

alkaline ley. A little wax or paraffin is added to prevent crystallization. Sperm candles have a high illuminating power, and notwithstanding their costliness, a considerable trade is done in them. The well-known composite candles are made of a mixture of palm-acid and the stearine of cocconut oil in various proportions. *Belmont sperm* is made of hot-pressed distilled palm-acid; *Belmont wax* of the same mineral tinged with gamboge. *Night lights* are short thick cylinders of fat, with a very thin wick, calculated usually to burn from six to ten hours. In making them, the melted fat is poured into shallow moulds having movable bottoms, with a projecting wire which moulds a narrow tube for the wick. By pressing up the bottom the cylinders of fat are ejected; a wax-covered wick supported on a small piece of tin is afterwards inserted, and is cemented at the bottom part by pressing the night light on a warm porcelain slab. *Child's night lights* are made in paper cases of the nature of pill boxes, having a hole in the bottom through which the tin-supported and waxed wick has been inserted.

A candle is a simple but ingenious contrivance for supplying a flame with as much melted material as it can consume without smoking. If the thickness of the candle be properly adapted to that of the wick, the fatty matter immediately below the flame is melted, so that a cup-like reservoir is produced, always properly filled for feeding the flame. The fibres of the wick act as a congeries of capillary tubes which convey the fluid fat into the flame, where, being exposed to a high temperature and sheltered from the air by the outer shell of flame, it becomes subjected to a dry distillation. The inflammable vapour thus produced rises, and by constant combustion diminishes in quantity and consequently in diameter, until at length it entirely disappears in a point. A current of air from below is produced by the heat of the flame; the oxygen of the air, aided by the high temperature, decomposes the inflammable vapour of the fat into hydrogen and carbon, and unites with these to form water and carbonic acid.

The interior dark part of a candle or other flame contains unignited inflammable vapour which will not of itself support combustion; it may be drawn off with a glass tube and ignited at a distance. According to Frankland, the luminosity of an ordinary candle, lamp, or gas flame is due, not, as commonly supposed, to the separation of solid particles of carbon, but to that of very dense hydrocarbons, which produce the same effect as the vapours of arsenic and phosphorus in their respective flames.

The excise duty of $\frac{1}{4}$ d. per lb. on tallow candles, and $\frac{3}{4}$ d. per lb. on wax and spermaceti candles, was repealed in 1832. (A. B. M.)

CANDLEMAS, a church festival, held on the 2d of February, which has in Scotland been chosen as one of the four term-days. The festival commemorates the purification of the Virgin; and the observances to which it owes its name, viz., the lighting of candles, and, in the Roman Catholic Church, the consecration of the candles which are to be used during the year for ecclesiastical purposes, are said to have an emblematical reference to the prophecy of Simeon that the child Jesus should become "a light to lighten the Gentiles." The institution of this feast dates probably from the reign of Justinian, and the year 542 is sometimes fixed upon as that of its first celebration. It is supposed to have grown out of the heathen festivals held in this month,—a view which is supported by the following considerations:—(1), The word February (connected with *februare*) denotes purification; (2), in this month the purification of the people took place; (3), the rites of the Lupercalia, which were celebrated on the 15th, included the lighting of candles, in allusion to those used by Ceres in her search for Proserpine; and (4), the

origin of other Christian feasts appears to have been similar.

CANDLESTICK, in the earlier meaning of the word, was the name applied to any form of support on which lights, whether candles or lamps, were fixed; and so it happens that what would now be called a candelabrum is still sometimes spoken of from tradition as a candlestick, e.g., as when Moses was commanded to make a candlestick for the tabernacle, of hammered gold, a talent in weight, and consisting of a base with a shaft rising out of it and six arms, and with seven lamps supported on the summits of the six arms and central shaft. When Solomon built the temple, he placed in it ten golden candlesticks, five on the north and five on the south side of the Holy Place; but after the Babylonish captivity, the golden candlestick was again placed in the temple, as it had been before in the tabernacle by Moses. On the destruction of Jerusalem by Titus, it was carried with other spoils to Rome. Representations of the seven-branched candlestick, as it is called, occur on the arch of Titus at Rome, and on antiquities found in the Catacombs at Rome. The primitive form of candlestick was a torch made of slips of bark, vine tendrils, or wood, dipped in wax or tallow, tied together and held in the hand by the lower end, such as are frequently figured on ancient painted vases. The next step was to attach to them a cup (*discus*) to catch the dripping wax or tallow. See **CANDELABRUM**.

CANDLISH, ROBERT SMITH, D.D. (1806–1873), an eminent Scottish clergyman, was born at Edinburgh on the 23d March 1806. His father, who was a teacher of medicine, having died a few weeks after his birth, the widow and family removed to Glasgow, where young Candlish was brought up and educated. In 1818 he entered the University of Glasgow, and after a curriculum of five sessions, during which he carried off many honours, he duly graduated M.A. Entering immediately on his professional studies, he passed during the years 1823–26 through the prescribed course at the divinity hall, then presided over by Dr Stevenson MacGill. While carrying on his studies he had been largely occupied, according to the common Scotch practice, with private teaching, and on leaving the divinity hall he accompanied a pupil as private tutor to Eton. On the termination of this engagement in 1829, he entered upon his own proper work, having been licensed to preach during the summer vacation of the previous year. He was employed for two years at assistant to the minister of the parish of St Andrews, Glasgow, and he subsequently occupied a similar situation for about the same period in the parish of Bonhill, Dumbartonshire. In each case the entire duties of the charge devolved upon him, and he fulfilled them with characteristic energy and zeal. It was not until 1834, after he had offered himself for service in Canada, in the belief that he was not to find a sphere of labour at home, that he obtained a settled charge as minister of the important parish of St George's, Edinburgh. Here he at once took the place he so long held as one of the ablest preachers in Scotland. Destitute of natural oratorical gifts, and somewhat ungainly in his manner, he attracted and even rivetted the attention of his audience by a rare combination of intellectual keenness, emotional fervour, spiritual insight, and power of dramatic representation of character and life. His theology was that of the Scottish Calvinistic school, but he combined with the narrowness that springs from strong conviction the breadth that springs from tender sympathy. With such qualities it was natural that he should gather round him one of the largest and most intelligent congregations in the Scottish metropolis.

From the very commencement of his ministry in Edinburgh, Candlish took the deepest interest in ecclesiastical

questions, and he soon became involved as one of the chief actors in the struggle which was then agitating the church. His first Assembly speech, delivered in 1839, placed him at once among the leaders of the party that afterwards formed the Free Church, and his influence in bringing about what is known as the Disruption was inferior only to that of Chalmers. As a debater he had powers of the highest order, which would have won for him a foremost place in any deliberative assembly. Great as was his popularity as a preacher, it was in the ecclesiastical arena that his ability chiefly showed itself, and probably no other single man had from first to last so large a share in shaping the constitution and guiding the policy of the Free Church. He was actively engaged at one time or other in nearly all the various schemes of the church, but special mention should be made of his services in the Education Committee, of which he was convener from 1846 to 1863, and in the unsuccessful negotiations for union among the non-established Presbyterian denominations of Scotland, which were carried on during the years 1863–73. In the Assembly of 1861 he filled the moderator's chair.

As a theologian the position of Candlish was perhaps inferior to that which he held as a preacher and ecclesiastic, but it was not inconsiderable. So early as 1841 his reputation in this department was sufficient to secure for him the nomination to the newly-founded chair of Biblical Criticism in the University of Edinburgh. The appointment was, however, not ratified by the Home Secretary in consequence of a representation made in the House of Lords, by the earl of Aberdeen, that Candlish had set himself in opposition to the law of the land by preaching in the parish of Huntly in spite of an interdict from the Court of Session. By a somewhat curious coincidence a second appointment to a professorship was also nullified, though in this case by his own act, and after a few months' tenure of the office. In 1847 Candlish, who had received the degree of D.D. from Princeton, New Jersey, in 1841, was chosen by the Assembly of the Free Church to succeed Chalmers in the chair of divinity in the New College, Edinburgh. After partially fulfilling the duties of the office for one session, he was led to resume the charge of St George's, the clergyman who had been chosen by the congregation as his successor having died before entering on his work. In 1862 he was again connected with the New College, being appointed principal in succession to Cunningham, with the understanding that he should still retain his position as minister of St George's. Some months before this he had obtained the assistance of a colleague in his pastoral work, but he continued to preach, with one or two intervals of somewhat protracted illness, until within a short time of his death, which occurred on the 19th October 1873.

Though his greatest power was not displayed through the press, Candlish made a number of somewhat important contributions to theological literature. In 1842 he published the first volume of his *Contributions towards the Exposition of the Book of Genesis*, a work which was completed in three volumes several years later. In 1854 he delivered, in Exeter Hall, London, a lecture on the *Theological Essays* of the Rev. F. D. Maurice, which he afterwards published, along with a fuller examination of the doctrine of the essays. A treatise entitled *The Atonement; its Reality, Completeness, and Extent* (1861) was based upon a smaller work which first appeared in 1845. In 1864 he delivered the first series of Cunningham lectures, taking for his subject *The Fatherhood of God*. Published immediately afterwards, the lectures excited considerable discussion on account of the peculiar views they represented. Further illustrations of these views were given in two works

published about the same time as the lectures, one a treatise *On the Sonship and Brotherhood of Believers*, and the other an exposition of the first epistle of St John. Among his other works were *Life in a Risen Saviour; Scripture Characters; Reason and Revelation*; and *The Christian's Sacrifice and Service of Praise*. A posthumous volume of sermons with a short prefatory biographical sketch appeared in 1874.

CANDOLLE, AUGUSTIN PYRAME DE. See **DE CANDOLLE**.

CANE, a name applied to many plants which are possessed of long, slender, reed-like stalks or stems, as, for example, the sugar-cane, the bamboo-cane, or the reed-cane. From the use as walking-sticks to which many of these plants have been applied, the name cane is improperly given to sticks irrespective of the source from which they are derived. Properly it should be restricted to a peculiar class of palms, known as ratans, included under the two closely allied genera *Calamus* and *Damonorops*, of which there are a large number of species. The plants are found widely extended throughout the islands of the Indian Archipelago, the Malay Peninsula, China, India, and Ceylon; and examples have also been found in Australia and Africa. They were described by the learned Rumphius, under the name of *Palmijunci*, as inhabitants of dense forests into which the rays of the sun scarce can penetrate, where they form spiny bushes, obstructing the passage through the jungle. They rise to the top of the highest trees and fall again so as to resemble a great length of cable, adorned, however, with the most beautiful leaves, pinnated or terminating in graceful tendrils. The plants creep or trail along to an enormous length, sometimes, it is said, reaching 500 feet. In the Paris exhibition of 1855 two examples of *Calamus verus*, measuring respectively 270 and 230 feet, were exhibited. The stem in few cases exceeds 1 inch in diameter, and it is mostly of much smaller dimensions. When growing it is sheathed in a base of numerous leaves, which the natives, in preparing the canes for the market, strip off by pulling the cut plant through a notch made in a tree. The canes always present distinct rings at the junction of the sheathing leaves with the stem. They assume a yellow colour as they dry; and those imported from Calcutta have a glossy surface, while the produce of the Eastern Archipelago presents a dull exterior.

Canes, on account of their lightness, length, strength, and flexibility, are used for a great variety of purposes by the inhabitants of the countries in which they grow. Split into thin strips they are twisted to form ropes and ships' cables, an application mentioned by Captain Dampier in his *Voyages*. A more important application, however, is for basket-work, and for making chairs, couches, pillows, &c., as the great strength and durability of thin and easily-prepared strips admit of such articles being made at once airy, strong, and flexible. Much of the beautiful and elaborate basket-work of the Chinese and Japanese is made from thin strips of cane, which are besides used by the Chinese for larger works, such as door-mats, houses, and sheds. The use of cane as a material for constructing bridges in Ceylon is mentioned by Sir James E. Tennent, and Dr J. D. Hooker instances a similar application of the material in his *Himalayan Journal*.

A very large trade with Western countries and the United States is carried on in canes and ratans, the principal centres of the trade being Batavia, Sarawak, Singapore, Penang, and Calcutta. In addition to the varieties used for walking-sticks, whip and umbrella handles, &c., the common ratans are in extensive demand for basket-making, the seats and backs of chairs, the ribs of cheap umbrellas, saddles, and other harness-work; and generally for purposes where their strength and flexibility make

them efficient substitutes for whalebone. The walking-stick "canes" of commerce include a great many varieties, some of which, however, are not the produce of trailing palms. The well-known Malacca canes are obtained from *Calamus Scipionum*, the stems of which are much stouter than is the case with the average species of *Calamus*.

CANEA, or KHANIA, the principal seaport and since 1841 the capital of Crete, is finely situated on the northern coast of the island, about 25 miles from its western extremity, on the isthmus of the Akrotiri peninsula, which lies between the Bay of Cana and the Bay of Suda. Its latitude is 35° 31' N., and its longitude 24° 1' E. Surrounded by a massive Venetian wall, it forms a closely-built, irregular, and overcrowded town, though of late years a few of its streets have been widened. The ordinary houses are of wood; but the more important buildings are of more solid materials. The Turks have a number of mosques; there are Greek churches and a Jewish synagogue; an old Venetian structure serves as a military hospital; and the prison is of substantial construction. The town is the seat of a Greek bishop, who is suffragan to the metropolitan at Candia; and it is the official residence of the European consuls. The harbour, formed by an ancient transverse mole nearly 1200 feet long, and protected by a lighthouse and a fort, would admit vessels of considerable tonnage; but it has been allowed to silt up until it shoals off from 24 feet to 10 or even 8, so that large vessels have to anchor about four or five miles out. The principal articles of trade are oil and soap, of which there were exported, in 1874, 530 tons and 50,000 cwts. respectively. A few small ships are built in the port, and there is a pretty extensive manufacture of leather. The fosse is laid out in vegetable gardens; public gardens have been constructed outside the walls; and artesian wells have been bored by the Government. To the east of the town, a large Arab village has grown up, inhabited for the most part by natives of Egypt and Cyrenaica, who act as boatmen, porters, and servants, and number from 2000 to 3000; while about a mile off on the rising ground is the village of Khalepa, where the consuls and merchants reside. The population of the town is estimated at 12,000. Canea probably occupies the site of the ancient Cydonia, a city of very early foundation and no small importance. During the Venetian rule it was one of the strongest cities in the island, but it fell into the hands of the Turks in 1646, several years before the capture of Candia. In 1856 it suffered from an earthquake. The neighbouring plain is famous for its fruitfulness, and the quince is said to derive its name *Cydonia* from the town.

CANEPHORI was the title given to the girls who at Athens were annually selected from noble families to walk in the procession at the Panathenaic and apparently also at other festivals, carrying on their heads baskets containing the implements and apparatus necessary for a sacrifice. The gracefulness of the attitude which may be seen in the figures of Canephoroi on the frieze of the Parthenon in the British Museum, is known to have suggested itself as a subject for sculpture to Polycletus and Scopas. This type of statue also came to be used in architecture to support light entablatures, in which case they are sometimes identified with Caryatides.

CANGA-ARGUELLES, José, Spanish statesman, was born in 1770, and died in 1843. He took an active part in the Spanish resistance to Napoleon, in a civil capacity, and was an energetic member of the Cortes of 1812. On the return of the Bourbon line in 1814, Canga-Arguelles was sent into exile in the province of Valencia. On the restoration in 1820 of the constitution of 1812, he was appointed minister of finance. He continued at this post till the spring of 1821, distinguishing himself by the zeal and

ability with which he sought to reform the finances of Spain. It was high time; for the annual deficit was greater than the entire revenue itself, and landed and other property was, to an unheard-of extent, monopolized by the priests. The measures he proposed had been only partially enforced, when the action of the king with regard to the ministry, of which he was a member, obliged him to resign. Thereafter, as a member of the Moderate Liberal party, Canga-Arguelles advocated constitutional government and financial reform, till the overthrow of the constitution in 1823, when he fled to England. He did not return to Spain till 1829, and did not again appear in public life, being appointed keeper of the archives at Simancas. He is the author of three works:—*Elementos de la Ciencia de Hacienda* (Elements of the Science of Finance), London, 1825; *Diccionario de Hacienda* (Dictionary of Finance), London, 1827; and *Observaciones sobre la guerra de la Peninsula* (Observations on the Peninsular War), in which he endeavoured to show that his countrymen had taken a far more effective part in the national struggle against the French than English historians were willing to admit.

CANGIAGI, or CAMBIASO, LUIGI (1527–1585), a distinguished painter, was born at Genoa in 1527, and died at the Escorial in 1585. He received his first lessons in the art of painting from his father, and completed his education at Rome, where he studied with particular care the masterpieces of Michelangelo. At a very early age he had gained a high reputation as an artist; and in 1583 he was invited to Spain by Philip II., who desired his assistance in the decoration of the Escorial. He painted the ceiling of the choir, representing the Assemblage of the Blessed. It is considered his best work. Among his other productions which were highly esteemed were the Rape of the Sabine Women, the Sleeping Cupid, and Judith. Most of his paintings are in Genoa and Spain; the Sleeping Cupid is in the royal collection at Paris.

CANICATTI, a town of Sicily, in the province of Girgenti, which dates, it is believed, from the Saracenic occupation. It is well built and finely situated on the slope of a hill. The vine, orange, olive, and almond grow abundantly in the neighbourhood, and the inhabitants devote themselves chiefly to agricultural pursuits. Population, 20,908.

CANINA, LUIGI (1793–1856), an Italian archeologist and architect, was born at Casale in Piedmont. He became professor of architecture at Turin, and his most important works were the excavation of Tusculum in 1829, and of the Appian Way in 1848. He is the author of a great number of works on archeology and architecture, of which several were published in a most magnificent and costly form by his patroness, the queen of Sardinia. Of these may be mentioned *L'Architettura Romana*, 1830; *L'Architettura Greca*, 1833; *Descrizione storica del foro Romano e sue adiacenze*, 1834; *Descrizione dell'antico Tusculo*, 1841; *Sull'Architettura più propria dei tempi cristiani*, 1843.

CANINI, GIOVANNI AGNOLO (1617–1666), a designer and engraver, born at Rome in 1617. He was a pupil of Domenichino, and afterwards of Barbalunga. He painted some altarpieces at Rome, including two admired pictures for the church of San Martino a' Monti, representing the Martyrdom of St Stephen and of St Bartholomew. His painting aimed at general effect, not at precision of detail. Having accompanied Cardinal Chigi to France, he was encouraged by the minister Colbert to carry into execution his project of designing, from medals, antique gems, and similar sources, a series of portraits of the most illustrious characters of antiquity, accompanied with memoirs; but shortly after the commencement of the undertaking Canini died at Rome, in 1666. The work, however, was prosecuted by his brother Marcantonio, who, with the assistance of Picard and Valet, completed and published it in

1699, under the title of *Iconografia di Gio. Ag. Canini*. It contains 150 engravings. A reprint in Italian and French appeared at Amsterdam in 1731.

CANITZ, FRIEDRICH RODOLPH LUDWIG, BARON VON (1654–1699), a German poet and politician of noble family, was born at Berlin in 1654. He attended the universities of Leyden and Leipsic, and travelled in England, France, and Italy. In 1680 he became councillor of legation, and Frederick I. made him councillor of state, privy councillor, baron of the empire, and plenipotentiary at the Hague, all which positions he appears to have filled with credit. His reputation is, however, founded upon his verse. He believed that a great reform might be effected in German literature by the introduction of the rules of French taste; and, consequently, he became an imitator of Boileau, and through him of Horace,—the polished grace of whose verse he attained in some measure, though he does not always avoid turgidity and bombast.

CANNÆ, in Ancient Geography, a town of Apulia, on the River Aufidus, 6 miles from its mouth. It is famous for a terrible defeat which the Romans received there from the Carthaginians under Hannibal, 216 B.C. A great diversity of opinion has prevailed as to the exact spot on which the battle was fought, whether, as has been the general belief, on the south side of the river, or on the north bank, as is maintained by the best authorities, including Niebuhr, Swinburne, &c. The site of the town, which continued to exist at least till the 13th century, is still marked by ancient ruins, among which the most important are those of an aqueduct, an amphitheatre, and a triumphal arch. In a neighbouring rock are several large sepulchral excavations, in which vases and paintings have been discovered.

CANNES, a seaport of France, and the chief town of the department of Var on the Mediterranean, 15 miles S.W. of Nice and 25 miles N.E. of Draguignan, in 43° 34' N. lat. and 7° 0' E. long. It enjoys a southern exposure on a seaward slope, and is defended from the northern winds by ranges of hills. Previous to 1831, when it first attracted the attention of Lord Brougham, it mainly consisted of the old quarter (named Suequet), and had little to show except an ancient castle, and a church on the top of Mont Chevalier, dedicated in 1603 to Notre Dame d'Espérance; but since that period it has become a large and important town, and one of the most fashionable winter resorts in the south of France, much frequented by English visitors. The neighbourhood is thickly studded with villas, which are solidly built of a stone so soft that it is sawn and not hewn. There is an excellent quay, and a beautiful promenade runs along the beach; and numerous sheltered roads stretch up the valleys amidst groves of olive trees. On the top of the hill behind the town are a Roman Catholic and a Protestant cemetery. In the most prominent part of the latter is the grave of Lord Brougham, distinguished by a massive stone cross standing on a double basement, with the simple inscription—"Henricus Brougham, Natus MDCCCLXXVIII., Decessit MDCCCLXXVIII.;" and in the immediate vicinity lies James, fourth duke of Montrose, who died December 1874. The country around is very beautiful and highly fertile; orange and lemon trees are cultivated like peach-trees in England, while olives, almonds, figs, peaches, grapes, and other fruits are grown in abundance, and, along with the produce of the fisheries, form the chief exports of the town. Essences of various kinds are manufactured, and flowers are extensively cultivated for the perfumers. The climate of Cannes has been the subject of a considerable variety of opinion,—the preponderance being, however, in its favour. According to Dr De Valcourt, it is remarkable by reason of the elevation and regularity of the temperature during the height of the day, the clearness of the atmosphere and

abundance of light, the rarity of rain and the absence of fogs. The following are a few of his numerous observations of winter temperature, given in degrees Fahr. :—

	1866-1867.		1872-1873.	
	Maxima.	Minima.	Maxima.	Minima.
November.	72 to 56	56 to 34	67 to 47	59 to 34
December.	69 ,, 52	56 ,, 34	60 ,, 47	44 ,, 28
January.	65 ,, 47	50 ,, 27	62 ,, 50	50 ,, 34
February.	65 ,, 56	53 ,, 38	69 ,, 52	50 ,, 39
March.	71 ,, 49	54 ,, 38	69 ,, 56	54 ,, 39
April.	76 ,, 63	58 ,, 39	75 ,, 57	58 ,, 35

Cannes is a place of great antiquity, but its earlier history is very obscure. It was twice destroyed by the Saracens in the 8th and the 10th centuries; but it was afterwards re-peopled by a colony from Genoa. In 1815 Napoleon landed in the vicinity after his escape from Elba; and opposite the town is the island of St Marguerite (one of the Lérins), in the citadel of which the Man with the Iron Mask was confined from 1686 to 1698, and which has acquired a recent notoriety as the prison whence Marshal Bazaine escaped in August 1874. Population of the town in 1872, 9618.

See De Valcourt's *Cannes and its Climate*, London, 1873, and *Climatologie des Stations Hivernales du Midi de la France*, Paris, 1865.

CANNIBALISM, the eating of human flesh by men. This practice has existed from the most ancient times, and has given rise to descriptive terms such as Gr. *ἀνθρωποφάγος* (Lat. *anthropophagus*), Anglo-Sax. *man-æta*, Eng. *man-eater*. Since the discovery of the New World, the name of the Caribs of the West India Islands, recorded by Columbus under the Latinized forms *Canibales* or *Caribales*, has come into popular use as a generic term for man-eaters, *cannibals*.

Man being by nature carnivorous as well as frugivorous, and human flesh being not unfit for human food, the question first arises why mankind generally have not only avoided it, but have looked with horror on exceptional individuals and races addicted to cannibalism. It is evident on consideration that both emotional and religious motives must have contributed to bring about this prevailing state of mind. Simple association of thoughts causes the remains of a dead kinsman or friend to be treated with respect and tenderness, as may be seen from the conduct of some of the rudest races. Acting in another way, the same ideal association attaches the horror of death to anything connected with the dead, so that many tribes will avoid the mention of a dead man's name, and will even abandon his hut, and destroy the furniture he has used; this sentiment must tend to preserve the corpse from violation. Moreover, the religious doctrine that the soul outlives the body, continuing in ghostly shape to visit the living, and retaining a certain connection with the mortal remains it once inhabited, has evidently led the survivors to propitiate this honoured and dreaded spirit by respectful disposal of the corpse. Taking this combination of causes into consideration, it is readily understood why aversion to cannibalism must be taken as a rule established at a very early stage of culture, and we have only to consider what causes have from time to time led to its infraction. The principal of these have been the pressure of famine, the fury of hatred, and sometimes even a morbid kindness, with certain motives of magic and religion, to which must be added the strong tendency of cannibalism, once started in any of these ways, to develop a confirmed appetite which will afterwards be indulged for its own sake.

I. *Famine*.—The records of shipwrecks and sieges prove that famine will sometimes overcome the horror of cannibalism among men of the higher nations. Thus it is not surprising that savages, from their want of food adapted

for storing as well as from their reckless improvidence, should in severe climates be often driven to this extremity. For example, it is known that the miserable natives of Tierra del Fuego, when starving in winter, would throttle and devour the oldest woman of the party; when asked why they did not rather kill their dogs, they replied, "Dog catch otters!" (Fitzroy, *Voy. of Adventure and Beagle*, vol. ii. p. 183). For accounts of cannibalism and murder under stress of hunger in Australia see Salvado, *Memorie dell' Australia*, p. 240; Waitz, *Anthropologie der Naturvölker*, vol. vi. p. 749; among American tribes, Bancroft, *Native Races of Pacific States*, vol. i. p. 120; Back, *Exp. to Great Fish River*, p. 227; Waitz, vol. iii. p. 89; in Polynesia, Ellis, *Polynesian Researches*, vol. i. p. 359; Martin, *Mariner's Tonga Islands*, vol. i. p. 116.

II. *Fury or Bravado*.—The North American Indian phrases as to eating the flesh and drinking the blood of their enemies are not to be taken as mere metaphor, but as referring to acts really done. There is even an Iroquois legend of a dialogue between the Manitu (Great Spirit) and a warrior who defends the eating of slain enemies as satisfying at once hunger and revenge (Crèvecoeur, *Journey in Pennsylvania*; Klemm, *Allgemeine Culturgeschichte*, vol. ii. p. 28). For actual details of this ferocious custom see Schoolcraft, *Indian Tribes*, vol. iii. p. 242; Hennepin, vol. ii. p. 159; J. G. Müller, *Amerikanische Urreligionen*, p. 145; Waitz, vol. iii. p. 159. Among the Polynesians, there is similar evidence of warriors devouring the flesh and drinking the blood of the slain enemy, where the purpose seems clearly that of inspiring terror and gratifying vengeance. (See Ellis, *Polynesian Researches*, vol. i. p. 309; Turner, *Polynesia*, p. 194; Waitz, vol. vi. p. 158.)

III. *Morbid Affection*.—Cases of the dead being devoured by relatives and friends (especially children by parents) from a sentiment of affection are recorded among low savage tribes, see Spix and Martius, *Reise in Brasilien*, vol. ii. p. 692; Angas, *Savage Life in Australia, &c.*, vol. i. p. 73; Howitt, *Impressions of Australia*, p. 134; Gerland, *Aussterben der Naturvölker*, p. 66. Such accounts are not, however, numerous, and sometimes, at least, may properly belong to other classes. The most remarkable is the often-quoted passage of Herodotus (iv. 26), describing the funeral feasts of the Issedones of Central Asia, where the relatives ate the body of the deceased with other meat, the skull being set in gold and preserved; these were sacred rites done in honour of the dead. As lately as the 13th century, William of Ruysbrück was told that the people of Tibet had till recently kept up this custom of eating their deceased parents, and still used their skulls as drinking-cups (Rubruquis in *Pinkerton's Coll. of Voyages*, vol. vii. p. 54).

IV. *Magic*.—Few notions belonging to primitive savage magic are more intelligible or more widely spread than the belief that the qualities of any animal eaten will pass into the eater. This motive naturally leads to cannibalism (see Stanbridge, in *Trans. Ethnological Soc.*, vol. i. p. 289), especially in war, where the conqueror eats part of the slain enemy with the avowed purpose of making himself brave. This idea is found among the natives of Australia (see Macgillivray, *Voyage of Rattlesnake*, vol. i. p. 152, vol. ii. p. 6), and not less distinctly in New Zealand (Ellis, vol. i. p. 358); among the North American Indians, when warriors would devour the flesh of a brave enemy, and particularly the heart as the seat of courage (Keating, *Long's Expedition*, vol. i. p. 102); also in Ashantee (J. L. Wilson, *Western Africa*, p. 168). An English merchant in Shanghai, during the Taeping siege, met his Chinese servant carrying the heart of a rebel, which he was taking home to eat to make him brave (Tyler, *Early History of Mankind*, p. 133). The imagined value of human flesh

in giving magical powers to the eater is known to the savage world both in Australia and America (Eyre, *Central Australia*, vol. ii. pp. 255, 329; Angas, vol. i. p. 123; Keating, vol. i. p. 103; Waitz, vol. iii. p. 159, vol. vi. p. 748). This idea even holds a place in the more cultured magical traditions of Asiatic and European nations (see Gerland, p. 66; Schaafhausen, in *Archiv für Anthropologie*, vol. iv. p. 247).

V. *Religion*.—One of the strongest reasons for considering anthropophagy as having widely prevailed in prehistoric ages is the fact of its being deeply ingrained in savage and barbaric religions, whose gods are so often looked upon as delighting in human flesh and blood. The flesh of sacrificed human victims may even serve to provide cannibal feasts. The understood meaning of these rites may be either that the bodies of the victims are vicariously consumed by the worshippers, or that the gods themselves feed on the spirits of the slain men, their bodies being left to the priests and people. Thus in Fiji, "of the great offerings of food, native belief apportions merely the soul thereof to the gods, who are described as being enormous eaters; the substance is consumed by the worshippers. Cannibalism is a part of the Fijian religion, and the gods are described as delighting in human flesh" (T. Williams, *Fiji and the Fijians*, vol. i. p. 231). In Mexico, the anthropophagy which prevailed was distinctly religious in its origin and professed purpose. That the primary meaning of the human sacrifice was to present victims to their deities is shown by the manner in which the sacrificing priest, who tore out the heart, offered it to the sun, and afterwards went through ceremonies of feeding the idol with the heart and blood. It was the Aztec worship of the war-god Huitzilopochtli which brought on the enormous prevalence of sacrifices of prisoners; to obtain supplies of such captives became a motive for frequent wars; and it was the limbs of these victims which were eaten in the sacrificial feasts that formed part of the festivals. (For particulars and authorities see Prescott, *Conquest of Mexico*; Bancroft, vol. ii.; Waitz, vol. iv.) In Africa, also, cannibalism has in some cases evidently a sacrificial character (see Lander, *Records*, vol. ii. p. 250; T. J. Hutchinson, *Ten Years among Ethiopians*, p. 62, &c.)

VI. *Habit*.—The extent to which anthropophagy has been carried among some nations is, no doubt, mainly due to the indulgence of the appetite once aroused. In such cases this reason is openly avowed, or some earlier motive remains rather in pretext than in reality, or the practice is justified on the ground of ancestral custom. It seems, for instance, that the cannibal feasts of old Mexico had become in themselves acceptable to the people, and that we must refer the sickening horrors of Fijian anthropophagy more to sensual gratification than to any religious motive. Among conspicuous cannibal races may be mentioned the semi-civilized Battas of Sumatra, whose original instigation to eating their enemies may have been warlike ferocity, but who are described as treating human flesh as a delicacy, and devouring not only war-captives but criminals, slaves, and, according to one story, their aged kinsfolk (Junghuhn, *Batta-Länder*; Marsden, *Hist. of Sumatra*, p. 390; see also Wuttke, *Geschichte des Heidenthums*, vol. i. p. 172; Friedmann in *Zeitschrift für Ethnologie*, 1871, p. 313). Cannibalism assumes its most repulsive form where human flesh is made an ordinary article of food like other meat. This state of things is not only mentioned in past times in descriptions of West Africa, where human flesh was even sold in the market (see Pigafetta, *Regnum Congo*, in De Bry; Wuttke, vol. i. p. 171), but still continues among the Monbuttu of Central Africa, whose wars with neighbouring tribes are carried on for the purpose of obtaining human flesh, the bodies of the slain being dried for

transport, while the living prisoners are driven off like cattle (Schweinfurth, *Heart of Africa*, and in *Zeitschrift für Ethnologie*, vol. v. p. 9). Where cannibalism for its own sake becomes popular among a warlike people, its effect in thinning population, and even in exterminating weak tribes, becomes perceptible. This subject has been investigated by Gerland (*Aussterben der Naturvölker*, p. 61).

As to the history of anthropophagy, the most interesting question is whether at any early period it was ever a general habit of the human race. This has been debated on the evidence of prehistoric human remains (see Schaafhausen, *ubi supra*, p. 264; *Proceedings of Congresses of Prehistoric Archaeology*, Paris and Copenhagen). It has been well argued that had the men of the quaternary period been cannibals, we should find the bones generally cracked for the marrow like those of beasts, which is not the case (Le Hon, *L'Homme Fossile*, p. 68); also that, as regards the ancient people of the shell-mounds, had they eaten their own species they would have thrown the human bones into the rubbish heaps with those of beasts and fishes (Lubbock, *Prehistoric Times*, p. 232). The discovery of some few ancient human remains, the state of which seems to indicate that the flesh had been eaten, may perhaps be taken to show that prehistoric savages were in this respect like those of modern times, neither free from cannibalism nor universally practising it. During later ages, it may have even increased rather than diminished with the growth of population,—its greatest excesses being found among high savage tribes or nations above the savage level. But with the rise of civilization to its middle and upper levels, it is more and more kept down by the growing sense of the dignity of man, and eventually disappears, as we may hope, irrevocably. (E. V. T.)

CANNING, GEORGE (1770–1827), one of the greatest of English statesmen and orators, was born in London on the 11th April 1770. He was descended from an ancient family; but his father, having incurred the displeasure of his parents, was cut off with a scanty allowance, and obliged to try his fortune in the metropolis. Here he studied for the bar, but literature proved too attractive for him, without yielding him even a tolerable livelihood. His affairs were not improved by a marriage with an Irish lady, of good connections and some beauty, but as poor as himself. He died of a broken heart, a year after the birth of his son. The widowed mother took to the stage without achieving any great success, and in this new way of life married twice,—neither time wisely.

It was thus, in the society of the stage, that the future premier of England passed his earliest years. It was well for him, therefore, when one of his paternal uncles, a wealthy banker in London, took upon himself the care of his education. Young Canning was then in his eighth year, and from that time had all the advantages of the best education and the most cultured society, for Burke, Fox, Sheridan, and other leading Whigs were guests at his uncle's house. After spending a few years at a London school he went in due time to Eton and Oxford. At both places he highly distinguished himself. He was a brilliant scholar, gave promise of the future orator in the debating societies, became known as a wit in a wide circle of admiring friends, and even at Eton, at the age of sixteen, gave decided evidence of literary talent, in a periodical got up amongst his schoolmates. From Oxford he returned to London with the reputation of a man able to perform great things. And now he had to choose between two careers, not easily to be combined by one who had his own way to make in the world. The generous enthusiasm of youth tempted him into a political career; worldly prudence pointed him to the bar as the safer profession for man without means. Circumstances decided in favour

of the former. Pitt was now being drawn into the terrible crusade against the French Revolution, and greatly needed able associates to make head against the fiery eloquence of Fox and Sheridan. To Canning, who soon became known in the clubs and other political circles of the metropolis as a young man of the most brilliant promise, he made the offer of the nomination borough of Newport. This was accepted, and Canning entered Parliament as an adherent of Pitt in 1793, being twenty-three years of age.

Canning is charged with having taken this step from interested motives. In the debating societies of Oxford and the metropolis he had been an enthusiastic Liberal, and had long been the friend of the Liberal leaders. Now, when the prospects of the Whig party were becoming gloomier every day, this crossing over to the ranks of Pitt had a suspicious appearance of convenience. But there is no real ground for such suspicion. With regard to the French Revolution, which was now the all-absorbing political question, Canning simply underwent the same change of opinion as the immense majority of educated Englishmen, Pitt included, hailing it at first as the dawn of a new day for France and Europe, but turning away from it in dismay and indignation, and determined to oppose it, when he saw it was more likely to subvert than to reform society.

From his entrance into Parliament till the death of Pitt in 1806, Canning was an ardent and devoted supporter of all the measures of that statesman. In the House of Commons he soon took his place as one of the most brilliant and successful debaters of the time, though unhappily his efforts needed to be directed against his own friends, Fox and Sheridan; and he gave proof of his business capacity in some of the less prominent departments of the administration. Out of Parliament he fought the Revolution almost as effectively by starting (in 1797) the *Anti-Jacobin*, a weekly paper, in which the principles of innovation in morals, in literature, and above all, in politics, were mercilessly attacked, and their advocates covered with ridicule and abuse. Canning contributed many of the humorous articles, and in this way extended the reputation for caustic wit he had already acquired in Parliament.

In 1800 Canning married Miss Joan Scott. The marriage was in every way a happy and a fortunate one, based on mutual love and esteem, which continued unbroken to the end; while Miss Scott had a large fortune, and was connected with some of the highest of the aristocracy.

On the death of Pitt in 1806, and the formation of a Whig ministry by Fox and the Grenvilles, Canning went into opposition, and showed that, even on a question of humanitarian interest, he was not above the pettiest feelings of party. He supported, but very coldly, the bill for the abolition of the slave-trade.

On the return of the Tories to power in 1807, Canning entered on his first great Government office, the secretaryship for Foreign Affairs. It was one of the darkest periods in the history of England. The great European coalition had been overthrown at Austerlitz, Austria compelled to an ignominious peace, Prussia nearly annihilated, and Russia obliged, at the peace of Tilsit, to connive at the supremacy of Napoleon, or induced to share in the division of the Continent. Canning performed the arduous duties of his office with extraordinary tact and energy. It was he that planned the expedition to Copenhagen, for the seizure of the Danish fleet, with such secrecy and despatch as completely to anticipate Napoleon, and excite in him the liveliest astonishment and wrath. The negotiations for peace opened with the English Government by Napoleon and Alexander, and the invasion of Spain, still further complicated the difficulties of his position, only to throw new lustre on his genius. He soon saw that the Peninsula was the battlefield on which England could bring her strength advantageously to bear