

of Latin independence, and the city of Aquila languishes under the snows of the Gran Sasso d'Italia, a monument of the vain but chivalrous struggle of the emperors against the popes. Into these upland valleys, lying midway between the two seas, Caesar dashed with irresistible force; and town after town fell before him and his lieutenants. Pompeius moved slowly towards Brundisium, whither he was followed by the conqueror. Caesar was unable to prevent the embarkation of his troops for Greece, but when by the end of March he reached Rome he was already the undisputed master of Italy.

In his next operations Caesar displayed a marvellous degree of his ability and resources, and showed how the success of his projects depended entirely upon his personal exertions. His lieutenants were seldom fortunate; but, like Napoleon, his presence was worth an army, and, like Frederick the Great, he knew how to spring at once from the deepest embarrassments to the triumph of victory. At Ilerda his army was cooped up between two rivers, and all communication with Rome cut off. By a clever stratagem he surrounded Afranius and Petreius, and compelled them to surrender. At Dyrrachium he was in a worse position, encamped on a barren ridge, encompassed by a far superior army on the land side, and cut off from the sea, which was in the power of his enemies. Even when he had received his reinforcements he could not hold his own against greater numbers. Yet he was able to take advantage of the first mistake of Pompeius, and the victory of Pharsalus was crushing and complete. At Alexandria, where his stay is difficult to account for even by the attractions of Cleopatra, he nearly fell a victim to a popular tumult, yet he was no sooner extricated from his difficulties than he marched into Asia, saw and conquered the son of the great Mithridates, and placed the affairs of the East on a basis of security. In Africa he had allowed the Pompeians to attain a dangerous efficiency of organization by his delay at Alexandria, and it was only through the extremest caution that he was enabled to assemble his tardy forces. But the battle of Thapsus deprived the senate of their last and noblest champion, and left Caesar the master of the Roman world. The capitulation of Ilerda took place in August 49 B.C., the winter of 49-48 B.C. was passed on the coast of Illyria, the battle of Pharsalus was fought on August 9, 48 B.C., and Pharnaces was defeated at Zela on August 2, 47 B.C. Caesar's stay at Rome was chequered by the mutiny of the legions in Campania, and the difficulty of assembling his troops; yet he was able to land in Africa before the end of 47 B.C., and he won the victory of Thapsus on April 6, 46 B.C. In July of that year he entered Rome as conqueror, and could now find leisure to govern the world which he had subdued.

During four separate days he celebrated four triumphs over Gaul, Egypt, Pontus, and Africa. Vercingetorix, who struggled in vain to save his country, Arsinoë the sister of Cleopatra, and the son of Juba, king of Mauretania, followed his triumphal car. The citizens were publicly feasted at the dictator's expense, a distribution of money was made to the poor and the strange magnificence of the games celebrated in memory of his daughter Julia fulfilled the promise of the splendour of his sedition. One more struggle was necessary before peace was finally secured. The sons of Pompeius, Cnæus and Sextus, had collected a large army in Spain, which had always been the stronghold of their cause. The battle of Munda, fought on March 17, 45 B.C., resulted in their entire defeat, but Caesar was compelled to be absent from the capital from the end of 46 B.C. till September 45 B.C.

It may be questioned whether Caesar was himself anxious to receive the title of king, which his admirers were without doubt desirous to force upon him. Such a title would

have added but little to his real power over every department of the state. After the expulsion of the kings the Roman constitution came eventually into such a form that, while every interest was represented, the whole power could never come into the hands of one individual. The two consuls were a check upon each other, and they were themselves subordinate to the senate. The tribunes occupied an entirely different position to the other magistrates, and defended the interests of the mass of the citizens. The senate itself was controlled by the censor, and the working of the political machine was so ordered that a single magistrate could, either by his personal objection, or by a skilful use of divine sanctions, obstruct any measure of a rash or unusual character. The chief officers of the state were occasionally suspended by the appointment of a dictator for extraordinary emergencies, but it had probably never occurred to any statesman that the whole of these well-balanced and often conflicting authorities might come to be concentrated in the person of one man. Yet it was by these means that the republic became a monarchy, and that Caesar became emperor. He was five times consul and four times dictator, and at his death was dictator elect for life. He had the tribunician power conferred upon him, which, among other advantages, rendered his person inviolable. Instead of the censorship he was invested with the new office of *praefectus morum*, which he used to curb the luxury and extravagance induced by the influx of conquered wealth. His opinion was, as *princeps senatus*, asked first in the senate; his effigy was struck upon the coins. The exaggerated and half-divine honours which the servility of the senate invested added but little to his power, but the title of *imperator*, with which many a successful general had been saluted on the field of battle, was now *praefixed* to his name as a permanent addition, and has remained, together with the family name of him who first bore it, as the title of highest sovereignty throughout the civilized world.

The complex of authorities thus placed in his hands he used in a manner to justify the confidence of those who entrusted them to him. It is difficult to give an accurate account of his administration. Mommsen, in the brilliant chapter which at present closes his history of Rome, has scarcely distinguished with sufficient care between Caesar's intentions and his acts, and between his measures and those of his successors. Yet we have ample evidence that much was done and much more conceived. If we follow the authority of Suetonius we find that he reformed the calendar by intercalating three months in the year 46, and making arrangements for the future, which lasted unchanged till the 16th century. He increased the number of the senate to nine hundred, and made it more thoroughly representative of all classes and all parts of the empire. He increased the number of the magistrates, did his best to heal the wounds left by the civil war, and reformed the courts of justice. He confined donations of corn to the poorer citizens, and while by the rebuilding of Carthage and Corinth he found a refuge for many who would have starved at home, he did his best to prohibit absenteeism, and to discourage the tillage of the soil of Italy by slaves. He gave the rights of citizenship to men of science and to professors of liberal arts, enforced the laws without favour, and attempted with little success to restrain the luxury of the age. He prepared the way for the work of his successor, who found Rome of brick and left it of marble. He intended to codify the law, and to provide public libraries of Greek and Latin works, the care of which he entrusted to Varro, the most learned of the Romans. He is credited with the design of draining the Pontine marshes, a work yet to be performed; of converting the Fucine lake into a fertile plain, an enterprise begun by Claudius and completed by Prince Torlonia; of

piercing the isthmus of Corinth; of making a road from the Adriatic to the Tiber; and further, of subduing the Parthians, and returning through Scythia and Germany into Italy, after extending the limits of the empire to the stream of the ocean.

However this may be, it is certain that at the time of his death he was preparing an expedition against the Parthians. It is useless to speculate whether his absence from the city would have been short or long. There is evidence that he did not feel at his ease in the capital, that he considered his personal work to be accomplished, and that his plans could be better carried out by his successor. Yet nothing can excuse the shortsighted wickedness and folly of those who murdered him. We need not repeat the well-known story, how in the Ides of March, 44 B.C., Caesar was murdered in a meeting of the senate, and fell at the feet of the statue of Pompeius, pierced with wounds from head to foot, only one of which was fatal. There is no reason to believe that the conspiracy had been long in preparation, or that it was motivated on the one hand by a desire for personal aggrandizement, or still less, on the other, by a devoted patriotism. It began in spite, and continued in folly. A very slight degree of political foresight might have convinced those who assented to the plot that the people would not be on their side, and that they would precipitate the very conclusion which they desired to avert. Those who defied Brutus in the French Revolution knew but little of Roman history, or confounded him with the expeller of the Tarquins. Dante is a better judge, whose ardent love of liberty did not blind him to the necessity of a strong and united government for his native land. The divine poet relates to us with an appalling realism, that in the centre of the earth, in the bottom of the pit of hell, Lucifer holds in his three mouths the three greatest malefactors the world has ever seen,—Brutus and Cassius, who betrayed their sovereign and their country, and Judas Iscariot, who betrayed his Master with a kiss.

Under different circumstances Caesar might have won as great a reputation as a man of letters as he has acquired as a general and a statesman. He was fully aware that a change in the literary language of his countrymen was as necessary as in their government and constitution. The rude though vigorous dialect of Plautus, or even of Varro, was not suited to be the organ of civilization throughout a subject world. A widespread knowledge of Greek had made the Romans aware of their own deficiencies, and the united efforts of all men of culture to give form and refinement to the Latin tongue culminated in the glories of the Augustan age. Cicero and Livy, Virgil and Horace, have remained as examples of Latin style during the whole of the Christian era. The language in which they wrote must have differed widely from anything which was spoken by their most cultivated contemporaries. It is not unreasonable to feel some regret that the cultivated language did not follow a course of development more suited to its inherent character, and that Lucretius and Caesar were not adopted by the rhetoricians of the empire as models for precept and imitation. The excellence of the Latin language lies in its solidity and precision; its defects lie in a want of lightness and flexibility. Lucretius found it sufficient to express with admirable clearness very complex philosophical reasoning, and Caesar exhibited its excellencies in their purest and chastest form. It is a misfortune that the *Commentaries* are not more often studied as a masterpiece of literature, but are relegated by the irony of fortune to the lower forms of schools. Their style is faultless, not a word is thrown away or used with a doubtful meaning, every expression is in its place, and each touch serves to enhance the effect of

the whole. Had Caesar been writing history instead of military memoirs, he might have allowed himself greater freedom of ornament. We know, from his treatise on grammar (*De Analogia*), often quoted by grammarians, that his success in literature was the result of careful study and meditation. As an orator he was acknowledged to be second to Cicero alone, and he is one of the few men in history who have quelled a rebellion by a speech.

In this sketch of Caesar's life we have found but little to blame, and have been able to add few shadows to the picture. The stories which the jealousy of contemporaries have preserved against him are too frivolous to be recorded, while the dignity, sweetness, and nobleness of his character cannot be concealed. We have preferred rather to attempt to construct from very imperfect materials some faint resemblance of the marvellous personality of him whom the genius of Shakespeare rightly recognized as "the foremost man of all this world."

The principal ancient authorities for the life of Caesar are the biographies of Plutarch and Suetonius, the letters and orations of Cicero, and the *Commentaries* on the Gallic and Civil Wars written by or ascribed to Caesar himself. To these may be added Appian's *Civil War*, Dion Cassius, Velleius Paterculus, Sallust's *Callina*, the *Epitomes* of Livy, and Lucan's *Pharsalia*. His life has been perpetually narrated in ancient and modern times, and has been the battle-field of imperialists and republicans. For English readers, the account given by Merivale, both in his *History of the Romans under the Empire*, and in the *Fall of the Roman Republic*, is readable and adequate; the fullest and fairest examination of the original authorities is in Long's *Decline of the Roman Republic*, vols. iii.-v. The article in Smith's *Biographical Dictionary* is excellent, but by far the most brilliant picture of Caesar's character and work is to be found in Mommsen's *History of Rome* (published 1856, translated into English 1866). Mommsen is extremely favourable to Caesar, but unfair to his opponents. The *Histoire de César* of Napoleon III., which extends only to the outbreak of the civil war, is especially valuable from the maps and plans which accompany it. The German student will find a full and satisfactory repertory of all that is known about the subject in Drumann, *Geschichte Roms*. (O. B.)

CÆSAR, SIR JULIUS (1557-1636), a learned civilian, descended by the female line from the Dukes de' Cesarini in Italy, was born near Tottenham in Middlesex. He was educated at Oxford, and afterwards studied at the university of Paris, where in the year 1581 he was created doctor of the civil law. Two years later he was admitted to the same degree at Oxford, and also became doctor of the canon law. He held many high offices during the reigns of Elizabeth and James I., and for the last twenty years of his life was master of the rolls. He was so remarkable for his bounty and charity to all persons of worth, that it was said of him that he seemed to be the almoner-general of the nation. His manuscripts, many of which are now in the British Museum, were sold by auction in 1757 for upwards of £500. See E. Lodge, *Life of Sir Julius Caesar*, 1810.

CÆSAREA, the name of two towns in Palestine:—

I. CÆSAREA PALESTINA, now Kaisaryah, the Roman metropolis of Palestine, 30 miles north of Joppa, and about the same distance north-west of Jerusalem. It was built about 22 B.C. by Herod, on the site of an earlier town called Turris Stratonis. Vast sums of money were spent in the erection of its more important buildings, among which were a temple dedicated to Caesar, a theatre, and an amphitheatre. The most stupendous work, however, was the semicircular mole, constructed of immense blocks of stone brought from a great distance, and sunk to the depth of twenty fathoms in the sea. It protected the port on the south and west, leaving only a sufficient opening for vessels to enter from the north, so that within the enclosed space (which, according to Lieutenant Conder, measures 300 yards across) a fleet might ride in all weathers in perfect security. The site of the city is now marked by an extensive mass of ruins, among which may still be traced the substructions of all the above-mentioned buildings, as well as those of

the cathedral built by the Crusaders, an old fortress on the site, it is supposed, of Herod's "Drusus tower," two aqueducts, and a variety of minor structures. The line of the walls of the mediæval town can still be made out, and in some parts that of the more extensive Roman works. The southern part of the mole is also intact. Cesarea was made the seat of a colony by Vespasian, and took for a time the title of Flavia, but its earlier name was maintained to the time of its complete decay. In the 4th century it was the see of Eusebius, the church historian, and during the crusading period was one of the chief posts of the invaders.

II. CÆSAREA PHILIPPI, 95 miles north of Jerusalem, and about 35 south-west of Damascus, situated at the southern base of Mount Hermon, near one of the sources of the Jordan. It has been identified with Baalgad or Beth-Rehob, and was certainly known for a long time as Panium or Pania, the cave at the foot of the mountain being dedicated to Pan. Herod erected a temple to Augustus in the neighbourhood; and the town was much enlarged and beautified by Philip the Tetrarch, who named it Cesarea in honour of Tiberius the emperor, adding the cognomen of Philippi to distinguish it from the town last noticed. It continued to be a place of some importance till after the time of the Crusades, and was successively the seat of a Greek and a Latin bishopric. Its site is occupied by the modern Baniâs or Pania, a paltry and insignificant village, with numerous ruins in the vicinity. On the top of a conical hill above the village stands the castle of Subeibeh, which possibly dates from the time of the Phœnicians, and has been one of the most remarkable fortresses in Palestine from that day to this.

CÆSAREA, or KAISARIEH, a city in Asiatic Turkey, formerly one of the most important places in Cappadocia, and at present the chief town of a sanjak in the province of Karaman, situated on the Kara-su, between two spurs of the Mons Argæus, in 38° 42' N. lat. and 35° 20' E. long. It is the seat of an Armenian bishop, and the commercial centre of an extensive and highly populous district; its markets are well supplied with European goods, and its inhabitants noted for their enterprise. Its principal manufactures are cotton and morocco leather. Recently it has become the scene of a considerable Protestant movement, and a girls' school, the first in the city, has been established. The ruins of an earlier Mahometan town are immediately contiguous, and a little to the south are the ruins of the ancient city. The latter was known originally as Mazaca, and afterwards as Eusebia; and only received its present name from the Emperor Tiberius. It was for a time the seat of the Cappadocian kings; but it suffered greatly at the hands of Tigranes, who carried off its inhabitants to his new city of Tigranocerta. Under the later Roman empire it recovered to such an extent that it was supposed to contain 400,000 inhabitants when it was captured by Sapor in the reign of Valerian. The present population, of which about two-thirds are Turks and the rest mainly Armenians and Greeks, is estimated at about 10,000.

CAFFRARIA See AFRICA (vol. i. p. 263) and KAFFRARIA.

CAGLI (the ancient *Calles*), a walled town of Italy, in the province of Pesaro e Urbino, at the confluence of the Cantiano and Busso, the former of which is crossed there by an ancient Roman bridge. It is the seat of a bishop, and has a cathedral and several churches and monasteries, in one of which, Santo Domenico, is preserved a famous fresco by Giovanni Santi, the father of Raffaele. The principal occupation of the town is the manufacture of leather. Population 10,213.

CAGLIARI, the capital of the island of Sardinia, and chief town of its southern province, is situated in the recess of the bay to which it gives its name, not far from the

mouth of the River Mulargia, in 39° 33' 14" N. lat. and 9° 7' 48" E. long. It has a splendid appearance from the sea, occupying as it does the slope and summit of a hill, which is crowned by a noble castle. This building gives the name of Castello, or, in Sardinian, Casteddù, to the district containing the vice-regal palace, the cathedral, the university, the theatre, the chief mansions of the nobility, and the public seminaries. To the west of the Castello lies the district of Stampace, with the Corso, and to the east that of Villanuova with its pleasant promenades,—both consisting for the most part of narrow, irregular, and ill-paved streets, but the former inhabited by the wealthier citizens. The slope between the castle and the bay is occupied by the Marina, a well-built quarter, containing the residences of the merchants and consuls, the bonded warehouses, and the lazaretto; while to the west of the town is the spacious suburb of St Avandrace, nearly a mile in length. The university, which possesses the four faculties of theology, law, medicine, and arts, was founded in 1596 by Philip of Spain, was restored in 1720, and remodelled in 1764. It has a library of upwards of 22,000 volumes, and numbers from 100 to 200 students. Besides the cathedral, which was built by the Pisans during the 14th century (though the present front only dates from 1703), Cagliari contains about thirty churches and twenty convents, of which the Capuchin monastery is interesting for remains of Roman reservoirs. There is a considerable museum both of antiquities and natural history, as well as a recently erected observatory; and the benevolent institutions comprise an orphanage, and a large civil hospital, under the superintendence of a medical board and the sisters of mercy, with a separate wing set apart for the accommodation of lunatic patients. There are also in the town a mint, an extensive custom-house, and barracks. Cagliari is the see of an archbishop, and the seat of the Sardinian Cortes, and of the judicial court for the southern division of the island. The bay, formed by the projection of Cape Carbonara and Cape Pula, and stretching inland for a distance of 12 miles, with an extreme width of 24 miles, contributes greatly to the commercial importance of the city; and the harbour, situated at the south angle of the wall of the Marina quarter, is one of the safest in the Mediterranean, being well sheltered from every wind except the south. Frequent proposals have been made to extend the area by the construction of a breakwater, but this has not as yet been effected. Cagliari is the chief port of Sardinia, and possesses by far the greatest part of the export trade, which principally consists of corn, fruits, oil, wine, cork, lead, and a few native manufactures. Most important of the last class is salt, procured, at the rate of 683,000 quintals per annum, from the salt-pans to the west of the town. In 1873 the total value of exports from the province, most of which pass through the port, was £519,234; while the imports of the same year were of the value of £368,028. There is regular steam communication with Naples, Leghorn, and Genoa, as well as less frequently with other ports. The railway from Cagliari to Iglesias, a distance of 33½ miles, opens up the most important lead mines at present in operation, and a line of 58½ miles leads to Oristano. There is a submarine telegraph to Malta and another to Bône in Algeria. The climate of the town, in spite of the proximity of the salt swamp already mentioned, is excellent; and water, the want of which was formerly severely felt, is now supplied by an English company. Population in 1871, 33,039.

The modern city occupies the site of the ancient *Cavales* or *Caralis*, which was founded by the Certhaginians, and passed into the hands of the Romans after the first Punic war. Of the buildings erected by the latter people there are several extensive remains,—those of an amphitheatre cut out in great part from the rock, a large aqueduct, a circular temple, &c.; while in the suburb of St Avandrace are

numerous Roman sepulchres, of which the most interesting is that of Attilia Pomptilla. In the civil war between Cæsar and Pompey, and during the empire, Cagliari was an important naval station; and, though it never obtained the status of a Roman colony, its inhabitants received the right of citizenship. Under Tiberius its population was augmented by the introduction of 4000 Jews, whose descendants were only expelled by the Spaniards in 1492. After the fall of the Western empire the city continued under the Vandals to be the capital of the island, and retained its importance during the Middle Ages. In 1353 the Genoese were disastrously beaten in the neighbouring sea by the Aragoneses and the Venetians. In 1708 the town was bombarded by the English under Admiral Lake; in 1717 it was captured by the Spaniards; in 1779 it suffered from a great famine; and in 1793 it was bombarded by the French. From 1799 to 1815, while Savoy was in the hands of the French, Cagliari afforded a residence to the king of Sardinia.

CAGLIARI, PAOLO. See VERONESE.

CAGLIOSTRO, ALESSANDRO, COUNT (1743-1795), the arch-impostor of modern times, was born at Palermo in 1743. Joseph Balsamo—for such was the count's real name—gave early indications of those talents which afterwards gained for him so wide a notoriety. He received the rudiments of his education at the convent of Cartagirone; where, being employed to read to the monks during dinner, he scandalized the good fathers by repeating the names and detailing the adventures of the most notoriously profligate females of his native town. For these and similar misdeeds he was expelled from the convent and disowned by his relations. He now signalized himself by the ingenuity with which he contrived to perpetrate crimes without exposing himself to the risk of detection. He began by forging tickets for the theatres; then he forged a will; he next robbed his own uncle, and ultimately committed a murder. For the last offence he was imprisoned and brought to trial; but through a defect in the evidence, he escaped with his life. On his release he engaged a goldsmith, by name Marano, to assist him in searching for a hidden treasure,—Marano paying 60 oz. of gold in advance to defray expenses. On arriving at the cave where Joseph declared the treasure to be, six devils, prepared beforehand, rushed out upon the goldsmith, beat him soundly, and left him insensible. Dreading the vengeance of Marano, Balsamo quitted Sicily, and visited in succession Greece, Egypt, Arabia, Persia, Rhodes (where he took lessons in alchemy and the cognate sciences from the Greek Althotas), Malta, Naples, Rome, and Venice. At Rome he married a beautiful but unprincipled woman, with whom he travelled, under a variety of names, through the various countries of Europe. It is unnecessary to recount the various infamous means which he employed to support himself during his travels. At Strasburg he reaped an abundant harvest by professing the art of making old people young; in which pretension he was seconded by his wife Lorenzo Feliciani, who, though only twenty years of age, declared that she was sixty, and that she had a son a veteran in the Dutch service. In Paris he was implicated in the affair of the diamond necklace; and though he escaped conviction by the matchless impudence of his defence, he was imprisoned for other reasons in the Bastille. On his liberation he visited England, where he succeeded well at first; but he was ultimately outwitted by some English lawyers, and was confined for a while in the Fleet. Leaving England, he travelled through Europe till he arrived at Rome, where he was arrested in 1789. He was tried and condemned to death for being a Freemason, but the sentence was afterwards commuted to perpetual imprisonment. He died in the fortress prison of San Leo in 1795. The best account of the life, adventures, and character of Joseph Balsamo is contained in Carlyle's *Miscellanies*. Dumas's novel, *Memoirs of a Physician*, is founded on his adventures. See also a series of papers in the *Dublin University Magazine*, vols. lxxviii. and lxxix.

CAGNOLA, LUGI, MARQUIS (1762-1833), a celebrated architect, a native of Milan. He was sent at the age of

fourteen to the Clementine College at Rome, and afterwards studied at the university of Pavia. He was intended for the legal profession, but his passion for architecture was too strong, and after holding some Government posts at Milan, he entered as a competitor for the construction of the Porta Orientale. His designs were commended, but were not selected on account of the expense their adoption would have involved. From that time Cagnola devoted himself entirely to architecture. After the death of his father he spent two years in Verona and Venice, studying the architectural structures of these cities. In 1806 he was called upon to erect a triumphal arch on the occasion of Eugène Beauharnais's marriage with the princess of Bavaria. The arch was of wood, but was of such beauty that it was resolved to carry it out in marble. The result was the magnificent Arco della Pace in Milan, one of the grandest erections of modern architecture, surpassed in dimensions only by the Arc de l'Étoile at Paris. Among other works executed by Cagnola are the Porta di Marengo at Milan, the Campanile at Urganò, and the chapel of Santa Marcellina in Milan. He died on the 14th of August 1833.

CAGOTS, a people found in the Basque provinces, Béarn, and Gascony. During the Middle Ages they were popularly looked upon as crétins, lepers, heretics, and even as cannibals. Entirely excluded from all political and social rights, they were not even allowed to enter a church but by a special door, or to remain except in a part where they were carefully secluded from the rest of the worshippers. To partake of the mass was never permitted them. They were compelled to wear a distinctive dress, to which, in some places, was attached the foot of a goose or duck (whence they were sometimes called *Canards*). And so pestilential was their touch considered that it was a crime for them to walk the common road barefooted. The only trades allowed them were those of butcher and carpenter, and their ordinary occupation was wood-cutting. Their language is merely a corrupt form of that spoken around them; but a Teutonic origin seems to be indicated by their fair complexions and blue eyes. Their crania have a normal development; their cheek-bones are high; their noses prominent, with large nostrils; their lips straight; and they are marked by the absence of the auricular lobules. Upon the last peculiarity great stress is laid by anthropologists, and it is held to point to a Gothic origin. The common opinion of authorities is that this people are descendants of the Visigoths, and M. Michel derives the name from *caas* (dog) and *Goth*. But opposed to this etymology is the fact that the word *cagot* is first found in the *for* of Béarn not earlier than 1551, while the older MSS. call these peoples *Chrétien*, or *Christians*, a term which, on this hypothesis, would have its origin from the fact that these Visigoths, left behind in Aquitaine, were Christians, while the Gascons were still Pagans. On the contrary, M. Marca, in his *Histoire de Béarn*, holds that the word signifies "hunters of the Goths," and that the Cagots are descendants of the Saracens. Again, some would make them descendants of the Albigenses; others of crétins (they are sometimes called Crétins); and others of lepers, declaring their name to be connected with the Celtic *cacod* and the Spanish *gafos*. In the laws of Navarre (1704) they are indeed styled *gafos*, and treated as lepers; but in those of Béarn, they are clearly distinguished from them.

Small communities, believed to be of the same race, and existing in a similar social condition, being classed with them as "*les races maudites*," are to be found in Maine, Anjou, Poitou, and Aunis, under the name of *Colliberts* (a word said by Ducange to be derived from *cum* and *libertus*, and signifying "neither free nor slave"); in Brittany, under the names *Cahets*, *Cagueux*, *Cacous*, IV. — 81

Caguins, or *Carvas*; in Auvergne, under that of *Marrons*. Considerable numbers of the Colliberts still live in the *Marais nouill's de la Sère*; and the Cagots may be found round Jaca, in Guipuzcoa, in Navarre, at Cherbittina d'Anbauze in the valley of Azun, near Saint-Jean-Pied-de-Port and Saint-Jean-le-Vieux, and in the villages of Agotetchiac, Tailhapé, and Ainchicharburu, but in largest numbers in Labour, in the Basque arrondissement of Bayonne.

See Michel, *Histoire des races maudites*; L'Abbé Venuti, *Recherches sur les Cahets de Bordaux*, 1754; *Bulletins de la Société Anthropologique*, 1861, 1867, 1868, 1871; *Annales médico-psychologiques*, Jan. 1867; M. Lagneau, *Questionnaire sur l'éthnologie de la France*.

CAHORS, a town in the south of France, formerly the capital of Cahourcin or Upper Quercy, and now of the department of Lot, on the high road between Paris and Toulouse, 358 miles S.W. from Paris, and 60 miles north of Toulouse, in 44° 27' N. lat., 1° 24' E. long. It stands on the right bank of the River Lot, on a rocky peninsula formed by a bend in the stream, and communicates with the opposite shore by three bridges,—one, the Pont Valendré, built in the 13th century, and surmounted by three massive towers. In the more ancient part of the town the streets are narrow and the houses antique; but in the modern and more elevated quarter there are many handsome buildings, with terraces which command an extensive view. The most remarkable building is the cathedral, built in the 11th or 12th century, and occupying the site, if not actually consisting of the remains, of an ancient Roman temple. Besides it, there is the theological seminary, the prefecture (formerly an episcopal palace), an academy, a theatre, a public library, and a monument erected to Fénelon in front of the cathedral. Cahors is the see of a bishop, and the seat of judicial and commercial tribunals of the first class. Its university, founded by Pope John XXII. in 1332, was incorporated with that of Toulouse in 1751. The principal articles of manufacture are stoneware, cotton-yarn, woollen stuffs, and paper; and it has a considerable traffic in oil, hemp, flax, hides, truffles, and a strong deeply-coloured wine, which is made in the neighbouring districts. Population of the town in 1872, 13,061, and of the commune 14,593.

Cahors is the ancient *Divona*, afterwards called *Civitas Cadurcorum*, from the Celtic tribe of which it was the capital, and still exhibits traces of its greatness during the Roman sway. The most conspicuous remains are those of an immense aqueduct, which conveyed the water to the city from a distance of about 1½ miles by a precipitous route along the mountain sides, and crossed the valley of Larroque-des-arcs on a bridge 180 feet high. There are also remains of baths and a theatre, a marble altar in front of the prefecture (erected, according to the inscription, in honour of Lucterius Leo); and a celebrated fountain, supposed to be the fountain *Divona*, and now called *Des Chartreux*, from the Carthusian convent to which it has been attached.

After the decline of the Roman empire Cahors passed in succession into the hands of the Goths, the Franks, the Saracens, and the Normans; and in the 12th century it was the subject of severe fighting between the English and French. In 1572 the Protestant party in the town were strong enough to prevent their fellow-citizens following the example of Paris; and yet a few years later, in 1580, we find the opposition to Henry of Navarre so violent that he only made himself master of the place after several days of conflict. The bishops of Cahors, who date from the 4th century, had formerly also the title of count, and used to lay their sword and gauntlets on the altar when about to officiate. During the Middle Ages the town is said to have been a great seat of the Caorsini (Cawertschen or Cauder-Wälsche), who preceded the Lombards as usurers and money-changers.

See Chandruc de Crazannes, *Coup d'œil sur les monuments historiques du département du Lot*; Dufour, *La commune de Cahors au moyen âge*, 1846.

CAILLE, NICOLAS LOUIS DE LA. See LA CAILLE.
CAILLIE, or CAILLÉ, RENÉ (1799–1838), a French traveller in Africa, was born in 1799 at Mauzé, and died in 1838. His school education extended no farther than

reading and writing; and at the age of sixteen he commenced his career by a voyage to Senegal. But already *Robinson Crusoe* had kindled within him an enthusiastic admiration for the life of the discoverer; and in 1827, having collected 2000 francs by toiling on an indigo plantation, he set out on his most important mission. From Kakundy he travelled east by Cambaya, Kankan, Time, and Tangrera, and north-east by Donasso as far as Galia, through a hitherto unvisited district; and from Galia he passed through the country explored by Mungo Park to Timbuctoo, which he reached on April 20, 1828. He thus won the prize of 10,000 francs offered by the Geographical Society of Paris to the first traveller who should gain exact information of Timbuctoo, to be compared with that given by Mungo Park. He also received the order of the Legion of Honour, a pension, and other distinctions, and it was at the public expense that his *Journal d'un Voyage à Tembouctou et Jenné dans l'Afrique Centrale, &c.*, was published in 1830.

CAIN, the eldest son of Adam and Eve according to the narrative of the Jehovist (Gen. iv.) Various derivations of the name have been suggested, the most probable being from קַיִן, "to obtain," the word used in Gen. iv. 1: "Eve bare Cain, and said, I have gotten a man from the Lord." According to the Biblical narrative (Gen. iv.) Cain was a tiller of the ground, while his younger brother, Abel, was a keeper of sheep. Enraged at the acceptance of Abel's offering by the Lord, and the rejection of his own, he slew his brother in the field. As a punishment he was expelled from Eden, and condemned to be a "fugitive and a vagabond" on the earth, a mark being set upon him "lest any finding him should kill him." He took up his abode in the land of Nod, on the east of Eden, where he built a city, which he named after his son Enoch. The narrative presents a number of difficulties, which commentators have sought to solve with more ingenuity than success. On the reason for the preference of Abel's offering to Cain's some light is thrown by the references in the New Testament (Heb. xi. 4; 1 John iii. 12). The phrase "the Lord set a mark upon Cain" is perhaps more accurately rendered "the Lord gave a sign to Cain," and has been variously explained as referring to some pledge of safety given to Cain personally, or to some sign of warning and prohibition to mankind in general. There is an apparent contradiction between the condemnation of Cain to lead a nomadic life (ver. 12) and his subsequent settlement in a city, which it has been sought to reconcile by making the doom refer to the natural restlessness of the criminal and estrangement from the Adamic home. The endeavours that have been made to fix the precise locality of the land of Nod are based upon mere conjecture. The implied existence of a considerable population on the earth (ver. 14) furnishes another difficulty, of which no explanation that has been offered seems completely satisfactory. The parallelism between the list of Cain's descendants (Gen. iv. 18) and the list of the descendants of Seth (Gen. v.) has led several critics to identify the two, though it is denied by others that the mere similarity of the names gives any reasonable ground for doing so.

A Gnostic sect of the 2d century were known by the name of Cainites. They are first mentioned by Irenæus, who connects them with the Valentinians. They believed that Cain derived his existence from the superior power, and Abel from the inferior power, and that in this respect he was the first of a line which included Esau, Korah, the Sodomites, and Judas Iscariot.

CAIRN (in Welsh, *Carne*), a heap of stones piled up in a conical form. In modern times cairns are often erected as landmarks. In ancient times they were erected as sepulchral monuments or tribal and family cemeteries.

The *Duan Eireannach*, an ancient Irish poem, describes the erection of a family cairn; and the *Senchus Mor*, a collection of Irish laws ascribed to the 5th century, prescribes a fine of three three-year-old heifers "for not erecting the tomb of thy chief." Meetings of the tribes were held at them; and the inauguration of a new chief took place on the cairn of one of his predecessors. It is mentioned in the *Annals of the Four Masters* that, in 1225, the O'Connor was inaugurated on the cairn of Fraech, the son of Fiodhach, of the red hair. In mediæval times cairns are often referred to as boundary marks, though probably not originally raised for that purpose. In a charter by King Alexander II. (1221), the boundary is described as passing "from the great oak in Malevin as far as the *Rune Pictorum*," which is explained as "the Carne of the Pecht's fieldis." In Highland districts small cairns used to be erected, even in recent times, at places where the coffin of a distinguished person was "reposed" on its way to the churchyard. Memorial cairns are still occasionally erected, as, for instance, the cairn raised in memory of the Prince Consort at Balmoral, and "Maule's Cairn," in Glenesk, erected by the earl of Dalhousie in 1866, in memory of himself and certain friends specified by name in the inscription placed upon it. See BARROWS.

CAIRNES, JOHN ELLIOTT, a distinguished political economist, was born at Drogheda in 1824, and died on the 8th July 1875. After leaving school he spent some years in the counting-house of his father, who was an extensive brewer. His tastes, however, lay altogether in the direction of study, and he was permitted to enter Trinity College, Dublin. He took the degree of B.A. in 1848, and six years later commenced as M.A. After passing through the curriculum of arts he engaged in the study of law and was called to the Irish bar. But he does not appear to have felt any very strong inclination for the legal profession, and during some years he occupied himself to a large extent with contributions to the daily press, treating of the social and economical questions that affected Ireland. The subject to which at this time he devoted most attention was political economy, which he studied with great thoroughness and care. While residing in Dublin he made the acquaintance of Archbishop Whately, who conceived a very high respect for his character and abilities. In 1856 a vacancy occurred in the chair of Political Economy at Dublin founded by Whately, and Cairnes received the appointment. In accordance with the regulations of the foundation, the lectures of his first year's course were published. The book appeared in 1857, with the title *Character and Logical Method of Political Economy*, and did not, perhaps, receive so much attention as it deserved. It follows up and expands J. S. Mill's treatment in the *Essays on some Unsettled Questions in Political Economy*, and forms a most admirable introduction to the study of economics as a science. In it the author's peculiar powers of thought and expression are displayed to the best advantage. Logical exactness, precision of language, and firm grasp of the true nature of economic facts, are the qualities characteristic of this as of all his other works. If the book had done nothing more, it would still have conferred inestimable benefit on political economists by its clear exposition of the true nature and meaning of the ambiguous term law. To the view of the province and method of political economy expounded in this early work the author always remained true, and several of his later essays, such as those on *Political Economy and Land*, *Political Economy and Laissez-Faire*, are but reiterations of the same doctrine.

His next contribution to economical science was a series of articles on the gold question, published partly in *Fraser's Magazine*, in which the probable consequences of the in-

creased supply of gold attendant on the Australian and Californian gold discoveries are analyzed with great skill and ability. The general conclusions arrived at in these papers with regard to the effects of the depreciation of gold—that finished manufactures would be on the average least altered in price; that raw produce, particularly the portion derived from the animal kingdom, would be most seriously affected; and that, on the whole, the section of the population most nearly concerned in the movement would be the class of labourers or artisans—are highly interesting, and have been confirmed to a remarkable extent by recent statistical researches. The further inferences drawn as to the international results likely to follow on the introduction into the several currencies of so large a mass of gold have not been borne out to the same extent. The facts were too complex to admit of accurate prediction. The articles attracted much attention at the time, and were highly commended by the most competent judges. A critical article on M. Chevalier's work *On the Probable Fall in the Value of Gold*, which appeared in the *Edinburgh Review* for July 1860, may be regarded as the sequel to these papers.

In 1861 Cairnes was appointed to the professorship of political economy and jurisprudence in Queen's College, Galway, and in the following year he published his admirable work *The Slave Power*, one of the finest specimens of applied economical philosophy. The inherent disadvantages of the employment of slave labour are exposed with great fulness and ability, and the conclusions arrived at have taken their place among the recognized doctrines of political economy. To a very large extent the opinions expressed by Cairnes as to the probable issue of the war in America were verified by the actual course of events.

During the remainder of his residence at Galway Professor Cairnes published nothing beyond some fragments and pamphlets, mainly upon Irish questions in which he was deeply interested. The most valuable of these papers are the series devoted to the consideration of university education in Ireland. His health, at no time very good, was still further weakened in 1865 by a fall from his horse, which inflicted severe injury on one of his legs. He was ever afterwards incapacitated from active exertion, and was constantly liable to have his work interfered with by attacks of illness. In 1866 he was appointed professor of political economy in University College, London. He was compelled to spend the session 1868–69 in Italy, but on his return continued to lecture till 1872. During his last session he conducted a mixed class, ladies being admitted to his lectures. His health soon rendered it impossible for him to discharge his public duties; he resigned his post in 1872, and retired with the honorary title of Emeritus Professor of Political Economy. In 1873 his own university conferred on him the degree of LL.D.

The last years of his life were spent in the collection and publication of some scattered papers contributed to various reviews and magazines, and in the preparation of his most extensive and important work. The *Political Essays*, published in 1873, comprise all the papers relating to Ireland and its university system, together with some other articles of a somewhat similar nature. The *Essays in Political Economy, Theoretical and Applied*, which appeared in the same year, contain the essays towards a solution of the gold question, brought up to date and tested by comparison with statistics of prices. Among the other articles in the volume the more important are the criticisms on Bastiat and Comte, and the *Essays on Political Economy and Land*, and on *Political Economy and Laissez-Faire*, which have been referred to above. In 1874 appeared his largest work, *Some Leading Principles of Political Economy, newly Expounded*, which is beyond doubt a