

ment. This was the establishment of a general Register of Deeds or Titles to Land for England and Wales, which would diminish the number of unmarketable and unsafe titles, and thus simplify and cheapen the transfer of land. As head of the Real Property Commission of 1827, he had ample opportunity of observing the evils caused by the absurd system of outstanding terms,<sup>1</sup> and he was able to quote the example of most European countries, where compulsory publication had been found neither to hurt commercial credit nor to wound family pride. The measure of 1830 was defeated by the country attorneys, led by Sir Chas. Wetherell, but the principle has rapidly gained ground and has been partially embodied in the Land Transfer Bills of subsequent reformers. Campbell's most important appearance as member for Stafford was in defence of Lord John Russell's first Reform Bill (1831). In a temperate and learned speech, based on Fox's declaration against constitution-mongering, he supported both the enfranchising and the disfranchising clauses, and easily disposed of the cries of "corporation robbery," "nabob representation," "opening for young men of talent," &c. The following year (1832) found Campbell solicitor-general, a knight, and member for Dudley, which he represented till 1834. In that year he became attorney-general and was returned by Edinburgh, for which he sat till 1841.<sup>2</sup>

His political creed declared upon the hustings there was that of a moderate Whig. He maintained the connection of church and state, opposed triennial parliaments and the ballot, and railed against the dictatorship of the great duke (see *Speech at Edinburgh*, 3d January 1835, 8vo, London, 1835). Although in his relations with his constituents in both England and Scotland there was traceable an unpleasant spirit of accommodation and cajolery, in Parliament his position, both political and religious, was always well defined and independent. There he continued to lend the most effective help to the Liberal party. His speech in 1835 in support of the motion for inquiry into the Irish Church Temporalities with a view to their partial appropriation for national purposes (for disestablishment was not then dreamed of as possible) contains much terse argument, and no doubt contributed to the fall of Peel and the formation of the Melbourne cabinet. The next year Campbell had a fierce encounter with Lord Stanley in the debate which followed the motion of Mr Spring Rice on the repair and maintenance of parochial churches and chapels. The legal point in the dispute (which Campbell afterwards made the subject of a separate pamphlet) was whether the churchwardens of the parish, in the absence of the vestry, had any means of enforcing a rate except the antiquated interdict or ecclesiastical censure. It was not on legal technicalities, however, but on the broad principle of religious equality, that Campbell supported the abolition of Church Rates, in which he included the Edinburgh Annuity-Tax. In the same year he spoke for Lord Melbourne in the action (thought by some to be a political conspiracy<sup>3</sup>) which was brought by Mr Norton against the Whig premier for criminal conversation with the beautiful and accomplished grand-daughter of Sheridan. At this time also he exerted himself for the reform of justice in

<sup>1</sup> A terminable estate in land, vested or continued in trustees, for convenience in giving security without exhibiting a title to the complete estate.

<sup>2</sup> If we may trust the scandalous chronicle of Greville, Campbell got this post on condition that he should not expect the ordinary promotion to the bench, a condition which he immediately violated by claiming the vice-chancellorship on the death of Sir John Leach. Popsy (Lord Cottenham) and Bickersteth (Lord Langdale) were both promoted to the bench in preference to Campbell.

<sup>3</sup> There can be no doubt that old Wynton was at the bottom of it all, and persuaded Lord Grantley to urge it on for mere political purposes.—Greville, iii. 351.

the ecclesiastical courts, for the uniformity of the law of marriage (which he held should be a purely civil contract), and for giving prisoners charged with felony the benefit of counsel. His defence of the *Times* newspaper, which had accused Sir John Conroy, equerry to the duchess of Kent, of misappropriation of money (1838), is chiefly remarkable for the confession—"I despair of any definition of libel which shall exclude no publications which ought to be suppressed, and include none which ought to be permitted." His own definition of blasphemous libel was enforced in the prosecution which, as attorney-general, he raised against the bookseller Hetherington, and which he justified on the singular ground that "the vast bulk of the population believe that morality depends entirely on revelation; and if a doubt could be raised among them that the Ten Commandments were given by God from Mount Sinai, men would think they were at liberty to steal, and women would consider themselves absolved from the restraints of chastity." But his most distinguished effort at the bar was undoubtedly the speech for the House of Commons in the famous case of *Stockdale v. Hansard*. The Commons had ordered to be printed, among other papers, a Report of the Inspectors of Prisons on Newgate, which stated that an obscene book, published by Stockdale, was given to the prisoners to read. Stockdale sued the Commons' publisher, and was met by the plea of parliamentary privilege, to which, however, the judges did not give effect, on the ground that they were entitled to define the privileges of the Commons, and that publication of papers was not essential to the functions of Parliament. The matter was settled by the Act 3 Vict. c. 9.

In 1840 Campbell conducted the prosecution against John Frost, one of the three Chartist leaders who attacked the town of Newport, all of whom were found guilty of high treason. We may also mention, as matter of historical interest, the case before the High Steward and the House of Lords which arose out of the duel fought on Wimbledon Common between the earl of Cardigan and Captain Harvey Tuckett. The law of course was clear that the "punctilio which swordsmen falsely do call honour" was no excuse for wilful murder. To the astonishment of everybody Lord Cardigan escaped from a capital charge of felony because the full name of his antagonist (Harvey Garnett Phipps Tuckett) was not legally proved. It is difficult to suppose that such a blunder was not preconcerted. Campbell himself made the extraordinary declaration that to engage in a duel which could not be declined without infamy (*i.e.*, social disgrace) was "an act free from moral turpitude," although the law properly held it to be wilful murder. Next year, as the Melbourne administration was near its close, Plunkett, the venerable chancellor of Ireland, was forced by discreditable pressure to resign, and the Whig attorney-general, who had never practised in Equity, became chancellor of Ireland, and was raised to the peerage with the title of Baron Campbell of St Andrews, in the county of Fife. His wife, Mary Elizabeth Campbell, the eldest daughter of the first Baron Abinger by one of the Campbells of Kilmorey, Argyllshire, whom he had married in 1821, had in 1836 been created Baroness Stratheden. The post of chancellor Campbell held for only sixteen days, and then resigned it to his successor Sir Edward Sugden (Lord St Leonards). It was during the period 1841-49; when he had no legal duty, except the self-imposed one of occasionally hearing Scotch appeals in the House of Lords, that the unlucky dream of literary fame troubled Lord Campbell's leisure.<sup>4</sup> By two days' court work in Dublin

<sup>4</sup> In 1842 he published the *Speeches of Lord Campbell at the Bar and in the House of Commons, with an Address to the Irish Bar as Lord Chancellor of Ireland*. (Edin., Black.)

he had received a pension of £4000 per annum from an ungrateful country, and he suddenly remembered what Lords Coke and Bacon had said about the debt due from every successful lawyer.

Following in the path struck out by Miss Strickland in her *Lives of the Queens of England*, and by Lord Brougham's *Lives of Eminent Statesmen*, he at last produced, in 1849, *The Lives of the Lord Chancellors and Keepers of the Great Seal of England, from the earliest times till the reign of King George IV.*, 7 vols. 8vo. The conception of this work is magnificent; its execution wretched. Intended to evolve a history of jurisprudence from the truthful portraits of England's greatest lawyers, it merely exhibits the ill-digested results of desultory learning, without a trace of scientific symmetry or literary taste, without a spark of that divine imaginative sympathy which alone can give flesh and spirit to the dead bones of the past, and without which the present becomes an unintelligible maze of mean and selfish ideas. A charming style, a vivid fancy, exhaustive research, were not to be expected from a hard-worked barrister; but he must certainly be held responsible for the frequent plagiarisms, the still more frequent inaccuracies of detail, the colossal vanity which obtrudes on almost every page, the hasty insinuations against the memory of the great departed who were to him as giants, and the petty sneers which he condescends to print against his own contemporaries, with whom he was living from day to day on terms of apparently sincere friendship. These faults are not so glaring in the lives of such men as Somers and Hardwicke, whom distance in time makes safe from personal jealousy; they are painfully apparent in the lives of Eldon, Lyndhurst, and Brougham, and they have been pointed out by the biographers of Eldon and by Lord St Leonards.<sup>1</sup> And yet the book is an invaluable repository of facts, and must endure until it is superseded by something better. It was followed by the *Lives of the Chief Justices of England, from the Norman Conquest till the death of Lord Mansfield*, 8vo, 2 vols., a book of similar construction but inferior merit.

It must not be supposed that during this period the literary lawyer was silent in the House of Lords. He spoke frequently. The 3d volume of the *Protests of the Lords*, lately edited by Mr Thorold Rogers, contains no less than ten protests by Campbell, entered in the years 1842-45. He protests against Peel's Income Tax Bill of 1842; against the Aberdeen Act (6 and 7 Vict. c. 61) as conferring undue power on church courts; against the perpetuation of diocesan courts for probate and administration; against Lord Stanley's absurd bill providing compensation for the destruction of fences to dispossessed Irish tenants; and against the Parliamentary Proceedings Bill, which proposed that all bills, except money bills, having reached a certain stage, or having passed one House, should be continued to next session. The last he opposed because the proper remedy lay in resolutions and orders of the House. He protests in favour of Lord Monteagle's (Mr Spring Rice) motion for inquiry into the sliding scale of corn duties under 5 Vict. c. 14; of Lord Normanby's motion on the Queen's speech in 1834, for inquiry into the state of Ireland (then wholly under military occupation); of Lord Radnor's bill to define the constitutional powers of the home secretary, when Sir James Graham opened Mazzini's letters. In 1844 he records a solitary protest against the judgment of the House of Lords in *Reg. v. Millis*, which

<sup>1</sup> It was of this book that Sir Charles Wetherell said, referring to its author, "and then there is my noble and biographical friend who has added a new terror to death." See *Misrepresentations in Campbell's "Lives of Lyndhurst and Brougham"* corrected by St Leonards, London, 1869.

affirmed that a man regularly married according to the rites of the Irish Presbyterian Church, and afterwards regularly married to another woman by an Episcopally ordained clergyman, could not be convicted of bigamy, because the English law required for the validity of a marriage that it should be performed by an ordained priest.

On the resignation of Lord Denman in 1850, Campbell was appointed Chief Justice of the Queen's Bench. For this post he was well fitted by his knowledge of common law, his habitual attention to the pleadings in court, and his power of clear statement. On the other hand, at *Nisi Prius* and on the criminal circuit, he was accused of frequently attempting unduly to influence juries in their estimate of the credibility of evidence. It is also certain that he liked to excite applause in the galleries by some platitude about the "glorious Revolution" or the "Protestant succession."<sup>2</sup> He assisted in the reforms of special pleading at Westminster, and had a recognized place with Brougham and Lyndhurst in legal discussions in the House of Lords. But he had neither the generous temperament nor the breadth of view which is required in the composition of even a mediocre statesman. In 1859 he was made Lord Chancellor of Great Britain, probably on the understanding that Bethell should succeed as soon as he could be spared from the House of Commons. His short tenure of this office calls for no remark. In the same year he published in the form of a letter to Mr Payne Collier an amusing and extremely inconclusive essay on Shakespeare's legal acquirements. One passage will show the conjectural process which runs through the book: "If Shakespeare was really articulated to a Stratford attorney, in all probability, during the five years of his clerkship, he visited London several times on his master's business, and he may then have been introduced to the green-room at Blackfriars by one of his countrymen connected with that theatre." The only positive piece of evidence produced is the passage from Thomas Nash's "Epistle to the Gentlemen of the Two Universities," prefixed to Greene's *Arcadia*, 1859, in which he upbraids somebody (not known to be Shakespeare) with having left the "trade of Noverint" and busied himself with "whole Hamlets" and "handfuls of tragical speeches." The knowledge of law shown in the plays is very much what a universal observer must have picked up. Lawyers always underestimate the legal knowledge of an intelligent layman. Campbell died on the 23d June 1861. It has been well said of him in explanation of his success, that he lived eighty years and preserved his digestion unimpaired. He had a hard head, a splendid constitution, tireless industry, a generally judicious temper. He was a learned, though not a scientific lawyer, a faithful political adherent, thoroughly honest as a judge, dutiful and happy as a husband. But there was nothing admirable or heroic in his nature. On no great subject did his principles rise above the commonplace of party, nor had he the magnanimity which excuses rather than aggravates the faults of others. His life is the triumph of steady determination unaided by a single brilliant or attractive quality. (w. c. s.)

CAMPBELTOWN, a royal burgh and seaport of Scotland, in Argyllshire, situated on an indentation of the coast, near the southern extremity of the peninsula of Kintyre, in 55° 25' N. lat. and 5° 36' W. long. Its principal buildings are the churches (one of which stands on the site of the castle of the Macdonalds), the town house, the jail, and the atheneum. The staple industry is the manufacture of whisky. There are in the town, or in

<sup>2</sup> This applies particularly to his conduct of the case of *G. Achilli v. Dr Newman* for libel contained in the *Lectures on the Difficulties of Protestantism*. See special Report by W. F. Finlason, London, 1852.

its immediate vicinity, upwards of twenty distilleries, which produce a spirit that is in high estimation. Many of the inhabitants are also engaged in the fisheries and the coasting trade. A good supply of water is furnished, from a distance of a mile and a half, by the works opened in 1866. The harbour, which is formed by the inlet of the sea called Campbeltown Loch, has been improved by the extension of the pier to a distance of 250 feet. The whole bay measures about 2 miles in length by 1 in breadth, and has from 6 to 15 fathoms water. The registered vessels belonging to the port on the 31st of December 1874 were 41 sailing vessels of 2590 tons and 2 steamships of 284. During the same year there entered 806 British and 18 foreign vessels, with a tonnage of 61,838 and 2353 respectively. Campbeltown unites with Ayr, Inveraray, Irvine, and Oban in sending one member to parliament. The population of the parliamentary burgh in 1871 was 4593, while that of the parish amounted to 8580. Campbeltown is supposed to be a place of considerable antiquity, though no memorial of this exists except a finely-sculptured stone cross, which now stands on a pedestal in the market-place, and is popularly assigned to the 12th century. Prior to 1700 the place was a mere fishing village, but it was then erected into a royal burgh through the interest of the Argyll family, from whom it derived its name.

CAMPE, JOACHIM HEINRICH (1746-1818), a German educationist, was born at Deensen in Brunswick in 1746. He studied theology at the university of Halle, and after acting for some time as chaplain at Potsdam, he accepted a post as director of studies in the Philanthropin at Dessau. He soon after set up an educational establishment of his own at Trittow, near Hamburg, which he was obliged to give up to one of his assistants within a few years, in consequence of feeble health. In 1787 he proceeded to Brunswick as counsellor of education, and purchased the *Schulbuchhandlung*, which under his direction became a most prosperous business. He died in 1818. His numerous educational works were widely used throughout Germany. Among the most popular were the *Kleine Kinderbibliothek*, 12 vols., 11th ed., 1815; *Robinson der Jüngere*, 59th ed., 1861, translated into English and into nearly every European language; and *Sämmtliche Kinder- und Jugendschriften*, 37 vols.

CAMPEACHY, or CAMPECHE, a fortified town of Mexico, formerly in the province of Yucatan, but now the capital of a new state to which it gives its name, is situated on the west side of the peninsula on the shore of the Bay of Campeachy, in 20° 5' N. lat. and 90° 16' W. long. The town is generally well built, though the houses, chiefly of limestone, are for the most part only one story in height. Its public edifices, several of which are substantial structures, comprise a citadel, several churches and convents, a theatre, a museum, a college, a school of navigation, a hospital, and a custom-house. The port, though of considerable extent, and defended by a breakwater 160 feet long, is very shallow, and vessels drawing more than 10 feet have to anchor upwards of a mile from shore. During the Spanish domination Campeachy had a monopoly of the imports to Yucatan, and it still maintains a fair amount of commercial activity. There is a large trade in logwood (*Palo de Campeche*, or Campeachy wood), and considerable quantities of wax, cotton, hides, and cigars are also exported. Shipbuilding is carried on, and salt and marble are obtained in the neighbourhood. In 1872, 24 foreign vessels entered the port, and 317 engaged in the coasting trade; and in the previous year the customs amounted to £29,133,000. A railway is in course of construction to Minatitlan, a distance of 385 miles. The vicinity is interesting for its Indian remains; and the city

itself is said to be "built over extensive artificial galleries or catacombs, supposed to have been devoted by the ancient people [Mazas] to sepulchral uses." See Bancroft's *Native Races of the Pacific States of North America*, vol. iv. p. 265. The Spanish town, founded about 1540 near the older Indian settlement, which at the time of the conquest had about 3000 houses, was captured by the English in 1659, and several times in the same century fell into the hands of the Buccaneers. In the revolution of 1842 it was the scene of various engagements between the Mexicans and the people of Yucatan, in the last of which the latter were signally successful. The population, which numbered 15,500 in 1865, is now nearer 19,000.

CAMPEGGIO, or CAMPEGGI, LORENZO (1479-1539), Cardinal, was born at Bologna in 1479. He was the son of an eminent lawyer, and for some years was himself engaged in the legal profession. But after the death of his wife he entered the church and quickly attained to high office. For his services to the Papal cause during the reduction of Bologna, Pope Julius II. raised him to the rank of bishop, and sent him as nuncio to Germany and Milan. In 1517 he became cardinal, and two years later he was sent to England to stir up a religious crusade against the Turks. He was unsuccessful in this mission, but received from Henry VIII., in 1524, the bishopric of Salisbury. Towards the close of 1528 he came over to England to assist Wolsey with regard to Henry's contemplated divorce from Katherine. He failed to accomplish anything, and left in the following year. The bishopric of Salisbury was withdrawn from him, and though at a later date (1536) it seemed possible that he might regain it, his expectations were disappointed. He died at Rome in 1539, just as he was about to set out on an embassy to Vicenza.

CAMPER, PETER (1722-1789), a celebrated anatomist and naturalist, was born at Leyden, May 11, 1722. He was educated at the university of Leyden, and in 1746 graduated in philosophy and medicine. After the death of his father in 1748 he spent more than a year in England, studying under the most famous medical teachers in London. He then visited Paris, Lyons, and Geneva, and returned to Franeker, where he had been appointed to the professorship of philosophy, medicine, and surgery. He visited England a second time in 1752, and in 1755 he was called to the chair of anatomy and surgery at the Athenæum in Amsterdam. He resigned this post after six years, and retired to his country house near Franeker, in order uninterruptedly to carry on his studies. In 1763, however, he accepted the professorship of medicine, surgery, and anatomy at Groningen, and continued in the chair for ten years. He then returned to Franeker, and after the death of his wife in 1776 spent some time in travelling. He made the acquaintance of Diderot and Marmontel at Paris, and was received with great respect by Frederick the Great at Potsdam. In 1762 he had been returned as one of the deputies in the assembly of the province of Friesland, and the latter years of his life were much occupied with political affairs. In 1783 he was nominated to a seat in the council of state, and took up his residence at the Hague. His death (7th April 1789) was caused by a violent pleurisy, the effects of which were accelerated by political excitement.

Camper's works, mainly memoirs and detached papers, are very numerous; the most important of those bearing on comparative anatomy were published in three vols. at Paris in 1803, under the title *Œuvres de P. Camper qui ont pour objet l'Histoire Naturelle, la Physiologie, et l'Anatomie Comparée*.

CAMPERDOWN. See DUNCAN, ADAM.

CAMPBOR is a colourless translucent body, having a tough waxy structure, with a specific gravity about equal to that of water, melting at 347° Fahr. and boiling at 400°. It volatilizes readily at ordinary temperatures

giving off that peculiarly pungent aromatic odour which is characteristic of the substance. It is very slightly soluble in water, to which it communicates its warm camphoraceous taste; but it dissolves with facility in alcohol, ether, fixed and volatile oils, naphtha, &c. In its chemical constitution it is analogous to the solid stearoptines deposited by many essential oils, especially such as are derived from labiate plants. By submitting it to the action of oxidizing agents camphor,  $C_{10}H_{16}O$ , is transformed into camphoric acid,  $C_{10}H_{16}O_4$ , and if the oxidation is continued it becomes camphretic acid,  $C_{10}H_{14}O_7$ .

The greater part of the camphor of Western commerce is obtained by distillation from the wood of a tree, *Camphora officinarum*, belonging to the Natural Order Lauraceæ. It is produced most largely in the Island of Formosa, the area of production being a narrow belt of debatable land separating the Chinese settlement from the territory held of the aboriginal inhabitants of the island. The preparation of the product is consequently attended with considerable danger, owing to the mutual jealousies and encroachments of the natives and the Chinese. The crude and primitive process of distillation is thus described by Mr E. C. Taintor in his *Trade Report of Tamsui*, 1869:—"A long wooden trough, frequently hollowed out from the trunk of a tree, is fixed over a furnace and protected by a coating of clay. Water is poured into it, and a board perforated with numerous small holes is luted over it. Over these holes the chips [of the camphor-wood] are placed and covered with earthenware pots. Heat being applied in the furnace, the steam passes through the chips, carrying with it the camphor, which condenses in the form of minute white crystals in the upper part of the pots." It is collected and stored in vats to await exportation, during which time it gives out from 3 to 4 per cent. of uncrystallizable camphor oil of a yellowish colour, which has been suggested for use in medicine and the arts in the same way as spirits of turpentine. In addition to the supplies obtained from Formosa, a considerable quantity of camphor is now shipped from Japan. Japanese unrefined camphor is of a lighter colour than that obtained from Formosa, and commands a higher price in the market. Crude camphor is submitted to a process of refining by sublimation from a small quantity of sand, charcoal, iron filings, or lime. The operation is conducted in glass vessels of peculiar form, to the upper part of which the sublimate adheres. It requires to be conducted with great care on account of the peculiarly inflammable nature of the product, and the heat must be carefully regulated to produce a solid compact cake.

Borneo camphor, or Barus camphor, is a variety differing entirely in its source, being the produce of *Dryobalanops Camphora*, and also somewhat removed in its chemical constitution and physical properties from the ordinary variety. It is obtained in its concrete form in fissures in old trees, which are cut down and split up in search of it. The tree is a native of the Malay peninsula, and is found chiefly in certain parts of Borneo and Sumatra. Borneo camphor is extravagantly prized by the Chinese, who readily pay one hundred times more for this variety than for ordinary camphor.

A third variety of camphor, scarcely known beyond China, but there called Ngai camphor, has been ascertained by the late Mr D. Hanbury to be the product, in part at least, of *Blumea balsamifera*. In chemical composition it is the same as Borneo camphor, but differs from it in respect of odour, greater hardness, and higher volatility. In China it occupies in respect of value an intermediate place between ordinary and Borneo camphor.

Camphor is extensively employed in medicine both internally and externally as a stimulant, but its chief

medicinal use is in the preparation of liniments, into the composition of many of which it enters. It has a vulgar reputation as a prophylactic, on which account it is in great demand during serious epidemics. It possesses properties invaluable to naturalists and others for keeping furs, skins, and other animal substances free from moths; and it similarly preserves cabinets of insects from attack. A very large quantity of camphor is consumed in India, and generally throughout the East.

CAMPHUYSEN, DIRK RAFAELSZ (1586-1627), a Dutch painter, poet, and theologian, the son of a surgeon at Gorcum, was born in 1586. As he manifested great artistic talent, his brother, in whose charge he was left on the death of his parents, placed him under the painter Govitz. But at that time there was intense interest in theology; and Camphuysen, sharing in the prevailing enthusiasm, deserted the pursuit of art, to become first tutor of the sons of the lord of Nieupoort, and then minister of Vleuten. As, however, he had embraced the doctrines of Arminius with fervour, he was driven from this post, and suffered much persecution. His chief solace was poetry; and he has left a translation of the Psalms, and a number of short pieces, remarkable for their freshness and depth of poetic feeling. He is also the author of several theological works of fair merit, among which is a *Compendium Doctrinæ Socinorum*; but his fame chiefly rests on his artistic power. His pictures, like his poems, are mostly small, but of great beauty; the colouring, though thin, is pure; the composition and pencilling are exquisite, and the perspective above criticism. The best of his works are his sunset and moonlight scenes and his views of the Rhine and other rivers. The close of his life was spent at Dokkum, where he died in 1627.

CAMPI, BERNARDINO, a pupil of Giulio Campi, who adopted a less ambitious style, but is equal and in some respects superior to his master. Bernardino was born at Cremona in 1525, and began life as a goldsmith. After an education under Giulio Campi and Ippolito Corta, he attained such skill that when he added another to the eleven Caesars of Titian, it was impossible to say which was the master's and which the imitator's. He was also much influenced by Correggio and Raffaello.

CAMPI, GIULIO, the founder of a school of Italian painters, was born at Cremona about 1502, and died in 1572. He was son of a painter, Galeazzo Campi, under whom he took his first lessons in art. He was then taught by Giulio Romano; and he made a special study of Titian, Correggio, and Raffaello. His works are remarkable for their correctness, vigour, and loftiness of style. They are very numerous, and the church of St Margaret in his native town owes all its paintings to his hand. Among the earliest of his school are his brothers, Vincenzo and Antonio, the latter of whom was also of some mark as a sculptor and as historian of Cremona.

CAMPIAN, EDMUND (1540-1581), a celebrated English Jesuit, was born of humble parentage at London in 1540. From Christ's Hospital he removed to Oxford University, where he took a degree and became fellow of St John's. He was admitted to holy orders in the English Church, and in 1567 was ordained deacon. Being convinced that he could not assent to the Protestant formulæ required by the Church of England, he left Oxford and went to Ireland, where he occupied himself in writing a history of the country. He then joined Allen and others at Douay, and passed his novitiate as member of the Society of Jesus. After residing for a short time at Brünn, Vienna, and Prague, where he taught philosophy and rhetoric, he was sent by Gregory XIII., along with Father Parsons, on a propagandist mission to England. He arrived in England in 1580, and entered on his duties by challenging the

universities and clergy to dispute with him. In July 1581 he was apprehended along with Parsons and two other agents at Lyford in Berks, and thrown into the Tower, on a charge of having excited the people to rebellion, and holding treasonable correspondence with foreign powers. Having been found guilty, he was condemned to death, and was executed at Tyburn, Dec. 1, 1581, with several others of his order. He is admitted to have been a man of great abilities, an eloquent orator, a subtle philosopher, and able diplomatist; and he is praised by all writers, whether Protestant or Roman Catholic, not only for his talents and acquirements, but also for the amiability of his disposition. A full account of the Jesuit mission in which Campian took part will be found in Froude's *History of England*, vol. xi.

CAMPLI, a town of Italy, in the province of Abruzzo Ulteriore I., 5 miles north of Teramo. It has a cathedral, an abbey, and several churches and convents. Population, 7770.

CAMPOBASSO, a city of Italy, the capital of the province Molise, 53 miles N.N.E. of Naples. It is situated on the ascent of the mountain Monteverde, around which it forms a kind of amphitheatre. It is fortified, and contains a cathedral, the ruins of a castle, a small theatre, a hospital, and various other public buildings. The most important industry is the making of steel and cutlery, and there is a considerable export trade in corn. Population, 14,090.

CAMPOBELLO, a town of Sicily, in the province of Trapani, 7 miles E.S.E. from Mazzara. In the neighbourhood are the interesting quarries of Rocca di Cusa, from which the blocks were obtained for the buildings of the ancient Selinus. Population, 5575.

CAMPOBELLO DI LICATA, a town of Sicily, in the province of Girgenti, and 20 miles E.S.E. of the city of that name, on a tributary of the Salso. It possesses valuable sulphur mines. Population, 6301.

CAMPOMANES, PEDRO RODRIGUEZ, CONDE DE (1710–1802), a Spanish statesman and writer, was born in Asturias about 1710, or, according to other authorities, in 1723. From 1788 to 1793 he was president of the council of Castile; but on the accession of Charles IV. he was removed from his office, and retired from public life, regretted by the true friends of his country. His first literary work was *Antiquidad Marítima de la Republica de Cartago*, with an appendix containing a translation of the *Voyage of Hanno* the Carthaginian, with curious notes. This appeared in a quarto volume in 1756. His principal works are two admirable essays, *Discurso sobre el Fomento de la Industria Popular*, 1774, and *Discurso sobre la Educacion Popular de los Artesanos y su Fomento*, 1775. As a supplement to the last, he published four appendices, each considerably larger than the original essay. The first contains reflections on the origin of the decay of arts and manufactures in Spain during the last century. The second points out the steps necessary for improving or re-establishing the old manufactures, and contains a curious collection of royal ordinances and rescripts regarding the encouragement of arts and manufactures, and the introduction of foreign raw materials. The third treats of the guild laws of artisans, contrasted with the results of Spanish legislation and the municipal ordinances of towns. The fourth contains eight essays of Francisco Martinez de Mata on national commerce, with some observations adapted to present circumstances. These were all printed at Madrid in 1774 and 1777, in five volumes. Count Campomanes died in 1802.

CAMUCCINI, VINCENZO (1775–1844), the most famous of the modern historical painters of Italy, was born at Rome in 1775. He was educated by his brother Pietro, a picture-

restorer, and Bombelli, an engraver, and, up to the age of thirty, attempted nothing higher than copies of the great masters, his especial study being Raffaele. As an original painter, Camuccini belongs to the school of David. His works are rather the fruits of great cleverness and patient care than of fresh and original genius; and his style was essentially imitative. He enjoyed immense popularity, both personally and as an artist, and received many honours and preferments from the Papal and other Italian courts. He was appointed director of the Academy of San Luca and of the Neapolitan Academy at Rome, and conservator of the pictures of the Vatican. He was also made chevalier of nearly all the orders in Italy, and member of the Legion of Honour. His chief works are the classical paintings of the Assassination of Caesar, the Death of Virginia, the Devotion of the Roman Women, Young Romulus and Remus, Horatius Codes, the St Thomas, which was copied in mosaic for St Peter's, the Presentation of Christ in the Temple, and a number of excellent portraits. He died at Rome September 2, 1844.

CAMUS, CHARLES ERIENNE-LOUIS (1699–1768), a French mathematician and mechanic, was born at Crécy-en-Brie, near Meaux, on the 25th August 1699. At the age of twelve he was able to maintain himself by teaching at the Collège de Navarre in Paris, where he devoted himself to mathematics, civil and military architecture, and astronomy. He became Associate of the Académie des Sciences, professor of geometry, secretary to the Academy of Architecture, and member of the Royal Society of London. In 1736 he accompanied Maupertuis and Clairvaux in an expedition to Lapland for the measurement of a degree of the meridian, when he rendered essential service, not only as a geometrician and astronomer, but also by his remarkable skill in the mechanical arts. He died on the 2d February 1768. He was the author of a *Cours de Mathématiques* (Paris, 1766), and a number of essays on mathematical and mechanical subjects.

CANA, of Galilee, a village of Palestine, remarkable as the birthplace of Nathanael, and the scene of Christ's "beginning of miracles." Its exact site is unknown, but it is evident from the Biblical narrative that it was in the neighbourhood of Capernaum. By a tradition as old as the 8th century it is identified with *Kefr Kenna*, and by a more modern hypothesis with *Kana-el-Jelil*. The former lies about 4½ miles N.W. of Nazareth, and contains the ruins of a church and a small Christian population; the latter is an uninhabited village about 9 miles N. of Nazareth, with no remains of antiquity but a few cisterns.

CANAAN, a geographical name of archaic Hebrew origin, generally supposed to mean "depression," "lowland," and hence fitly applied to various low-lying districts of Syria, viz., Phœnicia (Isa. xxiii. 11; Josh. v. 1, where the LXX. has τῆς Φωνικίας), Philistia (Zeph. ii. 5), and the valley of the Jordan (as implied in Num. xiii. 29, cf. Josh. xi. 3). It is, however, also applied to the whole of the territory conquered by the Israelites on the west side of the Jordan (Gen. xi. 31, xii. 5; Num. xiii. 2, 17, &c.), the boundaries of which are given in Gen. xv. 18 as "the river of Egypt," (i.e., the Wady, or torrent-valley, el-Arish), and "the great river," the River Euphrates. Probably the Israelites found the name in use in the Jordan Valley, and, as a part of this was the first district they conquered, extended it to their subsequent acquisitions. We have good parallels for this extension in the use of Argos for the whole of the Peloponnese, and of Hellas for the mainland of Greece. Of course this theory implies that the original signification of the word had been forgotten, as was so often the case with Hebrew proper names. The Phœnicians likewise accepted the name of Canaan. Hecateus of Miletus (about 520 B.C.) knew Χωά as a

synonym for Φωνικη, and the same identification is found in Philo's *Sanchoniathon* (Müller's *Fragments Hist. Græc.*, vol. i. p. 17, vol. iii. p. 369). St Augustine, too, says that the Punic peasants, when asked what they were, replied in Punic, *Chanani* (ed. Bened., vol. iii. col. 932), and on a coin of the date of Antiochus Epiphanes, Laodicea in the Lebanon district is called "a mother, or metropolis, in Canaan" (see inscription in Schröder, *Die phönizische Sprache*, p. 275). It is remarkable that there is a trace, and no more, of the extended use of the word Canaan in Egyptian. The town nearest to Canaan, in the territory of the Shasu or Bedawin (*lit.* Brigands, cf. Heb. *shāsāh*), was called Pa-Kanana (Brugsch, *Histoire d'Égypte*, p. 145).

An instance of the confusion produced by the different uses of the term Canaan is supplied by Gen. x. 15–18, where the list of Phœnician cities is interrupted by the five Palestinian nations, the Hittites, Jebusites, &c. As De Goeje has pointed out, the original writer of the Table of Nations understood Canaan in the sense of Phœnicia—he had probably used a Phœnician chart; the interpolator, in that of Palestine (*Theologisch Tijdschrift*, 1870, p. 241).

Why Canaan is placed among the descendants of Ham could only be shown by a chart of the world as known to the Phœnicians. Clearly there was a misunderstanding as to the coasts of the Red Sea.

Compare Movers, *Die Phönizier*, vol. ii. (1), pp. 4–6; Knobel, *Die Völkertafel der Genesis*, pp. 307–310; De Goeje, *Over de Namen Phœnicia in Kanaan*, Amst. 1870. (T. K. C.)

CANAANITES. Only two of the possible senses of the word Canaanite need be here referred to; for the others, see PHœNICIANS and PHILISTINES. And as one of these is included in the other, let us pass at once to the Canaanites in the larger sense, i.e., the whole group of nations conquered by the Israelites on the west side of the Jordan. The group is variously described. It is sometimes said to consist of five—Canaanites, Hittites, Amorites, Hivites, Jebusites (Exod. xiii. 5); sometimes of six, the Perizzites, i.e., *Paganî*, being added (Exod. iii. 8, 17, xxiii. 23, xxxiii. 2, xxxiv. 11; Deut. xx. 17; Josh. ix. 1, xii. 8); sometimes of seven, by including the Girgashites (Deut. vii. 1; Josh. iii. 10, xxiv. 11); once of ten, omitting the Hittites, and including the aboriginal Rephaim and three Arab tribes, the Kenites, Kenizzites, and Kadmonites (Gen. xv. 19–21). The latter, however, are clearly inserted by mistake, as they only became inhabitants of Palestine, so far as they did become such, as the reward of assistance given to the Israelites. There are only two of these nations about whom we have any collateral information—the Hittites and the Amorites. The former, however, seem also to have been included among the Canaanites by mistake. Historical evidence, both Biblical and extrabiblical, proves convincingly that they dwelt beyond the borders of Canaan; and linguistic evidence tends on the whole to show that they did not even speak a Semitic language (see HITTITES). The latter, too, were not entirely homogeneous with the other Canaanitish peoples, if the notices in Deut. iii. 11 ("Og . . . of the remnant of the Rephaim"), *ibid.* 13; Josh. xii. 4, xiii. 12, may be taken as historical. Perhaps, as Ewald suggests, they were mixed with the aborigines. A Semitic basis seems probable, but has only one linguistic fact in its favour—Semir, the Amorite name of Hermon (Deut. iii. 9), mentioned also in an inscription of Shalmaneser (*Brit. Mus. Coll.*, vol. iii. p. 5, No. 6, l. 45); personal names like Og and Sihon may easily have been Semiticized, and the name Amorite itself, being probably descriptive (see AMORITES), has no ethnological value. They are at all events un-Canaanitish in their political capacity, two considerable states having been founded by them on the east of the Jordan (Deut. iii. 8; Josh. xii. 2; Judg. x. 8, xi. 22). It will therefore be better to exclude Hittites and Amorites from the present notice.

I. It is extremely difficult to draw any distinction between

the remaining members of the Canaanitish group. As described in the early books of the Old Testament, they have a general family likeness. They are described as living in a state of political disintegration, the combined result of the Semitic love of independence and of the varied conformation of the soil. Thirty-one of their petty kings are mentioned in Josh. xii. 9–24, including the king of Hazor (afterwards reckoned to Naphtali), whose realm, i Judg. xi. 10, is called "the chief of all those kingdoms." We find, indeed, a king of Bezek claiming to have enslaved "seventy" of the surrounding *reguli* (Judg. i. 7), but this is an altogether exceptional event, for which the loosening of authority produced by the guerilla warfare of the Israelites sufficiently accounts. Yet the isolation of the Canaanites can never have been complete. Like the Phœnicians, they will have had their federations, as appears to be implied by the title Baal-berith, or "Baal of the Covenant" (Judg. viii. 33); and hieroglyphic inscriptions tell of their alliances with the Khita or Hittites against their Egyptian suzerains. Indeed, the rebellious tendencies of the Syrian states will partly explain the inaction of the Pharaohs during the Israelitish conquest. The only injury Joshua could do to the latter would consist in blocking up the military coast-road to the north of Syria, but this was well secured by Egyptian garrisons, which Joshua did not venture to attack; while to get the Canaanites humbled without any trouble was a clear gain. That the Israelites were not immediately and at all points successful is now universally recognized. The work of many years was concentrated by tradition on a single great name; yet the Old Testament itself corrects by numberless indications the error of the more imaginative narrative. Thus the kingdom of Hazor, which had been utterly destroyed, according to Josh. xi. 10, 11, emerges again in the more accurate account of Judges (iv. 2, 3). And both Joshua and Judges (not to descend later—see AMORITES) supply evidence for the continued Canaanitish occupation of many parts of the country (Josh. xiii. 13, xv. 63, xvi. 10, xvii. 12, 13; Judg. i. 19–36). The immediate result of the invasion was, not the extinction of the old, but the addition of a new (and yet not wholly new) element, of stronger stuff but less advanced culture.

II. No doubt the Israelites at first put an end to much of which they could not discern the value, or, to use their own phrase, made it a *khérem*, a thing consecrated to God by destruction. The origin of Hebrew literature would not be such a blank if the sacred archives of Kiryath-sépher, or "the Book-city," otherwise called Kiryath-sannah, or "the Law-city" (Josh. xv. 15, 49), had been preserved. Still the attractions of culture were superior in the long run to the dictates of religious zeal. Goodly houses, vineyards, and oliveyards (Deut. vi. 10, 11) were agents more powerful even than chariots of iron. The secrets of agriculture had to be learned from the Canaanites; intercourse naturally led to intermarriage, and so a new strife arose in the field of religion, in which half the Jewish nation perished utterly, and the other half was only saved by its voluntary submission to a spiritual despotism.

III. The pages of the book of Judges are full of complaints of Israelitish infidelity, which is rightly ascribed by the compiler to mixture of blood (Judg. iii. 6). It is true that expressions like this of infidelity have only a limited accuracy. As Ewald and Kuenen have pointed out, the final editor of Judges lived in the age of the Exile, when the religion of Yahveh (miscalled Jehovah) had attained its full development. From his point of view, religious approximation to the Canaanites was wilful apostasy, because it involved the effacement of the distinction between physical and moral religion. But of this distinction the Israelites were hardly more conscious than the Canaanites