, served various important charges in New York and its vicinity, and died while on a visit to his son in London, Ohio, September 28, 1880. See *Minutes of Annual Conferences*, 1881, page 81.

Crawford, John B.

a minister of the Reformed (Dutch) Church, was born at Crawford, N.Y., in 1814. He graduated from Rutgers College in 1836, and from New Brunswick Seminary in 1839; was licensed by the Classis of Orange the same year; was pastor at Middletown Village, Monmouth County, N.J.,

from November 1839, to October 1840, when he died. See Corwin, *Manual of the Ref. Church. in America*, 3d ed. page 224.

Crawford, John H.

a minister of the German Reformed Church South, was born in Carroll County, Maryland, July 23, 1801. He was received into the Church under the Reverend Jacob Geiger; studied theology at Carlisle, Pa., under the Reverend Dr. Lewis Mayer; was ordained in 1828, and sent as a missionary to North Carolina, where he labored faithfully and with great success up to the time of his removal to Augusta County, Virginia, where he died, October 9, 1864. See Harbaugh, *Fathers of the Ref. Church*, 4:219-223. (D.Y.H.)

Crawford, Joseph

a Methodist Episcopal minister, entered the travelling connection in 1797. He occupied many of the most important appointments in the New England and New York Conferences, and had great success: but in 1820 was expelled from the New York Conference, for some cause now unknown, after which he entirely disappeared. See *Minutes of Annual Conferences*, 1797-1820; Sprague, *Annals of the Amer. Pulpit*, 7:99; Stevens, *Hist. of the M.E. Church*, 4:49, 63, 312.

Crawford, Nathaniel Macon, D.D.

a Baptist minister, was born near Lexington, Oglethorpe County, Georgia, March 22, 1811. He graduated from the University of Georgia in 1829, was admitted to the bar of that state, but did not enter upon the practice of the law, having been chosen professor of mathematics in Oglethorpe University, which position he held until 1841. About that time he became a Baptist, received license to preach in 1843, and was ordained in 1844. For the next three years he was pastor, first in Washington, Georgia, and then in Charleston, S.C. In 1847 he became professor of Biblical literature in Mercer University, Georgia; in 1854 was elected president of the university; in 1857 was called to the chair of mental and moral philosophy in the University of Mississippi, and soon after in the Western Theological Seminary at Georgetown, Kentucky. In the autumn of 1858 he returned as president to Mercer University, but during the civil war accepted the presidency of the Baptist Institution at Georgetown, Kentucky, remaining there until 1871, when he resigned on account of impaired health. He died

at Atlanta, Georgia, October 27, 1871. Dr. Crawford took a high rank, both as a scholar and as a preacher, in the South. He published a few works, in which were exhibited the results of his scholarship and the charms of a graceful style. (J.C.S.)

Crawford, Oshea W.

a Free-will Baptist minister, was born at Brunswick, Maine, in November 1809. When he was eight years of age his parents removed to Chautauqua County, N.Y. He became a Christian at fifteen, was licensed to preach in 1829, and ordained in 1834. He preached in Canada West, New York, Pennsylvania, Ohio, and Michigan, and died at Chesterfield, Lucas County, Ohio, March 10, 1846. See *Free-will Baptist Register*, 1850, page 78. (J.C.S.)

Crawford, Peter

a Baptist minister, was born in Virginia in 1809. He began to preach about 1831; studied in what is now Richmond College, Virginia; in 1835 established a school, which became the Judson Female Institute, at Marion, Alabama; for some time taught in Central Female College, Mississippi, and from 1866 to 1871 was president of a female college at Keachi, De Soto Parish, Louisiana. He died April 25, 1873. See Cathcart, *Baptist Encyclop.* page 291. (J.C.S.)

Crawford, William, D.D.

an Irish clergyman, was ordained minister of Strabane in 1766. In 1784, upon the request of the synod of Ulster, he undertook the instruction of candidates for the ministry in logic, mathematics, and philosophy, and afterwards enlarged the course of instruction to that of a college course. In 1798 he became pastor at Hollywood, where he died in 1801. Dr. Crawford was a man of considerable learning and great application, but his religious views were decidedly anti-evangelical. He was the author of *Remarks on Lord Chesterfield's Letters: — History of Ireland* (2 volumes): — and published two *Sermons*, besides translations from *Turretine's Dissertations on Natural Theology*. See Reid, *Hist. of the Presb. Church in Ireland*.

Crawford, William H. (1)

a minister of the Methodist-Episcopal Church South, was born in Greene County, Georgia, March 31, 1825. He was converted at the age of fourteen; licensed to preach in 1844; in 1845 was admitted into the Georgia Conference, and labored diligently until his death, July 15, 1847. See *Minutes of Annual Conferences of the M.E. Church South*, 1847, page 137.

Crawford, William H. (2)

a minister of the Methodist Episcopal Church South, was born in Giles County, Virginia, December 12, 1842. He was converted when a boy; licensed to preach in 1869; in 1873 joined the Holston Conference, and labored therein faithfully until his health failed, a year before his death, which occurred in Watauga County, N.C., March 2, 1880. See *Minutes of Annual Conferences of the M.E. Church South*, 1880, page 144.

Crawley, Arthur R.R.

a Baptist missionary, was born at Sydney, Cape Breton, in 1831. He graduated from Acadia College, N.S., in 1849, and from the Newton Theological Institution in 1852. Under the auspices of the American Baptist Missionary Union, he sailed to Henzada, Burmah, in December 1853, and in the following October commenced his labors there, achieving great success. He made a visit to the United States in 1868, and another in 1872. He died October 9, 1876. See *Amer. Baptist Magazine*, 57:180. (J.C.S.)

Crawley, Sarah

an English minister of the Society of Friends, was born at Hitchin, Hertfordshire, in 1717. She was converted in early life. itinerated as a preacher through different parts of Great Britain and Ireland, and died in London in February 1799. See *Piety Promoted*, 3:288. (J.C.S.)

Crayner (or Creeyer), Gaspar De

a very eminent Flemish painter, was born at Brussels in 1182, and studied for a short time under Raphael van Coxie of that city. One of his best pictures, for the refectory of the abbey of Affleghem, represents *A Centurion Dismounting to Worship the Saviour*. His principal painting is at

Brussels, in the Church of Notre Dame, *Christ Appearing to Mary Magdalene*; others in different churches are, *The Assumption*, *The Descent of the Holy Ghost*, and *The Resurrection*. He died at Ghent, Jan. 27, 1669. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Creagh, Peter (1), D.D.

an Irish prelate, was appointed to the see of Cork in 1676; imprisoned in 1680; about 1686 translated to the archdiocese of Tuam; and promoted to the archbishopric of Dublin, March 9, 1693. In 1695 the acts were revived, prohibiting the foreign or domestic education of Catholics, and in 1697 all the Popish prelates, vicars-general, deans, monks and others, who exercised ecclesiastical jurisdiction in Ireland, were ordered to depart before May 1, 1698. Whatever was the promise of the earlier period of Creagh's administration, it was soon overcast by the succession of Anne. He was obliged to flee to the continent, and died at Argentina (Strasburg), in 1705 or 1707. See D'Alton, *Memoirs of the Abps. of Dublin*, page 457; Brady, *Episcopal Succession*, 1:338; 2:91.

Creagh, Peter (2)

an Irish prelate, was made titular bishop of Avaro in 1745, bishop of Waterford in 1750, and died in 1774. See Brady, *Episcopal Succession*, 2:74.

Creaghead

SEE CRAIGHEAD.

Creak, Alexander

an English Congregational minister, was born in London, April 16, 1785, and was converted in 1801. He studied first in Hacknev College, and then in Homerton College in 1809; entered the pastorate at Burnham Westgate, Norfolk, in August 1810; resigned in November, 1813; was pastor at Yarmouth from April 1814, until the failure of his health in 1842, and died September 1, 1848. See (Lond.) *Cong. Year-book*, 1848, page 220.

Creak, Henry Brown, A.M.

an English Congregational minister, was born at Yarmouth, March 25, 1821. He was converted early in life; studied in a German university, and at Spring Hill College, Birmingham; was ordained at Atherstone in 1845; was professor in Airedale College from 1848 to 1863, and died February 10, 1864. See (Lond.) *Cong. Year-book*, 1865, page 230.

Cream-box

is a vulgar name for a *chrismatory*.

Creamer, John

a Methodist Episcopal minister, was born at Middletown, Connecticut, March 19, 1791. He was left an orphan at the age of ten; converted at eighteen; and in 1816 entered the Philadelphia Conference, wherein he continued with acceptance and usefulness until his death, April 25, 1827. See *Minutes of Annual Conferences*, 1827, page 542; *Methodist Magazine*, 10:376.

Crease, William

an English Congregational minister, was born at Stirling, and educated by the United Presbyterian Church. He became pastor at Wilmslow, Cheshire, in 1844, and labored there very successfully until December 1849. In the spring of 1850 he removed to Hazelgrove, but died in May of the same year, in the fortieth year of his age. See (Lond.) *Cong. Year-book*, 1850, page 93.

Creath, William

a Baptist minister, was born in Nova Scotia, December 25, 1768, of Presbyterian parents. He was converted when about seventeen years old, removed to North Carolina at twenty, joined a Baptist Church, and soon after commenced to preach, his labors being greatly blessed. For the last fifteen years of his life he gave himself very largely to itinerant work. He died suddenly at Edenton, N.C., August 11, 1822. See *Latter-day Luminary*, 4:63. (J.C.S.)

Creaticolae

(*creature-worshippers*) were a Christian sect which arose in the 6th century, headed by Severus of Antioch, who maintained that the body of Christ was corruptible, but in consequence of the Godhead dwelling in it was never corrupted. *SEE APHTHARTODOCET.*

Creda

(Credan, or Credanus) is the name of two early English ecclesiastics:

1. An abbot of Mercia, A.D. cir. 775.
2. Abbot of Evesham, between Almund, A.D. 783 or 787, and Tintferth, A.D. 803. Smith, *Dict. of Christ. Biog.* s.v.

Credence

We add the following particulars from Walcott, *Sac. Archaeol.* s.v.:

"It either takes the form of a little table covered with a linen cloth — at Brabourne it is on the south side, and formed of black marble, with a cross in a circle carved on it — or is made like an aumbry in the wall. In some churches a second table held the mass vestments of the bishop. The wall credence is often connected with a drain, is rare in the 12th (one occurs at Lausanne), but is usual in the following century. Sometimes it occurs on the north and south sides of an altar; often it is divided by a thin slab of stone. When the pope celebrates on Easter-day there are three credences — two on the epistle side, one containing the deacon's plate, the second supporting two candles and necessaries required by the sacristan. The third, or pope's credence, is on the gospel side, where, at the end of the Creed, the sacristan washes the sacred vessels, drinks of the wine and the water, and finally, at the offertory, tastes the particles from which the hosts are prepared, at the command of the cardinal deacon, as a precaution against poison. The first use of credences in the Roman ritual occurs in the time of Leo X, in 1516, and apparently was introduced when the custom of personal offering fell into desuetude."

Credi, Lorenzo Andrea Di

(called *Sciarpelloni*), a reputable Florentine painter, was born about 1452, and studied under Andrea Verocchio at the same time with Leonardo da Vinci. He painted many Madonnas and Holy Families. He died about 1536.

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

Credila

SEE ARISTO.

Cree, Hamilton

a Methodist Episcopal minister, was born near Carmichael, Pennsylvania, in 1811. He was received into the Pittsburgh Conference in 1838, retired after thirteen years' labor, and died at his home in Brooke County, West Virginia, September 21, 1880. See *Minutes of Annual Conferences*, 1880, page 248.

Cree, John

an Associate minister, was a native of Scotland, and came to the city of New York in 1791. He was ordained in 1792, and afterwards settled in Ligonier valley, near Pittsburgh, where he died after a few years. See Sprague, *Annals of the Amer. Pulpit*, IX, 3:32.

Cree Version Of The Scriptures

There are two dialects of the Cree language, the difference between them consisting of the uniform substitution of certain consonants for others. One is called the Moose Fort, or East Main Cree, the other the Red River Cree. A complete Bible in the Eastern dialect for the Cree Indians in the Hudson's Bay Territories was printed in 1861, at the expense of the British and Foreign Bible Society, in syllabic characters, the translation having been made by the Reverend W. Mason of the Church Missionary Society. In the Western dialect, the gospels of Mark and John, together with other parts of the New Test. and the Psalms, were printed, in the Roman character, since 1855, the translation having been made by archdeacon Hunter, for the benefit of the Cree Indians of the Saskatchewan valley, in Rupert's Land, who had also reduced the Cree to a written system. Up to March 31, 1882, altogether 33,590 copies were distributed. See *Bible of Every Land*, page 448. (B.P.)

Creech, Thomas

an English poet and clergyman, was born near Sherborne, Dorsetshire, in 1659, and entered at Wadham College, Oxford, in 1675. In 1683 he was elected probationer fellow of All-Souls' College. Having taken orders in 1699, he was presented to the living of Welwyn, in Hertfordshire. He put an end to his life in June 1700. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Creech, William

a Scotch clergyman, studied at Edinburgh University; became tutor to George Cranstoun; was licensed to preach in 1733; called to the living at Newbattle in 1738; ordained in 1739, and died August 21, 1745, aged forty years. See *Fasti Eccles. Scoticanæ*, 1:296, 297.

Creed

The following is the Greek text of the *Apostles' Creed*: Πιστεύω εἰς ΘΕΟΝ ΠΑΤΕΡΑ, παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς.. Καὶ (εἰς) ἸΗΣΟΥΝ ΧΡΙΣΤΟΝ, υἱὸν αὐτοῦ τὸν μονογενῆ, τὸν κύριον ἡμῶν, τὸν συλληφθέντα ἐκ πνεύματος ἁγίου, γεννηθέντα ἐκ Μαρίας τῆς παρθένου, παθόντα ἐπὶ Ποντίου Πιλάτου, σταυρωθέντα, θανόντα, καὶ ταφέντα, κατελθόντα εἰς τὰ κατώτατα, τῇ τρίτῃ ἡμέρᾳ ἀναστάντα ἀπὸ τῶν νεκρῶν, ἀνελθόντα εἰς τοὺς οὐρανοὺς, καθεζόμενον ἐν δεξιᾷ θεοῦ πατρὸς παντοδυνάμου, ἐκεῖθεν ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς. Πιστεύω εἰς τὸ ΠΝΕΥΜΑ ΤΟ ἍΓΙΟΝ, ἁγίαν καθολικὴν ἐκκλησίαν, ἁγίων κοινωνίαν, ἄφεσιν ἁμαρτιῶν, σαρκὸς ἀνάστασιν, ζωὴν αἰώνιον. Ἀμήν.

Dr. Schaff, in his *Creeds of Christendom* (N.Y. 1877, 3 volumes), which is the latest, and in many respects the most complete, treatise on ecclesiastical symbolics, arranges the Apostles' Creed as in pages 162, 163.

Dr. Heurtley, in his valuable collection of creeds of the Western Church, which has been supplemented by two "University Programmes" by Dr. C.J. Caspari, professor of theology at the Norwegian University, published at Christiania in 1866 and 1869, traces the growth of the creed (as far as it can be traced) through Tertullian and Cyprian; then we must take a leap from Novatian (A.D. 250) to Rufinus, bishop of Aquileia (A.D. 490), the intermediate space of one hundred and forty years affording only one

stepping-stone, furnished by the notes of the belief of Marcellus of Ancyra, which he delivered on his departure from Rome. The date of this is A.D. 341. We might have expected Marcellus to exhibit his belief in the words of the creed of Niceea; the fact that he used another symbol is interesting for more reasons than one. It comes to us in Greek, and with the assurance that he had received it from the Scriptures, and been taught it by his forefathers in the Lord; by which he must have meant that he regarded it as in entire agreement with the Scriptures. The creed of Ancyra, then, must in substance have accorded nearly with the creed of Rome as we learn it from Rufinus, differing from it only in the following points, viz.: it omits the name *Father* in the first article; it reads "born of the Holy Ghost and of the Virgin Mary;" and at the end there is added the clause "eternal life." The annexed table (taken from Smith's *Dict. of Christ. Biog.* s.v.) shows the principal forms of the Apostles' Creed in Latin, the variations being printed in italics.

Picture for Creed

Picture for Creed 2

Creek Version

SEE MUSKOKEE.

Creeping to the Cross

(so called). Alcuin mentions that on Good Friday a cross was prepared before the altar, and kissed in succession by the clergy and people. Sometimes it was laid on a cushion in a side-chapel. By AElfric's Canons (957), the faithful were required to pay their adoration, and greet God's rood with a kiss. "We humble ourselves to Christ' herein," Cranmer says, "offering unto him, and kissing the cross, in memory of our redemption by Christ on the cross." The practice was forbidden in 1549, but was observed at Dunbar in 1568 by the congregation, bare-legged and barefooted. During the ceremonial the hymns "Pange, lingua," and "Vexilla regis prodeunt," were sung, followed by the "Improperia," or reproaches, an expansion of ^{<ARB>}Malachi 3:3, 4.

Creichton

SEE CRICHTON.

Creigh, Patrick

a Scotch clergyman, was minister at Ratho in 1565; was three times complained of for neglect of his ministerial duty; suspended from his ministry in 1567, and ordered to make his repentance at Edinburgh. He was settled at North Berwick in 1568, but deposed the same year; was again admitted by the assembly in 1572 to read prayers at Haddington. See *Fasti Eccles. Scoticanæ*, 1:139, 341.

Creigh, Thomas, D.D.

a Presbyterian minister, was born in Landisburg, Perry County, Pennsylvania, September 9, 1808. He graduated from Dickinson College in 1828; was soon afterwards converted, and studied theology under Reverend Geo. Duffield, D.D., and at Princeton Seminary; was licensed by the Presbytery of Carlisle; ordained pastor of the Upper West Conococheague Church at Mercersburg, Pennsylvania, in 1831 and continued there with great zeal, fidelity, and usefulness until his sudden death, April 21, 1880. See *Necrol. Report of Princeton College*, 1881, page 37. (W.P.S.)

Creighton, James

an early Methodist preacher, was born at Moyne Hall, near Cavan, Ireland, in 1739. He studied at a grammar-school in Cavan, graduated in 1764 at Trinity College, Dublin, and, on October 28, the same year, was ordained a deacon in the cathedral church of Kilmore. Creighton confesses that at that time he had no experimental knowledge of the way of salvation, and that the bishop had warned him against preaching the doctrines of the Methodists. About 1776 he was converted through the reading of some of the writings of Wesley and Fletcher. He then commenced itinerating through Ireland, often preaching amid persecution and danger. In 1783 he was appointed by Wesley resident clergyman of the City-road Chapel, London, where he officiated until the infirmities of age compelled him to retire. In 1784 he assisted Wesley and Coke in the ordination of Whatcoat' and Vasey; he also participated in the consecration of Coke as bishop for the United States of America. From 1790 to 1792 he was editor of the *Arminian Magazine*. He died at Hackney, London, December 26, 1819. Creighton published, *Dictionary of Scripture Proper Names, with a Preliminary Dissertation* (commended by Dr. A. Clarke), 1807: — *Elegiac Stanzas on the Death of Charles Wesley*: — *Dialogue on the Death of*

John Wesley: — Fenelon's Dialogues: — Thuckford's History of the World. Dr. Osborn (*Outlines of Wesleyan Bibliography*, Lond. 1869) enumerates eighteen separate publications. See Sandford, *Memoirs of Wesleyan Preachers* (N.Y. 1843), page 51 sq.; Stevenson, *City-road Chapel* (Lond. 1872, 8vo), pages 147-149, 282; Stevens, *Hist. of Methodism*, 2:214, 297; Smith, *Hist. of Wesl. Meth.* 1:478 sq.; 2:276, 277.

Creighton (or Crighton), Robert, Sen., D.D.

an English prelate, was born in 1593, and educated at Trinity College, Cambridge. He became prebendary of Lincoln in 1631, prebendary of Wells in 1632, dean of Wells in 1660, and bishop of Bath and Wells in 1670; and died November 21, 1672, leaving some *Sermons* and *Translations*. See Le Neve, *Fasti*; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Creighton, Robert, Jun., D.D.

an English divine, was born in 1639. He became famous for his skill in church music, and was installed precentor of Wells in 1674. He died in 1736. The celebrated anthem, "I will arise and go to my Father," is by him and he also published a volume of *Sermons* (1720). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Creizenach, Michael

a Jewish rabbi of Germany, was born at Mayence, May 16, 1789. After a thorough study of the Talmud and the Jewish Scriptures, he began to read German, devoting all his leisure to the Kantian philosophy, while at the lyceum of his native place. In 1813 he opened a private seminary, which he conducted until 1825 when he was called as professor to the Philanthropinum at Frankfort-on-the-Main, where he died August 5, 1842. His main work is *EW* [; j] *Encyklopaedische Darstellung des mosaischen Gesetzes* (4 volumes); a work which called forth many criticisms from the orthodox party. See Furst, *Bibl. Jud.* 1:190 sq.; Kayserling, *Bibliothek judischer Kanzelredner*, i, 384 sq.; Jost, *Michael Creiznach*, in the *Jahrbuch fur Israeliten* (Vienna, 18.43), 2:79 sq.; Jost, *Gesch. d. Juden. u.s. Sekten*, 3:361. (B.P.)

Crell, Michael

a German Protestant theologian, who lived in the early half of the 17th century, was minister at Altenburg, and wrote, *Spicilegium Poeticum* (Leipsic, 1629): — *Anagrammatismorum Sylloge II* (1631): — *Breviarium Etymol. N.T.* (Altenburg, 1645): — *Syllabus Graeco-Biblicus* (ibid. 1646; Rauneburg, 1663): — also some works on the Holy Scriptures. See Hoefler, *Nouv. Biog. Generale*, s.v.

Crell, Paulus

a Lutheran theologian of Germany, was born at Eisleben, February 5, 1531. He was doctor and professor of theology at Wittenberg; was called in 1568 as provost to Meissen, and died there, May 24, 1579. He prepared an *Evangelien-Harmonie* and wrote, *Opus Concordantiarum*: — *Tractatus de Justificatione*: — *Commonefactio de Verbis Symboli*: — *Credo Remissionem Peccatorum et de Dicto Pauli*: — *Gratia Salvati Estis*: — *Spongia de Definitione Evangelii*. See Freheri, *Theatrum Eruditorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:166. (B.P.)

Crell, Spinovius Christoph

a German Socinian theologian, son of Michael, was successively pastor of Unitarian churches in Poland, Silesia, and Prussia. He died December 12, 1680, leaving, *De Virtute Christiana et Gentili*, published in the series of *Ethiques* of his father See Hoefler, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Crell, Wolfgang

a German Protestant theologian. was professor of metaphysics and theology at Frankforton-the-Oder. He died July 8, 1664, leaving, *De Difficultate Cognoscendae Veritatis*. See Hoefler, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Crellin, Henry

a Methodist Episcopal minister, was born in Philadelphia, Pennsylvania, March 19, 1820. He was converted in his twentieth year; removed to Iowa in 1854, and in 1856 entered the Iowa Conference, wherein he labored

until his death, January 1, 1867. See *Minutes of Annual Conferences*, 1867, page 208.

Cremation

the burning of human corpses, was probably the general practice of the ancient world, with certain important exceptions. In Egypt dead bodies were embalmed; in Judmea they were buried in sepulchres; and in China they were buried in the earth. In Greece only suicides, unteethed children, and persons struck by lightning were denied the right to be burned; while at Rome, from the close of the republic to the end of the 4th century A.D., burning on the pyre or *rogus* was the general rule. Even the Jews used cremation in the vale of Tophet when a plague came; and the modern Jews of Berlin and the Spanish and Portuguese Jews at Mile-End cemetery have been among the first to welcome the lately revived process. Cremation is still practiced over a great part of Asia and America, but not always in the same form. Thus, the ashes may be stored in urns, or buried in the earth, or thrown to the wind, or smeared with gum on the heads of the mourners. In one case the three processes of embalming, burning, and burying are performed; and in another, if a member of the tribe die at a great distance from home, some of his money and clothes are nevertheless burned by the family. It is claimed by some that the practice of cremation in modern Europe was at first stopped, and has since been prevented in a great measure, by the Christian doctrine of the resurrection of the body; partly, also, by the notion that the Christian's body was redeemed and purified. The very general practice of burying bodies in the precincts of a church in order that the dead might have the benefit of the prayers of persons resorting thither, and the religious ceremony which precedes both European burials and Asiatic cremations, have given the subject a religious aspect. The question is also a sanitary one, and has attracted very considerable attention lately.

For the last ten years many distinguished physicians and chemists in Italy have warmly advocated the general adoption of cremation, and, in 1874, a congress called to consider the matter at Milan resolved to petition the Chamber of Deputies for a clause in the new sanitary code, permitting cremation under the supervision of the syndics of the commune. In Switzerland there are two associations in support of the cause. In 1797 cremation began to be discussed by the French Assembly, under the Directory, and the events of the Franco-Prussian war have again brought

the subject under notice. The military experiments at Sedan, Chalons, and Metz, of burying large numbers of bodies with quicklime, or, pitch and straw, were not successful, but very dangerous. The municipality of Vienna has formally made cremation permissive. There is a propagandist society, called the *Urne*, and the main difficulty for the poor seems to be the cost of carrying the bodies five miles. To overcome this a pneumatic tube has been proposed. Dresden, Leipsic, and Berlin are the centres of the German movement. In England Sir Henry Thompson first brought the question prominently before the public, and in 1874 started the cremation society of London.. Its object is to introduce, through the agency of cemetery companies, and parochial and municipal authorities and burial-boards, some rapid process of disposing of the dead, "which cannot offend the living and shall render the remains absolutely innocuous." His problem was this: " Given a dead body, to resolve it into carbonic acid, water, and ammonia, rapidly, safely, and not unpleasantly." Relying on the facts connected with recent burial legislation, he pointed out that in the neighborhood of cemeteries there is a constantly increasing risk of contaminated air and water. The problem he solved by the Siemens process of cremation. The British authorities also have had to interfere in the management of the Hindfi cremations, so as to reduce the cost and perfect the sanitary arrangements of the process.

Among the practical methods of cremation which have recently been attempted are those of Dr. Polli, at the Miian gas-works, and Prof. Brunetti of Padua. The former obtained complete calcination of dogs in two hours, by the use of coal-gas mixed with atmospheric air, applied to a cylindrical retort of refracting clay, so as to consume the gaseous products of combustion. The ashes remaining were five per cent. by weight of the material before cremation. The latter used an oblong furnace of refracting brick, with side doors to regulate the draught, and above a cast-iron dome, with movable shutters. The body was placed on a metallic plate suspended on iron wire. The noxious gases, which were generated in the first part of the process, passed through a flue into a second furnace, and were entirely consumed. The process required four hours. In the ordinary Siemens regenerative furnace only the hot blast is used, the body supplying hydrogen and carbon; or a stream of heated hydrocarbon mixed with heated air is sent from a gasometer supplied with coal, or other fuel, the brick or iron cased chamber being thus heated to a high degree before cremation begins (*Encycl. Brit.* 9th ed. s.v.). The subject has also been

agitated in America, two societies having been organized here for cremation of corpses, and occasional instances have occurred; but the ovens and other apparatus have been as yet but moderately patronized. The operation, as carried on at one of the best-constructed furnaces, is thus described by an eye witness:

"Cremation is erroneously supposed to be a burning of the body. It is not. No flame whatever touches the flesh or bones from the beginning to the end of the process. It is properly and strictly *incineration*, or reduction of the human frame to ashes; an absorption of all the gaseous elements carried on inside a fire-clay retort, three feet in diameter and seven in length. As the door of the retort is opened the inrushing air cools it from white to red heat, and the whole interior is filled with a beautiful rosy light. The body, decently clad as for burial, is laid in a crib, which is covered with a clean white sheet soaked in alum. The crib is then put into the retort. The sheet retains its original position and conceals the form until nothing but the bones are left and these gently crumble into dust. The relatives then receive a few pounds of clean, pure ashes in an urn, which can be placed in any cemetery, public or private, in a vault or church niche, or disposed of as personal choice may dictate."

This process is certainly a great improvement upon the rude and tedious operation of the ancient Romans and the modern Hindfis, consisting of a roasting of the corpse upon an immense pile of wood, filling the air with smoke and the noxious fumes of burning flesh. It is also claimed by its advocates to be much more economical than ordinary burial. Could the prejudice naturally entertained against it, especially by Christians, as a heathenish and barbaric custom, be overcome, there is no telling how popular the practice might yet become. See Eassie, *Cremation of the Dead* (Lond. 1875), a valuable work; Vegmann Ercolani, *Cremation the most Rational Method of Disposing of the Dead* (Zurich, 1874, 4th ed.); Reclam, *De le Cremation des Cadavres*; Sir Thomas Browne, *Hydriotaphia, or Urn-burial* (1658); Walker, *On Graveyards* (Lond. 1839); Pietra Santa, *La Cremation des Morts en France et al'Etranger*; Brunetti, *La Cremazione dei Cadaveri* (Padua, 1873). **SEE BURIAL.**

Crementius

(or Clementius) is the name of two early Christians:

1. A sub-deacon of Carthage, in connection with Cyprian (*Epist.* 8).
2. A canonized martyr at Saragossa, about A.D. 304, in the persecution of Diocletian, at the time when Dacian was governor of Spain, having fought twice in the arena, and retired without staining it by his blood (Prudentius, *Peristeph.* hymn 5, in Migne's *Patrol. Lat.* 60:982; Ruinart, *Acta Sincera Martyrum*, page 468; Ceillier, 3:44). Smith, *Dict. of Christian Biography*, s.v.

Cremer, Bernhard Sebastian

a Reformed theologian of Germany, was born in 1683, taught theology and antiquities at Harderwick, and died September 14, 1750. In his exposition of the Scriptures he carried out to the utmost extreme the system of Cocceius (q.v.). He wrote, *Prodromus Typicus in V. et N.T. Loca* (Amsterdam, 1720): — *Prophético-Typicarum Exercitationum ex V.T. Tetras* (ibid. 1723): — *Legem Naziraeoum* (ibid. 1727): — *Summa Theologia Supernaturalis* (Harderwick, 1722): — *Antiquitates Mosaico-Typicae* (ibid. 1733): — *De Arca et Shechina, Igne Sacro et Oleo Junctionis* (1737): — *OEdipus Evangelicus Sacrarum Antiquitatum* (Amsterdam, 1745). See Moser, *Jetztleb. theol. Unparth. Kirchengeschichte*, 3:1129; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Cremona, Nicolo Da

a reputable Italian historical painter, flourished at Cremona about 1518. In Santa Maria Maddalena Monachi, at Bologna, is a picture by this artist, of *The Taking Down from the Cross*, dated 1518.

Cremonese, IL

SEE CALETTI.

Cremonini, Giovanni Battista

an Italian painter, was born at Cento, and flourished about 1600. His best works are at Bologna: *The Assumption*, in Santa Maria della' Vita; *The Annunciation*, and the *Death of St. Francis*, in San Francesco. He died in 1610.

Creolese Version Of The Scriptures

This language, a kind of broken Dutch, with a rather Danish orthography, is the language of the black population of the Danish West Indies. The New Test. in Creolese was printed in 1781, by order of the Danish government. Another edition was printed at Copenhagen in 1818, by the Danish Bible Society. The grammar of this language has been treated by De St. Quentin, *Introduction a l'Histoire de Cayenne' Grammaire Creole* (Paris, 1872). (B.P.)

Crephagenetes

a deity worshipped at Thebes, in Egypt, and supposed to have been the same as *Cnep* or *Knep*.

Crepin and Crepinien

SEE CRISPIN.

Crescas (or Kreskas), Chasdai Ben-Abraham

a Spanish rabbi, was born at Barcelona about 1340, and died in 1410 at Saragossa. He was the scion of a noble family, and stood high in reputation at the royal court and among the rabbinical authorities of his time, who solicited his opinion on momentous questions. In 1391 he witnessed the fanatical persecution of the Jews in Spain, in which he lost his son. He is the author of a polemical work, entitled *רמאני*, "On the Dogmas of Christianity," with a refutation of the same, treating of (1) original sin; (2) redemption; (3) incarnation; (4) virginity of Mary; (5) eucharist, etc., written in Spanish, and translated into Hebrew by Joseph ibn-ShemTob. Another work of his is *Or Adonai*, *ינודא}רוא*, "light of the Lord," a logical masterpiece of the dogmatics of Judaism, published at Vienna in 1860. See Furst, *Bibl. Jud.* 2:209; De' Rossi, *Dizionario Storico* (Germ. transl.), page 173, and *Bibl. Judaica Antichristiana*, page 24, 29; Griatz, *Gesch. d. Juden*, 8:32 sq., 98 sq., 410. sq.; Jost, *Gesch. d. Juden. u.s. Sekten*, 3:84; Finn, *Sephardim*, page 393; Lindo, *History of the Jews in Spain*, page 268; Frankel, *Monatsschrift*, 1867, page 311 sq.; especially Joel, *Don Chasdai Creska's Religionsphilosophische Lehren* (Breslau, 1866). (B.P.) Crescens is the name of several early Christians:

1. The disciple of St. Paul, afterwards bishop in Galatia, variously commemorated on June 27 or April 15.
2. One of the seven sons of St. Symphorosa, martyr at Tivoli under Hadrian, commemorated July 21 or June 27.
3. Or Crescentius, martyr at Tomi, commemorated October 1.
4. Crescens, Paulus, and Dioscorides were three boy martyrs of Rome, commemorated May 28.
5. Bishop of Cirta, in Numidia, now Constantine. Crescens is a particularly common name on monuments of Cirta (8th Suffrag. in Syn. Carth. sub. Cyp. 7, A.D. 256).

Crescentia

is the name of two Christian saints:

1. A martyr in Sicily under Diocletian, commemorated June 15.
2. A virgin, whose tumulus was near Paris, in a place where a stone bears the inscription: "Hic Requiescit Crescentia Sacrata Deo Puella;" but nothing more is known of her. She is commemorated August 19. See Gregory of Tours, *De Gloria Conzess.* cap. 105. in Migne's *Patrol. Lat.* 71:904.

Crescentianus

is the name of several early saints:

- (1) Martyr in Sardinia, commemorated May 31;
- (2) martyr in Africa, commemorated June 13;
- (3) martyr in Campania, commemorated July 2;
- (4) martyr at Augustana, commemorated August 12;
- (5) martyr at Rome, under Maximian, commemorated November 24 or March 16.

Crescentio (or Crescentius)

martyr at Rome, commemorated September 17.

Crescentius

was a controversialist on the subject of the Easter celebration of the 4th century (Epiph. *Hacaes.* 70, 9, in the *Patrol. Graec.* 42:555, § 821; Ceillier, 3:105). *SEE CRESCENS* (3); *SEE CRESCENTIO*.

Cresconius (or Crisconius)

is the name of several early Christian ecclesiastics:

1. Bishop of Villa Regia, in Numidia, at the end of the 4th century. He deserted his see and seized on that of Tubia, or Tubuna. The third Council of Carthage, A.D. 397, passed a decree ordering his return to his own see (can. 38), which he entirely disregarded. The secular arm was called in with as little effect. At the Council of Carthage, A.D. 401, the primate of Numidia was ordered to summon Cresconius before the next general council, and to depose him if he failed to appear (*Cod. Canon. Eccl. Afric.* can. 77). But no mention is made of him at the Council of Milevum, A.D. 402; and if he is the same who appears as bishop of Tubuna at the Conference of Carthage, in. 411 (*Prim. Cognit.* c. 21), he must have carried the day (Labbe, *Concil.* 2:1072, 1096, 1172, 1377; Tillemont, 13:305).

2. A monk of Adrumetum, mentioned by Augustine (*Epp.* 214, 215).

3. An African bishop, who, about 690, at the request of the "pontifex" Liberinus or Liberius, published a systematized collection of the apostolic canons and those of the early councils, and the decretals of the popes from Siricius to Gelasius, as an improvement upon an earlier work of the kind by Fulgentius Ferrandus. Both are printed by Migne, *Patrol.* 88. The author has often been confounded with the Latin poet Flavius Cresconius Corippus.

Cresol, Louis

a French scholar of the Jesuit order, was born in 1568, in the diocese of Treguier. He taught classics, philosophy, and theology successively; was for fifteen years secretary of the general of his order at Rome; and died Nov. 11, 1634. His principal works are *Theatrum Veterum Rhetorum* (Paris, 1620): — *De Perfecta Oratoris Actione et Pronunciatione* (ibid. eod.): — *Mystagogus Hominum* (ibid. 1629, 1638): — *Anthologia Sacra* (ibid. 1632, 1638). See Hoefler, *Nouv. Biog. Generale*, s.v.

Crespel, Emmanuel, O.S.F.

an eminent Roman Catholic missionary, was a native of Belgium. In 1723 he left Avesnes, in Hainault, and arrived at Quebec in October, 1724. Being ordained March 17, 1726, he went as chaplain with Lignery's expedition against the Foxes. He was next stationed at Niagara, Fort Frontenac, and Crown Point, suffering greatly in his winter service at the last-named place. Being recalled to France, he sailed from Quebec, Nov. 3, 1736, but was shipwrecked on the way, and barely escaped death. He returned to Quebec, and was pastor at Soulanges till 1738, where he finally returned to Europe. His *Letters*, describing his perils in America, were published in French, at Frankfort, in 1742; soon appeared in German, and an English translation was issued in London in 1797. Dr. Shea published another version in his *Perils of the Ocean and Wilderness*. See *Cath. Almanac*, 1873, page 50; De Courcy and Shea, *Hist. of the Cath. Church in the U.S.* page 474.

Crespel, Pierre

a French theologian of the order of Celestines, was born at Sens in 1543. He was elevated to the first positions of his order, and was an active partisan in Church and State; but finally withdrew from politics. He succeeded in obtaining a priory in Vivarais, where he died in 1594. His principal works are, *Discours sur la Vie et Passion de Sainte-Catherine*, in verse (Sens, 1577): — *La Pomme de Grenade Mystique* (Paris, 1586, 1595; Rouen, 1605): — *Deux Livres de la Haine de Satan*, etc. (Paris, 1590): — *Commentaires de Bernardin de Mendoza des Guerres de Flandre et des Pays-Bas* (ibid. 1591). See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Crespi

(or Crespy), an Italian engraver, practiced the art about 1705. There are a few plates by him, among which is *The Descent from the Cross*, after Cignani.

Crespi, Benedetto

(called *il Bustino*), a painter of Como, flourished about the middle of the 17th century. Some of his works are in the churches of Como.

Crespi, Daniele

a Milanese historical and portrait painter, was born in 1590, and studied under Gio. Battista Crespi, and afterwards under Procaccini. Among the best works of this artist are, *The Descent from the Cross*, and his celebrated set of subjects from the life of St. Bruno, at the Certosa. He died in 1630. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Crespi, Giovanni Battista

(called *il Cerano*), an Italian painter, was born at Cerano, near Novara, in 1557. He visited Rome and Venice, and subsequently settled at Milan, where he was patronized by the dukecardinal Federigo. One of his best productions was *The Baptism of St. Agostino*, in San Marco, at Milan. He died in 1633. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Crespi, Giovanni

(or Giuseppe) Maria (called *il Spagnuolo*, from the finery of his dress), a Bolognese painter, was born in 1665, and studied under Canuti and Cignani. He executed a number of works for the churches of Bologna, among which are *The Last Supper*; *The Annunciation*; *The Temptation of St. Anthony*; *St. John Preaching*; and *The Crucifixion*. He died in 1747. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Crespi, Giovanni Pietro

(called also *de Castoldi*), a reputable Italian painter, flourished about 1535, at Milan, and left some specimens of his genius in the Church of Santa Maria de Busto.

Crespo, Francisco

a Spanish Benedictine, who died September 25, 1665, in his eighty-second year, was abbot of Montserrat, general visitor of his congregation, and professor of theology at Salamanca, and wrote, *Tribunal Thomisticum de Immaculate Deiparce Conceptu* (Barcelona, 1657). See Hoefler, *Nouvelle Biographie Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Cressell, Edward

an English Congregational minister, was born at Hackney, April 4, 1830. In April, 1853, he was received as an agent of the London City Mission; subsequently labored in the Leadenhall Street and Holborn Hill districts for over eleven years; was some time evangelist of Claremont Chapel, which led to his entrance into the ministry. He was pastor at Houghton, in Hants; for five years; next at Hatton, Norfolk, from 1875 until his death, November 21, 1880. See (Lond.) *Cong. Year-book*, 1881, page 366.

Cresselle

(Fr. for *rattle*) is a wooden instrument used instead of bells in some places, to summon the people to service during Passion week. It is supposed to represent Christ praying upon the cross, and inviting all to embrace his doctrine. Similar instruments are in use among the Turks, in consequence of their strong prejudice against the sound of bells. *SEE CLAPPER*.

Cresset

is an oil-lamp in which the wick floats about upon a small circle of cork. Anciently, English churches were often lighted by this sort of lamp, and the side-chapels of cathedrals were likewise so illuminated.

Cressett, Edward

an English prelate, became dean of Hereford in 1736; was consecrated bishop of Llandaff February 12, 1749, and died February 13, 1755. He published some single *Sermons*. See Le Neve, *Fasti*; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cressey, E.H., D.D.

a Protestant Episcopal clergyman, was rector, for many years, in Auburn, N.Y., but removed in 1859 to Castleton. In 1860 he took charge of St. Paul's, Stapleton; in 1862 removed to Newburg, as rector of two churches in that vicinity; in 1864 was assistant minister of the Church of the Annunciation, New York city; and the following year became pastor of Trinity Church, Trenton, N.J., where he died, September 20, 1866. See *Prot. Episc. Almanac*, 1867, page 101.

Cressey, E.W.

a Baptist minister, was born at Sharon, Vermont, July 1808. He was converted in his nineteenth year, and after obtaining what education he could, was ordained as an evangelist at Garland, Maine, in November 1837. He preached at Sangerville in 1838 and 1839; in 1841 became pastor in Vassalborough; in 1850 was located at Wabash, Indiana; in 1852 organized a Church at Rolling Stone, near Winona, Minn.; in 1853 at Minneapolis; in 1854 at Prescott, Wisconsin; and afterwards, at churches in Hastings, Pine Island, and Roscoe, in Minnesota. In 1865 he became pastor at Richfield. The last ten years of his life were spent in Minneapolis, where he died, September 15, 1883. See Millet, *Hist. of the Baptists of Maine*; *Chicago Standard*, October 18, 1883. (J.C.S.)

Cressey, George Washington

a Congregational minister, was born at Rowley, Massachusetts, in December 1813. He graduated from Bowdoin College in 1835, and from the Andover Theological Seminary in 1838; was ordained in 1840 at Kennebunk, Me., where he remained nearly twelve years; and was stated supply at Buxton Centre, until his death, February 12, 1867. See *Hist. of Bowdoin College*, page 473. (J.C.S.)

Cressey, Hugh

SEE CRESSY.

Cressey, Isaac

a Baptist minister, was born at Fairfax, Vermont, December 22, 1807. He was converted early, and in 1841 engaged in preaching at Keene, N.H.; in 1845 was ordained in Berkshire, Vermont; subsequently labored at Sanbornton, N.H., Johnson and Waterbury, Vermont; and died in the last-named place, August 3, 1855. See *Watchman and Reflector*, August 16, 1855. (J.C.S.)

Cressey, Timothy Robinson

a Baptist minister, was born at Pomfret, Connecticut, September 18, 1800. He graduated from Amherst College in 1828; studied theology two years (1828-30) at the Newton Theological Institution; was ordained June 5, 1830; served as pastor in Columbus, Ohio, from 1834 to 1842; was agent

of the American and Foreign Bible Society from 1843 to 1846; pastor at Indianapolis, Ind., from 1846 to 1852; at St. Paul, Minnesota, from 1852 to 1854; missionary of the American Baptist Home Mission Society; pastor at Hastings, Minnesota; chaplain of a regiment of United States volunteers from 1861 to 1863; pastor at Kendalville, Indiana, from 1864 to 1866; at Indianola, Iowa, from 1868 to 1870; and died at Des Moines, August 30, 1870. (J.C.S.)

Cresson, Sarah

a minister of the Society of Friends, orthodox, was born at Philadelphia, Pa., in 1771; began to preach at the age of nineteen; removed to Haddonfield, N.J., in 1807; and died at Woodbury, September 23, 1829. See *Memorials, etc., for Pennsylvania*, 1879, page 197.

Cresswell, Daniel, D.D.

an English divine and mathematician, was born in 1776; became a fellow of Trinity College, Cambridge; was proctor of the university in 1813, and tutor in 1814. He died in 1844. His publications include several mathematical works, and *Sermons on Domestic Duties* (1829). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cresswell, Henry

an English Congregational minister, was born at Wallingford, Berks, December 18, 1804. He was educated at Hoxton Academy and at Highbury; in 1828, on leaving college, he became pastor at Ipswich, where he remained three years; then at Guildhall Street, Canterbury, for five years, as co-pastor, and afterwards in sole charge, until his death, December 1, 1879. See (Lond.) *Congregational Year-book*, 1882, page 291.

Cressy, Council Of

(*Concilium Christianum*), was held in Ponthieu, A.D., 676, or at Autun, A.D. 670, the canons being headed with the name of Leodegarius, bishop of Autun: passed several canons, but, among others, one exacting, on pain of episcopal condemnation, from every priest, deacon, subdeacon, or "clericus," assent to the "Athanasian faith."

Cressy, Charles

a Methodist Episcopal minister, was born at Corinth, Maine, July 7, 1841. He was educated at the East Maine Conference Seminary; spent several years in teaching; entered the Upper Iowa Conference in 1870, and continued in the active work until his death, at Hampton, December 21, 1881. See *Minutes of Annual Conferences*, 1882, page 314.

Cressy (or Cressey), Sir Hugh Paulin

a Roman Catholic clergyman, was born at Wakefield, Yorkshire, England, in 1605. He was educated at the free grammar-school of his native town, and at Merton College, Oxford; in 1626 was elected a fellow of his college; subsequently took holy orders and became chaplain to Thomas, lord Wentworth, and afterwards to Lucius, Aord Falkland, who promoted him to the deanery of Laughlin, and a canonry of Windsor. He travelled in Italy, and in 1646, while at Rome, embraced the Roman Catholic faith. He resided for seven or more years in the college of Douay, where he changed his name to *Serenus de Cressey*. After the Restoration he came to England, and became chaplain to the queen. Shortly before his death, which took place in 1674, he retired to Grinstead, in Sussex. He published, *Narrative of the Conversion unto Catholic Unity of Hugh Paulin* (Paris, 1647, sm. 8vo; 1653, 8vo; the last ed. contains an answer to J.P., author of the preface to lord Falkland's work on infidelity): — *Sancta Sophia* (Douay, 1657, 2 volumes, 8vo): — *R.C. Doctrines no Novelties* (1663, 8vo): — *Church Hist. of Brittany* (1668, fol.; completed only to about 1350). See *Church of England Magazine*, March 1845, page 162; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Crest

Picture for Crest

(Lat. *crista*), the ornamental finishing which surmounts a screen, canopy, or other similar subordinate portion of a building, whether a battlement, open carved work, or other enrichment: a row of Tudor-flowers is very often used in late Perpendicular work. The name is sometimes applied to the top stones on the parapet and other similar parts of a Gothic building, usually called the capping or coping. The finials of gables and pinnacles are also sometimes called crests. Textiles were often made with a row of ornaments, resembling small battlements or Tudor-flowers, on the top, and

glazed, and still are so occasionally, but in general they are quite plain. Frequently these ornaments were formed in lead when the ridge of the roof was covered with that material, as at Exeter Cathedral.

Crestey, Pierre

a French philanthropist, was born at Trun, near Argentan, November 17, 1622. He was rector of Barenton, and distinguished himself by his zeal in founding establishments of public utility, the principal of which are, a hospital at Barenton, a house of hospitable monks in the same place, a similar house at Vimoutiers, an Hotel-Dieu at Bernay, and a seminary at Domfront. He died at Barenton, February 23, 1703. See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Cresti

SEE PASSIGNANO.

Creti, Donato

an Italian painter, was born at Cremona in 1671, and studied under Pasinelli at Bologna, Where he resided, and painted a number of pictures for the churches there, the best of which is *The Adoration of the Magi*, in the Mendicanti. He died at Bologna in 1749. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Cretin, Joseph

a Roman Catholic bishop, was born at Lyons, France, in 1800. He came with bishop Loras to America, and succeeded Petiot among the Winnebagoes, where he built a church and school, which failed in competition with the state schools in 1848. On January 26, 1857, he was consecrated first bishop of St. Paul, Minnesota. After great exertions for the promotion of the interests of his diocese, bishop Cretin was struck down with apoplexy, February 22 following. See De Courcy and Shea, *Hist. of the Cath. Church in the U.S.* page 641.

Cretineau-Joly, Jacques

a French historian, was born September 23, 1803, at Fontenay, in Yendee, and was educated at Paris, at the seminary of St. Sulpice. When nineteen years of age he was appointed professor of philosophy, but, before entering

upon his duties, he travelled in Italy and Germany. He died January 3, 1875. He edited several politico-religious journals, and is the author of *Histoire de la Compagnie de Jesus* (Paris, 1844-46, 6 volumes; 3d ed. 1851): — *Clement XIV et les Jesuites* (ibid. 1847): — *L'Eglise Romaine en Face de Revolution* (ibid. 1852, 2 volumes): — *Le Cardinal Consalvi* (ibid. 1864, 2 volumes): — *Bonaparte, le Concordat de 1801 et le Cardinal Consalvi* (ibid. 1869). See Hoefer, *Nouv.Biog. Generale*, s.v. (B.P.)

Creutziger (Lat. Cruciger), Caspar

a German Protestant theologian, son of another of the same name, was born at Wittenberg, March 19, 1525. Having been expelled from his professorship there because he had embraced the doctrines of Calvin, he was called as preacher to Cassel, where he died, April 16, 1597, leaving *De Justificatione et Bonis Operibus*, and some polemical works. See Hoefer, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Creutziger, Felix

a Polish reformer of the middle of the 16th century, was superintendent of the evangelical congregation of Little Poland, and influential in bringing about the union of the Bohemians in that country, especially enlisting count Ostroro in that movement. *SEE SANDOMIR AGREEMENT.*

Creutziger, Georg

was born at Merseburg, September 24, 1575; studied at Leipsic and Wittenberg; became professor and doctor of theology at Marburg; and died July 8, 1637, leaving *Harmonia Quatuor Linguarum Cardinalium*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Crevey, Thomas

a Scotch clergyman, was born at Old Aberdeen, September 8, 1644; took his degree at King's College there in 1663; was presented to the living at Newhills in 1679; became synod-clerk; protested against the assembly's committee for the north in 1694; was deprived for adultery in 1695, and went to Ireland. See *Fasti Eccles. Scotidnce*, 3:507.

Crewe, Nathaniel, LL.D.

an English prelate, was born at Stean, Northampton, January 31, 1633, and in 1652 admitted commoner of Lincoln College, Oxford, where he was chosen fellow in 1655-56. He entered into holy orders July 2, 1664, and, April 29, 1669, was installed dean of Chichester; in 1671 was elected bishop of Oxford, and consecrated July 2; was translated to Durham, October 22, 1674; in 1686 was appointed one of the commissioners in the new ecclesiastical commission erected by king James, and held several other important offices during his life. He was a very great benefactor to Lincoln. College, of which he had been fellow and rector. He died September 18, 1721. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Crewenna

an Irish *saint*, is said to have been one of the companions of St. Breaca from Ireland to Cornwall in the 5th century, but the hagiologies of this period are very uncertain.

Crews, Hooper, D.D.

a Methodist Episcopal minister, was born near Pruetts Knob, Barren County, Kentucky, April 17, 1807. He was converted in 1824, licensed to preach in 1828, and joined the Kentucky Conference in 1829. After five years he was transferred to the Illinois Conference, in which he served Springfield, Danville District, and Galena. In 1840 he became a member of the Rock River Conference, in which his appointments were as follows: Chicago, Chicago District; Mount Morris District; Chicago District; agent for Rock River Seminary, Galena; Clark Street, Chicago; First Church, Rockford; Rockford District; Joliet; Chicago District; Indiana Avenue, Chicago; Embury Church, Freeport; Batavia; First Church, Rockford, and Oregon, Illinois, where he died, December 21, 1880. Dr. Crews was a delegate to four general conferences. During the year 1862 he was chaplain of the 100th Illinois regiment. He was sound in theology logical in methods, and preached with power. See *Minutes of Annual Conferences*, 1881.

Creyghlon

SEE CREIGHLON.

Crichton

(occasionally written Creichtoun), the family name of several Scotch clergymen and prelates:

1. DAVID, LL.D., was teacher in a school at Anstruther Easter; then English master at the Madras College, St. Andrews; licensed to preach in 1833; appointed to the chapel of ease, Inverbrothock, in 1838; joined the Free Secession in 1843; and had a son, Andrew, minister, of the Free New North Church, Edinburgh. See *Fasti Eccles. Scoticanae*, 3:809.

2. GEORGE, was made bishop of Dunkeld in 1527, also keeper of the privy-seal, and died January 24, 1543. He was not much skilled in matters of religion. See Keith, *Scottish Bishops*, page 94.

3. JAMES (1), D.D., took his degree at Glasgow University in 1655; was admitted to the living at Kilbride in 1663; deprived at the Revolution; was dean of the faculty of Glasgow University from 1679 to 1689, and died in April 1692, aged about fifty-seven years. See *Fasti Eccles. Scoticanae*, 2:290.

4. JAMES (2), D.D., studied at Edinburgh University; was licensed to preach in 1798; presented to the living at Wamphray in 1799; ordained in 1800; transferred to Holywood in 1805, and died July 26, 1820. See *Fasti Eccles. Scoticanae*, 1:583, 666.

5. JOHN, took his degree at the University of St. Andrews in 1619; was called as colleague to the living at Abercorn in 1622; transferred to Campsie in 1623; to Paisley in 1629; was deposed in 1638 for Arminianism, etc.; petitioned the presbytery in 1649 to be restored, he being a chaplain in the army. He was afterwards stationed at Dublin. See *Fasti Eccles. Scoticanae*, 1:164; 2:53, 196.

6. JOSEPH, was licensed to preach in 1776; presented to the living at Carstairs in 1785, and ordained in 1786; transferred to Ceres in 1793, and died February 15, 1849, aged ninety-five years. See *Fasti Eccles. Scoticanae*, 1:164; 2:319, 478.

7. PATRICK (1), was born at Naughton; took his degree at Edinburgh University in 1600; was presented to the vicarage of Forgand in 1606, but changed it for that of Ruthven in 1609. and continued in 1644. See *Fasti Eccles. Scoticanae*, 3:759.

8. PATRICK (2), was licensed to preach in 1758; presented to the living at Glendevon in 1765, but was kept in suspense and refused admission to the charge till 1770. The presbytery denied him ordination in 1771, and he resigned in 1774. See *Fasti Eccles. Scoticanae*, 2:768.

9. ROBERT (1), nephew of bishop George Crichton, was promoted to the see of Dunkeld in 1550, where he continued until put out by the reformers, at least as late as December 22, 1561. He is said to have been appointed a commissioner for divorcing the earl of Bothwell from lady Jane Gordon. See Keith, *Scottish Bishops*, page 96.

10. ROBERT (2), took his degree at the University of St. Andrews in 1625; was admitted to the living at Essie-with-Nevay before 1637, and died before August 1, 1665, aged about sixty years. See *Fasti Eccles. Scoticanae*, 3:747.

11. WILLIAM, took his degree at Edinburgh University in 1649; was called to the living at Bathgate in 1654, and ordained; his ministry was inhibited in 1655, and he was removed by the synod in 1660; was indulged by the privy council in 1672, but refused; returned in 1687, and opened a meeting-house and formed a presbytery; was a member of the assembly in 1690; elected moderator in 1692; transferred to Falkirk the same year; promoted to Tron Church, Edinburgh, in 1695; again elected moderator in 1697; resigned in 1707, and died November 27, 1708, aged seventy-seven years. See *Fasti Eccles. Scoticanae*, 1:56, 167, 186.

Crickett, James

an English Congregational minister, was born in London in 1789. He became a wealthy merchant, and on retiring was ordained at Ramsbury Wiltshire; afterwards removed to Adderbury, Oxfordshire, where he preached many years. gratuitously. He died at Portland Isle, in February 1863. See (Lond.) *Cong. Year-book*, 1865, page 232.

Crickett, John

an English Wesleyan minister, commenced his ministry in 1780; preached in England and Ireland for twenty-six years, became a supernumerary in 1805, and died December 11, 1806. See *Minutes of the British Conference*, 1807; Smith, *Hist. of Wesl. Meth.* 2:444, 445.

Crida

an obscure Welsh saint, was probably one of the devotees who settled in Cornwall, but others think the name merely a corruption of *Credanus* (q.v.).

Crigler, A.I.

a Lutheran minister, son of Reverend John J. Crigler, was born in Ralls County, Missouri, March 24, 1840. In 1871 he graduated from Wittenburg College, Ohio, and subsequently from Wittenburg Theological Seminary; was licensed by the Miami Synod, and for two years served as a home missionary in Iowa; for several succeeding years he preached at Knoxville, Iowa; afterwards removed to Colorado, but soon returned to Knoxville; again went to Colorado, and then to Missouri, and died at Millard, January 16, 1880. See *Lutheran Observer*, February 13, 1880.

Crigler, John Jefferson

a Lutheran minister, was born in Madison County, Virginia, March 1, 1811, and spent his childhood in Boone County, Kentucky. At forty-five years of age he began the study of theology under Reverend D. Harbaugh and professor J.Y. Harris; was licensed to preach May 19, 1856, by the synod of Kentucky, and served as pastor in Dearborn County, Indiana; in 1858 removed to Sullivan County, Missouri, and labored there ten years in missionary work; was pastor, in 1874, of Johnston's Grove Church, in Story County, Iowa, besides acting as missionary to neighboring congregations. He died at Knoxville, Marion County, March 11, 1877. See *Lutheran Observer*, March 30, 1877.

Crinesius, Christoph

a Lutheran theologian of Germany, was born in 1584 at Schlackenwald, in Bohemia, was at first court-preacher at Gschwend and Grub, on the borders of Styria, then deacon and-professor of theology and Oriental languages at Altdorf, and died August 28, 1629, leaving *Lexicon Syriacum — Exercitationes Hebraicae Quinque: — De Fide Catholica Petri: Gymnasium Syriacum: — Epistola ad Romanos et Titum. Syriaca: — Analysis Nov. Testamenti: — Lingua Samaritana: — Gymnasium Chaldaicum: — Lexicon Chaldaicum: — De Confusione Linguarum*, etc.

See Steinschneider, *Bibliogr. Handbuch*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Criniti Fratres

(*long-haired brethren*) was a lalne under which Augustine censures the Mesopotamian monks for wearing long hair, against the rule of the Roman Catholic Church.

Crinsoz (de Bionens), Theodore

a Swiss Protestant theologian, was born in 1690, at Nyon, near Geneva. He had undertaken a new translation of the Bible, but the clergy of Geneva, wishing, without doubt, to be revenged upon him because he had refused to sign the formula of Concord, would not permit him to publish it. He died about 1750, leaving *Job, Traduit en Francais* (Rotterdam, 1729): — *Les Psaumes, Traduits en Francais* (Ivuerdun, eod.): — *Essai sur l'Apocalypse* (eod.), and some polemical works. See Hoefer, *Nouv. Biog. Generale*, s.v.

Cririe, James, D.D.

a Scotch clergyman, born at Newabbey in 1752, was a cattle-herd, but fond of reading, and largely self-taught; became master of the grammar-school at Wigton in 1777; was promoted to the rectorship of the high-school at Leith in 1787, where he introduced the monitorial system; licensed to preach in 1791; became a master in the high-school at Edinburgh in 1795; presented to the living at Dalton in 1801, and died January 5, 1835. He was master of several Continental languages. a Fellow of the Society of Scottish Antiquaries in 1795, and filled their office of Latin secretary from 1799 to 1815. He published, *Sketches in Verse Descriptive of Scenes Chiefly in the Highlands* (1803). See *Fasti Eccles. Scoticanæ*, 1:646.

Criscuolo, Giovanni Andrea (or Angelo)

an Italian painter, the younger brother of Giovanni Filippo, was instructed in the school of Marco da Siena. He painted a number of works for the Neapolitan churches, among which are *The Stoning of Stephen*, in San Stefano; and the picture of the *Virgin and Infant, with St. Jerome*, dated 1572. He died about 1580.

Criscuolo, Giovanni Filippo

an Italian painter, was born at Gaeta about 1495, and studied under Andrea da Salerno. He painted a number of fine works for the churches of Naples, particularly an altar piece in Santa Maria della Grazia, representing the *Virgin and Infant in the Clouds, with Saints below*; and the *Adoration of the l'Magi*, in Santa Maria del Rosario. He died at Naples in 1584.

Crisenus

a Scotch saint mentioned in the legend of St. Andrews as a companion of St. Regulus (q.v.).

Crismond, John M.

a minister of the Methodist Episcopal Church South, was born and reared in Baltimore, Md. He was converted in youth, and in 1836, removing to Abingdon, Virginia, was licensed to preach, and in 1837 entered the Holston Conference, continuing to labor with zeal and fidelity until his death, April 27, 1875. See *Minutes of Annual Conferences of the M.E. Church South*, 1875, pages 155.

Crisp, Alfred

an English Congregational minister, was born at Leeds, October 2, 1809. He was converted in early manhood, ordained to the ministry in London in 1850, and continued to labor at home and in the surrounding villages until 1853, when he became pastor at Alfreton, Derbyshire. He removed, in 1857, to the Channel Islands, first to Jersey, and afterwards to Guernsey, where he remained until his death, April 24, 1867. See (Lond.) *Cong. Year-book*, 1868, page 265.

Crisp, Edmund

an English Congregational minister, was born at Hertford, June 26, 1796, of pious Nonconformist parents. In 1816 he entered the Missionary College at Gosport; in 1821 was ordained at Hertford and set sail for Madras, India, where he labored seven years, and then, removing to Combaconum, toiled seven years longer, until his health failed and he returned to England. In 1840 he again sailed for India, and became tutor at the college for training native pastors, at Bangalore. In 1848 Mr. Crisp finally returned to England because of sickness, travelled one year in aid of

the missionary cause, preached four years at Grantham, travelled six years as representative of the Religious Tract Society, and, becoming one of the Association secretaries, settled at Ealing, where he remained until his death, November 6, 1877. See (Lond.) *Cong. Year-book*, 1878, page 311.

Crisp, George Steffe

an English Congregational minister, was born at Wrentham, Suffolk, March 8, 1786. He was converted early, studied at Wymondley Academy, and settled at Lowestoft in 1808. He resigned his pastorate in 1817, removed to Aldwinckle, Northamptonshire, and in 1821 resumed the pastorate at Lowestoft, where he continued until 1832. He died May 30, 1863. See (Lond.) *Cong. Year-book*, 1864, page 205.

Crisp, Joseph Hemus

an English Congregational minister, was born at Nottingham, June 17, 1782. He was converted at nineteen; became class-leader and local preacher in the New Connection Methodist Church; and in 1804 was called to the regular ministry, being appointed first at Hull, and afterwards at Dewsbury. In 1807 he entered the Independent College at Idle, and in 1810 became pastor of the Congregational Church at Brighouse, near Halifax. He retired to Ashby-dela-Zouch in 1840, and there died, January 12, 1869. See (Lond.) *Cong. Year-book*, 1810, page 282.

Crisp, Samuel

an English minister of the Society of Friends, was born at Norfolk about 1667. He received a collegiate education, took orders in the Established Church, and for a time was a parish curate and chaplain in a private family. While he was residing in London, in 1700, he united with the Friends. Not long after he opened a boarding-school at Stepney, near London. He died there April 7, 1704. Mr. Crisp published, *The Present State of Quakerism in England* (1701): — *A Libeller Exposed*: — also three *Letters*, on similar subjects. See *Friends' Library*, 13:149-163. (J.C.S.)

Crisp, Stephen

an English minister of the Society of Friends, was born at Colchester about 1640. For thirty-five years he travelled and preached in many parts of England, Scotland, Holland, Germany, and the Low Countries. His life was one of much hardship. He died June 28, 1692. Among his writings, which

are numerous, though none of them are long, may be mentioned, *A Word of Reproof to the Teachers of the World, etc.*: — *A Description of the Church of Scotland*: — *An Epistle to Friends, concerning the Present and Succeeding Times*: — *A Plain Pathway Opened to the Simple Hearted*: — *An Alarm in the Borders of Spiritual Egypt*. See *Friends' Library*, 14:275. (J.C.S.)

Crisp, Thomas

an English Dissenting minister, was born in 1738. He was educated under Dr. Conder; first settled at Colchester; thence removed to Ringwood, and afterwards to Hertford; but, though a man of excellent character and of a peaceable spirit, he met with great trouble and opposition in every place. He at last returned to the home of his nativity, and died suddenly, near Wrentham, in 1806. He published, *The Charge at the Ordination of Sir Harry Trelawney*. See (Lond.) *Theological and Biblical Magazine*, February, 1806, page 79.

Crisp, Thomas S., D.D.

an English Baptist minister, was born at Beccles, Suffolk, in 1788. He received his education in an Independent college and in one of the Scotch universities; became teacher in the Baptist College, Bristol; in 1818 was associated with Reverend Dr. Ryland as pastor there; and upon the death of the latter was elected president of the college. He died at Cotham, Bristol, June 16, 1868. His scholarship is said to have been of a superior character, although he was singularly diffident. See *Appleton's Annual Cyclopaedia*, 8:594; Cathcart, *Baptist. Encyclop.* s.v. (J.C.S.)

Crispi, Geronimo

an Italian prelate, was born at Ferrara, Sept. 30, 1667. He pursued his studies in his native city; became doctor of law in 1696; then was ordained priest, and soon after archdeacon. In 1708 he was appointed auditor of the rota, and in 1720 archbishop of Ravenna. He left this see for the patriarchate of Antioch, and in 1743 was appointed archbishop of Ferrara, where he died in 1746, leaving, *Discorsi ed Imni, Sacri* (Rome, 1720): — *Discorsi ed Imni Sacri Altri* (Ravenna, 1722): — *Compendium Vitae Clementis XI* (ibid. 1723): — *Decisiones Rotae Romanae* (Urbino, 1728). See Hoefler, *Nouv. Biog. Generale*, s.v.

Crispi, Scipione

a Piedmontese painter, was born at Tortona, and practiced the art from 1592 to 1599. His works are, *The Visitation of the Virgin to Elizabeth*, in San Lorenzo, at Voghera; and an altar-piece at Tortona, of *Sts. Francesco and Domenico*.

Crispina, Saint

commemorated December 5 (or December 3), is said to have been an illustrious matron of Thagura, who was put to death A.D. 304, under Aulesius, proconsul at Thebaste, in Africa, and rejoiced in her torture as a Christian (Augustine, in *Psalms*. 120:13; 137:3; *Serm.* 354, cap. 5, 44).

Crispinus

was the name of several early Christians, besides St. Crispin (q.v.):

1. A bishop, martyred at Astyagis, commemorated November 19.
2. A presbyter of Lampsacus, his native city, who wrote about A.D. 337, a life of bishop Parthenius (given in the Bollandists, s.a.; see also Cave, *Hist. Lit.* 1:204; Tillemont, 6:288).
3. A Donatist bishop of Colama, addressed A.D. 399 and 406 by Augustine (*Epist.* 51 [172], 60 [173]).

Crispion

archdeacon to Epiphanius, mentioned as archbishop of Salamis cir. A.D. 368 to 403 (Sozom. 8:15; Migne, *Patrol. Graec.* 67:1555, § 345; Ceillier, 6:380).

Crispius (or Crispulus)

a martyr in Sardinia, is commemorated May 30. Crispus, a presbyter, martyr at Rome under Diocletian, is commemorated August 18.

Crist, Jacob B.

a Lutheran minister, was born in Berks County, near Reading, Pennsylvania, November 11, 1798. Removing to Harrisburg, Virginia, he joined the Methodist Church, and in the fall of 1824 was licensed as a preacher; for one year was pastor of the Warm Springs Circuit; was

selected as travelling companion to bishop McKendree three years; and for several years agent for the Sunday-school Union and the American Colonization Society. He afterwards joined the Lutheran Church; became agent for the Illinois College and for the Education Society; in 1850 pastor at Mount Joy, Lancaster County, Pennsylvania, which he served three years; and then successively pastor at Kishacoquillas, Mifflin County; Sinking Valley, Blair County; Jenner Charge, Somerset County; Antis, Blair County; supplying, also, the Church at Freeport, Armstrong County. For a time he was agent for Pennsylvania College. In May 1870, he removed to Altoona for rest; and afterwards went to Antis Charge, from which he retired in 1875. He died at Altoona, April 28, 1881, See *Lutheran Observer*, 49:No. 21.

Cristeta

martyr in Spain, is commemorated October 27.

Cristiolus

a Welsh saint of the 6th century, is the reputed founder of Llangristiolus in Anglesey, and Eglwys Wrw, and Penrydd in Pembrokeshire (Rees, *Welsh Saints*, page 220). Smith, *Dict. of Christ. Biog.* s.v.

Cristobolo

a Grecian architect, flourished about, the middle of the 15th century, and was employed by Mohammed II to erect a mosque at Constantinople, on the ruins of the Church of the Holy Apostles. which he did successfully.

Cristofori, Fabio, And Pietro Paolo

Italians artists, father and son, the former of whom flourished in 1658, and the latter died in 1740, deserve great credit for the perfection which they attained in the mosaic art. They executed in concert several admirable works in the Basilica of St. Peter's, among which are *The Communion of St. Jerome*; and *The Baptism of Christ*, See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Critan

is the name of several Irish *saints*:

1. Son of Illadhon, commemorated May 11, at Achadh-finnich, on the river Dodder, County Dublin, where they are probably interred. Colgan affirms that. he was the *Credan*, *Cridan*, or *Critan* who was one of the many pupils whom St. Petroc had during his residence in Ireland (Todd and Reeves, *Mart. Doneg.* page 125; Colgan, *Acta Sanctorum*, page 585, c. 4; 586 n.).
2. Bishop of Aendruim, or Nendrum (now called Mahee Island, in Strangford Lough), commemorated. May 17, whose death is given at A.D. 638 by the Irish Annalists (O'Donovan, *Four Masters*, 1:256 n., 257; Reeves, *ut sup.* page 148).
3. Of Moin-Miolan, commemorated February 7 with Lonan and Miolan or Mellan, all sons of Daire; buried at Cluain-feart-Molua (now Confertmulloe or Kyle, in the barony of Upper Ossory, Queen's County) (Colgan, *uf sup.* page 58 n.; O'Donovan, *ut sup.* 1:207 n.).
4. Certronnach, of Bennchar (Bangor), commemorated September 16. In *Mart. Doneg.* (Todd and Reeves, page 251) he is called cellarer of St. Comgall of Bangor, and is said to have got the name *Certronnach* because he used to divide fairly. His mother was Eithne, daughter of Saran, son of Colgan, and sister of Ronan. He died A.D. 669 (O'Donovan, 1:280 n., 281).

Critchlow, Benjamin C., D.D.

a Presbyterian minister, was born December 14, 1807. He pursued his literary studies at Western University, Pittsburgh, Pennsylvania, and graduated at Western Theological Seminary in 1836. His first pastorate was Slippery Rock and New Brighton; his next Beaver and New Brighton; but, after a few years, he left Beaver and confined his labors to Brighton. In 1876 he accepted a call to the Church of Greenville, Mercer County, but resigned in the spring of 1881. After this he occasionally preached at Stoneborough, Mercer County, and at Rochester, until his death, April 21, 1882. See *Presbyterian Banner*, April 26, 1882.

Crichton, Andrew, LL.D.

a minister and author in the Established Church of Scotland, was born in December 1790, in the parish of Kirkmahoe, Dumfriesshire. He received his education at the Dumfries Academy and the University of Edinburgh, became a licensed preacher, and was for some time engaged in teaching in

Edinburgh and North Berwick. In 1823 he published his first work, the *Life of the Reverend John Black-ader*, which was followed by the *Life of Colonel J. Blackader*, and *Memoirs of the Reverend Thomas Scott*. To *Constable's Miscellany* he contributed four volumes, viz., *Conversion from Infidelity*, and a translation of Koch's *Revolutions in Europe*. In the *Edinburgh Cabinet Library* he wrote the *History of Arabia and Scandinavia, Ancient and Modern*, each in two volumes. He commenced his connection with the newspaper press in 1828 by editing the *Edinburgh Evening Post*. In 1830 he conducted the *North Briton*, and in 1832 he undertook the editorship of the *Edinburgh Advertiser*, in which employment he continued till June 1851. He contributed extensively to periodicals; among others, to the *Westminster*, *Tait's Edinburgh Magazine*, the *Dublin University*, *Frazer's Magazine*, the *Church Review*, and the *Church of Scotland Magazine and Review*. He was a member of the Presbytery of Edinburgh, being ruling elder of the congregation of Trinity College Church, and sat in the General Assembly of the Church of Scotland as elder for the burgh of Cullen, for three years previous to his death, which occurred in Edinburgh, January 9, 1856. See Hardwicke, *Annual Biography*, 1856, page 198.

Crithomancy

(Gr. κριθή, *barley*, and *favreia*, *divination*) was a species of fortune-telling by means of the dough of the barley-meal cakes used in sacrifice.

Criticism, Biblical

We add a few items to the account given in volume 2: The textual examination of the New Test. in particular has received a powerful stimulus by the labors of the Anglo-American Committee on Bible Revision, who had necessarily to reconsider the Greek text. Although they have not directly put forth any new edition, yet the results of their criticism have been embodied in *The Greek Testament, with the Readings adopted by the Revisers of the Authorized Version* (Oxford, 1881, 12mo), which may be regarded as the most mature and impartial fruit of the combined scholarship of the times, and probably nearer the autograph than any other text extant. Almost simultaneous with this appeared the *Greek Testament* prepared by Drs. Westcott and Hort (Oxford. 1881, 12mo), which, with its additional volume of critical remarks, has been republished (Harpers, N.Y. 1882 sq.) under the able editorship of Dr. Schaff, who has also added a

Companion, consisting of illustrative matter, largely bearing upon the revision.

Meanwhile Tregelles and Tischendorf each lived just long enough to complete their valuable critical editions, and the *Prolegomena* to that of the latter is in process of issue at Leipsic (volume 3, part 1, 1884). These nearly exhaust the elements of critical comparison. A fierce attack has been made by some scholars, especially opposed to Bible revision, on the conclusions arrived at in the foregoing productions. It has been claimed that they unnecessarily depart from the *textus receptus*, and unduly lean upon the few great uncial MSS., to the exclusion of all other copies and to the neglect of the early versions. This objection leaves room for doubt whether the Greek text to be finally accepted has yet been constructed. But these are valuable contributions toward this final result, and we may hope that ere long another *Griesbach* will arise, capable of surveying the whole field with broad and accurate scholarship and impartial judgment. Meanwhile we may rejoice at the immense advance already made towards this desirable end.

See Reuss, *Bibliotheca Novi Testamenti Graeci* (Brunswick, 1872), containing the most complete list of printed editions up to that time; Hammond, *Outlines of Textual Criticism* (Oxford, 1872, 1876); Mitchell, *Critical Hand-book* (Andover and Lond. 1880); Field, *Notes on Select Passages of the Greek Testament* (Oxford, 1881, giving gentle criticisms of the revisers); Burgon, *New Testament Revision* (in the [Lond.] *Quar. Rev.* October 1881, January and April 1882; reprinted together, Lond. and N.Y. 1883), a sweeping condemnation of the Revision Committee; and the exhaustive monograph of Hall, *Critical Bibliography of the Gr. Test. published in America* (Phila. 1883).

Crittenden, Samuel Worcester

a Presbyterian minister, was born at North Adams, Massachusetts, February 22, 1824. After devoting some time to the study of law, he commenced a theological course in the Union Theological Seminary in 1852, continuing it one year at Princeton, and graduating at Union in 1855. He was ordained April 29, 1856, over the Gilead Presbyterian Church, Carmel, N.Y.; was pastor at Clifton, S.I., in 1858 and 1859, and subsequently at Darby, Pennsylvania, from 1862 to 1865, until he received the appointment of corresponding secretary of the American and Foreign Christian Union. After occupying this post five years, he was financial

agent of the Presbyterian Hospital, Philadelphia, in 1871 and 1872, and died in that city March 2, 1884. See *N.Y. Observer*, March 6, 1884. (W.P.S.)

Crivelli (Crevilli, or Crivilli), Carlo

a Venetian painter, flourished from 1450 to 1486, and studied under Jacobello del Fiore. He has a fine altar-piece at the Osservanti, in Macerta; and in San Sebastiano, at Venice, two pictures, representing *St. Fabian* and *The Marriage of St. Catharine*. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Crivelli, Vittorio

a Venetian painter, probably a brother of Carlo, painted some altar-pieces in the churches of Monte San Martino, and in San Giovanni at Venice, in 1489 and 1490.

Croatian Version

SEE SLAVONIC VERSIONS.

Croce, Santa Di Gerusalemme

(Ital. *the Holy Cross of Jerusalem*), is one of the seven great basilicas of Rome. It was founded by Constantine in 331. It is particularly remarkable for the immense number of relics which it contains, all of which are exhibited on certain days, especially the fourth Sunday in Lent, for reverence and adoration of devotees. All who attend the services at that church on that day are entitled to certain indulgences; and all who share in the masses celebrated are entitled to the release of one soul from purgatory. See Seymour, *Pilgrimage to Rome*. *SEE BASILICA.*

Crocefisso Santissimo

(Ital. *most holy crucifix*) is a wooden cross at Naples, which is remarkable as having been said to have thanked Thomas Aquinas for his beautiful and salutary writings. It belonged to the church of St. Dominic the Great.

Crochet, James

a Free-will Baptist minister, was born at Gorham, Maine, in 1817. He was converted in Lewiston, and ordained February 1846; for three years was

pastor at North Yarmouth and Pownal; preached about a year and a half at Falmouth, afterwards went to Buxton, and finally to Scarborough, where he died, January 16, 1854. See *Free-will Baptist Register*, 1855, page 88. (J.C.S.)

Crochett, John

a Baptist minister, was born at Stratham, N.H., July 15, 1766. He was converted in 1791, licensed to preach in 1792, ordained at Sanbornton, September 3, 1794, and remained pastor there until his death, February 11, 1833. (J.C.S.)

Crochford, W.

an English Baptist minister, was born at Keysoe, Bedfordshire, in 1758. For many years he served as pastor, without charge, at Great Gidding, in Huntingdonshire, and died in August 1836. See (London) *Baptist Handbook*, 1837, page 16. (J.C.S.)

Crocius, Johann Georg

a Protestant theologian of Germany, was born at Cassel, January 26, 1629. He pursued his studies at Groningen, became doctor at Basle in 1656, fellow professor of theology at Marburg in 1657, titular professor in 1661, and died July 13, 1674, leaving, *De Natura Objecto et Necessitate Logices* (Bremen, 1644): — *De Elementis in Genere et in Specie* (Cassel, 1647): *De Animae Rationalis Ortu* (ibid. 1648, 1649): — *De Judaeis* (Groningen, 1650): — *De Angelis* (Leyden, 1651): — *De Baptismo* (Marburg, 1656): — *De Sanctis* (1662): — *De Communione sub Utraque* (ibid. 1663). See Hoefer, *Nouv. Biog. Generale*, s.v.

Crocius, Ludwig

a Reformed theologian, who died at Bremen, December 7, 1655, is the author of *De Perseverantio Sanctorum*: — *De Vera Religione et Catholica Ecclesia*: — *Examen Calvinistarum Descriptionis D.M. Hoei Austriaci-Assertio Confessionis Augustanae*: — *Comm. in Titum*: — *Apodeixis Parcenetica ad Judaeos per Orbem Dispersos de Messia*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* 1:192.

Crocket(t)

SEE CROCKET.

Crocker, Asahel B.

a Reformed (Dutch) minister, was born at Cambridge, N.Y., in 1813. He graduated from Union College in 1839; spent one year in Princeton Theological Seminary; was licensed by the Presbytery of Troy; was pastor at Glenville, N.Y., from 1842 to 1848; East Congregational Church, N.Y. city, thereafter until his death in 1840. See Corwin, *Manual of the Ref. Church in America* (3d ed.), page 224.

Crocker, Nathan Bourne, D.D.

a Protestant Episcopal minister, was born at Barnstable, Massachusetts, July 4, 1781. He graduated at Harvard College in 1802, and began the study of medicine, which, however, he soon abandoned for theology, and acted as lay reader at St. John's Church, Providence. Becoming deacon in 1803, he accepted the rectorship of that church. On account of failing health he resigned his charge in 1804, but resumed it January 1, 1808, and remained in it until his death, October 19, 1865. Dr. Crocker was a member of the Standing Committee of the Diocese of Rhode Island during his entire rectorship, excepting one year deputy to the General Convention from 1808 to 1862; and a member of the Board of Fellows of Brown University for nearly fifty years. See *Amer. Quar. Church Rev.* January 1866, page 669.

Crocker, Thomas

a Baptist minister, was born in North Carolina in 1786, and for more than thirty years was a very successful preacher in Wake, Warren, Granville, and Franklin counties. He died December 8, 1848. See Cathcart, *Baptist Encyclop.* page 296. (J.C.S.)

Crocker, William Goss

a Baptist missionary, was born at Newburyport, Massachusetts, February 10, 1805. He graduated from the Newton Theological Institution in 1834, and was ordained at Newburyport, September 25 of the same year. proceeding at once to Africa, where he arrived August 12, 1835. He entered with great zeal into his work, and was a most devoted and

laborious missionary for seven years. He succeeded in reducing the Bassa language to writing, and prepared also a *Bassa Spelling-book*, and quite a number of hymns in the same tongue. He returned to the United States in 1842, remaining a year and a half, when he re-embarked for Africa, and arrived at Monrovia, Liberia, February 23, 1844, but died the next day. (J.C.S.)

Crocket

(also written Crockat or Crockatt) is the family name of several Scotch clergymen:

1. JAMES, took his degree at the University of St. Andrews in 1674; was licensed to preach in 1678; presented to the living at Caputh in 1683; continued in 1689; deprived by the privy council in 1701, and removed to Morinty. See *Fasti Eceles. Scoticanae*, 2:796.
2. JOHN (1), was licensed to preach in 1703; called to the living at Dallas in 1708, and ordained; and died April 21, 1748. See *Fasti Eccles. Scoticanae*, 3:179.
3. JOHN (2), was licensed to preach in 1739; called to the living at Parton in 1743; ordained in 1744; and died July 20, 1760, aged forty-five years. See *Fasti Eccles. Scoticanae*, 1:720.
4. JOHN (3), was licensed to preach in 1803; presented to the living at Kirkgunzeon in 1809, and ordained; and died June 20, 1867, in his ninetieth year. He had a clear and vigorous intellect, correct taste, a wonderfully retentive memory, and was a good scholar. See *Fasti Eccles. Scoticanae*, 1:587.

Crockets

Picture for Crocket 1

Picture for Crocket 2

Picture for Crocket 3

Picture for Crocket 4

(Fr. *croc*=a hook), projecting leaves, flowers, or bunches of foliage, used in Gothic architecture to decorate the angles of spires, canopies, pinnacles,

etc.; they are also frequently found on gables, on the weather-mouldings of doors and windows, and in other similar situations; occasionally they are used among vertical mouldings, as at Lincoln Cathedral, where they run up the mullions of the windows of the tower, and the sides of some of the arches, but they are not employed in horizontal situations. They are used in suites, and are placed at equal distances apart: the varieties are innumerable. The first instances of crockets are to be found in the Early English style; they mostly consist either of small leaves or rather long stalks, or bunches of leaves curled back something like the head of a bishop's pastoral crook. *Decorated* crockets vary considerably; the most usual form is that of a broad leaf with the edges attached to the moulding on which it is placed, and the middle part and point raised.

In the *Perpendicular* style this is the most prevalent form, but they are not unfrequently made like flat, square leaves, which are united with the mouldings by the stalk and one edge only. In a few instances, animals and figures are used in place of crockets, as in Henry the Seventh's chapel.

Crockhay, Gertrude

an English martyr, was a native of St. Catharine's, near London. She would not attend mass, and closed her doors upon the priests when they came to see her. She was taken, examined, and condemned to be burned; but died April 13, 1528, before the time fixed for her execution. See Fox, *Acts and Monuments*, 8:726.

Crocota

was a dress of women among the ancient Greeks and Romans. It was more especially worn at the festival of the *Dionysia*, and also by the priestesses of *Cybele*.

Crocquet

SEE CROQUET.

Crocus, Cornelius

a Dutch theologian and scholar, a native of Amsterdam, was appointed rector of the Latin schools of his native city, and labored zealously to inspire his pupils with a love for the Catholic religion. At the age of fifty he went to Rome, entered the Jesuit society, and died there in 1550. His

principal works. are, *Farrago Sordidorum Verborum* (Cologne, 1520): — *De Fide et Operibus* (Antwerp, 1531): — *Disputatio contra Anabaptistas* (ibid. 1535): — *Josephus Castus* (ibid. 1548): — *Paracletis ad Capescendan Sententiam Josephi Casti* (ibid.): — *De Vera Ecclesia* (Cologne, 1548). See Hoefler, *Nouv. Biog. Generate*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Croes, John

a minister of the Protestant Episcopal Church, was born September 22, 1787. Ordained deacon in 1809, and subsequently a priest, he began his labors in the ministry in St. Peter's Church, Freehold, N.J.; was thence transferred to Christ Church, Shrewsbury, and afterwards to Christ Church, Middletown. After a few months spent in New Brunswick, he became rector of St. Paul's Church, Paterson, where he remained three years. During the following two years he was in Newirk, and the two years succeeding he assisted his father, 'the bishop' of New Jersey, in Christ Church, New Brunswick. He became rector of that parish at the death of his father, and continued there for eight years. In Keyport he founded and served St. James's Church nine years, at Brown's Point, erecting the building on his own land and by his own gifts and collections. He finally made his residence at Brooklyn, N.Y., where, and in adjoining places, he was busily employed until his death, August 18, 1849. See *Amer. Quar. Church Rev.* 1849, page 446.

Croes, Robert B., D.D.

a Protestant Episcopal clergyman, brother of the foregoing, was born at Sweedsborough, N.J., in 1800. He graduated from the General Theological Seminary (N.Y.), and was ordained in 1823. For a number of years he was rector of a church in New Brunswick, N.J., which he left about the year 1859, and removed to New York. He returned, however, in 1861, to New Brunswick, still retaining his connection with the diocese. of New York, without regular work; in 1866 he resided at Boyd's Corners, N.Y. Subsequently he removed to Yonkers, and died there, July 22, 1878. See *Prot. Episc. Almanac*, 1879, page 168.

Croft, Gabriel

an English Congregational minister, was born at Great Eccleston, Lancashire, January 31, 1791. He entered Hackney Academy in 1811, and

about three years later was ordained at Pickering, Yorkshire, where he labored until 1850; afterwards living without charge at Ripon, Ecclestone, Kirkham, Garstang, and finally at Preston, until his death, November 14, 1868. See (Lond.) *Cong. Year-book*, page 241.

Croft, Sir Herbert (1)

an English clergyman, was educated at Christ Church, Oxford, and became a member of Parliament in the latter end of queen Elizabeth's reign. After he had lived fifty-two years as a Protestant he became a Roman Catholic, went to Douay, and had an apartment in the monastery of the English Benedictines as a lay brother of the order. He died April 10, 1622, leaving *Arguments to Show that the Church in Communion with the See of Rome is the True Church* (1619). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Croft, Herbert (2), D.D.

an English prelate, son of the foregoing, was born October 18, 1603, at Great Milton, near Thame, Oxfordshire. He was educated in the English college of the Jesuits at St. Omer's, and at Oxford; entered into orders, and became minister in Gloucestershire, and rector of Harding, in Oxfordshire. In August, 1639, he was made a prebendary of Salisbury Cathedral, in 1640 of Worcester, and the year after canon of Windsor. In 1644 he was nominated dean of Hereford, to which see he was promoted December 2, 1661. About 1667 he became dean of the royal chapel, which position he held until 1669. In 1675, when the quarrel with the Nonconformists was at its height, he published a piece entitled *The Naked Truth, or the True State of the Primitive Church* (4to), which created some Controversy and excited an uncommon degree of attention. He resigned his bishopric some years before his death, which occurred May 18, 1691. He published some single *Sermons*, and *The Theory of the Earth* (1688). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Croft, Sir Herbert (3)

an English clergyman, was born in London in 1751, and educated at University College, Oxford. He took orders in 1782, succeeded to a baronetcy in 1797, and died in 1816. His publications include, *A Brother's Advice to his Sisters* (1775): — *Love and Madness* (1780): — *Fanaticism*

and Treason (eod.): — *The Literary Fly* (eod.): — and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Croft, Joel

a Methodist Episcopal minister, was born at Phillipstown, Putnam Co., N.Y., February 11, 1820. He was converted at the age of sixteen; soon after entered the academy at Peekskill; also began a private theological course; received license to preach in 1842, and in 1845 joined the New York Conference, of which he remained a worthy and acceptable member until his decease, March 27, 1879. See *Minutes of Annual Conferences*, 1879, page 28.

Croft, Joseph

an English Congregational minister, was born at Great Eccleston, near Preston, Lancashire, January 5, 1802. He studied at Rotherham College, became pastor at Ripon in 1827, and labored there with eminent success for more than forty years. After 1868 he lived in retirement until his death, June 20, 1879. See (Lond.) *Cong. Year-book*, 1880, page 317.

Crofts, Edward

an English Wesleyan minister, was born near Stamford in 1817. He was educated at the Hoxton Theological Institution, appointed to his first circuit in 1839, became a supernumerary in 1870, and died at Manorbier, near Tenby, July 2, 1873. See *Minutes of the British Conference*, 1873, page 36.

Crofts, Henry Only, D.D.

an English Methodist preacher, was born in the city of Lichfield, September 8, 1813. At seventeen he began to preach, at twenty-two entered the New Connection ministry, and after spending four years in England, joined the Reverend J. Addegman in the newly established mission in Canada, of which he was the general superintendent for ten years. Returning to England in 1851, he travelled in nine of the leading circuits with zeal and success. He became a supernumerary in 1879, but continued to preach as he was able, until his death at Manchester, January 21, 1880. Dr. Crofts was president of the conference in 1861, and the author of a volume of *Sermons*. See *Minutes of the Conference*.

Crofts, John

an English Wesleyan minister, was born in 1798. He was converted when about seventeen, entered the ministry in 1820, labored in Jamaica; Turk's Island, West Indies, Bermuda (1830-33), and Harbor Island, returned home in 1835, travelled English circuits until his retirement in 1854, and died at Sandbach, Cheshire, December 31, 1857. See *Minutes of the British Conference*, 1858.

Crofts, Matthew Henry

an English Baptist minister, was born at Upton, Northamptonshire, in 1801. He was converted at twenty-nine years of age, at once began to preach, notwithstanding his defective education, and in 1834 became pastor in Ramsey, Huntingdonshire, where he remained until 1852. He then removed to Andover, Hants Co., and was pastor there till his death, February 20, 1856. See (Lond.) *Baptist Handbook*, 1856, page 46. (J.C.S.)

Croggon, Walter Ore

an English Wesleyan minister, was born of Baptist parents, at Penryn, Cornwall. He was converted in his nineteenth year, and in 1817 entered the ministry; was stationed successively in Cornwall (1817-22), at Charenton, France (1823 sq.), Zante, Ionian Isles (1827), Kingswood, England (1834), and London, as superintendent of schools (1836-49). He died at Sittingbourne, Kent, January 30, 1854, in the sixty-third year of his age. See *Minutes of the British Conference*, 1854; *Wesl. Meth. Mag.* 1833, page 241, 1854, page 478.

Croi, Francois de

a French Protestant controversialist of the beginning of the 17th century, was pastor at Uzes, and the author of several works, the best known of which is his treatise *Les Trois Conformites* (1605). See Hoefler, *Nouv. Biog. Generale*, s.v.

Croi, Jean de

a Protestant theologian and scholar, son of Francois Croi, was born at Uzes. He was successively pastor at Bdziers and Uzes, and for some years professor in the Protestant Academy of Nismes. He died at Uzes, August 31, 1659, leaving, among other works, *Observationes in quaedam*

Origenis, Irenaei et Tertulliani Loca (Geneva, 1632): — *In Novuon Fedus Observationes* (ibid. 1646): — *La Verite de la Religion Reformee* (1645, 1650): — *Augustin Suppose* (1656). See Hoefler, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Croine

(or Crone) is the name of several female Irish saints, of whom the following are the best known:

1. A virgin, commemorated January 27. She was of the race of Maine, son of Niall of the Nine Hostages, and was venerated at Cill-croine (Kilcron) in Ui-Maine, County Galway; but beyond this we have no information.

There were others of the same name, and the ruins of the Church of St. Croine, virgin, of Kill-Crony or Kilcrouney, in the parish of Kilmacanoge, bar. Rathdown, County Wicklow, still exist in the disused churchyard. At January 27 the *Mart. Tallaght* has the feast of "Croni Innse Locha Crone" (Todd and Reeves, *Mart. Doneg.* page 29; Colgan, *Acta Sanctorum*, page 267 n.; O'Hanlon, *Irish Saints*, pages 455, 456; Kelly, *Cal. of Irish Saints*, page 13).

2. Beg (Little), of Tempull-Croine, virgin, commemorated July 7, was the daughter of Diarmaid, son of Garvan, of the race of Conall Gulban, son of Niall of the Nine Hostages. She is given as *Cronia* by Colgan, among the saints descended from Conall Gulban, the parent-stem of St. Columba, and her church was situated in Tyrconnel (Todd and Reeves, *Mart. Doneg.* page 189; Colgan, *Tr. Thaum.* page 480 n.).

Croiset, Jean

a French ascetic theologian of the Jesuit order, born at Marseilles, was for a long time rector of the House of the Novitiate of Avignon, and governed it with much regularity and mildness. He died at Avignon, January 31, 1738. His principal works are, *Vie de Marie-Madeleine de la Trinite* (1696): — *Vie des Saints pour tons les Jours de l'Annee* (Lyons, 1723, 1742): — *Parallele des Moeurs de ce Siecle et de la Mlorale de Jean Croiset* (ibid. 1735): — *Exercices de Piete pour les Dimanches et Fetes* (ibid. 1736, 1747, 1764, 1804; also under the title, *Annee Chretienne*, Toulouse, 1812): — *Illusions du Cour* (Lyons, 1736, 1748): — *Heures et Rgglements pour les Pensionnaires Jesuites* (ibid. 1739): — *Devotion au Sacre Coeur de Jesus Christ* (Paris, 1741): — *Retraite Spirituelle pour un*

Jour de Chaque Mois (Lyons, 1822): — *Reflexions Chretiennes* (ibid. 1823): — *Meditations*. See Hoefler, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Croius

SEE CROI.

Croix, Claude La

SEE LACROIX.

Croix, Jean De La Sainte

SEE CRUZ, (SAINT) JUAN DE LA.

Croker, Thomas

an English martyr, was a bricklayer in Gloucester, who was burned May 12, 1556, for his faithful adherence to Christ. See Fox, *Acts and Monuments*, 8:144.

Crole, Anthony

an English Independent minister, was born at Fettercairn, Scotland, in 1740. He studied at Trevecca College, was ordained, in 1766, pastor at Cumberland Street, London; began a new church at Pinner's Hall, but removed in 1797 to Founder's Hall, and died July 3, 1803. He published the *Sermon* at the opening of Cheshunt College, and issued two other works. See *Wilson, Dissenting Churches*, 2:294-301.

Croll, Alfred De Long

a Lutheran minister, was born in Berks County, Pennsylvania, June 25, 1838. He studied at Kutztown, at Reading, and at Freeland seminary; graduated in 1862 from Gettysburg Theological Seminary; in 1863 was ordained by the Ministerium of Pennsylvania, and took charge of a congregation near Lykens. After several years he united with the Synod of East Pennsylvania, resigned his charge, organized new congregations at Lyons, Millerstown, Hereford, and Pleasantville, also acting as pastor at Mohrsville with extraordinary success. He died at Lyons, June 19, 1876. See *Lutheran Observer*, July 7, 1876.

Croll, Robert

a Scotch clergyman, took his degree at Marischal College, Aberdeen, in 1767; was schoolmaster of the parish of Inverbervie in 1771; licensed to preach in 1779; appointed to the living there in 1780; ordained assistant and successor, and died June 3, 1820, aged eighty years. See *Fasti Eccles. Scoticanae*, 3:860.

Cromacius

SEE *CHROMATIUS*.

Croman

SEE *CRONAN*.

Cromar, Andrew

a Scotch clergyman, was licensed to preach in 1820; presented to the living at Oathlaw in 1830; ordained in 1831; and died November 10, 1835, aged forty years. See *Fasti Eccles. Scoticanae*, 3:780.

Crombach (or Crumbach), Hermann

a German historian and antiquarian of the Jesuit order, was born at Cologne in 1598. He taught in various colleges of his order, devoted himself to researches upon the ecclesiastical history and antiquities of his native country, and died February 7, 1680, leaving *Ursula Vindicata* (Cologne, 1647; augmented ed. 1674): — *Primitiae Gentium* (ibid. 1654): — *Vita P.D. Jacobi-Marlo Harstii* (ibid. 1655): — *Auctarium Sanctae Ursulae Vindicatae* (ibid. 1669): — *Chronographica Descriptio Omnium Parochiarum ad Archi-dioceseos Coloniensis Hierarchiam Pertinentium*, in the *Bibliotheca Coloniensis* of Joseph Hartzheim (ibid. 1747). See Hoefler, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Crombie, Andrew

a Scotch clergyman, was presented to the vicarage of Knockbain in 1592; transferred to Chanonry about 1594, and to Rosemarkie in 1596; back to Kilmuir Wester in 1597, and again to Rosemarkie in 1599; appointed by the assembly of 1600 to visit the bounds of Murray; and continued in February 1630. See *Fasti Eccles. Scoticanae*, 3:274, 283.

Crombie, James, D.D.

a Scotch clergyman, took his first degree at the University of St. Andrews in 1752; was licensed to preach in 1757; presented to the living at Lhanbryde in 1760; accepted a call to Belfast. but resigned in 1770; and died March 1, 1790, aged about fifty-eight years. He published a *Sermon* (Belfast. 1781). See *Fasti Eccles. Scoticanae*, 3:167, 168.

Crombie, William

a Scotch clergyman, took his degree at the University of St. Andrews in 1753; was licensed to preach in 1759; ordained in 1761 minister of a Presbyterian congregation at Wisbeach, England; presented to the living at Kirkcudbright in 1765; transferred to Spott in 1769; and died January 6, 1789. He published *The Soul's Perpetual Progress towards Perfection* (1768). See *Fasti Eccles. Scoticanae*, 1:382, 691.

Cromcruah

(or Cromernach) was one of the first idols of the Irish, and was made of pure gold, and surrounded by twelve brazen images. Its worship still existed at the introduction of Christianity into Ireland. Crome, a name common to several Lutheran theologians, of whom we mention the following:

1. CARL PETRUS THEODOR, was born in 1821, and died August 15, 1874. He was a strict Lutheran, who wrote and fought for his Church. He published, *Christiiches Kirchen- und Haus-Gesangbuch* (2d ed. Elberfeld, 1861): — *Gebetbuch fur evangelisch-lutherische Christen* (2d ed. ibid. 1860): — *L XXV Psalmen aus dem heiligen Psalter ausgewählt und geordnet* (ibid. 1856): — *Die Wahrheit des Unions-Lutherthums* (ibid. eod.). See Zuchold, *Bibl. Theol.* 1:250 sq.
2. FRIEDRICH ADOLPH, was born February 21, 1757, at Rehburg; was in. 1799 superintendent at Eimbeck, in 1823 at Jeinsen, and died March 1, 1825. He published, *Versuch einer Vervollkommnung der geistl. Beredtsamkeit* (Hanover, 1825). See Winer, *Handbuch der theol. Lit.* 2:64.
3. FRIEDRICH GOTTLIEB, was born in 1775 at Eimbeck, and died as' doctor of theology and superintendent at Luneburg in 1838. He wrote, *Probalia haud Probabilia* (Leyden, 1824): — *Beitrage zur Erklarung des Neuen Testament* (Gottingen, 1828): — *Geographisch-historische*

Beschreibung des Landes Syrien (ibid. 1834). See Winer, *Handbuch der theol. Lit.* 1:87, 150; Zuchold, *Bibl. Theol.* 1:251. (B.P.)

Cromer, Giulio

(called *il Croma*), a painter of Ferrara, was born in 1572, studied under Domenico Mona, and died in 1632. He painted *The Presentation*, and *The Death of the Virgin*, in the Scala, at Fierrara.

Cromernach

SEE CROMCRUAH.

Cromm, Adrian

a Dutch Jesuit, was born in 1591 at Arschot, in the Netherlands, and died at Brussels, May 2, 1651. He wrote, *Psalmi Davidis cum Compendiosa Paraphrasi: — Evangelia Historico Ordine Concordiae in Modum Digesta*. See Andreae, *Bibliotheca Belgica*; Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Crompton, Samuel

an English Wesleyan minister, began his pastorate in 1813, became a supernumerary in 1847, and died at Unsworth, near Bury, July 6, 1866. See *Minutes of the British Conference*, 1866, page 38.

Cromwell, James Ohio

a Methodist Episcopal minister, began his itinerant life in 1780; served various circuits in the Middle States, namely, Sussex, 1780; East Jersey, 1781; Fluvanna, 1782; Pittsylvania, 1783; Kent, 1784; Port Roseway, 1785; was sent as missionary to Nova Scotia in 1786; and located in 1793. See *Minutes of Annual Conferences*, 1780-85; Sprague, *Annals of the Amer. Pulpit*, 7:103; Stevens, *Hist. of the Meth. Episc. Church*, 2:82, 88; 128, 188, 379.

Cromwell, James W.H.

a Methodist Episcopal minister, was born at Majorville, N.B., October 23, 1843. He removed to Frederickton in 1862, where for a few years he taught school; received license to preach in 1869; and in 1870 joined the

East Maine Conference, wherein he continued laborious until his death, August 23, 1874. See *Minutes of Annual Conferences*, 1875, page 79.

Cromwell, Oliver

Picture for Cromwell

who deserves notice here as one of the great politico-religious characters of Great Britain, was born in the town of Huntingdon, April 25, 1599. His father was Robert Cromwell, of a family possessed of a baronetcy, and his mother being a daughter of Sir Richard Stewart, efforts have often been made to show that he was connected with the royal family. He is said, by unfriendly authorities, to have spent a dissolute and extravagant youth, interrupted by serious misgivings, which brought him at last to stern self-condemnation, and resulted in a Puritanic piety. He was educated at the Huntingdon grammar-school, and was admitted, April 22, 1616, a commoner of Sidney-Sussex College, Cambridge; but on the death of his father, in June 1617, he left the university, and began the study of law in London. When twenty-one years old he married Elizabeth, the daughter of Sir Thomas Bouchier, and thus, both by descent and alliance, he was a member of the higher country-gentleman class, or of the nobility, as it would be termed in other European countries. In that age, however, refinement was only kept up by attendance at court, and Cromwell, who lived away from town and followed country pursuits, became a man of rustic deportment. Though he had been elected to the brief parliament of 1628, it was not till 1640 that he was known in the House of Commons, and Sir Philip Warwick, who observed his rise, has left a curious notice of his personal appearance. "His apparel was a plain cloth suit, which seemed to have been made by an ill country tailor. His hat was without a hat-band. His stature was of good size; his sword stuck close to his side; his countenance swollen and reddish, his voice sharp and untunable, and his eloquence full of fervor." He had been for some years establishing an influence with the Puritan party, who frequented his house and bowed to his strong judgment. He showed his great business capacity in the struggle of the Long Parliament, but it was not until the parliament raised a military force, to which he brought a troop of horse, that his powers of organization and command were fully developed. He speedily rose to authority as lieutenant-general of the horse, and when he was specially exempted from the self-denying ordinance, so that he could both deliberate in parliament and hold command, he became the most powerful man in the

country. He showed his eminent sagacity in reconstructing the army, and infusing into it high spirit along with stern discipline. At the battle of Naseby, in 1645, it was seen, in the signal destruction brought on the well-officered royal army, how effectively he could strike with the weapon he had constructed. His military policy throughout was to despise secondary means and ends, but to invest himself with overwhelming power and crush his enemy. He saw the large share which artillery must bear in warfare, and anticipated modern generals in fostering that destructive arm. His repeated victories over the royalists, his establishment of the predominance of the army over parliament, and of the Independents over the Presbyterians, his relentless exertions to bring Charles I to the block, and his dismissal of the parliament, are all great events in the history of the day, which cannot be narrated with sufficient distinctness without much detail. In 1649 he conducted an exterminating war in Ireland, instigated by the ferocious principle that whatever human being opposed him should be put to death. In Scotland, where he saw there were more suitable materials for the sort of government he desired, he was rather a pacificator than an oppressor. Dec. 16, 1653, he took the title of Lord Protector, and became virtually king of Britain, and one who submitted to very little constitutional restraint. Cromwell died September 3, 1658, and the revolution which he had conducted speedily came to an end. He was buried in Westminster Abbey, but in 1661 his remains were dug up and treated with ignominy. How far he was sincere in the religious convictions by which he professed to be led has been matter of debate, and modern writers have by turns decried him as a usurper and lauded him as a liberator. That he was under powerful religious impulses cannot be doubted; the question arises as to the extent to which, by their power alone, and by no promptings of worldliness, he was driven on in his ambitious career. He was an enlightened internal reformer, and established many ministerial improvements, and it cannot be questioned that the line of public policy which has made England famous since, was inaugurated during his administration.

Cromwell, William

an English Baptist minister, was born about 1800, and united with the Church at Beckington; began to preach in two or three churches in Bath, and became pastor in Wood Street; soon afterwards of Providence Chapel, and finally of Ebenezer Chapel. He died April 13, 1854. See (Lond.) *Baptist Handbook*, 1855, page 47. (J.C.S.)

Cron, Joseph Anton

a Roman Catholic theologian, was born at Podersam, in Bohemia, September 29, 1751. He was for some time professor of polemics and dogmatics at Prague; and in 1822 became doctor of theology and capitulary at Ossegk, where he died, January 20, 1826, leaving *Beitrage zur Methodik der Kirchengeschichte* (Prague, 1795). See *Winer, Handbuch der theol. Lit.* 1:530. (B.P.)

Cron, William

a Scotch clergyman, a native of Dumfriesshire, was tutor in the family of sir P.A. Irving; licensed to preach in 1812; presented to the living at Menmuir in 1824; ordained in 1825, and died May 4, 1859. See *Fasti Eccles. Scoticanæ*, 3:843.

Cronan

(Croman, or Chronan) is a very frequent name in Irish hagiologies, and has several synonyms, as *Cuaran*, *Mochuaroc*, and frequently *Mochua*, *Cron* and *Cua* having in Irish the same meaning.

1. Son of Cummain, of Sliabh Eibhlinne, in Munster, commemorated May 4. AEnghus associates him with Siollan the deacon. His church was among the SlievePhelim mountains, County Tipperary (Todd and Reeves, *Mart. Doneg.* page 120, n., 121).

2. *SEE CUARAN.*

3. Commemorated November 11, probably son of Sinell, of the race of Coindri, son of Fergus, of the clan Rudhraidhe. Colgan calls him the brother of St. Beodan, Baitan, or Mobaoi (December 13), Carnan, etc., and St. AEnghus calls his mother Sina. He died of the Yellow Plague in A.D. 664 (Colgan, *Acta Sanctorum*, page 219, n.6; 598, c. 3; O'Donovan, *Four Masters*, 1:277).

4. Son of Ualach, abbot of Clonmacnoise, commemorated July 18. He died in 637 or 638.

5. Abbot of Airdne (Arran Isles, in Galway Bay), commemorated March 8, the same day as a Scottish saint, "Cronan the Monk."

- 6.** Abbot of Benuchar (Bangor), 680-691, and commemorated November 6. He is called "filius cucalnaei" = "Mac Cuchuailne."
- 7.** Abbot of Cluain-dolcain (now Clondalkin, in the county of Dublin), probably in the 8th century. His father was Lughaidh, of the royal line of Erin, and his mother was Carner of Cluain-dasaileach; his brothers were Baedan (q.v.), etc.
- 8.** Abbot and martyr of Glais-mor (Clashmore), commemorated February 10. His father is said to have been Mellan, and he lived among the Desii of Munster, about the end of the 6th century.
- 9.** An obscure saint of Lismore, who died about 718, and is commemorated June 1.
- 10.** Abbot of Fearrea (Ferns), and perhaps bishop of Luachair, who died in 653, and is commemorated June 22.
- 11.** Priest of Maghbile (now Movice, near Newtownards, in County Down), commemorated August 7, addressed by pope-elect John IV on the Paschal controversy (Bede, *Eccles. Hist.* 2, c. 19), in A.D. 640.
- 12.** Of Roscrea, commemorated April 28, who flourished about A.D. 625. He was a native of Ely O'Carrol in Munster, his father being Odran, of that sept, and his mother Coemri, of the sept of Corcobaschin, a district in the west of the present County Clare. Taking with him his maternal cousin St. Mobai, he spent some years traversing Connaught, and then, returning to his native province, built a cell near Loch Crea, at a place called Seanross, now Corbally (O'Donovan, *Four Masters*, 1:412 ni.). As this place was so secluded (*desertus et avius*) St. Cronan afterwards left it, and built his great church by the highway at Roscrea, in the county of Tipperary, where he had one of the most famous schools in Ireland. There, in piety and works that make for peace with God and man, he spent the remainder of his days, the honored friend of Fingen, king of Munster, and the willing advocate of the oppressed.
- 13.** Of Tuaim-greine (now Tomgraney, in the barony of Upper Tulla, County Clare), commemorated October 19. This saint appears twice in the *Mart. Doneg.*, first in the original hand at October 19; and next in the second hand, on the authority of Mar. O'Gorman, at November 1. Among the saints of the family of St. Colman of Kilmacduach (Feb. 3), or house of the Hy-Fiachrach, Colgan gives "St. Cronan, son of AEngus, son of

Corbmac, etc., February 20 or October 19;" and *Mart. Doneg.* at February 20 also mentions that there is a Cronan with this pedigree (Todd and Reeves, *Mart. Doneg.* pages 55, 279,293; Colgan, *Acta Sanctorum*, page 248, c. 2).

14. "Beg" of AEndruim (Nendrum), bishop, commemorated January 7. His name appears third among the bishops of the Scots in the north of Ireland to whom, with priests and others, pope John IV, when yet but pope-elect, A.D. 640, addressed the famous: letter on the Paschal question and the Pelagian heresy (see No. 11 above). The *Irish Annals* generally place his death in A.D. 642, and the *Ann. Tigh.*, perhaps more accurately, in A.D. 643; but Lanigan (*Eccl. History of Ireland*, 2:412) is mistaken in calling: him " bishop of Antrim " (Reeves, *Eccl. Ant.* page 10, n., 63, n., 148-150, 187-197; O'Hanlon, *Irish Saints*, 1:95, 96).

There is another Cronan Beg, who, however, is usually known as Cronbeg (q.v.).

15. "Clairenech" (i.e., *flat-faced*), commemorated January 29. Under Seighin it is stated "the three Claire-nechs were Cronan, Baeithin, and Seighin."

Cronanus

SEE MOCHUA.

Cronbeg

an Irish *saint*, abbot of Cluain-mic-nois: (Clonmacnoise), is commemorated April 6. According to Tighernach, he succeeded Forcren in 686, and died A.D. 694, but the other *Annals* place the dates rather earlier. He is also designated by the double diminutive Cron-an-beg (Cronan-beg). See Todd and Reeves, *Mart.. Doneg.* page 97; O'Connor, *Rer. Hib. Script.* 2:214, 217; 4:65; O'Donovan, *Four Masters*, 1:291, 297. Smith, *Dict. of Christ. Biog.* s.v.

Crone

SEE CROINE.

Cronin, John W.

a Methodist Episcopal minister, was born in Harford County, Maryland, about 1813. He was converted at an early age, and in 1837 entered the Baltimore Conference, wherein he labored until his death, October 3, 1845. See *Minutes of Annual Conferences*, 1846, page 9.

Cronius

is the name of two early Christians:

1. An ecclesiastic who accompanied Athanasius to Tyre, and signed his letter to the church of that place (Athan. *ad Constant.* 1:797); perhaps the same as the bishop of Metole in the list given by Meletius (ibid. 789).
2. A presbyter and solitary, visited by Palladius A.D. 394 (who was afterwards bishop of Helenopolis in Bithynia), and about the same time by Petronius (afterwards bishop of Boulogne, and canonized). He was a disciple and interpreter to St. Anthony, and lived in the deserts of Egypt. He was canonized (Pallad. *Hist. Laus.* cap. 7, § 713; *De Vitis Patrum*, 7, cap. 19, ap. Migne, *Patrol. Lat.* 73:1041, 1122, 1126; Ceillier, 7:485; 10:161).

Crook, Enoch

an English Baptist minister, was born at Bath, December 11, 1797. He was converted at eighteen years of age; studied at Bradford Academy; was ordained March 11, 1823, at Crewkerne, Somersetshire, and in 1834 went to Battersea, where he continued as pastor until his death, June 28, 1837. See *English Baptist Magazine*, 1837; pages 381-384; (Lond.) *Baptist Handbook*, 1838, page 22. (J.C.S.)

Crook, John (1)

an English minister of the Society of Friends, was born in Bedfordshire in 1617. After being a justice of the peace, he joined the Friends about 1654; preached in Bedfordshire and the neighboring counties; suffered imprisonment in London, Huntingdon, Aylesbury, and Ipswich; afterwards itinerated in Hertfordshire, and died February 26, 1699. See *Friends' Library*, 13:202, 292; Evans, *Piety Promoted*, 1:169. (J.C.S.)

Crook, John (2)

an English Wesleyan minister, was born near Leigh, Lancashire, in 1742. He entered the army and was converted while quartered at Limerick; afterwards became a class-leader in Liverpool, and the society there sent him, in 1775, as a missionary to the Isle of Man, whose inhabitants were in a heathenish state of immorality. Amid discouragement and persecution he planted Methodism in that island, and in 1782 was appointed to the Lisburn Circuit, in counties Down and Antrim, and thereafter labored in Ireland, except another term of service in the Isle of Man, from 1786 to 1788, and 1798. During the latter part of his life he preached in England. He died at Scarborough, December 27, 1805. See *Wesl. Meth. Mag.* 1808, page 3, etc.; *Minutes of the British Conference*, 1806; Stevens, *Hist. of Meth.* 2:325; 3:202; Smith, *Hist of Wesl. Meth.* 1:391, 451; 2:429; Rosser, *Hist. of Wesl. Meth. in the Isle of Man* (Lond. 1849), page 48 sq.

Crook, John David Weaver

a minister of the Methodist Episcopal Church South, was born in Orangeburg District, S.C., October 6, 1820. He joined the Church when about twenty-two, labored several years as a local preacher and in 1851 was admitted into the South Carolina. Conference. He died May 1, 1866. See *Minutes of Annual Conferences of the M.E. Church South*, 1866, page 20.

Crook, Robert

an English Congregational minister, was born about 1770. He was converted in 1789; studied under the Reverend Mr. Reader at Taunton; settled at Kingsbridge, Devonshire; afterwards removed to Newton Abbot, where he remained pastor for nearly half a century. He resigned in 1835, and removed to Chudleigh, where he died, May 10, 1850. See (Lond.) *Cong. Year-book*, 1850, page 94.

Crook, William (1)

one of the patriarchs of Irish Methodism, was born at Cabystown, County Fermanagh, December 1784. He was received into the ministry in 1804; became a supernumerary in 1851; resided in Dublin and Belfast, and died in the former city, May 4, 1862, being at the time senior minister in the Irish Conference. Mr. Crook published a pamphlet in 1823, entitled, *A Few*

Plain Proofs that the Church of England is not Calvinistic. See *Memorials of Reverend Wm. Crook* (Lond. and Dublin, 1863), by his son, Reverend Wm. Crook; *Minutes of the British Conference*, 1862, page 36.

Crook, William (2)

a minister of the Methodist Episcopal Church South, was born in Chester District, S.C., in 1805. He was converted in 1821, licensed to preach in 1825; admitted into the South Carolina Conference; and died November 25, 1867. See *Minutes of Annual Conferences of the M.E. Church South*, 1867, page 113.

Crooke, George Alexander, D.D., D.C.L.

a Protestant Episcopal clergyman, graduated from Trinity College, Dublin, Ireland, and was ordained deacon in 1854, and presbyter in 1855. About 1858 he resided in Philadelphia, Pennsylvania; the following year was made rector of St. Peter's Church, Lewes, Delaware; in 1860, of St. John's Church, Northern Liberties, Philadelphia, continuing until 1864. The following year he returned to his former parish, in Lewes, and remained until 1867, when he became assistant minister in St. James' Parish, Philadelphia. Subsequently he resided several years in that city, without charge, and died there, April 18, 1877. See *Prot. Episc. Almanac*, 1878, page 168.

Crooker, Samuel

a minister of the Bible Christians, was born in North Devon, England, in October 1808. He was converted in 1833; went to his first circuit, Ringsash, in 1840, but left in discouragement. Two years afterwards he was stationed at Chard, where scores of conversions cheered him. After twenty-two years of effective work he settled at Dunster, Somerset, where he died, May 1, 1881. See *Minutes of the Sixty third Annual Conference of the Bible Christians*.

Crookes, William (1)

a Scotch clergyman, took his degree at Glasgow University in 1619; was licensed. to preach in 1625; became assistant minister at Leswalt in 1631; was presented to the living at Kilmaurs in 1638; continued in 1650; went to Ireland; was minister at Ballykelly, from which he was obliged to remove; and had assistance in money from the kirk session at Torphichen in 1659,

and charity in 1662; He died in 1697, aged about ninety years. *See Fasti Eccles. Scoticanae*, 2:178.

Crookes, William (2)

an English Wesleyan minister, was born at Barlborough, Derbyshire, Jan. 18, 1803.. He was converted when seventeen; entered the ministry in 1825; was appointed to Jamaica, W.I., in 1827; returned home after eleven years of successful labor, and exercised his ministry in England for upwards of thirty years; became a supernumerary in 1871, first at Merthyr-Tydvil, afterwards in Chesterfield; and died at Old Whittington, Chesterfield, May 9, 1879. *See Minutes of the British Conference*, 1879, page 38.

Crooks, David

a faithful minister of the German Reformed Church, was born March 12, 1820. He studied at Mercersburg, Pennsylvania; was licensed by the classis of Zion in 1838; subsequently went to North Carolina, where he was ordained as pastor at Davidson; and, after some years, removed to Lincoln, where he died, January 24, 1859. *See Harbaugh, Fathers of the Ref. Church*, 4:317-320. (D.Y.H.)

Crooks, John

a Scotch clergyman, took his degree at Glasgow University in 1643; was called to the living at New Luce in 1646; admitted in 1647; transferred to Ballantrae in 1658; and died after February 15, 1661. *See Fasti Eccles. Scoticanae*, 1:753, 767.

Crooks, John Conrad

a minister of the Methodist Episcopal Church South was born in Greenup County, Kentucky, about 1824. He was converted in early life; entered the local ministry in 1855; acquired a good education devoted several years to schoolteaching; and in 1866 united with the Western Virginia Conference, wherein he labored with unsurpassed acceptability and success till his death, March 2, 1875. *See Minutes of Annual Conferences of the M.E. Church South*, 1875, page 15.

Crookshank, William, D.D.

a Scotch Presbyterian minister, took his first degree in one of the Scotch universities; went to London, and was ordained pastor of the Scotch Church, Swallow Street, in January 1734. He was a man of learning, but in 1767 fell under the censure of the Church, removed into the country, and died July 28, 1769, when more than seventy years old. In 1749 he published, in two volumes, *The History of the State and Sufferings of the Church of Scotland, from the Restoration to the Revolution*. He also published an English translation of *Witsius on the Covenants*, and five separate *Sermons*. See *Wilson, Dissenting Churches*, 4:46; *Allibone, Dict. of Brit. and Amer. Authors*, s.v.

Crookshanle, John

a Scotch clergyman, was licensed to preach in 1624; appointed assistant to his father-in-law in 1625; called to the living at Redgorton in 1626, and ordained; joined the Protestors in 1651; continued in March, 1661; and he is said to have been "slain at Pentland." See *Fasti Eccles. Scoticanæ* 2:655.

Croom, M.G.

a Methodist Episcopal minister, was born in 1820. He was converted when quite young, and was first a member of the African M.E. Church. In 1871 he joined the North Carolina Conference; in which he served as pastor and presiding elder until his death, at Wilmington, March 17, 1881. See *Minutes of Annual Conferences*, 1882, page 72.

Crop

is a name for the top or finial of a pyx (q.v.).

Croquet (or Crocquet), Andre

a French Dominiican, was born at Douay, and was first prior of the monastery of Hasnon. He was doctor of theology, and died in 1580, leaving, *Commentarius in Epistolam Pauli ad Romanos* (Douay, 1577): — *Enarratio Epistolæ ad Hebraeos* (ibid. 1578): — *Catechetes Christianus* (ibid. 1575; Lyons, 1593): — *Paraphrasis sive Conciones in Septem Psalmos Penitentiales* (Douay, 1579). See *Hoefer, Nouv. Biog. Generale*, s.v.; *Jocher, Allgemeines Gelehrten-Lexikon*, s.v.

Crosbie, Alexander

a Scotch clergyman, born at Merkland, was licensed to preach in 1804; presented to the living at Buittle in 1807; ordained in 1808; and died December 3, 1847, aged seventy years. See *Fasti Eccles. Scoticanæ*, 1:704.

Crosbie, John Geddes, A.M.

a Scotch clergyman, was called to Birmingham in 1824; ordained by the Glasgow Presbytery in 1825; resigned his English charge in 1826; was presented to the living at Fenwick in 1828; resigned in 1836, in consequence of a change of opinion, and left the Scotch Church. He died June 16, 1838. See *Fasti Eccles. Scoticanæ*, 2:170.

Crosbie, William Glendonwyne

a Scotch clergyman, took his degree at Edinburgh University in 1828; was licensed to preach in 1829; appointed to the living at Parton the same year; ordained in 1830; and died March 18, 1845, aged thirty-eight years. See *Fasti Eccles. Scoticanæ*, 1:720.

Crosby, Benjamin

an English Wesleyan missionary, was sent to Sierra Leone in 1834, and died April 24, 1837, aged twenty-nine years. See *Minutes of the British Conference*, 1837.

Crosby, Daniel

a Congregational minister, was born in Hampden, Maine, October 8, 1799. He graduated from Yale College in 1823, and completed his theological course at Andover in 1826; became pastor at Conway in 1827, and of Winthrop Church, Charlestown, in 1833; in 1842 entered upon the editorial duties at the Mission House in Boston, and died February 28, 1843. He published a small work on the *Character of Christ*, and several *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, 4:822.

Crosby, Jewett Vernon

a Presbyterian minister, was born at Staunton, Virginia, July 8, 1816. He graduated from Hampden-Sidney College in 1837, taught for a time, spent one year in Union Theological Seminary, Virginia, then became stated

supply at Manning's Neck, N.C., and Jerusalem, Virginia, in 1843; was ordained evangelist by the Presbytery of East Hanover, September 23 of the same year; preached at Southampton and Smithfield, Virginia, until 1847; afterwards at Bardstown, Kentucky; from 1848 to 1860 was pastor of that church, at the same time being principal of the female academy there; stated supply at Midway and Clear Creek until 1864; was also principal of Rose Hill Female Academy; thereafter stated supply and principal of the female academy at Bardstown. until his death, November 14, 1877. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 16.

Crosby, John (1)

an English Wesleyan minister, was born at Whitby in 1755. He was converted in 1774, under the preaching of a Church of England minister, and in 1783 Wesley appointed him to a circuit. He labored with great success for twenty-eight years, travelling eighteen circuits, finally settled at Bolton as a supernumerary, and died there, March 29, 1816. See *Wesl. Meth. Mag.* 1819, page 3; *Minutes of the British Conference*, 1816.

Crosby, John (2)

a Congregational minister, was born at Bangor, Maine, in 1803. He graduated: from Bowdoin College in 1823; taught for a year in Hallowell; graduated from Andover Theological Seminary in 1827, and, June 11, 1828, was ordained pastor in Castine; resigned in 1831; labored for a year in Pennsylvania as agent of the American Colonization Society; then went to Savannah, Ga., and subsequently to Barbadoes, where he died, May 26, 1833. See *History of Bowdoin College*, pages 261, 262; *Trien. Cat. of Andover Theol. Sem.* 1870, page 74. (J.C.S.)

Crosby, John (3)

an English Wesleyan minister, was born at Powis House, near Kirbythorpe, Westmoreland, August 9, 1804. He was converted in 1819; in 1829 was sent to Penrith as supply; the following year to Appleby, and in 1831 to Kendal, where he died, January 3, 1832. See *Wesl. Meth. Mag.* 1834, page 493; *Minutes of the British Conference*, 1832, page 111.

Crosby, Joshua, A.L.

a Congregational minister, was ordained pastor in Enfield, Massachusetts, December 2, 1789, and died in 1838. See Sprague, *Annals of the Amer. Pulpit*, 2:142.

Crosby, Stephen

a Congregational minister, was born at Thompson, Connecticut, about 1795. He entered Brown University, but graduated from Union College, Schenectady, N.Y., in 1816 or 1817; pursued his theological studies there under president Nott; in June 1819, was ordained pastor in Spencer, Massachusetts, and dismissed May 31, 1825. Subsequently he was pastor in East Granby, Connecticut; next in the western part of New York, and finally in or near Norwich, Connecticut, where he died in 1839. See *Hist. of Spencer*, page 100. (J.C.S.)

Crosby, Thomas (1)

an English Baptist historian, was born about 1700. For some time he was at the head of an institution for the education of boys. He was a deacon of the Church of which Dr. Gill was pastor. His great work was his *History of English Baptists, from the Reformation to the Beginning of the Reign of George I* (Lond. 1738-40, 4 volumes, 8vo). See Haynes, *Baptist Cyclop.* page 168. (J.C.S.)

Crosby, Thomas (2)

an English Wesleyan Methodist minister, was born at Stockwith, March 25, 1816. He was converted at eighteen, received into the ministry in 1842, and died at Haslingden, June 28, 1875. See *Minutes of the British Conference*, 1875, page 28.

Crosdale, John, D.D.

a Protestant Episcopal clergyman, was rector for many years in Newtown, Maryland, and also of Pocomoke and Coventry parishes. He died at Newtown, March 11, 1878. See *Prot. Episc. Almanac*, 1879, page 168.

Croser, John P.

a distinguished Baptist philanthropist, was born in that part of Springfield now called West Dale, in Delaware County, Pennsylvania, January 13,

1793. At the age of fifteen he united with the First Baptist Church in Philadelphia, and at twenty-eight commenced the struggle of life, which eventuated in a career of great success in business. Mr. Croser's interest in the kingdom of Christ early developed itself, and was exhibited in labors and contributions to the Bible and tract societies, the temperance and anti-slavery causes, foreign missions, and especially in the cause of education. He subscribed liberally in aid of the Lewisburg University, gave ten thousand dollars to the American Baptist Publication Society for a Sunday-school Library Fund, and five thousand dollars to purchase books for poor ministers. As wealth increased, so did his benevolence grow more expansive, and his donations flowed in a steady stream in every direction. He died March 11, 1866. He perpetuates his memory through the fifty-thousand-dollar memorial fund for missions among the colored people of the country, and through the theological institution at Upland, Pennsylvania, which bears his name. See Dr. J. Wheaton Smith's *Life of J.P. Croser*. (J.C.S.)

Crosier, Samuel B.

a Methodist Episcopal minister, was born at Halifax, Vermont, in 1812. He was converted at the age of twenty; soon after received license to preach; in 1851 was admitted into the Black River Conference; became a superannuate in 1868, and died at Clyde, N.Y., December 31, 1870. See *Minutes of Annual Conferences*, 1871, page 128.

Cross

The statement of Bede relating to the four kinds of wood of which the cross of Christ was made—the upright of cypress, the cross-piece of cedar, the head-piece of fir, and the foot-support of box—departs from the Eastern tradition, which substitutes olive and palm for the two latter varieties of wood. *SEE CROSS, CHRISTS*.

The private use of crosses, or representations of the cross, is highly uncertain before Constantine, though Martigny refers to Perret for certain stones, apparently belonging to rings, on which the cross is engraved, and which appear to be of date prior to Constantine. It seems probable that the use of the monogram prevailed before and during his time, with sacrificial meaning attaching more and more to the cruciform in the Christian mind. *SEE MONOGRAM OF CHRIST*.

The following engravings illustrate the various forms which this symbol of Christianity assumed in early times. *SEE CRUCIFIX; SEE INSCRIPTIONS.*

Picture for Cross 1

Picture for Cross 2

Picture for Cross 3

The term "station-cross" is derived from the Roman military term *statio*, and applied to a large cross on the chief altar, or in some principal part of a church, but occasionally removed or carried in procession to another spot, and then constituting a special place of prayer. Processional crosses may be traced to the use of the Labarum in Constantine's army, and also to his substitution of the cross for the dragon, or placing it above the dragon on standards of cohorts, etc. *SEE STATION.*

Picture for Cross 4

Cross as an architectural ornament in churches and religious edifices, was almost always placed upon the points of the gables, the form varying considerably, according to the style of the architecture and the character of the building; many of these crosses are extremely elegant and ornamental; it was also very frequently carved on gravestones, and was introduced in various ways among the decorations of churches.

Picture for Cross 5

A small cross (which was often a *crucifix*) was placed upon the altar, and was usually of a costly material, and sometimes of the most elaborate workmanship, enriched with jewels; crosses were also Warmington, Northants, A.D. 1250, carried in religious processions upon long staves. A large cross with the figure attached, called the *rood*, was placed over the main entrance of the chancel in every church.

It was formerly the custom in Great Britain, as it still is in Roman Catholic countries, to erect crosses in cemeteries, by the road-side, and in the market-places and open spaces in towns and villages, of which numerous examples remain, though, with the exception of the market, crosses, Merton College Chapel, AD. 1450, most of them are greatly defaced: those in cemeteries and by the way-side were generally simple structures, raised

on a few steps, consisting of a tall shaft, with sometimes a few mouldings to form a base, and a cross on the top; in some instances they had small niches or other ornaments round the top of the shaft, below the cross; the village crosses appear generally to have been of the same simple description, but sometimes they were more important erections. Market crosses were usually polygonal buildings with an open archway on each of the sides, and vaulted within, large enough to afford shelter to a considerable number of persons of these good examples remain at Malmesbury, Salisbury, Chichester, Glastonbury, etc. Crosses were also erected in commemoration of remarkable occurrences, of which Queen Eleanor's crosses are beautiful examples; these are memorials of the places at which her corpse rested each night on its journey to Westminster for interment.

Picture for Cross 6

The cross was a favorite form for the plan of churches; and great numbers are built in this shape, the Western churches mostly following, the Latin form of cross, the Byzantine churches following the Greek form, i.e., with the chancel, nave, and two transepts all of equal length.

Cross Of Absolution

was a metal cross, inscribed with a papal absolution, buried in graves. Specimens have been found at Meaux, Mayence, Perigueux, and Bury St. Edmund's. One of a bishop, cir. 1088, is preserved at Chichester.

Cross, Adoration Of.

SEE ADORATION OF THE CROSS.

Cross, Apparition Of The,

at Jerusalem, about the third hour of the day, in the time of Constantius, in the year 346, is commemorated May 7 in the Byzantine and Ethiopic calendars.

Cross Of Boundary (Wayside, And Sanctuary).

Crosses engraved on boundary stones are mentioned as early as 807; and standing crosses for the same purposes are frequently alluded to in old English cartularies. Near Hereford there is a good example, of the 14th

century. At Bury and Beverley, the whole precinct was distinguished at the cardinal points of the compass by tall crosses. In Cornwall and the Isle of Man crosses are very common; in the former region they sometimes have a rounded head. One at Towednack has a curious double-incised cross, like a patriarchal cross, which may mark the boundary of a religious house. St. Burian's has a church-yard cross of the 13th or 14th century; and at a little distance a sanctuary cross, with a crucifix. At Battel, as late as the 17th century, the boundaries were marked by watch crosses. There is a wayside cross, of the 14th century, in Burleigh Park.

Cross Of Calvary

is a cross on three steps. These steps are said by some writers to signify the three theological virtues — faith, hope, and charity.

Cross Of Consecration.

SEE CONSECRATION CROSS.

Cross Crosslet

is a cross with equal arms, each of the ends of which is terminated by another cross.

Cross, Greek,

a cross in which the vertical and transverse parts are of equal-length.

Cross, Incensing The,

is a ceremony by which 11 crosses to be erected in Roman Catholic countries, in public places, high-roads, and cross-ways, as well as on the tops of chapels, are prepared previous to erection. Candles are first lighted at the foot of the cross, after which the celebrant sits down before it and delivers a discourse to the people on its manifold virtues. Then he sprinkles the cross with holy water, and afterwards with incense, and at the close of this ceremony candles are set upon the top of each arm of the cross.

Cross, Latin,

is a cross the transverse beam of which is placed at one-third distance from the top of the perpendicular portion.

Cross Of Malta

is a cross of eight points, the badge of the knights of Malta. The points are said to symbolize the eight beatitudes (Matthew 6).

Cross, Market,

is an erection of stone, commonly vaulted, supported on four or more pillars, and entered by arched apertures on each side, surmounted by a cross, usually built in the centre of the cross-streets, for the shelter of persons attending market. Many curious and remarkable ancient specimens exist; e.g. at Glastonbury, Chichester, Malmesbury, and Winchester. All these are of Pointed architecture.

Cross, Memorial,

was a beautiful structure of stone, erected near Durham, in memory of the victory of the Red Hills, and called Neville's Cross, while an humbler crucifix of wood marks the spot on which the monks had stood, praying for the rout of the Scots.

Cross, Ordeal Of The,

is a mode of trial anciently practiced among the Anglo-Saxons. The accused person brought eleven compurgators to swear to his innocence. Two pieces of wood, on one of which the cross was delineated, were placed under a cover, and he was to choose one of these. If he took the one with the cross, he was regarded as innocent; if the other, guilty. This species of ordeal was abolished about A.D. 820, as exposing the sacred symbol to profanation.

Cross, Papal,

is a cross with three transverse beams, the upper one less wide than the second, and the second less wide than the third.

Cross, Pectoral,

Picture for Cross 7

is a cross of precious metal worn round the necks of Roman Catholic and Greek bishops, attached to a chain,, symbolizing to the faithful authority and jurisdiction. It was worn by St. Alphege in the 11th century.

Cross For Preaching.

Crosses, at which sermons were delivered, existed on the north side of Norwich and Worcester cathedrals and St. Paul's, and on the south at Hereford. A beautiful example remains in the Dominican monastery at Hereford. St. Oswald used to preach at the cemetery cross of Worcester.

Cross Of Prelates (Or Crosier).

Picture for Cross 8

Of this episcopal emblem we give the following additional particulars from Walcott, *Sac. Archaeol.* s.v.:

"It reminded bishops of their duty, as the pastoral staff was for the direction of the laity. The archiepiscopal cross of Canterbury was distinguished from the processional cross (which had but one) by two crucifixes, behind and before. The double-crossed patriarchal cross, so called, formed by the addition of the scroll, was used in Greece, but in the West is merely a conventional and arbitrary invention of painters (it resembles, however, the cross of Lorraine); and the triple-barred cross of the pope is equally modern and unauthorized. The cross was carried by a subdeacon in front of pope Leo IV, when he rode on horseback, according to the custom of his predecessors. The archbishop of Ravenna, was allowed to have his cross borne before him throughout his province, and within three miles of Rome. Augustine entered Canterbury with a cross borne before him; Thomas a Becket was preceded by his silver cross; and St. Anselm refused to allow the archbishop of Dublin such a privilege in England; while archbishop Peckham, in 1279, excommunicated all persons selling victuals to the archbishop of York, if the latter persisted in having his crosier carried in state within the province of Canterbury. After the 9th century, legates apostolic were permitted to enjoy this distinction; and till the 12th century it was extended to metropolitans who had received the pall; but in the 13th century it became common to all archbishops. Innocent II and the Council of Lateran, in 1215, granted the use of the banner of the cross to be carried before the patriarchs of Alexandria, Antioch, and Jerusalem, except in the city of Rome. The cross-bearing is a prerogative, not an act of jurisdiction, but simply a sign of honor and reverence due to a dignity. The bishop

of Lucca wears the pall, and, like the bishop of Pavia, has his cross carried before him by grant of Alexander II, 1070; his canons walk mitred in processions, like cardinals. The kings of Hungary also carry the cross, in memory of king Stephen, to whom it was granted, in 1000, by pope Sylvester II. The archbishop of Nazareth had the right of using the cross everywhere; and the archbishop of Toledo throughout Spain. In 1452 Booth, of York, by a compact made in 1353, gave an image of himself to Canterbury, having carried his cross within the province. The bishop of Funchal, on certain days, has a crosier carried before him, instead of the staff, in memory of the see having once been metropolitan. The pope never carries a crosier, unless he should be in the diocese of Treves, where St. Peter is said to have given his staff to its first bishop, Eucherius. The reason is, that the bend at the top of a crosier betokens restricted jurisdiction, while the pontiff claims unlimited sovereignty. It is certain, however, that originally he received *a ferula*, or staff, at his inauguration. The bishop of Capetown was the first colonial metropolitan who carried a crosier. There is a fine crosier of the 15th century at Toledo, which cardinal Mendoza, in 1492, planted on the Alhambra; and another, with enamel work, at Cologne. Ragenfroi's cross, of the 12th century, with Goliath in the head, is at Goodrich Court; a third, with enamel and figures, is in the British Museum."

Cross, Red Or Blue,

is the mark set on houses infected, in times of plague.

Cross, Reliquary,

is a box of precious metal, in the form of a cross, so arranged as to receive particles of the relics of the saints.

Cross Of The Resurrection Of Christ

is a tall, slight. cross, to the top of which is affixed a floating pennon of white, charged in its turn with a scarlet or crimson cross.

Cross, Screen (Or Rood).

Picture for Cross 9

A cross on or above the altar is one of the legal *ornamenta* of the same; and the cross, with the figure of our Lord attached, can be erected in sculpture over the altar, or as an important part of the rood-screen. Anciently, almost every English church owned its rood-cross, with the figures of Mary and John on either side.

Cross, Sign Of The,

is a signal current among Christians, made in the West by drawing the three fingers of the right hand from the forehead to the breast, and from the left to the right shoulder. The use of this sign is a very ancient Christian practice, possibly as old as Christianity itself. Minutius Felix asserts that it was a badge of faith among the primitive disciples; and Tertullian long before material crosses were in use, tells us that "upon every motion, at their going out or coming in, at dressing, at their going to bath, or to meals, or to bed, or whatever their employment or occasion called them to, they were wont to *mark* their foreheads with the Sign of the cross; adding, that this was a practice which tradition had introduced, custom had confirmed, and which the present generation received upon the credit of that which went down before them" (Tertullian. *De Coron. Mil.* c. 3). The following is the ordinary Oriental mode of making the *sign of the cross*. The tips of the thumb and the two forefingers of the right hand are brought together (the third and fourth fingers being folded in the palm of the hand). The hand is then lifted, and the three fingertips brought into contact with the middle of the forehead; it is then brought down to the chest, and moved transversely upwards to the right shoulder; and, lastly, horizontally to the left. The meaning of the act is thus explained by certain mystical Eastern writers. The conjunction of the three finger-tips signifies in one action the equality and unity of the Three Persons of the Holy Trinity; the raising of the hand to the forehead signifies that God the Word was in heaven glorified together with the Father and the life-giving Spirit from all eternity. The descent of the hand to the waist or breast denotes that this same God came down from heaven to the earth, and was incarnate by the Holy Spirit in the womb of the ever-virgin Mary, thus becoming man for our salvation; the motion upward to the right shoulder symbolizes that he has reascended into heaven, and is sitting at the right hand of God the Father; the

horizontal motion, from right to left. that our blessed Saviours arms were stretched out on the cross to make atonement for the sins of the world; that he is gathering together into one body the faithful out of all nations, and that at the last day he will set the righteous on his right hand and the wicked on his left. After the joined fingers have touched the left shoulder some Easterns lay the open palm on the left breast over the heart and bow the head. This is reputed as a declaration of devotion to the cause, and submission to the will, of the divine Master.

Cross, Weeping,

is one at which penance was performed.

Cross, Abijah

a Congregational minister, was born in Massachusetts in 1793. He graduated from Dartmouth College in 1821; studied in Andover Theological Seminary in 1823; was ordained March 4, 1824; was pastor at Salisbury, N.H., until 1829; at West Haverhill, Mass., stated supply until 1831, and pastor until 1853.; without charge at the same place thereafter until his death, July 16, 1856. See *Trien. Cat. of Andover Theol. Sem.* 1870, page 67.

Cross, Coleman Harwell

a minister of the Methodist Episcopal Church South, was born in Giles County, Tennessee, October 5, 1833. He was converted in 1857, and in the same year entered the Tennessee Conference, in which he successfully labored to the close of his life, August 9, 1860. See *Minutes of Annual Conferences of the M.E. Church South*, 1860, page 212.

Cross, David

a Free-will Baptist minister, was born at Wilmot, N.H., January 22, 1786. , He was converted at thirty years of age, soon after began to preach, and died in Newark, Vermont, June 22, 1870. See *Free-will Baptist Register*, 1871, page 81. (J.C.S.)

Cross, John

a Presbyterian minister, styled by Dr. Brownlee "a Scottish worthy," was received as a member of the New Jersey Synod in 1732, and settled at a

place called The Mountains, back of Newark. The remarkable revival in his congregation, in 1734 and 1735, is noticed in Edwards's *Thoughts on Revivals*. He was the minister of Baskingridge and Staten Island, and one of the first members of the New Brunswick Presbytery. He was wonderfully successful as a revivalist. Whitefield was refreshed by meeting with him, and they labored together at Baskingridge and the vicinity. Cross afterwards fell into sin, and it is not known where he died. (W.P.S.)

Cross, Joseph Gould

a Methodist Episcopal minister, was born in Onondaga County, N.Y., January 12, 1840. He was converted at the age of nine; removed to Illinois with his father early in life; spent four years in school at Evanston; and in 1867 was admitted into the Rock River Conference, wherein he labored with marked success until his death, May 28, 1870. See *Minutes of Annual Conferences*, 1870, page 275.

Cross, Joshua L.

a Baptist minister, was born in Tennessee in 1822. He joined the Church in 1847, was ordained in October of that year, and began his work in western Tennessee in 1848, visiting the churches in Henderson County, and acting as pastor at Unity until the close of 1849; after which he labored in Fayette County, other parts of western Tennessee, and in parts of northern Mississippi for a number of years. In 1869 his labors were divided between the churches at Byhalia and Olive Branch, until his death, March 11, 1870. See Borum, *Sketches of Tenn. Ministers*, page 113. (J.C.S.).

Cross (nee Fisher), Mary

an English minister of the Society of Friends, was born in the north of England about 1623. She appeared as a minister in 1652, and was imprisoned and even whipped for addressing public assemblies during her travels in the south of England. Subsequently she visited the West India Islands and North America, in 1658. In 1662 she married William Bayley, and in 1678 John Cross, of London; but finally came to America, and resided on the banks of the Ashley River, near Charleston, S.C., where she died, about 1700. See Bowden, *Hist of the Soc. of Friends in America*, 1:38-41. (J.C.S.)

Cross, Robert

a Presbyterian minister, was born near Ballykelly, Ireland, in 1689. He was licensed by the synod in 1717; preached some time in New Castle, Pennsylvania, and became pastor there in 1718; was ordained March 17, 1719; in September, 1723, was called to Jamaica, N.Y.; in 1737 to Philadelphia; resigned June 2, 1758, and died in that city, August 9, 1766. (W.P.S.)

Cross, Walter, A.M.

an English Independent minister, studied in Scotland and Holland, and settled as pastor in Rope-maker's Alley, Moorfields, London, in 1675. He preached at Utrecht in 1685; returned to London, and died there in 1701. He published two *Sermons*, and in 1698 *A Treatise on the Art of Expounding Scripture by the Points called Accents*. See Wilson, *Dissenting Churches*, 2:535.

Cross, William

an English Wesleyan missionary, was converted at the age of twenty-one; in 1827 was sent to New Zealand, in 1829 to the Friendly Islands, and in October 1835, with Cargill, to the cannibals of Fiji. He remained at his post until his death, October 15, 1842. The story of his trials and dangers and marvellous successes may be found in the *Life of Cross*, by John Hunt (Lond. 1846, 12mo). See *Minutes of the British Conference*, 1844; Moister, *Hist. of Wesleyan Missions*, 1858.

Cross, William G.

a minister of the Methodist Episcopal Church South, was born in Morgan County, Virginia, January 17, 1822. He experienced religion at the age of twenty-two; united with the Baltimore Conference in 1846; became a superannuate in 1873; and died August 4 of the same year. See *Minutes of Annual Conferences of the M.E. Church South*, 1874, page 4.

Cross-alphabets

is a name applied to certain characters; made by the pope at the dedication of churches. A pot of ashes is provided, which, in the course of the ceremony, is strewed in two lines, each about a span in breadth, in the form of a cross, transversely from angle to angle of the church. During the

chanting of the *Benedictus* the pontiff scores with the point of his pastoral staff on one of these lines the Greek alphabet, and. on the other the Latin.

Cross-week

The days of the rogation were so called in 1571; the name formerly designated the week in which the finding of the Holy Cross, May 3, was kept.

Crosse, John, A.M.

an English divine, was born in 1737. For upwards of thirty years he was vicar of Bradford, Yorkshire, and died there June 17, 1816. See (Lond.) *Christian Observer*, July 1816, page 485.

Crossett, Cortes Z.

a Methodist Episcopal minister, was born in Danbury, N.H., September 17, 1853. He was converted in 1875, joined the West Wisconsin Conference in 1877, and labored at Necedah, Ellsworth, and Pepini, where he died, September 17, 1881; See *Minutes of Annual Conferences*, 1881, page 319.

Crossette, Robert

a Presbyterian minister, was born in Massachusetts. He graduated from Bangor Theological Seminary, was settled for a time at Dennysville, Maine, and afterwards served churches in New Hampshire, Massachusetts, New Jersey, and Pennsylvania. In 1868 he removed to College Hill, Ohio, where he died, June 24, 1872. See *Presbyterian*, July 6, 1872.

Crossley, David

an English Baptist minister, a co-laborer in early life of John Bunyan as a preacher, became pastor in 1705 at Curriers' Hall, Cripplegate, London, and years afterwards retired into the country, where he eventually kept a school, and died about 1743; See *Wilson, Dissenting Churches*, 2:572. (J.C.S.)

Crossley, John

an English Congregational minister, was born at White Hall, Over Darwen, November 20, 1790. He was converted when about fourteen years of age;

educated himself; was ordained at Tosside, Yorkshire, in 1820; afterwards labored at Horwich, Buxton and Lichfield; and then, resigning the regular ministry removed to Farnworth, where he died, October 23, 1864. See (Lond.) *Cong. Year-book*, 1865, page 232.

Crosthwaite, Thomas

an English Wesleyan missionary, was accepted by the Conference in 1830; labored partly in Nova Scotia and partly in the West Indies, and died May 1, 1836, aged thirty-one. See *Minutes of the British Conference*, 1836; Cooney, *Autobiog. of a Wesleyan Missionary* (Montreal, 1856), page 234.

Croswell, Andrew (1)

a Congregational-minister, was born in Charlestown, Massachusetts. He graduated from Harvard College in 1728; was ordained in Groton, Connecticut, in 1736; installed over a new society in Boston, Massachusetts, October 6, 1738, and died April 12, 1785, aged seventy-six years. He published a number of *Sermons* and controversial pamphlets. See Sprague, *Annals of the Amer. Pulpit*, 1:322.

Croswell, Andrew (2)

an Episcopal clergyman, was born at Falmouth, Massachusetts, July 9, 1822. He studied at the academy in his native place and at Phillips Academy in Andover; graduated from Brown University in 1843, and from the theological seminary at Alexandria, Virginia, in 1846. He was ordained deacon the same year, took charge of a mission station in Johnston, R.I., was ordained a presbyter in 1848, had charge of a Church in Chicopee, Massachusetts, then became rector of St. Paul's Church in Brunswick, Me., where he remained till the spring of 1853, and then removed to Newton Lower Falls, Massachusetts, and was rector of St. Mary's Church in that place three-years. He afterwards resided in Cambridge for a time; out of his efforts grew St. James's parish, North Cambridge, of which he was rector till the spring of 1871. He died on Cushing's Island, near Portland, June 30, 1879. See *Brown University Necrology*, 1879, 1880; *Prot. Episc. Almanac*, 1880, page 171. (J.C.S.)

Croswell, Harry, D.D.

a Protestant Episcopal clergyman, was born at West Hartford, Connecticut, June 16, 1778. He was ordained deacon in 1814, and

presbyter in 1815. He began his ministerial work in Christ Church, Hudson, N.Y., in May 1814, and on January 1 of the following year commenced his services in Church Street, New York city, and was instituted rector of the parish February 22, 1816. For more than forty years he was rector of Trinity Church, New Haven, Connecticut, and died there, March 13, 1858. See *Amer. Quar. Church Rev.* 1858, page 173.

Crouch, Benjamin T., Sr.

a minister of the Methodist Episcopal Church South, was born in New Castle County, Delaware, July 1, 1796. He joined the Church in 1816; received license to exhort in 1818; and in 1819 was licensed to preach, and admitted into the Ohio Conference. On the formation of the Kentucky Conference, in 1820, he became one of its members. He took a superannuate relation in 1827, re-entered the effective ranks in 1830, and continued faithful until 1856, when he again became a superannuate and took charge of a school at Goshen, Oldham County, Kentucky, where he died, April 26, 1858. See *Minutes of Annual Conferences of the M.E. Church South*, 1858, page 3.

Crouch, Benjamin T., Jr.

a minister of the Methodist Episcopal Church South, was born and reared in Kentucky. He embraced religion early in life, and in 1851 entered the Memphis Conference. After two or three years of useful service, he went as missionary to California, subsequently returned to the regular work of the Memphis Conference, wherein he was faithful until the beginning of the Rebellion, when he became chaplain in the Confederate army, and was shot in the battle of Thompson's Station, Middle Tennessee, in 1863. See *Minutes of Annual Conferences of the M.E. Church South*, 1863, page 434.

Crouch, Christopher J.

a Methodist Episcopal minister, was born in Cecil County, Maryland, January 1, 1811. He joined the Church when about eighteen; received license to exhort in 1831, and in 1833 entered the Philadelphia Conference, wherein he served with zeal and fidelity until 1868, when he became a supernumerary. He was post-chaplain in the Union army two years, and died February 4, 1874. See *Minutes of Annual Conferences*, 1874, page 34.

Crouch, John F.

a Methodist Episcopal minister, was born in Cecil County, Maryland, May 27, 1804. He embraced religion at fifteen; was licensed to exhort in 1826; to preach in 1831; and in 1833 entered the Philadelphia Conference; was a supernumerary seven years, and died September 23, 1852. See *Minutes of Annual Conferences*, 1853, page 173.

Crouch, William

an English minister of the Society of Friends, was born at Penton, in Hampshire, April 5, 1628. In 1656 he joined the Friends in London, and by his preaching and pecuniary help did much to sustain their then feeble cause. He died November 13, 1710. See *Friends' Library*, 11:287-331. (J.C.S.)

Crouched (or Crutched, i.e., crossed) Friars

were a religious order, called also *Crosiers* or *Crossbearers*, which was founded in the 4th century, in honor of the discovery of the Cross by the empress Helena. They came to England in 1244, and carried in their hand a staff, on the top of which was a cross. They had monasteries at London, Ryegate, and Oxford.

Crouched-mas-day

is the festival in the Greek Church in honor of the erection of the cross. From this feast, which occurred on September 14, the Eastern Church commenced to calculate its ecclesiastical year.

Crouseilhes, Pierre Vincent, baron Dombidau de

a French prelate, born at Pau, July 19, 1751, became grand-vicar at Aix, and afterwards canon of the cathedral. He went abroad during the Revolution, and after his return to France was appointed bishop of Quimper, April 21, 1805, and distinguished himself by his zeal for the imperial government. He also employed himself actively in the promotion of missions. He died June 29, 1823, leaving several *Mandements*, addressed to refractory Britons, the object of which was the celebration of the victories of Napoleon. See Hoefler, *Nouv. Biog. Generale*, s.v.

Crowder, Thomas

a minister of the Methodist Episcopal Church South, was born in Wake County, N.C., September 22, 1797. He was piously trained, and received a liberal education; was converted in 1819, and in 1821 entered the Virginia Annual Conference, in which he did good service until his death, in December 1852. See *Minutes of Annual Conferences of the M.E. Church South*, 1853, page 445; Sprague, *Annals of the Amer. Pulpit*, 7:654.

Crowe, George H.

a Protestant Episcopal clergyman, began his ministry in 1867, as assistant minister in St. Michael's Church, New York city, and died September 28, 1868. See *Prot. Episc. Almanac*, 1869, page 109,

Crowe, John

an English Wesleyan minister, was born at Coventry, converted young, entered the ministry in 1815, became a supernumerary in 1855, and died while on a visit to Bourton, near Shaftesbury, October 13, 1857, in the sixty-fourth year of his age. See *Minutes of the British Conference*, 1858.

Crowe, John Finley, D.D.

a Presbyterian minister, was born in Green County, Tennessee, June 17, 1787. In 1812 he entered Transylvania College, in Kentucky in 1815 was licensed by the Lexington Presbytery, and soon after accepted a call to Shelbyville, where he labored until 1833. He was professor in Hanover College, Ind., until about 1855, and died January 17, 1860. Dr. Crowe was a man of sound judgment and deep piety. As a teacher, he was ranked among the first. See Wilson, *Presb. Hist. Almanac*, 1861, page 84.

Crowe, William

an English Baptist minister, was born at Braintree in December 1796. He was; converted at sixteen; studied with Dr. Bogue of Gosport, and was appointed a missionary to Quilon, in the Bombay presidency. After laboring four years, he returned to England; preached, for a time, at Lutterworth; in Kingston, Surrey, nine years; in Worcester, sixteen years; and then resided, without charge, in Hammersmith, until his death, November 27, 1872. See (Lond.) *Baptist Hand-book*, 1873, 253. (J.C.S.)

Crowell, Churchwell Anderson

a minister of the Methodist Episcopal Church South, was born in Mecklenburg County, N.C., September 15, 1806. He was converted in 1825; licensed to exhort in 1826; to preach in 1828; in 1829 united with the South Carolina Conference; was transferred to the Georgia Conference in 1850, and in 1867 to the South Georgia Conference, laboring faithfully until his death, January 10, 1872. See *Minutes of Annual Conferences of the M.E. Church South*, 1872, page 681.

Crowell Jesse T.

a Methodist Episcopal minister, was born at Villanova, Chautauqua County, N.Y., April 2, 1839. He was converted in boyhood, and notwithstanding a partial loss of eyesight, acquired much knowledge; was licensed to preach, after a year's study at Wyoming Seminary; entered the Wyoming Conference in 1862, and labored with great success until 1868, when his health failed. He died February 18, 1869. See *Minutes of Annual Conferences*, 1869, page 111.

Crowell, William, D.D.

a Baptist minister, was born in Middlefield, Massachusetts, September 22, 1806. He was carefully educated, and began to preach in early manhood. In 1838 he became editor of *The Christian Watchman*, and conducted that paper with distinguished ability. In 1848, the journal being united with *The Christian Reflector*, Dr. Crowell occupied a pastorate in Waterville, Maine, for a year or two, and then for several years was the editor of *The Western Watchman*, at St. Louise. About 1860 he became a pastor in central Illinois, and was officially connected for a time with Shurtleff College, at Alton. He died at Flanders, N.J., August 19, 1871. Dr. Crowell was the author of several works, among the best known and most valuable of which are, *The Church Member's Manual*, and a *History of Baptist Literature*, which he prepared for the Missionary Jubilee volume. (J.C.S.)

Crowley, Ann

an English minister of the Society of Friends, was born at Shillingford, Oxfordshire, in 1765. She was converted at sixteen, and at twenty-six "first came forth as a minister." In 1796 she removed to Uxbridge, and labored in

that vicinity until her death, April 10, 1826. See *Piety Promoted*, 4:289. (J.C.S.)

Crowley, Robert

an English divine and poet, was born in Gloucestershire or Northamptonshire, and educated at Magdalen College, Oxford, where he was elected probationer fellow in 1542. In the beginning of the reign of Edward VI he settled in London, there carried on the trade of printing and bookselling, and preached often, being in orders. Eventually several benefices were bestowed upon him, among which were the archdeaconry and a prebend in Hereford, both of which he resigned in 1567, a prebend in St. Paul's, the rectory of St. Peter le Poor, and the vicarage of St. Giles's, Cripplegate. He died June 18, 1588, leaving, among other works, *The Voice of the Last Trumpet, blown by the Seventh Angel: — Pleasure and Pain, Heaven and Hell: — The Four Usual Notes of Christ's Church* (1581, 4to). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Crown OF Christian Princes

Picture for Crown 1

Picture for Crown 2

Picture for Crown 3

Picture for Crown 4

From the portraits on their coins, it appears that the early emperors adopted the *diadem*, or simple fillet, worn either simply or encircling the helmet with which their head was covered. The coins of Constantine the Great depict him wearing diadems or fillets of various kinds; some ornamented with gems; some enriched with a double row of pearls, with the loose ends of the fillet hanging down over his shoulders. Sometimes he wears a helmet surrounded by a diadem, with a cross in front. This combination is also seen on the coins of Gratian, Valentinian II, Theodosius, and the emperors Leo and Basil. Heraclius, A.D. 610-641, is represented as wearing a helmet encircled by a gemmed diadem with pendent ends, and a cross above the forehead. The combination of the diadem with the *tiara* was borrowed from the Orientals, among whom it

had been in use from ancient times. It was worn by Zenobia, and was adopted by her conqueror, Aurelian. It is seen in medals, under the form of a peaked cap ornamented with gems, rising from a jewelled diadem or fillet, tied behind. The cap, in later times, assumed the popular name of *tuphan*, the origin of the modern *turban*. Zonaras describes the emperor Basil, in the 9th century, as wearing a "tiara," popularly known as "tuphan." Another form of the imperial head-gear was a low-crowned cap, apparently destitute of diadem or any special distinction of royalty. This was known as CAMELAUCIUM *SEE CAMELAUCIUM* (q.v.). Constantine appears in this cap on his triumphal arch in Rome and in an illumination from a MS of the 9th century representing the Council of Nicea. Justinian in the mosaics of the sanctuary of San Vitale at Ravenna has his head covered with a jewelled cap, while the empress Theodora wears a tiara surrounded with three circlets of gems. Strings of pearls and other gems hang down from each.

Picture for Crown 5

The diadem in its original form of a linen or silken ribbon or fillet gradually went out of use from Justinian's time and was replaced by a flexible band of gold sometimes adorned with a band of pearls and precious stones, representing the old "diadem." The name "crown" was in use for the imperial symbol as early as the time of Constantine. This circlet was closed by a cap of rich stuff decorated with gems. In the time of Constantinus Porphyrogenitus the royal treasury contained circlets or *stemmata* of various colors, white, green and blue, according to the enamel with which they were coated. These circlets decorated with gems are mentioned by Claudian in connection with the two sons of Theodosius, Arcadius and Honorius towards the end of the 4th century.

Picture for Crown 6

The most ancient examples of crowns are those long preserved in the treasury of the cathedral of Monza, in Lombardy, belonging to the early part of the 7th century. these crowns were three in number: (1) the so-called *Iron Crown* "Corona Ferrea" (2) The crown of Agilulf and (3) that of Theodelinda. Agilulf's crown was taken to Paris as a prize of war by Napoleon I in 1804 by mistake for the Iron Crown and was stolen from the "Cabinet des Medailles" in which it was deposited and melted down. *SEE CORONATION*.

Crown, As A Christian Emblem

Picture for Crown 7

being the symbol of victory and recompense (~~1120~~ Revelation 2:10, ~~1108~~ Timothy 4:8) became the token of martyrdom; first the cross was crowned, and then crowns of laurel, flowers, palm, or precious metal were suspended or carved over the tombs of martyrs and confessors. Sometimes the divine hand offers the crown; sometimes two crowns are represented, for a virgin martyr; or doves carry crowns of olive, emblems of peace bought by the martyr's triumph; or the palm and cross are associated, to represent the merit, the labor, and prize. Hence came the hanging crown of light; and the "oblations," the representation of the Blessed offering their crowns to the Redeemer. The Christian emperors gave their soldiers crowns of laurel, adorned with the monogram of Christ. Walcott, *Sac. Archaeol.* s.v.

Crown Of Christians.

SEE AUREOLE.

Crown, Clerical.

SEE CORONA CLERICALIS.

Crown, Dedicated.

SEE CORONA VOTIVA.

Crown, Funeral,

was made of leaves and flowers, among the Greeks generally of parsley, which was usually wreathed around the head of a dead person before interment. Floral wreaths were often placed upon the bier, or scattered on the road along which the funeral procession was to pass, or twisted round the urn in which the ashes were contained, or the tomb in which the remains were laid.

Crown Of Light.

SEE CORONA LUCIS.

Crown, Natal,

was that which it was customary to suspend at the threshold of a house in which a child was born. At Athens, when the child was a boy, the natal crown was of olive; when a girl, of wool; while at Rome they were of laurel, ivy, or parsley.

Crown, Nuptial,

was one with which persons just entering into the bonds of matrimony were decked. Newly married persons of both sexes among the Hebrews wore crowns upon their wedding-day. Among the early Christians the act of crowning the parties was the commencement of the marriage ceremony. This was done by the priest with due solemnity. On the eighth day the married pair presented themselves again in the church, when the minister, after an appropriate prayer, took off the nuptial crown and dismissed them with his solemn benediction. The ceremonies of coronation and dissolving the crowns are still observed in the Greek Church. The crowns used in Greece are of olive branches twined with white and purple ribbon; but in Russia they are of gold and silver, or, in country places, of tin, and are preserved as the property of the Church. Among the Jews, nuptial coronation continued until the beginning of the war under Vespasian; and crowns of roses, myrtle, and ivy are still used in Jewish marriages in many places.. *SEE CORONA NUPTIALIS; SEE MARRIAGE.*

Crown, Radiated,

is one with rays apparently emanating from it, and used by the ancient Romans to place upon the heads of the images of their gods or deified heroes.

Crown, Sacerdotal,

was worn by the priests or *sacerdotes* of the ancient Romans, when engaged in offering sacrifices. It was formed of different materials, sometimes of olive, sometimes of gold; but the most ancient sacrificial garland used by the Romans was made of ears of corn.

Crown, Sutile,

was composed of any kind of flowers sewed together, and used by the *Salii* (q.v.) at their festivals.

Crown Of Tapers.

SEE CORONA LUCIS.

Crown, Votive.

SEE CORONA VOTIVA.

Crowns

(Heb. ^{וְגָאֵי} *taggin*) is a name given to points or horns with which certain letters in the MSS. used in the Jewish synagogues are decorated, and which distinguish them from the MSS. in ordinary use. The rabbins affirm that God gave them to Moses on Mount Sinai, and that he taught him how to make them. *SEE TITTLE.*

Crownse, Adam

a Lutheran minister, was born at Sharon, N.Y., in 1798. He studied the classics and theology at Hartwick Seminary, graduating in 1823; the same year was licensed by the New York Ministerium, and began to preach in Sharon and Rhinebeck (then Guilderland), where he remained over twenty years. He was thereafter pastor at Middleburg, and subsequently returned to Guilderland. He died in May 1865. *See Lutheran Observer*, August 25, 1865.

Crowson, Elijah L.

a minister of the Methodist Episcopal Church South, was converted at twenty, labored many years as a local preacher, and in 1854 entered the Little Rock Conference. He became superannuated in 1867, and died January 3, 1868. *See Minutes of Annual Conferences of the M.E. Church South*, 1868, page 274.

Crowther, Jonathan (1)

an early English Methodist minister, was converted in youth, and labored for thirty-eight years in the Wesleyan connection. In 1819 he was chosen president of the English Conference, and in 1820 of the Irish Conference. He died June 8, 1824. He is the author of *Portraiture of Methodism* (1811), and a number of minor works of the same character. *See Minutes of the British Conference*, 1824, page 472 ; Osborn, *Meth. Literature*, s.v.

Crowther, Jonathan (2)

an English Methodist minister, son of Timothy, and nephew of the above and of Robert, was born at St. Austell, Cornwall, July 1, 1794. He was converted in youth, and educated at Kingswood School. In 1814 he began to preach, and in 1823 was appointed head-master of that school, having already held the same office at Woodhouse Grove. He afterwards served several important circuits, until he was called in 1837 to the superintendency of the Wesleyan missions in Madras, where he labored with great efficiency. In 1843 he returned to home work in England, and in 1849 was appointed classical tutor in the Wesleyan Theological Institution at Didsbury, where he remained until his death, January 11, 1856. He published several *Sermons* and other pamphlets. See *Minutes of the British Conference*, 1856, page 202.

Crowther, Robert

an English Wesleyan minister, was born at Booth-town, near Halifax, in 1762. He was converted at about the age of fifteen, was received by the conference in 1789, and continued to travel until 1830, when he became a supernumerary at Rochdale. He died there January 19, 1833. See *Minutes of the British Conference*, 1833; *Wesl. Meth. Mag.* 1834, page 881 sq.

Crowther, Samuel, A.M.

an English divine, was born in London, January 9, 1769. He was educated at Croydon Free-school and Winchester College; became fellow of New College, Oxford; was ordained in 1792 to the curacy of East Bergholt, Suffolk, and removed in 1795 to Barking, Essex. In 1800 he received the united livings of Christ Church, Newgate Street, and St. Leonard's, Foster Lane; and was shortly after chosen one of the lecturers of St. Botolph, Bishopgate. March 27, 1825 he was seized with apoplexy, and he died September 28, 1829. See (Lond.) *Christian Guardian*, November 1829, page 440.

Crowther, Thomas

a Presbyterian minister, was born at Bridlington Quay, England, July 7, 1840. He graduated from Columbia College, N.Y. in 1858; spent about four years in teaching; one in Princeton Seminary (1863); and graduated from Union Seminary, N.Y., in 1865. He was licensed by the Presbytery of

New York, April 18, 1866, and ordained an evangelist in 1867; went to Southfield Congregational Church, New Marlborough, Massachusetts, as a supply, and was installed January 23, 1868; next at Pittsfield, in 1872; and in 1875 was called to Brooklyn, N.Y., first as pastor of the Memorial Presbyterian Church, and then as pastor of the First Presbyterian Church, where he died, October 10, 1877. See *Niecrol. Report of Princeton Theol. Sem.* 1878, page 62.

Crowther, Timothy

an English Wesleyan minister, was born near Halifax in 1757. He was converted at the age of twenty-two, under the ministrations of a clergyman of the Church of England; entered-the. ministry in 1784, became a supernumerary in 1815, and died March 25, 1829. See *Minutes of the British Conference*, 1829.

Crowther, William

an English Baptist minister, was born at Gomersal, Yorkshire, April 2, 1816. He was baptized in 1834; spent the greater part of his ministerial career as a supply and occasional preacher, while continuing in business at his native place; but eventually accepted the pastorate of Rehoboth Chapel, Lockwood, where he died in 1882. See (Lond.) *Baptist Hand-book*, 1883, page 257.

Croxall, Samuel, D.D.

an English clergyman, was born at Walton-upon-Thames, in Surrey, and received his education at Eton School and St. John's College, Cambridge. He probably was ordained about 1713. Soon after leaving the university he was instituted to the vicarage of Hampton, in Middlesex, and afterwards, in February 1731, to the united parishes of St. Mary Somerset and St. Mary Mounthaw, in London. He was also chancellor, prebendary, canon residentiary and portionist of the church of Hereford. In 1732 he was made archdeacon of Salop and chaplain to the king and in February 1734, obtained the vicarage of Sellack, in Herefordshire. He died February 13, 1752. The following are some of his works: *Two Original Cantos, in Imitation of Spenser's Fairy Queen, as a Satire on the Earl of Oxford's Administration*: — *The Vision*: — *The Fair Circassian* (1722, 4to). He was the author of *Scripture Politics* (1735, 8vo). His latest publicator was

The Royal Manual. See *Chalmers, Biog. Dict.* s.v. *Allibone, Dict. of Brit. and Amer. Authors*, s.v.

Croy (or Crouy), Gustave Maximilien Juste Prince De

a French prelate, was born at the chateau of the Hermitage, near Vieux Conde, September 12, 1773, From early youth he exhibited great piety and an inclination towards preaching. He entered the ecclesiastical calling as canon of the grand chapter of Strasburg. His noble birth gave him high honors in the Church, but at the time of the French Revolution he was obliged to take refuge at Vienna, where he was one of the four canons of the Lichtenstein foundation. In 1817 he was appointed bishop of Strasburg; in 1821 succeeded the cardinal of Perigord as grand-almoner of France; became peer of France in 1822; in 1824 was transferred from the bishopric of Strasburg to the archbishopric of Rouen; was made cardinal in 1825, and died in 1844. See *Hoefler, Nouv. Biog. Generale*, s.v.

Crozet, Thomas

a French theologian of the order of Recollets, devoted himself to preaching, resided for a long time at Madrid, and died at Avignon in 1720. He published, *Consejos de la Sabiduria Recapitulacion de las Maximas*, etc. (Marseilles, 1690): — *Maximes Maorales*: — *Histoire de la Bienheureuse Vierge Marie* (ibid. 1695); republished under the title *La Mystique Cite de Dieu*: — *Censura Censuræ* (Cologne, 1697): — *Introduction aux Vertus Morales et Hieroques* (Brussels, 1722): *Indiculus Universalis* (Lyons, 1705). See *Hoefler, Nouv. Biog. Generale*, s.v.

Crozier, Robert

an Irish Wesleyan minister, was born at Trory, near Enniskillen, in 1765. He was converted in early life; entered the ministry in 1793; was secretary of the conference in 1815; pleaded strongly for the right of societies to receive the sacraments during the famous discussions at that time; retired to his native place in 1822; and died very suddenly, November 3, 1856. See *Minutes of the British Conference*, 1857.

Cruaidh

surnamed COS-FHADA (i.e., *Longlegs*), an Irish saint of Bolana (now probably Ballina, in Tipperary), commemorated October 26, is represented

as having been appealed to by St. Moling (q.v.) for help in a case of danger.

Crucifix

Picture for Crucifix 1

Picture for Crucifix 2

Picture for Crucifix 3

It is necessary to distinguish between the use of this figure as an object or instrument of devotion, and that of pictorial or other representations of the Crucifixion as a scene. Every variety and combination of the arts of sculpture, mosaic, painting, and engraving has been applied to this great subject from early times, and to all parts of it; and this distinction is one of principle as well as convenience. If the end of the 5th century be considered the beginning of the Middle Ages, the public representation of the Crucifixion may be said to be a mediaeval usage in point of time. Martigny claims for France the honor of having possessed the first public crucifix-painting which ever existed; for which he refers to Gregory of Tours, and which he says must have been at least as old as the middle of the 6th century. But he says, probably with great correctness, that all the most eminent Crucifixions known were objects of private devotion, instancing the pectoral cross of queen Theodelinda, and the Syriac MS. of the Medicean Library at Florence. The official or public use of the cross as a symbol of redemption begins with Constantine, though, of course, it had been variously employed by all Christians at an earlier date. See Cross.

Picture for Crucifix 4

Crucifixes according to Guericke, did not appear in churches till after the 7th century. Such images, probably, in the early days of the Church, would produce too crude and painful an effect on the Christian imagination, and to that of the more hopeful pagan they would be intolerable; not only because his feelings would recoil from the thought of the punishment of the cross, but from superstitious terror of associating the "unhappy tree" with a Divine Being. The *Graffito Blasfemo* of the Palatine illustrates this; but Christian teachers may have refrained from any addition to the cross, as a symbol of divine humiliation and suffering, from purely charitable motives.

The cross itself may have been felt to be temporarily unwelcome to persons in certain stages of conversion.

Cruciger

SEE CREUTZIGER.

Cruden

the name of several Scotch clergymen:

1. DAVID, D.D., took his first degree at Marischal College, Aberdeen, in 1764; was licensed to preach in 1768; presented to the living at Nigg in 1769; and died November 18, 1826, aged eighty years. He published, in 1821, *Observations on the Conduct of a Minister*; also *An Account of the Parish*. See *Fasti Eccles. Scoticanae*, 3:511.
2. GEORGE, took his degree at Marischal College, Aberdeen, in 1791; became schoolmaster in that city; was licensed to preach in 1805; became a teacher of mathematics at Aberdeen; was presented to the living at Logie-Buchan in 1817; and died September 11, 1850, aged seventy-six years. He published, *Historical Evidence of the Fulfillment of the Promise, "Lo, I am with you always,"* etc. (1823): — *Account of the Parishes of Old Deer and Logie-Buchan*. See *Fasti Eccles. Scoticanae*, 3:610.
3. WILLIAM, was born at Pitsligo in 1725; took his degree at Marischal College, Aberdeen, in 1743; became a teacher of English at Montrose; was licensed to preach in 1752; called to the living at Logie in 1753, and ordained; presented to the living in 1759; resigned, on being called to the Relief Meeting-house, Glasgow, in 1767; was elected minister of the Scots Church, Crown Court, London, in 1773, where he continued till his death, November 5, 1785. His publications were, *Hymns on a Variety of Divine Subjects* (1761): — *Sermons on Evangelical and Practical Subjects* (1787). See *Fasti Eccles. Scoticanae*, 3:838; Wilson, *Dissenting Churches*, 4:9.

Crudup, Jonah

a Baptist. minister, was born in Wake County, N.C., June 5, 1791; ordained in August 1813, and was pastor of several churches in North Carolina for about fifty years. Mr. Crudup was a preacher of surpassing

eloquence, and was a member of Congress from 1821 to 1823. He died May 20, 1872. See Cathcart, *Baptist Encyclop.* page 299. (J.C.S.)

Cruet

Picture for Cruet

(*Uraeolus, amula, burette*) is a vase for-holding the water and wine used at holy communion. Johni de Garlande, writing cir. 1080, says there should be two cruets—one for wine, the other for water. The ancient cruets were very rarely of crystal or glass, generally of enamelled copper, and, in consequence, about the 14th century, were distinguished by the letters V and A to mark their contents. Several ancient examples are preserved — one of the 13th century, at Paris; one, in the form of an angel, of the 14th century, at Aix-la-Chapelle; and another of the 14th or 15th century in the same cathedral, silver gilt. Sometimes the handle was made in the form of a dragon. After the time of the Renaissance the cruets were made of transparent material; there was one at Grandmont Abbey, however, of crystal, mounted in silver, of the 13th century, with an eagle engraved upon it. A cruet for oil, in bronze, used at the coronations of the emperors, and shaped like an antique bust, is preserved in the treasury of Aix-la-Chapelle. Four of silver, of the 9th century, are preserved in the Vatican; they are of classical form. *SEE AMA; SEE AMPULLA.*

Cruger, Johann

a German composer of Church music, was born April 9, 1598, at Gross-Breese, near Guben, in Brandenburg. He studied at Wittenberg, was in 1612 organist at St. Nikolai, in Berlin, and died there, February 23, 1662. He wrote, *Praecepta Musicae Practicae Figuralis* (Berlin, 1625): — *Synopsis Musica* (ibid. 1630): — *Quaestiones Musicae* (1650); and composed, besides, many chorals, which are still in use in the German Church. He also published, *Neues Gesangbuch augsburger Konfession* (ibid. 1640): — *Geistliche Kirchenmelodien* (Leips. 1649): — *Psalmodia Sacra* (1658): — *Praxis Pietatis* (eod.). See Koch, *Geschichte des deutschen Kirchenleides*, 4:99 sq.; Grove, *Dict. of Music*, s.v. (B.P.)

Cruger, Theodor

a Lutheran theologian of Germany, was born in 1694 at Stettin, in Pomerania. He studied at Jena and Wittenberg; was in 1721 rector at

Lucka, in Lower Lusatia; in 1727, pastor at Kirchhain; in 1732, superintendent at Colditz, and in 1735 at Chemnitz. He was made doctor of theology in 1737, and died June 1, 1751, *leaving, Schediasma Historicum*, etc. (Wittenberg, 1719): — *De Successione Pontificum Romanorum* (ibid. 1723): — *Heptalogos in Ara Crucis* (Frankfort, 1726): — *De Veterum Christianorum Disciplina Arcani* (Wittenberg, 1727): — *Introductio in Christologiam Moralem* (Dresden, 1732), etc. See Moser, *Jetztlebende Theologen*; Winer, *Handbuch der theol. Lit.* 1:634; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Crugot, Martin

a Protestant theologian of Germany, was born at Bremen, January 5, 1725. Under Iken and Nonne he prepared himself for the ministry, without attending any university. In 1746 he accepted a call to Herford; in 1747 went to Carolath; in 1748 was called as second preacher to Blomberg, but returned again to Carolath, where he died, September 5, 1790, leaving *Sermons*, besides some ascetical works, as *Morgen- und Abendgedanken* (Zullichau, 1777): — *Das Wesentliche in der Christlichen Sittens- und Glaubenslehre* (Sajan, 1776): — *Der Christ in der Einsamkeit* (Breslau, 1761; 5th ed. 1779). See Doring, *Die gelehrten Theologen Deutschlands*, 1:288 sq. (B.P.)

Cruickshank

(or Cruikshank) is the family name of several Scotch clergymen:

1. ALEXANDER, was licensed to preach in 1748; presented to the living at Mearns in 1752; and died January 22, 1791, aged sixty-seven years. See *Fasti Eccles. Scoticanæ*, 2:228.
2. GEORGE (1), studied at Marischal College, Aberdeen; was schoolmaster for a time; licensed to preach in 1735; called to the living at Arbroath in 1737, and ordained in 1738; transferred to Kinnell in 1748; and died November 12, 1753. He published, *Answers to the Queries of Mr. Maitland*. See *Fasti Eccles. Scoticanæ*, 3:786, 801.
3. GEORGE (2), took his degree at Marischal College, Aberdeen, in 1771; was schoolmaster at Inveravon, and assistant minister at Rothes; appointed to the living there in 1788, and ordained; and died June 15, 1838, aged eighty-five years. See *Fasti Eccles. Scoticanæ*, 3:226.

- 4. JAMES (1), D.D.**, son of the rector of Banff Academy, took his degree at King's College, Aberdeen, in 1806; was licensed to preach in 1812;-ordained in 1816 as assistant at Turreff; presented to the living in 1821; transferred to Fyvie in 1843; and died April 12, 1858, aged seventy years. See *Fasti Eccles. Scoticanae*, 3:648.
- 5. JAMES (2)**, was licensed to preach, and presented to the living at Manor in 1833 and ordained; transferred to Stevenston in 1843. See *Fasti Eccles. Scoticanae*, 1:251.
- 6. JAMES ALEXANDER**, son of the minister at Glass, became schoolmaster of that parish in 1822; took his degree at King's College, Aberdeen, in 1823; was licensed to preach in 1827, appointed assistant at Mortlach the same year, and ordained; presented to the living in 1837. He was one of the majority who joined in ordaining the presentee to Marnoch in 1841, against the wish of the assembly. He was living in 1863. See *Fasti Eccles. Scoticanae*, 3:211.
- 7. JOHN**, a native of Culsalmond, took his degree at King's College, Aberdeen, in 1789; was licensed to preach in 1795; presented to the living at Glass in 1799; and died December 20, 1841, aged seventy-four years. See *Fasti Eccles. Scoticanae*, 3:200.
- 8. THOMAS**, was the first Protestant minister at Kinloch; called to the living, in 1567, presented in 1573, and in 1574 had three other places in charge. He continued in 1590. See *Fasti Eccles. Scotiance*, 2:807.
- 9. WILLIAM**, was licensed to preach in 1740; called to the living at Ruthven in 1743; ordained in 1744; and died July 14, 1756. See *Fasti Eccles. Scoticanae*, 3:759.

Cruikshank, William

a Reformed (Dutch) minister, was born in 1798, at Salem, N.Y. He graduated from Union College in 1821, studied theology in New Brunswick Theological Seminary, entered the ministry in 1824, and was settled on Long Island, at Flatlands and New Lots (1825-34). In 1835 he founded the Reformed Church at Newburg, N.Y., and was its pastor until 1838. For several years thereafter he was without charge, on account of ill-health, and only served as stated supply in the retired church of Mamakating from 1849 until his death in 1854. Mr. Cruikshank was an eloquent and powerful preacher, of logical mind and impressive delivery,

possessed of a voice of great power and flexibility, and graceful in appearance and manners. He was the author of a standard tract published by the American Tract Society, entitled *David Baldwin, or, the Miller's Son*, also of a printed sermon on the *Intermediate State*. While without pastoral care, he published a series of papers under the heading of *Washington's Body-Guard*. See Corwin, *Manual of the Ref. Church in America*, 3d ed. page 225. (W.J.R.T.)

Cruimmin

an Irish *saint*, commemorated June 28, was the son of Corbmac, of the race of Tadhg, and of Darerca, the sister of St. Patrick. The latter placed him in charge of some relics at Lecain (now Leckin), and he lived as bishop there till an extreme old age. By some he is confounded with St. Crulemus, and by others with St. Cruimthor Nathi (festival on August 9), who prophesied St. Fechin's greatness.

Cruimther

(dimin. *cruimtheran*), an Irish word for presbyter or *priest*, often occurring in the calendars prefixed to proper names.

Cruimtheris

a daughter of king Longobardus, placed by St. Patrick in a cell on Mt. Kennogbha, to the east of Armagh (now Ballyboley Hill, in Antrim), and was there occupied in making ecclesiastical embroidery

Cruithnechan

(otherwise called *Caritanus*, by way of diminutive), an Irish *saint*, commemorated March 7, flourished about the beginning of the 6th century. He was the son of Cellachan, and, after marrying and having children, renounced the world, with his three daughters. He baptized St. Columba in the Church of Tulach-Dubglaise (now Temple-Douglas, in Donegal).

Crum, George Cramer

a Methodist Episcopal minister, was born at Winchester, Virginia, June 29, 1809. At seventeen he removed to Hillsborough, Ohio, where he was converted in 1827, licensed to preach in 1831, and received into the Ohio Conference the same year. During his long service in the itinerant ranks he

served many of the best charges in his conference. He was a member of the Cincinnati Conference from its organization in 1852 until the close of his life. He was superannuated in 1877, and died in Xenia, March 4, 1882. See *Minutes of Annual Conferences*, 1882, page 321.

Crum, John

a Methodist Episcopal minister, was born at Elizabeth, Allegheny County, Pennsylvania, December 25, 1809. He united with the Seceder Church in early manhood, about a year afterwards was converted, and soon joined the Methodists in Ashtabula County, Ohio. He entered the Erie Conference in 1836, and travelled with but slight intermission until his death at Volant, Pennsylvania, January 10, 1882. See *Minutes of Annual Conferences*, 1882, page 816.

Crume, Moses

a Methodist Episcopal minister, was converted in 1785, in Shenandoah County, Virginia; emigrated to Kentucky later; was licensed to preach in 1793, and labored in that capacity until 1808, when he entered the Western Conference. In 1823 he became superannuated, and thus continued until his death in 1839. See *Minutes of Annual Conferences*, 1840, page 52.

Crump, John

an English Nonconformist divine, became minister at Maidstone about 1653, and was ejected for nonconformity in 1662. He published *The Great Supper* (1669). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Crump, John Henry, A.M.

an English Congregational minister, was born at Coventry, March 15, 1803. In 1822 he entered the Congregational College at Hoxton; in 1826 became pastor at Weymouth; in 1838 chaplain of the Protestant Dissenters' Collegiate School at Mill Hill, Middlesex, and in 1847 removed to Lechlade, Gloucestershire, where he died February 14, 1849. He wrote a beautiful memoir of his friend, Reverend Thomas C. Everett. See (Lond.) *Evang. Magazine*, 1849, page 225.

Crump, Joseph

an English Wesleyan minister, was born at Dudley in 1800. He was converted in early life, began his ministry in 1825, retired to his native place in 1860, and died June 5, 1862. See *Minutes of the British Conference*, 1862, page 31.

Crumpton, Thomas

an English Baptist minister, was born near Tenbury, Worcestershire, in December 1780, or January 1781. He was baptized about 1800, and, for many years, was officially connected with "The Baptist Itinerant and Missionary Societies," "The Sunday-school Union," and other kindred institutions. In September 1840, he commenced a six years' pastorate at Shrewsbury. He died at Leeds, September 25, 1868. See (Lond.) *Baptist Hand-book*, 1869, page 138. (J.C.S.)

Crunnmael

is the name of several old Irish saints. *SEE CONAMHAIL.*

1. Also called *Cruindmael-Erbuilg*, son of Ronan, of the sept of the Hy-Cennsealch, ruled for three years as chief of the clan, and then became a monk at Clonard, in Meath. He was a special friend of St. Lasrean, bishop of Leighlinn, and died A.D. 650. He is commemorated June 22.

2. Abbot after Dubhdabbhoireann at Clonard, A.D. 787 till his death in 793, and also for some time at Druim-Ineaslainn (now Dromiskin, in Louth). He has no festal day.

Cruse, Christian, D.D.

a Protestant Episcopal clergyman, was born in Philadelphia, Pennsylvania, June 27, 1794, of Danish parents. He graduated from the University of Pennsylvania in 1815; was appointed professor in that institution in 1831, but resigned in 1833; was ordained in 1842; became rector of Trinity parish, Fishkill, N.Y., in April 1846; resigned in 1851; soon after became librarian of the General Theological Seminary, and devoted himself to the study of ancient languages. He died in New York city, October 5, 1865. In Syriac, Hebrew, and Greek, Dr. Cruse was one of the most learned men in his Church. See *Amer. Quar. Church Rev.* January 1866, page 669.

Crusenius, Nicolaus

prior of the Augustinian monasteries at Brussels and Antwerp, and general visitor of his order in Austria and Bohemia, who died at Vienna in 1629, is the author of *Monasticon Augustinianum*, etc. (Munich, 1623). See Winer, *Handbuch der theol. Lit.* 1:705; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Crusius, Magnus

a Lutheran theologian, was born in Schleswig, January 10, 1697. He studied at Kiel, was in 1723 called to Copenhagen, and accompanied as chaplain the Danish ambassador to France. In 1731 he was appointed to the pastorate at Bramstedt, in Holstein, in 1733 first preacher and member of consistory at Flensburg, in 1735 professor of theology at Gottingen, where he also took, in 1737, the degree of doctor of divinity. In 1747 he was made general superintendent at Harburg, and died January 6, 1751. He is the author of *De Senectute Heroica Veterum Christianorum* (Harburg, 1721): — *Prologi Origenis in Evangelia S.S. Matthew, Lucae et Joannis* (Gdöttingen, 1735): — *De Resurrectione Spirituali* (ibid. 1738): — *De Mysterio Silentii et Clamoris* (ibid. eod.), etc. See Mosers u. Neubauer, *Jetztlebende Theologen*; Heinsius, *Kirchen Historie*, 4; Strodtmann, *Neues Gelehrtes Europa*, 5; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:897. (B.P.)

Cruso, Timothy, A.M.

an English Nonconformist minister, was born in 1655. He was educated for the ministry, first in a dissenting academy, and then at one of the universities of Scotland; and was pastor of a church which met in Crutched Friars, London, where he continued to the close of his life, November 26, 1697. Mr. Cruso was chosen one of the preachers of the Merchants' Lecture at Pinner's Hall, and his sermons there verify the high eulogium given him by all for his great ability. See Bogue and Bennet, *Hist. of Dissenters* (2d ed.), 1:467; (Lond.) *Theol. and Bibl. Mag.* October 1805, page 383; Wilson, *Dissenting Churches*, 1:56.

Crux Ansata

SEE CROSS.

Cruz (Saint), Juan De

a Spanish ascetic theologian, whose family name was *Yesiez*, was born in 1549 at Ontiveros, in Old Castile. At twenty-one he became a Carmelite at the monastery of Medina del Campo, and aided St. Theresa in reforming the monks, who eventually, however, through enmity, took him to Toledo, where he was imprisoned for nine months, and then was released through St. Theresa's interposition. He afterwards founded and controlled some monasteries. In 1591 he encountered new persecutions, and was banished to the convent of Pegnuela, upon the Sierra Morena, but obtained the liberty of retiring to the convent of Ubeda, where he died, December 14, 1591. He was beatified in 1675, and canonized in 1726. He wrote, *Noche Obscura del Alma*: — *Subida del Monte Carmelo*: — *Caintico*: — *Espiritual entro le Almay Chrysto, su Esposa*:— *Llama de Amor Viva*; and other works in Spanish. His works, collected and published for the first time at Barcelona in 1619, were translated into French by P. Cyprian (Paris, 1641); by P. Louis of St. Theresa (ibid. 1665); by P. Maillard (ibid. 1694); and in Latin by P. Andrew de Jesus (Cologne, 1639). They are written in an obscure and mysterious style. See Hoefer, *Nouv. Biog. Generale*, s.v.; *Encyclop. Brit.* (9th ed.) s.v.

Cryer, Thomas

an English Wesleyan missionary, was born at Bingley, Yorkshire, in 1800. He was converted at twenty, and in 1829 was sent as a missionary to India. He labored in Bangalore, Madras, Negapatam, and Manargoody. During an interval from missionary labor (1840-41) he was stationed at Dewsbury, England. He was appointed to Madras in 1852, arrived in that city October 1, and died October 5. See *Minutes of the British Conference*, 1853, page 186.

Crypt

Of this important form of church architecture we give additional details from Walcott, *Sac. Archaeol.* s.v.: "The earliest crypts which we possess are those of Hexham and Ripon. They have several entrances; one used exclusively by the priest serving at the altar, the others for the ascent and descent of the worshippers, and opening into a chapel containing relics and a recess for an altar. In the wall are niches, with finel-headed openings for lamps. At Winchester, a low, arched doorway, below the screen of the feretory, led down to the relic chamber, which was in consequence called

the Holy Hole. In later times, aumbries and secret hiding-places for plate and treasures were generally provided. In the 11th, 12th, and 13th centuries crypts became developed into magnificent subterranean churches, like those of Canterbury, Gloucester, Rochester, Worcester, Winchester; St. Peter's, Oxford; Bayeux, Chartres, Saintes, Auxerre, Bourges, Holy Trinity, Caen; St. Denis, Ghent; Fiesole, Padua, Florence, Pavia, Palermo, and Modena. The earlier examples are of moderate dimensions, resembling cells, as in the pre-Norman examples at Lavingham, at St. Mellon, at Rouen, of the 4th century; St. Maur, and Faye la Vineuse. After the 14th century the crypt was replaced by lateral chapels built above ground. In fact, all crypts called in some places the crowds — the shrouds, or undercroft — were built to put Christians in remembrance of the old state of the Primitive Church before Constantine. The crypts of the Duomo and San Ambrogio, Milan, Parma, and Monte Cassino, are still used as a winter choir; and the parish church of St. Faith, in the shrouds of St. Paul's, was occupied until the Great Fire. Several of the largest cathedrals, built on unfavorable sites for excavation, as Durham and Chichester, have no crypt. The crypts of Winchester, Rochester, Gloucester, Worcester, and Canterbury were all made before 1085; and after that date the construction of crypts was laid aside, except where they were a continuation of existing buildings, as at Canterbury and Rochester. There is, however, an exceptional Early English example under the Lady Chapel of Hereford, and one of Decorated date at Waltham. A curious Decorated contrivance for constructing a crypt in an earlier church, which was never designed to have one, may be seen at Wimborne Minster, where the crypt under the presbytery lies open to the aisles. At Bosham and Dorchester (Oxon) there is a small crypt in the south alley of the nave, under a raised platform, for an altar or chapel, which is only another specimen, on a much smaller scale, of the same principle which, at Lubeck, Hildesheim, Naumburg, Halberstadt, Rochester, and Canterbury, left the crypt floor on a level almost with the nave, and raised the choir-level to a great height, enclosing it with stone screens. At Christchurch and Gloucester there was a crypt under each corner of the cross, except the western one. At Auxerre and Bourges the crypt, like the subterranean church of Assisi, was useful as a constructional arrangement to maintain the level of the choir. Occasionally the crypt assumes rather the character of a lower church, as in the Sainte-Chapelle (Paris), Eton, and St. Stephen's, Westminster. There is no example of a crypt in the Peninsula or Ireland, and Scotland possesses only one, at Glasgow. At Westminster, Glasgow, and Wells there is a crypt

under the chapterhouse, which contained an altar. The crypt was frequently lighted brilliantly on great festivals, and its chapels were constantly thronged with pilgrims and visitors, so that at present we can hardly portray to ourselves, in their cheerless desolation, that once they were much frequented places of prayer." Crypta seems to have been sometimes used in Christian times as synonymous with "cemetery." We may, however, mark this distinction between the two words, that "cemetery" is a word of wider signification, including open-air burial-grounds, while "crypta" is strictly limited to those excavated beneath the surface of the ground. We sometimes meet with the expression *cryptae arenarum*, or *cryptae arenarice* (i.e., "of the sand-pits"), in connection with the interment of Christian martyrs. These would seem to indicate the galleries of a deserted pozzuolana pit, as places of sepulture. But though the subterranean cemeteries very frequently had a close connection with these quarries, and were approached through their adita, the sand-pits themselves were seldom or never used for interment, for which, indeed, they were unfit, without very extensive alteration and adaptation. The passages referred to, which are chiefly found in the not very trustworthy *Acts of the Martyrs*, have probably originated in a confusion between the catacombs themselves and the quarries with which they were often so closely connected.—Smith, *Dict. of Christ. Anti.* s.v. **SEE CATACOMBS.**

Crystallomancy

(Gr. **κρυστάλλος**, *crystal, glass*, and **μαντεία**, *divination*) is a species of divination by means of a mirror or enchanted glass, in which future events were said to be represented or signified by certain marks or figures.

Cseles, Martin

a Hungarian theologian, was born at Rosenthal, January 23, 1641. He took holy orders in 1657, and afterwards went to Rome as pontifical penitentiary. Returning to his country, he was appointed provost of Raab and Presburg. During the civil troubles which broke out in Hungary he fell into the hands of the Rakotzki party, who held him prisoner for a year. He died at Patak, January 14, 1709, leaving, *Educatio Historico-Chronologica de Episcopatu Transylvaniae: — Descriptio Amplitudinis Episcopatus Sirmiensis.* See Hoefler, *Nouv. Biog. Generale*, s.v.

Ctesiphon

a Roman (probably) to whom St. Jerome writes from Bethlehem. (*Epist.* 133, ed. Vall.) on the question of Pelagianism, on which Ctesiphon had written to ask his opinion.

Ctesiphon (On The Tigris), Council Of

(*Concilium Ctesiphonense*), was held A.D. 420, under Taballaha, archbishop of Seleucia, on the opposite bank of the river. Here the Nicene faith was received, and with it the canons to which the consent of the rest of the Church westward had been given.

Ctibor, John

(called *Cotwa*), a Moravian theologian, was canon of Briinn, of Olmutz, and of Prague, dean of Sinczna in 1615, and provost of Lutomierz. He died in 1637. He wrote in the Bohemian language. His principal work is directed against the Protestants, and is entitled *Larve*. His sermons were also esteemed. See Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Ctistolatrae

(*κτιστολάραι*, called also, from their founder, *Gajanitae*) were a subdivision of the *Aphthartodoceta* (q.v.), themselves a sect of the Monophysites, who, in opposition to the *Aktistetae*, taught that the body of Christ was created. See Hagenbach, *Hist. of Doctrines*, 1:281, Clark's translation; Dorner, *Person of Christ*, div. 2, volume 1, page 131; Herzog, *Real-Encyklop.* 9:749.

Cuach

SEE COCCA.

Cuan

(Cuanna, Cuanan, or Cuannache; diminutive of *Cu*, "a hound;" Lat. *Cuanus*) is a name of several Irish saints:

1. Of Airbhre in Hy-Cennsealach, Leinster, commemorated July 10, is thought to have succeeded St. Brogan (q.v.) in the abbacy of Mothel, Waterford.

2. Of Cluain-mor (now Clonmore, Cariow), commemorated October 15, is thought to have accompanied St. Moliny (q.v.).

There is another Cuan, "of Ath-eascrach" (now probably Ahasragh, in Galway), who died A.D. 788 or 793, and is commemorated also on October 15.

3. Son of Tigher-nach, of the race of the Nine Hostages, and brother of Sts. Begbile, Colman, and Conna, is commemorated March 2, and lived about the close of the 6th century.

There are also Cuan-Cam and Cuan the anchorite of Lilcah (not identified), who both died A.D. 743; also Cuan of Imleach-Jubhair (Emly), who died A.D. 787; and Cuan of Louth, who died in 823.

Cuanan Glinne

an Irish *saint*, commemorated February 3, was abbot of Maghbile (now Moville, County Down, and died in 747.

Cuanghas Mac Dall

(i.e., *blind boy*, although he afterwards received his sight), an Irish *saint*, commemorated March 13, succeeded St. Pulcherius as abbot of Liathmore (Leamokeyvege, in Tipperary), and died in 747.

Cuanna

(or Cuanda) is the name of several early Irish saints:

1. Abbot of Killchuanna (nhw Kilcoona, in Galway) and Lismore, celebrated February 4, is said to have been born at the close of the 6th century, his mother being Meda (Finmeda or Conmania), daughter of Fingen, and his father unknown, while his brother was St. Carthach of Rahen. Many-miracles are related of him, and he died about 650. See Colgan, *Acta Sanctorum*, page 249 sq.

2. Son of Miodhavn of Rosco, celebrated April 10, is of obscure and confused history, but seems to have died in 721. See Forbes, *Scott. Saints*, page 10; Kelly, *Irish Saints*, 21.

3. Surnamed "the Blind;" celebrated March 11, is thought to have been the son of Tulan, and is said to have been miraculously taught music by St. Patrick.

Cuanus

SEE MOCHUA.

Cuaran

(Koran, Cronan, Mochuaroc, or Crovinus), an early Irish saint (surnamed *the Wise*), commemorated February 9, is said to have been born in Munster, being the son of Nethservan, of a noble family, and became a bishop, but of what place is unknown. He seems to have flourished about A.D. 570, and is therefore different from Cronan of Lismore.

Cuba

in pagan mythology, was the tutelary goddess of sleepers, especially of children. Cuba, an early Saxon presbyter, attested a charter of archbishop Ethelheard, A.D. 805.

Cubbitt, George

an English Wesleyan minister, was born at Norwich, in December 1791. He joined the Church in 1808, at Sheffield, whither his family had removed. He commenced his ministry in 1813; labored in Carbonear and St. John's, Newfoundland, from 1816 to 1818; in Glasgow, Scotland, in 1819, and from 1820 to 1835 in Boston, Oxford, Bristol, Sheffield, Huddersfield, and London. From 1836 to the end of his life he was editor of the conference office publications. In 1839 he replied to the attacks on Methodism made by Daniel O'Connell in the Manchester newspapers. *The Times* spoke highly of Cubbitt's answers. He died after three days' illness, October 13, 1850. Cubbitt wrote *Conversations on the Miracles of Christ* (18mo): — *Conversations on the Parables*, and other minor publications. He was one of the acutest and ablest of Wesleyan theologians. During the latter part of his life he lived as a recluse. See *Minutes of the British Conference*, 1851; Smith, *Hist. of Wesl. Meth.* 3:438, 439.

Cubero, Pedro

a Spanish missionary and traveller, was born in 1645, near Calatayud, in Aragon. He commenced his travels at the age of twenty-five, going from Saragossa to Paris, afterwards visited Rome, Venice, Vienna, Constantinople, Warsaw, Moscow, Astrakhan, Kasbin, Ispahan, Shiraz, Laar, Snrat, Goa, Malacca, Manilla, and Mexico, returning to Europe after

a nine years' absence, and published an account of his missions in Spanish (Madrid, 1680; Saragossa, 1688). Cubero was the first traveller who made the tour of the world from west to east, and in part by land. His work gives a detailed account of the steppes of Astrakhan, of the deserts of Persia, and of Manilla. See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Cubert

SEE CUDBERTH.

Cubiculum

Picture for Cubiculum

is a term used in early Christian architecture in two senses.

1. We find it employed to denote what we should now call the side chapels of the nave of a church. The first instance of its use in this sense is in the writings of Paulinus of Nola, who describes the church erected at Nola, and particularizes these side chapels, which were evidently novel features in church arrangement. There were four on each side of the nave, beyond the side aisles, with two verses. inscribed over the entrances. Their object was to furnish places of retirement for those who desired to pray or meditate on the word or God, and for the sepulchral memorials of the departed. They differed from the side chapels of later ages in containing no altars, as originally there was but one altar in a church. Paulinus also speaks of these chapels under the name of *cellae or celluic*, e.g., when speaking of a thief who had concealed himself in one of them all night. Perhaps the earliest existing example in Rome of such a chapel attached to the body of a church is that of St. Zeno in the Church of Santa Prassede, built by pope Paschal I about A.D. 817.

Picture for Cubiculum 2

Picture for Cubiculum 3

2. The word *cubiculum* is likewise employed to designate the family grave chambers in the subterranean cemeteries at Rome. In addition to the ordinary places of interment in the ambulacra, the catacombs contain an immense number of sepulchral chambers or cubicula, each enshrining a larger or smaller number of dead, as well in table tombs and arcosolium — as in loculi pierced in the walls. These were originally family burial-places,

excavated and embellished at the expense of the friends of the departed, and from the date of their first construction served for the celebration of the eucharistic feast and agape, on the occasion of the funeral, and its successive anniversaries. In times of persecution they may have supplied places of religious assembly where the faithful might gather in security for the celebration of the holy mysteries, at the graves of the departed martyrs and others whose fate they might be soon called to share by sealing their testimony with their blood. The name *cubiculum* is of exclusively Christian use as applied to places of interment. From inscriptions in which the term occurs, March infers "that in the 14th century the persons named caused that their own cubacula should be excavated at their own expense. Each cubiculum was of sufficient dimensions to serve for several generations of the respective families. If it proved insufficient loculi were added at a greater or less distance from the cubiculum." Sometimes we find the arch of an arcosolium of the 1st century cut through and used as a door or entrance to a second cubiculum excavated in its rear, the original sarcophagus being removed and carried to the back of the chapel that other bodies might be placed near it. The number of these sepulchral chambers is almost beyond computation. March reckons more than sixty in the eighth part of the catacomb of St. Agnes. In that of St. Callixtus they amount to some hundreds. They are equally frequent in the other cemeteries. Their form is very varied. In the catacomb of St. Callixtus, with very few exceptions, they are rectangular, and that appears to have been the earlier shape. But there are examples of many other forms, triangular, pentagonal, hexagonal, octagonal, circular, and semicircular. The roof is sometimes a barrel vault, sometimes a coved ceiling, nearly flat; in one instance, it expands into a lofty dome, lighted by a *luminare*. Both the roof, the vaults, and the recesses of the arcosolia are generally coated with stucco, and richly decorated with religious paintings. In the later restorations the walls are often veneered with plates of costly marble. **SEE PLATONIA**. In a very large number of examples the *Good Shepherd* occupies the centre of the ceiling, the surrounding lunettes containing *Adam and Eve after the Fall*, *The History of Jonah*, *The Sacrifice of Abraham*, *Moses Striking the Rock*, *The Three Children in the Furnace*, *The Visit of the Wise Men to Christ*, *The Raising of Lazarus*, *The Healing of the Blind Man*, *The Paralytic Carrying his Bed*, *The Miracle of the Loaves*, and other scenes from the limited cycle of Scriptural subjects to which early Christian art confined itself, treated with a wearisome uniformity; embellished with palm branches, vines laden with grapes, the

dove, the peacock, and other familiar Christian symbols. The walls of the chamber were also similarly decorated. *SEE FRESCOES*. The vault is in some cases supported by columns, either cut: out of the tufa, or formed of brick coated with stucco. Light and air were not unfrequently admitted: by means of a shaft communicating with the surface of the ground, called *luminare*. A chamber so lighted was known as a *cubiculum clarum*. These cubacula were very frequently double, one on either side of the gallery, and, as we have just noticed, in some instances a luminare was sunk in the centre so as to give light to both. The cubicia, generally speaking, are of small dimensions, and are incapable of containing more than a very limited number of worshippers. But there are also found halls and chambers of much larger proportions, which have been considered by the chief Roman Catholic authorities on the subject to have been constructed for the purpose of religious assemblies. These are distinguished by Marchi, by an arbitrary nomenclature, into *cryptae*, for the smaller, and *ecclesiae*, for the larger, excavations. *SEE CATACOMBS*.

Cubitt, James

an English Baptist minister, was born at Neateshead, Suffolk, in 1808. He graduated from Stepney College in 1834, and the same year became pastor of the Church at Ilford, Essex. In 1837 he removed to Stratford-on-Avon. in 1841 to Bourtonon-the-Water, remaining there seven years, and then was pastor at Thrapston, Northamptonshire, for twelve years. In 1861 he became one of the tutors in Mr. Spurgeon's Metropolitan Tabernacle, Southwark, but in 1863 was compelled to desist from all occupation, and died August 5 of the same year. See (Lond.) *Baptist Hand-book*, 1865, page 121. (J.C.S.)

Cuboirne

(Coubran, or Cubran), an Irish saint, commemorated November 10, is said to have died as abbot of Cillarhaidh (now Killeigh, in King's County), A.D. 762.

Cubicus

SEE MANES.

Cucojo

the head of a heretical Syrian sect of Valentinians in the latter part of the 2d century (Ephrem. *Contra Haereticos*, 22:485 b, in Assemani, volume 2).

Cucufas

an early martyr at Barcelona, celebrated July 25.

Cuculla

was a hood worn by Benedictine monks and nuns, equivalent to the later *cowl* (q.v.).

Cuciilus

an epithet of an unknown disciple of Alcuin.

Cucumellum

a flagon or bowl belonging to the altar in early Christian churches, which was used probably for containing the communion wine. See Bingham, *Antiq.* book 8, chapter 6, sect. 21. *SEE AMA.*

Cudaman

an early Saxon abbot, attested a charter of Ethelheard, archbishop of Canterbury, A.D. 805.

Cudbert

(Cudberct, or Cudbrictus). *SEE CUTHBERT.*

Cudberth

(or Cubert), an early English abbot of the see of Canterbury, died A.D. 777.

Cudburg

(or Cudbuch). *SEE CUTHBURG.*

Cudda

an early English abbot of Mercia, cir. A.D. 742.

Cuddy, James Billingsley

a Methodist Episcopal minister, was born in Baltimore County, Maryland, August 16, 1836. He was converted at sixteen; studied one year at Manchester Academy, and two at Dickinson Seminary, Williamsport; received license to exhort in 1857; and in 1860 entered the East Baltimore Conference, wherein he served until his death, August 2, 1874. See *Minutes of Annual Conferences*, 1875, page 32.

Cuddy, Macgilla

SEE ARCHDEKIN, RICHARD.

Cudradus

a presbyter of the Church of Lindisfarne, A.D. 793 (Alcuin, *Epist.* 5). Cudred (or Cudret). *SEE CUTHRED.*

Cudsuida

SEE CUTSUIDA.

Cuduald

abbot of the monastery of Oundle (Undalum), in North Hants, A.D. 709 (Bede, *Eccles. Hist.* 5:19).

Cue-

SEE QUE.

Cueilly, Olivier De

a French theologian, was born at Laval in 1565. He became a Dominican at the convent there, and afterwards went to Paris, where he taught several branches of theology. He died about 1620, leaving *Interpretation sur les Premiers Chapitres' du Prophete Ezechiel* (Paris, 1611): — *Les Fleaux de Dieu* (ibid. 1613). See Hofer, *Nouv. Biog. Generale*, s.v.

Cuenburh

(Cenburg, Quenburga, etc.), sister of Ina, king of Wessex, co-foundress of Wimburn Abbey with her sister, is perhaps also the same as the abbess *Caenburga*, probably of Wimburn, A.D. cir. 718.

Cuernert, Dirk

(or THEODORE VAN), a Dutch engraver, was born at Amsterdam in 1522, and lived chiefly at Haarlem, where he was more noted for religious controversy than for attainments in the art. He died in 1590. The following are his chief works: *The Descent from the Cross*; *Joseph Explaining his Dream*; *Joseph Interpreting the Dreams of his Fellow Prisoners*; *Job Reproached by his Wife*; *Balaam and his Ass*.

Cueuret (or Curet), Pierre

a French theologian, who lived about the middle of the 16th century, was canon of the Church of Mans, and chaplain of the duke of Mayenne, who intrusted him with important matters. He wrote, *La Fleur de Predication selon Saint Ephrem* (without date), from the Latin of Ambrose the Camaldale. According to La Croix du Maine, we are indebted to Caeuret for the first edition of the *Triumphant Mystere des Actes des Apotres*, of Arnoul and Simon Criban, published in 1537. See Hoefer, *Nouv. Biog. Generale*, s.v.

Cueva, Martin De La

a Spanish grammarian of the order of Cordeliers, lived in the middle of the 16th century. He wrote *De Corrupto Docende Grammaticae Latinos Genere* (Anvers, 1550). See Hoefer, *Nouv. Biog. Generale*, s.v.

Cufa

an abbot of the diocese of Winchester, who attested an act of the Council of Clovesho, October 12, 803.

Cuff, John Harcombe

an English Congregational minister, was born near Chard, Somerset, in 1790. He was educated at the Western Academy, Axminster; in 1812 commenced his ministry at Wellington, Somerset, and continued it there until his death, November, 1846. See (Lond.) *Evang. Magazine*, August 1847, page 401.

Cuffee, Paul

a native Indian preacher of the Shinnecock tribe of Indians on Long Island, was born in 1757, and was for thirteen years in the employ of the New York Missionary Society. He died March 7, 1812.

Cuganaeich

SEE CONGAN.

Cui—

SEE QUV--.

Cuichelm

an early English prelate, was consecrated seventh bishop of Rochester by archbishop Theodore, but deserted the see (Bede, *Hist. Eccles.* 4:12).

Cuirbin

SEE CERBAN.

Culan

(Colan, or Dachualen), a doubtful Irish *saint*, given by Colgan (*Acta Sanctorum*) under February 18.

Culbertson, James

a Presbyterian minister, was born in Franklin County, Pennsylvania. He was educated at Cannonsburg College, and installed at Zanesville, Ohio, in 1812, where, after a long and useful service, he died suddenly, February 23, 1847. (W.P.S.)

Culcheth, William

an English Wesleyan minister, was born at Daventry in 1810. He was converted early in life, admitted into the ministry in 1833, and died July 26, 1852. See *Minutes of the British Conference*, 1852.

Cull, Hugh

a Methodist Episcopal minister, and an eminent local preacher for nearly sixty years, died near Richmond, Indiana, August 30, 1862, in his one

hundred and fifth year. See *Appleton's Annual Cyclopedia*, 1863, page 672.

Cullen, Gavin

a Scotch clergyman, born in Lanarkshire, was licensed to preach in 1821; presented to the living at Balmaclellan in 1825, and ordained; and died Jan. 18, 1844, aged fifty years.. See *Fasti Eccles. Scoticanæ*, 1:697.

Cullen, John

an English Wesleyan minister, was born at Newark, Nottinghamshire, October 25, 1786. He commenced his ministry in 1809, became a supernumerary in 1851, settled at Wellingborough, and died April 15, 1863. See *Minutes of the British Conference*, 1863, page 20.

Cullen, John Edward

an English Congregational minister, first cousin of cardinal Cullen, was born at Gort, in the west of Ireland, May 10, 1794. He was early designed by his parents for the priesthood, and educated for that purpose in Dublin, but his study of the Scriptures led him to renounce the Roman Catholic faith. He resolved to commence preaching at once at Omagh, in the north of Ireland, and at the same time was engaged as private tutor in the family of James Buchanan, Esq., father of president Buchanan of the United States. Persecution from the Catholics induced him to remove to London, where he maintained himself by teaching in schools and private families. About 1820 he was ordained, and preached successively at Caistor, in Lincolnshire; Flocton, in Yorkshire; Fairford, in Gloucestershire; Lacock, in Wiltshire; Boroughbridge, in Yorkshire; Burwell, in Cambridgeshire; and, lastly, at Fordham, until 1856, where he died, December 30, 1878. He published *The Voice of Truth*. See (Lond.) *Cong. Year-book*, 1880, page 318.

Cullen, Paul

an eminent Roman Catholic prelate, was born April 27, 1803, at Prospect, in Ireland. He studied at the college in Carlow; went in 1820 to Rome, where he completed his education. In 1828 he received the degree of doctor of theology; was rector of the Irish college at Rome, and in 1849 was appointed archbishop of Armagh. In 1851 he was transferred to Dublin, where he opened, in 1854, the Catholic high-school, whose first

rector was John Newman. In 1869 he was made cardinal. He died October 24, 1878. His *Pastoral Letters* and other *Writings of Cardinal Cullen* (edit. Moran) were published in 1883. See Brady, *The Episcopal Succession in England, Scotland, and Ireland*, 1:345; Bellesheim. in Wetzler u. Welte's *Kirchen-Lexikon*, s.v. (B.P.)

Cullingford, John

an English Wesleyan preacher, entered the ministry in 1825. and was sent as a missionary to the West Indies. Being seized with illness in 1845, he left Trinidad for Barbadoes, and died there, March 4, 1846, in the forty-sixth year of his age. See *Minutes of the British Conference*, 1846.

Cullum, Sir John

an English clergyman and an accomplished antiquary, was born in 1733, and educated at St. Catharine Hall, Cambridge; where he became a fellow in 1758. In April 1762, he was presented to the rectory of Hawstead, in Suffolk; and in December 1774, instituted to the vicarage of Great Thurlow. He died October 9, 1785. His *History of the Parish of Hawstead and Hardwick House* was originally published as the twenty-third number of the *Bibliotheca Topographica Britannica*. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors.* s.v.

Culmer, Richard

an English clergyman of Kent, is represented by Wood (*Fasti Oxonienses*) as "an ignorant person, and with his ignorance one of the most daring schismatics in all that country." He published, *Cathedrall Newes from Canterbury* (1644): — *Minister's Hue and Cry* (1651): — *Lawless Tithe Robbers Discovered* (1655). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Culshaw, Joseph

an English Wesleyan minister, was born of Roman Catholic parents at Ormskirk, September 25, 1856. In 1877 he entered the Richmond Theological School; early in 1879 began circuit-work at the diamond fields, South Africa; and the year following removed to Kronstadt, in Orange Free State. He was drowned February 8, 1880. See *Minutes of the British Conference*, 1881, page 60.

Culter

was a knife used by the ancient pagans in slaughtering victims at the altars of the gods. It usually had one edge, a sharp point, and a curved back.

Cultrarius

(Lat. *culter*, a knife) was the person who killed the victims which were sacrificed to the gods by the heathens of ancient times. The presiding priest never performed this service himself, but appointed one of his attendants to the office of *cultrarius* for each occasion.

Culver, Aaron L.

a Methodist Episcopal minister, was born at Dobb's Ferry, N.Y., February 19, 1841. He was converted at twelve; after studying at Claverack in 1859 or 1860, labored for four years as a local preacher, and then in the New York Conference, till his death in 1878. See *Minutes of Annual Conferences*, 1878, page 43.

Culver, Cyrus

a Methodist Episcopal minister, was born at Chester, Massachusetts, in 1780. He was converted in early life; labored several years as a local preacher; in 1811 entered the New York Conference; in 1827 became a supernumerary, in 1830 a superannuate, and died March 11, 1846. See *Minutes of Annual Conferences*, 1846, page 29.

Culver, Newell

a Methodist Episcopal minister, was born at Pomfret, Vermont, July 13, 1811. He joined the Church in January, 1833, and in July of the same year was received on trial into the New Hampshire Conference. He continued in the active work, except for three years (1849-52), until 1871, when his health failed. He died September 22, 1882. See *Minutes of Annual Conferences*, 1883, page 84.

Culverwell, Ezekiel

an English Puritan divine, published a *Treatise on Faith* (Lond. 1629): — *A Blessed Estate* (1633): — *Meditations* (1634). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cuman

was an abbot of Glastonbury, England, A.D. 800-802.

Cumanus

(or Conanus) was second abbot of Abingdon, died A.D. 784.

Cumberland, Denison

an Irish prelate, became bishop of Clonfert in 1763, and was translated to Kilmore in 1772. He published some single *Sermons*.. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cumbertus

(or Tumbertus), was abbot of Glastonbury, England, A.D. 744-753.

Cumin

(Cumian, Cumeanus, Cumeneus, or Cunmmein), was the name of about a score of Irish saints, of whom but few are clearly identifiable.

1. Son of Dubh, and abbot of Druimdruih, commemorated January 12.
2. Bishop of Bobbio, commemorated August 19, died after seventeen years of piety, at the age of ninety-five, about A.D. 744.
3. A poet of Connor, about the middle of the 7th century.
4. Otherwise called *Cadhan*, commemorated June 1, seems to have been the son of Cronchu, son of Ronan, of the race of Corbmac Cas, and to have lived about A.D. 738.
5. Surnamed *Fin*, "the Fair," commemorated February 24, is thought to be the same as the son of Ernan, of the district of Tyrconnell, who retired to the monastery of Hy. He probably became abbot A.D. 657, and died in 699. He is famous as the earliest biographer of St. Columba.
6. Surnamed *Fodat*, "the Tall," of Cluainferta-Brenainn (now Clonfert), commemorated November 12, was the son of Fiachna, of the royal line of West Munster. He was born about A.D. 590, and his original name was *Aedh*. He seems to have been a man of great learning, and wrote a hymn in praise of the apostles and evangelists (edited by Todd, *Book of Hymns*, 1:81). He died A.D. 662.

Cumin, John

SEE COMIN.

Cumin, Robert

a Scotch clergyman, was born in 1660; called to the living at Riccarton in 1694; ordained in 1695, and died April 8, 1739. See *Fasti Eccles. Scoticae*, 2:136.

Cumine, Andrew

a Scotch clergyman, was teacher at the grammar-school in Irvine in 1696; called to the living at Largs in 1701, and died July 4, 1762, aged eighty-eight years. See *Fasti Eccles. Scoticae*, 2:253.

Cumine, John

a Scotch clergyman, son of the foregoing, was licensed to preach in 1739; called, in 1742, to be assistant to his father at Largs, and died January 31, 1743. See *Fasti Eccles. Scoticae*, 2:253.

Cumine, William

a Scotch clergyman, originally schoolmaster of Fraserburgh, was licensed to preach in 1754; presented to the living at Tyrie in 1761; ordained in 1762; transferred to Ruthen in 1772, and died February 8, 1800, in his eightieth year. See *Fasti Eccles. Scoticae*, 3:639, 643.

Cuming

(or Cumming) is the family name of many Scotch clergyman. For others of later date *SEE CUMMING.*

1. ALEXANDER (1), was licensed to preach in 1672; called to the living at Dallas the same year, and died May 24, 1681. See *Fasti Eccles. Scoticae*, 3:179.

2. ALEXANDER (2), was licensed to preach, and presented to the living at Moy-and-Dalarossie in 1680, and ordained. Though a Jacobite, he continued after the Revolution in 1688, and died April 27, 1709. See *Fasti Eccles. Scoticae*, 3:268.

3. ALEXANDER (3), was bursar to the presbytery in 1684 and 1685; minister at Liberton in 1689; deprived the same year for not praying for the king and queen, and died at Edinburgh, April 26, 1713, aged sixty years. See *Fasti Eccles. Scoticanae*, 1:115.

4. DAVID, born at Relugas, took his degree at King's College, Aberdeen, in 1667; succeeded his brother as schoolmaster at Turrif, and then in the living at Edenkeillie in 1672, and was ordained; received into communion in 1694; was one of the ministers appointed in 1699 to visit the Highland parishes of Moray, and died at the end of the same year, aged about fifty-two years. See *Fasti Eccles. Scoticanae*, 3:183.

5. GEORGE (1), took his degree at King's College, Aberdeen, in 1619; was appointed to the living at Dallas in 1624, and ordained; in 1631 was charged before the presbytery with making railing verses, found among the people, which he denied on oath; was the only minister in the presbytery who refused to subscribe the Covenant in 1638; officiated as synod clerk in 1643; was a member of the Commissions of Assembly in 1644 and 1645; and subscribed the marquis of Huntly's bond in 1646. He died before May 3, 1648, aged about forty-nine years. See *Fasti Eccles. Scoticanae*, 3:179.

6. GEORGE (2), took his degree at King's College, Aberdeen, in 1647; became schoolmaster at Elgin, where he was obtruded on the grammar-school by the magistrates, in 1649, without the consent of the presbytery; was licensed to preach in 1655; called to the living at Urray in 1658, and died in 1705, aged about seventy-eight years. See *Fasti Eccles. Scoticanae*, 3:305.

7. GEORGE (3). born at Elgin, took his degree at King's College, Aberdeen, in 1667; was licensed to preach in 1674; presented to the living at Essil in 1676, and ordained. He died September 20, 1723, aged about seventy-six years. His two sons, Archibald and George, both settled as clergymen in England. See *Fasti Eccles. Scoticanae*, 3:170.

8. JOHN (I), born at Relugas, took his degree at King's College, Aberdeen, in 1661; became schoolmaster at Turrif; was presented to the living at Edenkeillie in 1688, and ordained; transferred to Auldearn in 1672; resigned in 1682, and settled at Cullen. He died at Edenkeillie, February 9, 1689, aged forty-eight years. His son John was the first regius professor of divinity and church history in the Edinburgh University. See *Fasti Eccles. Scoticanae*, 3:183, 246, 673.

- 9.** JOHN (2), took his degree at King's College, Aberdeen, in 1663; was licensed to preach in 1668; called to the living at Birnie in 1670, and ordained; instituted in 1671; deprived in 1690 for nonconformity; went to Ireland, where he is said to have joined the Romish Church. See *Fasti Eccles. Scotice*, 3:159.
- 10.** JOHN (3), was called to the living at Sandstingand-Aithsting in 1701; ordained in 1702; falling under censure, was reproved by the synod in 1704. He died May 21, 1731. See *Fasti Eccles. Scotice*, 3:428.
- 11.** JOHN (4), son of the minister at Edenkeillie, studied theology at Glasgow University; was called to the living at Eyemouth in 1708, and ordained; transferred to Humbie in 1715, and died February 26, 1754, aged seventy-four years. See *Fasti Eccles. Scotice*, 1:338, 437.
- 12.** JOHN (5), D.D., was born in 1685, in Ireland; educated in a Scotch university; removed to England, and was chosen pastor at Cambridge. In 1714 the court designed the overthrow of dissent by act of parliament, and Mr. Cuming resisted that act by publishing *The Corruptions and Defections of the Present Times as to Matters of Religion*. In 1715 he wrote and published *Remarks on Dr. Bentley's Sermon on Popery*. In 1716 he took charge of the Scotch Church at Founder's Hall, Lothbury, London. In 1717 he preached a *Sermon to Controvert One on the Kingdom of Christ*, published by bishop Hoadley. He took an active part in the Salter's Hall Synod in 1719, in defense of the Trinity, and was one of the signers. He preached and published a sermon on the subject, which, in 1722, he defended by a bulky volume *On the Authority of Scripture Consequences in Matters of Faith*. In 1724 he published the *Funeral Sermon of Benjamin Robinson*. He died September 7, 1729. See Wilson, *Dissenting Churches*, 2:487.
- 13.** MICHAEL, took his degree at the University of St. Andrews in 1659; became a chaplain; was licensed to preach in 1663; appointed to the living at Drainy in 1666; declined to take the test in 1681, but was returned to his ministry in 1683, and died in March 1695. See *Fasti Eccles. Scotice*, 3:161.
- 14.** PATRICK (1), was presented by the king to the parsonage of Dallas and vicarage of Alderne in 1576, which he resigned before February 1586; was transferred to Urquhart in 1578, his former parishes being conjoined. See *Fasti Eccles. Scotice*, 3:173, 178.

15. PATRICK (2), born at Relugas, took his degree at Edinburgh University in 1670; became minister to a Presbyterian congregation in Dublin; was called to the living at Ormiston in 1689; ordained in 1690, reserving the liberty to return to Ireland. He was a member of the General Assembly in 1690, and was appointed with principal Dunlop, in 1694, to get the royal sanction to hold the General Assembly, which had been interrupted. He had the care of all the churches, was a constant friend to all young ministers and scholars, and a most instructive and cheerful companion. He died March 10, 1731, aged eighty-one years. See *Fasti Eccles. Scoticanae*, 1:302.

16. PATRICK (3), D.D., son of the minister of Relugas, took his degree at Edinburgh University in 1716; became chaplain to lord justice Clerk (Grange); was licensed to preach in 1720; appointed to the living at Kirkmahoe the same year, and ordained; transferred to Lochmaben in 1725, and to the Collegiate Church, second charge, Edinburgh, in 1732; elected moderator of the General Assembly several times, and died April 1, 1756, aged eighty years. He was distinguished for erudition. liberal sentiments. and extensive benevolence. His talents as a speaker gave him great influence, and, patronized by the Argyll family, then holding in their hands the government of Scotland, he acquired the chief management of the affairs of the Church in Scotland from the year 1751. His sons, Robert and Patrick, were professors in the universities of Edinburgh and Glasgow. See *Fasti Eccles. Scoticanae*, 1:15, 588, 642.

17. PATRICK (4), D.D., was born in 1695; in 1737 became professor of church history in the University of Edinburgh, and was also one of the ministers of the city, having been ordained when but seventeen years old. He resigned his professorship in 1762, in favor of his son. Soon after his removal to Edinburgh he became the leader of the Church party known as the *Moderates*. He was several times moderator of the assembly, and died April 1, 1776, at Rybreas, in the parish of Edenkeillie. Dr. Cuming was a man of extensive historical and critical knowledge; and as a preacher, equalled by few, having an easy, fluent, neat, and elegant style. See *Annals of the Church of Scotland (1739-1766)*, 1:319.

18. ROBERT, took his degree at King's College, Aberdeen, in 1680; was licensed to preach, and admitted to the living at Urquhart-and-Glenmorrison in 1686, and ordained. He died before April 8, 1730, aged about seventy years. See *Fasti Eccles. Scoticanae*, 3:120.

19. WILLIAM (1), took his degree at King's College, Aberdeen, in 1622; was licensed to preach, but not settled; complained of to the synod in 1624 for marrying irregularly at Inverness, but continued in the ministry. See *Fasti Eccles. Scoticanae*, 3:344 .

20. WILLIAM (2), took his degree at King's College, Aberdeen, in 1661; was appointed to the living at Dores in 1663, and ordained; removed in 1664; called to Halkirk in 1677, and continued in 1688. See *Fasti Eccles. Scoticanae*, 3:262, 362.

21. WILLIAM (3), brother of the minister at Riccarton, was licensed to preach in 1693; called to the living at Caterline in 1708, ordained in 1709; and died in 1717. See *Fasti Eccles. Scoticanae*, 3:877.

Cumings, Abijah Preston

a Presbyterian minister, was born at Dover, N.Y., July 4, 1803. He graduated from Union College in 1832; studied theology for two years in Princeton Theological Seminary; was licensed by the Presbytery of New Brunswick, October 21, 1835; was editor of the *New York Observer* from 1836 to 1871, and died at Nice, France, May 13, 1871. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 88.

Cumma

was abbot of Abingdon, England, about A.D. 725-737.

Cumman

is the name, of two early Irish virgins and saints:

1. Commemorated July 6, seems to have been minister of Ethne and daughter of Cormac, of the royal race of Ireland, and flourished about A.D. 560.

2. Commemorated May 29, apparently of the Ards (County Down), and of the royal race of Erin, before A.D. 800.

Cummian

(often confounded with St. *Cumin* [q.v]), an early Irish ecclesiast of unknown parentage, was probably educated in St. Columba's monastery at Durrow, and had his church at Kilcomin (King's County). He is known for

his zeal in the Paschal controversy, and a letter of his is extant on the subject, written A.D. 634 (given in Usher, *Works*, 4:430). He is also thought to be the author of an abridgment of the penitential Psalms (in Fleming, *Collect. Sacra*, page 197).

Cumming, Alexander

a Scotch clergyman, was licensed to preach in 1828; presented to the living at Dunbarrie in 1833; ordained in 1834; joined the Free Secession in 1843, and became minister at Gorbals Free East Church in 1853. His publications were. a *Lecture*, a *Sermon*, and *An Account of the Parish*. See *Fasti Eccles. Scoticanæ*, 2:634.

Cumming, Andrew

a minister of the Methodist Episcopal Church South, was born in Hawkins County, Tennessee, November 18, 1817. He was converted and joined the Methodist Episcopal Church in .1833, and three years later removed with his father's family to Illinois. There he was licensed to preach in 1843, joined the Illinois Conference, and was transferred immediately to the Arkansas Conference. At the division of the Church the following year he became a member of the southern branch. He was a member successively of the Indian Mission, the East Texas, and the North Texas conferences. He became superannuated in 1864. and died at Turner's Point, Texas, Oct. 6, 1882. See *Minutes of Annual Conferences of the M.E. Church South*, 1882, page 145.

Cumming, David B.

a minister of the Methodist Episcopal Church South, was born at Mercersburg, Pennsylvania, June 3, 1796. He was converted in 1818, licensed to preach in 1819, and entered the Tennessee Conference in 1821. In 1823 he was ordained deacon, and transferred to Holston Conference in 1824. In its bounds he travelled until 1834, excepting three years that he was a supernumerary, being agent for the American Bible Society. From 1834 to 1838 he had charge of the Indian Mission work of that conference. He was transferred in 1838 to the Arkansas Conference, within the bounds of which he served during the next six years. From 1845 until his death he was a member of the Indian Mission Conference. From 1872 to 1879 he was superannuated. He was the pioneer of Methodism among the Wyandottes, the Senecas, the Delawares, the Creeks, and Cherokees. He

served three terms as presiding elder, and was a delegate to the General Conference of 1854. His death occurred in McDonald County, Missouri, August 25, 1880. See *Minutes of Annual Conferences of the M.E. Church South*, 1880, page 151.

Cumming, Francis H., D.D.

a Protestant Episcopal minister, was born at New Haven, Connecticut, October 28, 1799. His literary and theological studies were pursued under Reverend Dr. Rudd of Elizabeth, N.J.; and he was ordained deacon in 1819, and priest in 1820. He remained a year in his first cure in Binghamton, N.Y.; was then called to St. Luke's, Rochester, officiating there during nine years; spent one year in Reading, Pa., and one in Le Roy, N.Y.; became secretary, agent, and editor of the Protestant Episcopal Sunday-school Union, removing to New York meanwhile, and holding these offices for the space of four years. He was the first rector of Calvary Church, New York city; in 1839 entered upon the duties of rector of St. Andrew's, Ann Arbor, Michigan, continuing there four years; became rector in 1843 of St. Mark's Church, Grand Rapids, which post he held until his death, August 26, 1862. He was chaplain of the 3d regiment Michigan Infantry, and twenty-five years represented the diocese of Michigan in the General Convention. Possessed of great energy of character, and a mind well stored, he was by no means an ordinary man. *ee Amer. Quar. Church Rev.* April 1863, page 150.

Cumming, Hooper, D.D.

a Presbyterian minister, was born in New Jersey. He graduated from Princeton College in 1805, and from Andover Theological Seminary in 1810; was ordained in 1811; preached in the Second Presbyterian Church of Newark, N.J., from 1811 to 1814; at Schenectady, N.Y., from 1815 to 1817; in the Third Presbyterian Church, Albany, from 1817 to 1822; and in the Vandewater-street Church, New York city, in 1822 and 1823. He went to Charleston, S.C., in 1824, and died there, December 18, 1825. See *Trien. Cat. of Adover Theol. Sem.* 1870, page 17.

Cumming, James

a Methodist Episcopal minister, was a member of the Holston Conference, and died in 1868 or 1869. See *Minutes of Annual Conferences*, 1869, page 264.

Cumming, John (1)

a Scotch clergyman, a native of Kilmarnock, was licensed to preach in 1795; became assistant minister at Dundee, and afterwards librarian at Glasgow; was presented to the living at Fraserburgh in 1814, ordained in 1815, and died January 25, 1857, aged eighty-four years. See *Fasti Eccles. Scoticanæ*, 3:628.

Cumming, John (2), D.D.

an eminent minister of the Scotch Church, was born in Aberdeenshire, November 10, 1810. He went to London in 1833; became minister of the Church in Crown Court, and through life maintained his connection with the Established Kirk, having no sympathy with the cause which led Chalmers to forsake it. He died in London, July 6, 1881. Dr. Cumming was equally noted as an opponent of the Church of Rome and as a believer in the speedy advent of Christ. He was a clear thinker and an able preacher, possessing much learning and vivid imagination, which rendered him interesting to those even who did not accept his peculiar views. In 1872 he preached before the queen on "Communion between Heaven and Earth," and was personally thanked by her majesty for his effort, with which she professed herself greatly pleased. His church was not large enough to hold the vast crowds which attended his ministry. The writings of Dr. Cumming were very numerous, among which we notice, *The Church of Scotland: — Apocalyptic Sketches: — Lectures on the Seven Churches: — Lecture on the Miracles: — Lecture on the Parables: — Lecture on Daniel: — The Finger of God: — Christ our Passover: . The Comforter: — A Message from God: — The Great Sacrifice: — Christ Receiving Sinners: — Is Christianity from God?-Sabbath Morning Readings on Genesis: — On Exodus: — On Leviticus: — Benedictions: — Voices of the Night: — Of the Day: — Of the Dead: — God in History: — Infant Salvation: — Baptismal Font: — Lectures for the Times: — Christian Patriotism: — The Communion Table: — Almost Protestant: — The Church Before the Flood: — Liberty: — Equality: — Fraternity: — The Revolutionists: — The True Charter: — The True Succession: — Exposition of Psalm 91: — Occasional Discourses: — Thanksgiving, an Exposition of Psalm 103: — Our Father; a Week's Family Prayers: — An Edition of the Pulpit Psalm-book, Church of Scotland: — An Edition of Fox's Book of Martyrs: — An Edition of Albert Barnes's Notes: — Translation of Bonaventura's Psalter of the Blessed Virgin: — Discussion on Protestantism with Daniel*

French, Esq.: — *The Tent and the Altar*: — *Daily Family Devotion*, etc. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v. (W.P.S.).

Cumming, John A.

a minister in the Methodist Episcopal Church South, was born in Buncombe County, N.C., November 23, 1826. He embraced religion at an early age; and in 1849 was licensed to preach, and received into the Indian Mission Conference. He began his labors among the Indians on the Shawnee and Delaware Mission under great disadvantages. On the change of boundaries he became a member of the St. Louis Conference, in which he ended his days in 1859 or 1860. See *Minutes of Annual Conferences of the M.E. Church South*, 1860, page 205.

Cumming (or Cuming), Moses

an Irish Presbyterian minister, was ordained over the First Dromore Church in 1784, and removed to Armagh in 1796, where he died in 1816. For many years he was clerk of the synod of Ulster. See Stuart, *Armagh*, page 498; Reid, *Hist. of the Presb. Church in Ireland*.

Cumming, Paxton

a Methodist Episcopal minister, was born in Rockingham County, Virginia, February 12, 1808. He experienced religion at sixteen; and the same year was licensed to preach, and admitted into the Holston Conference. In 1828 he located, because of ill-health; subsequently removed to Illinois, and in 1837 entered the Illinois Conference. In 1838 he became superannuated, and died August 21, 1839. See *Minutes of Annual Conferences*, 1840, page 53.

Cummings, Archibald

a minister of the Church of England, appeared before the vestry of Christ Church, Philadelphia, Pennsylvania, September 9, 1726, with an appointment to that church from the bishop of London, and was accordingly received as rector, a position which he held until his death, in April 1741. See Sprague, *Annals of the Amer. Pulpit*, 5:88.

Cummings, Asa, D.D.

a Congregational minister, was born at Andover, Massachusetts, September 29, 1790. He graduated from Harvard College in 1817, and from Andover Theological Seminary in 1820; was ordained pastor at Yarmouth, Maine, in 1821, where he remained until 1829, and then removed to Portland, as proprietor and editor of the *Christian Mirror*. Here, for thirty years, he labored most faithfully, and by his pen, through the columns of his paper, he was the instrument of largely increasing the efficiency of the Congregational churches of the state. He wrote the interesting and useful *Memoirs of Edward Payson*. His death occurred suddenly, on the steamer *George Law*, on his way home from Aspinwall, June 5 or 6, 1856. See *Boston Advertiser* July 16, 1856; *Trien. Cat. of Andover Theol. Sem.* 1870, page 41. (J.C.S.)

Cummings, Charles (1)

a Presbyterian minister, was an Irishman by birth, and came to America in early manhood. It is believed that he obtained most of his education in this country. He was licensed by the Hanover Presbytery, April 18, 1767, as preacher at North Mountain, Virginia, where he remained for five years. He died March, 1812. See Sprague, *Annals of the Amer. Pulpit*, 3:285.

Cummings, Charles (2)

a Baptist minister, was born at Seabrook, N.H., September 23, 1777. He removed in early life to Dublin, where he was converted, and was baptized July 16, 1797. In 1805 he was licensed, and in 1810 was ordained at Sullivan, where he remained fifteen years, during a part of the time preaching in Keene, and also laboring as a missionary throughout the state. He was next pastor in Hillsborough, afterwards in Marlborough, and finally in Swanzey. He died in Roxbury, Massachusetts, December 27, 1849. (J.C.S.)

Cummings, Cyrus

a Methodist Episcopal minister, was born at Bridgewater, N.H., April 23, 1791. He experienced religion in 1809, received license to exhort in 1810, and in 1811 entered the New England Conference. In 1816 he located at North Yarmouth, Maine; in 1818 removed to West Cumberland; in 1848, to Portland; in 1852 was admitted into the Maine Conference as a

superannuate; laboring as chaplain to the poor, until his death in 1859 or 1860. See *Minutes of Annual Conferences*, 1860, page 114.

Cummings, Henry, D.D.

a Unitarian minister, was born at Tyngsborough, Mass., September 25, 1737. He graduated at Harvard College in 1760, and began the study of theology; in 1762 preached as a candidate at Billerica, and in November accepted a call from the Church to become their pastor. He resigned his charge in 1814, and died September 5, 1823. Dr. Cummings was appointed delegate to the convention which framed the Constitution of Massachusetts. In 1795 he preached the annual sermon before the convention of ministers in *Massachusetts*, and the same year delivered the Dudleian lecture in Harvard College. He published a great number of *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, 8:55.

Cummings, Jacob

a Congregational minister, was born at Warren, Massachusetts, December 5, 1792. He studied at Phillips Academy; graduated at Dartmouth College in 1815; taught at the Hampton, N.H. Academy; was ordained in 1824 at Stratham, and remained there for eleven years. His other pastorates were Sharon, Massachusetts, in 1835; Southborough, in 1838; Hillsborough Bridge, N.H., in 1843; and Exeter, where he died, June 20, 1866. See *Conrg. Quarterly*, 1867, page 40.

Cummings, Jeremiah W., D.D.

a Roman Catholic divine, was born in Washington, D.C., April 5, 1824. His father was a lieutenant in the United States navy, and died when on a cruise in the Mediterranean sea when Jeremiah was young. His mother became a Catholic, and sent her son to a seminary established at Nyack-on-the-Hudson by bishop Dubois, whence he went to the Propaganda College, Rome, where he received the highest honors. In 1847 he returned to America, and was for a time stationed at the old St. Patrick's Cathedral, Moott Street, New York city. Thence he went to a temporary church at Madison Avenue and Twentieth Street, and finally built St. Stephen's Church, Twenty-eighth Street, of which he remained pastor until his death, January 4, 1866. Dr. Cummings was well known as an effective preacher, a popular lecturer, a graceful poet, and an elegant writer. He was the author of *Italian Legends: — Spiritual Progress: — Hymns and Songs for*

Catholic Schools: — The Silver Stole. He wrote and corrected many articles on Catholic subjects for the first edition of *Appleton's Cyclopaedia*. He was a genial gentleman, and of great popularity among all classes. See (N.Y.) *Cath. Annual*, 1881, page 54.

Cummings, Preston

a Congregational minister, was born in Seekonk, Massachusetts, May 1, 1800. He spent his early life in Attleborough, where he fitted for college, and graduated from Brown University in 1822. He studied theology with Dr. Calvin Park; was ordained at Lebanon, N.Y., August 22, 1825; dismissed in February 1827; was pastor in Dighton, Massachusetts, from December 26 following until October 5, 1835; of the North Church, Wrentham, from July 6, 1836, to January 1, 1838; and at Buckland from 1840 to 1848. He resided in Leicester from 1851 to 1871, and thereafter in Holden, where he died April 8, 1875. Mr. Cummings compiled a valuable *Dictionary of Congregational Usages and Principles*. See *Hist. of Meriden Association*, page 183. (J.C.S.)

Cummings, Seneca

a Presbyterian minister, was born at Antrim, N.H., May 16, 1817. He graduated from Dartmouth College in 1844, began his theological studies at Lane Seminary the same year, and completed them at Union Seminary in 1847; was ordained a Congregational minister, September 30, the same year; became a missionary to Foo-Chow; China, in 1848; returned to the United States in 1856, and died at New Ipswich, N.H., August 12 of that year. See *Genesis Cat. of Union Theol. Sem.* 1876, page 45.

Cummings, Stedman

a Free-will Baptist minister, was born at Washington, Vermont, November 10, 1806. He was converted when fourteen years of age, ordained in 1825, and labored as an evangelist in Vermont and Canada. In 1854 he went West, and about 1870 removed to Kansas, where he preached occasionally. He died at Kirwin, Kansas, October 19, 1883. See *Morning Star*, May 14, 1884. (J.C.S.)

Cummins, Alexander

a Methodist Episcopal minister, was born in Albemarle County, Virginia, September 3, 1787. He embraced religion in his twentieth year, and in

1809 entered the Western Conference. With the exception of one year's intermission as supernumerary he labored zealously until early in 1823, when he became superannuated. He died September 27 of that year. See *Minutes of Annual Conferences*, 1825, page 474; *Meth. Mag.* 7:225.

Cummins, Asa

a Methodist Episcopal minister, was born at Thompson, Windham County, Connecticut, September 1, 1762. He was converted in his twenty-fifth year, licensed to preach in 1797, and in 1802 entered the itinerant ranks, and began travelling the Albany and Saratoga circuits. His latter years were in connection with the Oneida Conference, as a superannuate. He died September 5, 1836. See *Minutes of Annual Conferences*, 1836, page 411.

Cummins, Charles, D.D.

a Presbyterian minister, was born at Strasburg, Pennsylvania, July 15, 1776, of Scotch Irish Presbyterian parents. He graduated from Dickinson College in 1799, was licensed to preach by the New Castle Presbytery in 1801, and in 1804 was ordained pastor of the churches of Chestnut Level and Little Britain. In 1808 he accepted a call from a church in Florida, Orange County, N.Y., where he remained until his death, January 9, 1863. (W.P.S.)

Cummins, Charles P., M.D.

a Presbyterian minister, was born in Franklin County, Pennsylvania, in 1803. He graduated from Jefferson Medical College, Philadelphia, and practiced medicine in his native county until 1836; was licensed by the Carlisle Presbytery the same year, and installed pastor of Dickinson Church, where he remained until 1843. He was pastor of the Presbyterian Church of Clarion, Clarion County, from 1847 to 1862, and died March 22, 1865. See Wilson. *Presb. Hist. Almanac*, 1866, page 100.

Cummins, Francis, D.D.

a Presbyterian minister was born at Shippensburg, Pennsylvania, in 1752, of parents who had been Presbyterians in Ireland. He graduated from the college called "Queen's Museum," in North Carolina, in 1776, and engaged for several years' afterwards in teaching; was licensed to preach by the Presbytery of Orange, in Mecklenburg County, December 15, 1780, and in 1782 accepted a call from Bethel Church, in York District, S.C. He was

never long stationary in any one field. He labored about one year in North Carolina, twenty-four years in South Carolina, and twenty-five years in Georgia. He died February 22, 1832. See Sprague, *Annals of the Amer. Pulpit*, 3:418.

Cummins, Frederick P.

a Protestant Episcopal clergyman, entered the ministry in 1871, doing service as a missionary, in connection with which he was rector of St. John's Church, Crawfordsville, Ind. The following year he was rector, not only of St. John's, but also of St. Philip's Church in Covington, which two parishes he served until his death, January 17, 1874. See *Prot. Episc. Almanac*, 1875, page 144.

Cummins, George David, D.D.

senior bishop of the Reformed Episcopal Church, has already been noticed under that denomination in volume 8. We here add that he was born near Smyrna, Delaware, December 11, 1822, graduated from Dickinson College in 1841 was a preacher in the Methodist Church for two years; joined the Protestant Episcopal ministry, and was ordained presbyter in 1847. For six years he was rector of Christ Church, at Norfolk, Virginia, and afterwards of St. James's Church, at Richmond; Trinity Church, Washington, D.C.; and St. Peter's Church, Baltimore, Maryland. In 1866 Mr. Cummins was elected assistant bishop of the diocese of Kentucky. Seven years thereafter bishop Cummins withdrew on account of the Romanizing tendencies of the Episcopal Church, and founded the Reformed Episcopal Church, of which he was made the first bishop, in December, 1873. He died suddenly, June 26, 1876, at his residence in Lutherville, Baltimore County, Maryland. Bishop Cummins was emphatically a Low-Churchman, of broad and evangelical views, of dignified and commanding presence, a ready and clear thinker, and a free pulpit orator and platform speaker. See *Memoir*, by his wife (N.Y. 1878).

Cummins, John

an English Congregational minister, was born in Manchester, April 11, 1804. He was converted in youth, and in due time, after a preparation for village preaching, being recommended to the London Missionary Society, was sent to Madagascar as an artisan missionary. Soon after his arrival Mr. Cummins was compelled to leave, in, consequence of the death of king

Radama, and the accession of queen Ranavalona to the throne. Returning to England, he settled at Smallbridge, and afterwards successively at Blackpool, Holbeck, Kirkheaton, and Stubbin-Elsecar, where he labored fourteen years, and then retired to Sheffield, where he died, May 29, 1872. See (Lond.) *Cong. Year-book*, 1873, page 321.

Cummins, V.C.

a minister in the Methodist Episcopal Church South, was born in Harrison County, Kentucky, in May 1848. He joined the Church in 1863, was educated at the Kentucky Wesleyan University, and in 1872 connected himself with the Kentucky Conference, in which he labored until his death, July 20, 1875. See *Minutes of Annual Conferences of the M.E. Church South*, 1875, page 223.

Cumner, John

a Methodist Episcopal minister, was born in Massachusetts, about 1789. He was licensed to preach in 1826, and in 1833 entered the Maine Conference, in connection with which he labored, with the exception of a three years' location, until his death, February 5, 1861. See *Minutes of Annual Conferences*, 1861, page 109.

Cun-

SEE CYN.

Cundiff, William

a Methodist Episcopal minister, was converted in 1824, licensed to exhort in 1825, in 1826 to preach, and was admitted into the Kentucky Conference. In 1830 he removed to Illinois, and in 1837 joined the Illinois Conference. He died in 1839 or 1840, aged about thirty-five. See *Minutes of Annual Conferences*, 1840, page 54.

Cundinamarca

was the goddess of love of the Mexicans, in whose temple religious and secular assemblies were held.

Cunego, Aloysio

an Italian engraver, the elder son and scholar of Domenico, was born at Verona in 1757, and resided principally at Leghorn, where he executed two works, *St. Margaret* and *Mary Magdalene*.

Cunego, Domenico

an Italian engraver, was born at Verona in 1727. He went to England and engraved the following plates: *Three Subjects of the Creation*, from the Sistine Chapel; *The Birth of St. John Baptist*; *The Prodigal Son*; *St. Cecilia Receiving the Palm of Martyrdom*. He died at Rome in 1794. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Cunegonda (or Kinge), Saint

daughter of Bela IV, king of Hungary, and granddaughter of Theodore Lascaris I, emperor of Constantinople, married Boleslas, called *the Chaste*, king of Lesser Poland, but lived, like her husband, in a state of complete continence, devoting herself to the sick in the hospitals. After her husband's death, in 1279, she retired to a monastery at Sandecz, and died there, July 24, 1292. She was canonized by Alexander VIII in 1690. See Hoefer, *Nouv. Biog. Generale*, s.v.

Cungar

an early English anchorite, is said to have been the son of a prince at Constantinople, and went to Britain about A.D. 71, establishing a monastery in Congresbury (named from him), on the Yeo, and afterwards one in the north of Wales.

Cungi

(Congi, or Cugni), three painters, brothers — GIOVANNI BATTISTA, LEONARDO, and FRANCESCO — were natives of Borgo San Sepolcro, where they flourished in the middle of the 16th century. They were chiefly employed in the churches and convents in their own country, especially in the Church of San Rocco and the convent of the Osservanti at San Sepolcro.

Cunha, Don Rodrigo da

a Portuguese prelate and writer was born at Lisbon in 1577. He first studied with the Jesuits, then went to Coimbra; after being admitted to the Royal College of St. Paul, took orders, and familiarized himself especially with canonical jurisprudence. He was promoted in 1615 to the bishopric of Portalegre, and some years later to that of Oporto. In 1626 he occupied the archiepiscopal see of Braga. He also became primate of an important part of the peninsula, and occupied the archbishopric of Lisbon from 1635, where he gave further proof of his patriotism and love of independence when the revolution of 1640 placed the duke of Braganza upon the throne. In the absence of the new sovereign, he was chosen by the people governor of the kingdom. He died at Lisbon January 3, 1643. We are indebted to this prelate for an *Ecclesiastical History of Oporto, Braga, and Lisbon*, in which he was aided by Pontaleo de Ciabra (Oporto, 1623, 1742). See Hoefer, *Nouv. Biog. Generale*, s.v.

Cunla (or Cugna), Theodosius da

an Augustinian and professor at Coimbra, who died April 26, 1742, is the author of, *Prooemialia Theologia Universae: — Tractatus de Incarnatione, de Advocatione, de Resurrectione*. See Keller, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B.P.)

Cuniberct

SEE CYNEBERT.

Cunibert (Hunibert, Or Chunebert), Bishop Of Cologne

in the 7th century, was born in the bishopric of Trier, He was made bishop in 623, and died in 663. He took an active part in the religious and political affairs of his time. Under Sigebert III and Childeric II he exercised a great influence. See *Gallia Christiana*, 3; Gelenius, *De Adm. Afagnitudine Coloniae* (Cologne, 1645); Rettberg, *Kirchengeschichte Deutschlands*, 1:296; Hefele, in Wetzer u. Welte's *Kirchen-Lexikon*; Wagsmann, in Herzog's *Real-Encyclop.* s.v. He is set down as a saint in Usuard's *Martyrology*, November 12. (B.P.)

Cunibert Of England

bishop and confessor, commemorated April 25, was educated at the monastery of Balnerino, in Fifeshire, and eventually betook himself as a recluse to the desert, where he died. about A.D. 690.

Cuniliati, Fulgente

an Italian theologian of the Dominican order, was born at Venice in 1685. He taught successively philosophy and theology, distinguished himself as a preacher, and became vicar-general of his order. He died October 9, 1759, leaving several lives of saints and works of devotion, for which see Hoefler, *Nouv. Biog. Generale*, s.v.

Cunina

in Roman mythology, was a goddess who especially gave protection to new-born children; hence her name, from *Cuna*, the cradle.

Cunningham

(also spelled Cuninghame, Cunyngham; etc.), the family name of many Scotch clergymen. *SEE CUNNINGHAM*.

1. ADAM, was licensed to preach in 1831; presented to the living at Eskdalemuir in 1835, and ordained in 1836; transferred to Crailing in 1843. See *Fasti Eccles. Scoticanæ*, 1:635.

2. ALEXANDER (1), took his degree at the University of St. Andrews in 1631; was presented by the king to the living at Ettrick in 1641; refused to conform to episcopacy in 1662, and settled on his estate at Hyndhope, where his descendants resided two centuries afterwards. His son Alexander was minister to Venice, and was author of the *History of Great Britain, from 1688 to the Accession of George I*, translated from the Latin in 1787 by Dr. William Thompson. See *Fasti Eccles. Scoticanæ*, 1:546.

3. ALEXANDER (2), took his degree at Glasgow University in 1646; was admitted to the living at Glasserton before 1664, and died before 1674. See *Fasti Eccles. Scoticanæ*, 1:731.

4. ALEXANDER (3), took his degree at Edinburgh University in 1663; was appointed to the living at Colmonell in 1666; transferred to Monkton

in 1676; ousted by the people at the Revolution in 1688, and died in 1692, aged about forty-nine years. See *Fasti Eccles. Scoticanae*, 1:756; 2:128.

5. ALEXANDER (4), born at Glengarnock, was appointed to the living at Dreghorn in 1695, and ordained. He died in August, 1712, aged forty-seven years. See *Fasti Eccles. Scoticanae*, 2:164.

6. CHARLES (1), was licensed to preach in 1729; presented to the living at Tranetut in 1739; ordained in 1740, and died April 4, 1793, aged ninety-one years. See *Fasti Eccles. Scoticanae*, 1:360.

7. CHARLES (2), was licensed to preach in 1795; presented to the living at Lundie and Fowlis in 1797; ordained in 1798; transferred to Dailly in 1806, and died August 10, 1815. See *Fasti Eccles. Scoticanae*, 2:108; 3:718.

8. DAVID (1), was in orders prior to the Reformation, and in 1562 was the first Protestant minister at Lanark, with a pension for life provided by the pope's bull from Rome. He was transferred to Lesmahago in 1570, thence to Cadder in 1572, and in 1574 had Monkland and Leinzie in charge; was joint visitor for Clydesdale, Renfrew, and Lennox in 1576, and was one of those who drew up the heads of policy in the second book of discipline. He was elevated to the bishopric of Aberdeen in 1577, the first of the reformed religion. He was commissioner for Aberdeen and Banff in 1578; accused of scandal in 1586; appointed visitor of King's College in 1594, and died August 30, 1600. See *Fasti Eccles. Scoticanae*, 2:49, 306, 327; 3:462, 466, 884, 887.

9. DAVID (2), took his degree at Glasgow University in 1600; was presented to the living at Dunscore in 1609; was a member of the Court of High Commission in 1610, and again in 1619; transferred to Percietown in 1613, and continued there in 1631. See *Fasti Eccles. Scoticanae*, 1:578; 2:272, 345.

10. DAVID (3), took his degree at Glasgow University in 1650; was admitted to the living at Cambuslang in 1663, and died about 1688. See *Fasti Eccles. Scoticanae*, 2:272, 273.

11. GABRIEL (1), took his degree at Glasgow University in 1632; was admitted to the living at Kilsyth in 1637, and died in September 1665, aged about fifty-four years. See *Fasti Eccles. Scoticanae*, 2:72.

12. GABRIEL (2), took his degree at Glasgow University in 1642; was presented to the living at Dunlop in 1648; deprived in 1664 for not conforming to episcopacy, but restored in 1672. In 1674 he was charged with being a conventicle preacher; was called before the privy council in 1677 for not obeying the rules; and in 1683 was denounced, put to the horn, his movable goods seized, and his stipend given to the widow of another minister; but returned to his living in 1687, and was restored by act of parliament in 1690. He preached the opening sermon of the first General Assembly after the Revolution; was on the committee for visiting colleges, and died in May 1691, aged about sixty-nine years. See *Fasti Eccles. Scoticanæ*, 2:166.

13. GEORGE, was born April 24, 1766; licensed to preach in 1790; for some time taught in an academy at Westruther; presented to the living at Dunse in 1797, and ordained. He died suddenly, January 9, 1847.

14. HUGH, was licensed to preach in 1781; presented to the living at Tranent as successor to his uncle Charles in 1784, and died July 20, 1801. He published *A Short Explanation of the Ten Commandments: — Sermon on the Death of his Mother: — Account of the Parish*. See *Fasti Eccles. Scoticanæ*, 1:360.

15. JAMES (1), took his degree at Glasgow University in 1579; was reader at Dumbarton in 1585 and 1586; was appointed the first Protestant minister at Bonhill in 1588; continued in 1591; transferred to Cardross in 1596, and died before May 10, 1603, aged forty-four years. See *Fasti Eccles. Scoticanæ*, 2:346.

16. JAMES (2), took his degree at Glasgow University in 1602; was presented to the living at Buchanan in 1604; transferred to Dunlop in 1606, thence to Cumnock in 1608; was a commissioner to reside at Edinburgh for the ministers at the Tables in 1637; a member of the Commissions of Assemblies in 1643 and 1644, and died about the latter date, aged sixty-three years. See *Fasti Eccles. Scoticanæ*, 2:103, 166, 348.

17. JAMES (3), took his degree at the University of St. Andrews in 1648, residing in Edinburgh; was called to the living at Lasswade in 1659, and ordained; deprived by act of parliament in 1662, after the Restoration. See *Fasti Eccles. Scoticanæ*, 1:290.

- 18.** JAMES (4), took his degree, at Edinburgh University in 1701; was licensed to preach in 1709; called to the living at Smailholm in 1710, and ordained. He died May 12, 1743, aged about sixty-two years. See *Fasti Eccles. Scoticanae*, 1:532.
- 19.** JOHN (1), was admitted to baptize and solemnize marriages at Kirkmichael, in 1567; presented to the vicarage of Kirkcudbright-Innlertig in April 1571, where he was probably reader; promoted to the living at Dailly in 1574; admitted in 1575, having also Girvan and Kirkoswald under his care; removed to Girvan as the first Protestant minister there in 1590; continued in 1608, and died before April 6, 1612. See *Fasti Eccles. Scoticanae*, 2:106, 116.
- 20.** JOHN (2), took his degree at Glasgow University in 1595; was admitted to the living at Houston in 1599; transferred to Kilallan in 1602, thence to Dairy in 1604, and died in April 1635, aged about sixty years. See *Fasti Eccles. Scoticanae*, 2:161, 214, 217.
- 21.** JOHN (3), took his degree at Glasgow University in 1621; was admitted to the living at Lecropt in 1627, and resigned in 1637. See *Fasti Eccles. Scoticanae*, 2:732.
- 22.** JOHN (4), was presented to the living at Old Cumnock in 1647, and admitted; refusing to conform to episcopacy after the Restoration, in 1662, was confined to his parish, and died in October 1668. See *Fasti Eccles. Scoticanae*, 2:103.
- 23.** JOHN (5), was born at Enterkin; took his degree at Glasgow University in 1665; became curate to the bishop of the diocese, and was called to the living at Parton. He was accused before the privy council, in 1676, of holding conventicles at Bladenoch, Glenluce; was ousted by the people in 1689, and deprived by act of parliament, in 1690, restoring Presbyterian ministers. He died the same year, aged about fortyfive years. See *Fasti Eccles. Scoticanae*, 1:719.
- 24.** JOHN (6), was licensed to preach in 1755; called to the living at Dalmellington in 1756, and ordained; transferred to Monkton and Prestwick in 1762, and died May 28, 1774, aged forty-four years. See *Fasti Eccles. Scoticanae*, 2:110, 129.
- 25.** JOHN MACPHERSON, A.M., was licensed to preach in 1809; presented to the living at Newtyle in 1815, and ordained; transferred to

Kinglassie in 1818, and died September 8, 1847, aged sixty years. His son Hugh was a clergyman in the Church of England, near Durham. He published *A Short Address to the Congregation at Kirkcaldy* (1845). See *Fasti Eccles. Scoticanca*, 2:549; 3:758.

26. PATRICK, took his degree at Edinburgh University in 1666, residing in Hawick; was licensed to preach in 1684; presented to the living at Lochrutton the same year, and ordained; transferred to Kirktown in 1687, and died about 1706. See *Iasti Eccles. Scoticancae*, 1:504, 595.

27. RICHARD, son of the minister at Dreghorn, was licensed to preach in 1730; called to the living at Symington in 1733, and ordained. He died November 4, 1760, aged fifty-six years. See *Fasti Eccles. Scoticancae*, 2:145, 146.

28. ROBERT (1), took his degree at Glasgow University in 1608; was licensed to preach in 1617; admitted to the living at Hawick in 1625; was a member of the General Assembly in 1638, of the Commission in 1647, and died after October 8, 1656. See *Fasti Eccles. Scoticancae*, 1:496.

29. ROBERT (2), took his degree at Edinburgh University in 1642; was admitted to the living at Ashkirk in 1649; deprived after the Restoration by act of parliament in 1662; indulged by the privy council in 1669; suspended again, but restored in 1689, and continued in 1690. See *Fasti Eccles. Scoticancae*, 1:542.

30. ROBERT (3), took his degree at Edinburgh University in 1689; was licensed to preach in 1693; called to the living at Wilton in 1694, and ordained; joined with three, others in 1703 in a dissent against an act of the synod on the government of the Church; was transferred to Hawick in 1712; went to Cornwall, England, for his health, in July, 1721, and died August 5, 1722, aged about fifty-four years. See *Fasti Eccles. Scoticancae*, 1:498, 517.

31. SAMUEL, secretary to his cousin, the archbishop of St. Andrews, in 1591, and afterwards schoolmaster at Forgan; was licensed to preach in 1611; presented to the living at Ferryport-on-Craig in 1615, subscribed to the covenant at Edinburgh in 1638, but was deposed for insufficiency, and died before October 1, 1641. See *Fasti Eccles. Scoticancae*, 2:427.

32. WILLIAM (1), was appointed to the living at West Kilbride in 1658; deprived by the privy council in 1662, and died in January, 1669. See *Fasti Eccles. Scoticanae*, 2:190.

33. WILLIAM (2), was licensed to preach in 1681; presented to the living at Lochwinnoch in 1683, and deprived in 1689 for disloyalty to the king and queen. See *Fasti Eccles. Scoticanae*, 2:225.

34. WILLIAM (3), took his degree at the University of St. Andrews in 1692; was licensed to preach in 1700; called to the living at Kembach in 1702, and ordained; and died before November 20, 1728, aged about fifty-seven years. See *Fasti Eccles. Scoticanae*, 2:433.

35. WILLIAM (4), son of the foregoing, took his degree at the University of St. Andrews in 1725; had a bursary; was licensed to preach in 1731; presented to the living at Mouswald in 1736; ordained in 1737; transferred to Durrisdier in 1743; thence to Sanquhar in 1753; and died August 25, 1758. See *Fasti Eccles. Scoticanae*, 1:659, 674, 684.

36. WILLIAM BRUCE, was licensed to preach in 1831; presented to the living of Prestonpans in 1833, and ordained. He joined the Free Secession in 1843. He published, *Collegiate Education versus Collegiate Extension* (1850): — *Friendly Hints*, a tract: — *An Account of the Parish*. He was living in 1860. See *Fasti Eccles. Scoticanae*, 1:353.

Cunison

(or Cunisone), the family name of several Scotch clergymen:

1. ALEXANDER, son of John (2), was called to the living at Kilfinichen and Kilvickeon in 1706, and ordained in 1707. He was bitten by a mad dog, and caused himself to be bled to death, November 15, 1717. See *Fasti Eccles. Scoticanae*, 3:84.

2. JOHN (1), born at Dunkeld, took his degree at the University of St. Andrews in 1615; was presented to the living at Dull in 1624; and died before January 4, 1682, aged about eighty-six years. See *Fasti Eccles. Scoticanae*, 2:818.

3. JOHN (2), took his degree at the University of St. Andrews in 1644; was admitted to the living at Killin before 1650; transferred to Kilbride, Arran, in 1655; deprived by act of Parliament in 1662; returned to the living in 1687; was restored by act of Parliament in 1690; was a member of

the General Assembly the same year; transferred to Killean and Kilchenzie in 1692; resigned on account of old age in 1697, but lived in Killean till his death. See *Fasti Eccles. Scoticanae* 2:824; 3:41, 45.

4. JOHN (3), took his degree at the University of St. Andrews in 1676; was admitted to the living at Dull in 1682; and died in August 1693, aged about fifty-eight years. See *Fasti Eccles. Scoticanae*, 2:818.

Cunnera

SEE CAINNER.

Cunningham, Alexander

a Presbyterian minister, was born in Mercer, Pennsylvania, January 21, 1815. He graduated at Washington College in 1840; studied theology at the Western Theological Seminary; was licensed by the Presbytery of Erie, September 4, 1842; ordained by the same, October 5, 1843, and installed pastor of the churches of Gravel Run and Washington. He was released from this charge in 1851, and dismissed to the Presbytery of Allegheny. He died at Whitestown, September 5, 1874. See *Hist. of the Presbytery of Erie*.

Cunningham, Alexander Newton, D.D.

a Presbyterian minister, was born near Jonesborough, Tennessee, March 16, 1807. He graduated at Washington College, Tennessee in 1826, and at Princeton Theological Seminary in 1830; was licensed by New Brunswick Presbytery, April 28 of the same year; preached at Montgomery, Alabama, from 1833 to 1836; at Augusta, Georgia, from 1838 to 1842; was stated supply at Franklin, Tennessee, from 1844 to 1858; also founded the Franklin Institute. He preached in Shelbyville from 1859 to 1862; then volunteered as chaplain in the Southern army, and labored in the hospitals at Montgomery, Alabama; from here he returned to Franklin, and was professor in the Female Institute. In 1874 he became pastor in Fayetteville, and in Aberdeen, Mississippi, where he continued until his death, September 5, 1878. He was an excellent preacher and industrious student. See *Necrol. Report of Princeton Theol. Sem.* 1879, page 26.

Cunningham, Amor D.

a Methodist Episcopal minister, was born in Ripley County, Indiana, July 12, 1833. He experienced religion and entered Brookville College in his nineteenth year, spent some years in school-teaching, and finally entered the Indiana Conference. In 1860 he assumed the editorship of the *Daily Indiana American*, and afterwards served some time as chaplain of the Fifth Indiana Cavalry. In 1862 he was transferred to the North-west Indiana Conference; subsequently was elected president of Northern Indiana College; and died August 9, 1868. See *Minutes of Annual Conferences*, 1868, page 250.

Cunningham, James

a Methodist Episcopal minister, was born in Philadelphia, November 30, 1811. He was converted in 1829, licensed to exhort in 1832, joined the Philadelphia Conference in 1834, and labored therein until his death, in 1881. See *Minutes of Annual Conferences*, 1882, page 71.

Cunningham (or Cunnyngham), Jesse

a minister in the Methodist Episcopal Church South, was born on the French Broad River, East Tennessee, October 25, 1789. He united with the Church at the age of nine; was converted in 1807; received license to preach in 1810; entered the Holston Conference in 1811, and continued his labors until his death, July 10, 1857. See *Minutes of Annual Conferences of the M.E. Church South*, 1857, page 753.

Cunningham, John K.

a Presbyterian minister, was born in Pennsylvania. He was a student in Jefferson College, and graduated from Princeton Theological Seminary in 1827; was licensed by the Presbytery of New Brunswick, April 23, 1828; ordained and became stated supply at Montour, Pennsylvania, in 1829, and then pastor from 1830 to 1838: pastor at Island Creek, Ohio, from 1840 to 1852; stated supply at Wayne and Chester in 1854 and 1855; and died at Wooster in the latter year. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 49.

Cunningham, John Whitfield, D.D.

a Presbyterian minister, was born in Salem, Tennessee, in 1805. He graduated from Washington College in 1823, and from Princeton Theological Seminary in 1824; was professor of Biblical literature and exegesis in Hanover Seminary, Indiana; and stated supply at Middle Fork from 1831 to 1834; was ordained by the Presbytery of Salem in the latter year; pastor at Jonesborough, Tennessee, until 1845; stated supply of Second Church, Knoxville, for one year; pastor of Second Church, La Porte, Indiana, from 1846 to 1849; agent of the American Home Missionary Society from 1859 to 1862; stated supply at Nora and Lena, Illinois, for three years; labored for the Presbyterian missions in Illinois from 1865 to 1867; was stated supply for a Congregational Church in Naperville until 1871, and died there, February 8, 1874. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 57.

Cunningham, John William

an English clergyman, was born in London, January 3, 1780. He graduated at St. John's College, Cambridge; was curate of Ripley, in Surrey; afterwards of Clapham; and in 1811 vicar of Harrow, where he remained to the close of his life, about 1861. Mr. Cunningham was editor of the *Christian Observer* eight years, beginning with 1850; and was an earnest advocate of the missionary and Bible societies. See (Lond.) *Christian Observer*, November, 1861, page 878.

Cunningham, Joseph Parker

a Presbyterian minister, was born in Greene County, Georgia, January 21, 1799. He was educated in Transylvania University, Kentucky, and graduated from Princeton Theological Seminary in 1821; was licensed to preach by the New Brunswick Presbytery in 1822; in 1824 was ordained pastor of Concord Church by South Alabama Presbytery, in 1832 became stated supply at Mt. Pisgah, Kentucky, and died there in 1833. See Sprague, *Annals of the Amer. Pulpit*, 4:60; *Genesis Cat. of Princeton Theol. Sem.* 1880, page 26.

Cunningham, Nathaniel Pendleton

a Methodist Episcopal minister, was born in Pendleton County, Virginia, August 1, 1807. He was converted in 1825; received license to preach in

1827; in 1829 entered the Baltimore Conference; and in 1837 was transferred to the Illinois Conference, wherein he served till his death, July 7, 1848. See *Minutes of Annual Conferences*, 1848, page 283.

Cunningham, Oscar F.

a minister in the Methodist Episcopal Church South, was born in Grayson County, Virginia, May 1, 1813. He embraced religion in his youth; was licensed to preach in his twenty-first year; and in 1835 united with the Holston Conference. After travelling several years he located, but subsequently was made presiding elder, in which office he continued nearly to the close of his life, June 15, 1848. See *Minutes of Annual Conferences of the M.E. Church South*, 1848, page 169.

Cunningham, Richard

a Baptist minister, was born in Halifax, N.S., in 1812. He began to preach in 1828; was ordained pastor at Wilmot Mountain, March 25, 1829; and remained there about twenty years. He was subsequently pastor at Digby, N.S., and died January 15, 1858. See Cathcart, *Bapt. Encyclop.* p. 300. (J.C.S.)

Cunningham, Robert

a Methodist Episcopal minister, was born in Butler County, Pennsylvania. He joined the Church in 1841, and in 1848 entered the Pittsburgh Conference, wherein he toiled until he became superannuated, in 1870. He died April 8, 1872. See *Minutes of Annual Conferences*, 1873, page 41.

Cunningham, Robert M., D.D.

a Presbyterian minister, was born in York County, Pennsylvania, September 10, 1760. He removed with his father to North Carolina when he was in his fifteenth year; graduated at Dickinson College, Pennsylvania, in 1789; was licensed to preach by the Presbytery of South Carolina in 1792; in 1802 removed to Lexington, Kentucky, and became pastor of the Church at that place, where he remained until 1822. He died July 11, 1839. See Sprague, *Annals. of the Amer. Pulpit*, 4:58.

Cunningham, Timothy

a Free-will Baptist minister, was born in March 1756. He served in the Revolutionary war; was converted in 1790, and commenced preaching soon after. He was ordained January 25, 1804, by the Edgecomb Quarterly Meeting, Maine, and, after a ministry of great usefulness, died, January 16, 1836. See *Free-will Baptist Register*, 1837, page 67. (J.C.S.)

Cunningham, T.M., D.D.

a Presbyterian minister, was called to succeed Dr. Duncan, in the Church which bore the latter's name in Baltimore, Md., but declined, and was ordained pastor of the Presbyterian Church in St. Louis, Missouri. After some years he removed as pastor to Indianapolis, and thence to the Alexander Church, Philadelphia. For the benefit of his health he went to San Francisco, California, and became pastor of the Central Church. He identified himself with the Presbyterian Theological Seminary there, and crossed the Continent several times in its behalf. He died at Oakland, California, February 22, 1880. He was a preacher of distinguished ability, and his sermons were eloquent and powerful. See (San Francisco) *Occident*, March 1880. (W.P.S.)

Cunningham, William

a Presbyterian minister, was born at Blairsville, Pennsylvania, June 14, 1827. He graduated from Jefferson College in 1852; spent three years teaching at Harrodsburg, Kentucky; studied one year at the Western Theological Seminary at Allegheny, Pennsylvania, and graduated from Princeton Seminary in 1858. He was licensed by the Presbytery of Blairsville, June 17, 1857. In June 1858, he went as supply to Blairsville; served as chaplain to a regiment of Pennsylvania Volunteers one year; after which he devoted himself to study and occasional preaching until 1863, when he went West. He served as stated supply Prospect Church, in the Presbytery of Peoria, and then the Church of Princeville, until 1865, teaching at the same time. Returning to Pennsylvania, he became pastor of Fairfield and Union churches, in the Presbytery of Blairsville. He died April 21, 1879. See *Necrol. Report of Princeton Theol. Sem.* 1880, page 44.

Cunningham, William Madison, D.D.

a Presbyterian minister, was born in Jonesborough, Tennessee, June 28, 1812. He was a student of Washington College; graduated from Princeton Theological Seminary in 1833; was ordained by the Lexington Presbytery, June 26, 1835; served as pastor at Lexington, Virginia, until 1840; stated supply at Chattanooga, Tennessee, for a short time; pastor at La Grange, Georgia, from 1841 until his death, March 3, 1870. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 75.

Cunningham, W.I.W.

a Methodist Episcopal minister, was born in Indiana about 1830. He was converted in early life; educated in part in Asbury (now De Pauw) University; engaged in teaching for a time, and began preaching in 1858. After supplying a circuit in the North-west Wisconsin Conference, he was received into the travelling ranks, where he continued for six years, then took a supernumerary relation, and the next year was transferred to the Minnesota Conference, in which he labored until compelled to take a superannuated relation. He died April 3, 1882. See *Minutes of Annual Conferences*, 1882, page 318.

Cunred

became abbot of the monastery of Sts. Peter and Paul (afterwards St. Augustine's) at Canterbury, in 803, and died in 823.

Cunuberthus

SEE CYNIBERCT (2).

Cunuulfus

SEE CYNEWULF.

Cunyngham

SEE CUNINGHAM, SEE CUNNINGHAM.

Cuoenburg

an English abbess in Mercia, A.D. 811.

Cup Of Blessing

a cup which was blessed among the Jews in ceremonial entertainments, or on solemn occasions. Paul employs the expression (~~606~~ 1 Corinthians 10:16) to describe the wine used in the Lord's supper.

Cup, Eucharistic

SEE CHALICE.

Cup Of Salvation

an offering, probably a libation of wine poured on the victim sacrificed on thanksgiving occasions, which the Jews of Egypt offered in their festivals for deliverance (2 Macc. 6:27).

Cupe, Pierre

a French theologian, who lived in the latter half of the 18th century, was rector of Bois, in the diocese of Saintes, and wrote *Le Ciel Ouvert a Tous les Hommes* (1768), a work reputed to be profane. See Hoefer, *Nouv. Biog. Generale*, s.v.

Cupella

in Christian archeology, is a small sepulchral recess for children, in the catacombs. At present, we have only one instance of its use, which is given by Marchi (*Monumenti Primit.* page 114). The inscription upon it records the burial of her two children, Secundina and Laurentius, by their mother Secunda. The solecisms in grammar and orthography of which it is full show that Secunda was a person of humble rank. The stone is preserved in the Museum Kircherianum.

Cupella

is evidently the diminutive of *cupa*, explained to mean "urn," "sepulchral chest." This sense is a derivative one, from its classical meaning of a large cask, butt, or vat. It appears in pagan inscriptions but rarely. The use of the word survived until later times. The idea has been propounded that we may find in *cupella*, as a place of Christian burial, the etymology of the word *capella*, chapel, which has so long perplexed philologists, and of which no satisfactory derivation has ever yet been discovered. The architectural term *cupola* is another form of the same root.

Cupellomancy

divination by means of cups. The practice is very ancient. It was known in Egypt in the time of Joseph (^{ca. 1845}Genesis 44:5), and is still practiced in England, among the ignorant, who profess to "read" in cups a sign of future events. *SEE DIVINATION.*

Cuper, Willem

a Flemish historian of the Jesuit order, was born at Antwerp in 1686, and died February 2, 1741, leaving *De Patriarchis Constantinopolitanis* (Antwerp, 1733). Cuper aided in collecting the *Acta Sanctorum* of the Bollandists, July and August. See Hoefler, *Nouv. Biog. Generale*, s.v.

Cupido

(*Cupid*), in Roman mythology, was the god of loving *desire*, a translation of the Greek *πῦθος*. The name is more poetical than mythical, and usually he is identified with *Amor* (q.v.).

Cupola

(Ital.), a concave ceiling, either hemispherical or of any other curve, covering a circular or polygonal area; also a roof, the exterior of which is of either of these forms, more usually called a dome, and in Latin *tholus*. — *Parker, Gloss. of Architect.* s.v.

Cupples

is the family name of several Scotch clergymen:

1. GEORGE (1), son of the minister of Kirkoswald, was licensed to preach in 1752; appointed to the living at Swinton in 1754, and ordained. He died September 14, 1798, aged seventy-one years. See *Fasti Eccles. Scoticanæ*, 1:447.
2. GEORGE (2), son of the minister of Swinton, was licensed to preach in 1807; became assistant at Dunbar; was presented to the living at Legerwood in 1811; ordained in 1812; elected presbytery clerk in 1825; transferred to the second charge, Stirling, in 1833; admitted in 1834; joined the Free Secession in 1843; and was admitted minister to the Free Church, Kilmadock, the same year. He died May 1, 1850, aged sixty-four years. See *Fasti Eccles. Scoticanæ*, 1:529; 2:682.

3. WILLIAM, took his degree at Glasgow University; was licensed to preach in 1717; presented to the living at Kirkoswald in 1719; and was the first in Scotland who gave in a letter of acceptance with the presentation, according to the act of Assembly. He was ordained in 1720, and died March 17, 1751, aged about sixty-one years. He published *The Experiences of John Stevenson, Land-laborer of Dailly* (1729). See *Fasti Eccles. Scoticanae*, 2:121.

Cupra

in Roman mythology, was the name of Juno among the Etrurians. She had a temple at Firmum Picenum, in Asia.

Cura

(*care*), in Roman mythology, was an allegoric deity of which a fable is told. In thought, she was sitting by the shore of the sea, and watching the waves. Unconsciously to herself, her fingers formed out of clay a form and behold! it was man. She begged Jupiter to give him life, which he did, but required that the man should belong to him, to which Cura was opposed, as she had formed him, and, moreover, the earth, from which he had been taken, would not agree. Saturn, as judge, said: Jupiter shall receive the body after death: Cura shall have it during life, and his name shall be *homo* (man), because he was taken from *humus* (the earth).

Curacao

is an island of the Caribbean Sea, belonging to the Dutch. A large proportion of the population consists of free negroes, and for their benefit the Netherlands Bible Society published in 1846 the Gospel of Matthew, to which, since 1865, the Gospel of Mark has been added by the American Bible Society.

Curæ

(*cares*), in Roman mythology, were revenging goddesses, who lived at the entrance to Tartarus.

Curate

We add an account of *the history* of this office from Walcott, *Sac. Archaeol.* s.v.:

"Until the 4th and 5th centuries in the East there were country curates, and Cyprian mentions town clergy. In the large cities, from the 4th to the 5th century, in the East and at Rome, the churches had their own priests, who instructed the people, the communion being given only in the cathedral. In the beginning of the 4th century pope Marcellus established twenty-five titles for preparatory instruction before baptism and reconciliation of penitents. In the Greek Church cardinal priests discharged the same duty. In the beginning of the 5th century the bishop sent the eucharist for distribution to the parish priests: then by degrees the latter received power to reconcile penitents in case of necessity and heretics In danger of death, in the absence of the bishop; to visit the sick, to administer extreme unction, and to choose singers. In the 7th century the number of assistant clerks was augmented or diminished according to the condition of the Church revenues, as in the 6th century they had received authority to celebrate in their churches and oratories, chapels of ease required by the increase in the numbers of the faithful. The bishops gradually regarding them as fellow-workers, subordinated their assistants to them in all things touching divine worship and burial. It was not until the close of the 16th century, in England, that the word was restricted to, assistant clergy, deputies, or substitutes. In France the latter are still called vicars. In England, in the Middle Ages, the distinction was drawn between temporary and perpetual curates."

Curcach

(Corcair, or Quorrair) is the name of several Irish virgin saints, of whom only two are clearly traceable:

- 1.** Commemorated March 8 or Aug. 8, is said to have been the sister of St. Finnian and daughter of Corpreus, of a princely family in Ulster, and to have lived in the middle of the 6th century.
- 2.** Commemorated July 21 as the patron saint of Kilcorkey, in County Roscommon.

Curchus

a deity of the ancient inhabitants of Prussia, who was believed to preside over eating and drinking, on which account they offered to him their first-

fruits, in his honor kept up a continual fire, and every year, breaking his old statue, erected a new one.

Curcaeus

SEE CORCAN.

Curcodemus

an ancient deacon commemorated in Usuard's *Martyrology* as a martyr at Auxerre on May 4.

Curdie, James

a Scotch clergyman, took his degree at Edinburgh University. He was licensed to preach in 1821, ordained in 1825 as missionary at Tarbert, presented to the living at Gigha and Cara in 1826, and admitted in 1827. He was there in 1860. See *Fasti Eccles. Scoticanae*, 3:41.

Cure By Faith

SEE FAITH-CURE.

Curetae

in Greek mythology, were originally priests of the orgiastic Jupiter cultus on Crete. They were armed, and their worship consisted in weapon-dances. The latter was also the case with the Corybantes and with the Idean Dactyles; therefore these three classes were eventually confused. According to Strabo, those Curetae who were among the oldest inhabitants of Aetolia were different from the above.

Cureus, Joachim

a Protestant theologian and philosopher of Germany, was born at Freistadt, in Silesia, October 22, 1532. He studied at Wittenberg, and in 1551 was rector in his native city. He then went to Padua and Bologna for the study of medicine, and after his return, in 1559, settled as physician at Glogau, where he took an active part in the introduction of the Reformation, but in the spirit, of his friend Melancthon. He died at Glogau, January 21, 1573. One year after his death his *Exegesis Perspicua*, etc., appeared, which caused the deposition and expulsion of all Philippistic theologians by August of Saxony, because he believed them to be the authors of the same.

See Grusinger, *Commentatio de Joach. Cureo* (Marburg, 1853); Heppe, *Geschichte des deutschen Protestantismus* (ibid. eod.), 2:422 sq., 467-494; Herzog, *Real-Encyklop.* s.v. (B.P.)

Curia, Francesco

a Neapolitan painter, was born in 1538, and was a pupil of Gio. Filippo Criscuolo; afterwards visited Rome, where he studied the works of Raphael. On his return to Naples he painted for the churches there. His masterpiece was a grand picture of *The Crucifixion*, in the Chiesa della Pietà. He died in 1610.

Curial (or Curiel), Juan Alfonso

a Spanish Benedictine, was professor of theology at Salamanca, where he died, Sept. 28, 1609. After his death were published *Lecture in D. Thomas* Aq. 1, 2 (Douay, 1618; Antwerp, 1621): — *Controversiae in Diversa Loca S. Scripturea* (Salamanca, 1611). See Le Mire, *De Script.* Sec. 17; Nic. Antonio, *Biblioth. Hist.* 1:631; Hurter, *Nomenclator*, 1:275; Langhorst, in Wetzer u. Weite's *Kirchen-Lexikon*, s.v. (B.P.)

Curig

SEE CYRICUS.

Curio

was the president of a *curia* or ward in ancient Rome. His office was to officiate as priest. There were thirty *curiones*, and over these was a *curio maximus* or chief priest.

Curitan

is the name of two early Irish saints:

1. Abbot and bishop of Rosmeinn, commemorated March 16, was one of those who assisted in releasing certain women of Erin from bondage.
2. Ori'ilhore, commemorated August 9. Curnan, an early Irish saint, commemorated January 6, was bishop of Kilcoman, and was the son of Sinell, of the race of Coinan, in Ulster.

Curnock, Nehemiah

an English Wesleyan minister; was born at Bristol in 1810. He united with the Church at thirteen; began to preach at an early age; entered the ministry in 1834, and died July 26, 1869. He was known as "the children's preacher." He published a work entitled *The Father of Methodism* (Lond. 1847, 18mo). See *Minutes of the British Conference*, 1869, page 27; Stevenson, *Wesleyan Hymn-book and its Associations* (Lond. 1870), page 315.

Curradi (or Currado), Francesco

a Florentine historical and portrait painter, was born in 1570, and studied under Battista Naldini. His *Magdalene*, and *The Martyrdom of St. Thecla*, in the Florentine galleries, are considered his best. He died in 1661. See Hoefler, *Nouv. Biog. Gene-rale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Curran, Richard Augustus, D.D.

a Presbyterian minister, was born at Mifflintown, Pennsylvania, July 15, 1808. He graduated from Washington College in 1834, and from Princeton Theological Seminary in 1837; became stated supply at Millville, N.J., and Gallipolis, Ohio, in 1838; Cassville, Georgia, in 1839. He was ordained an evangelist by the Presbytery of New Jersey the same year, and became stated supply at Cedarville, N.J., and pastor in 1842; at Shavers Creek Church, Pennsylvania, in 1849; Cottage Church in 1854, and dismissed in 1859, on being appointed professor of Pottstown Cottage Seminary. He afterwards became stated supply and teacher at Huntington, Indiana; pastor at Minerva, Ohio, in 1872; at Bethlehem, Pennsylvania, in 1874, and dismissed in 1875. He died at Bourbon, Indiana, March 26, 1883. See *Necrol. Report of Princeton Alumni*, 1884. (W.P.S.)

Currelly, Charles

an English Wesleyan preacher, was born at Devonport, January 4, 1806. He was converted at fifteen; began to preach in 1827; was received by the conference in 1830; and retired to Bristol in 1862, where he died, September 29, 1868. See *Minutes of the British Conference*, 1869, page 10.

Currie

is the family name of numerous Scotch clergymen:

1. HENRY, a native of Kinross-shire, was licensed to preach in 1793; presented to the living at Carsphairn in 1802, and ordained; and died suddenly, December 9, 1815, aged sixty-three years. See *Fasti Eccles. Scoticanæ*, 1:707.
2. JAMES (1), took his degree at Edinburgh University in 1645; was called to the living at Shotts in 1649, and ordained; deprived by act of Parliament in 1662; cited before the privy council in 1669 for keeping conventicles, but escaped censure by not appearing; accepted indulgence in 1672, thereby offending his parishioners, who forsook the church; was again cited in 1677 and in 1684 for keeping conventicles; refused to read the proclamation of thanksgiving for the escape of the king from the Rye-house plot, and was imprisoned in 1685; was returned to his charge at Shotts in 1687, and died before January 24, 1693. See *Fasti Eccles. Scoticanæ*, 2:297, 298.
3. JAMES (2), took his degree at Edinburgh University in 1695; was licensed to preach in 1697; called to the living at Hoddam in 1700, and ordained; and died February 25, 1726, aged fifty-two years. See *Fasti Eccles. Scoticanæ*, 1:621.
4. JAMES (3), son of the minister at Hoddam, received a bursary in Glasgow University in 1741; was presented to the living of Kirkpatrick-Fleming in 1745; ordained in 1746; transferred to Middlebie in 1763; and died October 24, 1773, aged fifty-seven years. See *Fasti Eccles. Scoticanæ*, 1:622, 624.
5. JAMES (4), was licensed to preach in 1809; elected to the living at Catrine in 1815; ordained in 1816; and deposed in June, 1836, for intoxication. See *Fasti Eccles. Scoticanæ*, 2:141.
6. JOHN (1), took his degree at Edinburgh University in 1629; was called to the living at Culter in 1636; was deposed in 1653, but restored by the synod in 1661. He died in reduced circumstances. See *Fasti Eccles. Scoticanæ*, 1:218.
7. JOHN (2), a native of Ochiltree, was called to the living at Oldhamstocks in 1694; ordained in 1695; transferred to Elgin in 1697, but

not confirmed; transferred to Haddington in 1704; elected moderator of the General Assembly in 1709, and died June 18, 1720. See *Fasti Eccles. Scoticanae*, 1:313, 377.

8. JOHN (3), took his degree at Glasgow University in 1695; was licensed to preach in 1699; called to the living at Old Monkland in 1700, and ordained; and died in 1741, aged about sixty-six years. See *Fasti Eccles. Scoticanae*, 2:293.

9. JOHN (4), took his degree at Edinburgh University in 1699; was licensed to preach in 1705; called to the living at Kinglassie the same year, and ordained. He adhered to the protest against loosing the four seceders in 1733, and died September 22, 1765, aged about eighty-six years. He published *A Sermon at the Opening of the Synod* (1733); and seven separate works in vindication of the Church. See *Fasti Eccles. Scoticanae*, 2:548.

10. JOHN (5), son of the minister of Old Monkland, took his degree at Glasgow University in 1725; was licensed to preach in 1730; called to the living at New Monkland in 1732; ordained in 1733, and died April 19, 1758. See *Fasti Eccles. Scoticanae*, 2:295.

11. JOHN (6), a native of Dumfriesshire, was licensed to preach in 1816; presented to the living at Murroes in 1821, and ordained. He assumed the name of *Irving* in 1846, and died July 20, 1863. See *Fasti Eccles. Scoticanae*, 3:729.

12. WILLIAM, took his degree at Edinburgh University in 1742; was licensed to preach in 1744; called to the living at Scone, but set aside in 1747; called and ordained assistant and successor to his father at Kinglassie in 1750; and died March 11, 1770, aged forty-eight years. See *Fasti Eccles. Scoticanae*, 2:548.

Currie, A.H.

a Protestant Episcopal clergyman, entered the ministry about 1866, and throughout his life remained in the diocese of Virginia. In 1870 he was living in Warminster; in 1871 became rector of Tillotson Parish, residing at Glenmore; and continued in this rectorship until his death, October 17, 1878. See *Prot. Episc. Anlanac*, 1880, page 171.

Currie, Robert O., D.D.

a (Dutch) Reformed minister, was born of Scotch parentage, in 1806. He graduated from Rutgers College in 1829, and from New Brunswick Theological Seminary in 1834. His only settlement as a pastor was at New Utrecht, L.I., from 1835 to 1866, when he died. His mind was remarkable for clearness, precision, and strength; his learning was varied, accurate, and thorough. He was an excellent classical and Biblical scholar. As a preacher, he was instructive, direct, fervid, and strong. He wrote much for the religious periodical press. His only volume is a well-written memoir of his former pastor and friend, the Reverend Richard Sluyter. See Corwin, *Manual of the Ref. Church in America*, s.v. (W.J.R.T.)

Currier, John

a Free-will Baptist minister, was born at Meredith, N.H., May 13, 1809. He was converted at twenty-three; licensed to preach by the Durham Quarterly Meeting in May, 1838; and was ordained in January 1842. Soon after he removed to Thornton, where he preached but a short time, and died November 2, 1843. See *Free-will Baptist Register*, 1844, page 75. (J.C.S.)

Curry, Hiram M.

a Methodist Episcopal minister, was born in Adams County, Ohio, April 7, 1818. He was converted in early life; in 1848 was admitted into the Ohio Conference; was transferred in 1863 to the Cincinnati Conference, and died March 3, 1874. See *Minutes of Annual Conferences*, 1874, page 102; Simpson, *Cyclop. of Methodism*, s.v.

Curry, J.M.

a Baptist minister, was born at Canning, N.B. He was appointed to a mission in Miramichi in 1860; ordained in 1864, at Norton; was pastor at Northampton, Rockland, South Richmond, Hampton, and Upham; and labored at Kars, Wickham, McDonald's Corner, Hammond Vale, Peticodiac, North River, and Shediack, all in New Brunswick. He died at Hillsborough, February 8, 1880, aged forty-nine. See *Baptist Year-book for Maritime Provinces*, 1880; Bill, *Fifty Years with the Baptists*, page 569.

Curry, Thomas M.

a Methodist Episcopal minister, was born at Yorktown, Westchester County, N.Y., February 13, 1831. He was converted at twenty-one; studied in the New York Conference Seminary; in 1856 entered the New York Conference, and died September 17, 1868. See *Minutes of Annual Conferences*, 1869, page 90.

Curry, William F.

a Presbyterian minister, was born at Paris, Bourbon County, Kentucky, July 23, 1800. He was educated at Transylvania University, Lexington; licensed by the New York Presbytery in 1822, and sent as a missionary to the northern part of Georgia, where his labors were abundantly blessed. About 1830 he was appointed general agent for the Home Missionary Society of northern Ohio. He died May 19, 1861. See Wilson, *Presb. Hist. Almanac*, 1862, page 179.

Cursors, Ecclesile

were messengers employed in the early Christian Church, in times of danger, to give private notice to each member of the time and place of holding meetings for worship. It was also the term used to denote messengers sent from one country to another upon the important affairs of the Church. *Cursuales Equi* (*post-horses*), i.e., horses belonging to the "public course;" called also for shortness *cursus*, "course." The Roman posting or postal system the distinction between the two belongs to a late stage of civilization was established by Augustus. According to the *Secret History* of Procopius, the day's journey consisted of eight posts, sometimes fewer, but never less than five. Each stable had forty horses, and as many stablemen. Bingham gives a quite incorrect idea of the system in describing the *cursuales equi* as being simply impressed for the army and exchequer. The early Christian emperors made minute laws regulating these messengers, and some of them evince their regard for the life and comfort of the animals. The clergy were exempt from this service, and from the tax for it. See Smith, *Diet. of Christ. Antiq.* s.v.

Cursus

is the original name of the breviary (q.v.) in the Romish Church. The same term was used to denote the Gallican liturgy, which was used in the British

churches for a long period, until the Roman liturgy came to be employed.
SEE LITURGY.

Curtain

(*cortina, aukeum, velum; βήλον, παραπέρασμα, καταπέτασμα, ἀμφίθυρον*). Curtains were used in ancient churches for the following purposes:

- (1) to hang over the outer doorway of the church;
- (2) to close the doorway between the nave of the church and the sanctuary, or perhaps rather to fill the open panels or *cancelli* of the door, during the time of the consecration of the eucharist;
- (3) to fill the space between the pillars of the ciborium, or canopy of the altar;
- (4) curtains were also used in baptisteries. Curtchew (Cutchou, or Cowslan) is apparently an early Scottish name for ST. CONSTANTINE *SEE CONSTANTINE* (q.v.).

Curteis, Thomas, D.D.

an English divine, one of the prebendaries of the cathedral at Canterbury in 1755, rector of Sevenoaks, in Kent, of St. Dionis Backchurch, London, and one of the proctors in convocation for the diocese of Rochester, died April 28, 1775. See *Annual Register*, 1775, page 209.

Curtenius, Antonius

a Reformed (Dutch) minister, was born in Holland in 1698, and came to America in 1730. He was pastor at Hackensack until 1737; at Hackensack and Schraalenburgh until 1755; Brooklyn, Flatlands, Bushwick, Flatbush, New Utrecht, and Gravesend in 1756, when he died. See Corwin, *Manual of the Ref. Church in America*, 3d ed. page 226.

Curti, Francesco

a Bolognese engraver, was born in 1603, and studied under Cherubino Alberti. The following are his principal plates: *The Virgin and St. Catherine; The Virgin Teaching the Infant Jesus to Read; The Marriage of St. Catherine; The Infant Christ Sleeping*. He died about 1670. See

Hoefer. *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. fhist. of the Fine Arts*, s.v.

Curti, Pietro

an Italian Hebraist of the Jesuit order, who was born in Rome in 1711, and died there April 4, 1762, was regarded as one of the best metaphysicians of his time. He taught Hebrew in the Roman College, and published several dissertations on difficult passages of Scripture, especially *Christus Sacerdos* (Rome, 1751): — *Sol Stans* (ibid. 1754): — *Sol Retrogradus* (ibid. 1756). See Hoefer, *Nouv. Biog. Generale*, s.v.

Curtice, Corban

a Congregational minister, was born at Windsor, N.H., February 11, 1809. He studied at Hancock Academy, and graduated from Gilmanton Seminary in 1843; October 5 of that year was ordained pastor of Northfield and Sanbornton Bridge (the latter now Tilton), N.H., and was dismissed May 3, 1870. The next three years he was acting pastor at Boscawen, and thereafter resided at Tilton, without charge, until his death, February 19, 1881. See *Cong. Year-book*, 1882, page 26.

Curtis, Chandler

a Baptist minister, was born at Wallingford, Connecticut, in 1795. In 1835 he went to the Indian country, under the direction of the American Baptist Board of Foreign Missions. The field of his labors was among various Indian tribes, from the Choctaws, on Red River, to the Omahas, far to the northwest. After five years' service he removed to Griggsville, Illinois, in 1842 to Massachusetts, was pastor for two years in Westminster, and died July 27, 1881. He published, in 1866, *The Mystery of Iniquity*, and two volumes on *Christianity Delineated*. See *The Watchman*, September 8, 1881, (J.C.S.)

Curtis, Daniel

an English Baptist minister, was born in London in 1799. He was converted in youth; baptized at Blandford Street Church in 1815, of which he was deacon for many years; and in 1827 assisted in forming a new Church for the Reverend J. Foreman, in Dorset Square. Being an occasional preacher for some years, Mr. Curtis was ordained pastor at

Homerton Row, in August 1837, and died July 26, 1853. See (Lond.) *Baptist Hand-book*, 1854, page 48.

Curtis, David

a Baptist minister, was born at East Stoughton, Massachusetts, February 17, 1782. He graduated from Brown University in 1808; was pastor at two different times in Pawtuxet, R.I., and for one year postmaster of the village. For two years he preached in Harwich, Massachusetts, and for about the same time at New Bedford; lived eight years in Abington, serving part of the time as pastor. His next pastorates, of two years each, were at Fisksville and Chepacket, both in Rhode Island. The last twenty-five years of his life were spent in his native place, and he died there, September 12, 1869. See Fuller, *History of Harwtch*, page 226. (J.C.S.)

Curtis, Grandison

a minister in the Methodist Episcopal Church South, was born in Ohio, July 22, 1818. He joined the Baptists in early life; removed to the Pacific coast in 1850; in 1862 joined the Methodist Episcopal Church South; soon after was licensed to preach, and continued as a local preacher until 1871, when he entered the Columbia Conference, wherein he labored till his death, which occurred near La Grande, Union County, Oregon, January 21, 1873. See *Minutes of Annual Conferences of the M.E. Church South*, 1873, page 908.

Curtis, Harvey, D.D.

a Presbyterian minister, was born at Adams, N.Y., May 30, 1806. He graduated from Middlebury College, Vermont, in 1831; studied the next year at Princeton Theological Seminary; was ordained pastor of the Congregational Church in Brandon, Vermont, February 18, 1836; in 1843 accepted a call from a Presbyterian Church in Madison, Indiana, and remained there eight years. In 1852 he was called to the First Presbyterian Church in Chicago; in 1858 was elected to the presidency of Knox College, Illinois, and died at Galesburg, September 18, 1862. See Wilson, *Presb. Hist. Almanac*, 1863, page 292; *Genesis Cat. of Princeton Theol. Sem.* 1881, page 81.

Curtis, Henry

a Baptist minister, was born at Illston, Leicestershire, England, October 11, 1800. He came to the United States in 1812; resided first in Otsego County, N.Y., and afterwards in the city of New York, where he joined the Baptist Church, and was licensed to preach, March 10, 1824. The same year he was ordained at Harpersville, N.Y.; in 1832 he became pastor of the Church in Bethany, where he remained fourteen years. He did much evangelical labor in Wayne County, during a period of thirty-five years, and thirteen churches were more or less under his pastoral care. He died about 1860. See Cathcart, *Baptist Encyclop.* page 302. (J.C.S.)

Curtis, James

an English Methodist preacher, was born at Westwoodside, Lincolnshire, in 1797. Removing to Sheffield, he was converted at the age of seventeen, and devoted himself to Church work. In 1822 he entered the New Connection ministry, and for thirty-three years travelled in twenty-two circuits, most of them important ones. He became a superannuate in 1855, and died in the city of York, March 8, 1874. See *Minutes of the Conference*.

Curtis, John

a Wesleyan missionary, after spending three years in the theological institution at Richmond, England, was in 1868 appointed to Honduras, Central America, where he labored in various circuits. He returned to England in impaired health, and was ordained at the Conference of 1872. He was next appointed to Turk's Island, Bahama district, but was seized with pulmonary disease, and died at sea, on his homeward voyage, August 6, 1874. See *Minutes of the British Conference*, 1875, page 34.

Curtis, John D.

a Methodist Episcopal minister, was born at Plymouth, England, February 29, 1816. He came to Philadelphia, Pennsylvania, with his parents, when but three years of age; began preaching at the age of twenty; in 1837 united with the Philadelphia Conference; in 1876 became superannuated, and retired to the city of Wilmington, where he died, July 25, 1877. See *Minutes of Annual Conferences*, 1878, page 22.

Curtis, Jonathan

a Congregational minister, was born at Randolph, Massachusetts, October 22, 1786. He graduated from Dartmouth College in 1811; was ordained at Epsom, N.H., in 1815; dismissed in 1825. His other charges were Sharon, Mass., Pittsfield, N.H., and South Woodstock, Connecticut. He died at Chicopee, Massachusetts, January 27, 1861. Mr. Curtis published several *Sermons* and *Addresses*. See *Cong. Quarterly*, 1861, page 352.

Curtis, Joseph

an English Baptist minister, was born at Exeter in 1815. He labored as an evangelist while yet a layman in the Established Church; afterwards became a Baptist, gave up business entirely, and devoted himself to gratuitous labors from place to place, visiting the cottages, where he read, prayed, and conversed, announcing at each house his intention of preaching in the open air. He was some time pastor at St. Mary Ottery, and at Cranford, Middlesex. He died near Devoran, Cornwall, December 18, 1878. See (Lond.) *Baptist Hand-book*, 1880, page 294.

Curtis, Joseph E.

a Presbyterian minister, was born at Wethersfield, Connecticut, October 9, 1789. He graduated from Williams College, Massachusetts, in 1815, and went to Virginia, where he was licensed by Hanover Presbytery in 1828, and installed pastor of Powhatan Church, remaining there until 1842. He died at Montrose, March 1, 1859. See *Wilson, Presb. Hist. Almanac*, 1860, page 69.

Curtis, Joseph Wait

a Congregational minister, was born in Vermont. He graduated from Dartmouth College in 1811; was ordained, July 5, 1816, pastor at North Yarmouth, Maine; preached at Warren, Ohio, from 1820 to 1832; was chaplain of Vermont penitentiary for two years; missionary in Canada in 1835; without a charge in Vermont the next year; and pastor at Hadley, Massachusetts, from 1836 until his death, March 16, 1857. See *Trien. Cat. of Andover Theol. Sem.* 1870, page 28.

Curtis, M. Ashley, D.D.

a Protestant Episcopal clergyman, was rector for several years, until about 1856, in Society Hill, S.C. Shortly after he was rector of St. Matthew's Church, Hillsborough, N.C., and in this pastorate he remained until his death, in April 1872. See *Prot. Episc. Almanac*, 1873, page 133.

Curtis, Otis Freeman

a Congregational minister, was born in Hanover, N.H., July 6, 1804. He studied at Kimball Union Academy; read theology with Reverend William A. Chapin at Craftsbury, Vermont; and was ordained an evangelist October 23, 1828. He was pastor at Barton and Irasburg the two following years; evangelist in Derby and other towns in northern Vermont (Barre, Peacham, Glover, Plainfield) from 1830 to 1835; preached in Canton (11.), Chicago, Racine, Kenosha, Waukesha, and Milwaukee; Shopiere from 1848 to 1850; installed at Emerald Grove, Wisconsin, May 6, 1851; dismissed May 1, 1863; preached at Versailles, N.Y., among the Seneca Indians, from 1864 to 1867; was acting pastor at Dover, Illinois, until 1874; without charge at Emerald Grove until 1878; and died at David City, Nebraska, July 1, 1879. See *Cong. Year-book*, 1880, page 16.

Curtis, Reuben B.

a Methodist Episcopal minister, was born in Lisbon, Maine. He was converted in 1830, in 1845 joined the Maine Conference, in 1862 was transferred to the Wisconsin Conference, in 1868 became superannuated, and died May 21, 1872. See *Minutes of Annual Conferences*, 1872, page 119.

Curtis, Thomas, D.D.

a Baptist minister and educator, was born in England, and came to America about 1845, being then over fifty years of age. He preached for some time in Charleston, S.C., and eventually established a school for young ladies at Limestone Springs. He lost his life on a steamer that was burned on the Potomac in 1858. See Cathcart, *Baptist Encyclop.* s.v.

Curtis, Thomas F., D.D.

a Baptist minister, was born in England in 1816. He was educated in the South Carolina University, and pursued his theological studies under the

direction of his father, the Reverend Thomas Curtis, D.D. After several years' pastorate over a church near Boston, he was called to a professorship in Lewisburg University, Pennsylvania, where he remained until 1865. In 1867 he took up his residence in Cambridge, Massachusetts, where he died in 1872. Dr. Curtis published a volume on *Inspiration*. He is also author of a work on *Communion*, and another entitled *Progress of Baptist Principles in the Last Hundred Years*. (J.C.S.)

Curtis, Timothy

an English Wesleyan minister, a native of Yorkshire, was sent in 1830 to Jamaica, and died at Falmouth, on that island, December 24, 1854, in his forty-ninth year. See *Minutes of the British Conference*, 1855.

Curtis, William

a Congregational minister, was born in Hoxcy, Lincolnshire, England, May 15, 1798. He first united with the Primitive Methodist Church and entered its ministry; came to Illinois in 1830, and joined the Methodist Episcopal Church, but withdrew in 1832; then organized a church at Albion, and was ordained its pastor; and eventually five other churches. He died June 15, 1877.

Curtis, William A.

a Protestant Episcopal clergyman, graduated from the General Theological Seminary, N.Y. He was rector of St. Peter's Church, Hobart, for many years, until his death, in Norwich, Connecticut, October 31, 1862. See *Prot. Episc. Almanac*, 1863, page 94.

Curtiss, Caleb

a Congregational minister, graduated from Princeton College, studied theology, and was ordained pastor at Charlton, Massachusetts, in 1761. He was dismissed in 1776, after which he represented the town in the Provincial Congress, and served in other public capacities. He died March 21, 1802. See Alexander, *Princeton College in the 18th Century*.

Curtiss, Claudius G.

a Methodist Episcopal minister, was born in Niagara County, N.Y., January 16, 1823. He was converted in his twentieth year, and immediately

joined the Methodist Episcopal Church. In 1854 he removed to Markham, Canada, where he was licensed to preach by the Canada Wesleyan Church. In 1860 he united with the Evangelical Association, was ordained, and appointed to Seneca charge. In 1867 he returned to the Methodist Episcopal Church, and was received as a member of the East Genesee Conference. He took a supernumerary relation in 1881, and retired to his home in Hammondsport, where he died, August 18, 1882. See *Minutes of Annual Conferences*, 1882. page 320.

Curtiss, Samuel Ives

a Congregational minister, was born at Meriden, Connecticut, March 5, 1803. He studied in the preparatory department of the Bangor Theological Seminary, and in 1832 graduated from Yale Divinity School. In November of that year he was ordained pastor in East Hampton, remaining there five years. From 1837 to 1839 he was acting pastor in West Woodstock, four years acting pastor at Union, and from April 12, 1843, regular pastor until his death, March 26, 1880. See *Cong. Year-book*, 1881, page 20.

Curtiss, William M.

a minister in the Methodist Episcopal Church South, was born at Norway, Herkimer County, N.Y., August 6, 1798. He received a liberal education; went to Mississippi when about twenty-two, and engaged in teaching; joined the Church in 1821; and in 1822 was licensed to preach, and admitted into the Mississippi Conference. In 1837 he located; in 1855 he entered the effective ranks; in 1861 became superannuated, and died February 9, 1863. See *Minutes of Annual Conferences of the M.E. Church South*, 1864, page 495.

Curtius, Sebastian

a Reformed theologian of Germany, doctor and professor of theology at Marburg, where he died, May 30, 1684, is the author of *Radices Ling. S. Hebr.* (Weimar, 1629, 1645, 1649; Amsterdam, 1652): — *Manuale Hebraeo-Chald. at Belgicum* (Frankfort, 1668): — *Kleiner Juden Katechismus* (Cassel, 1650). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Steinschneider, *Bibliogr. Handbuch*, s.v.; Wolf, *Bibl. Hebraea*, 2:551; Furst, *Bibl. Jud.* 1:193 (where the first two works are erroneously ascribed to *Cursius*). (B.P.)

Curvius

SEE CUARAN.

Curwen, Hugh

an Irish prelate, was a native of Westmoreland, and became dean of Hereford in 1541. On October 20, 1555, he became archbishop of Dublin; in 1557 was constituted one of the lords-justices of Ireland; in June, 1559, was appointed keeper of the great seal of Ireland; in 1560 was one of the spiritual lords, who sat in the Parliament; in 1563 was again constituted lordchancellor; in 1567 procured his translation to Oxford, and spent one year there. He died at Swinbrook in November 1568. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 235.

Curwen, John

an English Congregational minister, was born at Heckmondwike, Yorkshire, November 14, 1816. He was early brought to Christ; was educated at Coward College, and at University College, London; became assistant minister in the Church at Basingstoke in 1838; in 1841 co-pastor at Stowmarket, Suffolk; in 1844 pastor at Plaistow; resigned in 1867, on account of ill-health, and devoted himself to the improvement of Church music, establishing a printing and publishing business for that purpose. He died May 26, 1880. He published, *The Little Tune-book Harmonized: — The Child's Own Hymn-book: — The Standard Course of the Tonic-sol-fa Method: — How to Observe Harmony: — The Teacher's Manual: — Musical Statics: — Constructive Exercises in Elementary Musical Composition: Musical Theory*, and other works. See (Lond.) *Cong. Year-book*, 1881, page 366.

Curwen, Spedding

an English Congregational minister, was born at Whitehaven, Cumberland, January 19, 1790. He was brought up in the Established Church, but joined the Independents at Leeds, and was soon engaged in speaking at weekly prayer-meetings and at adjacent villages on Sunday evenings, and finally became a student in Rotherham College. He was ordained at Heckmondwile in December 1814; was called to the Church at Cottingham, near Hull, in 1819, also preaching on Sunday evenings at Fish Street Chapel; and accepted a call from the Church at Barbican, London, in

1824. While there he, with others, founded the Christian Instruction Society. In 1828 he went to Frome, Somersetshire, where he labored for eleven years; in 1838 he settled for a few months at Newbury, whence he was called by the new society at Castle Street, Reading, and there remained until his death, January 9, 1856. See (Lond.) *Cong. Yearbook*, 1857, page 173-175; *Evangelical Mag.* March 1856.

Curwin, George

a Congregational minister, son of Hon. Jonathan Curwin, was born at Salem, Massachusetts, May 21, 1683. He graduated from Harvard College in 1701; was ordained in Salem, as colleague to the Reverend Mr. Noves, May 19, 1714; and died November 23, 1717. See Sprague, *Annals of the Amer. Pulpit*, 1:254.

Cusa

(Cusan, or Cusanus), an early English abbot of the Wicii, in the latter part of the 8th century.

Cusari, The Book Of

SEE JEHUDAH (Ha-Levi) ben-Samuel.

Cushen, Samuel

a Methodist Episcopal minister, was born in Frederick County, Maryland, March 21, 1796. He joined the Church at the age of eighteen, and in 1818 entered the travelling ministry, wherein he labored as his health would permit until his decease, in July 1825. See *Minutes of Annual Conferences*, 1825, page 475; *Methodist Magazine*, 7:366.

Cushing, Caleb

a Congregational minister was born at Scituate, Massachusetts. He graduated from Harvard College in 1692; was ordained pastor of the First Church in Salisbury, Massachusetts, November 9, 1698. The Reverend Edmund Noyes became his colleague, November 20, 1751. Mr. Cushing died January 25, 1752, aged eighty years. See Sprague, *Annals of the Amer. Pulpit*, 1:453.

Cushing, Christopher, D.D.

a Congregational minister, was born at Scituate, Massachusetts, May 3, 1820. In 1844 he graduated from Yale College; spent one year in Yale Divinity School, and in 1847 graduated from Andover Theological Seminary. In February, 1849, he was ordained pastor of the Edwards Church, Boston, and remained there until April 1851; from September following until September 1868, was pastor in North Brookfield; for ten years, from 1867, was secretary of the American Congregational Union; from January to July 1879, treasurer of the Massachusetts Home Missionary Society; from 1867 to 1875 one of the editors of the *Congregational Quarterly*, and was its sole editor and proprietor during the succeeding three years. In 1855 he became one of the overseers of the Charity Fund of Amherst College; from 1852 to 1863 he prepared and published the *Annual Reports* of the Brookfield Auxiliary Foreign Missionary Society. He also published many *Sermons* and *Addresses*. He died October 23, 1881. See *Cong. Year-book*, 1882, page 26.

Cushing, Jacob, D.D.

a Congregational minister, son of Reverend Job Cushing, of Shrewsbury, Mass., graduated from Harvard College in 1748; was ordained pastor in Waltham, November 22, 1752; and died January 18, 1809, aged seventy-nine years. See Sprague, *Annals of the Amer. Pulpit*, 1:514.

Cushing, James Royal

a Congregational minister, was born at Salisbury, N.H., November 24, 1800. He studied at the Thetford (Vermont) Academy; graduated from Bangor Theological Seminary in 1828; the next year, August 12, he was ordained pastor of the Church in Boxborough, Massachusetts, where he remained until June 10, 1833; the next two years was city missionary in Boston; from June 1835, until April 1844, pastor in East Haverhill; from November following until May 1854, pastor in Wells, Maine. After this he was acting pastor in the following places: Taunton, Massachusetts, until 1861; North Rochester till 1869; Cotuit Port the next year; Waquoid, 1871-74; subsequently resided without charge at East Haverhill until his death, June 11, 1881. See *Cong. Year-book*, 1882, page 27.

Cushing, Job

a Congregational minister, was born at Hingham, Massachusetts. He graduated from Harvard College in 1714; was ordained first pastor of the Church in Shrewsbury, December 4, 1723; and died August 6, 1760, aged sixty-seven years. See Sprague, *Annals of the Amer. Pulpit*, 1:514.

Cushing, Jonathan

a Unitarian minister, was born at Hingham, Massachusetts, in 1690. He graduated from Harvard College in 1712; was ordained at Dover, N. H., September 18, 1717; and died March 25, 1769. See Sprague, *Annals of the Amer. Pulpit*, 8:74.

Cushing, Jonathan Peter

a Presbyterian minister, was born at Rochester, N.H., March 12, 1793. He studied at Phillips Academy, Exeter; graduated from Dartmouth College in 1817; went to Virginia, and became connected with Hampden-Sidney College, first as a tutor, then as a professor, and after the death of Dr. Hodge, in 1820, as president, in which office he continued until the close of his life, April 25, 1835. See Sprague, *Annals of the Amer. Pulpit*, 4:524.

Cushing, Perez Lincoln

a Baptist minister, was born in Boston, Massachusetts, March 6, 1822. He graduated from Brown University in 1849; spent one year at the Newton Theological Institution, and was ordained in 1852. For six years thereafter he was chaplain of the Reform School at Westborough; and subsequently, for twelve years, of the State Almshouse at Bridgewater. He was also a teacher at Middleborough for a time. He died at Santa Barbara, California, March 14, 1875. See *Newton General Catalogue*, page 39. (J.C.S.)

Cushing, Samuel A.

a Methodist Episcopal minister, was born at Brattleborough, Vermont, January 24, 1812. In 1831 he entered the ministry, and the following year joined the Vermont and New Hampshire Conference, where he served eleven charges in New Hampshire. His health failing, he became superannuated, supplying, for a season, East Cambridge. Taking a transfer in 1844 to New England Conference, he; filled four more pastorates; and from 1859 was again a superannuate.

During the Rebellion he entered the work of the Christian Commission, until himself prostrated by disease, which terminated his life at Waltham, Massachusetts, March 10, 1881. See *Minutes of Annual Conferences*, 1881, page 83.

Cushman, Chester Lemuel

a Congregational minister, was born at Stafford, Connecticut, March 29, 1831. He graduated at Amherst College in 1856; was ordained pastor at Townshend, Vermont, December 22, 1859; dismissed October 15, 1866; became pastor at Ludlow and Phillipston, Mass., and at Ludlow Mills; and died April 21, 1880. See *Minutes of Genesis Convention of Vermont*, 1881, page 49.

Cushman, Elisha

a Baptist minister, son of Reverend Elisha Cushman, was born at Hartford, Connecticut, July 4, 1813. In March 1836, he commenced, with Mr. Isaac N. Bolles, the publication of what was subsequently known as the *Hartford Courier*, a political newspaper. In March 1838, he began a religious paper, the *Christian Secretary*, the organ of the Baptists in Connecticut, which had been discontinued for a short time. In the autumn of 1839 he became a Christian, and united with the First Baptist Church in Hartford. Soon after this he retired from the editorship of the political paper, of which he had had charge, and confined his attention to the *Secretary*. In April 1840, he was licensed to preach, and was ordained pastor of the Baptist Church in Willington, September 30 of the same year. He now gave up his editorial work, and devoted himself to his Church, of which he remained pastor for five years, when, in consequence of ill-health, he resigned. In a year or two his health was so far restored that he was able to resume his ministerial work; and in April 1847, he accepted a call to the pastorate of the Church at Deep River, where he continued for several years. He afterwards acted as pastor of the Church in West Hartford for some time, and returned, at length, to his former position as editor of the *Christian Secretary*, for a season, performing the duties of pastor of the Church at Bloomfield. His death occurred at Hartford, January 4, 1876. See the *Cushman Genealogy*, page 408; Turnbull, in *the Christian Secretary*, January 12, 1876. (J.C.S.)

Cushman, Isaac Jackson

a Presbyterian minister, was born in Ohio. He graduated from the Miami University, Oxford, Ohio, in 1858, and entered the Theological Seminary at Xenia; was licensed to preach by the Chillicothe Presbytery in 1859, and in 1860 was ordained by the Cincinnati Presbytery pastor at Murdock, where he remained till his death, August 26, 1881, at the age of forty-nine. (W.P.S.)

Cushman, Isaac Somes

a Methodist Episcopal minister, was born at New-Gloucester, Maine, in 1823. He graduated from Bowdoin College in 1844; subsequently from the Medical School of the same college; and for three years practiced medicine in Saco. In 1851 he entered Concord Biblical Institute, and in 1853 joined the New England Conference. During the civil war he was chaplain of the Thirty-third Massachusetts Regiment, and afterwards surgeon of the First Massachusetts Cavalry. In 1864 he re-entered the pastorate in the Maine Conference; and in 1867 was transferred to the New England Conference in which he continued until his sudden death, September 6, 1870. See *Minutes of Annual Conferences*, 1871, page 87.

Cushman, Job

a Congregational minister, was born at Kingston, Massachusetts, January 17, 1797. He studied at the Kingston Grammar School; graduated from Brown University in 1819; studied theology with Calvin Park, D.D., and was ordained in Springfield, N.H., July 6, 1825, where he remained pastor three years. During 1828 and 1829 he was acting pastor in Bristol; the next two years in Sullivan; 1832 in Westford, Connecticut; from 1833 to 1835 in North Wrentham (now Norfolk), Massachusetts; until 1839 pastor in Prescott; from 1841 to 1843 acting pastor in Tolland; from 1852 to 1854, in Palmyra, Pewaukee, and Watertown, Wisconsin; from 1856 to 1859 in Truro and North Truro, Massachusetts; until 1861 in Marlborough, Vermont; 1862 in Plymouth, Massachusetts. From 1863 to 1867 he resided in Plymouth without charge, and thereafter in Grinnell, Iowa. He died August 5, 1878. He published, *Address on Washington's Birthday* (1835): — *The Law of God*: — *The Living and the Dead*: — *Revivals of Religion Desirable*: — *The Blessedness of Living in the Present Age*: — *A Complaint; Appeal to Churches of the Old Colony* (1871). See *Cong. Year-book*, 1879, page 40.

Cushman, Ralph

a Presbyterian minister, was born in Massachusetts in 1792. He graduated from Williams College in 1817, and from Andover Theological Seminary in 1820; was ordained November 16, 1821; travelled as a home missionary in Kentucky from that time to 1824; and then settled at Pittsford, N.Y., until 1826, and at Manlius until 1830, when he acted for a year as an agent for the American Home Missionary Society; and removing to Ohio the same year, died at Wooster, August 27, 1831. See *Presbyterianism in Central N.Y.* page 504; *Trien. Cat. of Andover Theol. Sem.* 1870, page 41.

Cushman, Richards

a Congregational minister, was born in Massachusetts in 1819. He graduated from Brown University in 1844, and studied one year thereafter in Andover Theological Seminary; was ordained in 1847 a missionary for the Foreign Evangelical Society to Hayti, where he remained until his death, June 7, 1849. See *Trien. Cat. of Andover Theol. Sem.* 1870, page 175.

Cushman, Robert Woodward, D.D.

a Baptist minister, son of Job Cushman, a lineal descendant of Robert Cushman, of the Pilgrim Fathers, was born at Woolwich, Maine, April 10, 1800. For some time he was engaged in the watchmaking and jewelry business. Having become a Christian, and fitted for college, he entered Columbian College, Washington, D.C, and graduated in 1826. By his own efforts he paid his way while procuring an education, yet took a high rank as a scholar. He was ordained, August 1826, pastor of the Baptist Church in Poughkeepsie, N.Y., and a little more than a year afterwards removed to Philadelphia. In 1828 he established "a young ladies' institute" of a high order, still constantly employed as a preacher, and for a time was the editor of the *Christian Gazette*. In the various organizations for religious work, established by his denomination, he took an active interest. He was one of the early and warm friends of the American Baptist Publication Society. After nearly twelve years of labor in Philadelphia, he was called to the pastorate of the Bowdoin Square Church, in Boston, and was installed July 8, 1841. In the winter of 1847-48 he went to Washington, to take charge of the E Street Baptist Church in that city during the temporary absence of its pastor, Reverend G.W. Samson. He remained in Washington, and established a ladies' school, which he conducted for five years, and then

returned to Boston, to become the principal of, the "Mount Vernon Ladies' School." In 1863 he retired from active life on account of impaired health, and spent his closing years in Wakefield, Massachusetts, where he died, April 7, 1868. (J.C.S.)

Cushman, Rufus Spaulding, D.D.

a Congregational minister, was born at Fairhaven, Vermont, August 31, 1815. He studied at Castleton Seminary; graduated from Middlebury College in 1837; was a teacher in Pickens County, Alabama, in 1838 and 1839, and in Lowndes County, Mississippi, in 1840. He became a member of Lane Theological Seminary in 1841, and graduated from Auburn Theological Seminary in 1843; was ordained at Orwell, Vermont, December 21 of the same year; dismissed May 7, 1862; May 28 following was installed over the Church at Manchester, and died May 18, 1877. See *Genesis Cat. of Auburn Theol. Sem.* 1883, page 265.

Cushny, Alexander (1)

a Scotch clergyman, took his degree at King's College, Aberdeen, in 1774; became schoolmaster of Foveran; was licensed to preach in 1782; presented to the living of Oyne in 1786, and ordained; and died February 1, 1839, aged eighty-five years. Two of his sons were ministers — Dr. Alexander, at Rayne; Robert, at Bellie. See *Fasti Eccles. Scoticanae*, 3:597.

Cushny, Alexander (2), D.D.

a Scotch clergyman, took his first degree at Marischal College, Aberdeen, in 1805; commenced teaching in his youth; was presented to the living at Strachan in 1814; ordained in 1815; transferred to Rayne in 1820; elected synod clerk in 1825; deposed in 1842 by the assembly, with others, for holding communion with the deposed ministers at Strathbogie, but the sentence was reversed in five months. His knowledge of business, intrepidity, and straightforward conduct were of great service in defeating the plans of the non-intrusion party ill the synod. He had a son, John, minister of Speymouth. See *Fasti Eccles. Scoticanae*, 3:542, 600.

Cushny, Robert

a Scotch clergyman, took his degree at Marischal College, Aberdeen, in 1826; was licensed to preach in 1831; presented to the living at Inch in

1836, and ordained assistant and successor; transferred to Bellie in 1843, and continued in 1860. See *Fasti Eccles. Scoticanae*, 3:582.

Cusighe, Simone Da

an old painter of the Venetian school, flourished at Cusighe, a place near the city of Belluno, from 1382 to 1409. There is a good altarpiece executed by him in his native place. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Cusp

Picture for Cusp 1

(Lat. *a spear-point*), the projecting points forming the featherings or foliations in Gothic tracery, arches, panels, etc.; they came into use during the latter part of the Early English style, at which period they were sometimes worked with a small leaf, usually a trefoil, on the end. When first introduced, the cusps sprang from the flat under-surface or soffit of the arch, entirely independent of the mouldings, and this method was sometimes followed in decorated work; but they very soon began to be formed from the inner moulding next the soffit (usually either a splay or a hollow), and this continued to be the general practice until the expiration of Gothic architecture. Some of the richest examples may be found in Lincoln Cathedral. *SEE PANEL*.

Picture for Cusp 2

In the *Decorated* and *Perpendicular styles* they were frequently ornamented at the ends, either with heads, leaves, or flowers, and occasionally with animals. — Parker, *Gloss. of Architect.* s.v. *SEE FOILS*.

Custodes Archivorum

(*keepers of the records*) were the same as the *Ceimeliarchs* (q.v.).

Custodes Ecclesiae

(*keepers of the church*) were, in ancient ecclesiastical use, either those otherwise called *Ostiarrii*, one of the inferior orders in the early Church, or, more probably, perhaps, the same officers who are sometimes distinguished as "elders of the Church," and whose duties corresponded in certain points

with those of the modern CHURCHWARDEN *SEE CHURCHWARDEN* (q.v.).

Custodes Locorum Sanctorum

(*keepers of the holy places* of Palestine), so called because of their relation to our Lord's earthly history: e.g. Bethlehem, Mount Golgotha, the Holy Sepulchre, Mount Olivet. Such an office was probably occasioned by the custom which arose among Christians in early times of visiting these places for purposes of piety and devotion; and in that the function of these "keepers" was accounted a religious service appears from their having been exempted, by a statute of Theodosius, in the same manner as ecclesiastics generally, from personal tribute, out of regard to this their special employment. — Smith, *Dict. of Christ. Antiq.* s.v.

Custos

(*warden*) is specially the treasurer or chief sacristan in a foreign cathedral. *SEE CUSTOS ARCAE.*

There were anciently also various others thus designated: the *custos ordinis*, one of the great monastic officers, the third and fourth priors, who acted as the rounds; the *custos feretri*, the shrine-keeper; the *custos operis or fabriae*, the canon in charge of repairs of the building, in secular cathedrals; the four *custodes* at Exeter, attendants in the sacristy, bell-ringers, and marshalmen in processions; and the *custos puerorum* at Salisbury, a canon who had the supervision of the choristers. — Walcott, *Sac. Archaeol.* s.v.

Custos Arc

(*keeper of the chest*) was a name given to the archdeacon, as having charge of the treasury of the Church, and the care of dispensing the oblations of the people. In this capacity Caecilian was accused by the Donatists of having prohibited the deacons from carrying any provision to the martyrs in prison. The fourth Council of Carthage directs the bishop not to concern himself personally in the care and government of widows, orphans, and strangers, but to commit the duty to his archpresbyter or archdeacon. Smith, *Dict. of Christ. Antiq.* s.v.

Cusworth, Joseph

an English Wesleyan minister, was born near Rotherham, Yorkshire. He was converted in Sheffield in 1804; in 1807 was received into the ministry; from 1843 was governor of Kingswood School, and to him is due the erection of the noble building at Lansdown, Bath; and for twenty-seven years was one of the treasurers of the Home Mission and Contingent Fund. He died March 19, 1857, in the seventy-first year of his age. See *Minutes of the British Conference*, 1857.

Cuthbald

was a monk and at length abbot of Medeshamstede (afterwards Peterborough) in 680, and a man of great piety and wisdom. *SEE CUDUALD.*

Cuthberht

was a presbyter of Lichfield, A.D. 803.

Cuthbert, Archbishop Of Canterbury

was born in Mercia, of noble parents, and was high in favor with the king. In 736 he was appointed to the see of Hereford, and in 741 was translated to the see of Canterbury, and proceeded to Rome soon after. He seems to have agreed with Boniface, that the center of unity must be the see of Rome, and was ambitious of establishing this principle in the Church of England. He obtained the permission of the king to convene a synod, which in 747 met at Clovesho, and there he carried many of his points; but the proposal to bring the Anglican Church under subjugation to the see of Rome, although noticed, was very quietly evaded. We hear very little of the provincial labors of Cuthbert after this council. He died in 758. See Hook, *Lives of the Archbishops of Canterbury*, 1:217 sq.

Cuthbert

was also the name of two early English abbots:

1. Of Malmesbury, in the latter part of the 8th century.
2. Of Jarrow and Wearmouth, in the same century. He was a disciple of Bede, and several of his *Letters* are extant. See Smith, *Dict. of Christ. Biog.* s.v.

Cuthbert, Hayhurst

an English minister of the Society of Friends, was born in Yorkshire about 1632, and was among the first in that county who embraced the principles of the Quakers. Soon after reaching his majority he became an accredited minister. More than once during the next few years he was subjected to great hardship on account of his religious opinions, being several times thrown into prison. In 1682 he accompanied William Penn to America, and is said to have been "an instrument, in the divine hand, of comfort and consolation to his brethren under their new circumstances." He died at his residence in Bucks County, Pennsylvania, in January 1683. See Bowden, *Hist. of the Friends in America*, 2:106. (J. C.S.)

Cuthbert, James (1)

a Scotch clergyman, was licensed to preach in 1707; called to the living at Culross in 1708, and ordained. He died October 1, 1715. He published, *The Counter-Querries Querried* (1712): — *A Letter on the Danger of Considering the Influence of the Spirit as a Rule of Duty*. See *Fasti Eccles. Scoticanæ*, 2:586.

Cuthbert, James (2)

a promising young missionary of the British Wesleyans, embarked for West Africa in November 1864, and died at Lagos, on his way to Abeokuta, February 22, 1865. See *Minutes of the British Conference*, 1865, page 31.

Cuthbertson, Alexander

a Scotch clergyman, was licensed to preach in 1817; became assistant to Reverend Dr. Somerville of Jedburgh; was presented by the king to the living of Edrom in 1823, and ordained. He died June 4, 1849, aged fifty-six years. See *Fasti Eccles. Scoticanæ*, 1:436.

Cuthbertson, John

an Associate Reformed minister, was born in Scotland in 1720. He studied for the ministry under the Reverend John McMillan, the father and founder of the Reformed Presbytery of Scotland; emigrated to America in 1752, and for more than twenty years was the only Reformed Presbyterian minister in this country, having charge of the small Reformed Presbyterian societies scattered over the thirteen colonies. He entered cordially into the

union in 1782, and, after this, his field of labor was restricted to his own immediate charge, Octorara, Pennsylvania, where he died, March 10, 1791. See Sprague, *Annals of the Amer. Pulpit*, IX, 4:7.

Cuthbertson, Robert, LL.D.

a Scotch Congregational minister, was born at Paisley, November 15, 1805. He was educated at the University of Glasgow, and at the Divinity Hall of the United Secession Church; was licensed to preach in 1830, and ordained pastor of the Chalmers Street Church, Dunfermline, in 1833. He resigned in 1843; joined the Congregationalists in 1845, and became pastor at Cleckheaton in 1852; retired to Leeds in 1869, and continued to reside there until his death, December 17, 1881. See (Lond.) *Cong. Year-book*, 1883, page 274.

Cuthburg

(Cudburg, Cudburh, Cuthbritha, or Cuthburga), sister of Ina, king of Wessex, was the foundress and first abbess of Wimburn, cir. A.D. 705. She had been the wife of Alfred, king of Northumberland, and a nun at Barking. She is commemorated August 31.

Cuthbyhrt

SEE CUTHBERT.

Cuthfrith

was the twelfth bishop of Lichfield, about A.D. 765-769.

Cuthill, Alexander

a Scotch clergyman, was licensed to preach in 1809; called to the second charge at Ayr in 1814, and ordained. He died February 17, 1852, leaving, *Public Sins Aggravated by the Enjoyment of Great Public Blessings* (1843): — *Discourses on Practical Religion* (Ayr, 1851, 2 volumes, 8vo): — *An Account of the Parish*. See *Fasti Eccles. Scoticanæ*, 2:95.

Cuthman

(Cutmen, or Cutmanus), *Saint*, commemorated February 8, was an English monk at Stenninga or Steyning, in Essex, in the 9th or 10th century. The Bollandists relate many curious legends of him.

Cuthred

is the name of several early English ecclesiasts:

1. An abbot, probably of Mercia, in the middle of the 8th century.
2. An abbot of Hereford, A.D. 803.
3. A presbyter, probably of Kent, A.D. 808. See Smith, *Dict. of Christ. Biog.* s.v.

Cuthwin

(Cuthuinus) is the name (1) of the first bishop of Leicester, appointed in 679; also (2) of the eighth bishop of Dunwich, about the middle of the 8th century. *SEE CUTHBERT.*

Cutler, Abel

a Congregational minister, was born in Massachusetts. He graduated from Williams College in 1807, and from Andover Theological Seminary in 1810; was acting as home missionary in 1815, and may have been so previously; was ordained October 24, 1816, as pastor at Yarmouth, remaining until 1833; was not afterwards settled, nor in regular service, and died at Northampton, February 27, 1859. See *Trien. Cat. of Andover Theol. Sem.* 1870, page 17.

Cutler, Calvin

a Presbyterian minister, was born at Guildhall, Vermont, in 1791. He graduated from Dartmouth College in 1819; became pastor of the Church in Windham, N.H., April 1828, and died in 1844. See Sprague, *Annals of the Amer. Pulpit*, 4:414.

Cutler, Elbridge Gerry

a Congregational minister, was born in Maine. He studied theology one year in Andover Theological Seminary as a member of the class of 1839; was a student in Harvard College; graduated from Yale Divinity School in 1839; was stated supply at Phippsburg, Maine, in 1840 and 1841; was ordained January 15, 1842; and was pastor at Belfast from that year until his death at Reading, Pennsylvania, April 28, 1846. See *Trien. Cat. of Andover Theol. Sem.* 1870, page 140.

Cutler, Lyman

a Congregational minister, was born in Massachusetts in 1827. He graduated from Dartmouth College in 1847, and from Andover Theological Seminary in 1850; was installed January 22, 1851, at Pepperell; and was pastor of Eliot-Church, Newton, from 1854 until his death, April 28, 1855. See *Trien. Cat. of Andover Theol. Sem.* 1870, page 183.

Cutler, Rufus Putnam

a Congregational minister, was born at Hamilton, Massachusetts, July 11, 1815. He graduated from Yale College in 1840, and from the Divinity School of Harvard University in 1844; in 1846 became pastor of the Second Unitarian Congregational Society of Portland, Maine; in 1854, of the First Unitarian Church in San Francisco, California; and in 1859 returned to New England. He preached for a few months at Staten Island; in 1869 took charge of a church in Charleston, S.C.; in October 1872, sailed for Europe, and on his return voyage, in August, 1873, he was struck with partial paralysis. He died in Brooklyn, N.Y., December 9, 1877. See *Obituary Record of Yale College*, 1878.

Cutler, Stephen H.

a Methodist Episcopal minister, was born at Montpelier, Vermont, November 1, 1802. He was converted at eighteen; in 1827 was licensed to preach, and admitted into the New Hampshire Conference, wherein he labored to the close of his life, May 22, 1834. See *Minutes of Annual Conferences*, 1834, page 283.

Cutsuida

(or Cudsuida) was abbess of Worcester, probably at the end of the 7th century.

Cuttell, Henry Martyn

a preacher of the United Methodist Free Church, was born at Sheffield, Yorkshire, April 27, 1839, where his father was a godly local preacher. He was converted under the ministry of the Reverend James Caughey, an American evangelist; for a short time was a local preacher; in 1861 began

to travel as a minister in the Free Methodist Church and died suddenly, September 4, 1868. See *Minutes of the Twelfth Annual Assembly*.

Cutter, Edward Francis, D.D.

a Congregational minister, was born at Portland, Maine, January 20, 1810. He graduated from Bowdoin College in 1828, and from Andover Theological Seminary in 1831; was ordained pastor of the Second Church in Warren, Maine, May 8, 1833; dismissed May 8, 1846; September 23 of the latter year was installed pastor at Belfast, and resigned in October 1855, but was not regularly dismissed until a year afterwards. During 1856 and 1857 he was editor of the *Christian Era*. The next two years he was acting pastor at Beardstown, Illinois, and then, from 1859 to 1863, resided in Belfast, Maine, without charge. At Rockland he was acting pastor from 1863 to 1871, and at Andover during 1873. Excepting one year in California, he resided, after this, without charge, in Belfast. At two periods he was recording secretary of the General Conference of Maine, viz. 1844-48 and 1851; from 1868 to 1880, secretary of the Maine Congregational Charitable Society; from 1842 to 1857, trustee of the Maine Missionary Society; from 1873, an overseer of Bowdoin College. His death occurred in Charleston, S.C., March 27, 1880. Mr. Cutter wrote largely for religious periodicals, and besides various sermons and essays, he published, *Pastoral Conversations* (1846): — *Day of Judgment and Day of Salvation*: — *Household Instruction*. See *Cong. YearBook*, 1881, page 20.

Cutting, Leonard

a minister of the Protestant Episcopal Church, was born at Great Yarmouth, England, in 1724. When seventeen years of age he was admitted to Pembroke College, Cambridge University, and received his degree of A.B. in 1747. He came to Virginia, and became overseer of a plantation, and subsequently of a large farm in New Jersey. He was appointed tutor in the college at New York in 1756, and professor of the Greek and Latin languages and of moral philosophy. From November 1757, to March 1758, during the absence of president Johnson, Mr. Cutting had charge of the institution, and again in 1759. Having prepared for the ministry in the meantime, he resigned his professorship in October 1763, and went to England for ordination. He was appointed missionary to Piscataqua (now Stelton) and New Brunswick, N.J., by the Society for the Propagation of the Gospel in Foreign Parts. In 1766 he became rector of

St. George's Church, Hempstead, L.I., conducting a classical school at the same time. His next pastorate was at Snow Hill, Maryland, in 1784, whence, in 1785, he removed to Christ Church, in Newbern, N.C., and thence, after eight years, to New York city. In September 1792, he was a member of the General Convention, and was secretary of the House of Bishops. He died in New York, January 25, 1794. See Sprague, *Annals of the Amer. Pulpit*, 5:223.

Cutting, Sewell Sylvester, D.D.

a Baptist minister, was born at Windsor, Vermont, January 19, 1813. He united with the Church in 1827, and commenced the study of law at the age of sixteen, but subsequently decided to prepare for the ministry. He was fitted for college at South Reading, now Wakefield, Massachusetts; spent two years in Waterville College, now Colby University, and two years at the University of Vermont, where he graduated with the highest honors of his class in 1835. He was ordained March 31, 1836, as pastor of the Church in West Boylston, Massachusetts, and not long after was called to the Church in Southbridge, where he remained from 1837 to 1845. He next took editorial charge of *The Baptist Advocate*, in New York city, afterwards called the *New York Recorder*. For a short time he was corresponding secretary of the American and Foreign Bible Society. and for a year or two was engaged in editorial work in connection with the *Watchman and Reflector* of Boston and the *Christian Review*. In 1853 he once more became editor of the *New York Recorder*, which, as consolidated with the *Baptist Register*, became subsequently *The Examiner*. In 1855 he became professor of rhetoric and of history in the University of Rochester; in 1868, secretary of the American Baptist Educational Commission; in 1879, secretary of the American Baptist Home Mission Society. After serving one year, he went abroad, and did not enter again upon any public position. His death took place February 7, 1882. Among the best known of the publications of Dr. Cutting are his *Struggles and Triumphs of Religious Liberty*, and his *Historical Vindications of the Baptists* (Bost. 1858). See Cathcart, *Baptist Encyclop.* page 305. (J.C.S.)

Cuttriss, William

an English Baptist minister, was born in 1784. He was converted at sixteen; pursued a course of theological study under Dr. Ryland, at the Bristol College, and was ordained in 1808 as pastor of the Church at

Arnsby, Leicestershire. In 1818 he removed to Ridgemont, Bedfordshire, and died there, December 16, 1829. See (Lond.) *Baptist Magazine*, 1830, page 409. (J.C.S.)

Cutulf

was abbot of Evesham about A.D. 780.

Cutzupitae

(August. *Ep.* 53; *De Unit. Eccl.* 6) is probably a corruption for *Cutupritae*, i.q. *Cotopitae* or *Gotispitae*, a name given to the heretics called CIRCUMCELLIONES *SEE CIRCUMCELLIONES* (q.v.).

Cuutfert

SEE CUTHFRITH.

Cuvier, Charles Chritien Leopold

a French Protestant theologian, was born October 24, 1798. He studied at Montbdiard and Strasburg; in 1821 was appointed professor of history at the royal college of Strasburg, in 1824 professor of history at the university there, and occupied this latter position for nearly forty years. In 1859 he was elected dean of the faculty, but in 1860 resigned his professorship on account of broken health. On his retirement he was decorated with the cross of the legion of honor, and appointed honorary (lean. The remainder of his life he spent in writing and improving the religious state of the Church. He died April 17, 1881, at Montbéliard. He published, *Exposition de la Doctrine Evangeqlique* (Paris and Strasburg, 1834): — *Esquisse sur les Ecrivains Sacres des Hebreux* (1843): — *Le Petit Catechisme de Luther* (1846): — *Precis de l'Histoire des l'Missions Chretiennes* (eod.): — *La Venue du Sauveur* (eod.): — *Les Souffrances et le Triomphe du Sauveur* (eod.): — *Conseils et Consolations de l'Experience; Cours d'Etudes Historiques* (1860-80). He also edited *Recueil de Psaumes et Cantiques*, and a new edition of *La Liturgie de la Confession d'Augsburg*. See Zuchold, *Bibl. Theol.* 1:254; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Cuyck, Henry Van

a Dutch theologian and scholar, was born in 1546 at Kuilenburg. For fourteen years he taught philosophy at Louvain. After having been vicar-general of the archbishop of Malines, he became bishop of Ruremond in 1596, and won the reputation of being a prelate both pious and instructive. He died October 7, 1609. His principal works are, *Orationes Paneqyricae* (Antwerp, 1575): — an edition of the works of Cassianus (ibid. 1578): — *Speculum Concubinariorum Sacerdotum, Monachorum, Clericorum* (Cologne, 1599; Louvain, 1601): — *Epistolae Parceneticæ*. See Hoefler, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Cuykendall, E. Nelson

a Methodist Episcopal minister, was born in 1826. He was converted in 1842, licensed to preach in 1847; in 1848 entered the Oneida Conference.; in 1857 became superannuated, and died September 4 the same year. See *Minutes of Annual Conferences*, 1858, page 89; Simpson, *Cyclop. of Methodism*, s.v.

Cwenburh

SEE CUENBURH.

Cwiffen

a Welsh saint of the 7th century, commemorated June 3, was founder of Llangwyfen, in Denbighshire, and patron of Tudweilig, in Carnarvonshire (Rees, *Welsh Saints*, page 304).

Cybar

(or Cibar; Lat. *Eparchius*), a French anchorite, at first entered the monastery of Sedaciac, in Perigord, but afterwards secluded himself in a cell near Angouleme, where he was patronized by Aptonius II the bishop of Angouleme, who ordained him priest. As he became popular, disciples flocked to him for instruction, and a monastery sprung up. He died July 1, 581, having occupied his cell for thirty-nine years. He is commemorated July 1. See Smith, *Dict. of Christ. Biog.* s.v.

Cybi

[pronounced *Kubby*] (Lat. *Chebius*, or *Kebius*), a Welsh saint, was a younger cousin of St. David. He was present at the synod of Brefi, and his memory, near Llanddewi Brefi, the place where it was held, is preserved in the name of the Church of Llangybi. The churches of Llangybi, near Caerleon, and Llangybi, in Carnarvonshire, were founded by him. He is especially distinguished as founder of a society at Caergybi or Holyhead, in Anglesey. As presiding over this he was styled, according to the practice of the time, a bishop, though he never had authority over a diocese. The day of commemoration is variously given as November 6 and November 8.

Cyclus Anni

SEE CALENDAR.

Cyclis Paschalis

SEE EASTER.

Cyfeilach

bishop of Glamorgan, was killed A.D. 756.

Cyfyw

(or Cwynllyw), a Welsh saint of the 6th century, was patron of Llangyfyw, near Caerleon (Rees, *Welsh Saints* page 233).

Cyhelyn

was ninth metropolitan of Caerleon, according to the *lolo MSS.* of E. Williams (Stubbs, *Register*, page 154).

Cylinnius

a Gallic bishop, is addressed in conjunction with bishop Proculus by Augustine "and the other fathers of Africa." The letter begs them to receive back Leporius, who had been banished for Pelagian opinions, but had not changed his mind. See Smith, *Dict. of Christ. Biog.* s.v.

Cyma

Picture for Cyma 1

Picture for Cyma 2

(Gr.), an undulated moulding, of which there are two kinds: *cyma recta*, which is hollow in the upper part, and round in the lower; and *cyma reversa*, called also the ogee, which is hollow in the lower part and round in the upper. The term cyma, without an adjective, is always considered to mean a cyma recta. It is usually the upper member of Grecian and Roman entablatures, excepting in the Tuscan and Doric orders, and in classical architecture is very rarely used in any but a horizontal position, except over pediments. In the Norman style: this moulding is not very often met with, but in Gothic architecture it is frequent, especially in doorways, windows, archways, etc., but the proportions are generally very different from those given to it by the ancients, and it is called an ogee. An example of a *quirkced cyma* is given under OGEE. — Parker, *Gloss. of Architect.* s.v. *SEE COLUMN.*

Cymatium

Picture for Cymatium

This is not easy to define, but it may be called a capping moulding to certain parts and subdivisions of the orders in classic architecture: the projecting mouldings on the upper part of the architrave (except in the Doric order, where it is denominated tenia), the corresponding moulding over the frieze, and the small moulding between the corona and cyma of the cornice, are each called by this name; the small moulding, also, which runs round the upper part of the modillions of an cornice, is their cymatium; and the upper moulding, of the abacus of the Roman Doric capital is likewise so called; the upper mouldings which serve as a cornice to pedestals have occasionally the same name. Parker, *Gloss. of Architect.* s.v.

Cymatius

was bishop of Gabala, or perhaps Paltus, in Syria Prima, A.D. 341-362. It is supposed that he is one of the bishops who assisted Lucifer, bishop of

Cagliari, in his sudden consecration of Paulinus, presbyter of Antioch, chief of the Eustathian party. See Smith, *Dict. of Christ; Biog.* s.v.

Cymbalum

This word is occasionally used for a bell, or some other sonorous instrument used instead of a bell. Thus Gregory the Great (*Dialogue*, 1:9) speaks of a cymbalum; and Durandus (*Rationale*, 1:4, § 2) of monks being called to the refectory by the sound of a cymbalum which hung in the cloister. See Smith, *Diet. of Christ. Biog.* s.v. **SEE CYMBAL.**

Cyn-

SEE CUNN-; SEE KIN-; SEE KYN-.

Cynan

was sixth metropolitan of Caerleon, according to *Iolo MSS.* of E. Williams (Stubbs, *Regist.* page 154).

Cynbryd, a Welsh saint of the 5th century, founder of Llanddulas, in Denbighshire, was slain by the Saxons at Bwlch Cynbryd. He is commemorated March 19 (Rees, *Welsh Saints*, page 144).

Cyddilig

a Welsh saint of the 6th century, is commemorated on November 1 in the parish of Llanrhystud, in Cardiganshire (Rees, *Welsh Saints*, page 281).

Cyndeym

son of Arthog ab Ceredig, was a Welsh saint of the 6th century, and patron of Llangyndeym, formerly subject to Llandyfaelog, in Carmarthenshire. He is commemorated on July 25 (Rees, *Welsh Saints*, page 211).

Cyne-

SEE CYNI.

Cyneberht

(Cyniberct, Cuniberct, or Kinbert; Lat. *Chumbrechus*) is the name of two early British bishops:

1. The fourth bishop of the Lindisfari, in the see of Siduacester. His exact date is not known, but is between 706 and 733. It was from him that Bede received his information on the ecclesiastical history of Lindsey.

2. The twelfth bishop of Winchester, was present at the legatine synod of 787. Between 799 and 801 he went to Rome with the archbishop, and as his successor appears in 803. He probably remained or died nabroad.

Cyneberthus

SEE CUMBERTUS

Cynebryht

SEE CYNEBERHT.

Cyneburgh

(or Cyneburga).

SEE CYNIBURGA.

Cynedrid

(Cynedryd, Cynedrytha, or Cynedritha).

SEE CYNETHRITH.

Cynegius

was praefect of the Prastorians at Rome, A.D. 384-390. In A.D. 384 the emperor Theodosius sent him a rescript at the request of Marcellinus and Faustinus, two presbyters of the Luciferian faction, enjoining that the Luciferians should have the same religious liberty as the Catholics, and highly praising some of their representatives. The seventh and eighth letters of Gregory of Nyssa are addressed to this Cynegius, in behalf of Synesius and Alexander, two accused persons.

Cynegyslus

SEE CENGILLE.

Cyneheard

(or Kinehard) was the eighth bishop of Winchester, in the ancient lists. According to the *Anglo-Saxon Chronicle* he was appointed in 754, and his name is found appended to charters from 755 to 766. His death was probably prior to 788, the date given by some MSS. of Florence. Two letters of Cyneheard to Sullus are preserved among the letters of Boniface (*Mon. Moguntina*, ed. Jaffe, Nos. 110, 121).

Cyneheardus

was a presbyter who attested a donation by Dunuuald to the church of St. Peter and St. Paul (afterwards St. Augustine, at Canterbury).

Cyneswitha

(Cynesuith, Cynesuith, Kynesuith, Kynesuith, Kyneswith, or Kineswitha), an English saint, was a daughter of Penda, king of Mercia, and his queen Cynwise or Cyneswith. Her sister Cyniburga and three of their five brothers, Ethelred, Merewald, and Mercelinus, were also reckoned saints. She had been betrothed to Offa, king of the East Angles, but gave him up to become a nun in her sister's convent, "Kineburgae Castrum" or "Castre." Both the sisters were present at the hallowing of Medeshamstede (afterwards called Peterborough), in the reign of their brother Wulfhere, and their names are attached to his charters. They were both buried in their own convent, and in the 11th century their remains were removed to Peterborough.

Cynethrith

was an English abbess of some religious house belonging to bishop Wilfrid. In A.D. 709 she received the silk robe on which his dead body had been laid, and through which a miracle is said to have been wrought.

Cyneualc

(or Cynehualc). *SEE COINWALCH.*

Cyneulfus

SEE CYNEWULF.

Cyneulf

(Cynewulf, Cynwulf, Cymwlf, Chenewlf, or Kimuulf-, Lat. *Cynewulfus*, *Cyneulfus*, *Conuulfus*, *Cunwulfus*, *Conwulfus*, *Cinewsulfus*, or *Kineulfus*) was consecrated bishop of Lindisfarnie, A.D. 740. In 750 he fell under the displeasure of Eadberht, king of Northumbria, for giving shelter to prince Offa, who had taken sanctuary at Lindisfarne. The monastery was besieged, and Cynewulf imprisoned at Bamborough, the charge of his diocese having been delegated to Friothubert, bishop of Hexham. He was released, and in A.D. 780, worn out with years and labor, made Higbald his deputy in the bishopric, with the assent of the congregation. He spent the remainder of his days in retirement, and died 783.

Cynfab

an early Welsh saint, was patron of Capel Cynfab, formerly in the parish of Llanfair ar y Bryn, in Carmarthenshire. He is commemorated on November 15 (Rees, *Welsh Saints*, page 307).

Cynfarch Oer

a Welsh saint of the 5th century, was a chieftain in North Britain. He is the reputed founder of Llangyn farch, in Maelor, Flintshire, a church destroyed by the Saxons in the battle of Bangor, A.D. 603 (Rees, *Welsh Saints*, page 168).

Cynfarwy

an early Welsh saint, was patron of Llechgynfarwy Church, in Anglesey. He is commemorated November 7 (Rees, *Welsh Saints*, page 307).

Cynfelyn ab Bleiddyd

a Welsh saint of Bangor Deiniol, in the 6th century, was founder of Llangynfelyn, in Cardiganshire (Rees, *Welsh Saints*, page 260).

Cynfran

a Welsh saint of the 5th century, was founder of Llysfaen, in Rhos, Denbighshire, and patron of the well there named Ffynnon Cynfran (Rees, *Welsh Saints*, page 144).

Cynfyw

(or Cynyw), a Welsh saint of the 6th century, is reputed founder of the church of Llangynyw, in Montgomeryshire (Rees, *Welsh Saints*, page 233).

Cyngar

(or Cungar) is the name of a number of early Welsh saints, whom it is difficult to identify. An account of them is given in Rees, *Welsh Saints*, pages 183, 211, 232.

Cyngen

son of Cadell and prince of Powys, in the 6th century. was reckoned among the Welsh saints for the patronage he afforded them, and for his liberal endowments to the Church. Achurch at Shrewsbury was dedicated to him.

Cynhafal

a Welsh saint of the 7th century, founded Llangynhafal, in Denbighshire. He is commemorated October 5 (Rees, *Welsh Saints*, page 295).

Cynhaiarn

a Welsh saint of the 6th century, was patron of Ynys Cynhaiarn, a chapel under Cruccaith, in Carnarvonshire (Rees, *Welsh Saints*, page 275).

Cyni-

SEE CYNE.

Cynibaldus

an English abbot, attested two charters of Cuthred, king of Wessex, A.D. 749. See Smith, *Dict. of Christ. Biog.* s.v.

Cyniberct

(Cyneberht, or Kinbert; Lat. *Cunnberthus*). *SEE CYNEBERHT.*

1. Abbot of Hrentford or Redbridge. He baptized, A.D. 686, the two sons of Arvald, king of the Isle of Wight, before they were put to death by" Caedwalla (Bede. *H.E.* 4:16).

2. A deacon of Cuthbert. He was archbishop of Canterbury, and is mentioned in a letter from Boniface to his master (Boniface, *Epp.* ed. Giles, 1:139).

Cynibill

brother of bishops Cedda and Ceadda, and of the presbyter Caelin, was a presbyter to Cedda. Bede gives his participation in the consecration of a site for the monastery of Lastingham (*H.E.* 3:1).

Cyniburga

(Kineburga, or Kinneburga), a Welsh saint, born in the latter part of the 7th century, was a daughter of Penda, the pagan king of Mercia, and sister of Cyneswitha (q.v.). She married Alfrid, king of Northumbria, but left him "pro amore Dei," and entered the monastery which her brothers Wulfhere and Ethelred, kings of Mercia, constructed, and which was called after her "Kineburgee Castrum " or "Castre." The two sisters were both present at the consecration of Medeshamstede, in the reign of their brother Wulfhere, and signed the charter; and it is said that in the 11th century Aelfsi, abbot of this monastery (then called Peterborough), removed their bodies from Castre, where they died, to Peterborough. The account of these sisters resembles that of Cuenburga and Cuthburga, sisters of Ina, king of Wessex. See Smith, *Diet. of Christ. Biog.* s.v. **SEE CUENBURGA.**

Cynidr

a Welsh saint of the 5th century, was the possible founder of Llangynidr and Aberyscir, two churches in Brecknockshire (Rees, *Welsh Saints*, pages 148, 149).

Cynifrid

(or Cynifrith), abbot of Gilling, County of York, in Gaetlingum, was brother of Ceolfrid, abbot of Jarrow and Wearmouth. He died in the pestilence of A.D. 664. ,

Cynimund

(or Cynemund) was a monk of Lindisfarne, and afterwards of Jarrow, in the time of Bede, who describes him as "fidelissimus mihi nostroe ecclesiae presbyter."

Cynin

a Welsh saint of the 5th century, was founder of Llangynin, near St. Clears, in Carmarthenshire, and said to have been a bishop (Rees, *Welsh Saints*, pages 144, 145).

Cynllo

a Welsh saint of the 5th century, was founder or patron of three churches in north Radnorshire, Nantmel, Llangynllo, and Llanbister (Rees, *Welsh Saints*, pages 12, 133).

Cynmur

a Welsh saint of the 6th century, was one of the companions of St. Teilo after his return from Armorica (Rees, *Welsh Saints*, page 253).

Cynog

(or Cynawg), son of Brychan, was a Welsh saint in the 5th century, of eminent sanctity. He was patron of several churches in Brecknockshire, among which are Defynog, Merthyr Cynog, and Llangynog (Rees, *Welsh Saints*, pages 138, 139).

Cynog

(Cynoc, Cinauc, Cinnauc, Kenauc, or Kinochus) was bishop of Llanbadarn, and after wards successor of David, at St. David's. He died A.D. 606.. 606.

Cynon

was a Welsh saint of the 6th century. He accompanied Cadfan to Bardsey, where he was made chancellor of the monastery. He is the reputed founder of the church of Tregynon, in Montgomeryshire, and the patron of Capel Cynon, subject to Llandyssilio Gogo, in Cardiganshire (Rees, *Welsh Saints*, page 215).

Cynred

(Lat. *Cynrsedus*). *SEE COENREKD.*

Cynudyn

a Welsh saint of the 6th century, was dean of the college of Padarn, at Llanbadarn Fawr. It has been suggested that a stone in the church-yard of Llanwnws, in Cardiganshire, inscribed "Canotinn," may have been a monument to his memory (Rees, *Welsh Saints*, page 261).

Cynulf

was one of four presbyters from the diocese of Dunwich, attesting an act of the Council of Clovesho, October 12, 803.

Cyrnwulf

SEE CYNEWULF.

Cynwyd

(or Cynwydion), a Welsh saint of the 6th century, was a member of the congregation of Cattwg, and presumed founder of Llangynwyd Fawr, in Glamorganshire (Rees, *Welsh Saints*, pages 208, 270).

Cynwyl

a Welsh saint of the 6th century, was one of the sons of Dunod, Dinodus, or Dinott, and co-founder with him of the monastery of Bangor Iscoed. He is himself deemed the founder of Cynwyl Gaio, the church of a parish adjoining that of Llanddewi Brefi; of Cynwyl, Elfed, in Carmarthenshire; and of Aberporth, in Cardiganshire. He is commemorated on April 30 (Rees, *Welsh Saints*, pages 206, 260).

Cynyw

SEE CYNFYW.

Cyprian

is the name of several early saints and others:

1. A magician of Antioch, who is said to have been hired by one Idas to make a Christian virgin, Justina, enamoured of him, but was converted himself, and was martyred with her at Damascus, under Decius, or at Nicomedia, under Diocletian. The whole story is very probably a figment. He is the pretended author of the confession of Cyprian, found in some

MSS. He has been confounded with the great Cyprian by Prudentius (*De Steph.* page 13), and by Gregory Nazianzen (*Orat.* 18).

2. A saint of Corinth, who is commemorated March 10 among the disciples of Quadratus, and of whom a romantic story is told, which is absurd. His martyrdom, if there be any reality in it, must belong to the persecution of Diocletian.

3. A learned presbyter, to whom Jerome writes from Bethlehem (Letter 140, ed. Vall.), expounding Psalm 90.

4. A deacon, mentioned by Jerome (Letter 112, ed. Vail.) as the bearer of three letters from Augustine to him, at Bethlehem.

5. Saint, and bishop of Bordeaux. He was the sixth bishop of that diocese, and took part in the Council of Agde (506) and the synod of Orleans under Clovis I (511). He appears to have succeeded St. Gallicinus after the interregnum caused by the Arian troubles.

6. Saint, and third bishop of Toulon. He was second patron of that city, and belonged to the principal family in Montelieu, Marseilles. He flourished in the time of Anastasius, Justinus, and Justinianus, emperors, of Clovis, king of the Franks, and of Childebert, his son. He was born probably in 475 or 476, and ordained at thirty years of age by St. Cesarius of Aries, of whom he was a disciple. Cyprian was present at the fourth Council of Aries, A.D. 524. In 527 he subscribed to the Council of Carpentras, and the synodical letter to Agroecius, bishop of Antipolis. In A.D. 529 he came to the third synod of Vaison. In the same year he took part in the second synod of Orange, and was sent by Csesarius to the council of the bishops beyond the Isar, at Valentia, where he outshone all in scriptural and patristic knowledge. After the conquest of the Arian Goths, Cyprian went to the fourth Council of Orleans, A.D. 541. After the death of Ctesarius, he remained in the bishopric in peace. But soon afterwards Alboin, king of the Goths, invaded Gaul with a large army, and devastated all the cities of Gallia Narbonensis with fire and sword. His soldiers butchered the people, and killed many bishops. They found Cyprian, together with his friends Mandrianus and Flavianus, in the church, cast them out, and killed them (August 556). Such is the account of his death given by Guesnayus in *Annal. Massil.*, but the Bollandists say that he was not martyred, but died a happy death, A.D. 549. He is commemorated on October 3. He wrote a *Life of Cesarius of Ares*, in 530.

- 7.** Saint, and abbot of Perigueux. He was also called *Subbranus*. He took the religious habit in a monastery of which the abbot's name was Savalon, and having been a model to the whole community, retired to a solitude near the Dordogne, where he built a hermitage, which afterwards gave rise to the little town of St. Cyprien. He died towards the end of the 6th century, and Gregory of Tours recounts legends of several appropriate wonders, calling him a man of magnificent piety. He is commemorated December 9.
- 8.** A monk of Monte Cassino in the time of the emperor Constantius VI and the empress Irene. He composed a Sapphic hymn on the miracles of St. Benedict, in twenty-four stanzas, to be sung on his festival.
- 9.** A saint and martyr, lies buried in the Church of St. Francis, Boulogne, and is commemorated March 10.
- 10.** A saint, and author of a poem on the resurrection, at the end of the works of Tertullian.
- 11.** A bishop martyred with Justina. He is commemorated September 26.
- 12.** A martyr in Africa under Humeric, commemorated October 12.

Cyprian, Ernst Solomon

a Lutheran theologian of Germany, was born September 22, 1673, at Ostheim, in Franconia. He studied at Jena and Helmstadt, was in 1699 professor extraordinarius of philosophy, and in 1700 rector of the gymnasium academicum at Coburg. In 1713 he was called to Gotha as member of consistory, became vice-president in 1735, and died September 19, 1745. He was one of the few defenders of Lutheran orthodoxy during the 18th century, and wrote, *Historie der Augsb. Confession*, (Gotha, 1730; 3d ed. 1736): — *Allgemeine Anmerkungen uber Arnold's Kirchen- und Ketzer Historie* (Helmstadt, 1700; 3d ed. 1701): — *Dissertatio de Omophorio Episcoporum Graecorum* (1698): — *De Propagatione Haeresium per Cantilenas* (Coburg, 1708; Jena, 1715): — *Tabularium Ecclesiae Rom. sec. 16, etc.* (Frankfort, 1743): — *Ueberzeugende Belehrung vom Ursprung und Wachsthum des Papstthums* (Gotha, 1719, etc.). See Fabricius, *Historia Bibliotheca Fabriciana*, 4:455; Fischer, *Leben E.S. Cyprians* (Leipsic, 1749); Schulze, *Leben Herzog Friedrichs II, von Gotha* (1851); Herzog, *Real-Encyklop.* s.v.; Lichtenberger, *Encyclopedie des Sciences Religienses*, s.v.; Doring, *Die Gelehrten Theologen Deutschlands*, 1:297 sq.; Winer, *Handbuch der theol. Lit.* 1:20,

127, 328, 381, 533, 534, 544, 614, 639, 669, 678, 737, 738, 755, 849, 860. (B.P.)

Cyprianus, Johannes

a Lutheran theologian, was born at Rawicz, in Poland, October 24, 1642. He studied at Jena and Leipsic, was in 1678 licentiate, in 1699 doctor, and in 1710 professor of theology at Leipsic. In 1715 he was appointed canon of Zeitz and Meissen, and finally senior of the university. He died March 12, 1723, leaving, *De I a ç et δ η ç*: — *De Fundamento Ecclesiae Evangelicae*: — *De Apostasia a Christo et, Ejusdem Gratia Instituta per Opera Legatia*: — *De Propagando Evangelio ad* ^{<0005>}*Genesis 4:26*: — *De Nomine Christi Ecclesiastico ι χ θ υ ç*: — *De Baptismo Proselytarum Judaico*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Cyprus, Council Of

(*Concilium Cyprianum*), held A.D. 401, at the instigation of Theophilus of Alexandria which prohibited the reading of the works of Origen. See Smith, *Dict. of Christ. Antig.* s.v.

Cyr

SEE CYRICUS.

Cyra

SEE CIAR.

Cyriaca

was a martyr, A.D. 282, and is commemorated July 7.

Cyriacus

the name of a number of saints, martyrs, and others. *SEE CHRYSE*; *SEE CYRICUS.*

1. A martyr who, with his brother Theodulus; was put to death in the time of Hadrian. They are commemorated May 2.
2. A deacon of Rome. He is said to have suffered martyrdom there early in the 4th century, under Maximin. His commemoration is given variously March 16, August 8, and July 15; the first, probably, being the festival of

his martyrdom, the second, of the removal of his bones by pope Marcellus, the last, of a church dedicated to his name.

3. A disciple of Marcellus of Ancyra.

4. A saint, commemorated in the menology of Basil as a man of Jerusalem, martyred with his mother by Julian the Apostate, his right hand being first cut off because his writings had made so many converts.

5. Bishop of Adana, in Cilicia. He was present at the Council of Constantinople in 381, and, by the permission of Diodorus of Tarsus, his metropolitan, remained behind on its separation to instruct Nectarius, who had been unexpectedly raised from the rank of a layman to the archiepiscopal see of Constantinople. He was one of the three bishops commissioned by the council to convey their synodal letter to Damasus and the other bishops of the West.

6. *SEE CYRICUS 1.*

7. A presbyter of Antioch, addressed along with Castus and Valerius and Diophantes by Chrysostom (*Ep.* 22, 62, 66, 107, 130, 222), and alone by his exiled fellow-presbyter Constantius in a letter wrongly ascribed to Chrysostom (*Ep.* 241).

8. A deacon who, together with Paul, accompanied the deputation of bishops who conveyed to Rome Chrysostom's letter to Innocent, in 404 (*Pallad.* page 11). He was unable to join his namesake, bishop Cyriacus, and his companions, in Rome in 405, his health not permitting him to take a long voyage (*Ep.* 148).

9. A bishop, apparently resident at Constantinople. He was a friend and correspondent of Chrysostom. From a letter to Olympias (*Ep. ad Olymp.* 12) it is evident that he had sufficient influence to change the place of Chrysostom's exile. Two letters of Chrysostom to Cyriacus are extant.

10. A bishop of Synnada, in Phrygia, friend and fellow-sufferer of Chrysostom, who, together with Eulysius, bishop of Apamea, embarked with him when expelled from Constantinople, in June 404, and accompanied him on the first stages of his journey. The whole party was arrested at Nicaea on suspicion of complicity in the conflagration at Constantinople, and thrown into chains. After a few days, Cyriacus and Eulysius were separated from Chrysostom and brought back and

imprisoned at Chalcedon (Pallad. page 38; Sozom. 8:22). While they were in prison Chrysostom wrote them a consolatory and encouraging letter (Chrysost. *Ep.* 147). Being acquitted of the charge, Cyriacus was sent back to Constantinople, but was driven from the city by the law enforcing communion with Arsacius, Theophilus, and Porphyry. He fled to Rome, where he arrived towards the beginning of 405. He laid the statement of his own and Chrysostom's troubles before Innocent, his oral account being confirmed by the letters brought a few days afterwards by Eulysius (Pallad. page 11). He accompanied the unfortunate western deputation to Constantinople in 406, and shared in the ill-treatment to which they were subjected (Chrysost. *Ep.* 156; Pallad. page 13). He and his eastern colleagues were seized and put on board a vessel, and it was reported that they had been drowned. But they were purposely reserved by their enemies for insult and ill-usage. They were conveyed to places of exile in the most remote and desolate parts of the empire. Cyriacus was imprisoned in the Persian fortress of Palmyra, eighty miles beyond Emesa.

11. Bishop (*Quiragos* or *Shahag*) of Daik, in Persarmenia, about A.D. 390-411 (Faustus Byzantinus, 6:11, in Langlois, *Coll. Hist. Arm.* 1:309).

12. A sub-deacon of the Church of Macedonia, A.D. 414.

13. A bishop in Thessaly in the time of pope Boniface I. In a letter to Rufus, bishop of Thessalonica, Boniface tells him that he has separated from his communion Cyriacus, among other bishops, unless they obtain pardon through Rufus.

14. Bishop of Lodi (A.D. 451,452). Bearer of the synodal letter of the Council of Milan in A.D. 451 to pope Leo the Great.

15. One of the two deacons appointed to summon the bishops to the sessions of the Council of Chalcedon.

16. Bishop of Tyana. He supported the demand of Julian and Severus for the condemnation of the Council of Chalcedon, and the Tome of Leo, but in 518 turned completely round and signed the "relatio" to John, the patriarch of Constantinople, drawn up at the synod that met in that city, which asked for the restoration of the names of Leo of Rome, and Euphemius and Macedonius of Constantinople to the diptychs, and the condemnation of Severus and the other impugnors of the decrees of

Chalcedon. In the Latin acts he appears as "Dominicus" (Labbe, *Concil.* 4:1586; 5:167; Le Quien, 1:400).

17. Abbot of St. Andrew's at Rome, employed by Gregory the Great about A.D. 593 in the conversion of the Barbaricini in Sardinia.

18. Martyr at Tomi, commemorated June 20.

19. The anchorite (A.D. 448-557), commemorated September 29.

Cyriacus OF Carthage

who lived in the 11th century, in the time of Gregory VII, was one of the last Christian bishops of North Africa. He was highly esteemed by Gregory, who also recommended to him Sevandus, archbishop of Hippo Regius. See Jaffe, *Regesta Pontif.* ad ann. 1076, June; Gregorii VII, *Registr.* 3:19 sq.; Wagenmann, in Herzog's *Real-Encyklop.* s.v. (B.P.)

Cyricius

(Quiricus, or Syricus) was bishop of Barcino (Barcelona) in Spain, about 662. He wrote two letters to Ildefonsus of Toledo, in the first of which he thanks him, in language almost blasphemous in the extravagance of its praise, for having sent him his work on the *Virginity of the Blessed Virgin Mary*. In the second, he entreats him to devote his time to the elucidation of obscure passages of Holy Scripture.

Cyricus

(Cyr, or Curig; Lat. *Cerivvs* or *Quinicus*), is also the name of three early Christian martyrs

1. A martyr of Tarsus, in Cilicia, about 304. There is little doubt that this is the martyr *Cyriacus*, who, with his mother Julitta, suffered in the Diocletian persecution. St. Cyricus was venerated in the east of Scotland at an early period.. He is to be distinguished from the Pictish king Cyric, Grig, or Gregorius, who had his chief residence at Dunottar, in the 9th century. He is commemorated June 16.

2. A martyr who suffered by drowning in the Hellespont, commemorated January 3.

- 3.** A martyr at Antioch, commemorated June 16 Cyril (Lat. *Cyrellus*) is the name of several persons in the early Church, besides those mentioned in volume 2:
- 1.** A bishop of Antioch, who succeeded Timseus A.D. 283, and held the see to A.D. 304, when he was succeeded by Tyrannus. Eulebius speaks of him as his contemporary. During his episcopate Dorotheus attained celebrity as an expounder of Scripture (Euseb. *H.E.* lib. 7, c. 32; *Chronicon* ad ann. 4 Probi). According to an obscure tradition he suffered martyrdom at the commencement of Diocletian's persecution, and is commemorated in the Roman martyrology July 22.
 - 2.** An intruding bishop of Jerusalem who, followed by Baronius and Touttde, was thrust into the see of his great namesake during his deposition, in succession to Herennius. The two Cyrils are identified by some.
 - 3.** A presbyter or bishop of Palestine, to whom Jerome had delivered a written confession of his faith. Jerome refers to this when applied to for proof of his orthodoxy.
 - 4.** A martyr of Heliopolis, in Syria, a deacon who suffered for the faith in the time of Julian, having previously displayed great zeal in the destruction of idols, in the reign of Constantine. He is commemorated March 20.
 - 5.** A bishop in Armenia, reconciled by St. Basil to the Church at Satala in 372.
 - 6.** Deacon to St. Hilary of Aries, by whom he was wonderfully cured, after having had his foot bruised by the fall of a large stone.
 - 7.** Bishop of Adana, in Cilicia Prima. He was one of the Antiochene party at the Council of Ephesus, A.D. 431. He signed the remonstrance against the opening of the council by Cyril of Alexandria, before the arrival of John of Antioch and his companions, as well as the sentence of deposition passed by them on Cyril and his adherents. He also took part in the synod of Tarsus, A.D. 434.
 - 8.** Bishop of Coela, in Thrace, in the 5th century. In conjunction with Euprepus, bishop of Byza, he opposed at the Council of Ephesus (431) the custom of one bishop holding two or three sees, then prevalent in Europe.

The council authorized the custom, but afterwards special bishops were given to several towns.

9. Fourteenth bishop of Treves. He rebuilt the cell of St. Eucherius, near Treves, which lay burned and deserted. There he placed the bodies of the first three bishops of Treves, and his own remains were deposited with them after his death, which occurred about 458. He is commemorated May 19.

10. Bishop of Gaza, one of the prelates who signed the synodal letter of John of Jerusalem to John of Constantinople, condemnatory of Severus of Antioch and his followers, A.D. 518.

11. Of Scythopolis (Bethshan), so called from his birthplace, a hagiologist, flourished cir. 555. His father, John, was famous for his religious life. Cyril commenced an ascetic career at the age of sixteen. On leaving his monastery to visit Jerusalem and the other holy places, his mother charged him to put himself under the instruction of John the Silentiary, by whom he was commended to the care of Leontius, the abbot of the monastery of St. Euthymius, who admitted him as a monk in 542. Thence Cyril passed to the Laura of St. Saba, where he commenced his sacred biographies with the lives of St. Euthymius and St. Saba, deriving his information from the elder monks who had seen and known those holy men. He also wrote the life of St. John the Silentiary, and other biographies, affording a valuable picture of the inner life of the Eastern Church in the 6th century. They have been unfortunately largely interpolated by Metaphrastes.

12. A bishop and martyr, apparently in Egypt, commemorated July 9. 13. A martyr at Philadelphia, in Asia Minor, commemorated August 1. Cyrilla was a martyr under Claudius, and daughter of Decius. She is commemorated October 28.

Cyrltonas

a Syriac hymn-writer, lived about the end of the 4th century. His name, as well as his hymns, have only become known of late. A German translation of his hymns, with introduction and notes, was published by Bickell in 1872, at Kempten. See Streber, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B.P.)

Cyrinus

(or Quirinus) is the name of several early ecclesiasts and martyrs. *SEE CYRICUS.*

1. Bishop of Chalcedon. He was an Egyptian by birth, and a relative of Theophilus, patriarch of Alexandria. In 401 he accompanied Chrysostom as a friend in his visitation of Ephesus and the Asiatic churches; but for some unexplained reason he became from this time his most virulent enemy, accusing him of pride, tyranny, and heresy. He was prevented from taking part in the opening of the proceedings against that father, at Constantinople, in 403, by a bishop stepping upon his foot, producing a painful wound, which inflamed and gangrened, eventually producing his death. He was present, however, at the synod of the Oak, and never relaxed his persecution of Chrysostom, being one of the four bishops who, after his recall, took his condemnation on their own heads. His death, in 405, after twice resorting to amputation and enduring great suffering, was regarded by the friends of the persecuted father as a mark of the vengeance of Heaven.

2. A German Benedictine, also called *Aribo*. He became abbot of St. Dionysius, at Schlechdorf, and in 760 the fourth bishop of Freising, in Bavaria. He died in 783. Cyrinus wrote the life of St. Corbinianus, the first bishop of Freising.

3. A martyr at Rome under Claudius. He is commemorated March 25.

4. A martyr at Rome under Diocletian, commemorated April 26.

5. A martyr at Milan under Nero, commemorated June 12.

Cyrion

(1), bishop of Doliche, one of the subscribers to the Semi-Arian Council of Seleucia. (2) Presbyter and martyr, commemorated February 14.

Cyrus

is the name of several early bishops:

1. Of Bercea, succeeded Eustathius as bishop of that city in 325. He was persecuted, on account of his orthodoxy, by the Arian party, and deposed by Constantius.

- 2.** Bishop of Tyre, was present at the Council of Ephesus in 431. He was a leading member of the party of John of Antioch and the Oriental bishops, against Cyril of Alexandria, and was chosen as one of the deputation to wait on Theodosius II to lay a complaint of the illegality of his proceedings, but being indisposed, Macarius of Laodicea took his place. He was deposed by Cyril in the name of the council.
- 3.** Bishop of Aphrodisias, and metropolitan of Cairo. He was born of Christian parents, and was a monk when elevated to the bishopric. He was conspicuous at the Council of Ephesus, in 431, for his vacillation, signing one day the act for the deposition of Nestorius, and on the next an appeal to the emperors against the legality of the acts of the council. Although still greater weakness of character was shown when, at the "Robber's Synod" in 449, he signed the act of condemnation of Flavian and Eusebius, yet he stood so high that in 456 he was specially exempted from the operation of a general law by the emperor, on account of his great merits.
- 4.** Bishop of Phasis, in Colchis, and afterwards patriarch of Alexandria, 630-641. Although the plans of Heraclius for the union of the monophysite party with the Church were at first unacceptable to him, he afterwards gave them his hearty support, and was rewarded by elevation to the patriarchate of Alexandria. He now succeeded in effecting a temporary union of the Egyptian monophysites, known as Theodosians, with the Catholic body. But the agreement being such that both parties claimed a victory, it could not be lasting. Although counselled by pope Honorius I to give less attention to theological refinements, and more to true godliness, Cyrus called a council at Alexandria, which adopted the *Ekthesis* published by Heraclius in 639. This met with no better success than the former agreement, and in the midst of these distractions the Saracens invaded Egypt under Amron, in June 638. Heraclius appointed Cyrus prmeffect of Egypt. and gave him the conduct of the war. Cyrus prevailed on Amron to withdraw his forces by the promise of an annual tribute, and the hand of the emperor's daughter Eudocia. Indignant at these terms, Heraclius summoned the patriarch to Constantinople. His life would not have been spared but for the siege of Alexandria by Amron. He was sent back to negotiate, but arrived too late The city fell after fourteen months' siege, December 22, 640, and Cyrus died some time in 641.
- 5.** Forty-third patriarch of Constantinople, 705-711. He was formerly a recluse at Amastris, and had predicted to Justinian II his restoration to the

imperial dignity. He was deposed by the monothelite emperor Bardanes, on his accession to the throne in 711, and confined in the monastery of Chora, which he had founded.

6. A martyr in 292. He was a wonder-worker, but not mercenary. His death is commemorated January 31, and his translation June 28,

Cyrus-Plorus

SEE PAULUS SILENTIARIUS.

Cyzicus, Council Of

(*Coicilium Cyzic-num*), held A.D. 376, according to Mansi, being the meeting of SemiArians mentioned by Basil in his letter to Patrophilus, and spoken of as a recent occurrence. "What else they did there I know not," says he; "but thus much I hear, that having been reticent of the term *Homoousion*, they now give utterance to the term *Homoiousion*, and join Eunomius in publishing blasphemies against the Holy Ghost.

Cyzicus, The Martyrs Of

are commemorated April 29 (al. 28).

Czechowitzky, Martin

a Socinian teacher and preacher, who died at Lublin in 1608, is the author of *Synopsis Justificationis Nostrce per Christum*: — *De Auctoritate Sacrc Scripturae*: — *De Paedobaptistarum Origine*: — *Dialogi 13 de Variis Religionis Articulis*. He also translated the New Test. into Polish, which he published, with notes. See Sandii *Bibl. Antitrinit.*; Witte, *Diarium Biographicum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:184. (B.P.)