

the telescope is movable on a universal joint at its object-glass *b*. Near *c* is another plane mirror, which reflects the rays to the eye-glass. The eye being placed at the eye-glass at *e*, the telescope is to be moved by the handle *h* so that the dot in the focus of the eye-glass shall pass over the outlines of the image seen by the eye, and the pencil at *L* performing a similar motion to that of the dot, and sliding freely in its sheath, presses with its weight on the paper; a drawing of the object is the result. If the stand and slider *H* be lengthened, an enlarged drawing will be obtained.

CAMERA OBSCURA, an optical apparatus, consisting of a darkened chamber, at the top of which is placed a box or lantern, containing a convex lens and sloping mirror, or a prism combining the lens and mirror. The rays of light from surrounding objects are received by the lens, and the mirror reflects images of the scenery downwards on a table placed underneath. This ingenious contrivance is said to have been invented by Baptista Porta in the end of the 16th century. For the camera obscura used by photographers see PHOTOGRAPHY.

CAMERARIUS, JOACHIM (1500–1574), whose family name was Liebhard, one of the most learned classical scholars of his time, was born at Bamberg on the 12th April 1500. He studied at Leipsic, Erfurt, and Wittenberg, and in the last-mentioned town he enjoyed the friendship of Melancthon. For some years he was teacher of history and Greek at the Gymnasium, Nuremberg. In 1530 he was sent as deputy for Nuremberg to the Diet of Augsburg, where he rendered important assistance to Melancthon. Five years later he was commissioned by Duke Ulrich of Würtemberg to recognize the university of Tübingen; and he subsequently rendered a similar service at Leipsic, where the remainder of his life was chiefly spent. He translated into Latin Herodotus, Demosthenes, Xenophon, Homer, Theocritus, Sophocles, Lucian, Theodoret, Nicéphorus, and other Greek writers. He published upwards of 150 works, including a *Catalogue of the Bishops of the principal Sees*; *Greek Epistles*; *Accounts of his Journeys*, in Latin verse; a Commentary on Plautus; *Euclid*, in Latin; and the Lives of Helius Eobanus Hessus and Philip Melancthon. He died at Leipsic in 1574.

CAMERARIUS, JOACHIM (1534–1598), a learned physician, son of the preceding, was born at Nuremberg, 6th November 1534. After having finished his studies in Germany he visited Italy, where he graduated as doctor of medicine. On his return he was invited to reside at the courts of several princes; but he was too much devoted to the study of chemistry and botany to accept their offers. He settled in his native town of Nuremberg, where he practised as a physician, and was the chief agent in founding a medical school. He wrote a *Hortus Medicus*, and several other works. He died on the 11th October 1598.

CAMERINO, formerly the capital of a delegation of the same name in the States of the Church, and now the chief town of a district, in the province of Macerata, in Italy, is situated on a height at the foot of the Apennines, 41 miles W. of Ancona. It is the seat of an archbishop, and possesses a small university founded in 1727, a theological seminary, nineteen conventual buildings, and a bronze statue of Pope Sixtus V., dating from 1587. Its cathedral, Sansovino, is built on the site of an ancient temple to Jupiter, and contains a number of excellent paintings. The culture and manufacture of silk is by far the most important branch of industry; to which may be added the preparation of leather. Camerino occupies the site of the ancient *Camerinum*, an Umbrian city, whose inhabitants, the *Camertes*, are mentioned as an important people at a very early date. About the beginning of the Christian era its lands were bestowed on military colonists; but it continued

to enjoy considerable prosperity. In the Middle Ages it originally formed part of the duchy of Spoleto; but it passed in the 13th century to the Varani family, and in 1520 was made an independent duchy by Leo X. About seventy years afterwards it was incorporated by the Papal States. The painter Carlo Maratta, the last of the so-called Roman school, was a native of the city. Population, 11,880.

CAMERON, JOHN (1579–1623), a learned theologian, was born at Glasgow about 1579, and received his early education in his native city. After having taught Greek in the university for twelve months, he removed to Bordeaux, where he was soon appointed a regent in the College of Bergerac. He did not remain long at Bordeaux, but accepted the offer of a chair of philosophy at Sedan, where he passed two years. He then returned to Bordeaux, and in the beginning of 1604 he was nominated one of the students of divinity who were maintained at the expense of the church, and who for the period of four years were at liberty to prosecute their studies in any Protestant seminary. During this period he acted as tutor to the two sons of Calignon, chancellor of Navarre. They spent one year at Paris, and two at Geneva, whence they removed to Heidelberg, where they remained nearly twelve months. In this university, on the 4th of April 1608, he gave a public proof of his ability by maintaining a series of theses, *De triplici Dei cum Homine Fœdere*, which were printed among his works. The same year he was recalled to Bordeaux, where he was appointed the colleague of Dr Primrose; and when Gomar was removed to Leyden, Cameron, in 1618, was appointed professor of divinity at Saumur, the principal seminary of the French Protestants.

In 1620 the progress of the civil troubles in France obliged Cameron to seek refuge for himself and family in England. For a short time he read private lectures on divinity in London; and in 1622 the king appointed him principal of the university of Glasgow in the room of Robert Boyd, who had been removed from his office in consequence of his adherence to Presbyterianism. His successor appears to have been more favourably inclined to Episcopacy,—a circumstance that may have tended to diminish the cordiality of his reception in his native city. Here he also taught divinity with great reputation, but he resigned his office in less than a year. Calderwood says that “Cameron was so disliked by the people that he was forced to quit his place soon afterwards.”

He returned to France, and fixed his residence at Saumur; and after an interval of a year he was appointed professor of divinity at Montauban. The country was still torn by civil and religious dissensions; and as Cameron maintained the doctrine of passive obedience, he excited the indignation of the more strenuous adherents of his own party. He withdrew to the neighbouring town of Moissac; but he soon returned to Montauban, and a few days afterwards he died at the age of about forty-six. Cameron left by his first wife several children, whose maintenance was undertaken by the Protestant churches in France. All his works were published after his death.

His name has furnished a designation to a party of Calvinists in France, who asserted that the will of man is only determined by the practical judgment of the mind; that the cause of men's doing good or evil proceeds from the knowledge which God infuses into them; and that God does not move the will physically, but only morally, by virtue of its dependence on the judgment of the mind. This peculiar doctrine of grace and free-will was adopted by Amyraut, Cappel, Bochart, Daillé, and others of the more learned among the Reformed ministers, who judged Calvin's doctrines on these points too harsh. The Cameronites are moderate Calvinists, and approach to the opinion of the Arminians. They are also called

Universalists, as holding the universal reference of Christ's death, and sometimes Amyraldists. The rigid adherents to the Synod of Dort accused them of Pelagianism, and even of Manicheism, and the controversy between the parties was carried on with great zeal; yet the whole question between them was only, whether the will of man is determined by the immediate action of God upon it, or by the intervention of a knowledge which God impresses on the mind. The Synod of Dort had laid down the position that God not only illuminates the understanding, but gives motion to the will by making an internal change therein; whereas Cameron admitted only the illumination by which the mind is morally moved, and attempted to explain the decision of the Synod of Dort so as to make the two opinions consistent.

CAMERON, RICHARD ( ? -1680), the founder of the Cameronians, was born at Falkland, in the county of Fife. The date of his birth is not known. His father, who was a shopkeeper in that town, gave him such an education as the village school afforded; and his success was so great that, while still a youth he was appointed schoolmaster. In this situation he had opportunities of becoming acquainted with some of the more enthusiastic field-preachers, who at this time wandered through the country disseminating their doctrines. Persuaded by them he resigned his situation, and shortly after entered the family of Sir Walter Scott of Harden as chaplain and tutor. He did not remain there long, however, for, refusing to acknowledge the Indulgence, he joined the ranks of the nonconforming ministers, and incited the inhabitants of the southern counties of Scotland to protest openly against the new edict. So formidable was the agitation that the Government thought fit to interfere, and pronounced illegal all armed assemblages for religious purposes. Cameron was obliged to take refuge in Holland, where he resided for some time; but in the spring of 1680 he returned to Scotland, and once more made himself formidable and obnoxious to the Government. Shortly after the defeat of the Covenanters at Bothwell Bridge in that year, Cameron was slain in a skirmish at the Aird's Moss, fighting bravely at the head of the few troops which he had been able to collect, and which formed the nucleus of the renowned regiment in the British army afterwards known by his name.

CAMEROONS, or perhaps preferably CAMAROONS, is the greatest mountain-mass on the western coast of Africa. It is situated at the angle of the Bight of Biafra, directly opposite the island of Fernando Po, with which it has evidently an intimate geological connection. Its European name is said to be derived from the Portuguese Camarões (shrimps or prawns), and to have been bestowed by the early discoverers on the neighbouring coast from the abundance of its crustacea. The native designation of the highest peak is Mongo-má-Lobá, or the Mountain of the Sky, and the whole upper region is usually called Mongo-mo-Ndemi, or the Mountain of Greatness. The area of the Cameroons proper is calculated at about 380 square miles; but offshoots and underfalls seem to stretch both north and south for considerable distances. The pile is of distinctly volcanic formation, and the higher district contains numerous craters and lava-beds of comparatively recent date. On the principal summit, whose twin peaks of Mount Albert and Victoria rise to a height of about 13,120 feet above the sea-level, there are one small and two large craters, from which, if native report can be trusted, eruptions have taken place within the memory of man (1838). The lower portions of the mass are occupied by a luxuriant vegetation of palms, acacias, fig-trees, kokos, plantains, and a rich variety of tree and shrub; while at the height of about 7000 feet these give place to ferns, grasses,

and heaths. The climate of the middle zone would render it an excellent site for a sanatorium for Europeans debilitated by the malaria of the neighbouring coasts; and the fertility of the soil would soon raise the district to great commercial importance, if it were brought under cultivation. The native tribes which inhabit the mountain sides are comparatively few, and have a very small proportion of the surface in actual possession. To the south of the Cameroons lies the Bay of Ambas (Ambozes, or Amboize), with the two islands of Ndami and Mondori. It forms a well-sheltered harbour, and is capable of receiving the largest vessels. In 1837 the king of Bimbia on the mainland made over a large part of the country round the bay to Colonel Nicolls, and in 1848 he agreed to abolish human sacrifices at the funerals of his great men. In 1858 a settlement was made on the coast at the mouth of a small river, flowing into Morton Cove, now known as the Victoria River. The settlers were Mr Saker, a Baptist missionary, and his converts, who removed from Fernando Po, when the Spanish authorities published an edict forbidding public worship to be celebrated by any but the Roman Catholic clergy. To the south-east of the mountains flows the Cameroons River, where the Baptist mission has had a station since 1850. The most important tribe is the Duallas, whose language has been reduced to writing within recent years. The ascent of the Cameroons Mountains was first attempted by Mr Merrick in 1847; but it was not till 1861 that the summit was actually gained by Captain Richard Burton and Mr Mann, a botanist. See Burton's *Abeokuta and the Cameroons Mountains*, 1863; papers by Mr Mann in the *Proceedings of the Linnæan Society*; also *Zeitschrift d. Gesellschaft für Erdk. zu Berlin*, 1874, and Petermann's *Mittheil.*, 1863.

CAMILLUS AND CAMILLA, (in Roman Antiquity, the title applied to the boys and girls who were occupied in the ceremonies of sacrifice, whether temporarily or as a preparation for their entering the priesthood. In the latter case it was necessary that they should be the children of parents still alive (*patrimi et matrimi*) and freeborn. The name Camillus has been identified with the Camdilus or Camisilus of the Samothracian mysteries.

CAMILLUS, MARCUS FURIUS, one of the most illustrious heroes of the Roman republic. He triumphed four times, was five times dictator, and was honoured with the appellation of Second Founder of Rome. When accused of having unfairly distributed the spoil taken at Veii, he anticipated judgment, and went voluntarily into exile at Ardea. But during his exile, instead of rejoicing at the devastation of Rome by the Gauls, he exerted himself to repel the enemy, and yet kept with the utmost strictness the sacred law of Rome, in refusing to accept the command, which was offered him by several private persons. The Romans, when besieged in the Capitol by the Gauls, created him dictator; and in this capacity he acted with so much bravery and conduct, that he entirely drove the enemy out of the territories of the commonwealth. He died of the plague in the eighty-first year of his age, 365 B.C. The famous story of Camillus and the schoolmaster belongs to the campaign against the Faliscans in 394. It is said that when Camillus appeared before Falerii, a schoolmaster attempted to betray the town by bringing into his camp the sons of some of the principal inhabitants of the place. Camillus, indignant at such baseness, ordered that the traitor should have his hands tied behind him, and be whipped into the town by his own scholars. It is said that the Faliscans were so affected by the generosity of the Roman general that they immediately surrendered (Livy; Plutarch). For a critical estimate of the amount of historic truth that lies under the somewhat legendary history of Camillus see ROMAN HISTORY.

CAMISARDS was the name given to the peasantry of the Cévennes who, from 1702 to 1705 and for some years afterwards, carried on an organized military resistance to the *dragonnades*, or conversion by torture, death, and confiscation of property, by which, in the Huguenot districts of France, the revocation of the Edict of Nantes was attempted to be enforced. Court de Gébelin derives the word from *camisade*, a night attack (*Hist. des troubles des Cévennes*, 3 vols. 1760). Louvreuil, in his *Le Fanatisme Renouvelé*, 1704, suggests its connection with the *camise*, or linen shirt, at one time worn by the insurgents as a uniform, and with *camis*, a road-runner. The Camisards were also called Barbets (or water-dogs, a term also applied to the Vaudois), Vagabonds, Assemblers (*assemblée* was the name given to the meeting or conventicle of Huguenots), Fanatics, and the Children of God. They belonged to that romance-speaking people of Gothic descent who took part in the earliest movements towards religious reform. It was in Languedoc that the Peace of God and the Truce of God were formed in the 11th century against the miseries of private war (Rudolph Glaber, iv. 5). There were preserved the forms of municipal freedom which nearly all Europe had lost; and there commerce flourished without spoiling the thrift, the patience, the simplicity of the national character. Not even the voluptuous court of Arles, with its *trouvères*, its courts of love, and its extravagant applications of the rules of chivalry, could corrupt the free and honest intelligence of these southern communities. Before the tragely of the Albigenses began, there was a proverb in Languedoc against the stupid and sensual priesthood, "*Jaimerais mieux être prêtre que d'avoir fait une telle chose.*" Although the rage of the Crusaders and the cold hate of the Dominicans were successful in blasting the commercial development of the district, they could not wholly eradicate those ideas which, whether called Paulician, Catharist, Bulgarian, Hussite, or Protestant, really represent religious sincerity and mental freedom. Calvin was warmly welcomed when he preached at Nîmes. Montpellier became the chief centre for the instruction of the Huguenot youth. But it was in the great triangular plateau of mountain called the Cévennes that, among the small farmers, the cloth and silk weavers, and vine dressers, Protestantism was most intense and universal. These people were and still are very poor, but they are intelligent and pious, and they add to the deep fervour of the Provençal character a gravity which is probably the result of their recorded history. From the lists of Huguenots sent from Languedoc to the galleys (1684 to 1762), we gather that the common type of *physique* is "belle taille, cheveux bruns, visage ovale." The diocese of Meude consists of 173 parishes, and contains the Bas Gévaudan and the Haut Gévaudan. The Haut Gévaudan consists of the Mountains la Marguerite and Aurac; the Bas Gévaudan embraces the Hautes Cévennes and the Lozère. In the midst of these mountains are three great plains or plateaux, called respectively L'Hôpital, L'Hospitalet, and La Cause, and a forest named Le Faux des Armes. Barley and chestnuts are the chief products of Gévaudan. The Basses Cévennes are in the richer diocese of Alais, which has 93 parishes. The chief mountains are A'goal and Esperon, the latter enclosing a beautiful plateau named Hort-Dieu (God's Garden). The Vivarais lies in the diocese of Viviers, which has 314 parishes and 3 cantons; Boutières, Montagne, and Bas-Vivaraïs. Farther south are the well-cultivated dioceses of Uzès, Nîmes (called Little Canaan), and Montpellier, the last of which is connected with La Serrane, the southern branch of the Cévennes. The whole district of the war is thus contained in the modern departments of Lozère, Aveyron, Drôme, Ardèche, Gard, and Hérault.

To understand the war of these Camisards requires a glance at the preceding history of France. The system of toleration which was established under the Edict of Nantes, 13th April 1598, and the Edict of Grace (Nîmes), July 1629, was essentially a political compromise, and not a recognition of the principle of religious equality. The right of having a private chapel was given to all *seigneurs de fief haut justicier*, but in the case of a *seigneur sans haute justice* only thirty persons might attend the service. New public churches were to be authorized at a certain rate in certain places. On the other hand, Calvinists were admitted to all public posts and to all professions; they could publish books in towns where they had churches. The Chamber of the Edict was formed in the parliament of Paris for the impartial judgment of cases brought by Huguenots; and the "mi-partie," half-Catholic half-Protestant constitution, was adopted in the town-consulates and the local parliaments of the south. After the short-lived struggle between Louis XIII. and the Duc de Rohan, the Huguenots settled down into contented industry; the army and navy of France were led by two Huguenots, Turenne and Duquesne, and Cardinal Bentivoglio wrote to Pope Paul IV. that he no longer found in France "quell' insano fervor di coscienza si radicato primo negli ugonotti." But the court in which Mme. de Maintenon had succeeded to Mme. de Montespan, where Louvois and the Jesuit Père la Chaise were as supreme as Bossuet and Fléchier in the church, could not long be satisfied with tolerated heresy, which they chose to consider as veiled rebellion.

On the death of Mazarin a commissioner had perambulated the kingdom to inquire into the titles, or rather to suppress as many as possible, of the Huguenot churches, schools, and cemeteries. The extirpation of heresy had, in fact, been provided for by a clause in the marriage-contract between Louis and Maria Theresa (1660), and in spite of the protection of Colbert, a policy was begun of destroying piece-meal the privileges of the dissenters. The chancellor Le Tellier, by a series of arbitrary council edicts, shut against them the public offices and the trade corporations, forbade them to marry with Catholics, and encouraged, almost enforced, the conversion of children who had reached the age of seven. The wholesale briberies of Pélisson, the destruction of churches by Foucault in Montauban, Béarn, and Poitiers, the billeting of soldiers on the unconverted in Languedoc by the intendant Bâville, led up the Edict of Revocation (18th October 1685). This edict directed all the churches to be destroyed, forbade religious meetings under pain of imprisonment and confiscation of goods, ordered all ministers or pastors (who would not change their faith) to be banished within fifteen days, and to stop preaching at once under pain of the galleys, promised several exemptions from taxes and increased salaries to converted ministers, suppressed all Huguenot schools, and directed all children to be baptized and brought up in the Catholic faith, prohibited all Huguenots, except ministers, from going abroad, and declared the property of those who had already gone to be forfeited unless they returned within four months. Such was the formal scheme. In carrying it into effect, Huguenot Bibles, Testaments, Psalters, and books of religious instruction were burned, and Huguenots were forbidden to hire themselves as artisans or as domestic servants. Torture, hanging, insults worse than death to women, the galleys for life, imprisonment for life in the Tour de la Constance, near Aiguesmortes, were the ordinary occurrences of the next sixty years. Many escaped to Geneva, Lausanne, Amsterdam, and London. It is calculated that 600,000 French Protestants left their country in the twenty years following the revocation, and 400,000 in the twenty years preceding it (Smiles, *The Huguenots in France*, p. 17). Many suffered a shameful

