

ENCYCLOPEDIA OF WORLD BIOGRAPHY

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William H. Kilpatrick

American educator, college president, and philosopher of education William H. Kilpatrick (1871-1965) was one of the great teachers of his time and a leading figure in the American progressive education movement.

William Heard Kilpatrick, son of James Hines Kilpatrick, a Baptist pastor, and Edna Perrin (Heard) Kilpatrick, was born in White Plains, Georgia, on November 20, 1871. Having completed his early education in the local school system he enrolled at the age of 17 as a sophomore at Mercer University in Georgia, a Baptist institution that listed Kilpatrick's grandfather among its founders and original trustees. Kilpatrick graduated second in his class in 1891. Kilpatrick then completed a year of graduate study in mathematics and physics at Johns Hopkins University. At the end of that year he returned to Mercer, where he was awarded an M.A. degree in 1892 for his work at Hopkins.

For his first job in education Kilpatrick accepted a position as a teacher of mathematics at a combination elementary-secondary school in Blakely, Georgia; he was appointed principal after his first year at the school. While teaching in Blakely, Kilpatrick took summer school courses in education at Rock College and began to develop a serious interest in the teaching-learning process.

After three years in Blakely, Kilpatrick returned to Johns Hopkins for another year of graduate work and then moved on to Savannah, Georgia, where he taught for a year and also assumed the duties of school principal at the Anderson

Elementary School. Toward the end of that school year, Kilpatrick accepted an appointment as professor of mathematics and astronomy at Mercer University. He taught at Mercer from 1897 to 1906, serving during the last two of those years as acting president. Meanwhile, he married Marie Beman Guyton of Marianna, Florida, on December 27, 1898. They had three children, two of whom died in infancy.

Owing to doctrinal differences with the authorities at Mercer, Kilpatrick resigned in 1906 and accepted a position in a Columbus, Georgia high school, once again working in a dual capacity as teacher (of mathematics) and school principal. The following year he accepted a scholarship to study education at Teachers College, Columbia University, where he remained as student and faculty member until he retired in 1938. In May 1907, a few months before Kilpatrick started his graduate work at Columbia, his wife died of tuberculosis. He was married for the second time to Margaret Manigault Pinckney in 1908.

Kilpatrick was awarded a part-time appointment at Teachers College in 1909. He took his doctorate in 1912, was appointed associate professor in 1915, and was promoted to full professor in 1918. In addition to his positions at Columbia, Kilpatrick held appointments during his long career as visiting lecturer or professor at the University of Georgia, the University of Kentucky, the University of Minnesota, the University of North Carolina, Northwestern University, the University of the South, and Stanford University. He also visited schools abroad and lectured in Austria, Ceylon (now Sri Lanka), China, Czechoslovakia (now the Czech Republic and Slovakia), Egypt, Holland, India, Japan, Korea, and Turkey.

Kilpatrick was extremely active in both educational and civic organizations, serving at various times, for exam-



ple, as chairman of the American Youth for World Youth, president of the board of trustees of Bennington College, president of the John Dewey Society, chairman of the board of the League for Industrial Democracy, and president of the Urban League of Greater New York.

During the 1920s and 1930s Kilpatrick became one of the most influential progressive educators of the period. With the exception of John Dewey himself, Kilpatrick was perhaps the figure most frequently associated with progressivism by educators and the lay public alike. He was also viewed by scholars as a disciple of Dewey and a popularizer of the latter's educational philosophy. Kilpatrick did not particularly object to this appraisal of his work, although it probably constituted an injustice to his own contributions to educational theory. At Columbia, Kilpatrick once found fault with himself in his diary for being able to "find so little to object to in John Dewey's position." By the same token, Dewey is said to have called Kilpatrick "the best [student] I ever had."

Kilpatrick shared with Dewey the desire to have the school curriculum reflect to some extent students' interests and purposes and to place problem-solving at the core of the educational process. He moved somewhat beyond Dewey, however, in the extent of his opposition to the traditional curriculum, organized in advance and presented to children in the form of fixed subject-matter. Kilpatrick's theory of learning emphasized what he called "purposeful activity" engaged in by pupils as they worked on a variety of projects. His methodological views were set forth in "The Project Method," an essay that appeared in the *Teachers*

College Record in 1918 and was later expanded into a book entitled *Foundations of Method* (1925). Over the years some 60,000 reprints of the essay were sold in pamphlet form, and Kilpatrick was firmly established as the nation's leading spokesman for progressive education.

Kilpatrick's concern for the child's interests and purposes did not result in an excessive educational individualism. Like his mentor John Dewey, Kilpatrick managed to bridge the gap between the child-centered and the society-centered factions of the progressive education movement. With regard to the latter, for example, he edited *The Educational Frontier* (1933), a yearbook that stressed the need for formal education to focus on contemporary social issues and problems and to prepare children to participate intelligently in the formulation of ideas for social change. *The Educational Frontier*, which historian Lawrence A. Cremin has labeled "the characteristic progressivist statement of its decade," developed indirectly out of an informal discussion group that Kilpatrick had chaired for several years at Teachers College. In 1934 several members of the group, including Kilpatrick, George Counts, and Harold Rugg, had a hand in launching *The Social Frontier* (called *Frontiers of Democracy* after 1939), a reformist educational journal of remarkable vitality during its nine years of existence. Kilpatrick co-edited the journal from 1939 to 1943.

Although writing did not come easily to Kilpatrick, he was the author of 14 books and hundreds of articles. In addition to those mentioned previously, his most important publications include: *The Montessori System Examined* (1914), *A Source Book in the Philosophy of Education* (1923), *Education for a Changing Civilization* (1926), *Education and the Social Crisis* (1932), *Remaking the Curriculum* (1936), *Selfhood and Civilization* (1941), and *Philosophy of Education* (1951).

Apart from his writings, Kilpatrick's profound influence on American education was attributable, in large part, to his extraordinary skills as a teacher and lecturer. His ability to galvanize classes consisting of hundreds of students was legendary, and it has been estimated that he taught close to 35,000 students at Teachers College, many of whom eventually assumed positions of educational leadership across the country.

After he retired in 1938 Kilpatrick remained active in civic affairs and continued to lecture at a number of universities. His second wife died in the fall of 1938, and Kilpatrick married Marion Ostrander, a former student of his, on May 8, 1940. Kilpatrick died in New York City on February 13, 1965.

Further Reading

Samuel Tennenbaum, *William H. Kilpatrick: Trail Blazer in Education* (1951), is a full-fledged biography. John L. Childs, *American Pragmatism and Education* (1956) includes a chapter on Kilpatrick's life and work; and a biographical entry appears in the *Dictionary of American Biography: Supplement Seven* (1961-1965). Thoughtful discussion of Kilpatrick's philosophy is provided by Charles Frankel in *Teachers College Record* (January 1965), and Lawrence A. Cremin, *The Transformation of the School* (1961), is an excellent background source. Nine articles in the March 1957 issue of

Progressive Education deal with various aspects of Kilpatrick's thought; a bibliography of his writings is available in the November 1961 issue of *Studies in Philosophy and Education*; and the January 1966 copy of *Educational Theory* is a Kilpatrick memorial issue. □

Kim Dae-jung

Kim Dae-jung (born 1925) worked for the restoration of democracy and human rights in South Korea following the last popular presidential election there, held in 1971. In spite of many threats on his life and a series of imprisonments, he continued to show resistance to political repression under the Fifth Republic.

Kim Dae-jung, a dissident politician in South Korea's Fifth Republic (created in 1980), represented the cause of restoring democracy and human rights in his country. Condemned by court to death for his alleged role in the Kwangju uprising, from May 18 to 27, 1980, Kim's life was subsequently spared. He was allowed to travel to the United States, where he spent slightly more than two years in exile. In February of 1985 he returned to South Korea to resume his political activity, with the help of American friends who accompanied him to Korea as part of the "Campaign To Assure A Safe Return for Kim Dae Jung."

In the turmoil of South Korea's party politics, Kim Dae-jung represented a formidable dissident voice of political opposition to President Chun Doo Hwan's authoritarian government. Although not fully permitted to resume his political career, Kim Dae-jung headed the broad-based movement called the Consultative Committee for the Promotion of Democracy together with another opposition leader, Kim Young-sam. In the February 12, 1985, parliamentary election, the New Korea Democratic Party (which both Kims supported) emerged to become the first-ranking opposition party. Initially controlling 68 of 276 seats in the unicameral legislature, the party increased to 102 seats after the election with the help of subsequent defections.

An Economist Enters Politics

Kim Dae-jung was born on December 3, 1925, on an island off the southwestern coast of Korea. His father was a farmer on the island, but his family moved to Mokpo, the second largest city in the South Cholla province, where Kim helped run his family's small inn. From 1949 to 1953 he successfully managed a marine shipping firm and also published the daily newspaper *The Mokpo Ilbo*. With the onset of the Korean War on June 25, 1950, and the Communist North Korean takeover of the city, Kim was imprisoned by the Communists. Later he and his brother narrowly escaped a massacre by the retreating North Koreans.

Kim entered politics in 1954 and was elected to the unicameral National Assembly in 1961. He was re-elected in 1963, 1967, and 1971. He served as spokesperson and



chairperson of the policy committee of the Minjung Party (1965-1967) and as executive committee member of the Democratic, Minjung, and New Democratic parties, respectively, through 1971. As legislator he served as a member of committees dealing with the economy and with defense.

The Critical Election of 1971

In 1971 Kim ran unsuccessfully against incumbent President Park Chung Hee as a standard-bearer of the New Democratic Party. But Kim received 46 percent of the popular vote and emerged as a formidable challenger to the incumbent. Two years earlier he had spearheaded the unsuccessful parliamentary effort to stop Park from changing the constitution to allow himself a third term. The 1971 election was the last popular presidential election that had an effective opposition candidate.

Following the 1971 election Kim Dae-jung was subjected to numerous life-threatening trials and prosecutions. He almost lost his life in a suspicious automobile "accident" during the 1971 presidential campaign. In August of 1973, during a self-imposed exile and a stay in Japan following a trip to the United States, Kim was abducted from his Tokyo hotel by operatives of the Korean Central Intelligence Agency (KCIA). Kim said that he was twice threatened on board the ship that smuggled him back to Korea. This incident focused world attention on Kim's case.

Back in Korea Kim faced court action stemming from charges brought during the 1967 and 1971 elections. He

was imprisoned for two years and subsequently placed under house arrest. On March 1, 1976, while still under house arrest, Kim joined 19 other dissidents to issue a call for the restoration of democracy. For this incidence Kim was imprisoned under a five-year sentence. He remained in prison until December of 1978, when he was again returned to house arrest. Kim was not released until December 8, 1979, following the assassination of President Park Chung Hee on October 26 of that same year.

During the post-Park era, now celebrated as the “spring of democracy,” Kim Dae-jung was one of the three men named Kim who would campaign in what was expected to be a peaceful, direct, and fair election of the next president. The others were Kim Jong Pil, a former prime minister under Park, and Kim Young-sam, a prominent opposition leader. However, a May 17, 1980, military coup led by Lt. Chun Doo Hwan and the subsequent Kwangju uprising abruptly ended the spring of democracy and resulted in the arrest of Kim Dae-jung and many other democratic leaders. Kim was subsequently tried in a military court and sentenced to death on what the U.S. Department of State called “far-fetched” charges. Because of international pressures, Chun’s government reduced the sentence—first to life in prison in January of 1981, and then to 20 years imprisonment in March of 1982. In December of 1982 Kim was sent to the United States “for medical treatment.”

Kim became a symbol of resistance against political repression in Korea and a spokesman of the Korean people for the struggle for democracy and human rights. He was an internationally renowned figure as a result of the worldwide sympathy and support he was able to garner for his courageous political stand. In 1959 he led the National Coalition for the Protection of Civil Rights in Korea. In 1981 Kim received the Austrian Bruno Kreisky Award for Service in Human Rights, and in 1983 he was awarded an honorary Doctor of Laws degree by Emory University. He received an honorary citizenship award from Memphis, Tennessee, and also from Nashville, Tennessee, respectively in 1966 and 1983.

Kim was a Catholic and married Lee Hee Ho, former executive secretary of the National Young Women’s Christian Association of Korea. They had three sons. He attended Kunkook University, Korea University, and Kyunghui University, where he completed a two-year graduate program in economics in 1970. Between 1983 and 1984, while in exile in the United States, he was a fellow at the Center of International Affairs at Harvard University.

Kim returned to Korea in 1985, and ran in the presidential campaign in South Korea in 1987. The other candidates for the office of president were, Kim Young Sam, Roh Tae Woo, and Kim Jong Pil. A new Korean constitution was approved on October 27, 1987, allowing the populace to chose one of the four candidates as the country’s new leader. Roh Tae Woo won the election with 37 percent of the vote. When Kim ran for president again in 1992, a spy scandal rocked his Party for Peace and Democracy. Kim announced he was leaving politics in 1993, but returned to the political scene only two years later and set about form-

ing another party. In 1996 he was the South Korean opposition leader.

Further Reading

For accounts of Korea’s political history, 1945-1983, see: Young Whan Kihl, *Politics and Policies in Divided Korea: Regimes in Contest* (1984). Kim’s writings in Korean and Japanese include: *Indignation Against Injustice* (1967); “My Goals in the 1970s” (1970); *Mass Participatory Economy* (1971); *My Struggle Against Dictatorship* (1973); and “Korea’s Goals in the 1980s” (1980). His *Letters from Prison* has been published in both Japanese and Korean. Also of interest are the writings of Park Chung Hee, who founded Korea’s Third Republic, and Chun Doo Hwan, who founded Korea’s Fifth Republic. See also, “South Korea: Kim’s Game,” in *The Economist*, October 31, 1987, vol. 305, no. 7522; “Easy Kim, Easy Go” in *Time*, February 22, 1988, vol. 131, no. 8; “Second Coming” in *Far Eastern Economic Review*, August 3, 1995, vol. 158, no. 31; and “Intelligence,” *Far Eastern Economic Review*, August 15, 1996, vol. 159, no. 33. □

Kim Il-sung

Kim Il-sung (1912-1994), absolute ruler of North Korea for 46 years, was the first communist head of state to establish dynastic rule, enabling his son to succeed him.

Kim Il-sung was born Kim Sung-ju on April 15, 1912, the son of a middle-class schoolmaster named Kim Hyung-jik in Pyongan-namdo, a northeastern province of Korea. For hundreds of years known as the Hermit Kingdom because of its sealed borders and attempted isolation from its powerful neighbors, Korea was annexed by expansionist Japan two years before Kim’s birth. Japan’s colonial domination become progressively harsher, and the state-sanctioned biographies of Kim’s youth have him rebelling by scratching out with a penknife the Japanese titles of his required schoolbooks and by exhorting his schoolmates to speak Korean, not Japanese. About 1925 Kim fled with his parents to Manchuria to escape Japanese oppression.

Kim spent the next 14 years in Manchuria, attending middle school in Kirin, joining the Chinese Communist party in 1931, and reportedly fighting as a guerrilla against the Japanese in the Yalu River region that marks the border between Korea and Manchuria.

According to one official biography, Kim fought Japanese-Manchurian forces from 1932 to 1945 more than 100,000 times—never losing a single engagement. This means Kim fought an average of over 20 battles every single day in this period—always victoriously. Despite such tales of glory, Kim was forced to flee Manchuria for the Soviet Union around 1939, when Japanese Imperial forces trounced the Chinese guerrillas with whom he was fighting. There, Kim received his military and political training at the Soviet party school in Khabarovsk in the Soviet Far East. Kim accompanied the Soviet army of occupation to Pyongyang in October, 1945, dressed in the uniform of a Soviet army



captain. It is said that he assumed the name of Kim Il-sung, that of a legendary Korean hero, at this time.

After World War II, most potential Korean leaders had gone to Seoul in the south, the traditional capital of Korea, hoping to end up governing the country. However, the Americans and the Soviets divided the country into North Korea and South Korea. Three distinct groupings of Communists emerged in North Korea: the Soviet-aligned group, including those Koreans who had returned from the Soviet Union; the Chinese-oriented, or the Yen-an, faction, composed of those who had returned from China; and the domestic group, who had opposed the Japanese colonial rule within Korea. Kim had been picked by local Soviet commanders in Pyongyang to be North Korea's leader, in part because they knew few other Koreans. In exchange for his loyalty, the Soviets disarmed Kim's potential rivals and installed him as premier of the Democratic People's Republic of Korea when it was officially founded in 1948.

For 46 years, Kim established himself firmly in power. He positioned himself as one who would undo Korea's long past as victims of history. One of his first acts as Premier was to convince his Soviet military supporters that he could sweep across the 38th parallel, conquer South Korea in three weeks, and re-unify the country. By telegrams and in person, he convinced Stalin as well. Kim invaded South Korea in June, 1950, armed by the Soviets. Stalin ceased his military support of Kim after General Douglas MacArthur's November landing at Inchon and drive to the Chinese border. Kim then turned to Mao Tse-tung (also known as Mao Zedong), who entered the war with Chinese troops. The

cease-fire seven months later found the opposing Korean forces near the war's starting point, the 38th parallel and Kim's re-unification dreams wrecked. The Korean War, which lasted until July 25, 1953, was, in part, a manifestation of Kim's ambition to unify the Korean peninsula through military means.

Despite his treatment by Stalin, Kim continued to admire the Soviet dictator's methods, his bearing, and his cult of personality, and Kim worked to develop his own status as a ruler. By the early 1960s, he had finally expelled the last of the Soviets from North Korea, had purged all his enemies, and had elevated his parents, uncles, grandparents and even a great-grandparent to revolutionary hero status. His rule became based on fear, ignorance, and isolation from the rest of the world. Capitalizing on the latter, Kim developed and propagated a doctrine of nationalist self-sufficiency, known as *Jouche*: the Korean people are masters of their own destiny, and since Kim Il-sung was absolute ruler, he was master of their destiny. And for some time, his vision of the future worked. From 1953 until the 1970s, Kim emphasized heavy industry and collective farming, and he was able to push people to work long hours. During this period, North Korea was a model of state-controlled development, economically better off than South Korea. As for fear, each of the state's 22 million people was classified according to their degree of loyalty to Kim. The "core class" (25%) lived in the big cities and received the best jobs, schools, and food. The "wavering class" (50%) had second-rate jobs and homes, and their loyalty was monitored by internal security forces. The "hostile class" were assigned to hard labor and most lived in remote villages. Dissent did not exist in North Korea, at least not out loud; according to *Amnesty International*, there were "tens of thousands" of dissidents and political enemies in concentration camps, and "untold numbers" had been executed. As for ignorance, those born after the Korean War know the world Kim wanted them to know: they saw no foreign newspapers or foreign broadcasts, and radios received only government stations.

As an economic program *Jouche* began to decline in the 1970s. Kim's military spending reached 25 percent of the entire national budget (in South Korea, it was four percent); harvests declined; North Korea's tractors and trucks were no longer attractive purchases in Moscow; and public works spending ballooned, most of it on monuments to Kim Il-sung. For his 60th birthday in 1972, Kim erected a huge bronze statue, among other things; for his 70th, it was an Arch of Triumph taller than the original in Paris, and the Tower of the *Jouche* Idea which was three feet taller than the Washington Monument and consisted of 25,500 white granite blocks, one for each day of Kim's first seventy years.

North Korea has been involved in several terrorist attacks, including one against South Korea's president in 1968. Another attack was made in Rangoon (alleged by the Burmese) against a different South Korean president. A blown-up South Korean airliner has also been credited to North Korean terrorists. Although they have never been acknowledged as terrorists, or of sheltering terrorists, South Korea was always the target. Kim reviled the United States as well, for its role in dividing Korea into two. When in 1968

the U.S.S. Pueblo was intercepted on a spying mission in North Korean waters, Kim managed to embarrass the United States by imprisoning the crew for 11 months. In 1993, with nuclear material in his country, possibly a bomb or even two, Kim announced that North Korea would withdraw from the Nuclear Nonproliferation Treaty. On a visit to North Korea, former U.S. President Jimmy Carter managed to ease tensions (albeit controversially back home), and new United Nations talks had begun when Kim Il-sung died July 8, 1994, in Korea, of an apparent heart attack.

The depth and character of North Korea's mourning for Kim was difficult for Westerners to comprehend. It is said that every effort was made to keep Kim alive. According to a North Korean defector, a former diplomat, a clinic had been established with the sole purpose of keeping Kim (and his son, Kim Jong Il) alive. The clinic's staff of pharmacists, dietitians, biologists, cardiologists, pathologists, and other specialists numbered 2,000. Two teams of men, corresponding in age and body type to the Great Leader and his son, were used as guinea pigs for experiments with diets and drugs. When those efforts failed, experts from Moscow's Center for Biological Structures were hired (for a reported \$300,000) to embalm and preserve Kim's body. Kim Il-sung's cult of personality was such that when once he said he believed an extract of frog liver would be good for his health, volunteers from his People's Army collected 5,000 frogs from around the country and sent them to the presidential palace. After the mourning period, Kim was succeeded by his son, already groomed for the public as the Dear Leader.

Further Reading

Baik Bong's *Kim Il Sung: Biography* (trans., 3 vols., 1969-1970, Tokyo) is laudatory. A critical discussion of Kim Il-sung is in Yu Hon, *Study of North Korea* (1968, Seoul). See also Suh Dae-Sook *The Korean Communist Movement, 1918-1948* (1967). In addition, consult Edwin O. Reischauer, John K. Fairbank, and Albert M. Craig, *A History of East Asian Civilization*, vol. 2: *East Asia: The Modern Transformation* (1965), D. Suh, *Kim Il Sung* (1988), and, for a balanced and well-regarded biography, Suh Dae Sook, *Kim Il Sung: The North Korean Leader* (1995, paperback re-issue).
The only biography in English is Baik Bong's laudatory *Kim Il Sung: Biography* (trans., 3 vols., 1969-1970, Tokyo). A critical discussion of Kim Il-sung is in Yu Hon, *Study of North Korea* (1968, Seoul). See also Dae-Sook Suh, *The Korean Communist Movement, 1918-1948* (1967). In addition, consult Edwin O. Reischauer, John K. Fairbank, and Albert M. Craig, *A History of East Asian Civilization*, vol. 2: *East Asia: The Modern Transformation* (1965). □

Kim Jong Il

Kim Jong Il (born 1941) was the eldest son of Kim Il-sung, the founder and leader of the Democratic People's Republic of Korea, and his heir apparent. After 1985 he began to take part in North Korean state activities and to acquire honorific titles.

Kim Jong Il (or Kim Chong-il) was the eldest son of North Korea's leader, Kim Il-sung, who founded the Democratic People's Republic of Korea (DPRK) in 1948. Kim Il-sung, while still in command, enjoyed his charisma as the "undisputed" leader of Communist North Korea. He had been general secretary of the Workers' Party of Korea (WPK) since 1946, and in 1980 his son Jong Il was made one of the party secretaries charged with the day-to-day operation of the Communist Party. Thus, the first Communist state with a father-son hereditary rule and political succession emerged in North Korea, which increasingly resembled ancient Korea's "Hermit Kingdom."

In order to solidify the position of Kim Il-sung, and also to legitimize the father-son political succession, the cult of personality—which was extended beyond Kim Il-sung to encompass his son Jong Il—was promoted. The North Koreans celebrate the birthday anniversaries of their leaders, perhaps a reflection of Confucian cultural legacy. Kim Il-sung's birthday anniversary has been a national holiday since 1972. Since 1976, the period from February 16, Kim Jong Il's birthday, to April 15, his father's birthday, was designated the "Loyalty Festival Period." When Kim Jong Il's place as the political leader was officially proclaimed during the Sixth WPK Congress in 1980, he became the undisputed *de facto* leader.

Early Years of the Heir

Kim Jong Il was born on February 16, 1941, in the Soviet Union as the first son of Kim Il-sung and his wife, Kim Jong-suk (who later died). Jong Il's childhood name was Yura (a Russian name). His brother, two years his junior, drowned at the age of two. Kim Jong Il attended the Mangyongdae Revolutionary School, which was set up to educate the descendants of Kim Il-sung's comrades in arms during the anti-Japanese guerrilla years and to train future political leaders in North Korea. He briefly attended a primary school in Jilin, China, from 1950 to 1952 during the Korean War. He graduated from Namsan middle-high school in Pyongyang in 1958 and then attended the Air Academy in East Germany from 1960 to 1962. He subsequently transferred to Kim Il-sung University, where he graduated in 1963 with a major in political economy.

In 1964 Kim Jong Il began his career in the WPK Secretariat Organization and Guidance Department under the tutelage of his father and his uncle Kim Yong-ju, who was then in charge of the office. He rapidly climbed up the ladder of party hierarchy. In 1970 Kim Jong Il became director of the Culture and Art Department of the WPK Secretariat. In that capacity he was credited with having directed the production of five major operas, including *The Flower Selling Maiden* and *The Song of Paradise*.

Preparation for Succession

By 1973 Kim Jong Il organized and directed the Three Revolutions Team Movement as preparation for his quest to succeed his father in political office. The code word of "Party Center" began to appear in order to keep the identity of Kim Jong Il secret, so that his mystique could be enhanced and perpetuated. Kim junior also acquired such

honorific titles as “beloved leader,” “leading star,” and “the sun of Communist future.” His portraits appeared in public buildings and schools, together with his father’s. He also initiated a series of “on-the-spot guidance” tours, a technique his father had used frequently as a means of control and inspection.

Advancing his claim for legitimacy, Kim Jong Il was credited with having authored a number of “immortal classics.” The first was a treatise entitled “On the Juche Idea” in 1982 to mark his father’s 70th birthday. (*Juche* is the application of nationalism and self-reliance to broad revolutionary principles.) Kim Jong Il published two additional treatises: “The Workers’ Party of Korea is a Juche-type Revolutionary Party which Inherited the Glorious Tradition of the DIU (Down-with-Imperialism Union)” on October 17, 1982, and “Let Us Advance Under the Banner of Marxism-Leninism and the Juche Idea” on May 3, 1983. DIU, allegedly formed by his father in 1926 at the age of 14, was claimed by Kim Jong Il to have been “a fresh start of the Korean Communist movement and the Korean revolution.” By stating that he wrote the second essay on the occasion of the 165th birthday of Karl Marx and the centenary of his death, Kim Jong Il promoted himself to the ranks of Communism’s founding fathers. This hidden agenda item is clearly shown in the introductory statement issued by the promoter of his publications, Pyongyang’s Foreign Languages Publishing House, which read:

The dear leader Comrade Kim Jong Il is working denying himself sleep and rest to inherit and complete brilliantly the revolutionary cause of Juche started by the great leader Comrade Kim Il-sung. He is the outstanding thinker and theoretician who has fully mastered the great leader’s revolutionary ideas; he is the sagacious leader of our Party and people who is possessed of brilliant wisdom, unusual insight and refined art of leadership; and he is the real leader of the people who has unboundedly lofty virtues.

China played a role in helping promote Kim Jong Il’s claim for legitimacy. In June of 1983 Kim Jong Il paid an unofficial, ten-day visit to China, which was followed by an invitation for a second official visit in 1985. The Soviet Union reportedly also extended an invitation for an official visit by Kim Jong Il. These invitations were belated gestures by North Korea’s allies to recognize the father-son political succession scheme while still officially disavowing a hereditary system in Communist politics.

Although Kim Jong Il’s family life is shrouded in mystery, he is believed to have had two children as of the early 1980s. (This information was inadvertently revealed by Kim Il-sung to a visiting dignitary, the chairman of Japan’s Socialist Party, when he told the latter that he had two grandchildren.) Kim Jong Il was to have ascended to the North Korean Presidency after the death of his father, Kim Il-sung, on July 8, 1994. This would have marked the first hereditary transfer of power in a Marxist, communist state. Two months after his father’s death, Kim Jong Il still had not been announced as the head of state and had not been seen in public. Rumored reasons for this included a struggle for

political control and the observance of a mourning period by Kim. As of mid 1997, Kim Jong Il was still waiting to receive the Presidency.

Further Reading

For accounts of Korea’s recent political history, 1945-1983, see: Young Whan Kihl, *Politics and Policies in Divided Korea: Regimes in Contest* (1984); Young Whan Kihl, “North Korea: A Reevaluation,” in *Current History* (April 1982); and Chong-Sik Lee, “Evolution of the Korean Workers’ Party and the Rise of Kim Chong-il,” in *Asian Survey* (May 1982). For information regarding the stalled presidency read “A World Without Kim” in *Time* (July 18, 1994) and “Kim Jong Il: Now It’s His Turn” in *Time* (July 18, 1994), and Pyon Jin Il “Authenticity of Rumors of Kim Jong Il’s Downfall,” <http://www.smn.co.jp/topics/pyon.html>, August 5, 1997. □

Kim Ok-kyun

Kim Ok-kyun (1851-1894) was a Korean politician in the last decades of the Yi dynasty. He attempted to reform Korean politics and government along the line of the Meiji Japanese development.

A son of Kim Byŏng-t’e of the city of Kŏngju, Kim Ok-kyun passed with the highest score the state examination of the civil branch in 1872 and served as a middle-ranking government official in various capacities. The Korean government was then dominated by conservative and pro-Chinese officials who habitually followed the leadership of decaying Ch’ing China.

Kim was deeply impressed with the reform and modernization measures of Meiji Japan when he traveled to the neighboring country in 1881. He managed to visit Japan again as an adviser to the Korean envoy Pak Y[?]nghyo, who negotiated a Japanese loan for the Korean government in 1883. Such ties between the Korean and Japanese governments were viewed with unveiled hostility by the pro-Chinese faction of the Korean government. Due to pressures from the conservative faction, Kim was assigned to less and less significant government positions.

Kim allied himself with an increasing number of progressives, who were advocating far-reaching reform and modernization measures. He visited Japan again in 1884 in a vain attempt to negotiate another loan for the purpose of training a modern Korean army. The Chinese-backed faction of the Korean government, led by the Mins, was becoming increasingly anachronistic and oppressive from the standpoint of the progressives.

Political Upheaval

Kim and other members of the progressive faction (party) decided to eliminate the leaders of the conservative faction, who were to attend the opening of the Bureau of Postal Administration. The plotters were said to have been given a pledge of assistance by the Japanese minister to Korea, Takezoe. At the opening ceremony of the Bureau in

October 1884, the progressives killed Han Kyu-jik and other conservatives and forced the formation of a new Cabinet.

Kim was in charge of financial affairs in the new and short-lived Cabinet that was formed on the day after the “palace coup,” but the Cabinet was toppled within 3 days, partly due to “betrayals” by the Japanese minister. Kim was driven to exile in Japan, where he hid himself for 10 years from the reaches of assassins sent by the Korean government, which regarded him as a traitor. In 1894 he moved to Shanghai, where he was killed by Hong Chong-u, an assassin dispatched by the faction in Korea, some of whose members had been liquidated in the coup. Kim’s body was returned to Korea to be dismembered as a warning to “traitors.”

The Kapo Reforms of 1894, touched off largely by the Japanese troops who entered Korea as an aftermath of the Tonghak (Eastern Learning) rebellions, drove the pro-Chinese group out of power, and Kim’s name as a traitor was posthumously cleared. Kim was the author of the *Kapsin Ilrok* (Diary of the Year Kapsin) and *Ch’ido yaknon* (Treatises on Governing), among other works.

Further Reading

There is no detailed information on Kim available in English works. His life and political activities are discussed in Clarence Norwood Weems’s edition of Homer B. Hulbert, *History of Korea* (1962). Brief mentions of his career as a leader of the Korean Progressives of his time are in Fred Harvey Harrington, *God, Mammon, and the Japanese* (1944). □

Kim Pusik

The Korean statesman, historian, and general Kim Pusik (1075-1151) was a minister in the Koryŏ dynasty government and wrote the earliest official Korean history.

The literary appellation of Kim Pusik was Noech’ŏn (Thunder River), and his style was Ipji (Establisher). He was the son of Kim Kŭn, a public official. In 1097, together with his brothers, Kim Pusik qualified in the government entrance examination on the *Book of Documents*.

In 1115 Kim was appointed to a junior position in the Office of Remonstrance. He held positions of gradually increasing responsibility until 1124, when he was made fourth secretary of the Board of Rites. Two years later he rose to the position of assistant inspector general.

Late in 1126 Kim was dispatched as an envoy to Sung China, which was under great pressure from the Jürchen troops of Wu-ch’i-mai, the second ruler of the newly founded state of Chin in Manchuria. The Chin had superseded the Khitan Liao as the power in Manchuria and were succeeding in devastating the northern areas of Sung when envoys from Sung arrived to request Koryŏ aid in dealing with the usurpers. Kim was entrusted with the task of evaluating the true situation before Koryŏ would make a firm

commitment; however, when Kim’s mission reached Ming-chou, they were forced to turn back by the Jürchen. Eventually Koryŏ was forced to accept nominal Chin suzerainty instead of the normal tributary relationship with Sung.

Upon his return Kim was made third minister of finance and then chancellor of the National Academy in 1128. In 1134 Kim was made field marshal and put in charge of the nation’s armies to put down a rebellion in P’yŏngyang led by the monk Myo Ch’ong, who had declared himself emperor. After putting down the rebels and restoring the Koryŏ authority, Kim was rewarded for his service with grandiose titles and lands. Late in 1136 his younger brother Puch’ŏl, who had fought with him against the rebels, died.

In 1145 Kim finished the work on his *History of the Three Kingdoms* (*Samguk sagi*), which was the earliest Korean official history. In 1148 he was enfeoffed as “Marquis-Who-Established-Loyang” (Nangnang), and he retired from public service a short time later. Kim died, 3 years after his retirement, at the age of 76. He was given the posthumous title of Munyŏl (Grand Word).

Sŏgyŏng Rebellion

The monk Myo Ch’ong, who is invariably given the epithet “vicious monk” in the Korean records, came from Sŏgyŏng (Western Capital), modern P’yŏngyang. Representing P’yŏngyang interests, he tried to persuade King Injong to move the capital from Songdo (Kaesŏng) to P’yŏngyang. He argued that the geomantic considerations involved were so propitious that the King would surely be enabled to become the ruler over all Manchuria and perhaps China as well from his new capital. Kim and his brothers were in the forefront of those who vehemently opposed Myo Ch’ong’s power play.

When it became evident that he would not gain his concessions, Myo Ch’ong returned to P’yŏngyang and, together with Cho Kwang and others, he rebelled against Injong and declared himself emperor of Tawi. Kim Pusik and his brother Puch’ŏl, a general, were dispatched to punish the rebels. The armies under Kim made quick progress north to P’yŏngyang, and Cho Kwang, in an effort to save himself, beheaded Myo Ch’ong and offered surrender for pardon. Cho’s offer was refused, and it was nearly a year before P’yŏngyang again came under the royal standard.

“History of the Three Kingdoms”

Kim’s monumental work, *History of the Three Kingdoms*, was published in 1145 in 50 chapters. It is the earliest officially sanctioned Korean history. The title and the history itself were modeled upon the *Shih-chi* of Ssu-ma Ch’ien, which became the model for later Chinese official histories. The *Shih-chi*, in 130 chapters, was completed before 90 B.C. and was divided into sections—annals, chronologies, treatises, and biographies; this is the form that Kim Pusik utilized.

The first 12 chapters of Kim’s work record the annals of the kingdom of Silla. The next 10 chapters cover the kingdom of Koguryŏ. The final 6 chapters of the section of annals are devoted to the kingdom of Paekje. The section of chronologies is contained in volumes 29 to 31, and treatises

on subjects such as music, geography, and officials are included in chapters 32 to 40. The final 10 chapters constitute the section of biographies. According to Kim Pusik's own writings, the history, which was culled from earlier Chinese official and unofficial histories and included fragmentary Korean accounts, was intended as a "bequest to the myriad successive generations, a history to gleam like the sun and stars."

Comparison of Kim's work with earlier Chinese records indicates that much of the material included under the earlier periods of each of the three kingdoms was worked into the chronology to fill it out. In this sense, it is a very unscholarly piece of historical writing. There was probably much greater coverage of the later periods in the records available to Kim, and this material is more reliable. The work as a whole, however, remains an interesting piece of literature. Kim was also one of the historians charged with compiling the *Veritable Records of King Injong* (*Injong Sillok*).

Further Reading

There are no books on Kim Pusik's life in Western languages. For general background on Korean history see Takashi Hatada, *A History of Korea* (1951; trans. 1969), and Han Woo-Keun, *The History of Korea* (trans. 1970). □

Kim Young Sam

The South Korean statesman Kim Young Sam (born 1927) was a centrist and pragmatic opposition party leader. In 1990 he led his party into a merger with the ruling Democratic Justice Party. He was elected president of South Korea in December 1992.

Kim Young Sam was born in the southern island of Koje near Pusan in South Korea on December 10, 1927. He was first elected to the National Assembly in 1954 and was reelected seven times from his district in Pusan. He became the opposition party floor leader and subsequently party president in 1974 and 1979. For his opposition to the military rule during the Park Chung Hee era, Kim was briefly imprisoned in 1962. He was also prosecuted for his vocal criticism of the Korean CIA activities.

As a veteran opposition leader in the National Assembly, Kim was instrumental in bringing down the Yushin system of President Park in 1979. Throughout the 1970s Kim Young Sam campaigned the cause of resisting Park's authoritarian rule and restoring democracy for Korea. For his activism, Kim was expelled from the National Assembly on October 4, 1979, thereby triggering widespread riots in the southeastern cities of Pusan and Masan. This crisis of domestic unrest provided the impetus to and context for Park's subsequent assassination three weeks later by one of his own trusted aides, Kim Jae Kyu. The Fourth Republic collapsed with the assassination.



Kim was banned from political activities following the bloody Kwangju uprising of May 1980, which was suppressed by the military government of General Chun Doo Hwan. When he was placed under house arrest for two years, 1981 to 1983, Kim went on a 23-day hunger strike from May 18 to June 9, 1983. This attracted both sympathy and support from home and abroad, making Kim Young Sam one of Korea's most celebrated dissident politicians.

As the opposition party leader, Kim acted skillfully to overcome the June 1987 political crisis of violent clashes between students and riot-controlling police. He made a deal with the ruling party leader, Roh Tae Woo, to carry out democratic reforms. These included the constitutional amendment to conduct direct presidential election and to restore democratic freedom and rights of the people. Under this arrangement Kim Dae Jung was also released from a house arrest and his civil rights were restored, enabling him to participate in the electoral process.

Prior to the December 17, 1987, election, Kim was widely perceived as the only safe nonmilitary candidate acceptable to the public at large. However, the split in the opposition camp and his long-standing rivalry with Kim Dae Jung enabled the ruling party candidate, Roh Tae Woo, to win the presidency of South Korea's Sixth Republic. Whereas Roh received a plurality vote of only 36.6 percent, the two Kims together garnered a total of 55 percent of the total, Kim Young Sam receiving 28 percent and Kim Dae Jung 27 percent. As he failed in the presidential bid, Kim resigned from the presidency of his Reunification Democracy Party only to be reinstated in January 1988. In the April

1988 National Assembly election his party failed to attract broad electoral support other than from his own native province in the southeast, thereby losing the first opposition party status in the National Assembly to Kim Dae Jung's party, the Party for Peace and Democracy.

Kim was sometimes regarded as lacking charisma, unlike his rival Kim Dae Jung, and also lacking a firm grasp on some important issues, such as on national security and foreign policy. Although championing the cause of democracy, he has often been criticized by the hardliners as too moderate and sometimes even cozy with the government. He is regarded as a back-room dealmaker politician who has built his reputation on his savvy regarding inside politics.

In July 1989 Kim spent nine days in the Soviet Union, nominally at the invitation of Evgeny Primakov, who was then head of the Institute of World Economy and International Relations of the U.S.S.R. Academy of Sciences and subsequently a special adviser to Mikhail Gorbachev on Far Eastern Affairs. While in Moscow, he also met with North Korean ex-Foreign Minister Ho Dam, ostensibly to discuss the issue of Korea's reunification.

Kim Young Sam surprised the world by announcing in January 1990 that his Reunification Democracy Party would join President Roh Tae Woo's ruling Democratic Justice Party and one other opposition party, Kim Jong Pil's New Democratic Republican Party, to create a new conservative majority party in the National Assembly. This new ruling party, under the name of the Democratic Liberal Party, would resemble Japan's Liberal Democratic Party in terms of providing stability for the conservative ruling coalition in National Assembly. In his capacity as one of the three party chairmen, Kim led a delegation to Moscow in March 1990, ostensibly to negotiate an agreement with the Soviet Union to upgrade Seoul's trade liaison office into the more expanded consulate general's office in Moscow.

Kim was elected president of South Korea in the December 18, 1992 elections. He was formally installed as president in February 1993. At his inauguration, Kim promptly blamed his predecessors for the country's problems, stating "misconduct and corruption are the most terrifying enemies attacking the foundations of our society." (*Time*, March 8, 1993, p. 19). In March of that same year, he formed a new cabinet, naming former dissidents and women to posts. He continued to follow through on his anti-corruption campaign, as more than 1,000 bureaucrats and politicians were fired or forced to resign by mid-1993.

South Koreans quickly realized that they did not get the president they elected, with many believing Kim was "too radical for the country's good." (*The Economist*, September 11, 1993). On December 21, 1993, Kim again "shook things up," as he replaced 14 of 24 cabinet ministers. By 1996, public disfavor with Kim affected the outcome of the National Assembly elections.

By law, Kim cannot succeed himself when his five-year presidential term ends in late 1997. Kim planned to keep some form and power and work behind the scenes in South Korean government. But as the scandals surfaced in mid-1997, including Kim's son Kim Hyun Chul being arrested

and charged with tax evasion, Kim's future in South Korean government was doubtful. The president who had promised to investigate and address political corruption, now found himself implicated for the very same crimes.

Further Reading

Additional information on Kim Young Sam can be found in Ilpyong J. Kim and Young Whan Kihl, editors, *Political Change in South Korea* (1988).

Other information on Kim Young Sam can be found in *Far Eastern Economic Review* (January 7, 1993; March 11, 1993; and December 30, 1993); *U.S. News & World Report* (July 12, 1993 and January 27, 1997); *The Economist* (April 5, 1997 and May 24, 1997); and *World Press Review* (July 1997). □

Abu-Yusuf Yaqub ibn-Ishaq al-Kindi

Abu-Yusuf Yaqub ibn-Ishaq al-Kindi (died 873) was the first significant Arabian philosopher to utilize and develop the philosophical conceptions of Greek thought. His work significantly affected the intellectual development of western Europe in the 13th century.

A great achievement of medieval Islamic civilization was the development of a philosophical tradition that preserved and expanded upon many of the important elements of Greek learning and outshone the contemporary philosophical and scientific knowledge of Christian Europe.

Al-Kindi and later Arabian philosophers, such as al-Farabi, Avicenna, Avempace, and Averroës, benefited from the missionary zeal of the Hellenistic Mutazilite movement, which, in the 9th century, encouraged the study of Greek philosophy and logic to combat the Moslem heretics who affirmed either a Gnostic or a Manichaeian dualism. Arabian philosophy, as it developed from the 9th to the 12th century, was basically Neoplatonic in structure and incorporated large portions of Aristotelian philosophy, along with elements of Islamic theology that were not directly incompatible with Greek thought.

Generally ignored and sometimes attacked by the more conservative forces in Islamic religion and society, the writings of al-Kindi and his successors made an enormous impact upon scholastic philosophy in the West. Europe initially became acquainted with the majority of the philosophical and scientific concepts of Aristotle through the mediation of Arabian philosophy.

Court Scholar

Al-Kindi was born at Al Kufa (in modern Iraq) on the Euphrates in the early years of the 9th century. Most of his life he lived in that region, at Basra, and, eventually, at Baghdad until he died in 873. At that time Baghdad was the

cultural and political capital of Islam, and in his studies al-Kindi became acquainted with the philosophy and science of India as well as of Greece. He studied Hindu works that had been translated into Arabic by way of Persian, and Greek works that had been translated by way of Syriac. Al-Kindi undertook some translations, at least from the Syriac into Arabic, and his thought always reflected an eclectic tendency to reconcile different philosophies.

Throughout most of his career al-Kindi held a position as court scholar in Baghdad. He acted as tutor to the son of al-Mutasim (reigned 833-842), dedicating several works to his young pupil. Under the conservative caliph al-Mutawakkil (reigned 847-861), however, al-Kindi was disgraced and his position at court terminated. Little is known of his later life. He seems to have continued his work as a private scholar until his death.

Arabian Philosopher

As the first outstanding Arabian scholar, al-Kindi received the honorific title *Faylasuf al-Arab* (the philosopher of the Arabs). His works are extensive in both number and subject. He composed in Arabic well over 300 treatises and translations. Primarily an encyclopedist, he wrote not only on philosophy and logic but also on arithmetic, geometry, astronomy, meteorology, optics, medicine, politics, and music. Medieval Europe was familiar with only a portion of his writings, the most important being *On the Intellect and What Is Understood*, *On Sleep and Vision*, *On the Five Essences*, *Introduction to the Art of Logical Demonstration*, *The Theory of the Magical Arts*, and *The Agent in the Proper Sense and in the Metaphorical Sense*.

On the Intellect, the most influential of these works, was written to clarify Aristotle's distinction between that portion of the intellect that receives knowledge (the possible intellect) and that portion of the intellect that causes knowledge by reproducing intelligible objects (the active, or agent, intellect). The agent intellect al-Kindi considered to be a spiritual being or substance distinct from the human soul and outside the individual person.

Following the precedent of Alexander of Aphrodisias, al-Kindi thus identified the agent intellect of Aristotle with the last of the Neoplatonic Intelligences that emanate from God to effect and sustain creation. This concept of one separate agent intellect for all men remained a major tenet of the Arabian philosophers. It explained human knowledge as a product of outside stimulation and, inasmuch as the human personality and soul were strongly dependent upon the active reason, it implied a denial of personal survival after death.

The Theory of the Magical Arts, the second most important work of al-Kindi, has even stronger Neoplatonic elements. It describes a celestial harmony based on an emanation of light and being from God. Each part of the universe reflects the order of the whole.

It was possibly in the context of the Neoplatonic interest in light rays that al-Kindi explored the field of optics. In a work translated as *De aspectibus*, he discussed the passage of light in a straight line and the effect of a looking glass on

the process of vision. In a treatise on sky color, he discussed the effect of dust and vapor.

The works of al-Kindi set the foundation for the achievements of Arabian philosophy and science. Later scholars adopted his belief that mathematics was the basis of science. The type of questions raised and the explanation of Aristotelian concepts in Neoplatonic terms established a pattern for later Arabian philosophers. Although not the most famous thinker in Islamic philosophy, al-Kindi began a movement of great importance in both European and Islamic civilizations.

Further Reading

There is, at present, no major work in English on al-Kindi. Discussions of his philosophical contribution can be found in Tjitze J. de Boer, *The History of Philosophy in Islam* (1901; trans. 1903), and Julius Weinberg, *A Short History of Medieval Philosophy* (1964). The scientific contribution of al-Kindi is best described in George Sarton, *Introduction to the History of Science*, vol. 1 (1927). □

B. B. King

B. B. King (born 1925) is one of the most successful artists in the history of the blues. Today his ability as a blues guitarist is remains unparalleled.

B. B. King is widely recognized as the greatest living blues guitarist," Dimitri Ehrlich of *Interview* asserted. "This title derives not only from his mastery of the guitar but from the generosity of spirit he brings to the blues." *Musician* magazine named King "the common man's blues titan since the '50s" as well as one of the top 100 guitarists of all time. Such praise is not uncommon for King; his biting lead guitar, passionate vocals, and genteel presence have epitomized the blues for many listeners since his arrival on the music scene more than four decades ago. In addition, he has helped to popularize the blues with rock audiences, playing over the years with such rock artists as Jimi Hendrix and U2. Blues-rock guitarists such as Eric Clapton have also cited him as a crucial influence. "His is the hardest music to fake because—at its core—it's pure feeling," wrote Colin Escott in the liner notes for King's 1992 four-CD boxed set, *B. B. King: King of the Blues*.

King arose from humble circumstances but has remained philosophical about his success. "I felt that this was what I wanted to do, to make a living playing the guitar," he recollected in an interview for *Ebony* magazine. "My father was born on the plantation, I was born on the plantation. I wanted more for my children. This—the guitar—was my way out."

The plantation in question was located between Itta Bena and Indianola, Mississippi, where Riley B. King was born on September 16, 1925. His parents split up when he was a small child, and though he lived for a few years with his mother in the Mississippi hills, he found himself alone at



age nine after she died. His father retrieved him from a tenant farm a few years after that. Working as a farmhand on a cotton plantation in Indianola, he earned \$22.50 a week. "I guess the earliest sound of blues that I can remember was in the fields while people would be pickin' cotton or choppin' or somethin'," King noted in a 1988 *Living Blues* interview cited in *Contemporary Musicians*. "When I sing and play now I can hear those same sounds that I used to hear then as a kid."

Early on, King was forbidden to sing the blues; among deeply religious southern black communities in the 1930s and 1940s, it was largely thought of as "the Devil's Music." He obediently sang gospel music in church and even performed professionally with groups like the Famous St. John Gospel Singers. "I didn't want to disrespect my [father and stepmother], so I never played blues around the house," King explained to *Interview*, "but I knew then, same as I know today, that I wasn't doing anything wrong. I think that before they died they both felt very proud of me."

Ironically, it was the sound of a "sanctified preacher" playing the guitar—as he informed *Ebony's* Lynn Norment—that first aroused the interest that would make King an exponent of the infernal blues. Recordings by early blues masters like Robert Johnson, Blind Lemon Jefferson, and King's favorite, Sonny Boy Williamson, were often playing on his Aunt Jemima's Victrola. King's farm boss agreed to loan him \$30 to buy a guitar from the Sears and Roebuck catalog and sign up for music lessons. "My Darling Clementine" was the first song he learned on the instrument, but the budding musician quickly developed an impressive

blues technique. It wasn't long before he was earning more singing and playing guitar Saturdays on Indianola street corners than he could make all week on the plantation. "I would play whatever somebody would ask me to," King noted in an interview with Escott and Andy McKaie for the boxed set booklet. "They'd ask me to play a gospel song, which I'd be glad to, and they would compliment me highly. People would ask me to play and sing the blues, and they'd give me a tip, sometimes even a beer."

Discussing his youth in *Interview*, King was at pains to dispel the myth that Indianola was a rural nowhere. "You didn't have to go to bed with the chickens in the evening," he insisted. "Usually, when the sun went down, you could go to one of the cafés or clubs [in town], which was something I was crazy about."

The elegant attire sported by patrons of clubs like Johnny Jones' Nightspot presented a beguiling contrast to King's work-stained overalls. But it was the racial violence of the Mississippi region, not the economic divergence, that eventually drove him away: "I saw lynchings, seen people hanging, seen people drug through the streets," he told Ed Bradley on the television program *Street Stories*. "Blues music actually did start because of pain, and especially the black people in the South that started to singing." Besides, the lure of another place became stronger and stronger. A city called Memphis—and in particular the club-strewn Beale Street—promised the excitement and musical atmosphere of which he dreamed. He visited there for the first time in 1946, but didn't decide to stay until two years later.

"Beale Street Blues Boy"

King served briefly in the U.S. Army but soon made his way to Memphis with his guitar, moving in with his cousin Booker (Bukka) White, himself a blues artist. King's attempts to emulate Bukka's slide guitar technique helped him develop what *Musician* called his "trademark," namely "a first-finger vibrato that shakes at the wrist and punctuates the blues as recognizably as very few other sounds." He sought out Sonny Boy Williamson, who had a radio show on WDIA in West Memphis, and asked to play a song for him. Williamson was sufficiently impressed with King's rendition of "Blues at Sunrise" to offer him his own radio show and a spot in the line-up at Miss Annie's 16th Street Grill. "Twelve dollars a night," he exclaimed to Bradley. "I'd never heard of that much money in the world before."

King had landed a regular performing spot on the club circuit. As a disc jockey, he was able to advertise his own gigs on radio, and soon he and his trio had amassed a following. "Memphis and Beale Street were for me the college of hard knocks, the college of learning," he recollected in the *Ebony* interview with Norment. "This is where I got my formal training." Known on the radio as the "Beale Street Blues Boy," which was shortened to "Bee-Bee," and then to his famous initials, King actually went on the road briefly to promote a tonic called Pep-Ti-Kon, for which he had written a jingle. Almost immediately, though, he wanted to make records.

After he had badgered the WDIA staff long enough, he was signed to Bullet Records and in 1949 recorded four

sides at the radio station, including “Miss Martha King” and “I’ve Got the Blues.” He performed in the area, as he recalled to Escott and McKaie, going “any place where I could get back to Memphis the next day by 8 o’clock.” Musician and talent scout Ike Turner connected King with the Bihari brothers of the Kent/Modern/RPM group, and his 1951 single for his new label, “Three O’Clock Blues,” became a Number One hit. He scored several other hits during these years, and by the mid-1950s was playing about 300 shows a year; he would maintain this schedule for over two decades.

Most of King’s fans know that his Gibson guitar is named “Lucille.” Several of the special hollow-bodied electric instruments have inherited the name, and King noted in *Ebony* on Lucille’s 40th anniversary how it all came about. He was playing at a dance in Twist, Arkansas, when two men got into a fight and knocked over a heater, starting a fire that spread through the dancehall. King escaped the burning building, then remembered his \$60 guitar and ran back in, nearly perishing in an attempt to rescue it. When he discovered that the belligerents who had started the blaze were quarreling over a woman named Lucille, he gave the name to his guitar—“to remind myself never to do anything that foolish.”

Appreciated by Rock Audiences

At first King distanced himself from the new musical style—rock ‘n’ roll—that emerged in the latter half of the 1950s. Gradually, however, he began incorporating some of the stylistic traits of influential early rockers like Little Richard and Fats Domino. In 1962 he moved to the large ABC label (which was later absorbed by MCA), and, after releasing a number of singles, put out his first album, 1965’s *Live at the Regal*. In 1968, after the assassination of civil rights leader Martin Luther King, Jr., he played an all-night blues benefit with rock innovator Jimi Hendrix and fellow blues guitarist Buddy Guy to raise money for King’s Southern Christian Leadership Conference.

During the late 1960s, English rock’s absorption of the blues—showcased in the work of British guitar heroes like Clapton, Jeff Beck, Jimmy Page, and others—rekindled interest in the blues among mainstream U.S. audiences. King found himself playing rock festivals with the likes of Led Zeppelin, the Jefferson Airplane, Black Sabbath, Jethro Tull, Santana, and ill-fated singer Janis Joplin, with whom he had developed a close friendship. As black audiences moved away from the blues, King courted young white listeners. Asked by Clarence Waldron of *Jet* if he felt African Americans had abandoned the music to whites, he replied: “Anything that we stop supporting and others start, I don’t know if you call it giving it away or we just leave it out there and let somebody else have it.”

In 1969, “The Thrill Is Gone” was released; the blues-with-strings number fetched a 1971 Grammy and became King’s biggest hit and a concert standard thenceforth. “If I didn’t sing that song,” he quipped to *Ebony*, “they would throw tomatoes at me.”

Throughout the late ‘60s and the early ‘70s, King also recorded with supportive rock musicians like Carole King, Joe Walsh, and Leon Russell; the latter wrote the soulful

single “Hummingbird.” During this time, King maintained his punishing performance schedule and released albums like *B. B. King in London*, featuring former Beatles drummer Ringo Starr. In 1971, with attorney F. Lee Bailey, King founded FAIRR (Foundation for the Advancement of Inmate Rehabilitation and Recreation), an organization dedicated to the improvement of prison conditions. This work corresponded with regular prison performances; his *Live at San Quentin* is considered a classic representation of such shows.

King was faced with a heartbreaking variation on a theme in 1992 when he played at a Gainesville, Florida, correctional facility; among the inmates there was his daughter Patty, who was serving time for a drug violation. “I’ve got 15 children scattered about,” King told Bradley. “I love my family. I love my children. And I wished I could have been a better father than I have been in some ways.” As he commented in *Ebony*, “Due to my job, I just was never there in person. In spirit, yes, and financially, yes. I’ve been told by my children that just being there in person would have been better.” King has been married and divorced twice, though he suggested to *Ebony* and *Jet* in the early 1990s that he might consider marrying again; he told the latter publication, “The happiest times of my life were when I was married.”

A Blues Institution

By the 1980s King was formally recognized as a blues institution. He won the a 1984 Grammy for Best Traditional Blues Recording for *Blues ‘n’ Jazz*; he appeared on the album *Rattle and Hum* with the Irish rock band U2—the video for the song on which he performed took an MTV award—and worked in the studio with members of the cutting-edge rock band Living Colour; he also received a Lifetime Achievement Award at the 1988 Grammy festivities and another at the Songwriters Hall of Fame dinner two years later. Along with the former honor came profound praise: King was hailed as “one of the most original and soulful of all blues guitarists and singers, whose compelling style and devotion to musical truth have inspired so many budding performers, both here and abroad, to celebrate the blues.”

In the early 1990s, King was inducted into the Rock ‘n’ Roll Hall of Fame, received a Presidential Medal of Freedom from George Bush, and was granted a National Heritage Fellowship Award from the National Endowment for the Arts; he even earned a star on Hollywood’s Walk of Fame. *Live at San Quentin*, released in 1990, twenty years after it was recorded, earned him another Grammy. And Beale Street by now featured a popular establishment called B. B. King’s Blues Club and Restaurant.

MCA released *B. B. King: King of the Blues*, a four-CD boxed set, in 1992, and King participated in the ambitious *B. B. King’s Blues Summit* recording, a live-in-the-studio celebration laid down in Memphis and Berkeley, California, that paired him with such legends as John Lee Hooker, Buddy Guy, Etta James, Robert Cray, and Lowell Fulson, who had written “Three O’Clock Blues.” Andy McKaie, who organized and co-produced the project, noted in the

CD's booklet that the invited guests unanimously replied: "If B. B. wants me, tell me when and where!" McKaie added: "The King of Blues himself, possibly the most gracious man in all music, then treated each guest like royalty."

By the time he reached his late sixties, King had scaled back his performance schedule somewhat—he was briefly hospitalized due to diabetes in 1990—though he still toured regularly. In the spring of 1994, he brought the blues to Red China, playing an invitation-only concert at the Beijing Hard Rock Cafe. Although he had come a very long way from the plantation and the segregated hothouse of the early blues scene, he told Bradley on *Street Stories* that onstage, little had changed over the years. "I've forgotten what I look like. In fact, I don't even exist. It's just the guitar and myself in that setting." He was by now on Lucille the Fifteenth. "We've spent 40 years together," he noted to *Ebony*. "She likes younger men but puts up with me."

King was on hand to celebrate the 1994 opening of "B.B. King's Blues Club," a new, three-level location on Universal Studios' glitzy City Walk, according to *Down Beat*. King started the original club on Beale Street in Memphis in 1991. Earlier in 1994, King opened one of his clubs on Sunset Strip.

In December of 1995, a 70-year old King was named a recipient of the 18th annual Kennedy Center Honors along with Neil Simon, Sidney Poitier, Marilyn Horne, and Jacques d'Amboise. King said of the event, "Meeting the President of the United States is the greatest thing that has ever happened to me. . . . Anytime the most powerful man in the world takes 10 to 15 minutes to sit and talk with me, an old guy from Indianola, Mississippi, that's a memory imprinted in my head which forever will be there. To go be honored, to have people playing for you, for the things you may or may have not done in your lifetime, that's the greatest honor to be paid to me."

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Billie Jean King

International tennis star Billie Jean King (born 1943) did much to win equal treatment for women in sports.

Billie Jean (Moffit) King was born on November 22, 1943, in the southern California city of Long Beach. Both she and her brother, Randy, who would become a professional baseball player, excelled in athletics as children and were encouraged by their father, an engineer for a fire department.

Billie Jean developed an interest in tennis at an early age and saved money to buy her first racket. When she was 14 years old she won her first championship in a southern California tournament. The product of a working-class family, she soon found herself enmeshed in a country club sport. Despite her success on the court, the fact that tennis was oriented toward and dominated by men would prove a personal challenge to her in ensuing years.

The First of Many Wimbledon Wins

In 1961 Billie Jean competed in her first Wimbledon tournament in England. Although she was defeated in the women's singles, she teamed with Karen Hautze to win the doubles title. In 1966 she won her first Wimbledon singles championship and repeated in 1967. That same year she won the U.S. Open singles title at Forest Hills, New York.



Billie Jean Moffit married attorney Larry King in 1968 and turned professional the same year that the championships at Wimbledon were opened to professionals as well as amateurs. That year she won both the women's singles and doubles. In 1971 she became the first woman athlete to win more than \$100,000 in a single year. It was 1972, however, that would be King's banner year. She won the Wimbledon women's singles, the U.S. Open singles, and the French Open. (These three tournaments plus the Australian Open now constitute the "Grand Slam" of tennis.) For this feat, *Sports Illustrated* magazine named her "Sportswoman of the Year," and *Sports* magazine deemed her "Tennis Player of the Year."

In 1973 King again won Wimbledon's singles and doubles championships. It was then that she began to openly criticize the scanty prize money offered to women competitors. She noted that women were receiving far less than men for what she considered equal ability and effort. Her efforts in this concern led to the offer from a major U.S. drug manufacturer of a sizable sum of money to make the purses at Forest Hills equal for both men and women.

A Victory for Women's Liberation

King's career coincided with the women's liberation movement of the 1970s. Her working-class upbringing in southern California and the perceived slights she experienced as a professional appeared to make her a natural spokesperson for the movement. Her status as a leader in the feminist cause reached a zenith in September of 1973, when she faced the 1939 men's tennis champion Bobby Riggs in a nationally televised match at the Houston Astrodome. King easily beat the aging Riggs and emerged as the winner of what had been billed as the "Battle of the Sexes." (Riggs died in October of 1995 at the age of 77.)

In 1975 King won her sixth Wimbledon singles championship, but she announced that she would no longer compete in major events because of recurring injuries to her knees. In all she won a record 20 Wimbledon championships (singles, doubles, and mixed doubles).

Today, women competing in professional athletic contests owe much to Billie Jean King. With her outstanding play and aggressive attitude, she earned them the right to compete for the same money prizes as men.

King helped to found the Women's Tennis Association and served as its president from 1973 to 1975 and again from 1980 to 1981. She retired from professional tennis in 1984. Since then, she has served as a tennis commentator, teacher and coach.

King and her husband have promoted coed team tennis. King has also been active in charitable events. In 1995, she joined the Virginia Slims legends tour along with Chris Evert and Martina Navratilova to raise money for the fight against AIDS. King is an investor in Discovery Zone, a chain of children's "play lands" which promotes the equal athletic abilities of boys and girls.

Further Reading

Billie Jean, published in 1982, is an open and candid autobiography that devotes as much time to her personal life as it does to her professional career. Billie Jean King's *Secrets of Winning Tennis* (1974) is an illustrated course of instruction designed expressly for women.

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Clarence King

Clarence King (1842-1901), American geologist and mining engineer, was the first director of the U.S. Geological Survey.

Clarence King was born January 6, 1842, in Newport, R.I., into a family that traced its origins to colonial times. He attended the Hopkins Grammar School in Hartford, Conn., until his mother moved to New Haven following his father's death. In 1859 he entered the Sheffield Scientific School of Yale University, where he broadened his early interest and education in science.

In 1862, the year after graduation, King headed west with a friend. They finally arrived in Virginia City, Mont.; this was the time of the Comstock Lode boom. Through a chance meeting with an assistant on the California Geological Survey, both men landed jobs with the survey. The next 3 years, during which he worked with highly trained geologists, were invaluable to King. His reminiscences of the California Geological Survey were later recorded in *Mountaineering in the Sierra Nevada* (1872).

Returning east, King convinced the U.S. Congress to finance a survey of the mountainous region from eastern Colorado to the California boundary, an area along the 40th parallel, approximately 100 miles wide. Nominally under an Army general, King operated as a civilian scientist in directing the topographical engineers. His party engaged in fieldwork between 1867 and 1873. During the next 4 years King supervised preparation of the report, comprising seven large folio volumes, that became one of the most important scientific publications to that date. He contributed the still valuable volume *Systematic Geology*; his colleague J. D. Hague wrote *Mining Industry*; and Arnold Hague and S. F. Emmons prepared the summary *Descriptive Geology*. In 1872 King's knowledge of the 40th-parallel area and his clever detective work uncovered a hoax—the reported discovery of huge diamond fields in northwestern Colorado.

Congress decided in 1878 to combine the numerous surveys sponsored by the government into the U.S. Geologi-

cal Survey, and King was appointed director. Three years later he resigned to enter the cattle business and become a mining entrepreneur. Although he sold his cattle holdings to advantage, he never had material success. His life ended in tragedy; he suffered repeated failures in mining promotions, physical and mental illness, and a lonely death on December 24, 1901, in Phoenix, Arizona from tuberculosis.

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Coretta Scott King

Coretta Scott King (born 1929) was the wife of slain civil rights leader Martin Luther King, Jr. She gained an international reputation as an advocate of civil rights, nonviolence, international peace, full employment, and equal rights for women.

Coretta Scott was born on April 27, 1929, in Perry County, Alabama, into a family that had owned land since the Civil War. Her parents, Obadiah and Bernice Scott, were truck farmers. Even though the Scotts were better off financially than most Blacks in the area, life for them and their three children was difficult. Scott, along with her mother and sister, tended the family garden and crops, fed the chickens and hogs, and milked the cows. She helped supplement the family income by hiring out to hoe and pick cotton.

School Years

According to King, her "early schooling was affected by the system of segregation." She walked, rain or shine, six miles a day to and from school, while white students were bused to better facilities and teachers. After completing six grades at the elementary school that "did not do much to prepare" her, Coretta Scott enrolled in Lincoln High School in Marion, Alabama. Lincoln, a semiprivate American Mis-

sionary Association institution, "was as good as any school, white or black, in the area," said King. She developed an interest in music at Lincoln and, with encouragement from her teachers, decided that music would be her career.

In 1945 Scott graduated as valedictorian of her high school class and won a partial scholarship to Antioch College in Yellow Springs, Ohio. Eager to leave southern racial hostility, Coretta Scott enrolled at Antioch only to discover that prejudice and racism were very much alive there too. Being the first Black to major in elementary education at Antioch created problems for the Scott. Such a major required a two-year internship—one year in the Antioch private elementary school and the other in the Ohio public schools. The year at the Antioch school where Scott taught music went well. The Yellow Springs School Board, however, refused to allow Scott to teach in its school system. The student body was integrated but the faculty was white. Given the option of going to Xenia, Ohio, and teaching in an all-Black school or remaining at the Antioch private school for a second year, she chose the latter.

Discrimination made Scott more determined than ever. She joined the campus chapter of the National Association for the Advancement of Colored People (NAACP), a race relations committee, and a civil liberties committee. According to the young college student, "I was active on all of them. From the first, I had been determined to get ahead, not just for myself, but to do something for my people and for all people. I took to my heart the words of Horace Mann, 'Be ashamed to die until you have won some victory for humanity.'"



Scott's undergraduate years at Antioch were rewarding ones, despite her unfortunate practice-teaching experience. Her time there reaffirmed and strengthened the value of giving and sharing that had been instilled at her home and at Lincoln High School. She learned to strive for excellence, crediting the school with reinforcing her belief "that individuals as well as society could move toward the democratic ideal of brotherhood." At Antioch, Scott developed into a strong Black woman, confident that she could compete with "all people of all racial, ethnic and cultural backgrounds" on their terms or on her own. She claimed that "the total experience of Antioch" was an important element in preparing her for the role as wife of Martin Luther King, Jr. and for her part in the movement he led.

Marriage to Martin Luther King, Jr.

Coretta Scott realized at Antioch that she wanted to continue in music and to develop her voice to its fullest potential. She subsequently enrolled in the New England Conservatory in Boston, graduating in 1954 with a bachelor's degree in music. It was in Boston that she met Martin Luther King, Jr. They were married on June 18, 1953. Her decision to marry the young minister meant giving up her career as a performing concert artist.

In 1954 the Kings moved to Montgomery, Alabama, to pastor the Dexter Avenue Baptist Church, and it was here that they were thrust into the leadership of the civil rights movement. Martin Luther King, Jr. was recognized as the leader of the movement, but Coretta Scott King, too, was very much a part of it. She was actively involved in the organizing and planning and in the marches and boycotts. Her life, too, was endangered. She gave "Freedom Concerts" to raise funds for the Southern Christian Leadership Conference (SCLC) and for the movement and gave speeches all over the country, often standing in for her husband.

A Worthy Successor

After the assassination of Martin Luther King, Jr. in Memphis, Tennessee, on April 4, 1968, Coretta Scott King continued to serve the civil rights movement. Four days after the violent murder of her husband, the grieving widow and three of her four children returned to Memphis to lead the march Martin had organized. In June of 1968 she spoke at the Poor People's Campaign in Washington, D.C., a rally her husband had been enthusiastically planning before his death, and in May of 1969 she led a demonstration of striking hospital workers in Charleston, South Carolina.

In addition to her role in the civil rights movement, King was active in the peace movement; she deemed the Vietnam War "the most cruel and evil war in the history of mankind." In 1961, as a delegate from the Women's Strike for Peace, she attended a 17-nation disarmament conference in Geneva, Switzerland. Later King was concerned with full employment, testifying in Washington in favor of the Humphrey-Hawkins Full Employment and Balanced Growth Act of 1976, and in seeking equal rights and economic justice for women.

The recipient of numerous honorary degrees and awards, Coretta Scott King chaired and cochaired several national committees and continued to serve on the board of directors of the SCLC. She also was president of the Martin Luther King, Jr. Center for Social Change, located in Atlanta, Georgia, and continued to lobby for world peace, full employment, and social justice. The Kings' youngest son, Dexter Scott King, took over as chairman and CEO of the King Center in 1995.

Coretta Scott King and Dexter Scott King have asked for a new trial for James Earl Ray, the man convicted of killing Martin Luther King, Jr. The King family, along with author William F. Pepper, have raised suspicions that a government plot was involved and that Ray did not act alone. □

Ernest Joseph King

Ernest Joseph King (1878-1956), American naval officer, was a brilliant strategist and organizer. He served as both commander in chief of the U.S. Fleet and chief of Naval Operations during World War II.

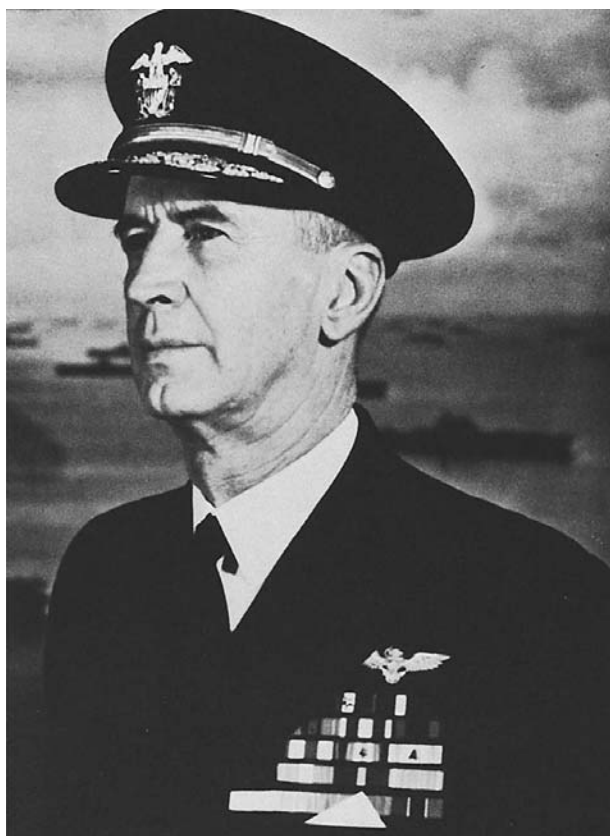
Ernest King was born on Nov. 23, 1878, in Lorain, Ohio. He developed an early interest in a naval career and entered the U.S. Naval Academy at Annapolis in 1897. He graduated in 1901, standing fourth in a class of 67.

During the next several years King was assigned to a variety of posts, including an instructorship at the Naval Academy. By 1911 his excellent record led to appointment as flag secretary to the commander in chief of the Atlantic Fleet. In 1914 he received his first command.

During World War I King served as chief of staff to the commander in chief, Atlantic Fleet, and was promoted to captain. Following the war he saw some service with submarines but concentrated on the growing area of naval aviation, graduating from flight training at the age of 48. After a tour as captain of the aircraft carrier *Lexington*, he was promoted to rear admiral and appointed chief of the Bureau of Aeronautics. In 1938 he became vice admiral and was assigned as commander, Aircraft, Battle Force, a position that put him in charge of all American aircraft carriers.

In June 1939 King was assigned to the General Board of the Navy, a traditional final post for senior flag officers. However, with the outbreak of World War II, he was reassigned. In January 1941 he was promoted to admiral and appointed commander in chief of the Atlantic Fleet. In this post he made major contributions to the Allied effort in the development of antisubmarine tactics in the Atlantic and also did top-level staff work with representatives of the U.S. Army and the British military services.

Following Pearl Harbor, King assumed the positions of commander in chief of the U.S. Fleet and chief of Naval Operations. Realizing that global war required major changes in the Navy's command structure, he devoted much of his energy to organizational matters. He solved



some of the problems raised by the transition from battleship to carrier operations by elevating the status of aviation officers and, in 1943, by creating the post of deputy chief of Naval Operations (Air). He also stressed the acquisition of escort vessels for Atlantic convoys.

As a member of both the Joint and Combined Chiefs of Staff, King played a major role in developing Allied strategy. Although accepting the decision to defeat Germany first, he pressed for allocation of more resources to the Pacific theater. His determination to gain the maximum possible control over Pacific operations for the Navy produced numerous conflicts with Army leaders. He overcame the Army's opposition to Adm. Chester Nimitz's plan for a dual approach to Japan but was unsuccessful in substituting an attack on Formosa for Gen. Douglas MacArthur's campaign to retake the Philippines. King also championed the Navy's view that a naval blockade and air attacks could force Japan to surrender without an invasion of the home islands.

The importance of King's overall contribution should not be underestimated. Starting with the devastated fleet and shattered morale following Pearl Harbor, he directed the expansion of the U.S. Navy into the mightiest fleet in world history. He twice testified before the Senate Military Affairs Committee against unification of the Armed Forces. He retired in December 1945, having been promoted to the five-star rank of fleet admiral. He died on June 25, 1956, in Portsmouth, N.H.

Further Reading

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Frederic Truby King

Frederic Truby King (1858-1938) was one of New Zealand's outstanding doctors. He won a high place in his nation's esteem for his role in founding and leading the Plunket Society to reduce infant mortality and improve child-rearing methods.

Frederic Truby King was born in New Plymouth, Taranaki, New Zealand, on April 1, 1858. His father, Thomas King, had been among the first settlers to arrive in this New Plymouth Company settlement, and Frederic's mother arrived in 1842. Frederic was the fifth of seven children and was born during a period of intense unrest within the local Maori tribe, the Atiawa. In 1860 British troops became involved, and Mrs. King and her five children joined the "Taranaki refugees." During the fighting their homestead was burnt down, and only 18 months later did they return. King's father rebuilt the farm, managed the local branch of the newly-formed Bank of New Zealand, and was active in local politics. By the time he was eight years old one brother and one sister had died and Frederic himself had been attacked by pneumonia, pleurisy, and tuberculosis. He survived, was tutored by a member of the influential Richmond family, and at age 15 began work as a junior clerk in the Bank of New Zealand.

Frederic progressed quickly, taking pains and never wasting a minute. If business was slack he read Euclid, White's *Latin Dictionary*, Shakespeare, or Dickens. Before long he was a manager, but he found the work unpleasant and decided on medicine. His father agreed, promised to support him, and in 1880 Frederic left for the University of Edinburgh. In 1886, after an outstanding career, he graduated Master of Surgery. He also received a prize as the university's most distinguished student. In 1888 he and his new wife, Bella Cockburn Millar, arrived in Wellington.

In 1889 he took up the post in which he first won fame, superintendent of the Seacliff Mental Hospital, not far from Dunedin, site of the country's first university and medical school. King believed that mental illness was curable. He

quickly decided on a series of drastic reforms. He remodelled the asylum inside and out to make it more pleasant and less like a prison. He set changes to the diet, instituted regular and systematic medical examinations of his patients, and encouraged the use of therapeutic play and work. He transformed the asylum, but did not cure mental illness.

He was also active in local campaigns to improve the social environment. In all things he was thorough, systematic, single-minded, and energetic. And he continued to reflect on the causes of mental illness. Influenced by theorists such as Froebel and Pestalozzi, early in the 20th century he decided that mental illness began in childhood and was made more likely by "the fundamental stupidity" of the school system. Learning by rote, examinations, "cramming," and failure to develop the body all contributed to mental illness. Physical health, he was beginning to think, was the basis for mental health. The drift of his thought was reinforced by two further experiences. In 1904 the Kings visited Japan. They were both impressed by the fitness and physique of the Japanese, and especially the army. King attributed this to the prevalence of breast feeding. Unable to have children of their own, the Kings had adopted a baby girl, but she was sickly.

In 1905 and 1906 the energetic doctor conducted experiments into the chemical character of cow's milk, on which their adopted daughter, like many New Zealand babies, was being fed. He discovered that cow's milk lacked some of the properties of human milk. Because of these insights King became more confident that the origins of most social problems could be attributed to poor child-rearing. The growth of a healthy adult required proper feeding in infancy, and this required that mothers be educated for motherhood and that children be educated for family life.

In 1905 he promised that if women were "rendered more fit for maternity," if they breast-fed their babies, and if the children were educated for their future family responsibilities, then the "main supplies of population for our asylums, hospitals, . . . gaols, and slums would be cut off at the source; further, a great improvement would take place in the physical, mental, and moral condition of the whole community." Schools, he thought, ought to train boys for mental and military pursuits. They needed "a cold bath in the morning . . . (and) plenty of open-air exercise. . . ." Girls had to be trained for motherhood and deflected from academic work during puberty.

King failed to convert the medical profession to his views and so, with his wife's help, founded a voluntary society to promote the health of women and children. It grew rapidly. He also persuaded local milk companies to produce a form of cow's milk modified to meet the needs of babies. He and his wife also began writing a regular newspaper column on "Our Babies," stressing the importance of physical fitness for mothers, breast feeding, and discipline for children. King also wrote *The Feeding and Care of Baby*, which sold 20,000 copies in five years. In 1913 the first British edition was published. In thousands of homes it

complemented the Bible. One woman wrote, "My husband and I know *Feeding and Care* by heart."

Worried by the declining fertility rate and the extraordinary number of men found to be unfit for military service in World War I, the government decided to back King. In 1920 it appointed him the first director of child welfare. In 1914 the society had branches in the four main cities and some 50 towns. By 1930 almost every village had its branch of the Plunket Society (named after the governor general, who agreed to serve as patron), and 65 percent of all babies were under the control and care of the society. A small army of specially trained nurses did the work, regularly inspecting, weighing, and measuring babies. The rate of infant mortality—and even the rate of still-births—fell. Mothers who followed King's advice about hygiene, for instance, were almost guaranteed that their babies would not die of summer diarrhea, previously a major killer.

King used his fame to fight for what he considered a more sensible education system. He attacked those women who had entered the professions; he insisted that all women had a duty to the British empire and to the "race" to have lots of children; and he argued that the schools should train them for this task. Instruction in cooking and home management became part of the syllabus. He also campaigned successfully for the establishment of a faculty of home science in the University of Otago.

He never tired of saying that "Our best immigrants are the babies." His fame also led to invitations to establish similar health systems in other countries. In 1918 he went to Britain and, although he became frustrated by the class system, a similar organization was formed. In parts of Australia, the same system was adopted later, spearheaded by his step-daughter Mary King. By 1930 he was an international celebrity.

Fame and success, if not age, weakened his discretion. People asked his advice on all manner of subjects, and with great confidence he obliged. He now considered himself an expert on every aspect of childhood and adolescence and traced all problems back to lack of discipline. The society which he and his wife had founded, and which had democratized much medical knowledge, began to find King an embarrassment. He was shunted aside into unwanted retirement. For several years he suffered from arteriosclerosis; he died in February 1938.

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There are not many works on Truby King. His step-daughter Mary King wrote a biography, *Truby King the Man: A Biography* (1948), a laudatory account. R. M. Burdon, "Truby King," in his collection of biographical essays, *New Zealand Notable Series 2* (1945), is more scholarly and discusses King's ideas on other subjects. Erik Olssen, "Truby King and the Plunket Society. An Analysis of a Prescriptive Ideology," *New Zealand Journal of History*, Vol. 15 (1981), briefly analyzes King's views on rearing infants and adolescents. For a history of the Plunket Society see Gordon Parry, *A Fence At the Top: The First 75 Years of the Plunket Society* (1982). □

Martin Luther King Jr.

The African American minister and Nobel Prize winner Martin Luther King, Jr. (1929-1968), originated the nonviolence strategy within the activist civil rights movement. He was one of the most important black leaders of his era.

Martin Luther King, Jr., was born on January 15, 1929, in Atlanta, Ga. He attended the Atlanta public schools. Following graduation from Morehouse College in 1948, King entered Crozer Theological Seminary, having been ordained the previous year into the ministry of the National Baptist Church. He graduated from Crozer in 1951 and received his doctorate in theology from Boston University in 1955.

In Boston, King met Coretta Scott, whom he married on June 18, 1953. Four children were born to them. King became minister of Dexter Avenue Baptist Church in Montgomery, Ala., in 1954. He became active with the National Association for the Advancement of Colored People (NAACP) and the Alabama Council on Human Relations.

Nonviolence: The Bus Boycott

In December 1955, when Rosa Parks, a black woman, was arrested for violating a segregated seating ordinance on a public bus in Montgomery, black citizens were outraged. King, fellow minister Ralph Abernathy, and Alabama's state chairman of the NAACP called a public meeting. African Americans were urged to boycott the segregated city buses, and the Montgomery Improvement Association (MIA) was formed. The boycott lasted over a year, until the bus company capitulated. Segregated seating was discontinued, and some African Americans were employed as bus drivers. When the U.S. Supreme Court affirmed that the bus segregation laws of Montgomery were unconstitutional, the boycott ended in triumph for black dignity.

Overnight, Martin Luther King had become a national hero and an acknowledged leader in the civil rights struggle. The victory had not been easy. Elected president of the MIA, King's life was in constant danger. His home was bombed, and he and other MIA leaders were threatened, harassed, arrested, and jailed.

Southern Christian Leadership Conference

In January 1957 approximately 60 black ministers assembled in Atlanta to form the Southern Christian Leadership Conference (SCLC) to continue the civil rights fight. King was elected president. A few months later he met Vice President Richard Nixon at the celebration of Ghanaian independence in Accra. A year later King and three other black civil rights leaders were received by President Dwight Eisenhower. However, neither meeting resulted in any concrete relief for African Americans who, meanwhile, were growing increasingly restive under continued racial discrimination.



In February 1958 the SCLC sponsored 21 mass meetings in key southern cities as part of a "Crusade for Citizenship." The goal was to double the number of black voters in the South. King was traveling constantly now, speaking for "justice" throughout the country. A year later Dr. and Mrs. King visited India at the invitation of Prime Minister Jawaharlal Nehru. King had long been interested in Mahatma Gandhi's practice of nonviolence. Yet when they returned to the United States, the civil rights struggle had greatly intensified, and violent resistance by whites to the nonviolent efforts of black demonstrators filled the newspapers with accounts of bloody confrontations.

Increasing demands were being made upon King as an advocate of nonviolent change. He moved his family to Atlanta in 1960 and became associate pastor with his father at the Ebenezer Baptist Church. Ralph Abernathy soon followed, and the two men worked in tandem for the remainder of King's career.

"Sit-in" Movement

In February 1960 the "sit-in" movement was begun in Greensboro, N.C., by African American students protesting segregation at lunch counters in city stores. The movement quickly spread throughout North Carolina to South Carolina, Tennessee, and Virginia. The black students were frequently joined by white students and other sympathizers. On April 15 the SCLC called a conference of sit-in leaders to coordinate the movement. King urged the young people to continue using nonviolent means. Out of this meeting the Student Nonviolent Coordinating Committee (SNCC)

emerged. For a time the SNCC worked closely with the SCLC, though ultimately the two groups went their separate ways.

By August a report issued by the Southern Regional Council in Atlanta stated that the sit-ins had succeeded in ending segregation at lunch counters in 27 southern cities. In October delegates at the SCLC meeting resolved to focus nonviolent campaigns against all segregated public transportation, waiting rooms, and schools. They would increase emphasis on voter registration and would use economic boycotts to gain fair employment and other benefits for African Americans. An important department store in Atlanta, a widely known symbol of segregation, was the first objective. When King and 75 students entered the store and requested lunch-counter service, he and 36 others were arrested. Atlanta's mayor negotiated a truce, however, and charges were dropped, but King was imprisoned for violating his probation on a traffic offense conviction. John F. Kennedy, currently campaigning for the presidency, made a dramatic telephone call to Mrs. King. Political wheels were set in motion, and King was released.

Freedom Riders

In a subsequent move, the Congress of Racial Equality (CORE), SCLC, and SNCC joined in a coalition. A Freedom Ride Coordinating Committee was formed with King as chairman. The idea was to "put the sit-ins on the road" by having pairs of black and white volunteers board interstate buses traveling through the South to test compliance with a new Federal law forbidding segregated accommodations in bus stations. A great deal of violence resulted, as resisting whites overturned and burned buses, assaulted the Freedom Riders, and attacked newsmen. Many of the arrested riders went to prison rather than pay fines. However, public furor moved the Interstate Commerce Commission to enforce nonsegregation laws in buses engaged in interstate transportation and in their servicing terminals.

In December 1961 King and the SCLC were invited by black leaders in Albany, Ga., to lead their civil rights struggle. After 2,000 frustrated African Americans clashed with police, King called for a "day of penitence." King himself was jailed, tried, and given a suspended sentence. In an ambitious voter education program in Albany and the surrounding area, SNCC and SCLC members were harassed by whites. Churches were bombed, and local black citizens were threatened and sometimes attacked. King's nonviolent crusade responded with prayer vigils. It was not until the 1964 Federal Civil Rights Act was passed that public facilities in Albany were desegregated.

In May 1962 King was asked to assist in the civil rights struggle in Birmingham, Ala., and the SCLC made plans to hold its annual convention there. The Birmingham campaign began with a series of workshops on nonviolence. In early 1963 King made a speaking tour, recruiting volunteers and obtaining money for bail bonds for those arrested in the struggle. On April 3 a manifesto was issued by the black community, and the campaign began in earnest with picketings and sit-ins. On the Friday before Easter, Dr. King was jailed; on Easter Sunday, African Americans appeared

at white churches asking to join their fellow Christians in worship. When Dr. King's brother was arrested on his way to the Birmingham jail to pray for King, a near riot resulted.

On May 2 some 6,000 school children marched to demonstrate against school segregation; 959 children were arrested. The next day, as volunteers gathered in a church, police barred the exits, and fire hoses and police dogs were turned on the teen-age demonstrators.

The SCLC's campaign continually met harassment from the Birmingham police. Finally, a period of truce was established, and negotiations began with the city power structure. Though an agreement was reached, the Ku Klux Klan bombed the home of King's brother and the motel where SCLC members were headquartered. Enraged black citizens rioted; Alabama state troopers moved in and set up undeclared martial law. King and SCLC personnel continued to urge nonviolence, and tensions seemed to ease for a time. But more violence erupted when white racists refused to comply with Federal school integration laws. The worst came when a bomb thrown into a black church killed four little girls.

Civil Rights Rally in Washington

The year 1963 was eventful in the struggle for civil rights. In June, King and 125,000 persons marched in a "Freedom Walk" in Detroit. On August 27, over 250,000 black and white citizens assembled in Washington, D.C., for a mass civil rights rally, where King delivered his famous "Let Freedom Ring" address. That same year he was featured as *Time* magazine's "Man of the Year."

The next year King and his followers moved into St. Augustine, Fla., one of America's most thoroughly segregated cities. After weeks of nonviolent demonstrations and violent counterattacks by whites, a biracial committee was set up to move St. Augustine toward desegregation. A few weeks later the 1964 Civil Rights Bill was signed by President Lyndon Johnson.

In September 1964 King and Abernathy went to West Berlin at Mayor Willy Brandt's invitation, where King received an honorary doctorate from the Evangelical Theological College. The two civil rights leaders then went to Rome for an audience with Pope Paul VI. Back in the United States, King endorsed Lyndon Johnson's presidential candidacy. That December, King received the Nobel Peace Prize.

In 1965 the SCLC concentrated its efforts in Alabama. The prime target was Selma, where only a handful of black citizens had been permitted to vote. King urged President Johnson to expedite the Voting Rights Bill, and he announced a march from Selma to Montgomery to demonstrate the black people's determination to vote. But Governor George Wallace refused to permit the march, and the 500 persons who gathered to march were beaten by state troopers and "possemen." The march continued anyway, and Selma's black citizens were joined by hundreds of blacks and whites from other states, including many notable churchmen. On March 21 over 10,000 persons followed King from Selma toward Montgomery. Only 300 were allowed to make the 4-day march, but they were joined by

another 25,000 in Montgomery for the march to the capital to present a petition to Governor Wallace.

New Issues: Vietnam War

In 1965 King made a “people-to-people” tour of northern cities. But the growing militancy of black people in Watts and Harlem, and even in Mississippi and Alabama, caused Dr. King to reassess the nonviolent civil rights movement, which he had fathered. Although he reaffirmed his commitment to nonviolence, he understood the intense frustration experienced by blacks when their own nonviolent tactics left them open to dangerous violence from the opposition. He was troubled, too, about the American involvement in the war in Vietnam and found himself increasingly pushed toward leadership in antiwar groups.

In 1967 King began speaking directly against the Vietnam War, although many civil rights advocates criticized this. While serving a 4-day sentence in Birmingham stemming from the 1963 demonstrations, King and his brother, Abernathy, and Wyatt Tee Walker began planning a “Poor People’s March” to bring together the interests of the poor of all races.

The Assassination

In January 1968 Dr. King and other antiwar leaders called for a Washington rally on February 5/6. He also announced that the Poor People’s March would converge in Washington on April 22. Following the February rally, King toured key cities to see firsthand the plight of the poor. Meanwhile, in Memphis, Tenn., black sanitation workers were striking to protest unequal pay and poor working conditions. The protest soon became citywide, with grievances ranging from police brutality to intolerable school conditions. In March, King went to lead the Memphis demonstrations. The march ended in a riot when some frustrated young blacks began breaking windows, looting, and burning stores. Police retaliation was swift and bloody. In Memphis on April 3, King addressed a rally; speaking of threats on his life, he urged followers to continue the nonviolent struggle no matter what happened to him.

The next evening, as King stood on an outside balcony at the Lorraine Hotel, he was struck by a rifle bullet. He was pronounced dead at 7:00 P.M. in a Memphis hospital.

King was a prolific writer. Among his most important works are *Stride toward Freedom* (1958), *Strength to Love* (1963), *Why We Can’t Wait* (1964), *Where Do We Go from Here* (1967), and *The Trumpet of Conscience* (1968). Collections of his writings include *A Martin Luther King Treasury* (1964) and *I Have a Dream* (1968).

Further Reading

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Rufus King

Rufus King (1755-1827), American statesman and an important member of the Constitutional Convention of 1787, typified the constructive conservatism of the Federalist party at its best. He served as a U.S. senator and as minister to Great Britain.

Rufus King was born in Scarborough, Maine, the son of a prosperous loyalist merchant whose house was twice ransacked by revolutionary mobs. Nevertheless, during the dramatic events leading to the Revolution, Rufus sympathized with the patriots, although he did not join Gen. George Washington’s army. King graduated from Harvard College in 1777 and immediately entered the office of one of New England’s most learned and gifted law teachers. He served briefly in the militia but devoted most of his energy to his studies. Admitted to the bar in 1780, he quickly established a large and lucrative practice that he continued intermittently throughout his life.

Emerging Federalist

In 1783 King was elected to the Massachusetts General Court. A year later he was elected a delegate to the Continental Congress, where he served for 3 years. He worked for enlarged powers for Congress and also sought to exclude slavery from the Northwest Territory. In 1786 he married Mary Alsop, the daughter of a wealthy New York merchant.

Disgusted with the impotence of the Continental Congress and alarmed by the violence of Shays’ Rebellion in Massachusetts, King advocated a stronger central government. He was appointed a Massachusetts delegate to the Constitutional Convention of 1787, where he spoke often and eloquently in defense of a strong Federal government, the sanctity of contracts, and a government purged as much as possible of the slave interest. He fought every effort to “gut” the new Federal Constitution but remained willing to consider changes accommodating what various states considered their vital interests. When the convention adjourned, King was one of the nation’s prominent leaders and a chief spokesman for ratification of the Constitution.

King was elected a U.S. senator from New York, his adopted state, in July 1789. In the Senate for 7 years, he was solidly Federalist, supporting Alexander Hamilton’s financial plans, Jay’s Treaty (1794), and a strong army and navy. He coupled his political influence with expansion of his legal and commercial interests, becoming by the end of the century one of the wealthiest men in New York.

Minister to Great Britain

In 1796 King began 7 years of distinguished service in the critically important post of American minister to Great Britain. He played a key role in establishing what has been called the “First Rapprochement” between England and its former colonies. Though he defended American interests at every turn, his conciliatory manner gained him the confidence of a succession of English ministers and made him the



main channel of communication between the two governments. His last important service was to support English threats to renew war against France should the latter take possession of New Orleans; this proved of considerable value in making President Thomas Jefferson's purchase of Louisiana possible.

After returning to the United States in June 1803, King moved his family to a country estate on Long Island, N.Y., and resumed his legal practice. With Hamilton and John Quincy Adams he opposed disunionist sentiment within the Federalist party. In 1804 and 1808 he ran as his party's vice-presidential candidate. Unsuccessful in both elections, he became a country gentleman, meanwhile serving as a trustee of Columbia College and supporting Trinity Episcopal Church.

Return to the Senate

King was reelected as U.S. senator from New York in 1813. Although critical of President James Madison and the War of 1812, in the crisis following the British capture of Washington, D.C. (August 1814), King loyally marshaled Federalist support to rescue the nation from bankruptcy and strengthen its defense against expected further assault by the powerful British forces. One of the few Federalists who had not been tainted by overzealous opposition to the war, King received his party's presidential nomination in 1816. However, he suffered a crushing defeat in the Electoral College.

Reelected to the Senate, King supported some of the nationalist programs of the "new" Jeffersonian Republicans;

but most memorably, he spoke out against admission of Missouri as a slave state in 1819. Hoping to stir the North against slavery and thus create an issue that could revive the fortunes of the Federalist party, he orated, cajoled, and intrigued to place firm legal restraints on the proslavery elements. His disappointment at the passage of the Missouri Compromise (1820) was followed by his failure to prevent the adoption of various democratizing reforms at the New York Constitutional Convention.

Though in declining health, King accepted appointment from John Quincy Adams as minister to Britain. In 1825-1826 he resumed cordial relations with prominent Englishmen but achieved little success in his negotiations. Sick and disappointed, he returned to New York, where he died on April 29, 1827.

Further Reading

Long selections from King's papers and letters are in Charles R. King, ed., *The Life and Correspondence of Rufus King* (6 vols., 1894-1900). The standard biography is Robert Ernst, *Rufus King, American Federalist* (1968). Bradford Perkins, *The First Rapprochement: England and the United States, 1795-1805* (1955), best describes King's diplomatic contributions. □

Stephen King

Stephen King (born 1947) is a prolific and immensely popular author of horror fiction. In his works, King blends elements of the traditional gothic tale with those of the modern psychological thriller, detective, and science fiction genres.

Stephen King was born on September 21, 1947, in Portland, Maine. When he was two years old King's father deserted the family, leaving his mother to care for Stephen and his older brother. By the time King was seven he had begun writing stories. After discovering a box of horror and science fiction books in his aunt's house, he discovered his forte. In 1965 his first story was published in *Comics Review*.

King graduated high school in 1966 and pursued a bachelor of arts degree in English at the University of Maine at Orono. He graduated in 1970 and married Tabitha Spruce the following year.

King began work on a novel about a girl with telekinetic abilities entitled *Carrie*. When it was released in 1974, the book was an instant success and catapulted King into the top ranks of horror writers.

King's fiction features colloquial language, clinical attention to physical detail and emotional states, realistic settings, and an emphasis on contemporary problems, including marital infidelity and peer group acceptance, that lend credibility to the supernatural elements in his fiction. King's wide popularity attests to his ability to create stories in which he emphasizes the inability to rationalize certain facets of evil in seemingly commonplace situations.

King's interest in the demonic and the paranormal is usually reflected in his protagonists, whose experiences and thoughts serve to reveal psychological complexities and abnormalities. *Carrie* concerns a socially outcast teenage girl whose emotional insecurities lead her to take violent revenge on taunting classmates by means of telekinetic powers. In *The Shining*, malevolent spirits in a remote resort hotel manipulate a recovering alcoholic caretaker into attempting to murder his wife and child. Similarly, a haunted car in *Christine* gains control of an alienated teenage boy. Other works in which paranormal events recur include *The Dead Zone* and *Firestarter*.

Some of King's novels offer variations on classic stories of fantasy and horror. *Salem's Lot*, for example, is a contemporary version of Bram Stoker's novel *Dracula* set in an isolated New England town. In this work, a young writer and an intelligent youth combat a small group of vampires that turns out to include an increasing number of the town's residents. King's apocalyptic epic *The Stand* is close in structure to J. R. R. Tolkien's *The Lord of the Rings* in its tale of a deadly virus and the resulting battle between the surviving forces of good and evil. *Pet Sematary*, a version of W. W. Jacob's classic short story "The Monkey's Paw," tells of a physician who discovers a supernatural Indian burial ground where the dead return to life and succumbs to temptation after his child is killed. *The Talisman*, written in collaboration with English horror writer Peter Straub, also recalls *The Lord of the Rings* in its evocation of a fantasy world in which a boy searches for a cure for his mother's cancer. *The Dark Tower: The Gunslinger* and *The Dark Tower: The Drawing of the Three* are two in a series of episodes previously published in periodicals and inspired by Robert Browning's poem "Childe Roland to the Dark Tower Came." These books focus on a gunslinger who pursues a mysterious man in black toward the Dark Tower, "the linchpin that holds all of existence together."

King has admitted to writing five novels under the pseudonym Richard Bachman to avoid overpublishing under his own name. These novels seldom contain elements of the supernatural or occult, focusing instead on such themes as human cruelty, alienation, and morality. In *Rage*, a psychopath shoots a schoolteacher and holds a classroom hostage, singling out one pupil for physical and mental torture. *The Long Walk* and *The Running Man* focus on near-future societies in which people compete to the death in ritualistic games. *Roadwork* explores a man's reactions after observing his family, work, and home destroyed by corporate and governmental forces beyond his control. *Thinner* describes the fate of an obese man who begins to lose weight following a gypsy's curse.

It is intended as a compendium of horror that King has identified as concluding his treatment of children and supernatural monsters. Set in the fictional community of Derry, Maine, the novel focuses on a self-proclaimed "Losers Club" consisting of seven outcasts who successfully fought off a supernatural threat living below the town's sewer system in 1958, unaware that It resurfaces every twenty-seven years to control individuals and kill children as a sacrifice for adult sins. An amalgam of fears, It may appear as what

ever frightens an individual, as a vampire or werewolf, or less melodramatically, in the form of crime, racial and religious bigotry, or domestic violence. When It telepathically recalls the Losers Club in 1985, the group's members must rediscover their childhood humor and courage to counter the limitations of adulthood. Although many reviewers considered the novel overlong, Robert Cormier commented: "King still writes like one possessed, with all the nervous energy of a young writer seeking his first big break. He never cheats the reader, always gives full measure. . . . He is often brilliant, and makes marvelous music, dark and sinister."

King's recent fiction is often semiautobiographical in subject. *Misery* focuses on Paul Sheldon, a pseudonymous author of popular historical romances featuring an indomitable heroine known as Misery Chastain. After writing his first "literary" novel, Sheldon stages a funeral for his alias but suffers an automobile accident and awakes to find himself the invalid prisoner of a psychotic nurse who forces him to resurrect Misery by writing another book. Christopher Lehmann-Haupt commented: "[Unlike] much of Mr. King's fiction, this novel is more than just a splendid exercise in horror. . . . Not only must Paul create under pressure a story he doesn't particularly want to tell, but he must also make it plausible, even inspired, for Annie Wilkes is a shrewd connoisseur of storytelling, what one might call the ultimate editor and critic. Under her tutelage the experiences of meeting a deadline and being cut take on terrifyingly literal meanings." *The Dark Half* revolves around Thaddeus Beaumont, a writer who as a child experienced headaches resulting from the incompletely absorbed fetus of a twin lodged in his brain. Although Thad decides to give up his pseudonymous identity as an author of thrillers, his alter ego returns, intent on revenge and forcing Thad to teach him the craft of writing by holding his wife and child hostage. George Stade called *The Dark Half* "a parable in chiller form of the popular writer's relation to his creative genius, the vampire within him, the part of him that only awakes to raise Cain when he writes."

King has also written two short story collections, *Night Shift* and *Skeleton Crew*, comprised of detective, science fiction, and horror tales. *Stephen King's Danse Macabre* includes autobiographical essays and a critical history of the horror genre in films, television, and literature. *Different Seasons* consists of four novellas which, like the Bachman novels, focus on the terrors of everyday existence. King has also written screenplays for several films. These include *Creepshow* and *Cat's Eye*, which consist of horror vignettes presented in a humorous, comic-book style; *Silver Bullet*, an adaptation of an earlier novel, *Cycle of the Werewolf*; and *Maximum Overdrive*, an expansion of the short story "Trucks," which King himself directed. In this film, a passing comet inexplicably causes motor vehicles to come alive and hold a group of people captive in a highway diner.

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William Lyon Mackenzie King

William Lyon Mackenzie King (1874-1950) was prime minister of Canada for more than 21 years, a longer period in office than any other first minister in the history of countries in the British Commonwealth.

On Dec. 17, 1874, W. L. Mackenzie King was born at Berlin (later Kitchener), Ontario. His father, John King, was a lawyer, and his mother, Isabel Mackenzie King, was the daughter of William Lyon Mackenzie, leader of the short-lived rebellion of 1837 in Upper Canada. His maternal spiritual inheritance was of some significance to King and may help to explain his lifelong ambivalence between his urge to be a reformer and his craving for social respectability.

King graduated from the University of Toronto in 1895, undertook postgraduate studies at Chicago, and secured a doctorate in political economy from Harvard. In Chicago he was associated with Jane Addams's work at Hull House, an experience which strengthened his interest in social reform.

Entry into Government Service

In 1900 King joined the Canadian civil service as deputy minister of labor, and in 1908, when he entered politics and won the riding of Waterloo North for the Liberals, the prime minister, Sir Wilfrid Laurier, appointed him Canada's first full-time minister of labor. In the prewar years he achieved considerable prominence in Canada as a labor conciliator and was chiefly responsible for drafting and presenting to Parliament the Industrial Disputes Investigation Act (1907) and the Combines Investigation Act (1910). These measures revealed King's tenaciously held faith that exposure of the facts of any situation to public scrutiny would create a public opinion strong enough to ensure the resolution of social problems.

During World War I King worked for the Rockefeller Foundation on labor research and served as an industrial counselor to the Rockefeller interests. His views on industrial relations were expounded vaguely and verbosely in *Industry and Humanity* (1918).



Party Leader and Prime Minister

Following Laurier's death a Liberal party convention in 1919 chose King as party leader, and he reentered the House of Commons as leader of the opposition. He became prime minister in 1921 as the result of an election which brought an end to the two-party system in federal politics. A large part of his support then and later lay in a solid block of conservative French-Canadian members of Parliament. While keeping their allegiance he endeavored to woo the 65 members of the second largest group in Parliament, the agrarian Progressive party, whom King described as "Liberals in a hurry," temporarily adrift from their true political home. By 1924 most of the Progressives had returned to the Liberal fold, thanks mainly to King's judicious concessions in the direction of a lower tariff.

By adroit maneuvering rather than through any correct constitutional interpretation, King survived the "King-Byng constitutional crisis" of 1926 and held office again after a few weeks in opposition until he was defeated in 1930, an event he later perceived as good fortune since it labeled the victorious Conservatives for years to come as the "party of depression."

On his return to power in 1935, where he was to remain until his retirement in 1948, King found a new force on the political scene in the Co-operative Commonwealth Federation (CCF). He was not unwilling to use the existence of the new socialist group to strengthen reform elements within his own party. By the end of World War II he was genuinely alarmed by the apparently growing threat pre-

sented by the CCF, and this awareness did much to push through a program of postwar reconstruction measures, including the extension of social insurance and the establishment of family allowances.

Foreign Relations

In external relations King was a steady proponent of Canadian autonomy, and during his years in office complete sovereignty within the British Commonwealth was achieved. He exercised this sovereignty with great caution, pursuing a policy of "no commitments" in the League of Nations and toward collective security generally. As the threat of war increased in the 1930s, King consistently refused to declare Canadian policy beyond the assertion that "Parliament will decide." In 1939 Canada followed Britain into a war that saw Canada's contribution grow until it was for a time the second largest force after Britain, militarily and industrially, on the Allied side of the struggle.

Under King's leadership Canada moved into a new era of closer relations with the United States, notably during World War II, when the Ogdensburg Agreement of 1940, establishing the Permanent Joint Board on Defence, was followed by the Hyde Park Agreement of 1941, to promote cooperation between the two countries in defense production.

King's enormous skill as a politician was never better demonstrated than during the war, when he managed to prevent the conscription question from tearing the nation apart as it had in 1917. It was perhaps his greatest achievement that he brought French and English Canadians through the war in relative harmony. Indeed, the most consistent theme in King's political philosophy and practice was his commitment to Canadian unity, and increasingly he saw the unity of the Liberal party as synonymous with national unity.

King had no personal magnetism, he was no orator, and he aroused little affection even in his warmest supporters. His political longevity was due to his acute political sense and, sometimes, to his ruthlessness. He never married, and in his loneliness he confided his perpetual self-doubt and his ambitions to his voluminous diaries. He died 2 years after his retirement at Kingsmere, his country home near Ottawa, on July 22, 1950.

Further Reading

Two excellent volumes of the official biography of King have been published: Robert R. MacGregor Dawson, *William Lyon Mackenzie King: A Political Biography, 1874-1923* (1958), and H. Blair Neatby, *William Lyon Mackenzie King: The Lonely Heights, 1924-1932* (1963). Bruce Hutchinson, *The Incredible Canadian* (1952), is a popular biography by a good journalist. J. W. Pickersgill and Donald F. Forster, eds., *The Mackenzie King Record* (4 vols., 1960-1969), portrays the years 1939-1948 largely in the words of King's diaries. Fred A. McGregor, *The Fall and Rise of Mackenzie King, 1911-1919* (1962), recounts in detail King's work as a labor conciliator and his rise to party leadership. Henry Stanley Ferns and Bernard Ostry, *The Age of Mackenzie King: The Rise of the Leader* (1955), gives a less flattering account of roughly the same years.

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Sir Charles Kingsford Smith

Sir Charles Kingsford Smith (1897-1935) was the Australian pilot who made the first flight across the Pacific from the United States to Australia and the first flight the reverse way. He has often been described as the greatest of all the pioneer long-distance aviators who laid the foundations of modern trans-oceanic air transport before World War II.

Kingsford Smith was born near Brisbane on February 9, 1897, the son of a bank manager who took the family to Vancouver, British Columbia, Canada, for four years. The boy went to St. Andrew's Cathedral School in Sydney before studying electrical engineering at Sydney Technical College. At 16 he became an engineering apprentice with the Colonial Sugar Refining Company. After two years he enlisted in the First Australian Imperial Force to serve on Gallipoli as a dispatch rider in World War I.

Like many young Australian soldiers, Kingsford Smith transferred to the Royal Flying Corps when he reached England after the evacuation of Gallipoli and completed pilot training in 1917. He had a distinguished career as a fighter pilot, shooting down a number of German aircraft to win the Military Cross, but losing three toes when wounded in action. He decided to remain in aviation.

Kingsford Smith and two Australian veterans still in England in 1919 were refused permission to compete in the England/Australia Air Race for the 10,000 pound prize offered by the Australian government for the first flight half-way across the world. Kingsford Smith was considered to have too little knowledge of navigation. He then made a living of sorts in the United States as a flying circus pilot and a Hollywood stunt pilot in films. Back in Australia in 1921 he scratched a living "joy-riding" before joining Australia's first regular airline (Western Australian Airways) later that year. This airline pioneered airmail operations in the far northwest, Geraldton-Derby. In that remote region he had time to think and plan a flight across the Pacific Ocean—at that time a reasonably crazy notion. To raise money he started a trucking venture, sold out in 1926, and bought two Bristol aircraft.

In Sydney Kingsford Smith met C. T. P. Ulm, another pilot who had the business skills which Kingsford Smith



always lacked. They made a flight around Australia in 10 days 5 hours, half the previous record, and then went off to the United States to find a suitable airplane for the Pacific crossing.

Kingsford Smith and Ulm secured financial assistance from the government of New South Wales and later from the Los Angeles millionaire G. A. Hancock. They bought a Fokker from another Australian pioneer aviator, Sir Hubert Wilkins, famous for his Arctic flights, and named it Southern Cross. To get public support they made two attempts on the United States transcontinental record, but failed under conditions that attracted nationwide attention and professional admiration.

The first trans-Pacific crossing began on May 31, 1928, with two Americans completing the crew—Harry Lyon, navigator, and J. Warner, radioman. They flew from Oakland, California, to Honolulu, then to Suva in Fiji, and on to Brisbane, the longest flight being between Honolulu and Fiji, 2,740 nautical miles. That leg took 33 hours under conditions which few people today could imagine. There were no radio aids, no navigation aids, no alternates in case of trouble, and no adequate weather reports. Rain came into the cabin; the noise of the three engines deafened the crew. But they landed at Brisbane on June 8.

Kingsford Smith—Smithy to millions of Australians—became the great Australian hero of the day, surpassed only when the greatest cricket batsman of all time, Donald Bradman, began his career a little later. Both men were

typically Australian in voice and character. The Southern Cross itself became almost a hero, too.

Kingsford Smith, Ulm, and their aircraft went on to make more records, including the first nonstop flight across Australia and the first flights across the stormy Tasman Sea to and from New Zealand. In March 1929 they continued their planned flight around the world by flying on to England. Forced down by storms in the remote Australian northwest, the crew was lost for 13 days. The enormous public attention was sharpened by the loss of two flying friends of the lost pilots who were searching for them. There were accusations that the whole affair was done for publicity. A nasty public inquiry fully exonerated Kingsford Smith and Ulm, who started off again in June to set a record of 12 days 18 hours for the Australia/England route. A year later they completed the world circle by flying across the Atlantic from Ireland to New York and on to California.

Kingsford Smith then demonstrated his skill as a solo pilot and as a first-class navigator by flying a tiny Avro Avian from England to Darwin in 9 days, 22 hours. (Before World War II, breaking the Australia-Great Britain record was a minor aviation industry. Kingsford Smith made several record-breaking flights on the route in small aircraft.)

The two partners made a valiant attempt to pioneer regular intercity air transport in southeast Australia when they founded Australian National Airways (ANA). In 1931 the Depression was at its height. There were no proper navigation aids and the Avro-Fokker "airliners" they chose to fly the routes could not cope with the demands of weather and other conditions in the very difficult flying region between Melbourne, Sydney, and Brisbane. When the Southern Cloud vanished between Sydney and Melbourne with eight people aboard in dreadful weather over mountain ranges on March 31, 1931, ANA was doomed.

Kingsford Smith could not secure a footing in the development of the Australian airline industry. The Australian and New Zealand governments, recognizing his poor business ability, did not approve his plans for a trans-Tasman air service. He had to return to personal flying. His main public recognitions came from his knighthood and the honorary rank of Air Commodore in the Royal Australian Air Force.

In October/November 1934 he and P. G. Taylor made the first flight from Australia to the United States in the Lockheed Altair, Lady Southern Cross, but the event created no financial opportunities. Exhausted and disappointed, Kingsford Smith flew out of England on November 8, 1935, to try and set a new record to Australia, but he vanished over the Bay of Bengal the following morning.

Sir Charles Kingsford Smith always organized and planned his flights in the most meticulous fashion, until the last one, when he was very tired and should not have flown. A man of personal modesty but with an aura of his own, he was a hero to an entire generation of Australians and New Zealanders.

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Charles Kingsley

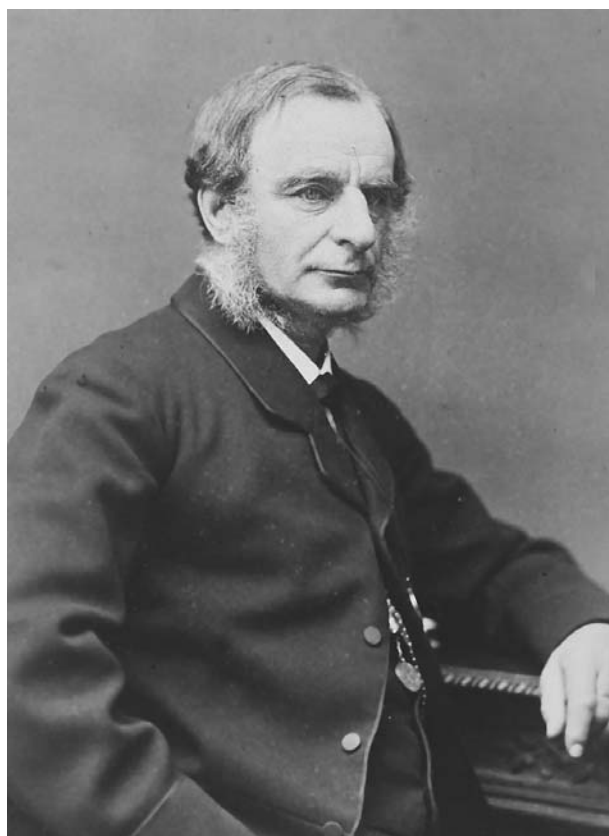
The English author and clergyman Charles Kingsley (1819-1875) became the ideal of "Muscular Christianity" through his books and active, many-faceted life.

The son of a country parson, Charles Kingsley was born on June 12, 1819. After attending several schools he entered Magdalene College, Cambridge, in 1838. He was more sportsman than scholar. Shortly after graduation in 1842, he was ordained an Anglican priest. In 1842 he became rector of Eversley, the parish he served until his death in 1875. In 1844 he married.

Kingsley was a tall, thin, excitable man with a stammer. His enthusiasms pulled him in many directions, just as they drew famous people, including royalty, to him. In 1848, with Frederick Denison Maurice and J. M. Ludlow, he founded Christian Socialism. To support the movement he wrote many articles over the signature "Parson Lot" and two novels, *Alton Locke* (1850), about the plight of the urban worker, and *Yeast* (1851), about the ills of the rural poor. However, Kingsley's opinions were far more Christian than socialist. Certainly he never wanted to upset the established social order.

Turning to history, Kingsley wrote two historical novels, *Hypatia* (1853) and *Westward Ho!* (1855). He grew interested in biology and wrote *Glaucus* (1855), a nonfictional description of the wonders of the shore. These books as well as his Christian Socialism fit the term "Muscular Christianity," but Kingsley was a poet too. In *Andromeda* (1858) he wrote the "very best English hexameters ever produced," according to George Saintsbury. However, perhaps his best-loved book was *The Water-Babies* (1863), a children's story in which he combined his interests in natural science and religion.

In 1859 Kingsley was appointed chaplain to Queen Victoria, and in 1860 he became regius professor of modern history at Cambridge. A man of so varied activities was hardly a scholar, but Kingsley's lectures, more about men



than politics or economics, were popular. In 1861 he tutored the Prince of Wales, later Edward VII, in history.

From the first Kingsley had been anti-Roman Catholic. In 1864 he entered into a controversy with John Henry Newman, about whether Newman taught that truth was no virtue among Roman Catholic priests. The controversy led to an exchange of pamphlets, a public apology by Kingsley for misrepresenting Newman, and Newman's great autobiography, *Apologia pro Vita Sua*.

In 1869 Kingsley resigned his professorship of history and was appointed canon of Chester; in 1873 he became canon of Westminster. He died on Jan. 23, 1875.

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Mrs. Kingsley, *Charles Kingsley: His Letters and Memories of His Life* (1877), is a one-sided biography. Another study is Una Pope-Hennessy, *Canon Charles Kingsley* (1948). A good introduction to his life and work is Robert Bernard Martin, *The Dust of Combat* (1960).

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Neil Kinnock

The British Labor Party politician Neil Kinnock (born 1942) served as a member of Parliament beginning in 1970. He also served as a member of the Labor Party's national executive committee beginning in 1977 and was elected party leader in 1983.

Neil Kinnock was born in Tredegar, South Wales, on March 28, 1942. His father, Gordon Kinnock, began his working life as a coal miner but subsequently changed to work in a steel mill due to a chronic skin disease brought on by the working conditions in the mines. In 1939 he married Mary Howells, who was the district nurse for Tredegar. Both parents were staunch Labor supporters. His first distinct political memory was being taken by his father to hear a speech by Aneurau Bevan, the town's member of Parliament (M.P.). Kinnock joined the Labor Party at the age of 15.

Mary Kinnock saw to it that her son attended the best schools in the district. Although Neil passed the entrance exam known in Britain as the "11 plus" with flying colors, his years in secondary school were neither happy nor academically successful. However, he did well enough in his final year to gain admission to University College, Cardiff.

At the university, Kinnock immediately threw himself into the whirl of student politics. He organized protests against apartheid in South Africa and the imprisonment of

Nelson Mandela, campaigned for James Callaghan during the 1964 elections, served as chairman of the campus socialist society, and in 1965 was elected president of the student union. During his college years he developed his skills as a fluent and quick-witted speaker. He also met Glenys Parry, the daughter of a North Wales railway worker and student activist. The two were married in 1967.

Because of his political activity, his studies suffered; in fact, he only barely graduated after failing his exams the first time. Shortly afterwards he became a staff tutor and organizer for the Worker Education Association. He gained a reputation as a gifted teacher and lecturer on economics, and as early as 1967 his name was being mentioned as a prospective candidate for Parliament. When the incumbent Labor M.P. for Bedwellty, South Wales, unexpectedly announced in 1969 that he would not be running for reelection, Kinnock decided to seek—and narrowly won—the local Labor Party nomination over an endorsed candidate of the National Union of Mineworkers who was twice his age. In the 1970 general election Kinnock won by 22,000 votes and held the seat by massive majorities through the mid-1980s.

On entering Parliament, Kinnock joined forces with the left wing of the parliamentary Labor Party grouped around the newspaper *Tribune*. His maiden speech was an abrasive attack on the Tories during a debate on the National Health Service. During the 1970-1974 Parliament he spoke frequently in debates and conscientiously attended to the needs of his Bedwellty constituents. Thereafter, however, his attendance in Parliament dropped off; and by the early 1980s he had one of the ten worst attendance records of all contemporary M.P.s.

In the years 1974-1979 Kinnock had gained a national following among the left wing of the Labor Party and in the country at large. He appeared frequently on television and spoke at many local Labor Party and trade union meetings. A sharp critic of the Wilson and Callaghan administrations, he turned down offers of ministerial positions, although he served briefly as Michael Foot's parliamentary private secretary. He unsuccessfully opposed Britain's entry into the European Common Market (European Union), which the British electorate approved by a large margin in a 1975 referendum. He led the Welsh opposition to legislation providing for limited self-government for Wales, arguing that the misfortunes of Welsh working people could best be redressed "in a single [British] nation and in a single economic unit." His stance was triumphantly vindicated in March 1979 when Welsh voters overwhelmingly rejected the proposal in a referendum. He was also associated with Labor Party M.P.s and activists who were calling for constitutional changes in the electoral method by which the Labor Party selected its leader. He won election to the Labor Party's national executive committee on his second attempt in 1977 and was subsequently re-elected until his emergence as party leader. As a Conservative newspaper said of him in 1978, Kinnock was "a left wing fanatic who looks and sounds like a reasonable man."

Following Labor's defeat in the general election of 1979, Kinnock's political orientation underwent an abrupt

change. He agreed to enter the shadow cabinet as spokesperson on education, thus ending his years as a back-bench "rebel." Distancing himself from the far left of the Labor Party, he opposed the candidacy of Tony Benn for the post of deputy leader in 1981—a bitterly fought contest that Benn lost by the narrowest of margins. In Kinnock's opinion, "We needed the contest like we needed bubonic plague." He also denounced as demagogic promises that a Labor government could fully restore cuts in educational and social services spending given the parlous state of the British economy. These and other positions of his cost him considerable support on the Labor left, and by the 1982 party conference he had slipped to fifth place in the balloting for election to the national executive.

The 1983 general election was a disaster for the Labor Party, which saw its proportion of the votes cast reduced to a post World War II low of 27.6 percent. Nevertheless, it was Labor's defeat that provided the context for Kinnock's election as party leader in October 1983. He had been an unswerving supporter of Michael Foot, and, partially as a repayment for his loyalty, Foot let it be known following his resignation as leader that he wanted Kinnock to succeed him. In a smoothly-run campaign held under the terms of the new electoral system he had been one of the first to advocate in the 1970s, Kinnock easily defeated three opponents with 71.3 percent of the votes. In his tenure as leader he continued his attacks on the Conservative administration of Margaret Thatcher, as well as his opponents on the left—most notably Arthur Scargill of the National Union of Mineworkers, whose leadership of the 1984-1985 nationwide coalmining strike he sharply criticized at Labor Party conferences. In the opinion of the *Economist* of London his personal dominance within the Labor Party had by 1986 come to exceed that of any Labor Party leader since Clement Attlee in the 1940s and 1950s.

By 1992, Kinnock had resigned as Labor Party Chief. The Labor Party was defeated in the April 9, 1992 election. Kinnock now serves as European Commissioner for Transport.

Further Reading

Two currently available biographies are Robert Harris, *The Making of Neil Kinnock* (London, 1984) and G. M. F. Drower, *Neil Kinnock: The Path to Leadership* (London, 1984). B. Pimlott reviews both books and adds his own analysis in the *Times Literary Supplement* (London, October 12, 1984). *The Economist* (London, May 17, 1986) contains a useful survey and analysis of his career. Since Kinnock speaks better than he writes, Hansard's *Parliamentary Debates* should be consulted in order to catch the full impact of his style. See also: "The Labour Party leadership and deputy leadership elections of 1992," by R. K. Alderman in *Parliamentary Affairs*, January 1993, vol. 46, no. 1, pp. 49-65; and "Neil Kinnock: European Commissioner," by David Lennon in *Europe*, October 1995, pp. 12-16. □

Eusebio Francisco Kino

The Spanish missionary, explorer, and cartographer Eusebio Francisco Kino (1645-1711) was the foremost pioneer in Baja California, Sonora (Mexico), and Arizona and the first to reconnoiter in detail and map accurately large sections of this vast area.

Eusebio Kino was born on Aug. 10, 1645, in Segno, Italy. He attended Jesuit schools, and in 1663, having fallen seriously ill, he vowed that if he recovered with divine aid he would join the Society of Jesus and devote himself to work in foreign missions. Having recovered, he entered the Jesuit novitiate in 1665. During 13 years of additional study in Jesuit institutions, he displayed a special interest and ability in mathematics and geography.

After his requests for a missionary assignment had been repeatedly turned down, Kino and a German companion were accepted for foreign service; one was to go to the Philippines, the other to Mexico. Unwilling to make the choice, the two men cast lots, and the result of this "pious lottery" was that Kino drew Mexico. Because of various mishaps he did not arrive in Mexico until May 1681.

During his stay in Mexico City, Kino published a pamphlet ascribing the character of a portent to the comet of 1680; this provoked a reply from the Mexican scholar Carlos Sigüenza y Góngora, whose *Libra astronómica* assigned a purely natural origin to the phenomenon. Meanwhile, Kino had left Mexico City to serve as missionary and cartographer on the Atondo expedition to Baja California of 1683. Food shortages and Atondo's rash attack on friendly Indians caused the failure and abandonment of this missionary and colonizing venture.

In 1687 Kino began the peaceful conquest of the region then called Pimería Alta (modern northern Sonora and southern Arizona). This land of deserts and mountains was inhabited by the Pima Indian tribe. From his base at Mission Dolores in the southern part of the region, Kino, assisted by a few coworkers, pushed northward, establishing missions in one river valley after another until his network of missions extended into Arizona as far as the Colorado and Gila rivers. The intense, driving Kino personally baptized some 4,500 Indians; a few years before his death he estimated that he and his colleagues had brought more than 30,000 souls into the Church.

A born planner and organizer, Kino provided a sound economic base for his missions, teaching the Indians not only Christian doctrine but cattle raising and the cultivation of new crops like wheat. He was himself a largescale rancher, supplying livestock both to his own missions and to those in Baja California, to which the Jesuits returned in 1697. The combination of sound economic planning and a broad tolerance for Indian customs was a major reason for Kino's success in his campaign of peaceful conquest.

Kino found time amid his apostolic labors to explore Arizona as far north as the Casa Grande ruins and the Gila River and westward to modern Yuma and the Colorado

River. His westward journeys convinced him that California was not an island, as was then commonly supposed. His maps, showing that California could be reached overland from Mexico, prepared the ground for the Spanish 18th-century missionary and colonizing thrust into that area. Kino was a prodigious letter writer; many of these letters, relating his achievements and trials, have been preserved and published. He was also the author of an autobiographic work, *Favores celestiales* (*Kino's Historical Memoir of Pimeria Alta*, 1919).

Further Reading

The standard life of Kino is Herbert E. Bolton, *Rim of Christendom: A Biography of Eusebio Francisco Kino, Pacific Coast Pioneer* (1936). Consult also the comprehensive bibliography by Francis J. Fox, S. J., in Fay J. Smith, John L. Kessell, and Francis J. Fox, *Father Kino in Arizona* (1966).

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Alfred C. Kinsey

The American zoologist Alfred C. Kinsey (1894-1956) was known chiefly for his pioneering case studies in the area of human sexual behavior.

Alfred C. Kinsey was born in Hoboken, New Jersey, the son of an engineering professor, on June 23, 1894. He received his doctorate in 1920 from Harvard University, where he had been awarded the Sheldon travelling fellowship. He held teaching appointments in both botany and zoology at Harvard before becoming assistant professor of zoology at Indiana University. By 1929 he was made a full professor there.

Kinsey won his early reputation as an entomologist with research on the life of the gall wasp. Studying minutely 28 factors on a large proportion of the more than four million specimens he examined, Kinsey provided research which added much to knowledge of genetics and evolution. He might now be famed only among biologists had he not in the 1930s joined 11 other teachers in giving a marriage course.

Students asked him about sex, and he quickly learned that there were few scientific answers to their questions. Soon he resolved to try to apply accepted methods of scientific research to the universal problem of sexual behavior, and he courageously set himself a long range task, in the face of tradition and taboos. His results made the Indiana University campus a world center for research in human sexual behavior.



Kinsey began his sex studies in 1938, embarking on a well-planned, long-range program designed as "a progress report from a case history study on human sex behavior." In the project outlined, nine volumes would be presented requiring at least 30 years of work by many people. However, by the time of his death in 1956 Kinsey had completed only two volumes.

Initially, Kinsey had the help of one graduate student, whom he paid \$900 per year out of his own faculty salary. The first outside financial assistance he received for sex research was \$1,600 from the National Research Council in 1941. By 1942 scientists of the Medical Division of the Rockefeller Foundation, after a thorough investigation of Kinsey's work, recommended that the foundation give its support. This it did with grants of as much as \$100,000 a year allocated through the National Research Council. By 1954, however, the Rockefeller Foundation cancelled its contribution.

Before publication of his first book, *Sexual Behavior in the Human Male*, in 1947, Kinsey was still hardly known outside a narrow circle of biologists. He incorporated his research under the title of Institute for Sex Research, Inc., and all royalties for his first book and the second, *Sexual Behavior in the Human Female*, were used to finance further research.

The first book appeared in 1948 and was based on case studies of some 5,300 individuals. Although Kinsey's intention was to record facts as they had been found and to leave it to others to place interpretation on them, public interest in

the book was aroused by the statistical analyses which showed a correlation between an individual's sex habits and the educational and occupational groups to which he belonged. Especially controversial was one conclusion which stated that actual sex practices deviated significantly from the accepted norms established by laws and conventions of society. Anthropologist Margaret Mead found the material "extraordinarily destructive of interpsychic and interpersonal relationships." Nonetheless, the Kinsey Report, as the book came to be called, sold 300,000 copies and became an instant bestseller.

The controversy over Kinsey's earlier findings was still in full swing in 1953 when the second book, which was based on interviews with 5,940 women, appeared. It likewise became a bestseller, with 227,000 copies sold. Alan Gregg of the Rockefeller Foundation wrote:

As long as sex is dealt with in the current confusion of ignorance and sophistication, denial and indulgence, suppression and stimulation, punishment and exploitation, secrecy and display, it will be associated with a duplicity and indecency that lead neither to intellectual honesty nor human dignity. Kinsey's studies are sincere, objective, and determined explorations of a field manifestly important to education, medicine, government, and the integrity of human conduct generally. They have demanded from Kinsey and his colleagues very unusual tenacity of purpose, tolerance, analytical competence, social skills and real courage.

Later scholarship pointed to Kinsey's pioneering case studies as also important for bringing controversial subject matter out in the open for informed discourse. The Kinsey Institute for Research in Sex, Gender and Reproduction at Indiana University provided a living monument to his pioneering work.

Further Reading

There are two biographical studies of Kinsey: Cornelia V. Christenson's *Kinsey, A Biography* (1971) and Wardell Pomeroy's *Dr. Kinsey and the Institute for Sex Research* (1972). A chapter on his pioneering work is in Paul A. Robinson's *The Modernization of Sex* (1976). Detailed critiques of his case study approach to human sexual behavior appear in William Cochran, *Statistical Problems of the Kinsey Report on Sexual Behavior in the Human Male* (1954); Albert Deutsch, *Sex Habits in American Men* (1948); Morris Ernst, *American Sexual Behavior and the Kinsey Report* (1948); and Jerome Himmelhoch, *Sexual Behavior in American Society* (1955). □

Joseph Rudyard Kipling

The British poet and story writer Joseph Rudyard Kipling (1865-1936) was one of the first masters of the short story in English and the first to use Cockney dialect in serious poetry.

Rudyard Kipling's early stories and poems about life in colonial India made him a great favorite with English readers. His support of English imperialism at first contributed to this popularity but caused a reaction against him in the 20th century. Today he is best known for his *Jungle Books* and *Kim*, a story of India.

Kipling was born on Dec. 30, 1865, in Bombay, India, where his father was professor of architectural sculpture in the School of Art. In 1871 he was sent to England for his education. In 1878 Rudyard entered the United Services College at "Westward Ho!," a boarding school in Devon. There young "Gigger" endured bullying and harsh discipline but also enjoyed the close friendships, practical jokes, and merry pranks he later recorded in *Stalky & Co.* (1899). Kipling's closest friend at Westward Ho!, George Beresford, described him as a short, but "cheery, capering, podgy, little fellow" with a thick pair of spectacles over "a broad smile." His eyes were brilliant blue, and over them his heavy black eyebrows moved up and down as he talked. Another close friend was the headmaster, "Crom" Price, who encouraged Kipling's literary ambitions by having him edit the school paper and praising the poems which he wrote for it. When Kipling sent some of these to India, his father had them privately printed as *Schoolboy Lyrics* (1881), Kipling's first published work.

In 1882 Kipling rejoined his parents in Lahore and became a subeditor for the *Civil and Military Gazette*. In 1887 he moved to the *Allahabad Pioneer*, a better paper which gave him greater liberty in his writing. The result was a flood of satiric verses, published as *Departmental Ditties* in 1886,



and over 70 short stories published in 1888 in seven paperback volumes. In style, the stories showed the influence of Edgar Allan Poe, Bret Harte, and Guy de Maupassant; but the subjects were Kipling's own: Anglo-Indian society, which he readily criticized with an acid pen, and the life of the common British soldier and the Indian native, which he portrayed accurately and sympathetically.

Fame in England and America

In 1889 Kipling took a long voyage through China, Japan, and the United States. When he reached London, he found that his stories had preceded him and established him as a brilliant new author. He was readily accepted into the circle of leading writers, including William Ernest Henley, Thomas Hardy, George Saintsbury, and Andrew Lang. For Henley's *Scots Observer*, he wrote a number of stories and some of his best-remembered poems: "A Ballad of East and West," "Mandalay," and "The English Flag." He also introduced English readers to a "new genre" of serious poems in Cockney dialect: "Danny Deever," "Tommy," "Fuzzy-Wuzzy," and "Gunga Din." Kipling's first novel, *The Light That Failed* (1891), was unsuccessful. But when his stories were collected as *Life's Handicap* (1891) and poems as *Barrackroom Ballads* (1892), Kipling replaced Tennyson as the most popular English author.

In 1892 Kipling married Caroline Balestier. They settled on the Balestier estate near Brattleboro, Vt., and began 4 of the happiest years of Kipling's life, during which he wrote some of his best work—*Many Inventions* (1893), perhaps his best volume of short stories; *The Jungle Book* (1894) and *The Second Jungle Book* (1895), two books of animal fables which attract readers of all ages by illustrating the larger truths of life; *The Seven Seas* (1896), a new collection of poems in experimental rhythms; and *Captains Courageous* (1897), a novel-length sea story. These works not only assured Kipling's lasting fame as a serious writer but also made him a rich man.

His Imperialism

In 1897 the Kiplings settled in Rottingdean, a village on the British coast near Brighton. The outbreak of the Spanish-American War in 1898 and the Boer War in 1899 turned Kipling's attention to colonial affairs. He began to publish a number of solemn poems in standard English in the *London Times*. The most famous of these, "Recessional" (July 17, 1897), issued a warning to Englishmen to consider their accomplishments in the Diamond Jubilee year of Queen Victoria's reign with humility and awe rather than pride and arrogance. The equally well-known "White Man's Burden" (Feb. 4, 1899) clearly expressed the attitudes toward empire implicit in the stories in *The Day's Work* (1898) and *A Fleet in Being* (1898). He referred to less highly developed peoples as "lesser breeds" and considered order, discipline, sacrifice, and humility to be the essential qualities of colonial rulers. These views have been denounced as racist, elitist, and jingoistic. But for Kipling, the term "white man" indicated citizens of the more highly developed nations, whose duty it was to spread law, literacy, and morality throughout the world.

During the Boer War, Kipling spent several months in South Africa, where he raised funds for soldiers' relief and worked on an army newspaper, the *Friend*. In 1901 Kipling published *Kim*, the last and most charming of his portrayals of Indian life. But anti-imperialist reaction following the end of the Boer War caused a decline in Kipling's popularity. When he published *The Five Nations*, a book of South African verse, in 1903, he was attacked in parodies, caricatures, and serious protests as the opponent of a growing spirit of peace and democratic equality. Kipling retired to "Bateman's," a house near Burwash, a secluded village in Essex.

Later Works

Kipling now turned from the wide empire as subject to England itself. In 1902 he published *Just So Stories for Little Children*. He also issued two books of stories of England's past, intended, like the *Jungle Books*, for young readers but suitable for adults as well: *Puck of Pook's Hill* (1906) and *Rewards and Fairies* (1910). But his most significant work was a number of volumes of short stories written in a new style: *Traffics and Discoveries* (1904), *Actions and Reactions* (1904), *A Diversity of Creatures* (1917), *Debts and Credits* (1926), and *Limits and Renewals* (1932). These later stories treat more complex, subtle, and somber subjects in a style more compressed, allusive, and elliptical. Consequently, these stories have never been as popular as his earlier work. But modern critics, in reevaluating Kipling, have found a greater power and depth that make them his best work.

In 1907 Kipling became the first English writer to receive the Nobel Prize for literature. He died on Jan. 18, 1936, and is buried in Westminster Abbey. His autobiography, *Something of Myself*, was published posthumously in 1937.

Further Reading

The definitive critical biography of Kipling is Charles Edmund Carrington, *Rudyard Kipling: His Life and Work* (1955), which is excellently developed with extensive quotations from memoirs and from letters to and from Kipling. A number of well-known modern critics have reassessed Kipling as a writer: Edward B. Shanks, *Rudyard Kipling: A Study in Literature and Political Ideas* (1940); Edmund Wilson, "The Kipling That Nobody Read," in *The Wound and the Bow* (1941); and T. S. Eliot, "Introduction," in *A Choice of Kipling's Verse* (1943). Recommended for general historical background are George Malcolm Young, *Victorian England: Portrait of an Age* (1936; 2d ed. 1960); George Macaulay Trevelyan, *British History in the Nineteenth Century, and After, 1782-1919* (1938); and David Thomson, *England in the Nineteenth Century, 1815-1914* (1950). □

Gustav Robert Kirchhoff

The German physicist Gustav Robert Kirchhoff (1824-1887) is best remembered for his pioneering

work in spectroscopy that permitted investigation of the chemical composition of stars.

Gustav Kirchhoff was born on March 12, 1824, in Königsberg, East Prussia, the son of a lawyer. He attended the local gymnasium and entered the University of Königsberg at the age of 18. Among his teachers were Franz Neumann, the noted theoretical physicist, and Friedrich Richelot, the mathematician. Shortly after he received his doctorate in 1847, he married Richelot's daughter, Clara; they had two sons and two daughters. Also in 1847, he received a rarely awarded travel grant from the university for a study trip to Paris, but the political situation forced him to cancel the plans. In 1848 Kirchhoff became privatdozent in Berlin, and 2 years later he obtained the post of extraordinary (associate) professor at Breslau. It was there that he first met Robert Bunsen. By 1854 both Kirchhoff and Bunsen were working together in Heidelberg.

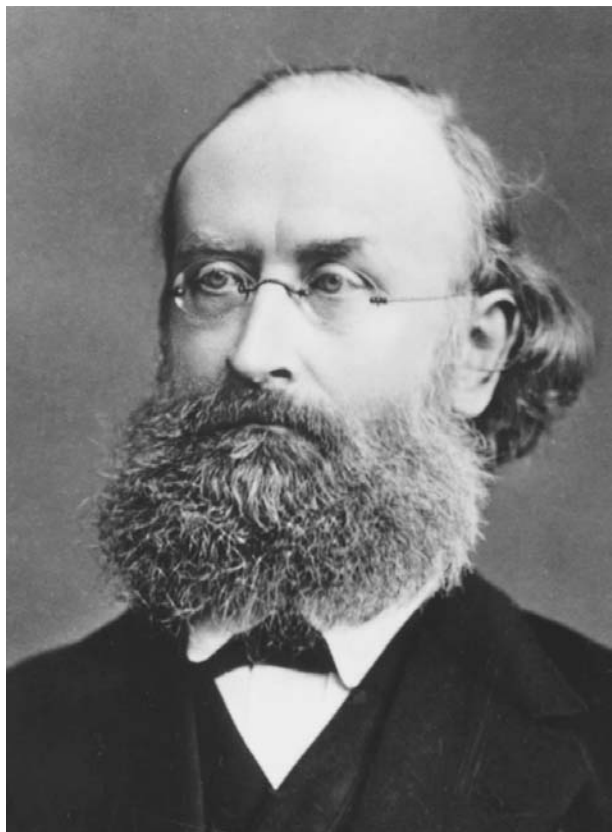
The investigation of spectra with prisms had been going on for decades. There had also been several guesses made as to the identity between some lines in the solar spectrum and in spectra produced in laboratories. But it was Kirchhoff who, one afternoon in the summer of 1859, looked at the interaction of sunlight and the light of table salt burning in the flame of the Bunsen burner and said, "There must be a fundamental story here." When he returned to the laboratory the next day, he had the solution to his observation. It is known as Kirchhoff's law of radiation: the relation between the powers of emission and the powers of absorption for

rays of the same wavelength is constant for all bodies at the same temperature. This law also implies that the bodies absorb more readily the radiation of such wavelengths as they tend to emit. Furthermore, the law implies that the greater the opacity of a body, the more complete its spectrum, and that the true emission spectrum of a substance is obtained in its gaseous state. Kirchhoff's now famous paper, written with Bunsen and published in 1859, also stated that "the dark lines [Fraunhofer lines] of the solar spectrum which are not caused by the terrestrial atmosphere, arise from the presence in the glowing solar atmosphere of those substances which in a flame produce bright lines in the same position."

Kirchhoff and Bunsen became celebrities overnight. Subsequent scientific developments did full justice to the elation of the moment. Spectroscopy turned out to be the magic key to a great number of practical discoveries, and half a century later it ushered in the era of modern atomic physics. In a sense, Kirchhoff's great success in spectroscopy drew attention away from his varied contributions to every branch of physics. He occupied the chair of theoretical physics at the University of Berlin from 1875 until his death on Oct. 17, 1887.

Further Reading

A short but informative account of Kirchhoff's life and work was written by Robert von Helmholtz and is available in English in the *Smithsonian Institution Report* (1889). The first two chapters of Edward Charles Cyril Baly, *Spectroscopy* (1905; 3d ed. 1927), contain much useful information on the origins and further developments of classical spectroscopy. □



Ernst Ludwig Kirchner

The German expressionist painter Ernst Ludwig Kirchner (1880-1938) sought to give form to subjective impressions through vehement renderings of nature, tempered by an emphasis on compositional structure that constantly increased in significance as he matured.

Born on May 6, 1880, in Aschaffenburg, Ernst Ludwig Kirchner spent most of his childhood in Chemnitz. Following his parents' wishes, he began to study architecture in 1901 at the Dresden Technical High School, but much of his attention was given to painting symbolic Jugendstil works. In Munich in 1903-1904 to continue his architectural studies, he familiarized himself with paintings by Albrecht Dürer and Rembrandt. A major influence on Kirchner was the neo-impressionist exhibition of 1904.

Founding of the Brücke

On his return to Dresden, Kirchner met Fritz Bleyl, Erich Heckel, and Karl Schmidt-Rottluff, who were also painters studying architecture. After Kirchner received his diploma in architecture in 1905, the four artists set up a

common studio and organized themselves as the Brücke (bridge). Intellectually greatly influenced by Nietzsche, they considered themselves an artistic, bohemian elite having as their mission the salvation of German art. In the Brücke program Kirchner wrote: "With faith in the future, in a generation of creators as well as supporters, we call all youth together. And as the youth carrying the future, we shall gain elbow room and breathing space in opposition to the stale, old powers. Whoever immediately and truthfully reproduces his own drive to creation belongs to us." Working closely together, the painters evolved a common style dependent on neo-impressionism, Vincent Van Gogh, and Edvard Munch. Since 1904 Kirchner had been creating woodcuts inspired by Félix Vallotton and the German Renaissance artists, and his colleagues adopted the technique; Kirchner, in turn, learned wood carving and lithography from them.

Early Style

Before disbanding in 1913, the Brücke had been joined by Emil Nolde, Max Pechstein, Otto Mueller, Cuno Amiet, and Kees van Dongen. Van Dongen provided a significant contact with the French Fauve painters, who had a similar interest in effects of immediate expression. The changes Kirchner's painting style underwent as he came to terms with non-Western art served to divorce his work from the other Brücke painters as he attained a personal style after he moved to Berlin in 1911. While Indian Buddhist painting and African sculpture became the two major sources of his new vocabulary of nervous, jagged forms, the streets of Berlin and the fashionable life of the city became a new motif, joining earlier themes of landscapes, portraits, nudes, and dancers.

Kirchner enlisted in the army when war broke out in 1914, but military training soon resulted in a nervous breakdown. Released from service, he entered a sanatorium in Königstein am Taunus, for which he painted a series of murals (destroyed) and where he created his woodcut series *Peter Schlemihl* (1916). To continue the cure from his alcohol-and narcotic-induced crisis, Kirchner moved to Davos, Switzerland, in 1917 and turned to the Swiss Alps and themes of peasant life for his paintings and prints. Except for brief trips, he never returned to Germany.

Mature Style

The experience of the Alpine landscape again resulted in a change in Kirchner's style. He continued his goal of expressing emotion and experience through simplified forms and clear colors, but the mechanics of pictorial structure, design, and control also took on added significance. In his views of mountain valleys and Alpine villages, color is applied in flattened, sharply delineated forms as superimposed planes lend a sense of space, combining into what Kirchner termed "hieroglyphs" intended to signify man's inner image of visible reality. The new formal emphasis led to increasingly abstract effects as Kirchner also turned to painting from the imagination rather than from nature. Works by Pablo Picasso provided another stimulus for ornamental paintings, in which Kirchner combines front and

side views of objects formed by rhythmic arabesque lines and abstract color planes.

As his works were branded degenerate in Nazi Germany, Kirchner's nervous condition and loneliness returned. He committed suicide on July 15, 1938, at a time when his style seemed once again to be changing.

Further Reading

Donald E. Gordon collected vast amounts of documentary material and corrected inaccurate datings in his monograph *Ernst Ludwig Kirchner* (1968). The prints are cataloged in Annemarie Dube-Heyning, *Kirchner: His Graphic Art* (1966). □

Joseph Lane Kirkland

Joseph Lane Kirkland (born 1922) served as a leader in the American labor union movement for his entire career. He was also a political activist supporting civil rights, equal opportunities for women, and a strong defense.

Joseph Lane Kirkland was born in Camden, South Carolina, on March 12, 1922, the son of a local cotton buyer and a socially prominent mother. He was reared in Newberry, South Carolina, where he attended local schools with the children of the textile mill workers. His association with the mill hands' children, Kirkland later remembered, first stirred his social conscience. After graduation from high school in 1940 he tried to enlist in the Canadian air force. Rejected, he returned home to study for a year at Newberry College. In 1941 he joined the United States Merchant Marine, which sent him to study at the newly opened U.S. Merchant Marine Academy at Kings Point, New York, from which he graduated in 1942. For the remainder of World War II Kirkland served as a chief mate aboard merchant ships.

Early Union Career

At the end of World War II he received a master's license and joined Local 688 of the International Organization of Masters, Mates, and Pilots. That was to be his only experience as a rank-and-file union member. In 1946 he moved to Washington, D.C., where he worked as a cartographer for the Navy's Hydrographical Office. He studied evenings at the Georgetown University School of Foreign Service, from which he earned a B.S. in 1948. With his new degree in hand, Kirkland went to work in 1948 for the research staff of the American Federation of Labor (AFL), and he remained thereafter a union official.

Because of his exceptional writing ability, Kirkland was assigned by the AFL to draft campaign speeches for Alben Barkley, the Democratic vice presidential candidate in 1948, and for Adlai Stevenson in 1952 and 1956. When the AFL began to discuss merger with the Congress of Industrial Organizations (CIO) in 1953, Kirkland caught the eye of



George Meany, the newly-elected president of the AFL, who appointed the young official assistant director of the AFL's social security department, a position he held in the merged AFL-CIO until 1958. In 1958 Kirkland became director of research and education for the Operating Engineers' Union.

In 1960 he returned to the AFL-CIO to serve as Meany's executive assistant. As Meany's closest assistant, Kirkland supervised the AFL-CIO's daily operations, wrote key position papers, and lobbied the White House and Capitol Hill. He served as the labor organization's trouble shooter in difficult jurisdictional disputes and controversial strikes. By the late 1960s Kirkland was a leading advocate of labor-management cooperation and a member of the Institute of Collective Bargaining and Group Relations, a union-management-government association. At the same time he coordinated the AFL-CIO's civil rights campaign, led the battle against discrimination in union ranks, and fought for the inclusion of a fair employment clause in the 1964 Civil Rights Act. He was an advocate of Lyndon B. Johnson's "war on poverty" and helped raise over \$2 million for the A. Philip Randolph Institute's anti-ghetto programs.

The Heir Apparent Years

Kirkland's growing indispensability to Meany prompted the AFL-CIO president to push for his assistant's election as secretary treasurer in May 1969. As the second ranking officer in the labor federation, Kirkland became Meany's heir-apparent, a position he held for ten years. Or, as Kirkland phrased it, he was "the oldest, established, permanent, floating heir apparent in history." As such, he be-

came more active in national politics and a leading critic of President Richard Nixon's wage-price controls, which earned Kirkland a place on the president's "enemies list." A firm believer in the reforms of the Democratic Party and the welfare state, Kirkland said, "We have no visionary world, no utopia that we're working toward. . . . We're interested in a more humane society in which everybody has his chance."

In foreign-policy Kirkland like his boss Meany was an ardent cold war warrior, convinced that the Soviet Union was the enemy. He fought the anti-Vietnam War elements in the Democratic Party, including George McGovern in the election of 1972, and was a founding member of the Committee on the Present Danger in 1976. Although he moderated his position late in the 1970s, endorsing SALT II and arms reduction negotiations, he still supported the MX missile and a strong defense.

Although he coordinated the AFL-CIO's political campaign for Jimmy Carter in 1976, he soon wondered whether labor's support of the ineffective new president had been "just another triumph of hope over experience." But in 1979 he was able to work out a national accord with the Carter administration in which the AFL-CIO promised wage restraint in return for protection of the poor, limits on corporate profits, and Carter's promise not to use unemployment to combat inflation. That same year—1979—Meany finally decided to retire and promote Kirkland into the presidency.

AFL-CIO Presidency

As president of the AFL-CIO Kirkland continued the organization's support of Democrats, endorsing Carter in 1980, criticizing the policies of Ronald Reagan and his administration as anti-labor, and maintaining a generally hardline foreign policy. But Kirkland showed his distance from Meany in other ways. He appointed a second woman to the AFL-CIO executive council, indicating his receptivity to the growing role of women workers; he invited the Teamsters and Auto Workers' unions to return to the AFL-CIO; he encouraged unemployed workers, union members, and social reformers to participate in a mass protest march in Washington against Reagan's policies; and in the 1984 election he influenced labor to endorse and campaign for a candidate, Walter Mondale, in the Democratic primary.

Kirkland was compelled by reality to break with hoary labor traditions, for his rise to the AFL-CIO presidency coincided with the labor movement's gravest crisis since the 1920s. Kirkland had inherited leadership of a movement in decline economically and politically, yet one about which he could say: "I am not a stranger coming into this house. Everything that we have done and every program that we have undertaken, I think, has mine among the fingerprints on it." Kirkland retired from the presidency in 1995.

A member of the Urban League, the Brookings Institution, the Carnegie Endowment for International Peace, and the board of the Rockefeller Foundation, Kirkland was married twice. His first marriage to Edith Draper Hollyday, with whom he had five daughters, ended in divorce in 1972. In 1979 he married Irena Neumann, a Czech Jew and concen-

tration camp survivor, with whom he lived in northwest Washington, D.C.

Further Reading

There is no available full biography of Kirkland. A revealing profile by A. H. Raskin can be found in the *New York Sunday Times Magazine*, October 28, 1979; and a brief sketch is in Gary Fink, editor, *Biographical Dictionary of American Labor Leaders* (1984). For his relationship to Meany and the AFL-CIO, see Joseph C. Goulden, *Meany* (1972). □

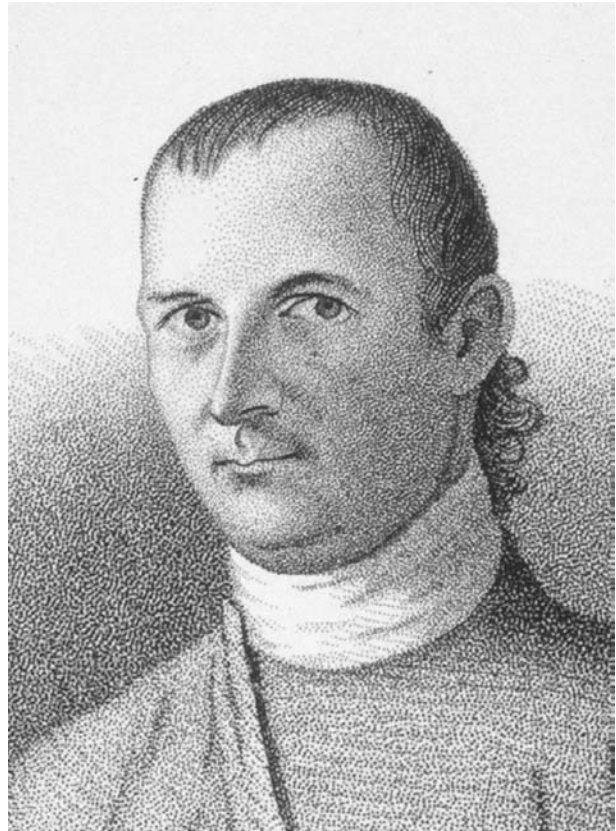
Samuel Kirkland

Samuel Kirkland (1741-1808), American missionary, helped keep the Oneida Indians loyal to the colonists during the Revolutionary War.

Samuel Kirkland was born Dec. 1, 1741. His father, a graduate of Yale, was a minister of Scottish descent. Samuel developed an interest in Indians during his school days in Eleazar Wheelock's Indian school at Lebanon, Conn., and began to learn the Mohawk language. He entered Princeton in the sophomore year and began his missionary work 8 months before the completion of his senior year. Eager to enter his chosen profession, he undertook a 200-mile journey on foot during winter to the Seneca country in central New York. Accompanied by two Seneca guides, he survived hardship and danger before arriving at the chief town of the Seneca. He was rapidly accepted into the tribe and formally adopted by the tribal chief. During the year and a half of this first mission, he progressed in learning the language and drafted an initial plan for teaching and preaching.

In 1766 Kirkland returned to Lebanon and was ordained missionary to the Oneida (one of the tribes in the Indian alliance called the Six Nations) by the Scottish Society for Promoting Christian Knowledge. For the next 40 years he labored for this tribe, living among them as a white brother, teaching, preaching, and encouraging them in the habits and crafts of civilized life. During intermittent periods of war with other tribes, he proved an able negotiator at several critical times.

Kirkland married Jerusha Bingham, Eleazar Wheelock's niece, and purchased a small farm near Stockbridge, Mass. During the Revolutionary War he moved his family there for protection. He served briefly as a chaplain at Ft. Schuyler. His service in preserving the loyalty of the Six Nations was of great importance to the Revolutionary army. Revolutionary leaders were trying, at least, to keep the Indians neutral. Although several Six Nations tribes did join the British and inflict severe losses on the American forces, Kirkland was able to secure the aid of the Oneida tribe because Skenando, an Oneida chief, felt personal loyalty and affection for him. As a reward for this loyalty, Skenando begged to be buried beside his white brother (and when he died, at the age of 110, his body was interred beside Kirkland's).



This was an extraordinary testimony to Kirkland's missionary success.

Kirkland established the Hamilton Oneida Academy (later Hamilton College) in 1793 for educating Indian and white children. The school was an example of the practicality of his vision. He died in Clinton, N.Y., on Feb. 28, 1808.

Further Reading

There is no recent biography of Kirkland. An old one is Samuel K. Lothrop, *Life of Samuel Kirkland, Missionary to the Indians* (1847). A sketch of his life is in Franklin Bowditch Dexter, *Biographical Sketches of the Graduates of Yale College*, vol. 1 (1885). □

Jeane J. Kirkpatrick

Jeane J. Kirkpatrick (born 1926) was a professor, a Democrat turned Republican, and the first woman to serve as U.S. ambassador to the United Nations.

Jeane Jordan (Kirkpatrick) was born November 19, 1926, in Duncan, Oklahoma. As a child she was raised in small towns in both Oklahoma and Illinois. She attended college in New York, graduating from Barnard College in 1948, and completed her masters degree in 1950 at Columbia University. She married Evron Kirkpatrick in 1955 and

started teaching at Georgetown University in 1967. She completed her dissertation on the Peronist movement in Argentina and received her Ph.D. from Columbia in 1968. The Kirkpatricks raised three sons.

A Democrat Frustrated with Liberals

Kirkpatrick was long an active member of the Democratic Party. She and her husband both worked as supporters of Hubert Humphrey throughout his political career. She became frustrated with the liberal approach to public policies and with the Democratic Party during the Cold War and was alienated by the liberals' control of the party when George McGovern won the Democratic nomination for the presidency in 1972. She chose to become an organizer of the Coalition for a Democratic Majority—a group referred to as part of the neoconservative movement.

In the late 1970s Kirkpatrick frequently criticized the foreign policies of President Jimmy Carter's administration toward the Third World in pieces she wrote for *Commentary*, a magazine oriented toward conservatives. It was an article prepared for that magazine in 1979, "Dictatorships and Double Standards," that caught the attention of the 1980 Republican presidential nominee Ronald Reagan. During the campaign Kirkpatrick endorsed Reagan for the presidency and won an appointment as U.S. ambassador to the United Nations with rank of cabinet member when Reagan assumed the presidency in 1981.



Career as U.N. Ambassador

Kirkpatrick's views on foreign policy, particularly toward the Third World, were influential in many of the Reagan administration's proposals. The magazine article "Dictatorships and Double Standards" had elaborated the argument that it is better to have dictators in some countries on the side of the United States than to have those nations ruled by leftists. The article was critical of Jimmy Carter's human rights policies and used both Iran and Nicaragua as examples of how the human rights orientation left the United States backing what she considered the wrong regimes. Kirkpatrick perceived this as an apparent double standard. While the Carter administration was critical of nations violating human rights, Kirkpatrick noted, it was turning over the Panama Canal to a "government very much like those." She also noted that while the administration of Jimmy Carter favored assisting nations that were committed to social change, the "progress often turns out to look a lot like Cubans and Russians." Outspoken about her beliefs, she was not without her critics, who accused her of a similar double standard—applying different standards to support or criticize different regimes.

Kirkpatrick's tenure as ambassador was often stormy. She found herself embroiled in a feud with Alexander M. Haig, Jr., President Reagan's first secretary of state. Most of the feud centered on the conflict in authority between the United Nations ambassador and that of the secretary of state, with Secretary of State Haig contending that the ambassadorship should not carry cabinet rank because it contradicted the idea of a single administrative head for foreign affairs. Several times the two had opposing views on foreign policy issues.

A controversial vote at the United Nations fueled the disputes and ultimately resulted in Haig's resignation. On June 4, 1982, Kirkpatrick vetoed a United Nations Security Council resolution that called for an immediate cease-fire in the conflict between Great Britain and Argentina over the Falkland Islands (Islas Malvinas). The veto by the United States (the resolution was also vetoed by Great Britain) clearly placed the United States on the side of the British in a war involving two U.S. allies. Minutes later Kirkpatrick announced, "I have been instructed by my government to record the fact that were it possible to change our vote, we should like to change it from a veto, a no, that is, to an abstention."

The switch to a more neutral position created a public embarrassment to President Reagan, who was in Europe (Haig was with the president) attending an economic summit conference. Kirkpatrick complained that the information and direction to abstain arrived too late, casting blame on the administrative apparatus and ultimately the secretary of state. Haig responded by publicly reminding Kirkpatrick that the relationship between the secretary of state and the United Nations ambassador was a superior-subordinate relationship. The airing of the dispute and the exchange of barbs between the two further embarrassed the president. While the conflict between the two was somewhat of a personality clash, the underlying tension was the relationship between the two positions—particularly as the

U.N. ambassador sat as a cabinet member in equal status to the secretary of state. By the end of June, to the surprise of some, it was the secretary of state who resigned, not the ambassador to the United Nations.

Kirkpatrick also involved herself in Latin American issues, particularly Central America. She encouraged President Reagan to raise the level of debate and called attention to the various conflicts in the Central American region. Her success in bringing this policy area to the public's attention was evident when Reagan appointed Henry Kissinger, secretary of state in the Nixon and Ford administrations, as chairman of a National Bipartisan Commission on Central America. The president then designated Kirkpatrick as his representative on the commission.

Kirkpatrick announced that she would continue her service as ambassador to the United Nations through President Reagan's first term. She participated in the Republican National Convention in Dallas which re-nominated Reagan for the presidency in 1984. Her foreign policy address at the convention resulted in a noisy demonstration typical of responses to popular speakers at national party conventions. When the president won reelection she attempted to secure a position with greater authority and influence. It was rumored that she sought either a seat on the National Security Council or nomination for secretary of state. Both positions were unavailable, however, as George P. Shultz had succeeded Haig as secretary of state and Robert C. McFarlane was the National Security Advisor. She resigned her position as ambassador to the United Nations in early 1985.

Became a Republican

Two months after her resignation, Kirkpatrick announced a formal switch in her party affiliation by registering as a Republican. While the switch did not surprise many, it opened the possibility of her seeking public office in Maryland, her state of residence outside Washington, D.C. She was considered to be a possible candidate for the Republican nomination for the Maryland senate seat vacated by the retirement of Senator Charles M. Mathias, Jr., but opted not to run. While Kirkpatrick was noted for her conservative views on foreign policy, she maintained a more liberal position on domestic issues. She was considered "pro-union" and favored policies supporting some liberal issues.

Kirkpatrick served the longest tenure as U.S. ambassador to the United Nations in 20 years—and only three others holding that position served longer terms. She was fluent in Spanish and French and knew some Italian and Portuguese. In addition to being the first woman ambassador to the United Nations, she was the first woman to actively participate in the traditionally male-dominated foreign policy arena. Her influence in policy making during her tenure was substantial. After her resignation she returned to Georgetown University to teach while enjoying considerable popularity as a guest speaker elsewhere and as an occasional columnist. She served as a campaign advisor to Bob Dole in the 1996 presidential campaign.

Further Reading

For additional information see Jeane Kirkpatrick, "Dictatorships and Double Standards," *Commentary* (November 1979) and *The Reagan Phenomenon and Other Searches on Foreign Policy* (1983). See also: "With the Evil Empire Dead, the Diplomat Goes Local," by Susan Crabtree in *Insight on the News*, April 22, 1996, vol. 13, no. 15. For Kirkpatrick's work, see: *Dictatorships and Double Standards*, New York: Simon and Schuster, 1982; *Legitimacy and Force* New Brunswick, New Jersey: Rutgers University Press, 1988; and *The Withering Away of the Totalitarian State and Other Surprises*, Washington, District of Columbia: American Enterprise Institute, 1990. □

Lincoln Kirstein

Most noted for his hand in founding the New York City Ballet and for almost half a century its director, Lincoln Kirstein (1907-1996) was a visionary, a great scholar, and a distinguished critic and writer on dance and various other art forms.

Lincoln Kirstein was born to a wealthy family in Rochester, New York, on May 4, 1907. His father, Louis Kirstein, was a high-ranking executive, and eventually chairman, of Filene's Department Store. Kirstein's interest in the arts was present from a young age. When he was eight years old he created a dramatics club called "Tea for Three." He produced, wrote, and starred in all their plays and demonstrated in his organization of the club his skills as a systematic organizer. When he was 12 his mother took him and his sister to Chartres, France, where the great cathedral spurred in him a passion for windows—this later resulted in his taking a year between high school and college to work in a stained glass factory. When Kirstein was 15 he published a play in the *Philips Exeter Monthly*, and when he was 16 he bought his first work of art, an Ashanti figure of tulipwood that had been carved at the Wembley Empire Exhibition. That same year he spent the summer with his older sister in London and attended performances of Diaghilev's Ballet Russe.

Launched Modern Art Society

Having grown up in a grand house full of antiques and artwork from all stages of history, the contrast and excitement of the modern art scene was attractive to Kirstein. He attended Harvard University in the late 1920s and there began to make his mark in the art world. At the time art museums were wary of showing modern art (or the work of living artists) because they feared that it might not be of a good enough standard and subsequently the museum would be embarrassed. Kirstein, along with two fellow undergraduates at Harvard, Edward M.M. Warburg and John Walker III, felt this risk of embarrassment to be enticing. Together they founded the Harvard Society for Contemporary Art to do what other museums and galleries feared—to exhibit to the public works of living contemporary art



whose qualities are still frankly debatable." This society was the first organization in the United States that presented the vast range and diversity of contemporary art on a continual basis. What made it unique was that its intent was not to cater to one individual's taste or to the development of a personal collection, but rather to focus on presenting all strains of modernism. They wanted the new voices in the art world to have a place where they could be heard. The first exhibit, which ran from February 19 to March 15, 1929, included works by such varying artists as Thomas Hart Benton, Rockwell Kent, Edward Hopper, George Bellows, and Georgia O'Keefe, among many others.

Of the three founders of the Harvard Society, Kirstein was the one who was skilled in formulating ideas. The society was his idea, as were most of the exhibition themes and their rationales. Both imaginative and articulate, Kirstein was described by one friend as "impetuous . . . knowledgeable . . . overflowing with vitality . . ." and by another as "brilliant, seductive, violent . . . but isolated and lonely at the same time." In college he was intrigued by any art that reflected vitality, passion, and competence, and when he found something he cared about, his care was intense and vehement. He had sensitivity and awareness at the same time as boundless knowledge and energy and cared more about books, painting, and dance than about sports and socializing. His outlook was unique yet always direct and honest. This outlook was reflected in the society, for what was important was the idea of getting to the core. "To attain knowledge and beauty one must peel away the covering.

The ideal was to know one's true instincts and to have the courage to be spontaneous."

Focus Shifted to Literary Magazine

While still at Harvard, in addition to the society, Kirstein and some associates began an undergraduate literary magazine called *The Hound and the Horn*. "Exemplary of everything that Kirstein would be involved in from that point on, it did not flaunt his name—which appeared only in small type in the list of editors." The periodical, however, had been his idea and had been largely overseen by him. The magazine included works by such now illustrious writers as James Joyce, Gertrude Stein, T.S. Eliot, Conrad Aiken, and e.e. cummings, among others.

In November 1929, nine months after the Harvard Society's first show, the Museum of Modern Art opened in New York City. Many art critics of the time voiced the opinion that the Harvard Society had been the "germ of the Museum of Modern Art." In April 1930 the museum's trustees invited Kirstein, Warburg, and Walker to join the newly formed advisory committee. Soon after, the three young men graduated from Harvard, but only Kirstein stayed in Cambridge, where he continued to devote his energies to *The Hound and the Horn* and to the Harvard Society. In December 1930 and January 1931 the first Bauhaus show ever in America was installed at the Harvard Society under the guidance of Kirstein, who both wrote and designed the cover for the catalogue (although he did not cite his name as author or designer). Many exhibits later Kirstein's focus began to shift. He handed over the Harvard Society to new leaders and moved on to new endeavors.

Began American Dance Company

While visiting in Europe, he met George Balanchine and decided that America needed a ballet company all its own. He felt Balanchine to be the right person for the job of artistic director/choreographer/ballet master. In previous trips to Europe Kirstein had seen Balanchine dance and had also seen his choreography. He had been deeply inspired by the vitality and modernity of the work. With the death of Diaghilev, the Ballet Russe had largely fallen apart, and Kirstein saw this as a perfect opportunity to start a ballet company in America with Balanchine, who was also keen on the idea. With the financial support of his friends Chick Austin and Warburg, the plan was set in motion.

On December 1, 1933, the School of American Ballet opened. Among its aims was one to "preserve and further the tradition of classical theatrical dancing in order to provide adequate material for the growth of a new national art in America." In December 1934 the American Ballet Company, which was made up of the school's first-year students, made their debut performance at Warburg's estate in White Plains, New York, and shortly afterwards at the Avery Memorial Theater in Hartford, Connecticut. In 1935 the American Ballet became a resident ballet company in New York City. In the spring of 1936 Kirstein founded another company, called Ballet Caravan, which also emerged from the School of American Ballet. It was developed as an outlet for American choreographers, composers, and designers. It

toured extensively from 1936 to 1939 until World War II ended it. When the war was over, in 1946, Kirstein, along with Balanchine, formed the "Ballet Society." As well as giving ballet performances, it sponsored lectures, film shows, and publications on dance and in 1948 took under its auspices the publication *Dance Index* (which Kirstein had been the editor of since 1942). From the "Ballet Society" was developed the New York City Ballet, in 1948, of which Kirstein was the general director from its inception.

In developing the company, Kirstein's primary aim was to not only create an American classic ballet, but also to stage American subjects. The first truly American ballet was *Billy the Kid*, which was choreographed by Eugene Loring, but the "story" was written by Kirstein himself. Other notable works included Lew Christensen's *Filling Station*.

Despite all the innovative activities of Kirstein in college, it was the creation of this truly American ballet company, as well as his numerous books and critiques of dance concerts, that made Lincoln Kirstein a legend in his own time. He was a patron of the arts in the truest sense, as he asked for no credit or monetary reward for all that he did—his foremost concern remained presenting innovative and passionate art to the world. Still he received many accolades. Among his many lifetime honors were the United States government Medal of Freedom, New York City's Handel Medallion and the National Medal of Arts. *Dance Magazine* senior editor Clive Barnes wrote that Kirstein "dreamed dreams for other people and made them happen."

Kirstein was married to Fidelma Cadmus. She died in 1991. Kirstein retired as general director of the New York City Ballet in 1989 but retained the title of general director emeritus. He died on January 5, 1996 at his home in New York City of natural causes. His impact was felt after his death. As one colleague remarked: "If Lincoln hadn't had the vision that ballet could become an important art form in this country, none of us would be here."

Further Reading

Important publications by Kirstein include: *Dance* (1935), *Blast a Ballet, a Corrective for the American Audience* (1938), *Ballet Alphabet* (1939), *The Classic Ballet, Basic Technique and Terminology* with M. Stuart (1952), *Movement and Metaphor* (1970), *The New York City Ballet* (1974), and *Nijinsky Danc-ing* (1975), *Ballet: Bias and Belief* (1983).

For an in-depth and fascinating look at all the ideas and contributions of Kirstein throughout his life (both in ballet and the other arts) see Nicholas Fox Weber, *Patron Saints* (1992). This book is the source of the quotations used in the text. Lincoln Kirstein's account of his own life up to 1933 is recorded in *Mosaic* (1994). For short summaries of his life and contributions to ballet specifically see: Horst Koegler, *The Concise Oxford Dictionary of Ballet* (2nd ed. 1982) and Francis Gadan and Robert Maillard, *A Dictionary of Modern Ballet* (1959). Also, Clive Barnes, "Lincoln In His Own Center" *Dance Magazine* (March 1996) For bits of information on Lincoln Kirstein and his influence on dance interspersed throughout more comprehensive books on the history of dance see: Mary Clarke and Clement Crisp, *Introducing Ballet* (1977); Irving Deakin, *At the Ballet: A Guide to Enjoyment* (1956); A.H. Franks, *Twentieth Century Ballet* (1971); Ivor Guest, *The*

Dancer's Heritage: A Short History of Ballet (1988); Robert Harrold, *Ballet* (1980) (2nd ed., 1982); Arnold Haskell, *Balletomania: Then and Now* (1977); and Olga Maynard, *The American Ballet* (1959). □

Nobusuke Kishi

Nobusuke Kishi (1896-1987) was a Japanese statesman who was imprisoned as a war criminal but released by the Allied Occupation authorities after World War II. His term as prime minister was marked by turbulent opposition to the U.S.-Japan security treaty signed in 1960.

The career of Nobusuke Kishi symbolizes the reversal of Japan's international relations in the 20th century. A cosigner of the declaration of war against the United States in 1941, he became the leader of America's most important Pacific ally in the 1950s.

A Political Family Background

Born Sato Nobusuke, on Nov. 13, 1896, in Yamaguchi Prefecture, southwestern Japan, Kishi was the second son of Hidesuke and Moyo Sato. His father, originally born into the Kishi family, had been adopted by the Satos to preserve their family line and name. Similarly, Nobusuke was adopted by his father's elder brother and took the family name of Kishi.

The Sato and Kishi families were of samurai descent from an area formerly known as Choshu. Both of these facts were important to Kishi's future career. Samurai from Choshu, among them Kishi's great-grandfather, were leaders in the movement, culminating in 1868, to overthrow the old regime and establish a new national government. During the 19th century, more prime ministers came from Yamaguchi than any other prefecture. Kishi thus grew up in a concerned political environment. His older brother, Ichiro Sato, became a rear admiral; his younger brother, Eisaku Sato, became prime minister in 1965; and an uncle by marriage, Yosuke Matsuoka, was Japan's foreign minister during 1940-1941.

Kishi's education at Japan's most prestigious schools prepared the way for his rapid rise in the bureaucratic elite. After graduating with honors from Tokyo First Higher School, he entered Tokyo Imperial University in 1917, where he studied under Shinkichi Uesugi, well known for his conservative, nationalist interpretation of constitutional law. In the early 1920s, Kishi was greatly influenced by the writings of Ikki Kita, the nationalist thinker who sought a radical reordering of Japanese society.

Career in the Bureaucracy

After graduating with top honors in 1920, Kishi entered the Ministry of Agriculture and Commerce as a clerk, quickly proving himself an able and ambitious worker. In 1936 he was appointed to the second-highest civilian post, responsible for the industrial development of Manchuria,



Japan's newly acquired colony. In this post, he worked closely with Hideki Tojo, chief of staff of Japan's Kwantung army.

When Tojo became prime minister in October 1941, he asked Kishi to join his cabinet as minister of commerce and industry. Thus, Kishi was part of the Japanese leadership at the time of Pearl Harbor and America's entrance into World War II.

During the war years, Kishi played a leading part in trying to manage military procurement and a sagging Japanese economy. By 1944, Kishi was increasingly against continuing the war at all costs, and his opposition helped to topple the Tojo government that year.

Arrest and Return to Power

With the Allied victory in World War II, Allied Occupation forces arrested Kishi and held him for more than three years as a war criminal. During his detention in Sugamo prison until his release without trial in 1948, Kishi spent time reading and reflecting on Western liberalism. Although perhaps more favorably disposed to democratic theory than before, he was dismayed by many of the reforms of the occupation forces. Whatever his sympathies, however, Kishi plunged into the postwar order with the same energy and ambition that he had brought to the prewar system.

In 1952 he began a new political career and a remarkable comeback that, in five years, took him from war criminal to prime minister. His rise should be understood as an indication of the powerful personal ties he still retained with

the Japanese political and business elite and his own skill in manipulating these ties. Beyond this, Kishi has been described as a master of *machiai seiji*—that is, behind-the-scenes politics (literally, geisha house politics).

Favored as well by the confused and fluid nature of postwar Japanese politics and by the death and retirement of older leaders, Kishi built himself a personal following among party politicians that soon became a real force in the factional struggles that followed. In 1954 he joined with other factions to help Ichiro Hatoyama overthrow Prime Minister Shigeru Yoshida. The following year, the two conservative parties united to form the Liberal-Democratic party, of which Kishi became secretary general. As an important link between the party's two warring sides, the Hatoyama faction, which he had aided, and the Yoshida faction, led by his younger brother, Kishi became a dominant figure in the party.

In the Ishibashi cabinet, formed in 1956, Kishi served as deputy prime minister and minister of foreign affairs. When ill health forced Ishibashi into retirement in early 1957, Kishi succeeded him.

For all his service, Kishi was not a popular figure with articulate elements of the Japanese public. In fact, his public image plagued him throughout his term as prime minister and ultimately helped to bring down his government. His membership in the Tojo cabinet and his designation as a top war criminal made him a symbol of a past era that many Japanese wanted to forget. To students, Socialists, intellectuals, and many other elements of society, he seemed to be an unreconstructed fascist. They were suspicious of his every action, but particularly of his intention to revise the constitution, rearm, and extend the security treaty with the United States.

Security Treaty Crisis

Japan's relations with the United States overshadowed all other issues in Kishi's three-year term, from 1957 to the summer of 1960. The key was the security treaty, signed by the two countries in September 1951, during the last months of the Allied occupation. The treaty embodied Japan's reliance on American armed forces to preserve its security, providing the right to station troops in Japan to be used not only "to deter armed attack upon Japan" but also, if necessary, "to put down large-scale internal riots and disturbances." By the time Kishi took office, Japanese opposition to the treaty, growing out of a newly found self-confidence, was widespread. The treaty was criticized as an infringement on national sovereignty that involved Japan, without regard to its own will, in the Cold War politics of eastern Asia. Dissatisfaction was general, but proposed remedies ran the political gamut. Among the Socialists, neutralist sentiment, favoring abrogation of the treaty, was strong. Among the conservatives, there was support for a continuation of the relationship but on a more restricted basis that would enhance Japan's political standing in the world.

Seeking to profit from this national mood, Kishi made a much-heralded trip to Washington, DC, in June 1957. He won an American promise to withdraw all ground combat forces within a year. Thereafter, he also gained American

assent to negotiate a new treaty of mutual defense. Meetings between diplomats of the two countries began in the fall of 1958 and proceeded through the following year. In January 1960, Kishi once again flew to Washington for the treaty signing ceremony. By eliminating some of the offensive parts of the old treaty (including the clause permitting intervention of American forces in Japanese internal disturbances) and stressing mutual consultation and obligation, the new treaty gave the appearance of placing relations on an equilateral basis.

Kishi clearly saw the treaty as a major diplomatic triumph that might consolidate his power in the Liberal-Democratic party. The result, however, was quite the opposite. When the debate over ratification began in the National Diet, conflict intensified and gradually eroded his strength. Outside of the Diet, student groups, Socialists, Communists, labor leaders, and intellectuals, always distrustful of Kishi, joined in opposition and created the greatest political disturbances the nation had experienced since prewar days.

In a tumultuous late-night session in mid-May 1960 after police had entered the Diet to remove Socialist party members who had staged a sitdown protest, Kishi forced a vote of approval through the lower house. His high-handed maneuver further inflamed public antipathy toward him and the treaty. The Diet and the prime minister's official residence became scenes of swelling popular demonstrations. A planned visit of U.S. President Dwight Eisenhower had to be canceled. With no other choice, on June 23, 1960, Kishi announced his resignation. Shortly after, while attending a party for his successor, Ikeda Hayato, Kishi was stabbed by a rightist fanatic. The wound was not serious, however, and Kishi in the aftermath continued to exercise power from behind the scenes.

For some years after his resignation, Kishi remained an active member of the Liberal-Democratic party in Japan. He lived in Tokyo with his family. When a young man, he had married his cousin, Yoshiko Kishi, daughter of his adopted parents. They had two children, a son, Nobukazu, and a daughter, Yoko. After a lifetime of service to his country, Nobusuke Kishi died in Tokyo on August 7, 1987.

Further Reading

The most reliable, scholarly treatment of Kishi's career is in George R. Packard, III, *Protest in Tokyo: The Security Treaty Crisis of 1960* (1966). A journalist's rendering of Kishi's life is Dan Kurzman, *Kishi and Japan: The Search for the Sun* (1960). Recommended for the background of Japanese politics and its relation to foreign policy is Donald C. Hellmann, *Japanese Domestic Politics and Foreign Policy* (1969). For a general treatment of the Security Treaty crisis and its relation to Japanese parties see Robert A. Scalapino and Junnosuke Masumi, *Parties and Politics in Contemporary Japan* (1962). □

Henry Alfred Kissinger

Henry Alfred Kissinger (born 1923) was secretary of state during the second Nixon administration and

the Ford administration, chief of the National Security Council (1969-1973), professor at Harvard University (1952-1969), and co-winner of the Nobel Peace Prize (with Le Duc Tho) in 1973.

Henry Kissinger was the chief foreign policy adviser to Presidents Richard Nixon and Gerald Ford between 1969 and 1974, a tumultuous period for the United States in its dealings in Europe, the Middle East, and Southeast Asia. The use of secret negotiations (based in large part on a fundamental distrust of bureaucracies—most notably that of the State Department) led to agreements on arms limitations (SALT I), the reopening of relations with the People's Republic of China after more than 20 years of non-recognition following the assumption of power by the Communists in 1949, and "shuttle diplomacy" involving attempts to secure peace among Middle-Eastern nations. Other work involved the secret bombing of Cambodia, a secret war with Cambodia that was ultimately halted by actions of Congress, cessation of hostilities between South and North Vietnam (and ultimately the collapse of the U.S.-supported South Vietnamese government), and the sharing of the Nobel Peace Prize with Le Duc Tho, the North Vietnamese negotiator at the Paris Peace Talks. While Kissinger's memoirs contained his interpretation of the aforementioned events, his critics did not soften their conclusion that Kissinger often made critical mistakes in developing U.S. foreign policy.



Despite his detractors, Kissinger enjoyed a reputation of being an intellectual in the Nixon administration. While often criticized for some of his personal characteristics, he was also praised for his wit and charm. In addition to his distrust of bureaucracies, Kissinger distrusted the media—particularly the press—and was reputed to berate subordinates who leaked information. In his own interactions with the media he worked closely (and off the record) with foreign affairs correspondents so his viewpoint would be presented favorably.

Kissinger's view of the world—dominated by a setting of bi-polarization—both coincided with that of President Nixon's and colored his interactions with others in the conduct of foreign affairs. His view was deemed "European" because he was born and spent his formative years in Germany and because of his attention to important European actors in history (in his senior thesis and doctoral dissertation—both completed at Harvard). It was a worldview that perceived the necessity for maintaining an equilibrium between the two world powers—the United States and the Soviet Union—and of arguing and negotiating from a position of strength. Thus it is possible to see the opening of relations with China for the first time after World War II as related to containment of the Soviet Union—particularly as this transpired when open hostilities between the U.S.S.R. and China were taking place. This was also evident when Kissinger justified secret bombings in Cambodia (on the grounds that there were sanctuaries and transportation routes being used by the North Vietnamese) in an attempt to get the North Vietnamese to negotiate a settlement.

An Expert on International Affairs

Kissinger was born May 27, 1923, in Furth, Germany, with the name Heinz Alfred. His mother, Paula Stern Kissinger, was from Franconia in southern Germany. His father, Louis, was a teacher who lost his job and career during the Nazi reign and persecution of the Jews in Germany. The family (a younger brother, Walter Bernhard, was born a year after Henry Kissinger) left Nazi Germany in 1938, moving first to England and then several months later to the United States. The family settled in New York City where Kissinger began high school and after a year switched to night school, working days in a factory. During World War II Kissinger joined the military and served in Germany, working ultimately in Army Intelligence. Following the war Kissinger remained in Europe as a civilian instructor at the European Command Intelligence School at Oberammergau, Germany. In 1947 he returned to the United States and enrolled as an undergraduate at Harvard University. He graduated in the class of 1950 (in three years because he entered as a sophomore) *summa cum laude* and as a member of Phi Beta Kappa. He continued his studies as a graduate student at Harvard, earning his masters degree in 1952 and his Ph.D. in 1954.

Kissinger served in a variety of roles prior to his entrance into the Nixon administration as chief of the National Security Council. Between 1952 and 1969 he directed the Harvard International Seminar, which was held during the

summer months. In this capacity, he was visited by many international figures with whom he would later deal as a foreign affairs official. As part of the Council on Foreign Relations he published *Nuclear Weapons and Foreign Policy*, a book that was widely read and well accepted. For 18 months beginning in 1956 he was director of a Rockefeller Brothers Fund special studies project—a program developed to investigate potential domestic and international problems. In 1957 he became a lecturer at Harvard, ultimately being promoted to full professor in 1962. Kissinger served as a consultant to the National Security Council (until February of 1962, when he left because of policy differences), to the Arms Control Disarmament Agency (until 1967), and to the Rand Corporation (until 1968). From 1962 to 1965 he worked full time at Harvard. In 1965 he became a consultant to the State Department on Vietnam. He visited Vietnam several times between 1965 and 1967. Most of 1968 was spent working on New York Governor Nelson Rockefeller's unsuccessful bid for the Republican nomination for the presidency. In spite of Rockefeller's defeat by Richard Nixon, it was at Rockefeller's urging that Nixon considered and appointed Kissinger to head the National Security Council.

Kissinger was critical of U.S. foreign policy toward the Soviet Union developed under the preceding Kennedy and Johnson administrations. He considered their stances inconsistent and too conciliatory; it was these criticisms that had led to Kissinger's departure from McGeorge Bundy's National Security Council in the Kennedy administration. Kissinger viewed the Soviet Union as the principal opponent of the United States in international affairs. Nonetheless, Kissinger accepted as legitimate the role of the Soviet Union as one of the super powers. This approach, known as "détente," facilitated the easing of relations between the Soviet Union and the United States.

As a consequence, one of Kissinger's early successes during this period of détente was the completion of negotiations on the Strategic Arms Limitations Treaty (SALT) with the Soviet Union. The negotiations, highly technical and conducted in part by sophisticated negotiating teams and in part by Kissinger himself, lasted for nearly three years. They culminated in the signing of an agreement in Moscow by President Nixon and Soviet Communist Party Chief Brezhnev.

Kissinger also was influential in the settlement of the Quadripartite Agreement on Berlin (September 3, 1971). A thorn in relations between the East and West for many years, particularly after the Berlin Wall, an agreement was sought to facilitate travel between East and West Berlin. Through regular (official) negotiations, handled by Ambassador Kenneth Rush, and secret negotiations directly involving Kissinger, an easing of relations between the United States and the former Soviet Union was facilitated by the normalization of relations between the four nations that had controlled Berlin since World War II.

China, Vietnam, Middle East

Another of Kissinger's successes (and one that caught the media by surprise) was the organization of Richard

Nixon's approach to China. The United States had refused to recognize the Peoples Republic of China following the civil war that left Communists under Mao Tse-Tung in control after World War II. Early in Nixon's first term efforts were made to allow interaction between the Chinese and the United States. Capitalizing on international conditions and secretly moving through the good auspices of Pakistani President Yahya Khan, Kissinger flew to China and met with Chou En-lai, arranging for an invitation for Nixon to make an official state visit. The resultant Shanghai Communiqué of 1972 provided guidelines for the establishment of U.S.-China relations. During his eight years in the National Security Council and State Department, Kissinger flew to China a total of nine times.

Kissinger perhaps was criticized most and forgiven least for his conduct of the war(s) in southeast Asia. The U.S. involvement in Vietnam had driven Lyndon Johnson from office, and it had been the intention of the Nixon administration to seek "peace with honor." The Kissinger approach was characteristic: negotiate from a position of strength. Thus not only was U.S. direct involvement in Vietnam reflective of this position, but the bombing of Cambodia—the "secret war"—was an attempt to use military strength to force the hands of U.S. opponents to agree to terminate the war. All efforts, of course, were an attempt to keep Vietnam, Cambodia, and Laos from becoming controlled by Communist factions. Kissinger successfully negotiated a truce with Le Duc Tho (over the strong protests of the South Vietnam government) in Paris and shared the Nobel Prize in 1973 with him. However, many considered Kissinger's policies excessive attempts to make right with might.

Following his assumption of power as secretary of state in 1973—which he held through the completion of Gerald Ford's administration—Kissinger abandoned his policy of hands-off the Middle East (it was the one area where he had deferred to Secretary of State William Rogers while Kissinger was with the National Security Council). During the three years he was secretary of state, Kissinger conducted what became known as "shuttle diplomacy," where he served as the facilitator of negotiations to restore peace among Middle-Eastern nations. Kissinger would often fly from Egypt to Israel to Syria or elsewhere and back again as he played the middleman role in developing agreements to secure peace. In all, Kissinger made 11 "shuttle" missions, the longest lasting nearly a month.

After his departure from office following the 1976 electoral defeat of Gerald Ford at the hands of Jimmy Carter, Kissinger was self-employed as the director of a consulting firm dealing with international political assessments. In addition to advising a variety of clients on the political climate at any given moment, he produced two books of memoirs to explain the evolution of history while he was in office.

In 1997 former Secretaries of State Kissinger and Alexander Haig caused controversy through their role in facilitating U.S.-China trade. Some say the two stood to profit from contracts with the Chinese and that some of their dealings put the United States in a "vulnerable position."

Further Reading

Henry Kissinger produced two volumes of his memoirs: *The White House Years* (1979) and *Years of Upheaval* (1982). One may also read about Kissinger from Marvin and Bernard Kalb in *Kissinger* (1974). Seymore M. Hersh wrote *The Price of Power: Kissinger in the Nixon White House* (1983). There are numerous other books about different aspects of Kissinger's years in office. See also: Timothy W. Maier, "Lion Dancing with Wolves," *Insight on the News*, vol. 13, no. 14, April 21, 1997. □

Horatio Herbert Kitchener

The British field marshal and statesman Horatio Herbert Kitchener, 1st Earl Kitchener of Khartoum and Broome (1850-1916), is best known for his service in British colonial wars and administration.

Horatio Herbert Kitchener was born on June 14, 1850, at Crotter House, Ballylongford, County Kerry, Ireland; his father, an English lieutenant colonel, had settled in Ireland. Educated in Switzerland, Kitchener entered the Royal Military Academy at Woolwich in 1868, served briefly with the French against the Prussians in 1870, and took his commission in the Royal Engineers in 1871. He entered routine army service at home but in 1874 began his connection with the Near East on loan to the Palestine Exploration Fund. In 1878 he began a survey of Cyprus after its acquisition by Britain, serving briefly as a vice-consul in Asia Minor and visiting Egypt unofficially in 1882 to join the British campaign against the nationalists.

Years in Egypt

At the end of 1882 Kitchener was appointed second in command of the Egyptian cavalry and served with Gen. G. J. Wolseley in the 1884 attempts to rescue Gen. C. G. Gordon. He resigned the Egyptian army command in 1885, serving at the end of that year as British representative on the International Commission to delimit the sultan of Zanzibar's mainland territories.

In the summer of 1886 Kitchener was appointed governor general of the eastern Sudan with headquarters at Suakin; and in September 1888 he became adjutant general of the Egyptian army, directing the cavalry in the battle of Toski in August 1889, which removed the last threat of a Mahdist invasion of Egypt. Until 1892 he was involved in reorganizing the Egyptian police.

In April 1892 Kitchener took command of the Egyptian army as its "sirdar" and began preparing the plans for the Anglo-Egyptian invasion of the Mahdist-controlled Sudan, to take the form of a systematic advance up the Nile. The advance on Dongola began in 1896, and Abu Hamed fell in 1897. The advance continued steadily throughout 1897, and the end of the year saw the British government authorize the final advance on the Mahdi's capital at Omdurman. Here, on Sept. 2, 1898, the Caliph was defeated, and

Khartoum was occupied a few days later. There followed the Fashoda crisis, in which Kitchener and the French colonel J. B. Marchand confronted each other with their flags on the Nile. Under British pressure, the French gave way and withdrew Marchand's force. Kitchener went in triumph to London, received a peerage, and returned to the Sudan as its first Anglo-Egyptian governor general.

South Africa and India

In October 1899 the Anglo-Boer War erupted in South Africa. In December 1899 Kitchener joined Lord Roberts as his chief of staff. By the end of 1900, the British had reversed their early defeats and occupied the Orange Free State and the Transvaal. Lord Roberts returned to England, and Kitchener was made commander in chief in South Africa. The Boers now resorted to guerrilla warfare, and Kitchener responded with a ruthless policy designed to cut off the Boers from their supplies among the friendly Afrikaners. The countryside was divided up into closed areas with lines of blockhouses and barbed wire, farms were destroyed, and the women and children were herded into "concentration camps," where the death rates from disease were appalling. These policies did much to strengthen antiwar feeling in Britain, and Kitchener himself keenly felt the odium directed against him, to the extent that he allowed the Boers to win gains in the Peace of Vereeniging of May 31, 1902.

From 1902 to 1909 Kitchener was commander in chief in India, concerning himself with extensive reforms of the Indian army and quarreling with the viceroy, Lord Curzon, who resigned in 1905 as a result. Kitchener succeeded in carrying through a large measure of reform after 1905. In September 1909 Kitchener left India and was given the rank of field marshal. He now traveled widely in the Far East, the Antipodes, Turkey, and East Africa and began serving on the Committee of Imperial Defence after 1910. In September 1911 he returned to Egypt as head of the British administration, ruling for 4 years. In political matters Kitchener granted little of substance to the nationalists, and in economic policies he ruled as a benevolent despot, undertaking more in land reform and creating more security for poor peasants than any previous administrator.

In June 1914 Kitchener received his earldom. While still in England, he was appointed secretary of state for war on Aug. 3, 1914. It was his task to create the new armies for France, to mobilize industry for the war, and to control military strategy. In 1916 Kitchener set out in H.M.S. *Hampshire* for a visit to Russia, but the ship struck a mine on June 5 and was sunk. His body was never recovered.

Further Reading

Kitchener himself wrote little of significance. During his lifetime, especially in the early years of World War I, dozens of potboilers were written about his life, but they are of little value. More useful are Sir George Arthur, *Life of Lord Kitchener* (3 vols., 1920), and Gerald French, *The Kitchener-French Dispute: A Last Word* (1960). The outstanding study, however, is that by Sir Philip Magnus, *Kitchener: Portrait of an Imperialist* (1958).

Additional Sources

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Benedicto Kagima Mugumba Kiwanuka

The Ugandan politician Benedicto Kagima Mugumba Kiwanuka (1922-1972) was one of the early leaders in the independence movement of Uganda and led the country in the transition stage between colonial British rule and independence. He was murdered by Idi Amin in the early 1970s.

Benedicto Kiwanuka was born in May of 1922 in Kisabwa in the Buganda kingdom of Uganda, the son of a minor but wealthy Roman Catholic Buganda chief. Kiwanuka received his early education in mission schools, and his career must be seen in relation to a continuing relationship with the Catholic groups of Uganda. During World War II Kiwanuka served in the African Pioneer Corps, with duty in Kenya, Egypt, and Palestine, completing his military career with the rank of sergeant major.

After the war Kiwanuka returned to Uganda and took employment in the Judicial Department as a clerk and interpreter. Wanting to study law, he prepared by attending Pius XII University College in Basutoland (now Lesotho) from 1950 to 1952, before proceeding to Britain to attend University College, London (1952-1956). He was admitted to the bar at Gray's Inn in February of 1956. Returning to Uganda, he practiced law privately from 1956 to 1959.

Entry into Politics

At this time, Uganda was moving to gain independence. But it had special problems due to its complicated administrative structure, especially with the highly organized kingdom of Buganda, which was also the most economically advanced section of the country. Many of its leaders were little disposed to diminish their state's special position by submerging it in a greater union. Among the various political organizations formed in this time of flux was the Democratic Party, the result of pressure from Roman Catholic groups, who thought that members of their religion did not have sufficient representation—in relation to their numbers—in the Ugandan political arena. Efforts were made to draw non-Catholic support as well, but the Democratic Party always kept a damaging reputation as being too closely tied to one religious body. Kiwanuka became its leader in 1958 and subsequently relinquished his law practice so that he could devote his time to politics.



Ugandan Leadership in the 1960s

When the first important elections were held in Uganda in 1961 to determine the country's future, there were only two important political parties: the Democratic Party and the Uganda People's Congress. The kingdom of Buganda decided to boycott the election. The Democratic Party swept the Buganda elections and won enough votes in the rest of Uganda to secure the largest representation in the legislature. Kiwanuka was asked to form a government, and on July 1, 1961 he became the first chief minister of Uganda. On March 1, 1962 he was appointed Uganda's first prime minister.

Kiwanuka's time as prime minister was fleeting. New elections were held in April of 1962 and Kiwanuka failed to gain reelection to the National Assembly. This time the Buganda participated by allying with the United People's Congress; their joint forces triumphed, and Milton Obote replaced Kiwanuka as prime minister. Obote then presided over Uganda's independence. The Democratic Party became the main opposition party, with Kiwanuka as their leader, despite losing his seat in the election. In the mid 1960s he focused on Uganda's Muslim population and their neglected needs.

Amin and Crisis

In the late 1960s Uganda was in a state of instability. After strengthening his military base, Idi Amin overthrew Obote's government and forcibly took control in 1971. Am-

in plunged Uganda into a deep crisis and an era of ruthless persecution.

Confusion surrounded Kiwanuka's arrest in September of 1972. Witnesses reported that armed men seized him, although a military spokesman denied the arrest and suggested that government impostors may have been responsible for the capture of several important officials. Shortly after, Amin's forces murdered him. Kiwanuka was one of many people slaughtered during Amin's reigning years of chaos and terror. In his book *Uganda Since Independence: A Story of Unfulfilled Hopes*, Phares Mutibwa asserted that Amin murdered Kiwanuka because he perceived him to be a potential rival leader.

Further Reading

Kiwanuka's career can be followed in Ronald Segal, *Political Africa: A Who's Who of Personalities and Parties*, Stevens and Sons Limited (1961); Ali Mazrui, *Violence and Thought: Essays on Social Tensions in Africa* (1968); A. J. Hughes, *East Africa: Kenya, Uganda, Tanzania* (1969); and Phares Mutibwa, *Uganda Since Independence: A Story of Unfulfilled Hopes*, Hurst and Company (1992). The most comprehensive source on Kiwanuka is Albert Bade's *Benedicto Kiwanuka: the Man and His Politics*, Fountain Publishers, Uganda (1996). □

Paul Klee

Paul Klee (1879-1940) was a Swiss painter and graphic artist of extraordinary formal inventiveness whose art combined a childlike, primary vision and the utmost sophistication.

Paul Klee was one of the great masters who established the essence and character of modern art. He was an artist of a creative capacity and an artistic range and depth that had not existed in German countries since Albrecht Dürer's time. Like Dürer, Klee was predominantly a draftsman. Color entered his art late, and the main body of his work was always dominated by the linear component. His fantasy seemed inexhaustible—the demonic bordering on the grotesque, the humorous on the anecdotal—but it was always rooted in his metaphysical, even mystical, attitude to life and art. Klee was also an outstanding writer on formal and esthetic problems and a distinguished teacher. To him we owe some of the most beautiful statements on modern art.

In Klee's work, thought and emotion form a whole out of which grows a myth of universal validity. Thus, he wrote: "My hand is only a tool of a far-off sphere. Nor is it my head that functions but something else, something higher, farther, somewhere. . . . The primitive mentality does not invent myths, it experiences them. . . . Progression toward a philosophy of life is essentially productive. . . . At the point where the central organ of all temporal spatial movement rules all functions: who would not live there as an artist? There, in the womb of nature, where the secret key to all being is



hidden? . . . Our quaking hearts drive us downward, deep down to the origin of things."

Klee was born on Dec. 18, 1879, in München-Buchsee near Berne. His father was a musician, and in his youth Paul could not decide whether to become a musician or a painter. He was a fine violinist, and music remained a source of inspiration throughout his life.

Early Influences

In 1898 Klee went to Munich, Germany, where he studied briefly with Erwin Knirr and then attended the academy until 1901, studying with Franz von Stuck. The Jugendstil with its emphasis on curved lines and the fin-de-siècle symbolism and romanticism of the Munich school influenced the young Klee, who admired Odilon Redon, Aubrey Beardsley, William Blake, Francisco Goya, and James Ensor. In 1901 Klee visited Italy, and in 1905 he made his first trip to Paris. Between 1902 and 1906 he lived in Berne, where he produced his first characteristic works.

In 1906 Klee married the pianist Lily Stumpf and moved to Munich. They had one son, Felix. Klee exhibited etchings in the Munich Secession in 1906, and the first large exhibition of his graphic works took place in Switzerland in 1910. The following year Klee met the artists of the Blaue Reiter (Blue Rider) group and exhibited drawings at the Galerie Tannhauser in Munich. In 1912 Klee visited Paris, where he met Robert Delaunay, whose Orphist paintings stimulated him; saw pictures by Pablo Picasso and Georges Braque; and was much impressed by the works of Paul

Cézanne, Vincent Van Gogh, and Henri Matisse. This trip to Paris and one to Kairouan in Tunisia in 1914 in the company of August Macke and Louis Moilliet were decisive for Klee as a painter. At the age of 35 he was still predominantly a draftsman and only occasionally a watercolorist. But after his trip to Tunisia all the influences he had been absorbing fused into a totality, and his unique pictorial metaphor was established.

Bauhaus Years

In 1914 Klee helped to found the Neue Münchner Sezession (New Munich Secession). From 1916 to 1918 he served in the German army. In 1920 he had a large retrospective at the Gallery Goltz in Munich and was invited to teach at the Bauhaus in Weimar. He taught there and at the Bauhaus in Dessau until 1931; the Bauhaus years were most inspiring for Klee both as an artist and as a teacher. In 1923 he had a one-man show at the Kronprinzenpalais in Berlin, and the following year his first exhibition in the United States took place.

In 1924 Klee made a trip to Sicily, in 1926 to Italy, in 1927 to Corsica. He was one of the founders of the Blaue Vier (Blue Four) group in 1924. The following year he participated in the first surrealist exhibition in Paris. In the winter of 1928/1929 Klee visited Egypt. To celebrate his fiftieth birthday, Klee was given a major retrospective in Berlin in 1929. His work became more inaccessible to rational analysis. The titles of his works, which had always been poetic and surprising, became mystical, for example, *Archangels*, *Angels Bring What Is Longed For*, and *Saints of the Inner Light*.

Last Works

In 1931 Klee began to teach at the Düsseldorf Art Academy; the Nazis dismissed him from his post in 1933. He returned to Berne, where he lived the rest of his life. In 1935 and 1936 he had large exhibitions in Switzerland. In 1935 the first signs of the illness that caused his death appeared. His paintings became larger, more hieroglyphic, and more remote; they are filled with images of death and angels.

In 1937 Picasso, Braque, and Ernst Ludwig Kirchner visited Klee in Berne. That year his works were included in the Nazi exhibition of "degenerate" art in Munich, and 102 of them were confiscated from public collections in Germany.

Klee's most important writings are the *Pädagogisches Skizzenbuch* (1925; *Pedagogical Sketch Book*, 1944); *Schöpferische Konfession* (1920; *Creative Credo*); and *Über die Moderne Kunst* (1945; *On Modern Art*, 1947), a lecture delivered at the Jena Kunstverein in 1924. He executed nearly 9,000 individual works, beginning with a preponderance of pen and pencil drawings and gradually expanding to watercolors and oil paintings. He died on June 29, 1940, at Muralto near Locarno.

Further Reading

The most comprehensive study of Klee is Will Grohmann, *Paul Klee* (1954), which contains extensive quotations from Klee's

writings, a bibliography, and an index. See also Carola Giedion-Welcker, *Paul Klee* (trans. 1952). Important books on special aspects of Klee's art are Karl Nierendorf, *Paul Klee: Paintings, Watercolors, 1913-1939* (1941); Margaret Miller, ed., *Paul Klee* (1941), which has statements by the artist and articles by Alfred H. Barr, Jr., Julia and Lyonel Feininger, and James Johnson Sweeney; James Thrall Soby, *The Prints of Paul Klee* (1945); Werner Haftmann, *The Mind and Work of Paul Klee* (1954), a penetrating study of Klee's philosophy, his art theory, and his teaching method; and Jürg Spiller, ed., *Paul Klee: The Thinking Eye* (1956; trans. 1961), which contains Klee's notebooks with all particulars of pedagogical importance. □

A. M. Klein

A. M. Klein (1909-1972), journalist and lawyer, was widely regarded as one of Canada's leading poets. His novel *The Second Scroll* has been acclaimed by scholars and critics as a masterpiece. He contributed significantly to the emergence of a modern, distinctively Canadian literature.

Abraham M(oses) Klein, born in Ratno, Poland, in 1909, came to Montreal as an infant with his immigrant parents and, except for a brief stay (1937-1938) in Rouyn, Quebec, lived his life there. He was brought up in a religious home, where family ties were close and affectionate. The influence of his home and of the closely-knit Jewish community during his formative years was reinforced by his biblical and Talmudic studies.

Although very much a product of the Jewish ghetto in Montreal, Klein was also influenced by the French-Canadian society with which the Jewish community was in continuing interaction. Though by no means uncritical of some elements in that society, particularly the anti-semitism voiced frequently during the 1930s, Klein in his poetry and other writings revealed a sensitive understanding and appreciation of the French-Canadian way of life and its values.

A third major formative influence on Klein was the English literary tradition, which paralleled and reinforced the influence of early Hebrew and Yiddish writings—the Bible, the works of medieval Jewish writers such as Yehuda Halevi, the Ibn Gabirols and Ibn Ezra, and such contemporaries as Bialik and I. I. Segal. He acknowledged his debt to Shakespeare, Milton, and Keats by direct statement and frequent quotation. His subsequent indebtedness to Joyce and Eliot is equally clear.

Between 1926 and 1930 Klein attended McGill University, where he was active in the Debating Society and cofounded a literary magazine, *The McGilliad*. After graduating he studied law at the Université de Montréal, taking his degree in 1933 and then practicing law in Montreal until he resigned in 1956.

Klein's involvement in Jewish community affairs began early. In the period 1928-1932 he served as educational director of Canadian Young Judaea—a Zionist youth move-



ment—and edited its journal, *The Judaeen*, and in 1934 he became president of this national movement. In 1936 he wrote and lectured on behalf of the Canadian Zionist Organization and edited its monthly magazine, *The Canadian Zionist*. Shortly after, he became associated with Samuel Bronfman, the noted distiller-philanthropist and Canadian Jewish leader. In part through Bronfman's good offices, Klein was appointed visiting lecturer in poetry at McGill for three years, 1945-1948. Throughout the 1930s his sympathies for the dispossessed and his passionate anti-fascist stance led him to identify with the C.C.F., a socialist party roughly the equivalent of the British Labour Party. In 1944 he was nominated as a federal candidate in the largely Jewish Montreal-Cartier riding, but withdrew before the election in 1945. He did run—unsuccessfully—in the federal election of 1949 and was somewhat embittered by the extent of his defeat.

In terms of community involvement, by far the most important activity that Klein engaged in was his editorship of *The Canadian Jewish Chronicle*. Klein had contributed to this weekly Anglo-Jewish paper from the late 1920s on and became its editor in 1938, remaining until 1955. Mental illness, evidenced occasionally from 1952 on, resulted in a thwarted suicide attempt in 1954 and in a period of hospitalization. His withdrawal from public life followed, and he became increasingly reclusive after 1956 until his death in 1972.

Klein's career as a poet began early. During his years at McGill he published poems in *The Menorah Journal*, *The Canadian Forum*, *Poetry* (Chicago), and elsewhere. His in-

terest was quickened by his association with the "Montreal Group" of poets and writers, which included A. J. M. Smith, F. R. Scott, Leo Kennedy, and Leon Edel and was centered at McGill. This group represented a significant break with the earlier Canadian tradition of nature poetry and genteel, sentimentalized verse. Although Klein wrote many poems during the 1930s reflecting attitudes shaped by the Great Depression, the Spanish Civil War, and the rise of fascism, for the most part his major concern and the source of his inspiration was Jewish experience. His first volume of poetry, *Hath Not a Jew . . .* (1940), is limited to this Jewish world. Klein drew widely on his knowledge of events and personalities from the past and present and on Jewish fable and folklore to present a tapestry designed to reveal the richness of the Jewish heritage and the sufferings and aspirations of his people. Klein's poetic craftsmanship is clearly evidenced in this volume, in which he used almost every poetic form and device, often quite experimentally, with success.

In 1944 Klein published *The Hitleriad*, a savagely satirical indictment of Hitler and his henchmen. Klein's high expectations regarding this work were unfulfilled as critical reviews ranged widely from acclaim to mild disapproval and a large audience was not reached. In the same year appeared *Poems*, a volume still entirely devoted to themes Jewish, particularly to historic and current anti-semitism. The opening section, however, entitled "The Psalter of Avram Haktani," expressed, for the most part, the poet's religious questioning and affirmation and, at times, a lyrical celebration of personal experience.

In the 1940s Klein moved in a literary circle known as the Preview Group of poets, which included F. R. Scott, P. K. Page, and Patrick Anderson, writers with whom he shared friendship and common literary views. He also associated with a rival group, the First Statement poets, chiefly John Sutherland, Louis Dudek, and Klein's friend Irving Layton. Partly as a consequence of this renewed literary activity, partly because the war against fascism was drawing to a victorious close, Klein felt freer to direct his creative energy into wider channels than he had been permitting himself for some time, and his final volume of poetry, *The Rocking Chair and Other Poems*, appeared in 1948. Here the experience drawn upon is primarily Canadian rather than Jewish, with Quebec—and more specifically Montreal—its urban and rural landscapes and its people—being the focus of the poet's loving and critical attention. The qualities of irony, of genial and wry humor and biting sarcasm, of tolerance and affectionate understanding of human foibles, of sentiment and passion which characterize his early works are found here also, but there is even greater mastery of his craft, of artistic discipline, than in much of his earlier poetry. For this volume, Klein was awarded the Governor-General's Medal for Poetry in 1949. Eight years later the Royal Society of Canada bestowed the Lorne Pierce Medal for poetry on Klein for his poetic achievement.

Klein's reputation as a writer rests primarily on his poetry, and rarely is mention made of his short stories, although he wrote many over a period of 25 years. Most of them appeared in small magazines of limited circulation

and brief duration. The subjects were varied, the majority reflecting some aspect of Jewish life and folk-lore. Like his poetry, they reveal Klein's fascination with the child-like and the macabre and with the comically absurd, the pathetic, and the terrifying.

Klein turned also to the writing of novels. In 1946-1947 he wrote a novel, *That Walks Like a Man*, based on the Igor Gouzenko spy revelations in Ottawa, but failed to find a publisher for it. His next effort was much more successful. Following a journey through Israel, Europe, and North Africa sponsored by the Canadian Jewish Congress in 1949, Klein found a congenial subject, and his novel *The Second Scroll* (1951) may well be regarded as his greatest single literary achievement. In this novel Klein presented an encompassing vision of Jewish history and destiny and probed the broader question of the nature of good and evil and its bearing on the relationship between man and God. It clearly bears the stamp of greatness.

Klein also applied his special literary gifts to journalism. His major contribution in this field was as editor of *The Canadian Jewish Chronicle*, the foremost Anglo-Jewish journal in Canada. For this paper Klein wrote weekly (1938-1955) two or three editorials and a full page of commentary on topical events. He also frequently added literary articles, book reviews, translations from Hebrew and Yiddish literature, poems, and short stories. As a journalist in the days of threatening Nazism and struggling Zionism, he became the spokesman for the Jewish community. A representative selection of his journalism is to be found in the published collection *Beyond Smbation* (1981).

Further Reading

Additional information on Klein and his work can be found in *Canadian Literature* No. 25, (Summer 1965), a special A. M. Klein issue; *The A. M. Klein Symposium* (Ottawa, 1975); M. W. Steinberg, "A. M. Klein's 'The Second Scroll': A Twentieth Century Pentateuch," *Canadian Literature* No. 2 (Autumn 1959) and "A. M. Klein as Journalist," *Canadian Literature* No. 83 (Autumn 1979); Usher Caplan, *Like One That Dreamed* (1982); and *Journal of Canadian Studies* 19 (Summer 1984), a special Klein issue. □

Calvin Klein

One of America's top fashion designers, Calvin Klein (born 1942) first made a name for himself by designing clean, uncomplicated sportswear. But he kept his name before the public by creating sometimes shocking and always news making advertising campaigns.

Klein was born in 1942 in the Bronx, New York, where he spent all his childhood. As a youth he taught himself to sketch and sew. He attended the High School of Art and Design, moving on to the prestigious Fashion Institute of Technology. He spent five years as an apprentice in a coat and suit house on Seventh Avenue in

New York City, working long nights and weekends to hone his own designs.

In 1968 he and close friend and financial backer/adviser Barry Schwartz created a Calvin Klein coat business. The first order was obtained purely, and ironically, by accident when a coat buyer from Bonwit Teller got off on the wrong floor of a hotel and wandered into Klein's workroom. She placed an order for \$50,000, which was a huge amount at that time. Encouraged by the fashion press' exaltations and store executives' support, Klein expanded his line to include women's sportswear.

Klein's world soon included his couture line, Calvin Klein Collection for men and women, CK sportswear for men and women, and CK jeans. He also licensed arrangements for his menswear, coats, accessories, intimate apparel, hosiery, swimwear, eyewear, furs, socks, and fragrances, all under his careful control and management. Of the many categories licensed, denim jeans, along with fragrances, built a large following among consumers who sought an affordable way to attain the designer's cache. By 1997 sales of Calvin Klein Jeans approached half a *billion* dollars.

Marketing Approach Was Never Subtle

Advertising was a key to Klein's success. He stoked the media with controversy that kept his name in the news. He was the first to design women's underwear that looked like men's jockey shorts. His television ads for jeans starred child-star Brooke Shields, who exclaimed: "Nothing comes

between me and my Calvins." In the process, Klein developed a reputation for pushing the envelope of acceptability in his campaigns. Ads of the mid-1990s featured underage teenagers (not professional models) in sexually provocative poses that were particularly risqué, and were characterized by many as socially irresponsible. Dubbed "kiddie porn" by the press, the campaign was singled out by *Forbes* magazine as the worst marketing campaign of 1995. He even attracted government attention: the FBI and Justice Department investigated the company for possible violations of child pornography laws. The ads were universally denounced, but in the end, the Justice Department ruled that they were not pornography. And, yes, Klein pulled the ads, but not before the accompanying publicity had made the Calvin Klein brand name a part of everyday conversation..

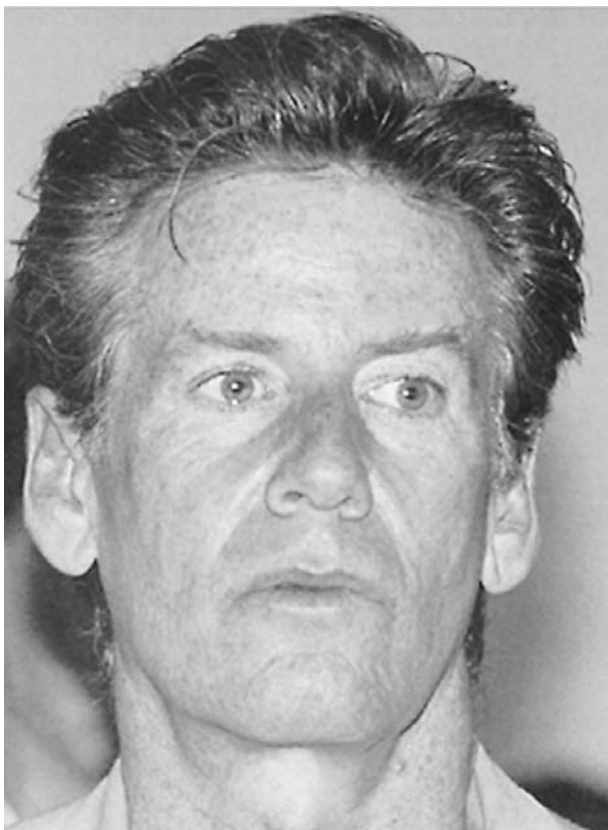
His three major fragrances—Obsession, Eternity, and Escape—were huge successes, also due in part to the shock value of advertising. His television ads for Obsession featured British waif model Kate Moss nude with her Italian photographer boyfriend whispering, "I love you, Kate," as she wades through ocean waves, nervously chews her long straight hair, and runs through island huts and gardens to the sounds of beating hearts, insects, wind, and surf.

Advertising for his new fragrances, cK One and CK Be, continued to challenge the public's social conscience, with some reflecting a gritty, hard life reality in which decimated teens (this time older, professional models) appeared to be part of an idealized drug culture. Again, the ads drew criticism; this time, President Clinton admonished the fashion industry not to glamorize addiction, but to speak out against the "heroin chic" style of fashion photography being used. Klein continued to profess innocence, saying that his ads are never meant to shock or create controversy. The ads of the 1990s, according to the designer, represented a departure from phony airbrushed images that were not connected to the reality of today's world.

Design Philosophy Affirmed

While he unceasingly altered his image in the media with the changing times—incorporating rock and roll, grunge, and waif models as well as the homo-erotic and cynical-chic images of drug use conceived by top fashion photographer Bruce Weber—his design philosophy remained rooted in minimalism. At the same time his advertising for jeans and fragrances was being criticized, Calvin Klein clothing was receiving critical acclaim for its clean, modern lines. *Time* magazine called him the Frank Lloyd Wright of fashion, and named him one of the 25 most influential Americans in 1996.

Klein won the prestigious Coty Award three times in a row (1973-1975), becoming the youngest designer to ever have that honor. In 1982, 1983, and 1986 he also captured the Council of Fashion Designers of America Award. In addition to his professional achievements, he built a financially strong company with the continued advice and help of partner Barry Schwartz who guided the company through tough financial times in the late 1980s. His worldwide empire was rivaled by few designers.



Nicknamed “Calvin Clean”

In his personal life Klein also weathered the times. He married Jayne Centre in 1964 but divorced in 1974. They had one child, Marci. After battling rumors of a gay, drug-related lifestyle and AIDS, he shocked the industry by marrying one of his design assistants, Kelly Rector, in 1986. None of the bad publicity seemed to affect sales. Perhaps coincidentally, Klein assumed a lower profile and quieter lifestyle during the late 1980s and early 1990s. He also began sponsoring programs such as “Unlock the Silence,” to support the Rape, Abuse, and Incest National Network (RAINN), as well as various benefits for AIDS. In early 1997 his marriage appeared to be faltering, and a separation was announced.

Klein was unquestionably a stylish survivor as he approached the twenty-first century as a top fashion designer, still appealing to his clean-minded, career-oriented customers. But he also reached a growing group of hip teens and twenty-somethings with his increasingly street-chic women’s fashions of tuxedo denim jackets, crinkled poet blouses, velvet priestly evening vestments, and Edwardian men’s jackets worn with cuffed jeans.

Further Reading

For further information on Calvin Klein and the fashion industry see *Fairchild Dictionary of Fashion* (1988), *McDowell’s Directory of 20th Century Fashion* (1987), *Contemporary Designers* edited by Ann Lee Morgan (2nd ed. 1990), and *NY Fashion: The Evolution of American Style* by Caroline Renolds Milbank (1989). A 1994 book by Steven Gaines and Sharon Churcher, *Obsession: The Lives and Times of Calvin Klein*, was reportedly displeasing to its subject. More can be learned by reading the following periodicals: *Fortune* (January 13, 1997), *AdWeek* (September 23, 1996), *Time* (June 17, 1996), the *New York Times* (February 10 and 18, 1997), and *Billboard* (September 7, 1996 and January 11, 1997). □

Melanie Klein

The Austrian psychotherapist and child psychologist Melanie Klein (1882-1960) developed methods of play technique and play therapy in analyzing and treating child patients.

Melanie Klein was born in Vienna on March 30, 1882. Raised in a Jewish middle-class family, she lacked both the academic background and the medical training usually found in those who choose psychoanalysis for a profession. She was a married woman with children when she began undergoing analysis about 1912. During her analysis she began to observe the behavior of a disturbed child relative and to interpret this behavior in the light of her own psychoanalytic experience. Her analyst, recognizing his patient’s aptitude, encouraged her in her efforts at child therapy, a hitherto neglected area.

Originally trained as a Freudian psychoanalyst, Klein made observations and conclusions regarding child behav-

ior that led her to views differing from those held by orthodox Freudian psychoanalysts. She was one of the first to engage in child analysis, beginning in 1920. She evolved a system of play therapy to supplement the usual psychoanalytic procedure, perhaps because the age of her clients indicated more appropriate methods than the exclusively verbal free-association technique then used with adult patients. Gradually she evolved a technique more suitable for probing the deep-layered recesses of the child’s mind. By providing the child with small toys representing father, mother, or siblings, she was able to elicit the child’s subconscious feelings. Her technique also used the child’s free play and his spontaneous communications.

Applying her intuitive perception to the behaviors elicited by these new techniques, Klein made discoveries, especially about what goes on in the subconscious of the 2-year-old and of even an earlier age, called by psychoanalysts the preoedipal phases. Freudian theory had left somewhat of a gap regarding these first 2 years. She found that aggression and sadism play an even greater part in the child’s mind than had been assumed by Freud. Her first paper, “The Development of a Child,” was presented to the Budapest Congress of Psychoanalysis in 1919, the year in which she became a member of the Hungarian Psychoanalytic Society. In 1921 she went to the Berlin Psychoanalytic Institute as the first child therapist.

In what has been called her second period, beginning in 1934, Klein theorized her previous observations on child behavior, arriving at conceptual conclusions based on them. She wrote now of her earlier findings, on the “depressive position” and the “schizoid-paranoid position,” indicating possible ways in which these infancy states relate to psychotic processes in adults. In the 1930s she began to analyze adults as well as children. Her last child analysis terminated at the close of the 1940s. From then until her death on Sept. 22, 1960, she treated adults, analyzed students of psychoanalysis, taught, and wrote.

Further Reading

For further information on Melanie Klein’s work and thought see Hanna Segal, *Introduction to the Work of Melanie Klein* (1964). Ives Hendrick treats Mrs. Klein’s work briefly in “Child Analysis and Child Psychiatry” in his *Facts and Theories of Psychoanalysis* (1934; 3d rev. ed. 1958). A useful study which surveys the field from 1933 on is Dieter Wyss, *Depth Psychology: A Critical History, Development, Problems, Crises* (1961; trans. 1966).

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Heinrich von Kleist

The plays and stories of the German author Heinrich von Kleist (1777-1811) show a preoccupation with

intense feelings and the problems these feelings may cause.

Heinrich von Kleist was born in Frankfurt an der Oder on October 18, 1777. In compliance with family tradition he entered the Prussian army at the age of 15. At 16 he participated in the war against the French Republic. In 1799 he left the army as a second lieutenant and went to study philosophy, mathematics, and political science at the University of Frankfurt. In 1801 he ended his studies and began a period of wandering, visiting various countries. An early “fate tragedy,” *Die Familie Schroffenstein* (*The Schroffenstein Family*), dates from this time. In 1803 he met the poets J. W. von Goethe and Friedrich von Schiller in Weimar. Between 1805 and 1807 he held a position with the Prussian government in Königsberg but was taken prisoner by the French army after Napoleon’s invasion of the area.

Kleist’s first two important plays, *Amphytrion* and *Penthesilea*, were written during his residence in Königsberg. *Amphytrion*, an adaptation of Molière’s play by the same name, tells how the god Jupiter assumes the appearance of the Greek general Amphytrion in order to gain access to the general’s faithful wife, Alkmene. *Penthesilea* is about an Amazon queen who falls in love with the Greek hero Achilles but later goes mad with passion and kills him. At this time Kleist also wrote his only comedy, *Der zerbrochene Krug* (*The Broken Jug*), a witty

farce about a corrupt judge and a village maiden, named Adam and Eva.

After his release by the French, Kleist went to Dresden, where he founded and edited a literary journal between 1807 and 1809. While there he wrote two historical dramas, *Kätchen von Heilbronn* and *Die Hermannschlacht* (*Herman’s Battle*), which tells what happens to people who invade Germany. He also began *Prinz Friedrich von Homburg*, perhaps his greatest drama. Its hero manages to convince himself that he should indeed be sentenced to death for disobeying a military order. Having decided to sacrifice his own life to the higher idea of military justice, he is pardoned in the last scene. In describing the prince’s inner struggle, Kleist is thought to have anticipated the insights of present-day existentialist philosophy.

In 1810 Kleist moved to Berlin, where he edited another journal and published his *Erzählungen* (*Stories*), highly compressed tales generally concerning some bizarre incident. The most famous of these, “Michael Kohlhaas,” recounts the effects of a single man’s insistence on personal justice. Like the dramas, Kleist’s stories show his preoccupation with extreme states of feeling, to which he was not himself immune. He committed suicide at Wannsee near Berlin on Nov. 21, 1811.

Further Reading

One of the best general introductions to Kleist’s life and works is in Michael Hamburger’s *Reason and Energy: Studies in German Literature* (1957), which also provides an analysis of the intellectual background. Walter Silz, *Early German Romanticism: Its Founders and Heinrich von Kleist* (1929), views Kleist within the contexts of the German romantic movement, and Ralph Tymms, *German Romantic Literature* (1955), has an excellent chapter on Kleist as a romantic dramatist.

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Gustav Klimt

Gustav Klimt (1862-1918), a controversial painter, especially in his home city of Vienna, became the outstanding artist of the Austrian *Stilkunst* at the turn of the century.

Born in 1862 the son of an engraver, Klimt attended the Kunstgewerbeschule (School of Arts and Crafts) in Vienna for seven years starting in 1876. In 1879 he formed with his brother Ernst and a co-student, Franz Matsch (1861-1942), a studio where they executed designs primarily of other artists—for instance, the graffiti designs of Laufberger for the Art Historical Museum and for Hans Makart (1840-1884). In 1886 their own designs for the

decorations of the staircases for the Burgtheater were given a prize, and in 1890 Klimt received the Emperor's Prize for painting. In 1892 his brother Ernst died. In 1893 Klimt was nominated for professor at the Vienna Academy but was rejected. In 1894 he obtained the commission to paint the wall decorations for the great hall of the University of Vienna and at the same time left Franz Matsch.

In 1897 a group of Viennese artists formed the "Secession" as an exhibition association to promote the modern arts, and Gustav Klimt was elected its first president. The first exhibition in the following year included works not only of its members but also French (Carrière, Mucha, Puvis de Chavannes, Auguste Rodin), Swiss (Arnold Böcklin), and Belgian (Khnopff, Meunier) artists who were considered ultra modern. The exhibition caused heated controversy. In the same year the group began to publish the journal *Ver Sacrum* ("The Holy Spring"), which became the outstanding publication of the Viennese *Stilkunst*, as this variation of the "Art Nouveau" of France and the "Jugendstil" of Germany was called. Later exhibitions, as the one in 1899 with Max Klinger's "Christus im Olymp" and the 1900 exhibition of Japanese art, became the center of discussions concerning modern art in Vienna.

In 1900 professors at the university protested Klimt's painting "Philosophy," which was the first of the wall paintings for the great hall of the university. The Ministry of Education disregarded this protest, while the painting received the medal of honor at the Paris World Exhibition of the same year. When Klimt exhibited the second of his wall paintings, "Medicine," in 1901, protests grew even louder. The issue of *Ver Sacrum* which contained sketches for this painting was confiscated (a short while later the order was rescinded) and a parliamentary discussion began, but the Ministry of Education did not cancel the commission.

The Secession exhibition of 1902 made Max Klinger's "Beethoven" sculpture the centerpiece, and Klimt painted a frieze for one of the side entrance halls which was a reference to Schiller's "Ode to Joy." This frieze, as well as other works in the exhibit, caused a scandal and an even greater division between those who considered Klimt a great artist and those who rejected his works. While still working on the university paintings, Klimt travelled to Ravenna, and the influence of this trip can be seen in many of his later works.

In 1903 the famous "Wiener Werkstätten" was founded, an artist association dedicated to transforming even everyday objects into works of art, thus making the Austrian *Stilkunst* an all-embracing design concept. Klimt showed 80 works in a retrospective exhibit in the Secession and at the same time received the commission for the mosaic frieze for the Palais Stoclet in Brussels. The third of the university paintings, "Jurisprudence," encountered even greater protests than the two previous ones, and in 1905 Klimt withdrew these works and repaid the Ministry of Culture all advance payments. At the same time he was again refused appointment as professor at the academy.

By then he had become the most famous portraitist for the wealthy Viennese society, creating icons of beautiful women in which ornamental design and pure elegance dominated. His landscapes have the same jewel-like qual-

ity, emphasizing the full bloom of summer. His drawings, primarily of female nudes, are extraordinary in their sensitive realism and their strong eroticism. In 1907 he painted what is probably his most famous work, "The Kiss" (Austrian Gallery in Vienna), and in 1908 he completed the Stoclet-frieze; the palace for which the "Wiener Werkstätten" designed the furniture is one of the famous attempts to create a *Gesamtkunstwerk*, a complete work of art, in which all the parts blend into a true unit.

By this time Klimt had become one of Europe's famous artists, with successful exhibits in Rome, Brussels, London, and Madrid. He was made an honorary member of the Academy of Munich, and when again he was not appointed professor the Vienna Academy elected him an honorary member. But the controversy in Vienna did not end: the famous architect Adolph Loos wrote his important article "Ornament and Crime" against the aesthetic refinement of the everyday; the editor of the influential journal *Die Fackel*, Karl Kraus, attacked Klimt's and the Wiener Werkstätten's refined aestheticism; and Emil Kläger published a graphic account of the misery, poverty, and rampant crime in the poorer districts of Vienna. The concept of the *Stilkunst* which had so strongly influenced Vienna's arts and life was under attack when Klimt died in 1918 in Vienna.

Klimt's combination of highly refined aesthetics, strong erotic tendencies, jewel-like painting surfaces, and use of abstract ornaments made him the outstanding example of Viennese *Stilkunst*. The French term "Fin de Siècle" (End of the Century), with its underlying nostalgia as well as its refinement of the highest quality, its non-recognition of the social problems of the times, and its implied self-indulgence, fits well when applied to the works of Klimt. The artist himself, however, was an athletic type with an enormous appetite, a health-conscious robust man who was generous to his models, to some of his fellow artists, and to the poor.

Influences in his works can be traced to symbolist artists like Minne, Khnopff, Toorop, and even Böcklin, as well as to his confrontation with the mosaics of Ravenna. Some of the influential writers of his time came to his defense: Hermann Bahr and Ludwig Hevesi praised Klimt's achievements, and the numerous portrait commissions testify that a certain part of the Vienna society was entranced by the refined decorative appeal of many of his works with their frequently mosaic-like quality. The artist's diligence—frequently working on a painting for months to achieve the quality he demanded from himself—and his daring (one of his well-known paintings translated the biblical "Judith" into an elegant Viennese society lady) could not but arouse strong opposition. While the university paintings (destroyed in World War II) caused scandal because of the forms he chose to illustrate, the intended allegories and the strong underlying eroticism in so many of his works made Klimt the center of controversy. Some of his portraits transformed the body of the model into a flat ornament where only face and hands retained a three-dimensional likeness of the subject.

Further Reading

The sumptuous work catalogue of Gustav Klimt was published by F. Novotny and J. Dobai in 1967. Christian M. Nebehay published a well documented biography in 1969, and Otto Breicha edited an important catalogue for a comprehensive exhibit of Klimt's works with the title "*Die Goldene Pforte*" ("The Golden Gate") in 1978. Dover Publishers has issued a collection of drawings, and Werner Hoffmann has edited a catalogue of the arts in Vienna during Klimt's lifetime under the title *Experiment Weltuntergang, Wien um 1900* (*Experiment Apocalypse, Vienna around 1900*).

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Franz Kline

Franz Kline (1910-1962), American painter, was one of the foremost abstract expressionists. His best-known works are large calligraphic paintings.

Franz Kline was born to an immigrant family living in Wilkes-Barre, Pa. Following high school, Kline studied art at Boston University from 1931 to 1935, then spent a year at an art school in London. Upon his return to the United States, he worked for a brief period as a designer for a department store in Buffalo, N.Y. Then he moved to New York City, where in 1939 his work was "discovered" at an outdoor exhibition in Washington Square. He worked in 1940 for a scenic designer.

Kline developed into a significant artist during the 1940s. This growth was partially determined by his move from subject-oriented to nonrepresentational canvases. *Sheridan Square* (1940) suggests Kline's affinity with the treatment of cityscape found in works by painters in the group known as "The Eight" (sometimes called the Ashcan school), although Kline already shows considerable freedom in his application of pigment. His paintings of the mid-1940s include numerous landscapes of the Pennsylvania countryside.

Two works of 1946, *Self-portrait Sketch* and *Studio Interior*, are transitional pieces showing Kline's experimentation with a more direct, expressionist palette. The contrast between lights and darks is heightened, and greater liberties are taken in the degree of abstraction. Also in 1946 Kline took a further step toward abstraction in *The Dancer*. Here the subject is reduced to a series of abstract planar shapes suggestive of cubism. By 1947 Kline had achieved a true freedom from subject matter and was pushing large, curving black lines across the picture space.

In 1950 Kline had his first one-man show in New York. In his monumental *Chief* (1950) only the title suggests its connection with the train to which it refers. Instead, Kline seems to have embodied an expressive visual analog for the power and intensity associated with the subject. Although Kline's paintings look spontaneous, his black-and-white

compositions are controlled and thoughtful presences that carefully merge positive and negative space to the picture plane.

Kline restricted himself to black and white for several years, and these paintings are distinguished by the differences that a line suggests when it is varied in attitude, thickness, or amount of pigment used. Thus, *The Bridge* (1955), although restrictive in palette, is distinctive in message because of its vertical orientation, the variation of line, and the playing off of dripped portions against white ground with black-and-black overlays. The variations on these charged gestures widened in the late 1950s, as Kline included other colors—dark greens, blues, purples, and reds. *Orange and Black Wall* (1959) shows clearly how the spatial relationships are affected by the introduction of color. No longer held to the picture plane, the figure and background relationships intertwine and merge with each other. Yet his introduction of color did not rule out a return to black and white. *Riverbed* and *Caboose* (both 1961) have the black-and-white theme.

Kline taught at Black Mountain College (1952), Pratt Institute (1953), and the Philadelphia Museum School of Art (1954). He died on May 13, 1962.

Further Reading

One of the most useful books on Kline for biography and illustrations is John Gordon, *Franz Kline, 1910-1962* (1969). More critical interpretations of Kline's paintings can be found in Robert Goldwater's "Introduction" to the catalog for the Kline exhibition held at the Marlborough-Gerson Gallery (New York) in March 1967, and in the illuminating essay by Jules Langsner entitled "Franz Kline, Calligraphy and Information Theory" included in the catalog of the Dwan Gallery (Los Angeles) exhibition of Kline's work held in March 1963.

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Friedrich Gottlieb Klopstock

Friedrich Gottlieb Klopstock (1724-1803) was the first modern German poet and the forerunner of Goethe. Klopstock's lyrical poetry reveals the timelessness of his great genius.

Friedrich Gottlieb Klopstock was born at Quedlinburg in Lower Saxony on July 2, 1724. From 1739 to 1745 he attended the Protestant School of Schulpforta, renowned for sound training in classics; from autumn 1745 to Easter 1746 he went to Jena University; and from Easter 1746 to 1748 he studied theology at Leipzig University.

The first three cantos of Klopstock's *Messias* (inspired by John Milton) appeared in 1748 in the fourth volume of the *Bremer Beiträge*. *Messias* is a landmark in modern German writing: It destroyed Johann Christoph Gottsched's

supremacy; it opened a new literary movement; and it made Klopstock world-famous.

Though Klopstock was not the first to strike a passionately lyrical and religious note in modern German poetry, he, with the proud surety of a born genius, ennobled the new High German lyrical language and hexametric verse form with dignity, grandeur, lofty themes, and emotions. Not since the days of Walther von der Vogelweide, Wolfram von Eschenbach, and Gottfried von Strassburg (perhaps with the exception of Johann Christian Günther) had a German poet felt the divine mission of his creative work so intensely. Johann Wolfgang von Goethe, in Book X of *Poetry and Truth*, refers to the miraculous ascendancy of Klopstock as the author of the *Messias* and the "enthusiastic" odes. Klopstock's hexameters are not based on quantitative meter but are almost naturally adapted to German speech. His fragment *Über Sprache und Dichtkunst* deals with the peculiar nature of the hexameter, by no means alien to German expression.

From 1748 to 1750 Klopstock was a tutor in Langensalza. From July 1750 to February 1751 he was Johann Jakob Bodmer's guest in Switzerland. Since they had little in common, a breach in their friendship was unavoidable.

In 1750 Klopstock composed the ode *Der Zürchersee*. This poem is not only enthusiastic feeling or description or meditation; all those expressions are blended into a unique artistic entity which mysteriously hovers between nature description and lyrical emotion and which foreshadows



Goethe's dynamic *Sturm und Drang* (Storm and Stress) language.

After leaving Switzerland, Klopstock went to Quedlinburg, Hamburg, and finally Copenhagen (1751-1770) at the invitation of the Germanophile Danish king Frederick V. During these years he wrote *Der Tod Adams* (1757); *Vaterländische Oden* (1764-1768); volumes 1, 2, and 3 (altogether 15 cantos) of the *Messias*; and *Hermanns Schlacht* (1769), one of three semidramatic scenes (*Bardiete*) dealing with the destiny of Arminius. The other two *Bardiete* were *Hermann und die Fürsten* (1784) and *Hermanns Tod* (1787). In 1754 he married Meta Möller, who died 4 years later.

The grandiose dithyramb *Die Frühlingsfeier*, a lyrical rendering of a tempest, was originally composed in "free verse" (spring 1759). Goethe refers to it in *Werther* (letter of June 16). As in the *Zürchersee* ode, here, too, is a happy blending of reflection, lyrical emotion, and biblical images in the dynamic language of *Sturm und Drang*. In the end, heaven and earth unite in a mystic union, and the rainbow of peace rises over the horizon. These two poems mentioned are among the most inspired lyrical expressions in the German language.

The year 1773 witnessed the publication of Gottfried August Bürger's *Lenore*, Goethe's *Götz von Berlichingen*, and Johann Gottfried von Herder's edition of *Von deutscher Art und Kunst*. By the time the complete *Messias* (20 cantos, 1773) and *Die deutsche Gelehrten-Republik* (1774), based on a plan for the foundation of an academy of science, appeared, Klopstock had outlived his own fame.

From 1770 to 1803 Klopstock lived in Hamburg. After enthusiastically becoming an honorary French citizen in 1792 and at first intensely welcoming the French Revolution, he became disappointed and shocked by its aftermath. Klopstock died in Hamburg on March 14, 1803.

Further Reading

Klopstock is discussed in August Closs, *The Genius of the German Lyric* (1938; 2d ed. rev. 1962); Siegbert Salomon Prawer, *German Lyric Poetry: A Critical Analysis of Selected Poems from Klopstock to Rilke* (1952); and Richard Kuehnemund, *Arminius, or the Rise of a National Symbol in Literature, from Hutten to Grabbe* (1953). Recommended for background are Jethro Bithel, ed., *Germany: A Companion to German Studies* (1932; 5th ed. rev. 1955); Werner P. Friederich, *An Outline-history of German Literature* (1948; 2d ed. 1961); H. B. Garland, *Storm and Stress* (1952); Eric Albert Blackall, *The Emergence of German as a Literary Language, 1700-1775* (1959); and Ernest L. Stahl and W. E. Yuill, eds., *Introductions to German Literature*, vol. 3: *German Literature of the 18th and 19th Centuries* (1970). □

Clyde Kluckhohn

The American anthropologist Clyde Kluckhohn (1905-1960) is known for his field work among the Navaho Indians, his contributions to the theory of

culture, and his attempts to unify social sciences through interdisciplinary communication.

Clyde Kluckhohn was born in Le Mars, Iowa, on Jan. 11, 1905. He received his undergraduate education at Princeton University and the University of Wisconsin. He was awarded a Rhodes scholarship for study at Oxford, where he received his master's degree in 1932. He also studied at the University of Vienna in 1931-1932, where he encountered the diffusionist Kulturkreis school led by Father Wilhelm Schmidt. Returning to the United States, he received his doctorate in anthropology at Harvard University in 1936. There, in 1935, he was appointed as instructor, rising eventually to the rank of professor.

Kluckhohn was extremely fond of the American Southwest ever since his youth, when he had gone to a ranch near Ramah, N. Mex., to build up his health after an attack of rheumatic fever. Later, his scholarly reputation was greatest for his contributions to the ethnography of the Navaho Indians of this region. However, he also took a research interest in other southwestern cultures, European as well as Indian. During World War II he worked for the Federal government in connection with Japan. Following the war, he organized the Russian Research Center at Harvard and was its first director, from 1947 to 1954.

Perhaps Kluckhohn's greatest contribution to learning was his teaching. He challenged accepted views and encouraged and generously supported students and junior colleagues who had new ideas which seemed worthy of development. He took an active interest in all major branches of anthropology, but outside his primary field of cultural anthropology, Kluckhohn's greatest interest was in linguistics, where he acknowledged the influence of Edward Sapir. Kluckhohn also took a great interest in interdisciplinary collaboration: along with the sociologist Talcott Parsons, the social psychologist Gordon Allport, and the psychoanalyst Henry Murray, he helped found the interdisciplinary Department of Social Relations at Harvard after World War II. Kluckhohn's grand goal was to render the study of human behavior more scientific while retaining the richness of understanding and the focus on important issues characteristic of the humanities. As he advanced professionally and accumulated more administrative responsibilities, his scholarly interests centered increasingly on the theory of culture and especially on the nature of values.

Kluckhohn was aware that his health was precarious. At the same time he felt the need for a crowded life with many social contacts and late hours. Moreover, all those unrecorded conversations and arguments made their contributions to his own intellectual development and continued to stimulate and reverberate in the minds of his former colleagues and students. He died on July 29, 1960, in Santa Fe, N. Mex.

Further Reading

A biography of Kluckhohn is in National Academy of Sciences, *Biographical Memoirs*, vol. 37 (1964). For an overall view of Kluckhohn's work see the posthumous volume of collected

essays entitled *Culture and Behavior* (1962), edited by his son, Richard Kluckhohn. This also includes a complete bibliography of his published works. For general background see Marvin Harris, *The Rise of Anthropological Theory: A History of Theories of Culture* (1968). □

Vasily Osipovich Klyuchevsky

The Russian historian Vasily Osipovich Klyuchevsky (1841-1911) explored the socioeconomic foundation of Russian cultural and political development; his writings have become the basis of modern Russian historiography.

Vasily Klyuchevsky was born in January 1841, the son of a rural Orthodox priest. Having decided against a career in the Church, he completed the undergraduate degree of the historical-philological faculty of Moscow University in 1865. In 1872 he received his master's degree, defending a thesis on the lives of the saints as historical sources; in 1882 he received his doctorate. He began his teaching career in 1867, and in 1879 he was invited to teach at his alma mater, where in 1882 he became professor of history. In 1900 Klyuchevsky was elevated to academician of Russian history and antiquities in the august Imperial Academy of Sciences.

Klyuchevsky was nurtured intellectually in the heady political and philosophical atmosphere of the Russian 1860s. In the period of the 1905 revolution, he was close to the moderate wing of the Kadet party and ran unsuccessfully for election to the State Duma. But he was a scholar, not a politician, though not immune to the political currents of his day. Within a year of his undergraduate degree he published a significant monograph on the testimony of foreigners about the Muscovite state, in 1885 a study of the origins of serfdom in Russia, in 1887 a history of Russian social classes, in 1896 a study of Empress Catherine II, and in 1901 a monograph on Peter the Great and his advisers.

The greatest achievement of Klyuchevsky was his broadly analytical *Kurs russkoi istorii* (1903; *Course of Russian History*), which was based on his popular lectures and covered the history of Russia from ancient times to the 19th century. Klyuchevsky differed from the so-called statist school of the earlier tradition in Russian historical scholarship, which included B. N. Chicherin and S. M. Solovev. The statist granted great significance to the role of the autocratic and imperial state in shaping Russian development, while Klyuchevsky shifted focus from the state to social, economic, and environmental factors. He was particularly attentive to questions of geography, peasant migration, and the social composition of institutions. He looked beyond the reign of specific czars and emperors, beyond the traditional political and military dramas that held the center of attention in earlier Russian histories. His study of the boyar Duma, the subject of his doctoral thesis, is in fact an

essay on the history of the sociopolitical development of Russia from the earliest times to the 18th century.

Klyuchevsky was a brilliant lecturer and a consummate stylist of historical prose. His influence can be seen in the work of his most outstanding students, A. A. Kizeveter and M. K. Lyubavsky.

Further Reading

Klyuchevsky's *Kurs russkoi istorii* was translated by C. J. Hogarth (5 vols., 1911-1931); the translation is faulty and misleading. Liliana Archibald retranslated volume 4 of the *Kurs* as *Peter the Great* (1958) and volume 3 as *The Rise of the Romanovs* (1970). Biographies of Klyuchevsky are in Anatole G. Mazour, *Modern Russian Historiography* (1939; 2d ed. 1958), and Bernadotte E. Schmitt, ed., *Some Historians of Modern Europe: Essays in Historiography* (1942). □

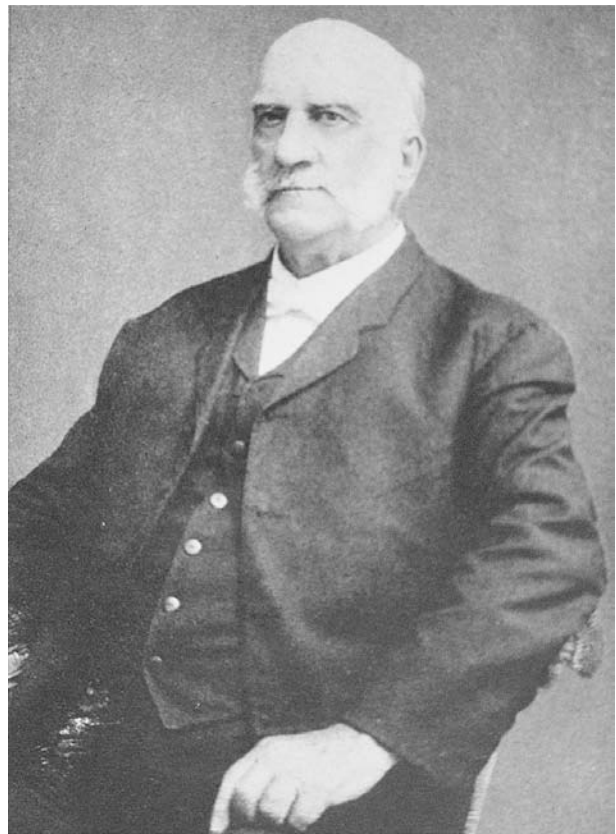
Seaman Asahel Knapp

Seaman Asahel Knapp (1833-1911), American educator and agricultural pioneer, was the founder of the Farmers Cooperative Work Division of the Department of Agriculture.

Seaman Knapp was born at Schroon Lake, N.Y., on Dec. 16, 1833. He graduated from Troy Academy in 1853 and from Union College in 1856. He married immediately after graduation and went to teach at Fort Edward Institute in New York. He left in 1862, having become co-owner, vice principal, and professor of mathematics and Latin. He took over Troy Academy in 1862 and helped turn it into a well-known girls' school, Ripley Female College. In 1864 he opened a men's college, Poultney Normal Institute.

Knapp abandoned his career in education in 1866, when he suffered a crippling leg injury, and moved his family to Iowa to farm. The first winter blizzard killed all his sheep, and he was forced to abandon farming. He served as Methodist pastor in Vinton, then from 1869 to 1876 as superintendent of the State School for the Blind. In 1872 a second accident to the same leg miraculously cured the previous injury, and he returned to farming. Knapp became a leading pig breeder in Iowa; he founded the state breeders' association and also took over editorship of the Cedar Rapids *Farmers' Journal*. In 1879 Knapp accepted the chair of agriculture at Iowa State College. He used this position to agitate for a national program of practical and scientific education.

In 1885 Knapp abruptly left Iowa to begin afresh in Louisiana. He worked on a huge land colonization scheme at Lake Charles, financed with British capital. He then went independent and in 1889 opened the Home Company, which was to develop half a million acres of Louisiana prairie for rice and sugar cultivation. He began another farm journal, ran a bank, and organized the rice growers. In 1898 the U.S. Department of Agriculture sent him to Japan to study rice cultivation. On his return he introduced Kiushi



rice to Louisiana. In 1902 he became special agent for the Department of Agriculture, charged with promoting scientific farming in the South. He fought the boll weevil menace in 1904 by setting up demonstration farms, which showed farmers improved agricultural methods. Out of this experience grew the community demonstration farm technique, the county farm agent system, and the boys' and girls' farm clubs. Knapp was a bold lobbyist and wrote many Department of Agriculture pamphlets. The organization Knapp created was formalized and nationalized by the Smith-Lever Act (1914) as the Farmers Cooperative Work Division.

Knapp died in Washington, D.C., on April 1, 1911. In 1914 the Knapp School of Country Life was founded in his honor in Nashville, Tenn.

Further Reading

The best source on Knapp is the excellent biography by Joseph Cannon Bailey, *Seaman A. Knapp: Schoolmaster of American Agriculture* (1945). See also Russell Lord, *The Agrarian Revival: A Study of Agricultural Extension* (1939). □

Frank Hyneman Knight

The American economist Frank Hyneman Knight (1885-1972) was a leading figure in the influential Chicago school of neoclassic economics, especially

in his descriptive model of the system of perfect competition.

Frank Knight was born on a farm in McClean County, Illinois, on November 7, 1885. During his boyhood he was exposed to the fire-and-brimstone evangelism of the American Midwest, which probably led to his lifelong contempt for religious dogma. He received a bachelor's degree from Milligan College in Tennessee in 1911 and bachelor's and master's degrees from Cornell University in 1916. At Cornell he studied under Allyn Young, who exerted a direct influence on Knight's economic ideas.

Knight's academic career included appointments at Cornell, Chicago, and Iowa before he returned in 1928 to Chicago, where he was subsequently appointed Morton Hull professor of economics. Throughout his academic career Knight remained primarily an intellectual. He lived in the world of ideas and thus, he felt, preserved his intellectual integrity by not becoming involved in government service, activist organizations, or writing for the popular journals and newspapers. As skeptical scholar, critic, and self-made intellectual, he has been described as preeminently a product of the American Midwest, utterly unlike the typical sophisticated eastern seaboard intellectual.

Risk, Uncertainty, and Profit (1921), Knight's first major work, was originally written as his doctoral dissertation in 1916. As with so many of his later works, his goal was clarification—the clarification of what he regarded as certain ambiguities in the neoclassic economic theory of organization, especially as found in Alfred Marshall's works. In particular he sought to make clear the distinction between rent and profit. He thus described in detail the features of a system in which competition is perfect. His treatment of this question of perfect competition has been described as the apogee of neoclassic theorizing. Unlike a number of theorists who later cited him for programmatic political reasons, Knight fully realized and stated explicitly that the model of perfect competition is a construct of the mind, an idealization of reality, not a description of it. Some of those who followed him overlooked this important qualification and expected actual world institutions to be in accord with the model. The effect of this error was to permit the critics of a competitive economic order to effectively undermine much of the general social support for it, especially when comparative analysis failed to consider the flaws of alternative economic systems.

Knight exerted a great influence on applied economic theory in the 20th century, including that of the Richard Nixon administration, especially through his work *The Economic Organization* (1951). Its particular value is its integrated approach to the economy as a social organization. For example, he spelled out the five functions of the economic system, an approach that found its way into many basic economic textbooks, and used the image of the wheel of wealth or income, which is another standard feature of introductory texts and popular publications.

However, Knight is considered more of an essayist than a writer of economic tomes. His whole work has been de-

scribed as a continuing review of the books that are written or read uncritically by so many others. This aspect of his work is most evident in *The Ethics of Competition* (1921-1935), a collection of his essays edited by a group of his students. The work is characterized more by the raising of critical questions than by the providing of answers. In one tour de force he denied that wants are static in human nature, and thus *no* government or economic system can ever satisfy human desires, since new ones are always arising. The instant one desire is satisfied, another arises to take its place.

Knight's pessimistic 1935 essay "Economic Theory and Nationalism" views the development of human history as a tragic one. He was critical of liberalism, which failed because of its own excesses and thus led directly to socialism as its replacement. Attempting to analyze the attractiveness of systems alternative to liberalism (such as national socialism), which he felt were equally wrong on other counts, he perceptively presented their values that stress the natural human desire to be part of a larger organic whole such as the nation. Knight viewed modern man's main problem as a moral one, not an economic one. He felt that liberalism had destroyed conventional religion without providing any effective substitute for it and judged that what men need is a common morality founded on truth. In Knight's *Intelligence and Democratic Action* (1960), his attitude on the attainment of this goal is somewhat optimistic. Knight died in 1972.

Further Reading

No definitive biography of Knight has been published. For a collection of essays about Knight's work and economic theory based on his work, see Blaug, Mark, ed. *Frank Knight (1885-1972)*, Henry Simons (1992). □

Edward Fred Knipling

Edward Fred Knipling (born 1909), American entomologist, conducted and directed research for the U.S. Department of Agriculture, concentrating on insect problems.

Edward Knipling was born on March 20, 1909, in Port Lavaca, Texas. He received his bachelor of science degree from Texas A & M College in 1930. That summer he began work for the Department of Agriculture, assisting in field studies for the Bureau of Entomology and Plant Quarantine at Tiahuallio, Mexico.

In 1931 Knipling was appointed a junior entomologist to conduct research on the biology and control of the screw-worm at Menard, Texas. He received his master of science degree from Iowa State University in 1932, and during the next few years he conducted research on various livestock pests.

In 1940 Knipling was placed in charge of studies on mosquitoes of the Northwestern states. During World War II

he directed the work of the Orlando, Florida laboratory. He helped develop DDT and other insecticides and repellents for use by the U.S. armed forces and their allies in controlling the insect carriers of malaria, typhus, plague, and other diseases. In recognition of his accomplishments he was presented the U.S. Typhus Commission Medal in 1946, the President's Medal for Merit in 1947, and the King's Medal for Service in the Cause of Freedom by Great Britain in 1948.

In 1947 Knipling received his doctorate in entomology from Iowa State University. He directed research on insects affecting man and animals until 1953, when he became director of the U.S. Department of Agriculture's Entomology Research Division.

Knipling always concentrated his research on finding improved methods for controlling injurious insects and for utilizing beneficial insects to fullest advantage. In his early studies of the ecology, behavior, and mating habits of screwworm flies, he had speculated on the possibility of stopping isolated infestations by overwhelming the native flies with laboratory-reared insects carrying genetic deficiencies. In 1953 he was able to demonstrate eradication of flies by sterilization techniques on the island of Curaçao in the Netherlands Antilles.

As early as 1956 Knipling pointed out that chemical pesticides also kill natural predators; he suggested the use of insect diseases that would not be dangerous to man, animals, or plants. In speaking for increased support for entomological research, he was a strong proponent of the concept of total insect population control. He proposed more effective use of natural predators and the isolation and synthesis of attractants to lure insects into traps.

In 1966 Knipling was elected to the National Academy of Sciences, given the Rockefeller Public Service Award, and presented with the National Medal of Science for unique biological approaches to the control of insect vectors.

Further Reading

A useful background book with respect to Knipling's work is Desmond P. Murray, *Species Revalued* (1955). □

Alfred A. Knopf

Alfred A. Knopf (1892-1984), American publisher, used his commitment to fine books, his marketing skill, and his personality to create a firm of extraordinary distinction.

Alfred A. Knopf was born in New York City on September 12, 1892, to Samuel and Ida Jaffee Knopf. In 1908 he entered Columbia University, where he studied literature with John Erskine and Joel Spingarn and history with Carlton Hayes. During his senior year he began corresponding with the British novelist John Galsworthy, about whom he was writing an essay. He graduated in the

spring of 1912, planning to attend Harvard Law School the following fall. That summer, however, he travelled to England, met Galsworthy, became entranced by the literary life, and decided to forego law in favor of a career in publishing.

Knopf's father, an advertising man and financial consultant, helped him to secure a position in the accounting department of Doubleday, Page at eight dollars a week. Knopf stayed at Doubleday for 18 months, in the course of which he wrote a highly effective publicity brochure about Joseph Conrad. In 1914 he left Doubleday to work for the publisher Mitchell Kennerly. The next year, equipped with \$5,000, a desk in his father's office, and the assistance of his fiancée Blanche Wolf (whom he married in 1916), Knopf struck out on his own.

From the beginning Knopf books were distinctive in three respects: cosmopolitanism, quality, and design. By 1917, of the 77 books Knopf had issued, more than a quarter were English (including W. H. Hudson's *Green Mansions*), while continental, Russian, and Asian writers accounted for almost half. In the 1920s Knopf began acquiring such notable American authors as Willa Cather, Carl Van Vechten, and Joseph Hergesheimer. As vice-president of the firm, however, Blanche Knopf perpetuated the house's special interest in foreign books. Thus, by 1960 Knopf had published works by André Gide, Thomas Mann, Sigrid Undset, D. H. Lawrence, Jean-Paul Sartre, and Albert Camus, along with Americans such as Elizabeth Bowen, Dashiell Hammett, and John Hersey.



Knopf's role between 1924 and 1934 as publisher of the iconoclastic magazine *The American Mercury*, edited until 1933 by H. L. Mencken (another Knopf author), also testified to his cosmopolitan outlook. Moreover, the calibre of the works Knopf brought before the public was extraordinarily high. Sixteen Knopf authors—the largest number from any American publishing house—won Nobel Prizes in literature. Thanks to Knopf's special interest in history (he was a devoted member of the American Historical Association), he published such eminent scholars as R. R. Palmer, Samuel Eliot Morison, and Richard Hofstadter. The Knopf list as a whole reflected Alfred and Blanche Knopf's commitment to the finest literature of the day, irrespective of whether or not it would sell. The Knopfs' preoccupation with quality extended to the format of their books. From the richly textured paper to the colorful cover materials, to the carefully designed type, Knopf books exuded taste and painstaking workmanship.

Knopf's determination to uphold standards in the face of the commercialization of the publishing industry led him to deplore such phenomena as the rise of book clubs. Yet, in his own way, he was a master of marketing. His Borzoi colophon—the drawing of a Russian wolfhound which appeared on every Knopf book—justly became a symbol of excellence, but it also enabled Knopf to sell his product by the label alone. He was the first publisher to use photographs in testimonials, and he advertised books in spaces previously reserved for cars and cigarettes. Knopf's personality also helped to promote his books. Crusty and egotistical, he wore flamboyant shirts from the most exclusive tailors; was a connoisseur of music, food, and wine; nurtured a garden of exotic plants; and enjoyed rare cigars. His self-assured, irascible manner, together with his insistence on the best of everything, shaped his house's image as a purveyor of works of enduring value.

In 1958 the Knopfs' only child, Alfred, Jr., resigned from the firm. Born in 1918, "Pat" Knopf had entered his parents' business as heir apparent, but when they showed no signs of relinquishing their control he left to found Atheneum Publishers. In 1960 Alfred A. Knopf, Inc., was purchased by Random House, a subsidiary of RCA; both were subsequently bought by S. I. Newhouse. Blanche Knopf died in 1966. The following year Knopf married Helen N. Hedrick, a novelist. Although Knopf continued to influence the titles published under his imprint, including works by Toni Morrison, Doris Lessing, and John Updike, with advancing age he began to withdraw from the house's day-to-day operations.

Knopf's achievements as a publisher of distinguished books brought him half a dozen honorary degrees, as well as decorations from the Polish and Brazilian governments. In addition, his service on the advisory board of the National Parks Commission and his tireless efforts on behalf of conservation earned him numerous awards. Knopf died of congestive heart failure on August 11, 1984, at his estate in Purchase, New York.

Further Reading

Information about Alfred A. Knopf's publishing activities appears in Hellmut Lehmann-Haupt, *The Book in America* (1951); Charles Madison, *Book Publishing in America* (1966); and John Tebbel, *A History of Book Publishing in the United States* (1978, 1981). The best source on Knopf's personality as well as his career is a three-part *New Yorker* magazine profile by Geoffrey T. Hellman (November 20, November 27, and December 4, 1948). See also *Alfred A. Knopf: Quarter Century* (1940). □

Blanche Wolf Knopf

American publisher Blanche Wolf Knopf (1894-1966) shaped American literary tastes with her active interest in emerging literary trends and figures. Some of her notable successes included the publication of authors of the Harlem Renaissance, such as the poet Langston Hughes, as well as the promotion of European works by figures such as Simone de Beauvoir and Jean-Paul Sartre.

As an active partner in her husband's publishing company, Alfred A. Knopf, Blanche Wolf Knopf introduced the American reading public to the best of new European, Latin American, and African American literature. Her formidable publishing talents included not only a keen business sense and an eye for talent, but also a commitment to providing valuable personal and financial support to promising writers. Some of her most notable editorial relationships were with the Harlem Renaissance poet Langston Hughes and French feminist writer Simone de Beauvoir. Knopf's greatest publishing coup was bringing de Beauvoir's controversial work *The Second Sex* to Americans during the post-World War II years, when many were wary of radical thought.

Knopf was born Blanche Wolf in New York City on July 30, 1894. She came from a privileged Jewish family and received a quality education at the Gardner School in New York, which was supplemented by lessons from French and German governesses. Her schooling provided her with a command of European languages and literature that would be a crucial asset in her life's work. Knopf met her future husband while spending the summer of 1911 with her family on Long Island. She was married to Alfred A. Knopf on April 4, 1916, the year after Alfred Knopf had begun a publishing company with her support. In 1918, the Knopfs' only child, Alfred A. Knopf Jr., was born. The new mother soon hired a nurse to care for her son so she could join her husband in the publishing business.

Supported African American Writers

Knopf seemed to be born and bred for success in publishing. She had a natural ease in social and political interactions, a talent for negotiating, and a gift for spotting new cultural and literary trends as well as promising talent. She

also gained a reputation as a loyal and understanding editor who provided encouragement for writers and worked to ensure them the best financial arrangements possible. By 1921, Knopf had become a director and vice president of the Alfred A. Knopf Company, although her titles did not reflect the professional partnership that existed between her and her husband.

One of the first important literary movements that Knopf turned her attention to was the Harlem Renaissance, a flowering of African American literature in New York in the 1920s. Her work to publish black authors created an ongoing commitment to African American literature by the Alfred A. Knopf Company. Of particular note was her relationship with the poet Langston Hughes. The editor provided the poet with encouraging words and defended his business interests. The two developed a close and trusting friendship during which Hughes would seek out Knopf's advice in both publishing and personal matters.

Published Major European Authors

In 1920, Knopf journeyed to Europe to scout out new material. In the 1930s, she renewed her interests in European writing with a series of incredible successes. She arranged publishing deals with such notable authors as André Gide, Thomas Mann, Ilya Ehrenburg, and Mikhail Sholokhov. An even greater accomplishment was securing the rights to Sigmund Freud's final work, *Moses and Monotheism*. Her work during this decade earned her a reputation as a top international publisher.

The beginning of World War II made traveling to Europe difficult, but rather than slow her efforts, Knopf simply turned to a new arena—Latin American literature. Few works from Latin American writers had ever seen publication by American companies, and Knopf's interest was greatly appreciated by the authors and officials of those countries. She undertook numerous travels throughout Central and South America, securing contracts with authors such as Brazilian sociologist Gilberto Freyre. She also arranged for numerous translations to be published, beginning a tradition of quality translations for which Alfred A. Knopf would become renowned. For her work to promote Latin American literature, Knopf received numerous honors from officials of the region. The country of Brazil named her a Cavaleiro of the Brazilian National Order of the Southern Cross in 1950 and again honored her in 1964 with the title of Oficial.

Promoted Controversial Feminist Work

After World War II, Knopf returned to her work of bringing great European works to American readers. Some of the influential French names she successfully brought to the Knopf company included the philosopher Jean-Paul Sartre, existentialist novelist Albert Camus, and the feminist theorist Simone de Beauvoir. Each of these authors had a significant impact on the development of intellectual thought in America. Knopf undertook a daunting challenge in deciding to publish a translation of de Beauvoir's classic feminist tract, *The Second Sex*. Originally published in French in 1949, the book discussed a number of social and

political issues that were likely to be criticized by an American public in the midst of a conservative, anti-communist climate. *The Second Sex* discussed women's experience in a number of areas, including sexual initiation, role restriction, prostitution, and lesbianism. But despite the difficulties she knew could be encountered, Knopf insisted on going through with publication of the book, maintaining that the work offered an enlightening interpretation of gender that was valuable for both men and women. Playing up the provocative title while minimizing the radical themes of the book, Knopf presented an appealing package that managed to earn acceptance in the marketplace. Her ability to recognize the intellectual and artistic merit of continental literature was praised by French literary circles, and she was made a Chevalier of the French Legion of Honor in 1949. She later received the title of Officer.

Despite her career of publishing successes and her international reputation as a talented scout of literature, Knopf encountered difficulties in professional circles in America because of her gender. While her husband was accepted into such prestigious organizations as the Publisher's Lunch Club and the Book Table, Knopf was never allowed to join the all-male groups. Although she was ignored by some American businessmen, her husband testified to her stature in the Alfred A. Knopf Company and the publishing community in his memoirs. She also received recognition near the end of her life when she was awarded an honorary Doctor of Letters from Franklin and Marshall College in 1962, at which time she was praised as "one of the most influential women of our time."

In her old age, Knopf suffered from failing eyesight. The handicap forced her to rely on others to read manuscripts and provide her with comments, but she still controlled the ultimate decision on whether to publish or not. She continued to work at Alfred A. Knopf until her death in New York City on June 4, 1966. Until the end of her life, she maintained her role as an important figure in shaping literary tastes, bringing new voices from around the world to the American public.

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- Kauffman, Stanley, "Album of the Knopfs," *The American Scholar*, summer, 1987, pp. 371-81. □

Malcolm Shepherd Knowles

The American adult educator Malcolm Shepherd Knowles (born 1913) led both as academician and practitioner in the development and consistent ap-

Application of principles of adult learning and adult education program planning throughout the world.

Malcolm Shepherd Knowles was born August 24, 1913, in Livingston, Montana. His A.B. degree from Harvard University in 1934 was followed by positions as director of related training for the National Youth Administration; director of adult education for the Boston YMCA; director of the Detroit United Services Organization; duty as an officer in the U.S. Navy; and executive secretary of the Chicago YMCA. He received an M.A. degree from the University of Chicago in 1949. With these experiences as a foundation for his work in adult education, he served as executive director of the Adult Education Association of the U.S.A. in its years of early rapid growth, 1951-1959.

His academic career began as professor and chairman of the adult education graduate program at Boston University, 1959. In 1960 he received the Ph.D. in education from the University of Chicago and continued his professorial and administrative duties at Boston University until 1974. In that year, he became professor in the Department of Adult and Community College Education at North Carolina State University, Raleigh. His retirement from that position came in 1979, but he remained active as professor emeritus. Scores of adult education leaders throughout the world received graduate degrees in adult education under his guidance. He received honorary doctorates from several institutions. Knowles had a continuing colleague and collaborator in his wife Hulda after their marriage in 1935.

For more than 50 years Knowles served as an adult education consultant for hundreds of public and private sector organizations on local, state, national, and international levels. During this period he developed and refined the principles of adult learning now known internationally as andragogy. His writing had profound impact on the practice of adult education and in academic settings.

Knowles was known for his ability to synthesize and integrate research findings from the behavioral and social sciences with knowledge drawn from effective practice. His most immediate and appreciative audience was the professional practitioner, through whom he approached his long-time goal of more responsive, flexible, enlightened, and effective adult education. He was widely recognized as the most quoted and cited adult education authority of his time.

Much of his early writing drew upon his academic preparation in history and commitment to the emerging field of adult education. These writings included *Informal Adult Education* (1950); *The Adult Education Movement in the U.S.* (1962); *Higher Adult Education in the U.S.* (1969); and *History of Adult Education in the U.S.* (1972). Woven within his early career were writings and a television film series concerned with leadership and group dynamics in adult education. Examples of these are: *How to Develop Better Leaders* (1955); *Introduction to Group Dynamics* (with Hulda Knowles) (1959); and *The Dynamics of Leadership Series* (1962).

The major focus of his career, however, manifested in his writings, academic role, and work with adult education practitioners, was upon the principles of andragogy. In discussing the origin of his commitment to the development and application of those principles, he has been quoted as saying, "The idea that turned my life around I got from Carl Rogers in the early 1950's: that the mission of a leader (parent, manager, teacher) is to release human energy, not control it." His writings focused on the adult as a learner include *The Modern Practice of Adult Education: Andragogy vs. Pedagogy* (1980); *The Adult Learner: A Neglected Species* (1973, 1978, 1984); *Lifelong Learning: A Guide for Teachers and Learners* (1975); *Self-Directed Learning* (1975); *Andragogy in Action* (1984); and *Using Learning Contracts* (1986). Perhaps his most influential book, *The Adult Learner: A Neglected Species* was issued in a third edition in 1984.

In addition to his numerous books, he authored hundreds of book chapters, articles for scholarly journals, and articles for lay publications.

In later years Knowles drew upon his rich experiences to explore learning in retirement and shared his own developmental steps as an adult educator in *The Making of an Adult Educator: an Autobiographical Journey* (1989).

When Knowles began his earliest work in adult education, adult learners were almost universally taught with the methods of pedagogy, the education of children. Knowles was viewed as the person most responsible for achieving wide acceptance by adult educators of such concepts as the following: 1) adults will pursue learning that they believe they need; 2) instructors of adults should approach their role as facilitators, catalysts, and guides; 3) adults should have control over their own approach to learning in an adult-oriented, cooperative, non-authoritarian setting and climate; 4) learner involvement approaches to learning should be followed; 5) the adult should be viewed as a responsible, independent individual responsive to interdependent learning opportunities; and 6) in addition to shared control and relevance, adult education should be based on authenticity of participants, instructors, procedures, and goals.

Knowles viewed andragogy as discovery learning in which the adult learner grew through insight and direct, early application of learning.

Much evidence of Knowles' influence, and the widespread recognition of his name, was found in the annual reports, in informational brochures, and in catalogs of many major adult education organizations worldwide. Their philosophies, program foci, instructional approaches, and even organizational structures often are attributed to his writings and other activities.

Further Reading

A number of important books by Malcolm Knowles were mentioned above. From among those, a comprehensive presentation of his vision of adult education practice was contained in *The Modern Practice of Adult Education: Andragogy vs. Pedagogy* (1980). An in-depth discussion of the characteristics of the adult learner and how they relate to andragogy can be

found in *The Adult Learner: A Neglected Species* (1984). Finally, much insight into Knowles and the sources of his concepts and commitment can be found in *The Making of an Adult Educator: an Autobiographical Journey* (1989).

See also the February 1997 edition of *Training & Development*, where a detailed interview with Malcolm Knowles was featured. □

Henry Knox

Henry Knox (1750-1806) was a Revolutionary War general, famed as the father of American army artillery.

Henry Knox was born in Boston, Mass., on July 25, 1750. He had to leave school at an early age to support his mother, who had been deserted by his father. In 1772 Knox joined the Boston Grenadier Corps, a crack regiment, as second in command. Two years later he married Lucy Flucker, whose loyalist father opposed the marriage.

When the Revolution broke out in 1775, Knox volunteered his services to Gen. George Washington. Knox knew something about artillery, so he was appointed colonel in command of the Continental Regiment of Artillery. There was, however, no artillery in the army assembled at Cambridge, Mass.; it was in enemy hands 300 miles away at Ticonderoga, N.Y. In late December 1775 Knox went to fetch the 59 big guns and in a daring operation hauled them to Boston through snow and ice. He arrived just in time to help Washington fortify Dorchester Heights, overlooking Boston. This caused the British general to evacuate the city. Thereafter, Knox and his artillery figured prominently in almost every major engagement of the war.

Knox took part in the Battle of Long Island in August 1776. He joined Washington in the retreat into New Jersey and in the stunning surprise attack and victory against the Hessian garrison at Trenton in December. It was Knox who directed the famous crossing of the Delaware by Washington's army on Christmas night, 1776, and it was his artillery that cut down the Hessians as they emerged sleepily from their quarters. Meanwhile, Congress had promoted him to brigadier general. In the next key encounter with the British (at Princeton, N.J., in January 1777) Knox's part in the victory was equally important.

In the campaigns of 1777 and 1778, Knox was, as always, at Washington's side—in the failures at Brandywine and Germantown, Pa., and in the success at Monmouth, N.J. In the Monmouth battle he performed so skillfully that Washington could say, "No artillery could have been better served than ours." But it was the final battle of the war, at Yorktown, Va., in October 1781, that showed Knox's genius. The murderous accuracy of his guns devastated the British forces penned up on the narrow Yorktown peninsula, and 8 days after Knox opened fire, the British general, Charles Cornwallis, surrendered. Knox's reward was the



second star, making him, at 31, the youngest major general in the army.

With the fighting over, Knox was put in command of the military reservation at West Point, N.Y. After Washington retired in December 1783, Knox was appointed to replace him as commander in chief until the army was disbanded 6 months later. In March 1785 he was made secretary of war in the Confederation government, and he retained that post in Washington's first presidential cabinet. In 1794 he retired to a lavish life on the large estate his wife inherited in Maine. He died there on Oct. 6, 1806.

Further Reading

The best biography is North Callahan, *Henry Knox: General Washington's General* (1958). A briefer account by Callahan is in George A. Billias, ed., *George Washington's Generals* (1964). Useful chiefly for Knox's letters are Francis S. Drake, *Life and Correspondence of Henry Knox* (1873), and Noah Brooks, *Henry Knox: A Soldier of the Revolution* (1900).

Additional Sources

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John Knox

The Scottish reformer John Knox (ca. 1505-1572) was one of the most celebrated followers of John Calvin and became the chief force in the introduction and establishment of the Presbyterian form of Calvinism in Scotland.

The Scotland of John Knox's time was used to reform movements. Long before Martin Luther's theses of 1517, men were executed for importing the doctrines of John Wyclif and John Hus. During Knox's adolescence he could not but be aware of the agitation for an evangelical Christianity abroad in the land.

The day and even the year of Knox's birth is disputed. The best estimate is probably 1505. His prosperous peasant father, William Knox, sought to prepare him for the priesthood. His autobiographical writings leave doubt over his early education. It is certain that Knox attended a university, either Glasgow or St. Andrews, but did not earn a degree. After ordination in 1532 he returned to Haddington, the region of his birth.

Conversion to Protestantism

Knox's conversion to Protestantism seemingly occurred between 1543 and 1546. In 1543 he was loyally serving the Catholic Church under the archbishop of St. Andrews. He styled himself "minister of the sacred altar." By 1546 he was

vigorously defending the reformer George Wishart, who had introduced Swiss Protestantism into Scotland with his translation of the First Helvetic Confession in 1543 and impressed many before being executed for heresy in 1546.

The following year David Beaton, the cardinal responsible for Wishart's arrest, was murdered. Knox, hearing of the deed, eagerly joined the murderers in the castle of St. Andrews and, after protesting his unworthiness, became their preacher, thereby making his revolt from Rome complete and courting death. Curiously enough, his voluminous writings give no clue as to what transformed him in such a short time from a Catholic priest to a fiery, sword-bearing Protestant.

For fiery Knox was, denouncing the Catholic Church as a "synagogue of Satan" and the beast of the Apocalypse. While the castle trembled with spiritual thunder, the French laid siege, eventually capturing the occupants and making them galley slaves. After 19 months Knox emerged in February 1549, his body intact, his spirit unbroken, and his Protestantism strengthened.

The release of Knox and his comrades may have been engineered by the new Protestant regency in England. In any case Knox took a paid position as preacher there. His popularity grew rapidly. In 1551 he was made chaplain to the king and in 1552 declined a bishopric. He worked to rid the religious services of all vestiges of Catholic ritual and to fix austerity of worship firmly in English Protestant doctrine. This made his life precarious when the fanatically Catholic Mary Tudor acceded to the throne in 1553. The following year Knox left England, wandered for a time, and unknowingly took the most important step of his career by moving to Geneva.

Calvin's Influence

In the "Bible Commonwealth," Knox came to believe fully in Calvinism, in the right of the true church to impose strict rules of conduct and belief on the individual, and in the right of the people to rebel against a civil authority that attempts to enforce adherence to a false doctrine. He called Calvin's Geneva "the most perfect school of Christ that ever was on earth since the days of the apostles."

On a trip to Scotland in 1555, then under a regency in preparation for the reign of Mary Stuart, Knox organized Protestant congregations and preached quietly. After he left under pressure, in 1556, an ecclesiastical court burned him in effigy. Back in Geneva he worked effectively as pastor of an English congregation.

Calvinism suited his austerity, and Knox preached with certitude that those not of his and Calvin's church were damned for eternity and that no Christian love was due them. Since they were sons of Satan, one could take joy in hating them, reveling over the prospect of their damnation, and even cheating and deceiving them. Knox saw himself as the prophet of a biblical society in which virtuous priests would guide men, and statesmen would be bound by the precepts of the Bible.

Knox's Writings

While he was at Geneva, Knox's pen was busy. His admonitions and letters to followers in England and Scotland are filled with burning condemnations of the Roman Church, a "harlot . . . polluted with all kinds of spiritual fornication," and of its priests, who were "pestilent papists" and "bloody wolves." His best-known work, *History of the Reformation of Religion within the Realm of Scotland*, is more polemic than history.

Preaching in the Reformed manner was forbidden in Scotland in 1559, and on May 2 Knox arrived in Edinburgh. Pursued as a criminal, he managed to remain free and become the architect of a new Scottish church. Under his guidance, Catholicism, the regency, and French influence were repudiated, and in 1560 a democratic form of church structure in which congregations elected their ministers and elders was adopted.

Under these conditions it is not surprising that Mary, Queen of Scots, a Catholic reared in France, found Scotland uncongenial soon after her arrival in 1561. Since Catholic worship was forbidden, Mary's private Masses had to be defended with the sword. In 1568 she was driven from Scotland in the midst of a scandal; Knox was in the forefront of her pursuers.

Death took the reformer on Nov. 24, 1572. Knox was a small man but of immense physical and moral strength. He was not without contradictions in his work and his life. Although an authoritarian, he did more to stimulate the growth of democracy than any man of his age. He left an independent Scotland under a severe but democratically elected church.

Further Reading

The complete collection of the reformer's writings is *The Works of John Knox*, edited by David Laing (6 vols., 1846-1864; repr. 1966). There are several good biographies. Especially important are Edwin Muir, *John Knox: Portrait of a Calvinist* (1929), and Andrew Lang, *John Knox and the Reformation* (1905), which is hostile to Knox. For background, John T. McNeill, *History and Character of Calvinism* (1954), and John H. S. Burleigh, *Church History of Scotland* (1960), are recommended. □

Philander Chase Knox

The American statesman Philander Chase Knox (1853-1921) served as U.S. attorney general, senator, and secretary of state.

Philander Knox was born on May 6, 1853, at Brownsville, Pa. He graduated from Mount Union College in Ohio in 1872, and in 1878 he formed a successful law practice in Pittsburgh, Pa. In 1901 Knox drew up the papers transferring the Carnegie Steel Company to J. P. Morgan, thus creating America's first billion-dollar corporation, the United States Steel Company.

Knox joined President William McKinley's cabinet as attorney general in 1901, and he continued to serve under President Theodore Roosevelt after McKinley's assassination. Despite his close ties to business interests, Knox vigorously prosecuted trusts under the almost-forgotten Sherman Antitrust Law and took actions against railroads to prevent rate discrimination and rebates. His most notable victory was against the Northern Securities Company, formed by J. P. Morgan and James J. Hill to merge the competing Northern Pacific and Great Northern railroads. Knox personally argued the case before the Supreme Court, which sustained the government's position. Knox also influenced new antitrust legislation, helped draft the laws that created the Department of Commerce and Labor, and gave the Interstate Commerce Commission effective control of railroad rates.

In June 1904 Knox was appointed to the U.S. Senate from Pennsylvania and served with distinction until President William Howard Taft appointed him secretary of state in 1909. As secretary, Knox reorganized and strengthened the State Department and the Foreign Service. He encouraged American overseas investments (his policy of "dollar diplomacy") to promote the objectives of American political diplomacy, although he was not too successful.

In 1913 Knox resumed his law practice in Pittsburgh. In 1916 he was elected to the Senate, where he fought against United States participation in the League of Nations and ratification of the Treaty of Versailles. Instead, Knox favored a congressional resolution repealing the declarations of war against Germany and Austria. President Woodrow Wilson



vetoed this, but President Warren Harding signed it in 1921. On Oct. 12, 1921, Knox died.

Further Reading

Useful general accounts are Henry F. Pringle, *The Life and Times of William Howard Taft* (2 vols., 1939), and George E. Mowry, *The Era of Theodore Roosevelt, 1900-1912* (1958). See also the autobiography of Knox's chief aide in the State Department, F. M. Huntington Wilson, *Memoirs of an Ex-diplomat* (1945). Balthasar Henry Meyer, *A History of the Northern Securities Case* (1906), contains a detailed account of Knox's role. Graham H. Stuart, *The Department of State: A History of Its Organization, Procedure and Personnel* (1949), describes Knox's reorganization. Walter Scholes is critical of Knox as secretary of state in *An Uncertain Tradition: American Secretaries of State in the Twentieth Century*, edited by Norman A. Graebner (1961). More favorable is the account in Samuel Flagg Bemis, ed., *American Secretaries of State and Their Diplomacy*, vol. 9 (1929). □

William S. Knudsen

Emigrating from Denmark in 1900, William S. Knudsen (1879-1948) forged a distinguished industrial career, opening assembly plants, directing a World War I boatbuilding program, and masterminding postwar European expansion for Ford Motor Company. He then served as president of Chevrolet and General Motors Corporation and finally guided America's World War II production effort.

Born Signius Wilhelm Poul Knudsen on March 25, 1879, the future magnate received a technical education and was a bicycle mechanic in his native Denmark. Tall, sturdy, and speaking English with a marked Danish accent, he passed through New York's Ellis Island in 1900. After changing his name to William S. Knudsen, he worked in shipyards and railroad shops, then joined Buffalo's John R. Keim Mills, a leading manufacturer of pressed steel parts for the automotive industry.

From Ford to GM

Keim was bought by Ford Motor Company in 1911, and Knudsen was called to Detroit in 1913 to expand his employer's nationwide network of assembly plants. Keen-eyed, tough, and possessed of a strong temper (he could boom out "hurry up" to workers in 15 languages), he directed Ford's mass production of submarine chasers (Eagle boats) during World War I. In 1919 and 1920 he drew up a basic plan for internationalizing Ford production and had control of Ford affairs in Europe. But Henry Ford came to resent his subordinate's independent manner, and Knudsen, in turn, resented Ford's interference with his work. Leaving Ford in 1921, he became general manager of a Detroit factory making auto parts and stove trimmings.



In 1922 Knudsen was offered employment by General Motors. "How much shall we pay you?" he was asked by Vice-President Alfred P. Sloan, Jr. He might have replied that Ford had paid him \$50,000. But he simply said, "Anything you like. I am not here to set a figure. I seek an opportunity." He joined GM at \$30,000 and within a month became vice-president in charge of operations at Chevrolet Motor Division—his salary: \$50,000 per year.

Knudsen was named president of Chevrolet in 1924, and his car's impressive sales gains helped persuade Henry Ford to abandon his longtime front-runner, the Model T, in favor of the Model A. Ford's protracted changeover enabled Chevrolet, abetted by a new six-cylinder engine, to assume sales leadership for the first time in 1927-1928. Ford regained the top rung in 1929-1930, after which Chevrolet resumed sales supremacy for the remainder of the pre-World War II era. Knudsen was rewarded with a promotion to GM's executive vice-presidency in charge of U.S./Canadian car and body manufacturing in 1933 and the corporation's presidency in 1937.

Defense Work in World War II

In May 1940 Knudsen was asked by President Franklin D. Roosevelt to join the advisory commission to the Council of National Defense. In accepting the unpaid assignment over the objection of Chairman Sloan, Knudsen sacrificed an annual income of \$300,000.

In 1941 Knudsen was named director general of the Office of Production Management and in 1943 director of

war production for the Department of War, becoming in the process the first civilian appointed to the rank of lieutenant general in the Army. In requesting Knudsen to accept the commission, President Roosevelt said, "Bill . . . I want you to do that because when you get out into the field there may be generals who will try to pull rank on you—they can't do that because you will be over them. I want you to accept it for another reason, too. I will feel better, if you do." Knudsen was named director of the Air Technical Service Command in 1944, and that year was awarded the Army's Distinguished Service Medal "for exceptionally meritorious and distinguished service in the performance of duties of great responsibility." Production humming smoothly, Knudsen resigned his commission on June 1, 1945.

Twilight Years

Re-elected to GM's board of directors on July 2, Knudsen inspected the corporation's war-torn European plants, then suggested to Sloan that he be appointed "inspector general" for GM factories worldwide. Sloan, noting that Knudsen had reached the company's mandatory retirement age of 65, rejected the request. The turndown, according to Knudsen's daughter, left her father a broken man. Still, Knudsen served as general chairman of the Automotive Industry Golden Jubilee celebration in Detroit in 1946 and was chairman briefly of Detroit's Hupp Corporation.

Knudsen was awarded Denmark's highest honor, the Grand Cross of Dannebrog, by King Christian X in 1945, at which time a plaque was affixed to his birthplace in Copenhagen. Knudsen and his wife, Clara, married in 1911 and had one son and three daughters. The son, Semon E. "Bunkie," was a GM executive vice-president from 1966 to 1968, Ford president in 1968 and 1969, and White Motor Corporation chairman from 1971 to 1980.

Further Reading

The only book-length work on Knudsen is Norman Beasley's sympathetic *Knudsen: A Biography* (1947), authorized by the Knudsen family and rushed to completion before the industrialist's death. Knudsen's Ford years are thoroughly examined in Allan Nevins' and Frank Ernest Hill's *Ford: The Times, the Man, the Company* (1954) and *Ford: Expansion and Challenge 1915-1933* (1957). His GM career is briefly discussed in Arthur Pound's *The Turning Wheel: The Story of General Motors Through Twentyfive Years 1908-1933* (1934) and in Alfred P. Sloan's *My Years with General Motors* (1964). □

Edward I. Koch

Edward I. Koch (born 1924) was one of New York City's most controversial mayors. He led the city from the edge of bankruptcy in 1978 to a substantial budget surplus in 1983.

Edward I. Koch was born December 12, 1924, in New York City, the second of three children born to Russian-Jewish immigrants Louis and Joyce Silpe Koch. When his pantsmaker father fell on hard times during the Depression, Edward, then age six, and his family moved in with relatives in Newark, New Jersey, in 1931. Ten years later they returned to New York City. Koch graduated with honors from high school and attended City College from 1941 to 1943 until drafted into the U.S. Army. Koch served in Europe as an infantryman, won two battle citations, and was discharged in 1946. After the war he took an accelerated course at New York University Law School, was graduated in 1948, and was admitted to the bar the following year. He then opened a small law practice.

Law Career and Beginnings in Government

With a law business that could only be described as mediocre, Koch became increasingly active in Democratic political affairs. Koch worked as a campaign volunteer for presidential candidate Adlai Stevenson in 1952 and 1956 and also became a vocal member of a reform group called the Greenwich Village Independent Democrats. A liberal civil rights activist and reformer, Koch led a fight which deposed Democratic Party boss and district leader Carmine DeSapio in 1963. Thereafter he made an unsuccessful run for the New York State Assembly but lost in 1966. Two years later Koch was elected the first Democrat since the Depression era to represent Manhattan's "silk stocking" 17th district in the U.S. House of Representatives. Reelected four



times, Koch served on the Banking and Currency Committee and the Appropriations Committee and was one of four congressional observers on the Emergency Financial Control Board established to deal with New York City's fiscal crisis of 1975. During his tenure in Congress Koch spoke out against the war in Vietnam and worked for federal aid to mass transit, health care for the aged, and a family assistance program, earning high praise from the liberal-left Americans for Democratic Action.

Mayor of New York City

In September 1977 Edward Koch entered a seven person Democratic primary seeking the mayoral nomination from which he emerged as the winner, beating chief challenger Mario Cuomo. In the heated election campaign which followed attempts were made to smear the unmarried Koch as a homosexual with signs that read: "Vote for Cuomo, not the homo." Ed Koch handily beat the future New York governor with 713,000 votes to Liberal Party candidate Mario Cuomo's 587,000. The dirty politics campaign embittered relations between these two leading New York democrats (which were exacerbated again in 1982 when Koch challenged Cuomo for the gubernatorial nomination). Koch had also struck a responsive chord with Gotham voters in his tough talk about cracking down on crime and the need for fiscal solvency and his combative willingness to stand up to the powerful municipal unions and minority special interests groups.

When Edward Koch took over the mayoralty in January 1978 the city was teetering on the edge of bankruptcy and saddled with a \$1 billion deficit. Koch, with the continuing aid of federal loan guarantees and the Municipal Assistance Corporation, bore down on extravagance, pared the city payrolls, cut superfluous and inefficient public services, and brought the city back to fiscal solvency, boasting of a \$500 million surplus by 1983. His real talent was to say "no" to excessive expenditures and over-generous settlements with municipal unions. With his clever quips and zany sense of humor, he brought a majority of New Yorkers around to liking his new lean, mean brand of urban austerity.

Koch was reelected mayor in 1981 as a candidate of both the Democratic and Republican parties. Persuaded by *New York Post* publisher Rupert Murdoch and his own upward ambitions, Koch entered the 1982 Democratic primary for governor and again faced his bitter rival, Mario Cuomo. He lost the primary. Koch may have contributed greatly to his own defeat by an impolitic interview with *Playboy* magazine, which his foes publicized and in which Koch referred to suburban life as "sterile" and rural life as "a joke" and made fun of pickup truck drivers, the very voters he needed to win the nomination.

Reelected to a third term as mayor in 1985, Koch drew an astonishing 75 percent of the vote, underscoring his great popularity with ethnic, blue collar, and Jewish voters. Despite his allegedly bad relations with Black leaders, a *New York Daily News* poll showed Koch pulled a sizable 37 percent of the Black vote in the 1985 Democratic primary compared to a Black candidate who polled only 40 percent, with 20 percent going to Council President Carol Bellamy.

"No New York mayor since Fiorello LaGuardia has inspired more affection, respect and outright loathing" asserted *Insight* magazine in 1985. Feisty, combative, spirited, and outrageously outspoken (he once called minority welfare spokesmen "poverty pimps"), Koch was also a fervent supporter of Israel and readily mixed municipal politics and foreign policy in his public addresses. During his second term Koch also wrote a best-selling book, *Mayor: An Autobiography*, an entertaining, shot-from-the-lip odyssey of mayoring which embarrassed his enemies and some of his erstwhile friends. Yet his larger achievement was that he brought New York back from the brink of financial disaster and raised the spirits of New Yorkers. For that and other reasons, Professor Roger Starr said of Koch: "He is the right man for the right time." Mayor Koch was New York City's most effective promoter and frequently repeated that he wanted to be "Mayor for Life."

Koch most recently tried his hand as a novelist, with *Murder At City Hall* (1995), and *Murder on Broadway* (1996). He also presided over a television revival of *The People's Court* that began in the fall of 1997.

Further Reading

For Koch's version of his mayoralty, see Edward I. Koch, *Mayor: An Autobiography* (1984), and for a critical version of his mayoralty see Arthur Browne, Dan Collins, and Michael Goodwin, *I Koch: A Decidedly Unauthorized Biography of the Mayor of New York City, Edward I. Koch* (1985).

The quotable and irrepressible Edward Koch can be followed in the election issues of the *New York Times* and national news magazines. See also Dotson Rader, "Where's Ed Koch Going?" in *Detroit Free Press Parade* (August 1, 1982); "The Big Apple: Worms and All," in *Insight* (October 28, 1985); and *New York Daily News* -Channel 7 polls (October 25, 1985). □

Heinrich Hermann Robert Koch

The German physician and bacteriologist Heinrich Hermann Robert Koch (1843-1910) devised many bacteriological techniques and established the bacterial causes of a number of infectious diseases.

Robert Koch was born at Clausthal, Hanover, on Dec. 11, 1843, the third of a family of 13. He enrolled in medical classes at the University of Göttingen in 1862, and in 1866 he passed the qualifying examinations. He spent some time in clinical study in Berlin but did not wish to engage in general practice. When the Franco-Prussian War broke out in 1870, he was accepted for service in the army.

In 1872 Koch was appointed district medical officer at Wollstein. That year he began his bacteriological research with a microscope his wife gave him. Following the publication of some of his early findings, Koch was appointed to

the Imperial Health Office at Berlin in 1880. In 1885 he became professor of hygiene at the University of Berlin and director of the newly founded Institute of Hygiene at the university. In 1891 the Institute for Infectious Diseases was founded for him, and he acted as director until 1904.

Foundations of Bacteriology

One of the first diseases Koch studied was anthrax, an ancient and highly fatal cattle disease. While the bacillus associated with anthrax had been identified by C. J. Davaine in 1868, no significant advances had been made in the prevention or treatment of this disease. In addition, it had been noted that cattle became infected not only from other cattle but from grazing in fields where infected cattle had been kept years before. This observation seemed to discredit the bacillus as a causative agent.

Koch, attracted by the frequency of occurrence and the unusual behavior of anthrax, set out to solve the problem. He arrived at several valid conclusions: under certain conditions the anthrax bacillus forms spores which are viable but which remain dormant for several years, thus explaining the mystery of the infected fields; the integrity of the bacillus is maintained even though the infection passes through several generations of mice; and the cattle are usually inoculated with the bacillus by eating fodder soiled with the numerous organisms in excreta of infected animals.

In arriving at these conclusions, Koch acted on certain principles that are often referred to as "Koch's postulates": to prove that an organism is the specific cause of any dis-

ease, it must be present invariably in all cases; it must be isolated in pure culture; and when a susceptible host is inoculated with a live culture, the disease must be reproduced. Koch for the first time irrefutably proved the manner in which anthrax arises and is transmitted. Thus the foundations of medical bacteriology were laid, and rational principles of hygiene and epidemiology in man and animals were established.

Studies of Tuberculosis

In 1881 Koch announced his discovery of the tubercle bacillus. He isolated the organisms from tubercular lesions and grew them successfully in pure cultures. This was a remarkable achievement at that time, for the bacillus is fastidious in its food requirements and grows very slowly. However, Koch experienced several disappointments with his studies of tuberculosis. Having found that tuberculosis in cattle was produced by an organism which differed from that of the human variety in both cultural characteristics and virulence, he formed the opinion that human tuberculosis was not transmitted to cattle, and bovine tuberculosis could not be transmitted to man. This was completely disproved by the British Royal Commission on Tuberculosis in 1911. Koch's other disappointment was associated with tuberculin, a protein component extracted from a killed culture of tubercle bacilli. It has proved a valuable diagnostic tool, as Koch suggested, but it has no effect as a curative agent, although Koch originally offered it to the public as a treatment.

Another major discovery which revolutionized bacteriology was Koch's use of culture media which could be rendered solid, for example, blood serum by heating, meat broth by adding gelatin or agar, a product derived from seaweed. The advantage of growing bacteria on solid media is that isolated colonies are obtained which often have a characteristic appearance, thereby enabling one to select pure cultures easily. Thus it can be readily understood how within some 10 years a whole series of specific pathogens—including the causal agents of cholera, typhoid fever, and diphtheria; common pyogenic bacteria which cause suppuration in wounds; and varieties of intestinal flora—were isolated by Koch and others.

Almost every medical bacteriologist of the next generation was trained by Koch. His help was constantly in demand by the governments of his and other countries with microbiological problems, human or veterinary. He was always a hygienist who never forgot the essential importance of clean air, food, water, and soil in protecting populations from infective diseases. As a pure bacteriologist, he remained unequalled. His techniques are the basis of all modern bacteriological methods. In 1905 he received the Nobel Prize. He died in Baden-Baden on May 27, 1910.

Further Reading

There are two studies of Koch in German: Karl Wezel, *Robert Koch* (1912), and Bruno Heymann, *Robert Koch* (1932). In English, he is treated at length in Paul de Kruif, *Microbe Hunters* (1926), and Iago Galdston, *Progress in Medicine: A Critical Review of the Last Hundred Years* (1940). □



Zoltán Kodály

Zoltán Kodály (1882-1967) was a Hungarian composer, collector of folk songs, and music educator. He developed a technique for teaching young children to read music through folk material.

Zoltán Kodály was born in Kecskemét, where his father was a railroad stationmaster. When Kodály was 18, he enrolled at both the Budapest Conservatory and University. Béla Bartók was a classmate, and the two students became interested in Hungarian folk music. This interest was part of a larger movement in Hungary at the time, the desire to discover the country's true culture, which had been under German domination for over 100 years.

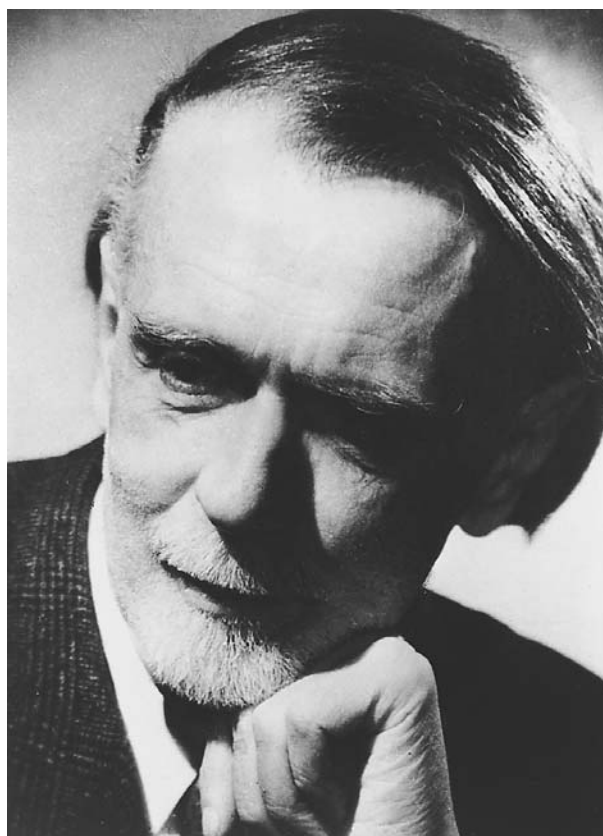
Kodály and Bartók knew that what was thought to be Hungarian folk music was actually gypsy music, a kind of commercial popular music played by gypsies in cafes and theaters. About 1905 they started to collect folk songs systematically by going to rural areas and recording the music on their crude phonograph. Their fieldtrips broadened to include other central European countries, and by 1913 they had collected over 3,000 folk songs. This collection, and their transcriptions and analyses, was important in establishing the techniques of ethnomusicology, which was to become an important 20th-century discipline.

Kodály's interest in folk songs continued throughout his life, but his main activity in the period between World War I and II was composing and serving as teacher at, and later director of, the Budapest Conservatory. His first composition to achieve world fame was *Psalmus Hungaricus* (1923), a large choral and instrumental work, commissioned to celebrate the fiftieth anniversary of the joining of Buda and Pest. It is based on Hungarian melodies, but the setting is completely of the 20th century. His music has certain resemblances to Bartók's, but it is never as violent in its use of dissonance.

Another important composition by Kodály is *Hary Janos* (1932), a folk-based opera. He also composed an orchestral suite based on this opera, other orchestral and chamber works, and large and small choral works.

Throughout his life Kodály was interested in bringing music to the people, and he was active in reforming the way in which music was taught in Hungarian schools. He introduced a method of teaching sight-singing to young children based on folk songs, using a combination of syllables (do re mi) with hand gestures. The approach was highly successful, and the "Kodály method" became known outside Hungary after World War II and was used in some schools in England and the United States, where Kodály "workshops" were established to instruct teachers.

Kodály's last years were a series of triumphs for the octogenarian. He was treated as a national hero in his own country, and he received the highest honors when he traveled abroad, not only for his compositions but for his philos-



ophy that music should play an important role in every child's life.

Further Reading

Percy M. Young, *Zoltán Kodály: A Hungarian Musician* (1964), is a sympathetic study of the life and works of the composer by an English musician who introduced Kodály's teaching ideas into England. László Eöszé, *Zoltán Kodály: His Life and Work* (1956; trans. 1962), stresses the ethnomusicological achievements as well as the compositions and has good illustrations.

Additional Sources

Young, Percy M. (Percy Marshall), *Zoltán Kodály: a Hungarian musician*, Westport, Conn.: Greenwood Press, 1976, 1964. □

Arthur Koestler

Arthur Koestler (1905-1983) authored one of the 20th century's great political novels, *Darkness at Noon*, as well as a number of other fictional works and essay collections which explained the ethos of Communism to the West.

The son of a successful businessman and a mother who despised everything Hungarian, Arthur Koestler was born in Budapest on September 5, 1905. Thanks to his mother's insistence on speaking German and a series

of German, French, and English governesses, he was rather fluent in four languages by the time he was ten.

He attended the Technische Hochschule in Vienna, where he became an ardent Zionist. In 1925, the year after his father's business failed, he ran away to Palestine, where he worked as a laborer in a commune, an advertising salesman for a Hebrew newspaper in Haifa, an assistant to an architect, a lemonade vendor, and an aide to a land surveyor. After a brief stint as the editor of a paper financed by the German legation in Cairo, he returned to Europe.

There he was named Mid-East correspondent for the *Neue Freie Presse* (New Free Press) and the Ullstein chain of papers, the biggest in Europe; two years later he became their correspondent in Paris. In 1930 he was recalled to Berlin by the Ullsteins to serve as their science editor, arriving on the very day when the Nazis scored a significant election victory, increasing their representation in the Reichstag from 12 to 107.

As the German centrist parties collapsed, the only strong foe of the Nazis was the Communist Party, and Koestler joined it in 1931. He toured Russia in 1932 and 1933 and, exiled from Germany, spent three years as a wanderer in Vienna, Paris, and London, existing mostly on jobs he did for the party.

In 1936 he was assigned to cover the Spanish Civil War for the *New Chronicle* of London. The next year he was captured by the rightist Franco (Nationalist) forces and sentenced to death; the intervention of the British government saved his life. He wrote of his experiences in Spain in *Spanish Testament*, also titled *Dialogue with Death*, in 1938 and that year left the Communist Party because of the Moscow purge trials. Of this move he wrote, "I went to Communism as one goes to a spring of fresh water, and I left Communism as one clambers out of a poisoned river strewn with the wreckage of flooded cities and the corpses of the drowned."

In 1940 Koestler published his masterwork, *Darkness at Noon*, one of the finest novels to deal with Communism and a work as acclaimed for its artistic unity and integrity as for its explanation of events which had baffled much of the world. The book clarified the purge trials of 1936-1938 as only an ex-party-member could have clarified them.

The roots of the trials went back to the Russian Revolution of 1917. Although V. I. Lenin was the political and intellectual father of the Communist Party's rise to power, several other men also played major roles: Leon Trotsky, Nikolai Bukharin, Lev Kamenev, Karl Radek, Grigori Zinoviev, and Joseph Stalin. All were members of the Politburo, the ruling board of the party. After Lenin's death in 1924 Stalin gradually assumed more and more power, much to the dismay of the other "Old Bolsheviks," who found their authority increasingly undermined.

On December 1, 1934, Sergei Kirov, a Stalin protégé who headed the Communist Party in Leningrad, was assassinated by a liberal young party member who said he had been influenced by the writings of Zinoviev. Some assert that Stalin himself arranged the murder, but, whatever the circumstances, Stalin used the shooting as a springboard to

launch a series of purges to eliminate his potential rivals, which culminated in four major trials.

These were the Trial of the Sixteen in August 1936, in which Zinoviev and Kamenev were found guilty and shot; the Trial of the Seventeen in January 1937, in which Radek and Piatakov, the deputy commissar for heavy industry, were found guilty; the secret trial of Red Army generals in June 1937, in which Marshal Tukhachevsky, the chief of staff, was found guilty and shot; and the Trial of the Twenty-One in March 1938, in which Bukharin and Yagoda, the chief of the secret police, were found guilty and shot.

What especially puzzled the outside world was that so many party leaders pleaded guilty to such bizarre charges as working with the espionage services of Britain, France, Germany, and Japan; plotting to assassinate Stalin; attempting to destroy the U.S.S.R.'s military and economic power; and planning to poison masses of Russian workers.

Nonetheless, plead guilty they did in shockingly abject language, and many non-Russians were convinced that the Soviet state had had a narrow escape. Among them was U.S. Ambassador Joseph E. Davies, who wrote of the Bukharin trial in *Mission to Moscow*, "All the fundamental weaknesses and vices of human nature—personal ambitions at their worst—are shown up in the proceedings. They disclose the outlines of a plot which came very near to being successful in bringing about the overthrow of the government."

It remained for Koestler and *Darkness at Noon* to explain what had happened. In his novel, the Old Bolshevik N. S. Rubashov is arrested and taken to prison. He is given a confession to sign admitting to a series of crimes, including trying to poison No. 1 (Stalin), all of which are clearly preposterous. He is interrogated by two men: the first is Ivanov, a former fellow-soldier and, like Rubashov, an ironical intellectual, while the second is Gletkin, an example of what Stalin called the "New Soviet Man." Ivanov is content to accept from the prisoner an admission of his deviations from the party line; for this Ivanov is shot. Gletkin, on the other hand, insists on an unqualified confession to every accusation while wearing Rubashov down physically and psychologically.

The dedicated Communist Rubashov now faces a choice: he can admit nothing and die in silence or he can perform one last service for the party to which he has given his life: confess and die as a traitor, retaining the hope that history will vindicate him. Rubashov chooses the latter course, stigmatizing himself in the courtroom as "criminal" and "low and vile." He is executed.

More than a political novel, *Darkness at Noon* is an examination of the question of ends and means and of the problem of a position taken by intellectuals which then falls into the hands of non-intellectuals. It is thus far more than journalism or polemics; as George Orwell wrote, "it reaches the stature of tragedy." There are echoes of this novel in Koestler's other works, such as the essay collection *The Yogi and the Commissar* (1945) and the novel *Arrival and Departure* (1943), in which the fascist interrogator of the young Communist hero indicates that he knows about the "Rubashov trial."

After World War II Koestler turned increasingly to non-fiction, specializing in essays popularizing ideas in science, philosophy, and psychology, with side-ventures into telepathy and astrology. In his later years he became an official of the British organization EXIT, dedicated to “the right to die with dignity.” When he developed both leukemia and Parkinson’s disease, he and his third wife, Cynthia, committed suicide together by taking drug overdoses in London on March 3, 1983.

Further Reading

Koestler wrote four autobiographical volumes: *Spanish Testament* (1938), *Scum of the Earth* (1941), *Arrow in the Blue* (1952), and *Invisible Writing* (1954). Good biographies are *Arthur Koestler* by Wolfe Mays (1973) and *Arthur Koestler* by Sidney A. Pearson, Jr. (1978). There are also essays in *The Novel Now* by Anthony Burgess (1967) and in *George Orwell: Critical Essays* by George Orwell (1954). □

Helmut Kohl

A political leader in the Federal Republic of Germany, Helmut Kohl (born 1930) became chancellor in 1982 at the head of a coalition of three political parties. He stressed symbolic reconciliation with Germany’s enemies from World War II.

Helmut Kohl was born in 1930 to a Catholic family in Ludwigshafen, in today’s West German province of Rhineland-Pfalz. His parents remained patriotic under the World War II National Socialist government, but were not Nazis. Kohl’s origins were particularly important for his political career. Only 15 year old when the war ended, he presented himself as the first chancellor of the post-war generation, not only innocent of Nazi crimes, but grown to political maturity in a democratic German nation.

Interest in Post-War Politics

In 1947 Kohl helped found the “Young Union,” the youth organization of the Christian Democratic Union (CDU) in Ludwigshafen. He studied law, political science, and history; and in 1958, he completed his doctoral dissertation on post-war political parties in the Pfalz province. First elected to the parliament of Rhineland-Pfalz in 1959, he served as minister president, or governor, of that province between 1969 and 1976. Under Kohl’s leadership, the CDU in Rhineland-Pfalz consistently increased its share of votes, reaching 50 percent in 1971 and 53.9 percent in 1975. During these years Kohl rose to national prominence.

Losses in the national parliamentary elections of 1969 forced the CDU out of the national government for the first time in 20 years. Kohl became one of a group of younger leaders seeking to return the party to power. Chosen as head of the national party in 1973, one of his highest priorities was the structural reorganization of the CDU, especially giving it a broader membership. In 1976 Kohl first ran for the



Helmut Kohl (right)

office of chancellor as the candidate of the CDU and its more conservative Bavarian ally, the Christian Social Party (CSU). Kohl was a moderate, with appeal to liberal voters, and the CSU was at first unenthusiastic about his candidacy. When Kohl lost to the Social Democratic Party’s (SPD) Helmut Schmidt, relations between Kohl and the CSU’s flamboyant chief, Franz-Josef Strauss, worsened. In the elections of 1980 Kohl had to step aside while Strauss ran as the CDU/CSU candidate. Strauss’ own more severe defeat, however, strengthened Kohl’s position in the party.

Chancellor Kohl

In 1982 the ruling coalition of the SPD and the small liberal party, the FDP (Free Democratic Party), collapsed when the FDP decided to ally its crucial swing votes with the CDU. On October 1, 1982, Helmut Kohl became chancellor. The new government was a coalition containing representatives of the CDU, CSU, and FDP and was confirmed in office in elections held in March of 1983. The CDU received 38.2 percent of the vote, its best result since 1957. Kohl proclaimed his government a “turning point” (*Wende*) in German politics.

In his first major address as chancellor, Kohl linked three crises plaguing the Federal Republic: a crisis of economic growth and employment, a financial crisis of the state, and an intellectual-political crisis. He pledged a historical new beginning through a “coalition of the middle.”

He planned the creation of new jobs through economic recovery, tax relief for the middle classes, and tax incentives for housing; the financial crisis would require a no-interest "loan" from wealthier tax-payers and a lowering of the state's credit needs. Kohl also announced the further development of cable television and atomic energy. In general, he planned to attack all three crises through an expansion of private economic growth. His support of the North Atlantic Treaty Organization (NATO) decision to place Pershing missiles in the Federal Republic signaled his emphasis on Western alliances. These conservative policies resembled those of Ronald Reagan in the United States and Margaret Thatcher in England.

Kohl's "turning point" was only partly achieved. His major success was a strong economic recovery through early 1985. Corrected for inflation, the gross national product grew 1.3 percent in 1983, the first real growth since 1980. Unemployment rates remained high, however. The Federal Republic's highest court declared the no-interest loan from wealthier tax-payers unconstitutional. Kohl faced recurrent criticism from the CSU and Strauss; the CDU's coalition partners were frequently in public disagreement over social measures—for example, abortion and punishments for public demonstrators who wore masks. Furthermore, the "intellectual-political" crisis was worsened by three political scandals. The first concerned the controversial early retirement of a high general accused of frequenting a homosexual bar. The "Flick affair" revealed that some politicians in all parties had taken money from the giant Flick concern at the time when that company was successfully applying for enormous tax exemptions. The affair hurt the CDU in particular when revelations about Rainer Barzel, the parliamentary president, forced him to resign. The "party-contributions affair" also implicated all parties, although especially the CDU and FDP, in hiding illegal financial contributions.

In foreign policy Kohl's policies were controversial, but generally popular. Relations with Eastern European countries worsened slightly. Kohl's government repeatedly reaffirmed its adherence to treaties made under the SPD recognizing the national boundaries of Eastern European countries, but the CDU's simultaneous insistence that Germany eventually be reunited chilled relations with Poland and the former Soviet Union. Erich Honecker, head of the German Democratic Republic (East Germany), canceled a planned visit to the Federal Republic in the fall of 1984, and Poland strongly condemned Kohl's tolerance for those in his party who sought to reunite with Germany territory lost to Poland after World War II.

Kohl's most important foreign policy initiative toward the West was his attempt at symbolic reconciliation with Germany's enemies from World War II. He clasped the hand of French President François Mitterand during a visit to graveyards of both German and French soldiers at Verdun in September of 1984. He persuaded Ronald Reagan to carry out a gesture of reconciliation at a German military graveyard in Bitburg in May of 1985, near the 40th anniversary of Germany's surrender in World War II, despite the outcry this caused in the United States. Kohl insisted upon this

gesture, not only because it was widely popular in the Federal Republic, but because he was determined to draw a line between Nazi Germany and today's Federal Republic. As he said to a somewhat shocked Israeli audience in January of 1984, "A young generation of Germans does not understand the history of Germany as a burden, but as a mandate for the future. It is ready to take responsibility. But it refuses to acknowledge collective guilt for the deeds of the fathers." Whether Kohl, as a member of this young generation, could so easily change the world's perceptions of Germany was doubtful, but part of his significance as a leader was his articulation of this popular longing.

The Reunification of Germany

Importantly, Kohl is credited with the reunification of Germany. The fall of the Berlin Wall, which took place on November 9, 1989, was more to the credit of former Soviet Union President Mikhail Gorbachev. However, before the year's end, Kohl seized the opportunity to publicly announce that he would reunite his country. Indeed, Germany was peacefully reunited by the following year, and Kohl was re-elected in 1990 and 1994. The divide between east and west remained in the nation's psyche, however, as unemployment in the east seemed to cause resentment of immigrants, which, in turn, led to neo-Nazi violence. While Kohl has taken an anti-nationalistic approach, the rest of the Europe remains wary of a unified, nationalistic Germany. Kohl, who is firmly committed to Germany's part in the European Community, has announced plans to run for a fifth term in 1998.

Further Reading

The economy that Kohl found upon taking office is discussed in Andrei S. Markovits, editor, *The Political Economy of West Germany: Modell Deutschland* (1982). There is much information on the chancellor in Michael Balfour, *West Germany* (1982, 2nd ed.). For more recent information, see also: *Newsweek*, December 11, 1989, January 29, 1990, March 19, 1990; *Time*, July 30, 1990 and December 10, 1990; *Christian Science Monitor*, March 9, 1993 and March 11, 1993; and *Economist*, April 12, 1997. □

Kojong

Kojong (1852-1919) was the twenty-sixth king of the Yi dynasty of Korea. He ascended the shaky Korean throne at the age of 12 and attempted in vain to defend the kingdom from external encroachments.

Kojong was the second son of Hŭngsŏn Taewŏngun, whose consort was Myŏngsŏng Hwanghu, or Queen Min. Though Kojong ascended the throne in 1863, when King Ch'ŏljong died without an heir apparent, his father exercised the governmental power as the imperial regent for 10 years. Kojong inaugurated his personal rule in

1873, when Ch'oe Ikhyŏn criticized the regent's many blunders. By then, however, many members of Queen Min's family were exercising much of the governmental power.

Following the Korean attack on a Japanese navel vessel at the island of Kanghwa in 1875, the Korean government was obliged to enter into a treaty relationship with Japan. This marked the end of the isolationist policy initiated by Taewŏngun. An observation and study mission was dispatched to Japan in 1881 to learn about the modernization measures of Japan. At the urging of the government of Ch'ing China, which feared Korea's exclusive treaty relationship with Japan, Korea concluded treaties with the United States, Great Britain, Germany, and France.

Internal Turmoil

Within Korea, the struggle between the pro-Chinese conservative faction and the pro-Japanese progressive faction intensified. The political upheaval of the Kapsin Year was engineered by Kim Ok-kyun and others in 1884. The Tonghak (Eastern Learning) rebellions broke out in 1894, leading to the dispatch of Chinese and Japanese troops, who were subsequently to fight the Sino-Japanese War. The Japanese victory in the war was followed by the reform of the Kapo Year, launched by the Cabinet of Kim Hong-jip. When the pro-Japanese forces in the Korean capital appeared to be curbed by the counter-measures taken under the leadership of the pro-Chinese Queen Min family, the Japanese precipitated the incident of the Ŭlmi Year (1895). Queen Min was murdered in the incident, and a pro-Japanese Cabinet was again formed in Seoul. The following year Kojong took the

unprecedented step of seeking safety by staying in the Russian legation in Seoul.

Kojong felt safe enough to return to the Dŏksu Palace in 1897. Japan, which emerged victorious from the Russo-Japanese War of 1904-1905, forced in 1905 the Ŭlsa Treaty on the Korean government, which compelled Korea to relinquish control of its foreign relations to Japan. Thus Korea became a virtual protectorate of Japan, which proceeded to disband the Korean army. Through an emissary, Kojong attempted to appeal to the international community at the Hague Convention of 1907 for assistance, but Japan blocked any action on Korea's behalf.

Incensed by the dispatch of the Korean emissary, Japan forced Kojong to abdicate in favor of Sunjong, the last king of Korea. After the formal Japanese annexation of Korea in 1910, Kojong was called Yi T'aewang. It has been said that Kojong's death in 1919 came as a result of his having been poisoned by the Japanese. The occasion of his funeral touched off the nonviolent, Korea-wide demonstration for independence, or the March First movement of 1919, which the Japanese suppressed ruthlessly.

Further Reading

Several chapters touching on the period of King Kojong are in Clarence Norwood Weems's edition of Homer B. Hulbert, *History of Korea* (1962). A personal narrative of intimate contacts with Kojong and some of the highlights of his eventful reign are in Fred Harvey Harrington, *God, Mammon, and the Japanese* (1944). □



Oskar Kokoschka

Renowned for his “psychoanalytical” portraits and landscapes, Austrian painter, graphic artist, and author Oskar Kokoschka (1886-1980) was a leading exponent of Expressionism and a key figure in the art of Central Europe.

Oskar Kokoschka was born on March 1, 1886, in Pöchlarn, Austria. At the age of 18, he won a scholarship to the Arts and Crafts School in Vienna, where he studied from 1905 to 1909. As early as 1907 he produced his first portraits, which have expressive power, and he began his career landscapes, still lifes, and compositions of a symbolical or religious character. His first book, *The Dreaming Boys* (1908), a poem he wrote, illustrated, printed, and bound himself, shows the influence of William Morris. Kokoschka also wrote his first plays at this time.

In 1910, sponsored by his friend and prominent architect, Adolf Loos, Kokoschka made his first journey abroad, painting landscapes and portraits in Switzerland (for example, the portrait of Auguste Forel; the landscape *Dent du Midi*). He also went to Berlin, where he supplied a regular feature, the “portrait of the week,” for the periodical *Der Sturm*. By World War I he was famous in Austria and Ger-

many. Seriously wounded at the Russian front in 1916, Kokoschka was invalided to Dresden. In 1919 he became professor at the Academy of Arts there, where he remained until 1924.

Kokoschka then began a series of journeys that lasted until 1931. He painted the people, landscapes, and great cities of practically every country in Europe and North Africa. In the magnificent landscape series, he used impressionist techniques interpreted in a highly personal, dramatic manner.

Kokoschka lived in Vienna from 1931 to 1934, when he moved to Prague, Czechoslovakia (now the Czech Republic). He painted this city more than any other, with London taking second place. In 1937 his works in German public collections were removed by the Nazis as "degenerate."

In 1938 Kokoschka and his wife, Olda, emigrated to London, where they spent World War II. The artist became a British citizen in 1947. After the war he made several journeys, all as important for his later work as were his travels in the 1920s. There were several trips to Italy (exhibition at the Venice Biennale in 1948), the United States (lectures in Boston in 1949 and in Minneapolis in 1952), and Germany.

In 1953 Kokoschka moved from London to Villeneuve on Lake Geneva, Switzerland. That year, deciding to counteract the spread of abstract art, he founded the School of Seeing in Salzburg. He said: "With astonishment we must view the fact that artists feel themselves obliged to break a lance for modern science. The theory of so-called

nonobjective art postulates a theoretical system, analogous to the scientific hypothesis, which is detached from the world of visual perception."

Kokoschka worked in all media, producing watercolors, book illustrations, monumental compositions (*The Prometheus Saga*, 1950; *Thermopylae*, 1954; *Amor and Psyche*), and stage designs (Mozart's *The Magic Flute*, 1955; *The Fettered Phantasy* by Raimund, 1962; Verdi's *Un ballo in maschera*, 1963). In 1962 he had a retrospective exhibition of paintings, drawings, lithographs, stage designs, and books at the Tate Gallery in London.

Kokoschka was the grand old man of figurative painting in the 20th century. His portraits were among the most remarkable of the century. His paintings of cities evoke the special spirit of each. He was also a teacher of the young in defending the tenets of European humanism. To celebrate his eightieth birthday in 1966, large retrospective exhibitions were organized in many countries.

Further Reading

Introduction to Kokoschka (trans. 1958), Wingler's *Oskar Kokoschka: The Work of the Painter* (trans. 1958) contains a works list and life data. *Kokoschka* (1963), with color plates, is introduced by a colloquy between the artist and Ludwig Goldscheider. Fritz Schmalenbach, *Oskar Kokoschka* (trans. 1967), is an analytical study of his early style as a painter. Walter H. Sokel, ed., *The Anthology of German Expressionist Drama: A Prelude to the Absurd* (1963), contains two plays by Kokoschka, *Murderer*, *the Woman's Hope* and *Job*. See also Edith Hoffmann, *Oskar Kokoschka* (1947). □



Leszek Kolakowski

The philosopher Leszek Kolakowski (born 1927), beginning his work in Poland and continuing it in the United States and England, brought excitement into philosophy as a continuing ethical, metaphysical, and spiritual venture.

Leszek Kolakowski earned a double distinction in 20th-century philosophy: He was one of the few Eastern European philosophers to earn an international reputation. And, at a time when most professional philosophers narrowed their interests to technical problems and wrote for other philosophers, Kolakowski broke out of the academic mold, addressing a wide public audience on classical themes of ethics, metaphysics, and religion.

Born in Radom, Poland, on October 23, 1927, he lived in his native land until mid-career. World War II prevented his completion of high school, but he studied energetically to pass the entrance examinations for the University of Lodz. At the age of 18 he joined the Communist Party, attracted by the utopian idealism of Marxism and by the Communist opposition to Nazism. While at the university he married Tamara Dynenson. He went on to graduate studies in philosophy at the University of Warsaw, where he earned his doctorate in 1959, then joined the faculty.

Kolakowski soon won a reputation as a Marxist with a sense of irony and a sense of humor at a time (the era of Stalin) when East European Marxists were expected to be grim and single-minded. He soon showed himself to be a restive spirit within an authoritarian ideological context, and he defined himself as a “jester” amid the secular “priests” of authority. He also became known as a Marxist interested in conversation with people of other political and religious beliefs.

His independence of mind led him to a precarious position in Poland. As a young professor he became prominent in the “Polish October” of 1956, a movement that after the death of Stalin (1953) sought a more independent style of communism in Poland. Kolakowski wrote a short critique of Stalinism, “What Is Socialism?” Authorities forbade publication in Poland, but the paper circulated widely among students and an English translation appeared in America (*The New Leader*, February 18, 1959). His speech on the tenth anniversary of the Polish October (1966) led to his expulsion from the Communist Party. In 1968 he lost his professorship at Warsaw, “expelled by authorities for political reasons,” as he explained it.

Kolakowski was quickly invited to a sequence of visiting professorships at McGill University, the University of California at Berkeley, and Yale University. In 1970 he became senior research fellow at All Soul’s College in Oxford. After 1981 he divided his time between Oxford and the University of Chicago.

During his later years in Poland, Kolakowski sought to develop a “Marxist humanism,” endorsing the Marxist dream of justice and combining it with the values of freedom and spirituality denied by most versions of Marxism. Gradually he became more critical of Marxism, especially of its determinism. He came to understand human history as “a process of accumulation of unexpected miracles.” He turned his attention increasingly to questions of ethics, of human nature, and of the human spiritual quest.

With increasing fame came many honors both in Europe and in America. Among these were the Peace Prize of the German Book Publishers (1977); the McArthur Fellowship (1983), commonly known as the “genius award”; and the Jefferson Award of the National Endowment for the Humanities (1986), the highest honor the U.S. federal government confers for achievement in the humanities—and never before awarded to a noncitizen of the United States.

Kolakowski’s thought may be described as an effort of criticism and redirection of the Enlightenment. He saw major movement in European thought as a necessary revolt against “petrified ways of thinking” and a valid skepticism of arbitrary political and intellectual authorities. But, following insights of Fyodor Dostoevsky and Friedrich Nietzsche, he said that it degenerated into enervating skepticism and moral relativism.

Kolakowski would like to see a renewed appreciation of religious mythology. He attacked the “idolatry” of both reason and politics and sought a recovery of the spiritual roots of culture. He was aware that the resurgence of traditional religions beginning in the 1970s was often barbarous, and he distrusted the blossoming of religious sects, “some

ephemeral, others simply moronic.” Yet he saw these as symptoms of a need. The basic belief in human rights, he argued, was not logically or empirically demonstrable; it can be rooted only in spiritual belief. In the heritage of the great 17th-century scientist Pascal, he advocated values, hopes, and ideas that could not be scientifically validated.

In the turmoil of Eastern Europe and the breakdown of communism, Kolakowski endorsed an “unconditional defense” of democratic civilization against totalitarianism. He advocated a combination, hard to achieve, of democratic freedom and the welfare state. But he was quite capable of criticizing some of the acts of “democratic” societies—including the requirement that he, when he applied annually for his visa to enter the United States, had to answer the questions whether he had ever been a Communist (which he readily acknowledged), a prostitute, or a drug smuggler.

Kolakowski was too independent a thinker to win many disciples. Professional philosophers enjoyed picking at flaws in the details of his reasoning. But he restored to philosophy an excitement that is rare in contemporary times, and he won immense attention and influence—symbolized by the article in a *Solidarity* newspaper proposing him for the presidency of Poland.

He wrote *God Owes Us Nothing: A Brief Remark on Pascal’s Religion and on the Spirit of Jansenism*, which was published in 1995. An article in the *National Catholic Reporter* noted “Kolakowski waltzes into the public arena and reminds us, by virtue of forceful and precise arguments, why we need thinkers.” (June 20, 1997, p. 17).

Further Reading

Kolakowski was the author of about 30 books, many of them only in Polish. His writings have been translated into some 14 languages. In addition to philosophy, he published three plays and three volumes of stories—or “tales,” as he called them. His most massive book in English was the three-volume *Main Currents in Marxism* (1978), sometimes described as “a classic of post-Marxist thought.” Shorter books in English included *Conversations with the Devil*, *The Presence of Myth* (1989), and *Religion* (1982). A revision of his Jefferson Lecture appeared in *The New Republic* (June 16, 1986) under the title “The Idolatry of Politics.” His 1990 book *Modernity on Endless Trial* was a collection of 23 essays. See also *National Review* (December 25, 1995) and *Commonweal* (May 3, 1996) for reviews of his 1995 book *God Owes Us Nothing: A Brief Remark on Pascal’s Religion and on the Spirit of Jansenism*. □

Aleksandr Vasilievich Kolchak

The Russian admiral Aleksandr Vasilievich Kolchak (1873-1920) commanded the White forces during the Russian civil war and proclaimed himself supreme ruler of Russia.

Aleksandr Kolchak was born in St. Petersburg. He received his military training at the Russian Naval Academy, graduating in 1894. Between 1900 and 1902 Kolchak participated prominently in two Arctic expeditions sponsored by the Russian Academy of Sciences. His work with the academy was interrupted by the Russo-Japanese War (1904-1905), but he returned and assisted in the preparation of a third expedition, whose purpose was to establish a northern sea route to the Far East. The academy awarded him its gold medal for his work.

During the Russo-Japanese War, Kolchak served as a destroyer commander and later directed a battery in besieged Port Arthur, where his heroism earned him the Sword of St. George. Stung by the Russian navy's humiliating defeat at the hands of Japan, he and a group of his fellow naval officers banded together to promote the reform and reorganization of their service.

When World War I broke out, Kolchak, then a flag captain, was made chief of the Bureau of Operations of the Baltic Fleet. He demonstrated his tactical skill by constructing an effective coastal defense system from the inadequate force at his disposal. This achievement won him the command of the entire Baltic destroyer force, and he added to his distinction in a series of brilliant encounters in the Gulf of Riga. He was promoted to rear admiral, the youngest Russian naval officer to attain that rank, and in the summer of 1916 was named commander in chief of the Black Sea Fleet.



When the February Revolution occurred in 1917, Kolchak assured the provisional government of his loyalty and expressed his willingness to continue at his post. But the disorganization spreading throughout the services began to undermine his command, and Kolchak's personal efforts to restore order by a series of short patriotic speeches succeeded only temporarily. In June 1917, under the threat of mutiny, he submitted his resignation and proceeded to St. Petersburg to inform the government of the causes of the disorder. There he was peremptorily ordered by Aleksandr Kerensky to depart for the United States, ostensibly to study the American navy. The real reason may have been the growing clamor for a dictatorship, with Kolchak, now hailed as a possible savior of Russia, at its head.

Kolchak did not linger in San Francisco. In November 1917 he was in Japan, offering his services to the British. They gladly accepted. He was first assigned to the Mesopotamian army but, upon arriving in Singapore, received a telegram ordering him to Siberia. There he accepted an appointment as minister of war and navy in the anti-Bolshevik, Socialist government in Omsk. On November 18 a coup d'état overthrew that government's ruling directorate and placed Kolchak in supreme control.

Kolchak promised a democratic order once the Bolsheviks had been overthrown, but the dictatorial manner in which he exercised his authority angered the liberal elements within his circle. He alienated the peasants by equivocating on land reform, and the non-Russian minorities by refusing to recognize their autonomy. A corrupt and repressive administration further vitiated his popularity, and V. M. Chernov's Socialist Revolutionaries, adopting the motto "Neither Kolchak nor Lenin," capitalized on his blunders. The Allies, who had recognized his government, became increasingly dissatisfied, while the Czech Legion, a major component of his military force and the holders of the vital Trans-Siberian Railroad, moved toward neutrality.

After initial successes (which deluded the Allies), Kolchak's forces became increasingly less effective and suffered a series of defeats in the summer of 1919. Their tactical retreat soon degenerated into a rout. On Jan. 4, 1920, Kolchak relinquished supreme command of the anti-Bolshevik forces to Gen. A. I. Denikin. He placed himself under Allied protection, but the Czech soldiers assigned to guard him turned him over to the Socialist Revolutionary-Menshevik government at Irkutsk. That government soon gave way to a Bolshevik administration, and Kolchak, after a lengthy interrogation, was executed by a firing squad on Feb. 7, 1920.

Further Reading

A full-length account of Kolchak in English is Peter Fleming, *The Fate of Admiral Kolchak* (1963). References to Kolchak are found in a number of works dealing with the Russian Revolution and early bolshevism: Leon Trotsky, *The History of the Russian Revolution* (1919); David Footman, *Civil War in Russia* (1961); and Edward H. Carr, *The Bolshevik Revolution, 1917-1923* (1966). □

Aleksandra Mikhailovna Kollontai

The Soviet diplomat Aleksandra Mikhailovna Kollontai (1872-1952) was a champion of women's rights. She is also known for her advocacy of free love and revolutionary opposition.

Aleksandra Kollontai was born Aleksandra M. Domontovich on April 1, 1872, in St. Petersburg. Her father was a czarist general, and her early life reflected her family's privileged status. She was briefly married to a czarist officer but soon separated from him and from the background that he and her family represented. At the turn of the century she became an agitator for woman's rights and joined the nascent Russian Social Democratic movement. When the movement divided into Bolshevik and Menshevik factions, she vacillated between both groups. She drifted from both factions, spending her time abroad after 1908, where she moved through various countries arguing that a revolutionary movement must overthrow conventional family structure as well as political and economic structures. Her "winged Eros" theory denounced marriage and the family unit and argued for free love.

The trauma of World War I led Kollontai to play down her emphasis on breaking up families and also radicalized her political outlook. She became reconciled with V. I. Lenin—with whom she had been on bad terms for a decade—and corresponded with him extensively while she lived in the United States. In 1917, after the overthrow of the monarchy, she returned to Russia, where she actively identified with the Bolsheviks, being elected to the party's Central Committee in August 1917 and becoming an enthusiastic participant in the seizure of power in November 1917.

For the first several years of Bolshevik power, Kollontai was actively identified with opposition movements. In 1918 she joined the Left-Communists in opposing the Treaty of Brest-Litovsk, by which Soviet Russia left the war. In 1920 she was one of the most prominent leaders of the Workers Opposition, where she agitated for relaxation of party and government control of the trade unions and for more state functions to be turned over to the unions. In 1921, after presumably accepting political reconciliation, she became the head of the women's section of the Bolshevik party. However, her renewed espousal and practice of free love scandalized the party leadership, and she narrowly avoided expulsion.

In 1923, having apparently settled down and abandoned her crusade for free love and revolutionary action, Kollontai embarked on a new career as a diplomat, at first in Norway. In 1926-1927 she was briefly in Mexico and then returned to Norway. In 1930 she was named minister (later ambassador) to Sweden, where she served some 15 years, enjoying occasional prominence, as in her 1944 negotiation of the Soviet-Finnish armistice. In 1945 she returned to Moscow, where she lived her remaining years as an adviser



to the Ministry of Foreign Affairs. She died on March 9, 1952.

Further Reading

For the story of Aleksandra Kollontai's life see Isabel de Palencia, *Alexandra Kollontay: Ambassador from Russia* (1947). □

Käthe Kollwitz

The German expressionist Käthe Kollwitz (1867-1945) dedicated her graphic work and sculpture to humanity, documenting historic rebellions against social injustice and creating memorable images of Berlin's working-class women, mothers and children, and the victims of modern warfare.

Käthe Kollwitz was born on July 8, 1867, in Königsberg, East Prussia, into a large family liberal in thought and religion and sympathetic to socialism. Her father encouraged her artistic talent and sent her to a local engraver and to Berlin (1884) and Munich (1888) to study at women's art schools (the Berlin Academy of Art was closed to women). Having discovered that she was no colorist, she found her true vocation in drawing and the graphic arts. At 17 she became engaged to Karl Kollwitz, a socialist friend of her brother's and a medical student in Berlin,

whom she married in 1891 despite her father's warning: "You will scarcely be able to do both things." She proved him wrong, becoming both a productive and successful artist and a devoted wife and mother. Her son Hans was born in 1892, Peter in 1896.

The 1893 premiere of Gerhart Hauptmann's play *The Weavers* inspired her first major work, a cycle of six lithographs and etchings. They depict the oppressive poverty of Silesian handicraft weavers and their rebellion of 1844 against unfair competition from industrialized textile mills. As in her later art, the women—workers and bereaved mothers—tell much of the grim story, in prints entitled *Poverty*, *Death*, *Conspiracy*, *March of the Weavers*, *Riot*, and *The End*. She showed *A Weaver's Rebellion* at a major Berlin exhibition, and the artists' jury voted it a gold medal—denied by the German Kaiser, who considered the work too dark, ugly, and politically inflammatory. (She received the gold medal two years later from enlightened patrons in Dresden.) After this critical success, she taught drawing and etching at the same Berlin School for Women Artists where she had studied earlier; she also joined the newly founded Berlin Secession, a group of anti-academic artists.

She travelled to Paris in 1904, frequented museums and galleries, studied sculpture at the Académie Julian, twice visited Rodin, and met the social satirist Théophile Steinlen. In 1907 she won a study prize to Florence. She stayed seven months and took a walking tour to Rome, but worked little and barely mentioned the masterpieces she saw. Nevertheless, these travels strengthened the stylistic



direction her art was taking toward simplification and greater expressiveness. In *Outbreak*, the most dramatic of seven sheets, the massive figure of the historic Black Anna incites the peasants to fight. Compared to the earlier *Weavers*, these figures are larger, often sculptural in their concentrated forms, and the backgrounds are stripped of anecdotal detail.

Kollwitz was far less inspired by other art and other masters than by her life experiences among the people who sought out her husband's clinic in the working-class district of north Berlin. She recalled in 1941 that already in her youth bourgeois life seemed "pedantic. The proletariat, on the other hand, had a grandness of manner, a breadth to their lives." Between 1908 and 1911 she contributed 14 drawings of social commentary and "scenes of poverty" to the politically liberal, satirical weekly *Simplicissimus*; occasionally she drew a happily smiling mother with her child and worked on small sculpture groups.

World War I brought the most wrenching experience of her life: her 18-year-old son Peter enlisted and died in action in October 1914. She resolved to create a monument "to commemorate the sacrifice of all the young volunteers." After many studies and transformed and abandoned projects, in 1931 she completed the life-size figures of mourning parents and showed them at the Berlin Academy and in the National Gallery. The following summer she supervised their installation in the military cemetery of Reggevelde in Flanders—the mother, with Kollwitz's features, and the father, with those of her husband, kneeling in grief amidst the endless rows of simple wooden crosses, one of them Peter's.

Kollwitz also experienced honors and public acclaim during these bitter years: important exhibitions in Berlin, Bremen, and her native Königsberg celebrated her 50th birthday. In 1919 she became the first woman elected to the Prussian Academy of Arts. She was also appointed professor and later director of the graphic arts studio. She became more involved politically, creating a truly public art with the greatest economy of means. Her many lithographic posters publicized relief work for victims of famine: *Vienna Is Dying! Save Her Children!* (1920), *Help Russia* (1921), or *Germany's Children are Starving!* (1924), for instance, and the starkly dramatic *No More War* (1924).

She had lost interest in making detailed etchings and found her lithographs inadequate when an exhibition of Ernst Barlach's woodcuts inspired her to try this technique (diary, June 1920). Her first woodcut commemorated the murdered Communist leader Karl Liebknecht; seven woodcuts about war's impact followed in 1922 and 1923. The generalized forms seem carved from solid wood, some silhouetted against the white paper like sculptural groups. Except for *The Volunteers* swept toward death, it is a commentary on war by the survivors, widows and parents. Kollwitz again was working entirely from personal experience.

Throughout her life, Kollwitz created memorable self-portraits in pencil, charcoal, clay, and various graphic techniques. We can thus recognize her grave and compassionate features in the proletarian women with whom she identified. She saw her mission very clearly (diary entries of

1920): "I must express the suffering of humanity that never ends," and she described "the woman watching who feels everything. . . ."

National and personal tragedy marked her final decades. Immediately after Hitler came to power in January 1933, she was forced to resign from the academy and to give up her graphics studio; her work was removed from public exhibition. In July 1940, her husband died after 49 years of marriage; in September 1942, her grandson Peter—like the uncle he never knew—was killed in action. When Allied bombing raids over Berlin intensified, she was evacuated in May 1943, first to Nordhausen in East Germany (her Berlin home was destroyed in November), then to Moritzburg near Dresden, to the estate of the Saxon prince and art patron, where she died on April 22, 1945, at the age of 77. A lithograph in 1942 was her last work—a passionate outcry against war and its waste of the young. With a few sweeping rhythms she gave an older woman her strong features as she desperately, defiantly sheltered three little boys and entitled it with Goethe's words that she had first quoted in 1918: *Seed Corn Must Not Be Ground Up*.

Further Reading

Renate Hinz has edited a well-illustrated monograph, *Käthe Kollwitz* (1981), with an excellent foreword by Lucy R. Lippard and a helpful bibliography. Martha Kearns' *Käthe Kollwitz: Woman and Artist* (1976) is a readable biography with many illustrations and quotations from letters and diaries. *Käthe Kollwitz* (1971) by Otto Nagel, a friend of the artist's from East Germany, has historical and personal background information, but occasionally awkward translation. For the most authentic source, read *The Diary and Letters of Kaethe Kollwitz* (1955), selected and edited by her son Hans, with some 50 illustrations. For a good general introduction, see Ann Sutherland Harris and Linda Nochlin, *Women Artists; 1550-1950* (1976). □

Ivan Stefanovich Konev

An outstanding Soviet commander in World War II, General Ivan Stefanovich Konev (1897-1973) was a leader in the offensive against the Germans and twice named "Hero of the Soviet Union" (1944,1945).

Ivan Konev was born on Dec. 28, 1897, to a peasant family in Lodeino, Russia. He was drafted in the army of the czar in 1916, but after the Russian Revolution, he joined the Red Army in August 1918. He also joined the Communist party, becoming military commissar of successively larger units. By the end of the civil war, he was a corps commissar. After graduating from the Soviet military academy in 1926 and completing special training at the Frunze academy in 1934, he emerged from relative obscurity with the 1937-1938 purge of the military. Actually Konev, a civil war veteran, was in danger of being purged himself. Instead, he not only survived but promoted his rise in the Bolshevik

party, becoming a candidate member of the Central Committee in 1939.

Service in World War II

During World War II, as commander of the 1st Ukrainian Forces and then of the 2nd Ukrainian Forces, General Konev achieved considerable fame, particularly during the Soviet offensive in 1943-1944. Technically the subordinate of Marshal Georgi Zhukov, Konev became his chief rival. With the death of General Nikolai Vatutin (1944), Konev became second only to Zhukov in the drive on Europe.

Konev tried to get authority to have his army take Berlin, but Stalin gave that honor to Zhukov. However, Konev did capture several major targets, including Prague, Czechoslovakia (now the Czech Republic) and had the final satisfaction of being involved in the capture of Berlin when Zhukov, unable to overcome stiff German resistance, required the aid of Konev's forces.

Konev became one of the most decorated and praised Soviet generals, becoming a marshal of the Soviet Union in 1944 and twice cited as a hero of the Soviet Union in 1944 and 1945. However, he remained discontented because of the greater tribute paid to Zhukov, an unhappiness Stalin may well have exploited to keep Zhukov's wartime feats from becoming troublesome.

Postwar Career

In the postwar years, Konev's political involvement increased, while Zhukov was forced into semiretirement. In



November 1946 Konev became deputy minister of war and commander of land forces. In 1950 he became chief inspector of the Red Army. The Nineteenth Party Congress in 1952 confirmed his prominence in party circles, making him a full member of the party's Central Committee.

Konev's major importance, however, came after Stalin's death in March 1953, when Konev was the highest-placed member of the so-called Stalingrad Group, an informal group of Soviet military officials who dated their association from the war. For a time, Konev even shared a common cause with Zhukov, who reemerged as a prominent leader, collaborating to rid the party of Lavrenty Beria, the notorious and previously omnipotent head of the secret police. In fact, Konev presided over the special military tribunal that tried and ordered the execution of Beria and several top security officials.

Turning back to his Stalingrad Group associations, Konev drew close to Nikita Khrushchev, then first secretary of the party. As a result, when the Warsaw Pact of European Communist nations was formed in May 1955, Konev became first international commander. As first deputy minister of defense in 1956, and again nominally Zhukov's subordinate, he collaborated with Khrushchev to have Zhukov deposed in October 1957.

Despite Konev's open role in the denunciation, he was passed over for Zhukov's post and lost his last chance to become the leading figure in Soviet military circles. In July 1960 his position was further vitiated when Marshal Andrey Grechko replaced him as head of the Warsaw Pact. Although the move was for "reasons of health," it appeared more likely that his views on the size and composition of the Warsaw Pact forces were involved.

During the 1961-1962 Berlin crises, Konev again became prominent as commander of Soviet forces in East Germany. After that, his career leveled off. He survived the 1964 fall of his former patron, Khrushchev, and retained high posts in both the party and army, continuing as a member of the Central Committee and, from 1962, general inspector of the U.S.S.R. Ministry of Defense.

Konev's published interpretations of the wartime battles minimize his earlier aggrandizement of Khrushchev as a war hero. Although an often-quoted, highly praised military official, he no longer had access to the power that seemed almost within his reach in the 1950s. The outstanding Soviet military leader died in Moscow on May 21, 1973.

Further Reading

There are no studies of Konev. His career is discussed in John Erickson, *The Soviet High Command: A Military-Political History, 1918-1941* (1962), and Alexander Werth, *Russia at war, 1941-1945* (1964). His later career is recounted in Otto Preston Charney, Jr., *Zhukov* (1971). An appreciation of the milieu in which he moved, and particularly of the Stalingrad Group, may be found in Roman Kolkowicz, *The Soviet Military and the Communist Party* (1967). □



Prince Fumimaro Konoe

Prince Fumimaro Konoe (1891-1945) was a Japanese aristocrat and politician who served as premier in the crucial years during which war broke out with China and Japan was preparing to make war on the United States.

Fumimaro Konoe was born in Tokyo on Oct. 12, 1891, into a noble family bearing one of the proudest lineages in Japan. Konoe was a branch of the Fujiwara family, which had held sway in Kyoto for several centuries in the early history of Japan. Prince Konoe's father, Atsumaro Konoe, was president of the House of Peers.

A strain of radicalism ran through Prince Konoe's early days. After graduating from Kyoto Imperial University in 1917, where he was a student of the Marxist Hajime Kawakami, he became a protégé of the elder statesman Kimochi Saionji, also an aristocrat whose early career manifested a streak of radicalism. In 1919 Konoe accompanied Saionji to Paris, where the latter was Japan's chief delegate to the peace conference.

Following in his father's footsteps, Konoe entered the House of Peers in 1920 and gradually gained recognition in the political world. By 1931 he had become vice president of the House of Peers, and 2 years later, at the age of 42, he was appointed president. From this relatively aloof position Konoe was plunged, not because of an abundance of talent

and certainly not by his own will, into the thick of Japanese politics in the spring of 1937. In the midst of one of the periods of greatest upheaval in Japanese history, Konoe appeared to everyone a unifying and stabilizing figure and became premier.

Service as Premier

No sooner had he formed a cabinet than he was faced with a crisis of the first magnitude. Konoe's handling of the Marco Polo Bridge incident of July 7, 1937, was less than skillful. A minor fracas between Chinese and Japanese soldiers in the vicinity of Peking, which at first appeared susceptible to local settlement, escalated into full-scale hostilities between the two countries. Konoe declared that Japan must achieve a "new order" in eastern Asia. Japan sought a fundamental adjustment of Sino-Japanese relations which would assure mutual cooperation and assistance. To make this possible, he said, Japan was "irrevocably committed to the conquest of China." In January 1939 as the war dragged on, Konoe, discouraged and depressed, resigned.

After serving as president of the Privy Council and undertaking responsibility for organizing the Imperial Rule Assistance Association, a national party that was to replace the old political parties, Konoe was given an imperial mandate to form a cabinet in July 1940. His second premiership was as ill-starred as his first. Seeking to avert a Japanese-American collision, he found himself caught between the intransigence of his own war minister, Hideki Tojo, and the U.S. secretary of state, Cordell Hull. Failing to find a way out, he resigned in October 1941.

In early 1945 he was active in trying to find a way to end the war. Serving briefly as vice-premier after the war, Konoe was soon designated as a suspected war criminal by the occupation forces and on the day he was to report to prison, Dec. 16, 1945, he took poison and was found dead.

Further Reading

Useful analyses of Konoe's critical years may be found in Robert J. C. Butow, *Tojo and the Coming of the War* (1961), and James B. Crowley, *Japan's Quest for Autonomy* (1966). □

Jeff Koons

In the tradition of Marcel Duchamp, Dada, and Pop Art, American artist Jeff Koons (born 1955) created controversial works of art that forced the spectator to reexamine the impact of consumerism and popular culture on both the individual and contemporary society.

Jeff Koons was born in York, Pennsylvania, in 1955. Koons's father, a furniture store owner and interior designer, early on encouraged his son's interest in art. By the age of 18, Koons enrolled at the Maryland Institute College of Art in Baltimore, where he was a student between

1972 and 1975. During his senior year, Koons decided to spend his time studying at the School of the Art Institute of Chicago while simultaneously working at the Museum of Contemporary Art in the installations department. In 1976 he returned to the Maryland Institute to finish his course requirements for the Bachelor of Fine Arts before moving to New York in 1977. While in New York he found employment at the Museum of Modern Art working in the museum's membership department while at the same time pursuing his artistic endeavors.

Transforms Everyday Objects

Perhaps one of the most controversial artists of his generation, Koons provoked a wide array of critical responses that oscillated between those who saw him as a latter-day standard bearer of the Dada and Pop movements to those who viewed his art as the product of a shameless self-promoter and charlatan who relied upon kitsch and shock tactics to draw attention to himself. Koons's work appears to follow the traditions established by Marcel Duchamp in his use of the "ready-made" or "found" object, Jasper Johns and his characteristic material transformations of everyday consumer objects into works of art, and Robert Rauschenberg's appropriation of commercial imagery found in popular magazines and the news media. Most of Koons's art makes use of manufactured commercial products: some were bought directly from the store while others were "remanufactured" either by the artist himself or by hired artisans. Koons appropriated these objects and decontextualized them and, like Duchamp before him, raised the objects to the aesthetic and intellectual level. Thus he forces us to see these inanimate consumer objects as things that are capable not only of revealing something about ourselves and the culture in which we live but of illuminating questions surrounding the very meaning of life as well.

Among Koons's first important projects was a series of installations started in 1979 and continued throughout the 1980s that made use of ordinary, store-bought Hoover vacuum cleaners, shampoo machines, and polishers exhibited alone, in pairs, and/or in quadruplicate. All were encased in Plexiglas cases together with fluorescent tube lighting placed either beneath or behind the machines. Thus these appliances seem to be icons of popular and domestic culture and of the consumerism that characterizes the modern world, but they are also animated appliances that, isolated from their normal utilitarian contexts, take on a strangely human, physical presence as "breathing machines."

In 1985 Koons embarked on a series of works involving the use of inflatables such as a raft, an aqualung, and even common basketballs. Each of these works refer to the question of life and death but in ironic and sometimes chilling ways. For example, two of Koons's sculptures from 1985 entitled *Boat*, a simple life raft, and *Aqualung*, a diver's tank, are both devices intended to preserve and protect life from the potentially deadly perils of water, yet they are constructed of heavy bronze as if to deny the object's original function as lifesaver and instead offer a reminder of our mortality. His *Equilibrium* series, which defined his first

one-man show, held at a small gallery in Manhattan in 1985, made use of ordinary basketballs (inflated) suspended in water-filled glass flotation tanks; behind these Koons displayed authentic posters depicting famous basketball players advertising sports equipment. These works have also been interpreted in the context of the life process—as the thematic coupling of air and water has been likened to “breath or amniotic fluid.” The inclusion of the famous basketball players in the advertisement might be analogous to the artist’s own quest to cheat death by achieving, like these athletes, immortality via everlasting fame and recognition as an artist. Such fame came to Koons in 1986 when his work was discovered by the art dealer Ileana Sonnabend, who helped Koons gain exposure on an international scale.

Self-Promotion of Art Criticized

Koons’s elevation of kitsch and the appropriation of tacky images and objects culled from popular culture contributed to his unexpected and swift rise to the top of the art world. It also contributed to the often scathing critical responses that made Koons so controversial. Moreover, it is seemingly his unabashed, but highly successful, personal promotion skills—used to facilitate the proliferation of both his art and his reputation—that called into question his integrity as an artist. For example, in 1992 Koons took the unprecedented step of not only brashly mounting a retrospective for an artist so young, but of making his work in duplicate so he was able to stage retrospectives simultaneously in two different cities and to participate in more than 75 exhibitions in more than 15 countries between 1986 and 1993. For this reason many in the art world felt that Koons was nothing more than an exhibitionist and shock artist.

Despite Koons’s denial that he intentionally sought to provoke or shock, both his life and work grew increasingly scandalous and publicized. In 1991 Koons made international headlines when he married “Cicciolina” (Ilona Staller), a former pornographic film star and member of the Italian parliament who was fond of shocking her legislative colleagues by periodically baring her breasts in public. Not surprisingly, she was to play an important role in the controversial works of art Koons created between 1990 and 1992, which made up a good portion of Koons’s retrospectives. These works, done in a wide variety of media including sculpture, photography, and painting, depicted the married couple in various stages of sexual intimacy ranging from “soft” pornography to “hard-core” images of penetration often blown up to monumental proportions like the countless billboards that line the streets and highways of America. Critics deemed him the “princeling of kitsch” after his 1993 mixed-media sculptures and wall pieces debuted.

In 1992, however, Koons and Staller filed for divorce, and he remained in New York City. In 1995, an Italian judge acquitted the artist on charges that he had threatened his wife and abducted their son when he took the baby from Staller’s Italian home in 1993 because the baby was a resident of New York. After a protracted legal battle, custody of their son, Ludwig Maximilian, was awarded to Staller.

Further Reading

American Visions: The Epic History of Art in America by Robert Hughes (1997) reviews Koons’ work. More has been written about Jeff Koons than perhaps any other artist of his generation yet no major monograph on the artist had been published into the 1990s. The pages of journals, magazines, newspapers, and various museum catalogues are the primary sources for information on the artist. One particularly good catalogue is Michael Danhoff, *Jeff Koons*, Museum of Contemporary Art, Chicago (1988). An important article published by David Littlejohn in *Art News* was entitled “Who is Jeff Koons and Why Are People Saying Such Terrible Things about Him?” (April 1993). □

Ahmed Köprülü

Ahmed Köprülü (1635-1676), in full Köprülüzaade Fazil Ahmed Pasha, was a Turkish statesman and general under whose direction the Ottoman Empire enjoyed a last burst of dynamism and military expansion, before the slow decline and the Turkish retreat through the Balkans.

Ahmed Köprülü was born at Vezir Köprü in northern Anatolia. His father, Mehmed Köprülü, was probably of Albanian descent. He had risen from humble origins to become grand vizier in 1656 and, during his tenure of office, had renewed the war against the Venetians in the Aegean Sea and against Christian and Moslem enemies alike in central Europe and the Islamic lands.

Ahmed succeeded his dead father as vizier in 1661 at the age of 26 and, until his own death, remained in that office for the almost unprecedented period of 15 years, inheriting his father’s competence in both civil and military fields. In the domestic sphere, he took stern measures against internal dissidents such as the Jewish messianic leader Sabbatai Levi, and his successful financial policies provided the necessary basis for his military campaigns.

Ottoman Conquests

In 1663 Köprülü led an army through Hungary, and his scouts raided into Austria; and although the Turkish forces were defeated in 1664 at St. Gotthard-am-Raab by the imperial general Montecuccoli, the 20 years’ truce in Hungary which followed was not unfavorable to the Ottomans. The conquest of Crete from the Venetians was resumed in 1667, and with the capture of Candia in 1669, virtually all the island became Turkish. Much of Köprülü’s subsequent attention was devoted to warfare against the Poles in Podolia, Galicia, and the western Ukraine after the hetman, or chief, of the Zaporozhe Cossacks in 1672 had acknowledged Ottoman authority and appealed for help against Poland.

Kamieniec Podolsk and Lwów (Lemberg) were captured, and despite the defeat of Chotin in 1673 at the hands of John Sobieski, the Turks resumed the offensive and in

1676 controlled Podolia and the western Ukraine. At this point, on his way back to the Sultan's camp, Köprülü died near Edirne (Adrianople) on Oct. 30, 1676, his premature death hastened by debauchery and heavy drinking.

Köprülü was a remarkably cultured man, the patron of scholars, and the founder of a library which still exists in Istanbul. European contemporaries unanimously praised his judgment and vigor, and because of the Sultan's withdrawal into a life of pleasure, Köprülü was the real ruler of the empire. Other members of the Köprülü family held high office in the Ottoman navy and administration, and Köprülü's younger brother, Mustafa, was grand vizier from 1689 to 1691, but after Ahmed's death, the Ottoman position in the Balkans and South Russia deteriorated rapidly under less capable successors.

Further Reading

There is no book on Köprülü. He is discussed in A. N. Kurat, "The Ottoman Empire under Mehmed IV," in the *New Cambridge Modern History*, vol. 5 (1961), and in Paul Cole, *The Ottoman Impact on Europe* (1968). □

Arthur Kornberg

The discovery of DNA (deoxyribonucleic acid) polymerase by Arthur Kornberg (born 1918) provides scientists with the tool they need to make copies of DNA.

Arthur Kornberg discovered deoxyribonucleic acid (DNA) polymerase, a natural, chemical tool which scientists could use to make copies of DNA, the giant molecule that carries the genetic information of every living organism. The achievement won him the 1959 Nobel Prize in medicine or physiology (which he shared with Severo Ochoa). Since his discovery, laboratories around the world have used the enzyme to build and study DNA. This has led to a clearer understanding of the biochemical basis of genetics, as well as new strategies for treating cancer and hereditary diseases.

Kornberg was born in Brooklyn, New York, on March 3, 1918, to Joseph Kornberg and Lena Katz. An exceptional student, he graduated at age fifteen from Abraham Lincoln High School. Supported by a scholarship, he enrolled in the premedical program at City College of New York, majoring in biology and chemistry. He received his B.S. in 1937 and entered the University of Rochester School of Medicine. It was here that his interest in medical research blossomed and he became intrigued with the study of enzymes—the protein catalysts of chemical reactions. During his medical studies, Kornberg contracted hepatitis, a disease of the liver that commonly causes jaundice, a yellowing of the skin. The incident prompted him to write his first scientific paper, "The Occurrence of Jaundice in an Otherwise Normal Medical Student."



Kornberg graduated from Rochester in 1941 and began his internship in the university's affiliated institution, Strong Memorial Hospital. At the outbreak of World War II in 1942, he was briefly commissioned a lieutenant junior grade in the United States Coast Guard and then transferred to the United States Public Health Service. From 1942 to 1945, Kornberg served in the nutrition section of the division of physiology at the National Institutes of Health (NIH) in Bethesda, Maryland. He then served as chief of the division's enzymes and metabolism section from 1947 to 1952.

During his years at NIH, Kornberg was able to take several leaves of absence. He honed his knowledge of enzyme production, as well as isolation and purification techniques, in the laboratories of Severo Ochoa at New York University School of Medicine in 1946, of Carl Cori and Gerty Cori at the Washington University School of Medicine in St. Louis in 1947, and of H. A. Barker at the University of California at Berkeley in 1951. Kornberg became an authority on the biochemistry of enzymes, including the production of coenzymes—the proteins that assist enzymes by transferring chemicals from one group of enzymes to another. While at NIH, he perfected techniques for synthesizing the coenzymes diphosphopyridine nucleotide (DPN) and flavin adenine dinucleotide—two enzymes involved in the production of the energy-rich molecules used by the body.

To synthesize coenzymes, Kornberg used a chemical reaction called a condensation reaction, in which phosphate is eliminated from the molecule used to form the enzymes. He later postulated that this reaction was similar

to that by which the body synthesizes DNA. The topic of DNA synthesis was of intense interest among researchers at the time, and it closely paralleled his work with enzymes, since DNA controls the biosynthesis of enzymes in cells.

In 1953, Kornberg became professor of microbiology and chief of the department of microbiology at Washington University School of Medicine in St. Louis. That year was a time of great excitement among researchers studying DNA; Francis Crick and James Watson at Cambridge University had just discovered the chemical structure of the DNA molecule. At Washington University, Kornberg's group built on the work of Watson and Crick, as well as techniques Ochoa had developed for synthesizing RNA—the decoded form of DNA that directs the production of proteins in cells. Their goal was to produce a giant molecule of artificial DNA.

The first major discovery they made was the chemical catalyst responsible for the synthesis of DNA. They discovered the enzyme in the common intestinal bacterium *Escherichia coli*, and Kornberg called it DNA polymerase. In 1957, Kornberg's group used this enzyme to synthesize DNA molecules. Although the molecules were biologically inactive, this was an important achievement; it proved that this enzyme does catalyze the production of new strands of DNA, and it explained how a single strand of DNA acts as a pattern for the formation of a new strand of nucleotides—the building blocks of DNA.

In 1959, Kornberg and Ochoa shared the Nobel Prize for their "discovery of the mechanisms in the biological synthesis of ribonucleic acid and deoxyribonucleic acid." The *New York Times* quoted Nobel Prize recipient Hugo Theorell as saying that Kornberg's research had "clarified many of the problems of regeneration and the continuity of life."

In the same year he received the prize, Kornberg accepted an appointment as professor of biochemistry and chairman of the department of biochemistry at Stanford University. He continued his research on DNA biosynthesis there with Mehran Goulian. The two researchers were determined to synthesize an artificial DNA that was biologically active, and they were convinced they could overcome the problems which had obstructed previous efforts.

The major problems Kornberg had encountered in his original attempt to synthesize DNA were twofold: the complexity of the DNA template he was working with, and the presence of contaminating enzymes called nucleases which damaged the growing strand of DNA. At Stanford, Kornberg's group succeeded in purifying DNA polymerase of contaminating enzymes, but the complexity of their DNA template remained an obstacle, until Robert L. Sinsheimer of the California Institute of Technology was able to direct them to a simpler one. He had been working with the genetic core of Phi X174, a virus that infects *Escherichia coli*. The DNA of Phi X174 is a single strand of nitrogenous bases in the form of a ring which, when broken, leaves the DNA without the ability to infect its host.

But if the dilemma of DNA complexity was solved, the solution raised yet another problem. The DNA ring in Phi X174 had to be broken in order to serve as a template. But when the artificial copy of the DNA was synthesized in the

test tube, it had to be reformed into a ring in order to acquire infectivity. This next hurdle was overcome by Kornberg's laboratory and other researchers in 1966; they discovered an enzyme called *ligase*, which closes the ring of DNA. With their new knowledge, Kornberg's group added together the Phi X174 template, four nucleotide subunits of DNA, DNA polymerase, and ligase. The DNA polymerase used the template to build a strand of viral DNA consisting of 6,000 building blocks, and the ligase closed the ring of DNA. The Stanford team then isolated the artificial viral DNA, which represented the infectious, inner core of the virus, and added it to a culture of *Escherichia coli* cells. The DNA infected the cells, commandeering the cellular machinery that uses genes to make proteins. In only minutes, the infected cells had ceased their normal synthetic activity and begun making copies of Phi X174 DNA.

Kornberg and Goulian announced their success during a press conference on December 14, 1967, pointing out that the achievement would help in future studies of genetics, as well as in the search for cures to hereditary diseases and the control of viral infections. In addition, Kornberg noted that the work might help disclose the most basic processes of life itself. The Stanford researcher has continued to study DNA polymerase to further understanding of the structure of that enzyme and how it works.

Kornberg has used his status as a Nobel Laureate on behalf of various causes. On April 21, 1975, he joined eleven speakers before the Health and Environment Subcommittee of the House Commerce Committee to testify against proposed budget cuts at NIH, including ceilings on salaries and the numbers of personnel. The witnesses also spoke out against the tendency of the federal government to direct NIH to pursue short-term projects at the expense of long-term, fundamental research. During his own testimony, Kornberg argued that NIH scientists and scientists trained or supported by NIH funding "had dominated the medical literature for twenty-five years." His efforts helped prevent NIH from being ravaged by budget cuts and overly influenced by politics.

Later that year, Kornberg also joined other Nobel Prize winners in support of Andrei Sakharov, the Soviet advocate of democratization and human rights who had been denied permission to travel to Sweden to accept the Nobel Prize in physics. Kornberg was among thirty-three Nobel Prize winners to send a cable to Soviet President Nikolai V. Podgorny, asking him to permit Sakharov to receive the prize.

Kornberg received the Paul-Lewis Laboratories Award in Enzyme Chemistry from the American Chemical Society, 1951, the Scientific Achievement Award of the American Medical Association, 1968, the Lucy Wortham James Award of the Society of Medical Oncology, 1968, the Borden Award in the Medical Sciences of the Association of American Medical Colleges, 1968, and the National Medal of Science, 1980. He is a member of the National Academy of Sciences, the American Academy of Arts and Sciences, the American Society of Biological Scientists, and a foreign member of the Royal Society of London. In addition, he is a member of the American Philosophical Society and, from 1965 to 1966, served as president of the American Society

of Biological Chemists. In 1995, he published a book *The Golden Helix: Inside Biotech Ventures*. Kornberg has been married to Sylvy Ruth Levy Kornberg since 1943. His wife, who is also a biochemist, has collaborated on much of his work. They have three sons.

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Lavr Georgievich Kornilov

Lavr Georgievich Kornilov (1870-1918) was a general in the imperial Russian army and the counterrevolutionary Volunteer Army. He is most famous for attempting a military coup against the Russian provisional government while serving as its commander in chief.

Lavr Kornilov was born on July 18, 1870, in Turkistan, the descendant of Russianized Tatars and Cossacks with long-established traditions of service to the Russian state. He graduated from the Nicholas Academy of the General Staff, a professional school for promising young officers of good family background.

After he served in obscure posts in Russian Central Asia and on the Afghan border, the Russo-Japanese War (1904-1905) provided Kornilov an opportunity to display his military skill and personal recklessness in a more significant arena. Out of this conflict, disastrous for Russia, Kornilov emerged a field-grade officer, tested in battle and ready for broader responsibilities. In addition to command experience, he served as Russian military attaché in China from 1907 to 1911.

With the outbreak of World War I, Kornilov received command of a division. His aggressiveness on the Austrian front and daring escape after capture gave him a reputation for boldness throughout the army. The Revolution of March 1917 accelerated his rise to prominence. He resigned as commander of the Petrograd Military District, taking command of the 8th Army.

After the debacle of the July offensive, which disgraced much of the senior military leadership with the provisional government, Kornilov was named commander in chief of the Russian armed forces. The following month opposing viewpoints of Kornilov and the provisional government became clearer and more hardened, with Kornilov insisting on complete restoration of civil and military order at the front and throughout the country as a condition for his support.

As it became clear that the provisional government would not, or could not, take independent measures to meet his demands, Kornilov planned a coup. During the last days of August and the first week of September, Kornilov concentrated troops in the Petrograd area and ordered the "Savage



Division," composed of supposedly bloodthirsty Caucasian mountaineers, to advance on the capital.

The abortive coup demonstrated that the Kerensky government could not control political and military affairs—possibly its most significant result. Kornilov's action showed breakdown of authority and confidence between the government and the high command, and the coup itself was thwarted not by loyalist forces but mainly by the radical workers' soviets. Alarmed by the threat of military dictatorship, the soviets called on workers to arm themselves and to block telegraph and railway communication between the oncoming troops and Petrograd, measures so effective, together with intensive propaganda among the soldiers, that Kornilov's strength virtually evaporated overnight.

On September 14 Kornilov was arrested and held prisoner until early December, when he escaped to the south with other generals collaborating in forming the Volunteer Army to regain control from the Bolsheviks, who had seized power in November. Kornilov's role in the Volunteer Army, commanding and dashing as ever, was cut short by his death in early April 1918.

Further Reading

There are no book-length studies on Kornilov or his career in English. However, the Kornilov uprising is treated in A. F. Kerensky, *The Prelude to Bolshevism: The Kornilov Rising* (1919). Kornilov's participation in the counterrevolutionary Volunteer Army is given some space in George A. Brinkley, *The Volunteer Army and the Allied Intervention in South Russia, 1917-1921: A Study in the Politics and Diplomacy of*

the Russian Civil War (1966). Background material may be found in William Henry Chamberlin, *The Russian Revolution, 1917-1921* (2 vols., 1935).

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Tadeusz Andrzej Bonawentura Kościuszko

Tadeusz Andrzej Bonawentura Kościuszko (1746-1817) was a Polish patriot and a hero in the American Revolution.

Tadeusz Kościuszko was born on Feb. 12, 1746, in the grand duchy of Lithuania, Poland. A member of the small-gentry class, Kościuszko attended Warsaw's Royal College, graduating in 1769 with the rank of captain. He completed his military studies in France, Germany, and England, specializing in engineering and artillery. He returned to Poland in 1774 to serve as an artillery officer. Two years later he volunteered to serve the rebels in the American Revolution.

In October 1776, following a short spell as military engineer for the state of Pennsylvania, Kościuszko received a commission as colonel of engineers in the Continental Army. He served in the northern forces and advised in the planning of the defense of Ticonderoga, N.Y. Then, in the spring of 1778, he went to West Point, N.Y., to take charge of the fortifications there. Two years later he left the northern command for service in the south, where he remained as a fighting officer and a strategist until the capture of Charleston in 1782. In recognition of his many services, the following year the Continental Congress promoted Kościuszko to brigadier general, made him a citizen of the United States, and awarded him a land grant.

After the war Kościuszko returned to Poland, but 5 years later he took up arms again, this time as a major general of the Polish army in defense of his native land against the Russians. Unsuccessful at first, Kościuszko was forced to flee the country. In 1794, however, he returned to lead a victorious, if brief, uprising of the Poles. He was captured in the autumn and sent to St. Petersburg, where he was imprisoned. In 1796 he was released and exiled; he traveled to several European countries before returning to a hero's welcome in America in 1797.

A year later Kościuszko went back to France, where he wrote his war memoirs, an important study of the horse artillery, and essays on various subjects, including the history of democratic thought. In addition, he was active as a propagandist on behalf of Polish freedom. Kościuszko spent his last years in Switzerland, where he died on Oct. 15, 1817, in Solothurn. He was buried in Cracow Cathedral. He is one of Poland's most honored patriots.



Further Reading

Valuable studies of Kościuszko are Miecislaus Haiman, *Kościuszko in the American Army* (1943) and *Kościuszko, Leader and Exile* (1946). See also Monica M. Gardner, *Kościuszko: A Biography* (1920; rev. ed. 1942).

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Louis Kossuth

The Hungarian statesman and orator Louis, or Lajos, Kossuth (1802-1894) was the foremost leader of the Hungarian Revolution of 1848-1849 and the symbol of Magyar nationalism.

The son of an impoverished Lutheran nobleman, Louis Kossuth was born at Monok in northern Hungary on Sept. 19, 1802. He attended the famed Protestant schools of Eperjes (now Prešov in Slovakia) and Sárospatak, known for their Magyar patriotic and anti-Hapsburg sentiments. This *Kuruc* spirit became part of his nature, remaining with him throughout his long life.

After practicing law in his native Zemplén county (1823-1832), Kossuth was sent to the national Diet at

Pozsony (Pressburg, Bratislava). There, in the exciting atmosphere of the reform debates and under the over-powering influence of the great reformer Count István (Stephen) Széchenyi, he soon developed his own socio-political creed. This included a belief in the necessity of Hungary's thorough social, economic, and political transformation and the termination of its subordination to Vienna. He aired his views in the form of "dietary proceedings" (*Országgyűlési tudósítások*), which were not verbatim records but opinionated personal impressions so inflammatory in tone that they soon landed Kossuth in prison (1837-1840).

Released under an amnesty (May 1840), Kossuth agitated for civil liberties and national independence in his newly founded paper, the *Pesti Hírlap* (Pest Journal). His popular views and beguiling style immediately gained attention and support. But they also alarmed the government and the less radical reformers, among them Count Széchenyi, who disagreed with Kossuth on actual issues (for example, complete independence) and felt his tactless agitation would lead to more political oppression. Széchenyi was convinced that Kossuth's relative intolerance toward national minorities, although stemming from a conviction that Magyar nationalism was the only real liberal and cultural force in Hungary (a conviction shared by Karl Marx), could only end in catastrophe.

Kossuth, defending himself in the brilliant polemical pamphlet *Reply to Count Stephen Széchenyi* (1841), continued agitating in the *Pesti Hírlap* until July 1844, when, upon governmental pressure, he lost the editorship. Unable to

establish another paper, he poured his energies into *Védegylet*, a society to protect Hungarian industry through boycotting Austrian goods.

The Hungarian Revolution

In 1847 Kossuth was again sent to the Diet, where he soon assumed the leadership of the liberal opposition. His great moment came on March 3, 1848. At the news of the February revolution in France, he delivered a powerful speech in the Diet, demanding immediate implementation of the liberal program and calling for constitutionalism throughout the empire.

After Prince Metternich's regime collapsed, Kossuth became minister of finance in the new government of Count Lajos Batthyány in Hungary. His economic and political activities tended to increase the tension both between Hungary and the dynasty and in his relations to the South Slavs, who soon rebelled, joining with Viennese reaction. When growing radicalism and the dynasty's double-dealings led to the fall of the moderate government (September 28), Kossuth assumed full control, becoming chairman of the newly founded Committee of National Defense and the life and soul of the revolution.

The next few months brought out the most in the undoubtedly brilliant Kossuth. With elements of greatness (courage, magnetism, the ability to accomplish the impossible) weaknesses in his personality (intransigence, jealousy, lack of realism) also came to light. Particularly unfortunate were his inability to come to terms with the nationalities, his jealousy and suspicion of his best general (Arthur von Görgey), and his unrealistic dethronization act of April 14, 1849, which contributed much to Russian intervention.

Later Years

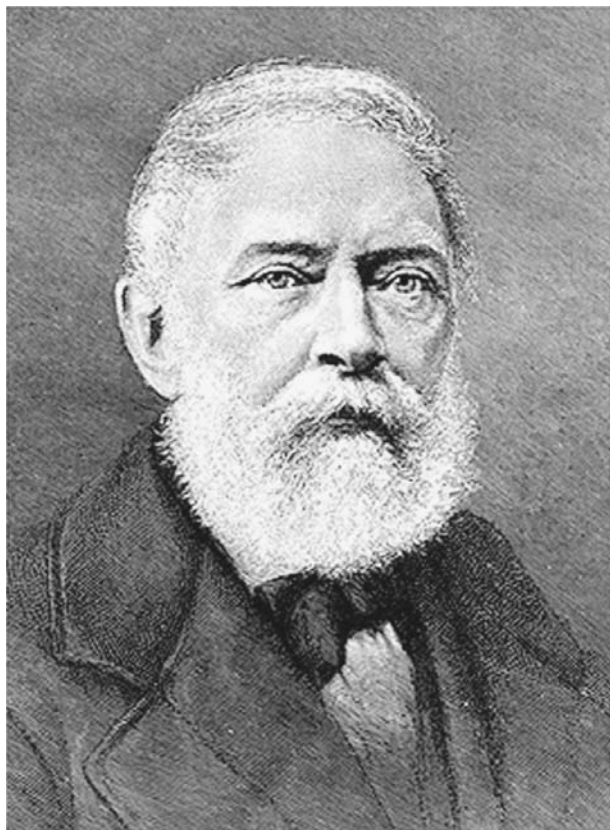
Despite notable victories, Russia's intervention made Hungary's situation untenable. Kossuth fled Hungary (Aug. 11, 1849) and, after 2 years' internment in Turkey, made a brilliant but futile English and American campaign to gain support for Hungarian independence. His plan to create a "Danubian Confederation" (1861), while commendable, came too late and was too anti-Hapsburg to be realistic.

With the establishment of Austria-Hungary in 1867, Kossuth's hopes faded altogether. He died at 92 in Turin, Italy, on March 20, 1894. He was buried in Budapest, still an idol of the Magyar peasant masses.

Further Reading

The first edition of Kossuth's *Complete Works* (13 vols., 1880-1911) is neither complete nor sufficiently scholarly. A much better critical edition is now in progress (15 vols. to date, 1948-). The *Select Speeches of Kossuth*, edited by F. M. Newman (1854), and his *Memoires of My Exile* (2 vols., 1880), are also available in English.

Although works about Kossuth are numerous, his definitive biography has not yet been written; and reliable, scholarly works about him are scarce, even in Hungarian. The available English language books are neither scholarly nor critical. Otto Zarek, *Kossuth* (trans. 1937), is a popular, novelistic account by a Kossuth enthusiast; and Endre Sebestyén, *Kossuth: A Magyar Apostle of World Democracy* (1950), is a brief lauda-



tory pamphlet, with an emphasis on Kossuth's American connections. For Kossuth's role in the revolutionary movement of 1848 the student can turn to Lewis Namier, *1848: The Revolution of the Intellectuals* (1946); Arnold Whitbridge, *Man in Crisis: The Revolutions of 1848* (1949); and Priscilla Robertson, *Revolutions of 1848* (1952). □

Aleksei Nikolaevich Kosygin

For more than 16 years Aleksei Nikolaevich Kosygin (1904-1980) served as chairman of the U.S.S.R. Council of Ministers and effective head of the Soviet government. With party chief Leonid Brezhnev he helped shape Soviet economic development and played a leading role in the formation of foreign and domestic policy. Kosygin became for many a respected symbol of the conservative and workmanlike attitudes characterizing the "Brezhnev era."

Kosygin learned by experience. He was born into a working-class family in St. Petersburg on February 21, 1904. His father was a lathe operator, and he grew up in the cultured and cosmopolitan capital of tsarist Russia surrounded by increasingly militant and radical workers, absorbing much from both social cultures. (Throughout his life, he dressed impeccably, with shoes always brightly polished; but he could always communicate with ordinary factory hands and knew his way around the shop floor.) At the age of 15 he volunteered for the Red Army, distinguishing himself in several Civil War campaigns. As with others of his generation, the Communist Party rewarded his loyalty and commitment by supporting his education after he was demobilized. In 1924 he graduated from the Leningrad Cooperative Technical Institute and began a career in Soviet industry.

Kosygin first worked in Irkutsk as an administrator in the important Siberian regional consumers' cooperative. He also became active politically, joining the Communist Party in 1927. In 1930 he returned to Leningrad for further training at the Textile Institute and, after graduating in 1935, took a series of important positions in Leningrad textile plants. In 1937, at the young age of 33, he became director of the important October Spinning Mill, a position which put him in close daily contact with city economic officials.

Kosygin's talents were soon in demand. Stalin's massive purges opened up unusual opportunities for many of Kosygin's generation, because of their youth "untainted" by association with those then being arrested and killed. In 1938 Kosygin took the vacated chair of the Leningrad City Soviet Executive Committee, becoming, in effect, mayor of Soviet Russia's second most important city. His career advanced rapidly. In 1939 he became minister of the textile industry and in 1940 vice chairman of the all-important U.S.S.R. Supreme Economic Council (Sovnarkom). From 1948 until 1953 he also served as Stalin's minister of finance



and, simultaneously, as minister of light industry. He also served as vice chairman of the Council of Ministers.

Kosygin was no mere *apparatchik*. From January to July 1942 he directed economic activities in blockaded Leningrad, earning widespread appreciation for his efforts. His role in managing Soviet Russia's post-war economy was also an extremely difficult one, beset by Stalin's irrational policies and often whimsical directives. Like Khrushchev, Malenkov, and others, he was consequently determined after Stalin's death to help lead the U.S.S.R. in a different direction, ending Stalinist abuses and infusing as much rationality as possible into the Soviet planned economy within the limits of that country's particular communist system. As Khrushchev consolidated his power, Kosygin took an increasingly important role in support of rapid industrial growth, the satisfaction of consumer demands, and greater East-West trade. He served in the late 1950s as chairman of Gosplan, the state planning commission, and as vice-chairman, again, of the Council of Ministers.

In this capacity, however, Kosygin also became disenchanted with many of Khrushchev's economic directives, particularly those which promised the Soviet people more than the party could deliver. He thus became a willing participant in Khrushchev's ouster, and in late October 1964 moved into the office of his former boss as chairman of the Council of Ministers. In this new capacity Kosygin was soon identified with new economic ideas, particularly the possibility of using some measure of economic profit to gauge the efficiency of capital investments. These innovations soon fell by the wayside, however, as Brezhnev and

Kosygin both opted for more conservative policies, preferring predictability to risk.

Kosygin travelled widely as Soviet premier, visiting the United States on a trip which included the celebrated meeting with President Lyndon Johnson at Glassboro State College in New Jersey at the height of the Vietnam War and a visit to the hydro-electric complex at Niagara Falls. He also visited Egypt, Ethiopia, Finland, France, England, Turkey, Iraq, China, Yugoslavia, and other countries in the 1970s, becoming highly visible as a world leader and comfortable in his role despite Brezhnev's preeminence. Knowledgeable, tough-minded, and a skillful if conservative administrator, Aleksei Nikolaevich Kosygin reflected in his career and personality the qualities, values, and limitations of Brezhnev's Russia. His death from a heart ailment in December 1980 was met by many in the Soviet Union with regret. Although regarded as a dour pragmatist, devoid of a sense of humor, he was moved to both anger and compassion on occasion.

Further Reading

There is no biography of Aleksei Nikolaevich Kosygin in English, but students might consult a number of general texts, including Leonard Schapiro, *History of the Communist Party of the Soviet Union* (1960); Carl A. Linden, *Khrushchev and the Soviet Leadership, 1957-1964* (1966); and Wolfgang Leonhard, *The Kremlin Since Stalin* (1962). Two excellent studies have also appeared recently on politics under Brezhnev which reward reading: Valerie Bunce, *Do New Leaders Make a Difference* (1981), and George W. Breslauer, *Khrushchev and Brezhnev as Leaders: Building Authority in Soviet Politics* (London, 1982). See also the collection of essays edited by Stephen Cohen, Alexander Rabinowitch, and Robert Sharlet, *The Soviet Union Since Stalin* (1980). As with other Soviet leaders, the best source for Kosygin's public speeches and other writings during his years as premier is the *Current Digest of the Soviet Press*, issued weekly since 1949 with quarterly and cumulative indexes. □

Otto von Kotzebue

The Russian explorer Otto von Kotzebue (1787-1846) commanded two of the earliest Russian maritime expeditions which explored the Pacific and circumnavigated the world.

Otto von Kotzebue was born at Revel (Tallin), Estonia, on Dec. 30, 1787. He was the second son of the popular German dramatist and supposed agent of Czar Alexander I, August von Kotzebue, whose assassination on March 23, 1819, by the radical Karl Sand occasioned Metternich's reactionary Carlsbad Decrees. Between 1803 and 1806 Otto served as a cadet on the *Nadezhda*, the vessel in which Adam Ivan Krusenstern led the first Russian voyage of circumnavigation.

A keen sailor with a great interest in navigation, Kotzebue served in the Baltic after his return but was anxious to explore the Pacific islands which he had visited with Krusenstern. Impressed with his qualities, the latter recom-

mended him to lead an expedition aimed partly at exploring the relationship between the Siberian and American mainlands and partly at gaining more information about the Pacific region.

Kotzebue sailed from Kronshtadt aboard the 180-ton *Rurick* on July 30, 1815, and rounded Cape Horn on Jan. 22, 1816. He visited Easter Island, the Tuomoto Archipelago, and some of the Marshall Islands before heading for North America, where he charted much of the coast of Alaska and discovered Kotzebue Sound. He returned to Russia via the Pacific, bringing with him a collection of plants and a body of ethnological information. He reached home on Aug. 3, 1818, and in 1821 published an account of his voyages.

Kotzebue's work attracted the attention of Czar Alexander I, who in March 1823 appointed him to undertake a mission partly for scientific purposes. His instructions, however, also ordered him to take cargo to Kamchatka, sailing from there to the northwest coast of America, where he was to protect the Russian American Company from foreign smugglers. Kotzebue had by now risen to the rank of post captain in the imperial navy, and he was given a larger ship, the *Predpriate*, with a complement of 144 men, compared to 20 on the *Rurick*.

Leaving Kronshtadt on July 28, 1823, and rounding Cape Horn on December 23, Kotzebue spent some months in the Pacific, visiting the Hawaiian Islands and Honolulu. Between March and August 1825 he watched over the affairs of the Russian American Company at New Archangel



(Sitka) and then returned home via the Cape of Good Hope. He anchored at Kronshtadt on July 10, 1826, having added to Russia's knowledge of the Pacific and discovered some new islands in the Society and Marshall groups. His subsequent career is obscure. He died at Revel on Feb. 15, 1846.

Further Reading

Not much information is available on Kotzebue, but the best sources are the English translations of his two narratives: *A Voyage of Discovery, into the South Sea and Bering's Straits for the Purpose of Exploring a North East Passage, 1815-1818* (2 vols., 1969) and *A New Voyage Round the World in the Years 1823-1826* (3 vols., 1967). See also Mairin Mitchell, *The Maritime History of Russia, 848-1948* (1949), and Sir Peter H. Buck, *Explorers of the Pacific: European and American Discoveries in Polynesia* (1953). □

Andrei Vladimirovich Kozyrev

Andrei Vladimirovich Kozyrev (born 1951) became the Russian minister of foreign affairs a year before Russia became independent. He later became one of the more liberal, pro-Western figures in Boris Yeltsin's cabinet. He was forced to resign in January 1996 as pressures mounted from hard-line nationalists.

Andrei Kozyrev became Russian foreign minister in 1990 when it was by no means obvious that it was advantageous for him to accept the appointment. He had just been promoted to head of the department of the Soviet Foreign Ministry where he had spent all of his career. His position was secure and his prospects for further advancement were good. Russia was still a part of the Soviet Union; it would not become an independent state until December 1991.

Soft-spoken and sophisticated, with a command of English, French, and Spanish, Kozyrev was consistently among the more liberal members of the Russian government. He was often a target for the attacks of conservatives who found Russian foreign policy to be too pro-Western and too little concerned with nationalist issues such as the status of ethnic Russians in neighboring countries or the status of the Crimea, which they believed should be returned to Russia.

Kozyrev resigned in January 5, 1996 as Yeltsin move to take a more hard-line approach to foreign policy. Officially, Kozyrev stepped down because he had been elected to the state Duma a month before and Russian law did not allow simultaneous service in the executive and legislative branches.

Kozyrev was born in Brussels in 1951, the son of a Soviet diplomat. He was educated at the Moscow State Institute of International Relations, a school for diplomats operated by the Ministry of Foreign Affairs. Before begin-



ning his studies there in 1969 he spent a year as a fitter in the Kommunar machine-building factory in Moscow.

He completed his studies in 1974, earning a graduate degree in historical science. He then entered the U.S.S.R. Ministry of Foreign Affairs as a speech writer and researcher in the Department of International Organizations, which was responsible for issues concerning the United Nations and arms control, including biological and chemical warfare issues. Over the next few years he published several books on the arms trade. In the 1980s Kozyrev simultaneously held an appointment on the United Nations permanent staff.

Promoted Early in Career

Kozyrev's career in the Foreign Ministry marked him as a promising young Soviet diplomat. He became an attaché in the Department of International Organizations in 1979 and third secretary the next year. Promotions came regularly: he became second secretary in 1982; first secretary in 1984; counselor in 1986. Following the reorganization of the ministry by Gorbachev's foreign minister, Eduard Shevardnadze, he became deputy chief of the renamed Administration of International Organizations in 1988. The next year Kozyrev became chief of the administration, replacing a man 20 years his senior.

He became Russian foreign minister at the age of 39 and gained and kept the confidence of Boris Yeltsin as Russia became an independent state and in many ways the successor to the Soviet Union. Kozyrev tried to make Russia

a partner with the West in the formation of the post-Cold War world. He emphasized cooperation over conflict with the United States while insisting that Russia be treated as a great power in international politics rather than as a fallen superpower. He favored major arms control agreements with the United States and the nonproliferation of nuclear arms.

In December 1992 Kozyrev underlined his opposition to conservative, nationalistic forces in Russia with a dramatic and unprecedented diplomatic maneuver. He stunned the foreign ministers of the Conference on Security and Cooperation in Europe (CSCE) with a speech that echoed many of the positions of the conservative opposition in Russia and seemed to threaten a return to the Cold War. The speech surprised even the Russian delegation. But an hour after giving the speech he retracted it, announcing that the speech was intended to draw attention to the dangers that would come if the opposition took power from President Yeltsin.

In the December 1993 elections Kozyrev ran for a seat in the lower house, the State Duma, as a candidate on the list of the liberal Russia's Choice bloc and as a candidate in the Murmansk region. He took a seat as a representative from Murmansk when the State Duma met in January 1994, having won 60 percent of the vote in a field of 10.

Elections Threaten Reforms

Communists and extreme nationalists such as Vladimir Zhirinovskiy also did well in the elections. Consequently, the pressure to make Russian policy more conservative increased, and some changes did occur, notably in regard to the approaches taken to the status of Russians in the former republics of the Soviet Union. Kozyrev's departure came after three years of opposition. Although he had no reported role in the Kremlin's decision to attack Chechnya in December 1994, he had been blamed for the international controversy over the conflict. He had also been targeted as a scapegoat for failing to stop North Atlantic Treaty Organization (NATO) bombing of the Bosnian Serbs and of NATO plans to expand into Eastern Europe.

Even after his firing, Kozyrev appeared loyal to Yeltsin and was described by a writer as having the "rational acceptance of injustice befitting a martyr." When asked if he had been fired to pacify anti-reform forces, Kozyrev told the *Los Angeles Times*, "I wouldn't say that I was necessarily a scapegoat. I think it was real divergence of opinion. It was a genuine political conflict. I lost. I was overruled. I believe that my time will come again, that my policies will be brought back, sooner or later. Sometimes you win. Sometimes you lose."

Further Reading

At the Highest Levels: The Inside Story of the End of the Cold War by Michael Beschloss and Strobe Talbott is a well-written account of the final years of the Cold War and American relations with Russia and the Soviet Union. A comprehensive description of Soviet foreign policy is Richard F. Staar's *Foreign Policies of the Soviet Union*. Authoritative and accessible analyses of recent events in Russia and in Russian foreign policy can be found in the weekly *RFE/RL Research Report*

produced by Radio Free Europe/Radio Liberty. Articles of interest include *The Los Angeles Times* interview with Andrei Kozyrev (March 10, 1996) offers insights into his leaving office. See also *The New Republic*, "Andrei the Giant," (April 11, 1994) □

Lee Krasner

Lee Krasner (1908-1984), American painter and collage artist, served as an important inspiration to contemporary women artists. A major figure in the Abstract Expressionist milieu, she successfully extended the New York School sensibility into the present.

Lee (Lenore) Krasner was born in Brooklyn, New York, on October 27, 1908, to Russian emigre parents, Joseph and Anna Krasner (Kassner). By the time of her graduation from public elementary school in 1922 she had shown strong inclinations toward the arts. She spent most of her secondary education at Washington Irving High School in Manhattan, where she devoted three years to a major in art. Krasner attended the Women's Art School of Cooper Union from 1926 through 1929, followed by a short period at the Art Student's League. From 1929 to 1932 she continued working at the National Academy of Design where, upon her first trips to the newly established Museum of Modern Art, Krasner encountered and was deeply influenced by the School of Paris. It was then that she had the good fortune to meet such subsequently important figures in the New York art world as Parker Tyler, Harold Rosenberg, and Lionel Abel, all of them conversant with the problems of European modernism.

With these experiences behind her, she found brief employment with the Public Works Administration project in 1933 (first of the New Deal art projects) and with the Temporary Emergency Relief Administration. In 1935, alongside Harold Rosenberg, Krasner served as assistant to Max Spivak in the mural Division of the Works Projects Administration (WPA) Federal Arts Project. Based on her concern for the problems of art and politics, Krasner began attending the meetings of the Artists' Union as early as 1936 and by 1939 had become a member of the organization's executive committee. Employed off and on as part of the WPA project through 1942, she found time from 1937 to 1940 to study with the widely known painter Hans Hofmann. During the same period she came to know the critic Clement Greenberg who, along with Rosenberg, rose to prominence in the 1940s and 1950s.

Throughout the 1940s Krasner explored and assimilated a variety of modern idioms and internationalized her art attitudes. She began to exhibit in 1940 with the American Abstract Artists group, an important organization of American artists, famous for their reactions against social realism, regionalism, and other brands of aesthetic conservatism. Based on her modernist leanings she was invited by John Graham to exhibit at New York's McMillan Gallery in

1941 and 1942. The second of these shows, entitled "American and French Paintings," included among its American exhibitors Jackson Pollock, Willem de Kooning, Stuart Davis, and Walt Kuhn and among the Europeans Picasso, Matisse, Braque, Bonnard, and Modigliani. In 1945, three years following this exhibition, Lee Krasner married Jackson Pollock and moved to The Springs, East Hampton.

By 1945 Krasner was painting full-time. The extent of her early success can be measured by her inclusion in the group exhibition "Challenge to the Critics" organized by Howard Putzel at his newly opened gallery in New York. Others exhibiting included Jackson Pollock, Arshile Gorky, Adolph Gottlieb, Hans Hofmann, Richard Pousette-Dart, and Mark Rothko—all of them, including Krasner, later to be considered founding members of the New York School.

Following the so-called "Grey Paintings" of this period, Krasner began producing the famous "Little Image" paintings from 1946 to 1949, works highly graphic in their notation and frequently characterized by her critics as "hieroglyphic." In 1951 Krasner was given her first one-person show at the Betty Parsons Gallery in New York. It was during this period that critics began to recognize her as a major contributor to the new American painting. Krasner's work was characterized by shallow space, a legacy of Cubism, reductive color, and an insistent concern with progress. Her position was fundamentally anti-formal and anti-ideological. Krasner's collage work can be dated from 1953, a period during which she began to extensively rework her earlier painting, a recycling process she continued to exploit throughout her life. In 1954 she exhibited in her first group show composed of all women artists, and the following year held her first one-person exhibition of collages at the Stable Gallery. On August 11, 1956, the year of Krasner's first trip to Europe, her husband Jackson Pollock died in an automobile accident.

By the late 1950s Krasner was widely exhibited (Martha Jackson and Howard Wise Galleries) for what she had by then achieved—a unique approach to painting. Never frozen into a style, strictly speaking, she nonetheless was consistently biographical in her approach to her art. Krasner inherited the "unfixed" image of Pollock and de Kooning and spoke persistently of "states of becoming," nature, and the spirituality of the "totality of nature." She greatly prized growth, change, and the involuntary surfacing of content, covertly symbolic, in her painting. Her collage mentality and her dedication to the concept of natural recycling (nature) never left her and was as apparent in her painting in the 1980s as it was 20 years previous.

Partially based on her mural work of 1959, Krasner monumentalized the scale of her 1960s work, simplified its form, and, in general, minimized the gestural nature of her handling, although not its personal and physical sense of the artist's "contact." Extensively shown throughout this period, she received her first retrospective in 1965 at the Whitechapel Art Gallery. The exhibition subsequently toured England under the direction of the Arts Council of Great Britain. In 1967 Krasner moved to Manhattan.

The 1970s marked new work in collage and a partial return to the more gestural handling of her earlier career. Krasner continued to freely combine media such as painting, collage, and printmaking. Although her success was virtually assured as a pioneer of the New York School, she nevertheless continued to experiment and change.

Further Reading

To date discussions of Krasner are confined to periodicals and exhibition catalogues. Best accounts of her work may be found in the catalogues for her solo shows: *Lee Krasner: paintings, drawings and collages*, Whitechapel Art Gallery (1965), which includes an essay by B. H. Friedman; *Lee Krasner*, Marlborough-Gerson Gallery (1968 and 1969); *Lee Krasner: Recent Paintings*, Marlborough Gallery (1973); and *Lee Krasner: Large Paintings*, Whitney Museum of American Art (1978), which includes an essay by Marcia Tucker. The *Art Index* should be consulted for the periodical literature pertaining to her most recent work. □

Leonid Makarovych Kravchuk

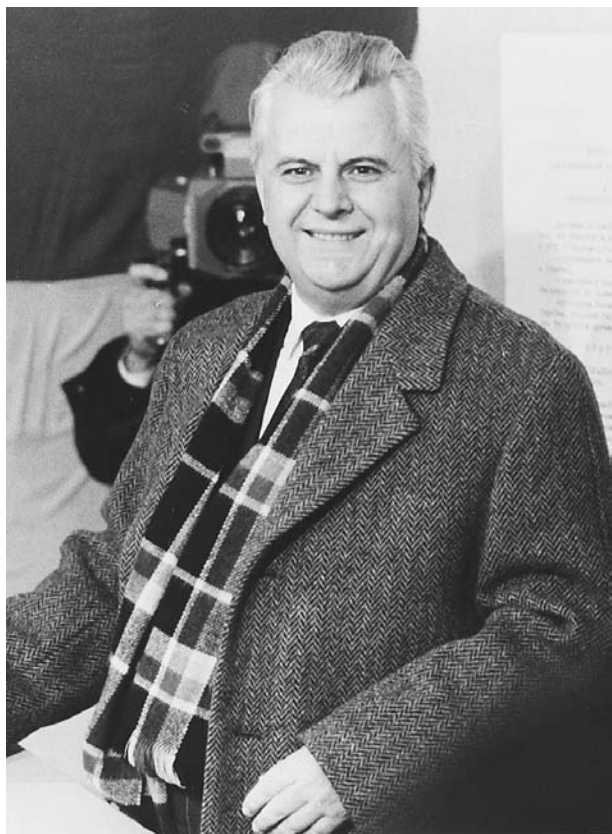
Leonid Makarovych Kravchuk (born 1934) was president of the Ukraine (1991-1994), the first ever to be elected by direct popular vote and the first president of this newly independent country. Economic pressures led to his defeat in the presidential election of 1994.

Leonid Kravchuk was born January 10, 1934, in the village of Velykyi Zhytyn, in the Rivne district into a peasant family. His father died at the front in 1944, during World War II. His mother worked on a collective farm until retirement.

Kravchuk completed the Rivne Cooperative Technical School and in 1958 graduated with a diploma from the economics department of Kiev State University. From 1958 to 1960 he taught courses in political economy at the Chernivtsi Financial Technical School.

Resigns From Communist Party

In 1960 he began his career in the Communist Party of Ukraine, and for 30 years he climbed the party ladder. His first step was appointment as a lecturer in the political education branch of the Chernivtsi Party organization. He later became head of its Department of Agitation and Propaganda. The party organization sent him to study at the Academy of Social Sciences of the Central Committee of the Communist Party of the Soviet Union in Moscow, and in 1970 he obtained the degree of candidate of sciences. From 1970 to 1989 he worked in Kiev in the apparatus of the Central Committee of the Communist Party of Ukraine, first as head of the sector for the continuing education of party cadres and later as head of the Department of Agitation and Propaganda. From 1989 to 1990 he served as secretary



responsible for ideology in the Central Committee of the Communist Party of Ukraine, and in June 1990 he was made a member of the Politburo and briefly served as second secretary of the organization. In August 1991, in reaction to the (failed) coup in Moscow, Leonid Kravchuk resigned from Communist Party membership.

When the process of *perestroika* began in the U.S.S.R., Leonid Kravchuk occupied an important post in the ideological section of the party. During this period he became famous for his participation in open debates with the leading opposition organization—the People's Movement (widely known as Rukh). Due to this popularity and his active support of the democratization of Ukrainian society, he was regarded as a person representing new political thinking. In 1989 he was elected a member of the Supreme Rada of Ukraine (the parliament) from the electoral district of Iampil'sk, Vinnytsia region. In 1989-1990 Leonid Kravchuk's main activity concentrated on the problem of reforming the Communist Party. He argued the necessity to create an independent Ukrainian party organization and to transform it into a democratic political party of the parliamentary type. His views did not receive the support of the dominant Communist leadership.

Of his transformation from Communist to nationalist in 1989, Kravchuk has said, "I have not come from being a Communist to being a nationalist, but to be more precise, from being a Communist to a democrat. I express the interests of not only Ukrainians but also the interests of Russians, of Jews, of Bulgarians, Hungarians and Rumanians who live in the land of the Ukraine."

Ensures Peaceful Transition

It was through his activities in Ukraine's Parliament that Leonid Kravchuk emerged as the country's most prominent politician. In July 1990 he was elected as head (speaker) of the Supreme Rada. In that position he demonstrated his skills as a politician of compromise. From 1990 to 1991 Ukraine experienced political and social turmoil: there were numerous strikes and demonstrations accompanying popular demands for democratization and independence. Kravchuk's ability to forge a consensus was instrumental in ensuring a peaceful transition. Ukraine proclaimed independence, the Communist Party of Ukraine was outlawed, and the first measures aimed at democratization and economic reform were made while Kravchuk headed parliament.

During the presidential elections of December 1, 1991, in which six candidates ran for office, moderation and the ability to compromise were important factors contributing to Leonid Kravchuk's decisive victory. He obtained 61.6 percent of votes, which represented some 20 million voters (out of a total population of 52 million). In his inaugural address to parliament on Dec. 5, 1991, Kravchuk declared, "Only a free citizenry can create a free state."

The record of Kravchuk's years as president was a mixed one. He proved to be best when confronting the difficult task of state-building. Within a matter of months Ukraine gained international recognition, and all the major institutions of a modern state were created (from an independent armed force to a central bank). He forged ties with other eastern European states and resisted Russia's claims on the Crimea. However, he proved unable to deal with the serious economic and social difficulties, and his administration's record on economic reform in particular was found wanting. By the end of 1993 his popular rating was at its lowest, and Ukraine's Parliament, at the same time as setting new legislative elections for April 1994, set new presidential elections for July 26, 1994. Leonid Kravchuk stood for reelection, but was defeated by Leonid Kuchma (born 1939), a former manufacturer of missiles.

Despite his defeat for reelection, Leonid Kravchuk's place in history is secure: he played a decisive role in Ukraine's road to independence and democratic reform. He and his wife, Antonina, a professor of economics at Taras Shevchenko State University in Kiev, have one son.

Further Reading

Foreign Policy (Fall 1995) examines Ukraine's economic stability in "Eurasia Letter: Ukraine's Turnaround" by Anders Aslund. *The Ukrainian Weekly* (Feb. 12, 1995) looks at Kravchuk post-presidency in "Elder Statesman Leonid Kravchuk addresses Ukrainian Canadians." □

Sir Hans Adolf Krebs

The German-British biochemist Sir Hans Adolf Krebs (1900-1981) shared the Nobel Prize in Physiology or

Medicine for his discovery of the citric, or tri-carboxylic, acid cycle (Krebs cycle).

Hans A. Krebs, the son of Georg Krebs, an otolaryngologist, was born in Hildesheim, Germany, on April 25, 1900. He studied medicine at the universities of Göttingen, Freiburg im Breisgau, Munich, and Berlin, qualified in 1924, and in 1925 graduated as a doctor of medicine in the University of Hamburg. After a year's study of chemistry in Berlin, he was assistant to the biochemist Otto Warburg in Berlin-Dahlem from 1926 to 1930. Krebs then returned to university clinical work, first at Altona and then as assistant at the University Medical Clinic in Freiburg. In June of 1933 the Nazis terminated his appointment, and Sir Frederick Gowland Hopkins invited him to work, with a Rockefeller studentship, at the Biochemical Institute at Cambridge. In 1934 Krebs was appointed demonstrator of biochemistry at the University of Cambridge.

In 1935 Krebs went to the University of Sheffield as a lecturer in pharmacology. In 1938 he was appointed lecturer in biochemistry and director of the newly founded Institute of Biochemistry. In 1945 his appointment was upgraded to a professorship, and he was also director of a research unit of the Medical Research Council already established in his department. In 1954 he was appointed Whitley professor of biochemistry in the University of Oxford, and the Medical Research Council's research unit was transferred there. He was also elected a Fellow of Trinity College, Oxford.



The Ornithine Cycle

To keep organs and tissues alive for biochemical tests, they had been perfused with physiological salines as a substitute for blood. The results were often unsatisfactory. Early in his career Krebs devised the tissue-slice technique. The organ, rapidly removed after the death of the test animal, was cut into thin slices and kept in fresh saline for biochemical testing. He used this technique in his study of the synthesis of urea by the liver.

It was known that urea is produced in a liver undergoing autolysis, and in 1904 it was shown that the autolysis produces the amino acid arginine, which is acted on catalytically by the enzyme arginase to produce urea. In 1932 Krebs found that, when an amino acid is added to liver, ammonia is liberated and is converted approximately quantitatively into urea. All the amino acids tested gave this result except two. When ornithine was added, the urea production was 10 times the expected amount, and arginine also gave an excess yield of urea. He therefore suggested that ornithine reacted with added ammonia and carbon dioxide to form arginine. Under the action of arginase, the arginine was broken down to urea and ornithine. If ammonia was omitted, there was no appreciable formation of urea. Further, ornithine was not observed to disappear while, with added ammonia, the synthesis of urea was in progress. Krebs therefore concluded that the ornithine acted as a catalyst. Many other substances were tested, but the only one that acted like ornithine was citrulline, and he suggested that citrulline formed a stage midway between ornithine and arginine. His ornithine cycle is still regarded as a sound explanation of the synthesis of urea in the body.

The Citric Acid Cycle

Krebs then turned to the intermediary oxidation of carbohydrates. In 1935 Albert von Szent-Györgyi elucidated the sequence of oxidations of the C₄-dicarboxylic acids as follows:

succinic acid → fumaric acid → malic acid → oxaloacetic acid

He also showed that these reactions were at least in part catalytic. This was later proved, but the manner of action remained unknown. In 1936 C. Martius and F. Knoop showed that in biological material citrate yields α-ketoglutarate on oxidation. They further suggested that the intermediate products were *cis*-aconitic acid, isocitric acid, and oxalosuccinic acid. It was already known that α-ketoglutarate forms succinate. In 1937, when Krebs started his work, the following sequence of reactions was therefore known:

citric acid → *cis*-aconitic acid → iso-citric acid → oxalosuccinic acid → α-ketoglutaric acid → succinic acid → fumaric acid → malic acid → oxaloacetic acid

Krebs and W. A. Johnson found that citrate was not only rapidly broken down in muscle but was also readily formed provided that oxaloacetate was added. The assumption was that some of the oxaloacetate was broken down to

pyruvate or acetate and that the formation of citrate was due to a combination of the remaining oxaloacetate with pyruvate or acetate. But pyruvate or acetate could be derived from carbohydrate. In 1937 Krebs conceived the whole process as a cycle in which an undefined derivative of pyruvate, resulting from the breakdown of carbohydrate, condensed with oxaloacetate to form citric acid. The citric acid then passed through the changes noted above until oxaloacetic acid was regenerated, and the cycle was repeated. The full cycle is therefore as follows:

citric acid $\rightarrow$ *cis* -aconitic acid $\rightarrow$ iso-citric acid $\rightarrow$ oxalosuccinic acid $\rightarrow$ α -ketoglutaric acid $\rightarrow$ succinic acid $\rightarrow$ fumaric acid $\rightarrow$ malic acid $\rightarrow$ oxaloacetic acid + pyruvic acid $\rightarrow$ citric acid

Since Krebs originally described this cycle, he and others did further work on it. In 1950 Fritz Lipmann showed that the derivative of pyruvic acid that combines with oxaloacetate to form citrate is acetyl-coenzyme A and that this coenzyme is also active at two other points in the cycle. It was shown that acetyl-coenzyme A, in addition to its formation from carbohydrate, is also formed from fatty acids and many amino acids. The Krebs cycle is therefore a most important concept of biochemistry. Krebs shared with Lipmann the Nobel Prize in Physiology or Medicine in 1953.

Among Krebs's other important contributions to biochemistry were his studies of the synthesis of glutamine in brain tissue under the influence of the enzyme glutaminase (1935), the passage of ions across cell membranes (1950), and the effect of primitive intrinsic regulating mechanisms in controlling the metabolism of metazoan cells (1957).

Later Life

In 1967 Krebs, having reached Oxford's mandatory retirement age of 67, retired from his Oxford chair and from his fellowship. He refused to stop researching, however. He was thereupon appointed a research scientist in the Nuffield Department of Clinical Medicine at Oxford and was elected a Supernumerary Fellow of St. Cross College. He was also appointed a visiting professor at the Royal Free Hospital School of Medicine in the University of London. Krebs died at Oxford in 1981 at the age of 81.

Krebs received many honors in addition to his Nobel Prize. In 1947 he was elected a Fellow of the Royal Society, and he was awarded its Royal (1954) and Copley (1961) Medals. He delivered its Croonian Lecture in 1963. He was a member of many foreign scientific societies, and he held honorary doctorates from 14 universities. He received the Gold Medal of the Royal Society of Medicine in 1965, and he was knighted in 1958.

Further Reading

There is a biography of Krebs in *Nobel Lectures, Physiology or Medicine, 1942-1962* (1964), which also contains his Nobel Lecture. The Krebs cycle is discussed in all textbooks of biochemistry, such as A. White, P. Handler, and E. L. Smith, *Principles of Biochemistry* (3d ed. 1964), and E. Baldwin, *Dynamic Aspects of Biochemistry* (4th ed. 1963). A thorough two-volume chronicle of Krebs's life and work is Frederic

Lawrence Holmes, *Hans Krebs: Architect of Intermediary Metabolism* (1993). □

Bruno Kreisky

Bruno Kreisky (1911-1990) was chancellor of Austria from 1970 to 1983, presiding over a period of domestic prosperity combined with the a growing importance in international affairs.

Bruno Kreisky was born in Vienna, Austria, on January 22, 1911, into a wealthy Jewish family whose industrial fortune and political involvement could be traced to the early 19th century. Critical of his bourgeois background and angered by the poverty around him, Kreisky joined socialist working youth at dances when he was 16 without becoming a doctrinaire Marxist or entirely alienating his family. This fortunate set of circumstances later enabled him to appreciate much of the old Austria even as he adopted a progressive and socialist attitude toward the contemporary world.

In religious matters Kreisky was agnostic but found it difficult to escape the Jewish stereotype. Relations with his Catholic countrymen remained correct rather than cordial despite a personal friendship with Cardinal Koenig. He never considered himself Jewish, which ultimately limited his usefulness as a mediator between Arabs and Israelis when Zionists accused him of betraying the Jewish cause.

The Austrian government also considered the young lawyer a traitor. After the socialist uprising of 1934 he spent two years in prison and repeated the experience in a Gestapo jail for a short time after the 1938 Anschluss with Nazi Germany. He then took advantage of a period of grace toward Jews to flee the country. In Sweden for the duration of World War II, he worked in a consumer cooperative, got married, and formed a lifelong friendship with Willy Brandt, the future chancellor of West Germany.

Upon returning to Austria after the war, he found employment in the diplomatic service and was active in negotiating the state treaty that restored Austrian independence in 1955. He became a senior state secretary in the Chancellery in 1953 and foreign minister in 1959, leading the negotiations for entry into the European Free Trade Association in the same year. Other important activities during his seven-year term included efforts to associate Austria with the Common Market within the framework of Austrian neutrality and an attempt to solve the problem of the German-speaking South Tyrol where Italy had been governing since 1918.

"Kaiser Bruno"

Kreisky left the foreign ministry in 1966 when the opposition People's Party abandoned the coalition to form a cabinet by itself, and he used the next four years to consolidate his position within the Socialist Party. He defeated Bruno Pittermann for the chairmanship in 1967, won over the party newspaper, and redirected the Socialists away



from the ideology of class struggle toward social reform on the Scandinavian model.

Kreisky's efforts to broaden the base of the party paid off in 1970 with an electoral victory that gave the Socialists a relative majority in the Parliament. Unable to form a coalition government, he assembled a weak minority cabinet that ruled precariously for 18 months until the voters gave the party an absolute majority. The Socialists then ruled alone for 13 years with the fatherly Kreisky as chancellor. He thus became the longest-running chief executive since the Hapsburgs, leading nostalgic Austrians to dub him "Kaiser Bruno."

Kreisky's achievements were notable both at home and abroad. Austria experienced solid domestic prosperity under him while it assumed an important role in international affairs. The first was partially attributable to a general economic upswing in the 1970s, but Kreisky made a contribution by cultivating a "social partnership" between labor and capital based on openness and compromise. Furthermore, his international contacts brought economic returns in the form of trade agreements and contracts for Austrian industry.

Leader In International Diplomacy

It was in the international arena that Kreisky received the most notice. He maneuvered with ease among the superpowers, arguing for coexistence, making forthright statements, and taking initiatives that could not be made by more powerful leaders. In 1974 Kreisky was the first head of

government to meet with Yasser Arafat, head of the Palestine Liberation Organization (PLO), thereby giving legitimacy to a movement thought to be only a cover for terrorism. He followed it by inviting Arafat to visit Vienna in an official capacity and arranged meetings with other Western European leaders. He broke the diplomatic isolation of East Germany as well, becoming in 1975 the first Westerner to sign a consular treaty with that country and conducting a state visit there. He used his position as vice president of the Socialist International to visit Libya in 1975 and in 1982 invited Libyan leader Muammar Gaddafi to Vienna. He also led a mission of the Socialist International to Iran in 1980, stressing always the importance of keeping communications open between opponents.

The limitations of Kreisky's foreign policy became evident when he alienated Israeli leaders with critical remarks and when Austria proved too weak to be of much use to Arab leaders. Furthermore, Vienna became a target of terrorism, with an assassination, the bombing of a synagogue, and threats against Kreisky's life. He thereafter put distance between himself and the Palestinians.

Austrian domestic and environmental politics eventually turned against him. He made a referendum in 1978 on the startup of a nuclear power plant at Zwentendorf a test of his personal popularity but did not resign as he had threatened when the vote went against nuclear energy. The worldwide recession of the early 1980s hit Austria as Kreisky's health began to fail. He underwent dialysis twice a week and eventually received a kidney transplant, but insisted he was strong enough to run again in 1983. When the electorate gave the socialists only a relative majority, he resigned rather than lead a coalition government. Kreisky went on to serve as honorary chairman of the Social Democratic party until 1987. He died on July 29, 1990, in Vienna.

Kreisky's accomplishments could be seen symbolically in a Vienna transformed during his years in office. The modern subway system was a remarkable engineering achievement to serve the metropolis, and the towering UNO-City building complex had become home to several departments of the United Nations.

Further Reading

There is almost nothing in English by or on Bruno Kreisky himself. James Reston wrote an insightful column on him in the *New York Times* of February 6, 1983. Pertinent material on the economic, political, and cultural conditions of the time can be found in Kurt Steiner, editor, *Modern Austria* (1981). □

Ernst Krenek

Prolific Austrian-American composer Ernst Krenek (1900-1991) experimented widely with styles and techniques of composition, including atonality, neo-classicism, the twelve-tone system, serialism, and electronic music.

Ernst Krenek was born on August 23, 1900, in Vienna, Austria, to Czech parents. His musical instruction began when he was six years old, and in 1916 he studied with the famous opera composer Franz Schreker—first at the Academy of Music in Vienna and later at the Staatliche Hochschule für Musik in Berlin. By his early twenties, Krenek was composing distinctive works of his own, such as the opera *Die Zwingburg* (text by Franz Werfel).

In 1923 Krenek was invited by a patron of contemporary music to spend two years in Switzerland, where he produced two more operas, *Der Sprung über den Schatten* and *Orpheus und Eurydike*. However, his greatest operatic success, *Jonny spielt auf* (Johnny Strikes Up the Band!), came in 1927. This opera about a black jazz musician is rarely staged today, but was originally received with great enthusiasm and performed worldwide.

In 1928, after three years as an assistant at opera houses in Kassel and Wiesbaden, in Germany, Krenek returned to Vienna. His hopes for artistic success in his native city were shattered in 1934, when the performance of his twelve-tone opera *Karl V* at the Vienna State Opera was canceled for political reasons. Four years later he emigrated to the United States.

Citizenship and Work

Krenek taught composition at Vassar College in Poughkeepsie, New York, from 1939 to 1942 and at Hamline University in St. Paul, Minnesota, from 1942 to

1947. He became an American citizen in 1945 and settled in California.

An intensely productive composer, Krenek's list of compositions included 195 opus numbers by 1965. He became increasingly interested in serial composition as well as in electronic techniques. Some works including these elements are *Spiritus Intelligentiae, Sanctus* (1956), for voices and electronic sounds; *Sestina* (1957), for soprano, violin, guitar, flute, clarinet, trumpet, and percussion; *Ausgerechnet und verspielt*, a television opera (1959); and *Quintina* (1965), for soprano, six instruments, and audio tape. A more conservative work is the *Deutsche Messe* (1968), which displays Krenek's willingness to use any style that serves his needs of the moment.

In addition to several books and the operas *Pallas Athena Weeps* (1955) and *Sardakai* (1969), Krenek composed the oratorio *Opus sine nomine*, his final work, which was performed in Vienna in 1990. He died in Palm Springs, California, on December 23, 1991.

Further Reading

Available in English is Krenek's *Music Here and Now* (1939).

There is no adequate biography of Krenek in English. His manuscript autobiography, now at the Library of Congress in Washington, D.C., may not be read, by his own request, until 15 years after his death. For background see Wilbur Lee Ogdon, *Series and Structure* (1956). □

Juanita Morris Kreps

Juanita Morris Kreps (born 1921) was an economist, university professor, U.S. secretary of commerce (1977-79), and author of several books about women, the aged, and economics. She was the fourth woman to serve in an American presidential cabinet and the first to become Secretary of Commerce.

Juanita Morris Kreps was born in Lynch, Kentucky, on January 11, 1921, the daughter of a coal mine operator. Her parents were divorced, and she remembered a childhood of poverty and unhappiness. She worked her way through Berea College and graduated as a Phi Beta Kappa economics major in 1942. During the next six years she won a scholarship to Duke University, received her Ph.D., and married Clifton H. Kreps, Jr., an economist. She followed her husband to various academic positions, teaching part-time at Denison and Hofstra universities and at Queens College. In 1955 she returned to Duke as a part-time instructor. She co-authored an economics textbook, *Principles of Economics*, and through her research and publications in the field of gerontology became America's leading authority on the economics of aging.

Between 1963 and 1967 Kreps rose through the academic ranks at Duke to become a full professor, and in 1967 she was appointed dean of the Women's College and asso-



ciate provost. In these administrative roles she dealt with a wide variety of campus problems and developed a polished political persona. In 1971 she published *Sex in the Marketplace: American Women at Work*, the first book inspired by the nascent women's movement to analyze women's labor force participation and to correlate that rate to women's persistent responsibility for household work. Kreps pointed out that society expects that women "meet this obligation regardless of the demands of their market jobs—a career constraint not imposed upon men." Kreps did, however, criticize women themselves for continuing to enter lower status, lower paid "feminine" occupations such as clerical work and elementary school teaching.

The years from 1972 to 1977 were important developmental years for Kreps's career. She became a James B. Duke professor, the first woman to receive such an honor, which provoked her response, "It's what I'd rather be than anything else in the world." Duke University appointed her university vice-president, and she began to serve on a variety of corporate boards, including the board of directors of Eastman Kodak Company, J.C. Penney Company, Inc., R. J. Reynolds Company, and later AT&T. By 1972 Kreps had become the first woman director of the New York Stock exchange.

In 1977 President Carter appointed Kreps to his cabinet as secretary of commerce. Her initial goals at the department were to make "... a contribution to economic policy formulation, and maybe one that made a difference in the image of professional women." She also called attention to cities, since "the city is where commerce is." The depart-

ment's Economic Development Administration tried to keep industries in cities through incentives such as grants and low-interest loans to cities. Under Kreps's leadership, the Commerce Department also tried to stimulate minority businesses through percentage "set-asides" for minority business in federal contracts. She was the impetus for the Commerce Department to take a more active role in promoting international trade, and in May of 1979 initiated an historic trade agreement between the United States and China.

Although Kreps was sometimes labeled a "token" woman she made significant contributions to the study of women and economics and, while secretary of commerce, to the advancement of women within the department. She was distressed that women owned only 4.6 percent of the 8.5 million businesses in the United States and encouraged them to become entrepreneurs through the establishment of the President's Interagency Task Force on Women Business Owners. In interviews Kreps supported flextime, maternity and paternity leave, permanent reduced work loads, and other creative labor arrangements.

Like many professional women, Kreps herself faced conflict between her personal and public lives. Her move to Washington was made only after long and serious deliberations with her husband and family. All three of her children were grown, and her husband could not leave his position as Wachovia Professor of Banking at the University of North Carolina to accompany her to Washington. Ultimately, it was for "personal" reasons that Kreps left her cabinet post in October of 1979, upon which she returned to her previous job working at Duke University.

Kreps holds honorary degrees from many universities, including the University of Kentucky, the University of North Carolina at Chapel Hill, Berea College, and the University of Rochester. Her many awards and honors include Ladies Home Journal Woman of the Year; the first recipient of Duke University's Alumni Award in 1983; the Charles Waldo Haskins Award from New York University; the North Carolina Public Service Award, the Industry Achievement Award by the National Association of Bank Women, the Duke University Medal for Distinguished Service, and the first recipient of the Corporate Governors Award from the National Association of Corporate Directors. In 1992 the J.C. Penney Company named an annual award after her, the Juanita Kreps Award for women who have been outstanding role models, making her the first recipient.

In addition, Kreps became a fellow at the American Academy of Arts and Sciences and served on the Commission on the Operation of the State Senate in North Carolina, the National Commission on Manpower Policy, and the Commission on the Future of Worker-Management Relations, the latter advising the Secretaries of Commerce and Labor in 1995-96. She retired from teaching and corporate boards but continued as the vice-president emeritus of Duke University.

Further Reading

Kreps published almost 100 articles in both popular and scholarly journals. In addition to the books mentioned in the text



she co-authored with Robert Clark, *Sex, Age, and Work: The Changing Composition of the Labor Force* (1975) and edited and contributed to *Women and the American Economy: A Look to the 1980's* (1976). Biographical profiles of Juanita Kreps can be found in: Esther Stineman, *American Political Women: Contemporary and Historical Profiles* (1980) and Peggy Lamson, *In the Vanguard* (1979). Interviews with Kreps can be found in *Los Angeles Times*, July 24, 1977. Some of her accomplishments while Secretary of Commerce can be found in the October 15th edition of *Time* magazine, "Exit Kreps." The information concerning the awards received by Kreps was given personally by Wilma Pickett, secretary to Kreps, on July 15th, 1997. □

Cornelius Krieghoff

Cornelius Krieghoff (1815-1872) was a Dutch-born Canadian painter and the good-humored observer of life in and around Quebec City in the mid-19th century.

Cornelius Krieghoff was born in Amsterdam, the son of a German father and a Dutch mother. His boyhood was spent in Düsseldorf and Schweinfurt, and at an early age he and a friend made the tour of Europe, supporting themselves by painting and making music. In 1837 he sailed for New York and enlisted for service in the Army against the Seminole Indians in Florida. The sketches he made during that campaign and the canvases he painted from them for the War Department have since disappeared, but this first contact with Indians made a lasting impression on the artist.

About 1840 Krieghoff met Louise Gautier, a French-Canadian woman, in New York. After they married, they moved to Montreal. However, Krieghoff found Montreal a difficult place in which to sell his pictures of *habitants* and Caughnawaga Indians, and he had to turn his hand to sign painting.

His friend John Budden, a young auctioneer from Quebec City, persuaded Krieghoff to move to the old capital in 1853. Quickly he became one of a close-knit circle of friends and recorded on one canvas after another their high-spirited adventures as they hunted, tobogganed down the ice cone of the Montmorency Falls, or celebrated at the inn of J. B. Jolifou. A theme which he repeated many times was "bilking the toll," which records the mischievous custom of driving the sleigh at full speed past the gate without paying the toll collector. Other pictures depict aspects of *habitant* life, Indians shooting the rapids and hunting, landscapes, and still lifes. Krieghoff also made skillful copies of European paintings on a visit to London and Paris in 1854.

In the genre pictures especially, such as *Merrymaking*, the wealth of detail makes a valuable document of the period, and the lively action and vivid characterization of the individual figures create an entertaining narrative, to be read like the incidents in a novel. In this respect Krieghoff closely resembles 19th-century genre painters of the

Düsseldorf school and their 17th-century Dutch and Flemish predecessors.

After 1864 Krieghoff seems to have lost much of his creative energy. About 1868 he joined his daughter Emily in Chicago. Krieghoff returned to Quebec only once after that, in 1871, and painted four or five good canvases under the inspiration of Budden. He died in Chicago.

Further Reading

The authoritative monograph on Krieghoff is Charles Marius Barbeau, *Cornelius Krieghoff, Pioneer Painter of North America* (1934), which contains a *catalogue raisonné*, now unfortunately out of date. Other new material appears in the general work J. Russell Harper, *Painting in Canada* (1966).

Additional Sources

Harper, J. Russell, *Kriehoff*, Toronto; Buffalo: University of Toronto Press, 1979. □

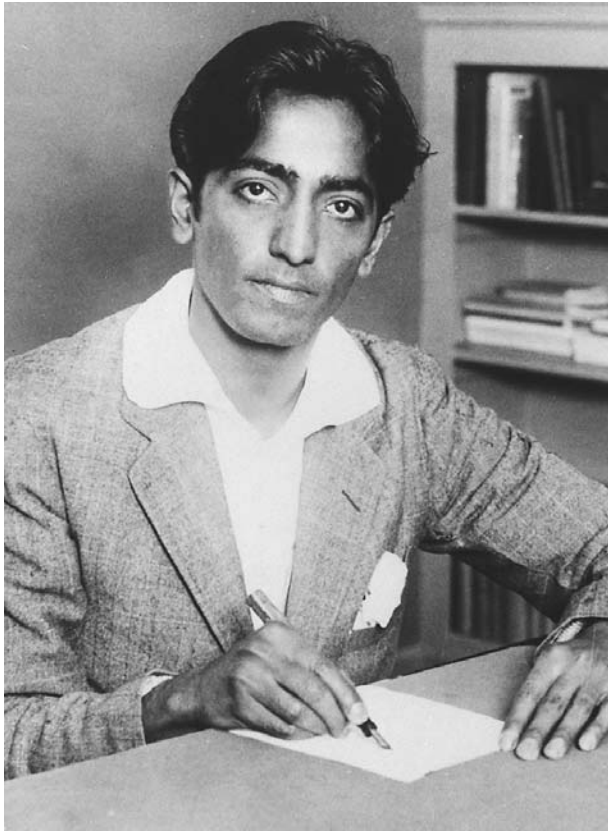
Jiddu Krishnamurti

Jiddu Krishnamurti (1895-1986) was an Indian mystic and philosopher whose teaching stresses universal religious values, personal insight, and autonomous self-discipline, synthesizing both Indian and Western philosophical and psychological principles.

Jiddu Krishnamurti was born on May 11, 1895 in Madanapalle, a small town in southern India, 150 miles northwest of Madras. His parents, Jiddu Sanjeevamma and Jiddu Narianiah, were devout Brahmin Hindus, who named their eighth son Krishnamurti ("the image of Krishna"), after the god Krsna, who appeared as an eighth child. He nearly died of malaria when he was two and the disease would continue to reappear and sicken him. When Krishnamurti was six, he was initiated into Brahminhood with the sacred thread ceremony, and he formally started his schooling. Amid poverty and hardship Krishnamurti was a shy and withdrawn child who found school life difficult.

Krishnamurti's father was a civil servant in the revenue department and a part-time worker at the Theosophical Society. After his wife died in 1905, Krishnamurti's father was forced to retire from his job with the colonial bureaucracy and seek full-time employment with the Theosophical Society. The family moved to Adyar near Madras, and it was there at the age of 12 that Krishnamurti's precocious spirituality attracted the attention of Annie Besant, head of the Theosophical Society—an organization promoting the religious unity of all men chiefly within the framework of Indian values. She gained guardianship of Krishnamurti and his younger brother, Nitya, and privately educated them in the Society.

In 1911 Besant and her colleagues founded the Order of the Star in the East (OSE), with Krishnamurti to be its spiritual head. He was the expected "World Teacher" and



began a long period of training directed toward fulfillment of this role. However, Krishnamurti's father was worried by Besant's influence on his sons, and he tried to regain custody of them, but eventually failed. Krishnamurti and Nitya continued their studies in England and France. In England Krishnamurti developed a close friendship with Lady Emily Lutyens, who introduced him to aristocratic circles. According to Hillary Rodrigues, in *Insight and Religious Mind*, Krishnamurti read extensively during his time in England, enjoying the works of Dostoevsky, Nietzsche, and P.G. Wodehouse. He was also influenced by Paul Carus' *The Buddha's Way of Virtue* and Sir Edwin Arnold's *The Light of Asia*.

Leadership and Discovery

By the early 1920s, Krishnamurti had begun to take on more of a leadership role. He started contributing the editorial notes to the OSE's *Herald of the Star* and heading OSE conferences in France and India. He also moved to Ojai, in California where the weather was kinder to his brother, who suffered from tuberculosis. In Ojai he underwent a life-changing experience following extensive meditation and lapses close to unconsciousness, which brought him joy and profound peace. After his experience, he declared, "Love in all its glory has intoxicated my heart; my heart can never be closed. I have drunk at the fountain of Joy and eternal Beauty. I am God-intoxicated."

Krishnamurti's brother died in 1925, and he entered a period of great grief. Amid increasing popularity and renown, he also began to chafe under the worldly institutional

restraints imposed on him. In 1929 he broke openly with this organization and disbanded the formal order of some 50,000 adherents, saying, "I maintain that the truth is a pathless land and you cannot approach it by any path whatsoever, by any religion, by any sect." He officially resigned from the Theosophical Society in 1930.

For the rest of his life, Krishnamurti talked to wide audiences around the world. He mostly visited India, England, the United States, and Switzerland, although he also visited Australia, South America, and Canada. During World War II, he became friends with the writer Aldous Huxley, who encouraged him to write; Krishnamurti subsequently published a number of works, including *Education and the Significance of Life* (1953) and *The First and Last Freedom* (1954).

Krishnamurti's Philosophy

Krishnamurti's teaching is non-dogmatic, centered on his own spiritual experiences and oriented to the particular needs and capacities of his listeners. He regarded life as a voyage of self-discovery in which self-doubt, uncertainty, and self-criticism are inextricably related to inward spiritual transformation. The human problem begins with the "I-process"—an insatiable self-generating and all-consuming greed that is manifest not only in personal selfishness and in the social and historical instances of man's brutality to man but also in conventional morality filled with expediency, self-satisfaction, and subtle self-pride: "He who says he loves does not love." Fear and anxiety, obsession with security, self-assertion, and aggression (the "appearance" of courage) are all forms of frantic self-affirmation. This includes the delusion of the immortality of the soul, which is a particularly egregious projection of the "I" alarmed by annihilation.

Krishnamurti believed spiritual maturity and enlightenment come only with a radical breakthrough to deeper levels of man's psychic resources which then obliterate the debased superficialities of the ego state. This takes the form of a direct intuition and an inner transformation. It is not the result of simple moral striving but of critical self-reflection, doubt, and final enlightenment and self-knowledge, complete and therapeutic. This, in turn, leads to the integration of the human personality, freedom, and love in pure, selfless compassion.

Krishnamurti died on February 17, 1986 in Ojai, California after suffering from pancreatic cancer. His body was cremated and the ashes scattered in California, England, and India. Rajiv Gandhi, the Prime Minister of India expressed his sadness over Krishnamurti's death: "The People of India deeply mourn the passing away of Sri J. Krishnamurti. He was one of the most stimulating philosophers of our land and age. . . . Our country and the world are poorer with his death."

Further Reading

Krishnamurti and his thought are discussed in Emily Lutyens, *Candles in the Sun* (1957); Robert Powell, *Zen and Reality: An Approach to Sanity and Happiness on a Non-sectarian Basis* (1962); Atmaram Dhondo Dhopeshwarkar, *J. Krishnamurti*

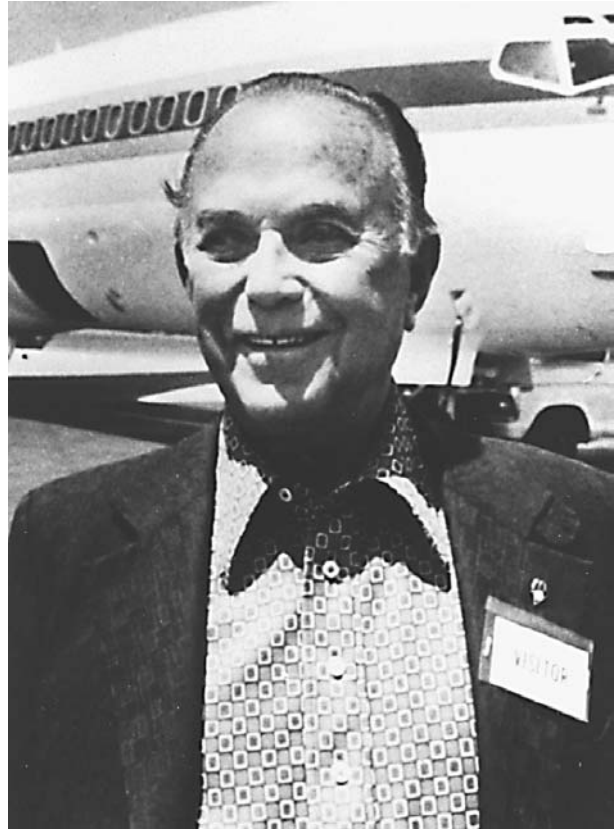
and *Awareness in Action* (1967); Wolfgang Saxon, *The New York Times* (February 18, 1986); and Hillary Rodrigues, *Insight and Religious Mind: An Analysis of Krishnamurti's Thought*, Peter Lang (1990). □

Raymond Albert Kroc

Raymond Albert Kroc (1902-1984) was a salesman who set up the first franchise of the McDonald brothers' drive-in restaurant. He bought the golden arches symbol from them and built the McDonald's chain based on the concepts of a limited menu of controlled quality and uniformity combined with massive advertising.

Ray Kroc was born in Chicago, Illinois, on October 2, 1902, the son of relatively poor parents. He went to public schools in Oak Park, Illinois, a suburb of Chicago, but did not graduate, leaving school to serve as an ambulance driver during World War I, like Ernest Hemingway, also from Oak Park. After the war Kroc became a jazz pianist, playing with the Isham Jones and Harry Sosnick orchestras. Upon his marriage in 1922 he went to work for the Lily-Tulip Cup Company, but soon left to become musical director for one of Chicago's pioneer radio stations, WGES. There he played the piano, arranged the music, accompanied singers, and hired musicians. Kroc's wanderlust was not satisfied with this, and the real estate boom in Florida soon found him in Fort Lauderdale selling real estate. When the boom collapsed in 1926 Kroc was so broke that he had to play piano in a night club to send his wife and daughter back to Chicago by train. He later followed them in his dilapidated Model-T Ford.

Kroc thereupon returned to Lily-Tulip as a salesman, later becoming midwestern sales manager. In 1937 he came upon a new invention, a machine that could mix five milk shakes at one time, called the "multi-mixer." Kroc founded his own company to serve as exclusive distributor for the product in 1941. Many years later, in 1954, Kroc heard of a drive-in restaurant in San Bernardino, California, owned by Richard and Maurice D. McDonald, which was operating eight of his multi-mixers. Curious as to how they could possibly use so many machines in a small establishment, Kroc found the brothers were doing a remarkable business selling only hamburgers, french fries, and milk shakes. Kroc, from his years in the paper cup and milk shake business, recognized a potential gold mine and approached the brothers about starting a franchise operation based on their restaurant, selling hamburgers for 15 cents, fries for 10 cents, and shakes for 20 cents. After some negotiation the McDonald brothers agreed. Under the arrangement, they would receive one-half of one percent of the gross, Kroc would use the McDonald name and concept, pledged to retain high levels of quality, and would retain their symbol—the golden arches. Ray Kroc opened the first of the



chain of McDonald's restaurants on April 15, 1955, in Des Plaines, Illinois.

Small by today's standards, this restaurant in Des Plaines (now the world's first "Hamburger Museum") was a little red and white tile affair where root beer was poured from a wooden barrel, potatoes were peeled in the restaurant, and there were local supplies of fresh hamburger meat. The symbol, now long forgotten, was Speedee, a hamburger-bun-faced creature. On that first day, Kroc's restaurant had sales of \$366.12. By 1961 there were over 130 outlets, and in that year Kroc bought out the McDonald brothers for \$2.7 million. From these humble beginnings emerged an empire which by 1984 had 8,300 restaurants in 34 countries with sales of more than \$10 billion.

Ray Kroc revolutionized the restaurant industry in much the same way that Henry Ford transformed the automobile industry a generation earlier. Kroc's great contribution was to figure out how to mass-produce food uniformly in astounding quantities, and then to convince millions of Americans that they needed to buy this food. To accomplish the first objective, Kroc reduced the food business to a science. Nothing was left to chance in the logistics of the McDonald's operations, which were carefully researched by sophisticated methods. The precision of the operation can be appreciated when it is understood that each McDonald hamburger was made with a 1.6 ounce beef patty, not more than 18.9 percent fat. It is *exactly* .221 inches thick and 3.875 inches wide. All other aspects of the operation are equally rigidly controlled. Kroc also relentlessly stressed

quality, banning from his hamburgers such filler materials as soybeans.

The other side of the McDonald's success story is franchising, marketing, and advertising. Three-quarters of McDonald's restaurants are run by franchise-holders. By 1985 each franchise cost about \$250,000 and ran for 20 years, after which it reverted to the company. When choosing franchise-holders, Kroc always looked for someone good with people. As he said, "... we'd rather get a salesman than an accountant or even a chef." The franchise owners were then intensely trained at McDonald's "Hamburger University" in Elk Grove, Illinois, where a training course led to a "Bachelor in Hamburgerology with a minor in french fries." The company also provided a lengthy manual that outlined every aspect of the operation, from how to make a milk shake to how to be responsive to the community. The capstone of the McDonald's operation, however, was advertising. Hundreds of millions of dollars were poured into advertising—to the point where the head of another fast-food company said in 1978 that consumers were "so preconditioned by McDonald's advertising blanket that the hamburger would taste good even if they left the meat out."

Despite its astounding success, and despite the fact that the company worked hard to project a charitable and community-oriented image, McDonald's came under attack on several fronts. A number of communities refused to allow its restaurants in their area, seeing it (as one commented) as a "symbol of the asphalt and chrome culture." The company was also criticized for its extensive use of part-time teenaged help, and especially for the \$200,000 which Kroc donated to Richard Nixon's re-election campaign, since the administration soon after recommended amending the minimum wage law to provide for a "youth differential." This would have allowed employers to hire teenagers at 80 percent of the minimum wage. The architecture of the buildings and the nutritional content of the food was assailed, although nutritionist Jean Mayer said that as "a weekend treat, it is clean and fast."

In the mid-1970s Kroc turned his energy from hamburgers to baseball, buying the San Diego Padres. He had less success at this, however, and in 1979 gave up operating control of the team, saying with his typical crustiness, "there's a lot more future in hamburgers than in baseball. Baseball isn't baseball anymore." In the years before his death he and his second wife, Joan, set up foundations to aid alcoholics and established Ronald McDonald houses to help the families of children stricken with cancer.

Kroc cut a commanding figure, his thin hair brushed straight back, his custom blazers impeccable, the bulky rings on his fingers glinting as he ate his hamburgers with both hands. Aware of his abrasiveness, he once commented: "I guess to be an entrepreneur you have to have a large ego, enormous pride and an ability to inspire others to follow your lead." He died in San Diego on January 14, 1984.

Further Reading

Kroc's autobiography, *Grinding It Out* (1978), is of some interest. A more critical perspective is provided by Max Boas and Steve Chain in *Big Mac* (1976). □

Nachman Kohen Krochmal

Nachman Kohen Krochmal (1785-1840) was the first Jewish historian to treat Jewish history as an integral part of all human history.

When Nachman Krochmal was born at Brody, Galicia, Poland, on Feb. 17, 1785, the Age of Enlightenment was reaching its height and German idealism was still in ascendant vogue. The messianic expectations of the previous centuries had been all but extinguished. A certain intellectual malaise affected European Judaism, thrown as it was into open contact for the first time with the mainstream of European thought and culture.

Krochmal disliked the philosophizing of Maimonides, which he felt had led Jewish thought to contemplate abstractions of reason. He disagreed with some of the basic tenets of the Enlightenment, particularly the belief in infinite human progress, hero worship, and the natural or innate goodness of man. He was also repelled by the inbred views of die-hard Jewish traditionalists, who viewed the history of the Jewish people as a development totally separate and distinct from, as well as superior to, general human development. He detected the malaise of his time and set out to be the new Maimonides. He called his major work *More Nevukhei Hazeman* (*Guide for the Perplexed of the Time*), in imitation of Maimonides's earlier work, *More Nevukhim* (*Guide of the Perplexed*). Krochmal died on July 31, 1840, in Ternopol, and his masterpiece was published posthumously and in incomplete form in 1851.

Krochmal's chief aim in the *More Nevukhei Hazeman* was to show that studies in Judaism, far from being an independent and free-floating area of inquiry, could be understood only in conjunction with other historical religions and cultural studies and that the history of the Jews was governed by the same laws of change and development that governed all peoples and cultures. Krochmal thought that the history of any people must be characterized by a cycle of youth, maturity, and decline. However, in Jewish history he detected several such cycles. What enables Judaism to begin anew after each decline and thus not perish is the presence of what Krochmal calls the Absolute Spirit, the religious genius, or the specific national individuality, of Israel. In fact, Israel's mission is to spread knowledge of this abiding Absolute Spirit, which has been especially entrusted to it.

In his theories Krochmal was a child of his day in many ways, but in other ways he was ahead of his time. His views did reflect a certain Hegelian cyclical structure of history. With J. G. Fichte and the Baron de Montesquieu, he viewed religion as a reflection of the soul of the people. On the

other hand, his ideas suggest certain aspects of social Darwinism, which arose a century later, and he formulated the concept of Jewish mission so dear to later reform thinkers. Above all, his emphasis on the historical reality of the Jewish people gave a first formulation to tenets that later were adopted by Zionist thinkers.

Further Reading

Krochmal is discussed in Meyer Waxman, *A History of Jewish Literature from the Close of the Bible to Our Own Days*, vol. 3: *From the Middle of the Eighteenth Century to the Year Eighteen-eighty* (1936). □

Alfred Louis Kroeber

The American anthropologist Alfred Louis Kroeber (1876-1960) was one of the major proponents of the so-called Boasian school of American anthropology.

Alfred Kroeber was born on June 11, 1876, in Hoboken, N. J. He entered Columbia College in 1892, where he helped to found *Morningside Magazine*. He received a bachelor's degree in 1896 and a master's degree in 1897.

During his junior year Kroeber began to study with Franz Boas, who had come to Columbia in 1895 to build a department of anthropology. Kroeber signed up for Boas's course in North American Indian languages and became fascinated by the grammatical intricacies of Chinook. In 1897 Kroeber interviewed Eskimos brought to New York by Adm. Perry. His first articles, on their folklore, appeared in 1899. That same year Kroeber began his first fieldwork among the Arapaho, and this work formed the basis for his dissertation on Arapaho decorative art. He received his doctorate in 1901.

Kroeber then accepted a position as instructor in a new department of anthropology established at the University of California at Berkeley. The department was originally intended as a research institution, but Kroeber almost immediately began offering academic instruction as well. He taught at Berkeley until 1946 and was professor emeritus until his death. He was also curator of the anthropological museum from 1908 to 1925, when he became director, a position he held until 1946.

Under Kroeber's leadership, California developed the country's strongest undergraduate anthropological teaching program. The founding of academic departments, at California and elsewhere, meant formalization of existing teaching methods. Kroeber thus wrote an introductory textbook, *Anthropology* (1923), and prepared a reader, *A Sourcebook in Anthropology* (1925), in collaboration with T. T. Waterman.

Gradually, Kroeber came to consider description of California Indians as his life's work. Linguistic classification provided a valuable means of recovering the cultural history of the American Indians. Accordingly, in 1903 Kroeber and Roland Dixon attempted to classify the linguistic diversity of

California's Indians, placing 16 languages in only three structural types, which they named Penutian, Hokan, and Ritwan. A decade later, addition of systematic vocabulary lists to grammatical evidence led to the conclusion that the structural similarities were genetic.

Archeology and Ethnology

Kroeber was one of the first to apply seriation, or typological classification, to archeological finds in North America. His work at a Zuñi pueblo in 1915 convinced him that archeology, as well as ethnology and linguistics, could be used to reconstruct the history of cultures without written records. In 1922 Kroeber began his studies of Peruvian archeology, using seriation to the virtual exclusion of archeological context. His major summary of the Peruvian work appeared in 1944. After a heart attack in 1943, however, Kroeber decided that his possible contributions to the systematization of California ethnology deserved priority.

American archeology and ethnology relied heavily on the concept of the culture area—a geographical region sharing numerous cultural traits. Kroeber's *Cultural and Natural Areas of Native America* (1939) stressed the ecological correlates and technological skills of such areas for exploitation of the same environments at different times in history. He also argued that culture areas focused around a "culture climax," or area of greatest elaboration. Consequently, Kroeber sought regularities in the growth of arts and industries in historically distinct cultures, but his data failed to reveal any broad-scale patterns.

Spokesman of American Anthropology

Kroeber became the recognized spokesman of American anthropology. In 1948 he revised his textbook, expounding his view of the integrated nature of the discipline. By 1952 "culture" had come to be the integrating concept of a holistic anthropology in America. Indeed, Kroeber had long believed that culture was "superorganic," that is, larger than the individual and independent of the biological nature of individuals.

Although Kroeber specialized in California ethnology, he was concerned with other areas as well, writing, for example, on the peoples of the Philippines. He also turned to problems of relating anthropology to other disciplines, particularly psychology and biology. He sought to define human nature by the range of known cultural diversity and by contrast with social life of different kinds of animals.

Kroeber was a member of numerous scientific societies, and he held six honorary degrees. After his retirement in 1946, he continued to teach at Columbia, Harvard, Brandeis, and Yale until his death in Paris on Oct. 5, 1960. With the increased specialization of anthropology, it is unlikely that any future anthropologist will control the range of knowledge and interests characteristic of Kroeber's entire career.

Further Reading

There is an excellent biography of Kroeber, written by his wife: Theodora Kroeber, *Alfred Kroeber: A Personal Configuration* (1970). The development of Boasian anthropology is dis-

cussed in detail in Marvin Harris, *The Rise of Anthropological Theory* (1968), and George W. Stocking, *Race, Culture and Evolution: Essays in the History of Anthropology* (1968). □

Schack August Steenberg Krogh

The Danish physiologist Schack August Steenberg Krogh (1874-1949) is noted for his classic researches on the anatomy and physiology of the blood capillaries and his contributions to respiratory physiology, marine biology, and cell physiology.

August Krogh was born on Nov. 15, 1874, in Grenaa, Jutland. As a boy, he read widely in botany, zoology, physics, and chemistry, but he was uncertain at first whether to specialize in physics or zoology. He attended lectures on medical physiology by Christian Bohr, father of the physicist Niels Bohr, and decided forthwith to follow a career in physiology. In 1899 Krogh was appointed assistant in Christian Bohr's laboratory, and in 1903 he received a doctorate for his analysis of respiratory exchanges of oxygen and carbon dioxide in the lung and skin of frogs.

With his own new methods Krogh extended his studies of respiration to other animals, including man. At the time he started research, it was thought that the lung secreted oxygen into the bloodstream. In 1910, when his famous seven papers on the mechanism of gas exchange appeared, Krogh could state beyond doubt, "The absorption of oxygen and elimination of carbon dioxide in the lungs takes place by diffusion and by diffusion alone." In 1908 he was made head of his own Zoophysiological Laboratory, first as dozent and then in 1916 as professor of zoophysiology in the University of Copenhagen. This laboratory and a still larger one, built in 1926 for him and to his own detailed specifications, became world-famous research centers, attracting students from far and near.

Beginning in 1915, Krogh turned his attention to the mechanisms by which blood capillaries supply oxygen to muscle cells and remove carbon dioxide in the large volumes demanded by exercise. His hypothesis of metabolically controlled, intermittent opening of capillary blood vessels led to experiments for which he received the Nobel Prize in 1920 and to a monograph entitled *The Anatomy and Physiology of the Capillaries*. This book still has unprecedented influence on medical research because of its implications for cell metabolism, water balance, inflammation, and disease.

Throughout his life Krogh maintained a knowledge of physics and physical chemistry rarely attained by biologists of the time. He also had a brilliant, intuitive perception of physical conditions, especially in microscopic dimensions. His ingenuity extended to the development of quantitative micromethods and inexpensive apparatus especially suited



to each research project. Between other studies he returned repeatedly to earlier interests in marine biology, insect physiology, and osmotic relationships in plants and animals. As soon as isotopes became available, he studied diffusion and ion-pump mechanisms across membranes of single cells. Retirement from the university in 1945 meant merely the transfer of research and writing to his home laboratory.

After a brief illness August Krogh died on Sept. 13, 1949. The versatility and originality of his contributions to the life sciences, together with his scores of devoted students, place Krogh among the topmost few who produced the unprecedented growth of biology, physiology, and scientific medicine during the first half of the 20th century.

Further Reading

A 30-page memoir by P. Brandt Rehberg serves as a preface to the 1959 reprint of Krogh's *The Anatomy and Physiology of the Capillaries*. That volume also contains Krogh's last published paper, "Reminiscences of Work on Capillary Circulation," a lecture given in 1946 at Harvard Medical School.

Additional Sources

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Peter Alekseevich Kropotkin

Peter Alekseevich Kropotkin (1842-1921), Russian prince, was both a scientist and an anarchist. He combined biological and historical fact to derive a theory of “mutual aid” to support his belief in the superiority of an anarchist society.

Peter Kropotkin was born in Moscow on Dec. 12, 1842, to an ancient and noble Russian family. At 15 he entered the aristocratic Corps des Pages of St. Petersburg, and at 19 he became personal page to Czar Alexander II. A precocious and widely read youth, he rejected the opportunity for a fashionable military career in the Imperial Guards and volunteered to help implement the Alexandrian reforms in Siberia. Disappointed by the results after 5 years, he undertook geographical exploration in East Siberia, and his theory on the mountain structure of Siberia brought him fame and an offer of the position of secretary to the Imperial Geographical Society. However, Kropotkin was aware of the gulf between the educated elite and the impoverished masses, and he decided to enter the Russian revolutionary movement. He was arrested in 1874 but managed to escape from Russia in 1876.

Anarchist and Writer

In Switzerland, Kropotkin developed his ideas on anarchism, which were later published as *Paroles d'un révolté*

(1885). In 1881 Kropotkin was expelled from Switzerland and settled in France. But in 1883 the French government arrested Kropotkin for belonging to the First International. His observations on prison life were later published as *In Russian and French Prisons* (1887).

Released in 1886 after much political agitation on his behalf, Kropotkin moved to England, where he became very active in the international socialist movement. There he also began a series of articles against social Darwinism and its emphasis on the benefits of competition. Kropotkin tried to prove that sociability existed among animals, and that cooperation rather than struggle accounted for the evolution of man and human intelligence. The publication of *Mutual Aid* (1902), following his *Memoirs of a Revolutionist* (1899), brought Kropotkin worldwide fame. He elaborated on the economic and social implications of mutual aid for society in *Conquest of Bread* (1892) and *Fields, Factories and Workshops* (1901).

After the failure of the Russian Revolution of 1905, Kropotkin tried to find its significance for anarchists by studying the French Revolution. In *The Great French Revolution, 1789-1793* (1909) he interpreted the Revolution as a joining together of ideas from the upper class with action from the masses.

Although, as an anarchist, Kropotkin opposed war, the outbreak of World War I in 1914 brought him to the side of Russia. He saw in Germany the major support of reaction in Russia and Europe. After the collapse of the Russian autocracy in 1917, Kropotkin returned home to a warm welcome. Although he refused a Cabinet post in the provisional government, Kropotkin supported it against the Bolsheviks, whom he called “state socialists.” After the Bolshevik coup d’état in October 1917, Kropotkin found himself as strongly opposed to Western intervention as he was to the Bolsheviks, for he feared that intervention would only poison future Russian-European relations. In ill health, he moved from Moscow to Dmitrov and returned to his work on ethics, which he never completed. It was published posthumously from his notes as *Ethics, Origin and Development* (1922). Peter Kropotkin died of pneumonia on Feb. 8, 1921.

Kropotkin is a prototype of the non-Marxist Russian revolutionary thinker of the 19th century. In him were combined the major themes of the revolutionary socialists: populism, materialism, communalism, anarchism, and scientism. Kropotkin’s distinctive contribution was to combine these themes into an original philosophy of anarchism based on mutual aid.

Further Reading

Kropotkin’s *Memoirs of a Revolutionist*, edited by James A. Rogers (1962), is the most eloquent source on his life. In the appendix Kropotkin’s letters and other writings are used to carry the story of his life from 1899, where the *Memoirs* conclude, to his death in 1921. A good guide to Kropotkin’s life is George Woodcock and Ivan Avakumović, *The Anarchist Prince* (1950). Another useful guide to his thought is the anthology edited by Roger N. Baldwin, *Kropotkin’s Revolutionary Pamphlets* (1927), which includes an introduction and biographical sketch. James Joll, *The Anarchists* (1964), is

an excellent history of anarchism in which the relationship of Kropotkin to the wider movement of anarchism is clarified.

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Stephanus Johannes Paulus Kruger

Stephanus Johannes Paulus Kruger (1825-1904) was a South African statesman. Maintaining the independence of the Transvaal for a quarter of a century, he gradually became the champion of the entire Afrikaner nation and the symbol of their dogged exclusiveness.

Paul Kruger was born on Oct. 10, 1825, in the Cradock district of the Cape Colony, the son of Casper and Elsie Steyn Kruger. In 1836 the Krugers joined a group of Voortrekkers led by Hendrik Potgieter. Soon afterward Paul took part in the battle of Vechtkop, where a handful of Voortrekkers repelled an attack by Matabele. February 1838 found him in Natal, where he was eyewitness of the massacre of the laagers by Zulu warriors. His family hereafter took up farming in the Rustenburg district of Transvaal.

Life as a Pioneer

The only real schooling Kruger had was a 3-month course with a wandering master. Otherwise, the Bible was his only textbook. At the age of 16 he was entitled to choose two farms, one for grazing and the other for crops. His first marriage, to Maria du Plessis, ended after 4 years, when his wife died in childbirth. He married again, to Gezina du Plessis.

Kruger went through the perils of the Great Trek as a boy and fought in three battles before he was 13. With his natural boyish fancies thus slain early by circumstance, he grew up firm-willed and stern of mind, keen in brain and fearless in person. Physically he was cast in Herculean mold, with muscles steeled by his hard frontier life. His human qualities, like those of his body, were elemental. His association with pioneers made him gruff and rather crude. That narrow passion for his people, which later shaped so much history, was acquired when, as a boy, he suffered with the Voortrekkers. He feared God with the implicitness of the simpleminded peasant. As president, he delivered speeches interspersed with quotations from the Bible. He was no orator, as was to be expected from his slender education,



but his facts were always arranged and expressed clearly, logically, and forcibly.

War Adventures

Appointed field cornet at 17, Kruger distinguished himself many times by bravery in battle. In 1852 he fought against Secheli, a Bechuana captain. The next year, in expedition against the chiefs Mapela and Mankopane, he brought off two more exploits. One night he crept through the enemy sentries and into a cave occupied by a large number of natives. He harangued them in their own tongue, urging that surrender was better than death by famine. He finally led several hundred women and children out of the cave.

In a skirmish some days later, Kruger effected the rescue immortalized by Van Wouw in one of the panels of the Kruger Statue. Despite heavy fire from the natives, he retrieved the body of commandant Piet Potgieter and carried it back to the Boers.

Statesman and Constitutionalist

From 1857 Kruger's personal destiny was linked very closely with that of the Transvaal government. First he served as adviser to President M.W. Pretorius. In 1863 Kruger was elected commandant general. During disputes which gradually resulted in civil war, he did not hesitate to use force to uphold the constitution.

After the return of political stability, Kruger served on various government commissions in connection with bor-

der and diamond-field disputes. Although he remained loyal to the government, he gradually withdrew from active politics after the election of the liberal-minded president T.F. Burgers. Kruger's personal following increased as a result of Burgers's failures, and he became the favorite for the presidential election in 1877. Owing to the annexation by Britain, the election did not take place.

As negotiator, Kruger could now match his wits against British diplomacy. Twice (1877, 1878) he led deputations to London in protest against the annexation, but in vain. He then resorted to passive resistance and advised his people to take up arms only when all his attempts at peaceful solution had failed. As member of a triumvirate, he led Transvaal during the War of Independence, which ended with the Boer victory at Majuba (1881). Britain then conditionally restored the independence of Transvaal.

President of the Last Boer Republic

In 1883 Kruger was elected president with a large majority. He made it his special task to restore complete independence to the republic. Eventually, at the Convention of London (1884), Kruger succeeded in restoring the absolute independence of his "Zuid-Afrikaansche" republic.

Kruger found his country in financial troubles and resorted to the much-criticized concession policy to improve the fiscal position. Then, in 1886, the world's largest gold-bearing reef was discovered in Transvaal. Within a few years Kruger presided over the most prosperous state in Africa.

Kruger regarded the maintenance of the independence of Transvaal and the protection of the rights of the original inhabitants as a task to which God had called him. In all his negotiations he laid down as a firm condition the independence of Transvaal. This brought him in direct opposition to Cecil Rhodes, who devoted his abilities and fortune to expanding British influence from the Cape to Cairo.

Kruger versus Rhodes

Rhodes effected the geographical encirclement of the Boer republics by isolating Transvaal from the sea and the German territories. Kruger, however, succeeded in building his own railway line through Mozambique to Delagoa Bay. This thwarted Rhodes's attempts to incorporate Transvaal economically with the British territories. Rhodes now began interfering with the internal affairs of Transvaal with the intention of ending its independence. Aliens (Uitlanders), mostly British subjects, flocked to the goldfields and soon outnumbered the republicans. Because they were hostile to the Transvaal government, Kruger decided to give them full citizenship only after 14 years' residence. In order to placate them, a Second Volksraad was instituted, to which the aliens could be elected.

The Uitlanders remained dissatisfied, and Rhodes plotted with them to overthrow Kruger's government. The Jameson raid (1895) failed, however, and Kruger emerged stronger than before. Then Joseph Chamberlain, British Minister for Colonies, and Alfred Milner, British High Commissioner in South Africa, decided to champion the cause of

the Uitlanders by demanding full franchise. Kruger in the end was willing to make concessions on condition that Britain would no longer interfere in the domestic affairs of Transvaal and that all disputes would be submitted to neutral arbitration. Britain rejected these conditions as well as a republican ultimatum to withdraw British troops from its borders. War followed.

During the initial stages of the war Kruger stayed in Pretoria, offering advice and encouragement to the Boer forces by telegram. When British troops advanced on Pretoria, he retreated to the eastern Transvaal. In 1900 the Executive granted him leave to proceed to Europe to promote the cause of the republic. Although he found sympathy, especially in France and Holland, no foreign power would interfere on behalf of the Boers. As an exile, Kruger heard of the surrender of the Boer forces in 1902. He died on July 14, 1904, in Clarens, Switzerland.

Further Reading

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Krupp

The Krupp family was a German dynasty of industrialists. The Krupps started the first major steel-works in Germany in 1811, and their enterprise expanded rapidly to become one of the world's largest companies and Germany's leading supplier of armaments.

The astounding rise of the Krupp family is very much part of the rapid industrial growth of Germany with its highly concentrated, efficient cartels. As a major weapons manufacturer since the 1860s, the firm was a symbol of the deadly collaboration between the giant industrial complex and the military in Germany and elsewhere, so characteristic of modern warfare.

Early Krupps

The recorded history of the Krupps starts in 1587 with the entry of one Arndt Krupp (Krupe) in the guild archives of

Essen. A prominent burgher, he ran a flourishing business in the wine and grocery trade, real estate, and moneylending and married his children into Essen's wealthiest families. The marriage of the eldest son, Anton, to the daughter of a well-established gunsmith first involved a Krupp in the manufacture of guns—in this case, during the Thirty Years War. After the conclusion of that war, however, and during the century that followed, the scions of the family retreated to public office as town clerks of Essen, while other members of the family continued as small traders and shopkeepers.

Not until the mid-18th century did the Krupp's business fortunes rise again. In 1751 Friedrich Jodokus Krupp (1706-1757), a great-great-grandson of Arndt who had become a wealthy merchant by a first marriage, married Helene Amalie, who similarly claimed direct descent from the first Essen Krupp. Following Jodokus's death, Helene Amalie promptly renamed the family business "Widow Krupp" and expanded energetically and imaginatively into new areas of enterprise. In 1800 she acquired a foundry near Essen named "Good Hope" and thereby started the family firm on its way to iron making.

Although the shrewd widow sold "Good Hope" at a considerable profit 8 years later, her grandson and successor, Friedrich (1787-1826), continued her interest in metalworking. He built his steel-casting factory at a time when the exclusion of British steel by Napoleon's continental system made the production of steel an unusually promising prospect. He founded in 1811 the firm of Fried. Krupp—the

name the firm still bears today. Although initially hampered by outmoded equipment, Friedrich was able to make a success of his business until his ill health caused the company to enter a period of rapid decline. Friedrich died on Oct. 8, 1826.

Alfred Krupp

Friedrich's death left the near-bankrupt factory and the secret of steelmaking to his 14-year-old son, Alfred (April 26, 1812-July 14, 1887), who was to become the real founder of the Krupp industrial empire. Dubbed "Alfred the Great," he became one of the great industrial tycoons in the rapidly expanding German industrial economy of the 19th century. Initially with the help of his valiant mother, Therese (1790-1850), he quickly tightened his grip on the firm and explored ways of improving and expanding its production. In 1830 he added the manufacture of steel rolls, just in time to take advantage of the expanding market created by the German Customs Union (1834) and the first German railroads (1835). In the 1840s he began introducing newly developed machinery, often designed by himself—such as the famous giant hammer "Fritz," which made his works competitive with English steel.

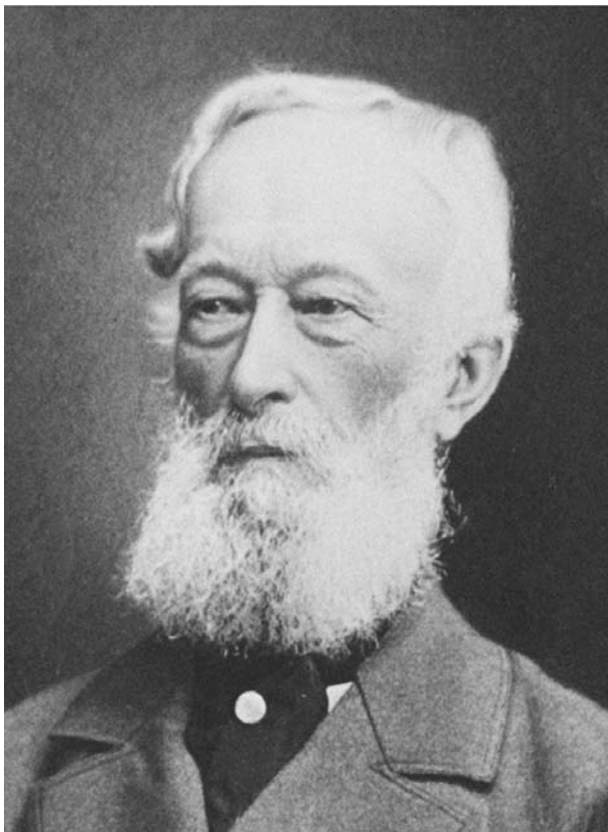
The major breakthrough came in 1851, when Alfred gained world fame with the display of a perfect 4-ton steel ingot and the first steel cannon at the London World Exhibition. His production of the seamless railroad tire a year later (preserved in the firm's symbol of three interlocking rings) quickly made him one of the world's major suppliers of railroad equipment. In 1862 Krupp pioneered the Bessemer process on the Continent and introduced the open-hearth method of steel casting in 1869.

Krupp's entry into the manufacture of arms was slower. Acceptance of the steel cannon was initially hesitant, and only after the astounding performance of his guns in the Franco-Prussian War (1870-1871) did the rapid boost in gun sales begin.

As an industrial empire builder, Krupp pioneered the vertical "mixed company" in Germany by adding a variety of mining, power, and transportation concerns to his firm. As a paternalistic employer, he introduced several significant welfare services (health insurance, pension fund, housing), which later served as models for Bismarck's social legislation.

Friedrich Alfred Krupp

Alfred's son and successor, Friedrich Alfred (Feb. 17, 1854-Nov. 22, 1902), unlike his robust, vigorous, and dominating father, was a quiet, delicate man who enjoyed the theoretical scientific aspects of steelmaking more than the routine of production. Nonetheless, he proved to be an able administrator, acquired new subsidiaries for the firm, began the production of steel armor plate, and expanded into shipbuilding and steam shipping. Under his direction, the firm doubled its work force to 43,000, entered into extensive scientific research, and became a model of progressive paternalistic labor services.



Alfred Krupp (1812-1887)

An Interregnum

The death of Friedrich in 1902 extinguished the direct male line of the house and left the firm in the hands of two determined women, Friedrich's wife, Margarethe (1854-1931) and his 16-year-old daughter and sole heiress, Bertha (1886-1957). In 1903 the firm was transformed into a joint stock company owned exclusively by the Krupp family. Bertha married the Prussian diplomat Gustav von Bohlen und Halbach (Aug. 7, 1870-Jan. 16, 1950) in 1906, and he was permitted by the emperor William II to add the name Krupp, thereby ensuring the formal continuation of the dynasty.

Gustav Krupp von Bohlen und Halbach

The rising demand for weaponry created by World War I soon overshadowed all other production and caused the firm to grow rapidly. The field gun "Big Bertha," introduced in 1909, played a vital role in the German advance in 1914 and at Verdun in 1916. In 1918 a new cannon, the "Paris Gun," shelled Paris from a 75-mile distance.

At the end of the war, under severe strains of revolution and Allied pressures, Gustav reconverted the firm to the production of railroad equipment and heavy machinery. The major expansion was in the exploration of new types of metals and machinery, which led in 1926 to the invention of sintered tungsten carbide.

With the rise of Hitler, armaments production once more became an important branch of the firm, although it remained less than 10 percent of the total production until 1939. During World War II the Krupps were again Germany's major arms suppliers—the best-known were the Krupp U-boats, the "Tiger Tanks," and the huge railway gun "Dora," used to bombard Sevastopol with 80-centimeter shells in 1941. The firm expanded rapidly and became intimately tied to Nazi policies through the use of some 100,000 slave laborers from occupied eastern Europe. Meanwhile, with Gustav's health failing, the firm passed to the eldest son, Alfried (Aug. 13, 1907-July 30, 1967), who became director in 1942 and sole proprietor of the reconverted family firm in 1943.

Alfried Krupp von Bohlen und Halbach

At the end of the war, both father and son were arrested, but because of Gustav's ill health, only Alfried was brought to trial; he was sentenced to 12 years of imprisonment and forced to surrender the firm (Nuremberg, 1948). The company—70 percent destroyed and dismantled—was put under Allied control. In 1951, however, the U.S. high commissioner, J. J. McCloy, released Alfried, and an Allied decree in 1953 permitted his return to the helm of the company, an arrangement that was later changed by the establishment of a holding company, which left ownership, but not control, in the hands of Alfried.

With the economic recovery of West Germany and the establishment of the Common Market, the Krupp firm—reconverted to railroad and heavy machinery production—again expanded rapidly. Through its work as designer and builder of whole factories, Krupp was active both in under-

developed countries and in trade with Communist Eastern Europe. In June 1967 it completed Germany's first nuclear plant.

Alfried's death in 1967 and financial crisis finally led to the dissolution of the family enterprise by Alfried's eldest son and heir, Arndt. The firm was converted into a true corporation on Jan. 31, 1968, thereby ending one of history's longest industrial dynasties.

Further Reading

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Kuang-hsü

Kuang-hsü (1871-1908) was an emperor of China whose reign was marked by progressive national humiliations. In 1898 he attempted to stay the dynastic decline by sponsoring a series of reforms but failed because of the interference of the empress dowager Tz'u-hsi.

The name Kuang-hsü was the reign title of Tsai-t'ien. He was the ninth emperor of the Ch'ing dynasty, the grandson of Emperor Tao-Kuang (reigned 1821-1851) and the son of Prince I-huan.

The overriding influence in Kuang-hsü's tragic life was the empress dowager Tz'u-hsi. During the reign of her own son, the emperor T'ung-chih, she had effectively controlled the reins of government. When T'ung-chih died on Jan. 12, 1875, she was determined to perpetuate her power. Her solution to this problem was to select Kuang-hüü, her nephew and a cousin of T'ung-chih, as the new emperor. It was, however, a gross violation of the dynastic laws, which stipulated that a new emperor must be chosen from the succeeding generation. Her will prevailed, however, and Kuang-hsü became emperor at the age of 3.

Kuang-hsü had no influence upon governmental policy during his early years. However, in 1889 Tz'u-hsi formally relinquished the regency, and Kuang-hsü at the age of 18 assumed nominal charge of the government.

Kuang-hsü's education had been supervised by the high-ranking official and imperial tutor, Weng T'ung-ho, who was largely responsible for molding the character and interests of the young emperor. About 1889 Weng had become interested in the growing current of reformist thinking, and he began reading with Kuang-hsü some of the new literature propounding the necessity for political and economic changes in China, including the writings of K'ang Yu-wei, whose books and ideas strengthened the reforming zeal of the Emperor.

On June 12, 1898, Kuang-hsü decreed that institutional reform and national strengthening were to be a new national policy. Four days later Kuang-hsü summoned K'ang Yu-wei to the palace for their first meeting. Thereafter, with K'ang Yu-wei, Liang Ch'i-ch'ao, and others as his chief advisers, Kuang-hsü issued a steady stream of reform edicts that were intended to create, virtually overnight, a modern and strong China. During that summer Kuang-hsü ordered the establishment of a school system; changes in the civil service examination system; legal reforms; modernization of the army, navy, police, and postal network; promotion of mining and commerce; and a shake-up of the entire governmental administration.

By September conservatives had become frightened by the radicalism of this reform program, and many felt their

own vested interests threatened. The empress dowager utilized this wave of antireform sentiment to eliminate Kuang-hsü. On Sept. 21, 1898, she launched a coup d'état against him. The armed forces loyal to her imprisoned Kuang-hsü and executed six of the leading reform advisers (K'ang Yu-wei and Liang Ch'i-ch'ao escaped). Tz'u-hsi resumed the office of regent and immediately revoked all reform decrees.

Kuang-hsü thereafter lived in humiliating confinement. In his seclusion, he continued his studies of government and of the English language, presumably preparing for the day when Tz'u-hsi would die and he could regain the throne. Tz'u-hsi died on Nov. 15, 1908. Kuang-hsü, however, had died the preceding day. There is no proof, but it is unlikely that he died of natural causes.

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Kuang-wu-ti

The Chinese emperor Kuang-wu-ti (6 B.C.-A.D. 57) was the founder of the Later Han dynasty. He reconstituted the civil administration, began a period of recuperation in domestic affairs, and restored peace to China's borders.

Kuang-wu-ti is the posthumous title given to Liu Hsiu, the founder of the Later Han dynasty (25-220). He was a descendant of Emperor Ching (reigned 156-141 B.C.); his family lived in modern-day Honan, a part of the landbased aristocracy. As a young man, Liu Hsiu went to the capital, Ch'ang-an, to study, but he preferred running the estate to scholarly activities and returned home.

Bandit Rebellion

During the latter part of Emperor Wang Mang's reign, bandit groups, joined by leaders of the aristocracy, including Liu Hsiu and his elder brother Liu Po-sheng, rose in many parts of the country. The commoners in the bandit group of which the Liu brothers shared the leadership were distrustful of such aristocrats; hence they made a member of a non-aristocratic Liu family the Keng-shih emperor in A.D. 23.

Calling themselves the Han army, they marched on the capital and killed Wang Mang, thus ending his Hsin dynasty. The newly enthroned emperor was fearful of Liu Po-sheng and within a few months had him killed on fabricated charges. However, within 2 years the capital of the Keng-shih emperor was sacked by the largest bandit group of the time, the Red Eyebrows (named for the paint they wore on their foreheads during battle). The resulting death of the



Keng-shih emperor opened the way for Liu Hsiu to ascend to the throne as Kuang-wu-ti in 25.

Struggle for the Throne

Enthronement did not mean that Kuang-wu-ti's position was secure or even that he controlled all of China. During his rise to power there were at least 12 other competitors for the position of emperor; most of them claimed (many falsely) that they were descendants of the Former Han ruling house. The most serious contender for the throne was Kung-sun Shu, whose power base was located in Szechwan in western China.

In addition to armed struggles, Kung-sun Shu and Kuang-wu-ti engaged in a propaganda war which was to have long-range influence in Chinese intellectual history. Kung-sun Shu claimed that the "Mandate of Heaven" was never given twice to any ruling family and that the cosmic forces indicated that someone in the western part of China should succeed Wang Mang. Kuang-wu-ti countered that Wang Mang should be regarded as a usurper who had interrupted Han's mandate to rule and that the cosmic forces showed that Han should continue to rule.

Both men asserted that their information derived from Confucius's predictions, which were written down by later Confucianists. These materials, known as the Apocryphal Texts, were later edited on orders from Kuang-wu-ti and circulated throughout the empire. The texts became almost as important as the Confucian classics, and the thought in them provided the philosophical and psychological basis for the Later Han dynasty.

Frugal Economy

Kuang-wu-ti did not complete his conquest of the empire until 36, but even before that time he had begun to reestablish the machinery of state. He moved the capital eastward to Loyang—the Former Han capital of Ch'angan had been sacked in the fall of Wang Mang. He tried to be as economical as possible in the construction of new palaces and other buildings. Similarly, his state structure was largely the same as that of Former Han, but he reduced the cost of maintaining it by eliminating many offices and by abolishing over 400 local-level governmental units.

The military office in the commanderies, roughly equivalent to modern provinces, was also abolished. This step was not taken as an economy measure so much as to make sure that no provincial official could mobilize armed forces which would endanger the central government. Both in his personal life and in his administration, Kuang-wu-ti, knowing that the resources of the country had been severely strained in the recent civil wars, was as frugal as possible. The people needed recuperation, and he did his best to give it to them.

Foreign Affairs

Kuang-wu-ti, because of the financial condition of the empire, proceeded quite cautiously in his relations with the non-Chinese border peoples. In the west the Emperor employed Ma Yüan to use the twin policies of attack and pacification in order to bring peace on that border in the

mid-30s. Ma Yüan later led troops into present-day North Vietnam, which had broken away from China when Wang Mang's regime collapsed; by 44 this area was under Chinese control.

In the north there was intermittent fighting between the Chinese and the Hsiung-nu but no major campaigns ensued; then, in the late 40s, the Hsiung-nu split into northern and southern blocs. The southern Hsiung-nu submitted to the Han and formed a buffer which protected the empire from the northern Hsiung-nu. Thus, without launching major and costly campaigns Kuang-wu-ti was able to restore peace on China's frontiers.

In Kuang-wu-ti's restoration of the Han, the aristocracy played a much larger role in all aspects of life. The government was never as powerful as in the earlier period, nor were the borders as far flung. And yet, the founding of a regime which was to last for 2 centuries must be considered a major achievement.

Further Reading

There is no English-language book devoted to the life of Kuang-wu-ti. A good general history is Edwin O. Reischauer and John K. Fairbank, *East Asia: The Great Tradition* (1958). For further background see Ying-shih Yü, *Trade and Expansion in Han China* (1967); Michael Loewe, *Everyday Life in Early Imperial China during the Han Period, 202 B.C.-A.D. 220* (1968); and Hans Bielenstein's three-part book-length study, *The Restoration of the Han Dynasty*, published in the *Bulletin of the Museum of Far Eastern Antiquities*, Stockholm (vol. 26, 1954; vol. 31, 1959; vol. 39, 1967). □

Juscelino Kubitschek de Oliveira

Juscelino Kubitschek de Oliveira (1902-1976) was president of Brazil from 1956 to 1961 and became a symbol for Brazil's economic development. However, his later years were marred by severe persecution at the hands of the military men who seized control of Brazil in April of 1964.

Juscelino Kubitschek de Oliveira was born on September 12, 1902 in the poor diamond-mining town of Diamantina in Minas Gerais. After his Brazilian father died when he was a young child, Kubitschek adopted the use of his mother's Czech name. After graduating from a local seminary, he trained as a physician at the University of Minas Gerais, where he graduated in 1927. He worked at the surgery clinic of the Santa Casa de Misericórdia in Belo Horizonte and then studied for two years in hospitals in Paris, Vienna, and Berlin. He returned to Brazil and established his own practice in Belo Horizonte, the same year he married Sarah Gomes de Lemos. During an uprising in 1932, he served as a physician with the Minas Gerais state police.

Entry into Politics

In the early 1930s Kubitschek entered politics, becoming secretary of government in the state cabinet of Minas Gerais in 1933. A year later he was elected to the Federal Chamber of Deputies, where he remained until the dissolution of Congress by President Getulio Vargas in November of 1937, with the establishment of the semifascist Estado Nôvo dictatorship. Unsure about the Vargas regime, Kubitschek returned to medicine. However, he accepted Benedito Valadares's appointment of him as mayor of Belo Horizonte, the state capital, in 1940.

Just before the overthrow of the Vargas dictatorship, Kubitschek was one of the founders of the pro-Vargas Social Democratic Party (PSD). In 1945 he was elected to the Federal Chamber of Deputies by that party. In 1950 he was elected governor of Minas Gerais, again on the PSD ticket. As governor, he earned a considerable reputation for his efforts to develop the state's economy and, particularly, to establish a statewide electric grid.

The Presidency and Development Programs

In the first presidential election held after the suicide of President Vargas, Kubitschek became the presidential nominee of the pro-Vargas forces. His vice-presidential candidate in this 1955 campaign was João Goulart, of the Trabalhista party, whom many regarded as Vargas's political heir. After campaigning for a national development plan, they were victorious by a narrow plurality among four

candidates. Strong anti-Vargas forces allegedly endeavored to prevent Kubitschek from assuming the presidency, and Kubitschek and Goulart were inaugurated after a protective military coup.

During his campaign Kubitschek had promised "50 years of progress in five." To fulfill this, he established a "program of targets." The greatest emphasis in this program was placed on the steel, auto, shipbuilding, and machine tool industries and upon electric power and transport. A great variety of devices was used by the Kubitschek administration to stimulate development. Tariffs were revised upward, foreign exchange was rationed to aid the importation of needed capital goods, and credit facilities of the Banco do Brasil and the National Economic Development Bank were made liberally available. Both domestic and foreign investors were encouraged and sometimes coerced into establishing or expanding industries, and the government itself undertook many projects.

Although Brazil's Gross National Product (GNP) rose to 7.8 percent between 1957 and 1960, the result of extensive foreign investment and declining revenue from exports triggered inflation. In 1959 the International Monetary Fund (IMF) tried to slow Kubitschek's expansion program to stem inflation. However, Kubitschek rejected the IMF's plan, and inflation continued to rise.

Established Brasilia

The most spectacular part of the Kubitschek program was the establishment of a new national capital, Brasília, 700 miles in the interior of Brazil. It was constructed in four years, and the capital was officially transferred to Brasília several months before the end of Kubitschek's term. A 1,400-mile road was built from Brasília to Belém in the delta of the Amazon; another, even longer road was started from the new capital to Pôrto Velho in the upper reaches of the Amazon, and shorter roads were constructed to Rio de Janeiro and São Paulo.

Kubitschek himself was the dynamic director of this program. He became famous for his constant visits to development projects all over the country. His speeches constantly exhorted his fellow countrymen, and his optimism inspired large numbers of Brazilians with a belief in the potentialities of their country. After his administration, all Brazilian regimes have felt it necessary to stress their support of economic development.

The Kubitschek administration was notable for several other things. It was probably the most democratic period that Brazil experienced before the military took over, with few restrictions on individual liberties. It was also characterized by a remarkable cultural development, marked by rapid growth of the publishing industry, the appearance of numerous new novelists, essayists, and poets, as well as composers, painters, and sculptors. For the first time, a vigorous national legitimate theater came into existence, particularly in Rio de Janeiro and São Paulo.

Kubitschek took the lead among the Latin American nations by launching his proposal for Operation Pan America. This suggestion for a cooperative hemispheric program



for Latin American development served as a basis for the Alliance for Progress.

Post-Presidency Years

Kubitschek left the presidential office in January of 1961. A few months later he was elected senator from the state of Goiás. He announced his candidacy for reelection to the presidency and meanwhile gave cautious support to President Goulart. In 1963 Kubitschek was asked by the Organization of American States to join with former president Alberto Lleras Camargo of Colombia in a study of the functioning of the Alliance for Progress. Their recommendations resulted in the establishment of the Inter-American Committee of the Alliance for Progress, which served as the supervisory body of the Alliance program for the rest of the decade.

When President Goulart was overthrown by the military in April of 1964 and the new regime took unto itself the power to deprive citizens of their civil rights, Kubitschek was one of the earliest victims. He lost his seat in the Senate and was banned from any political activity for 10 years. He went into voluntary exile in the United States for some time, and upon his return to Brazil in October 1965, he was placed under house arrest. He soon afterward returned to exile in the United States but, with the inauguration of the second military president early in 1967, returned home once again. After that he lived under close police surveillance, and his attempt to form a new opposition group, the Frente Ampla, with a former opponent, Carlos Lacerda, was finally forbidden by the government.

Unable to continue his political career, Kubitschek became an investment banker. He was killed in an automobile accident on the Rio-São Paulo Highway, 100 miles from Rio de Janeiro on August 22, 1976. Kubitschek was so popular when he died, that the military government declared three days of official mourning.

Further Reading

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the Yüan dynasty in China. Though basically a nomad, he was able to rule a vast empire of different nations by adapting their traditions to his own government.

Genghis Khan was succeeded by his third son Ögödei (1229-1241); after Ögödei's death his widow, Töregene, ruled until 1246, when his eldest son, Güyük, was elected khan. Güyük died 2 years later, and from 1248 to 1252 his widow, Oghul Khaimish, was regent of the empire. The election of Möngkë (or Mangu), the eldest son of Tulë (or Tolui, 1192-1232, the youngest son of Genghis), in 1251 restored the khanship to Tulë's line, but not without strong opposition from Ögödei's descendants, who regarded themselves the legitimate successors to Genghis's empire.

Kublai Khan was the fourth son of Tulë, one of the four sons of Genghis by his favorite wife, Bourtai. Strong, brave, and intelligent, Kublai was Genghis's favorite grandson; when he was only a lad, he had accompanied his father, Tulë, in campaigns. Kublai was 17 when his father died. In tribute to his younger brother's service, Ögödei assigned the Chen-ting principality (modern Hopei) to Tulë's widow, Soryagtani-bäki. The widow was an ambitious woman who had a natural liking for Chinese culture and had recruited Chinese scholars to administer her domain.



Kublai Khan

Kublai Khan (1215-1294) was the greatest of the Mongol emperors after Genghis Khan and founder of

First Contact with the Chinese

In his early years, through frequent contacts with the Chinese, Kublai became aware of the potential of the Chinese literati as his future political allies. As early as 1242, he had begun to summon men of culture to his quarters in Karakorum in the Gobi Desert to offer counsel on political affairs, including the famous Buddhist-Taoist Liu Ping-chung, who advised him on the Confucian principles of government and the application of Chinese methods for administrative and economic reforms. The opinions of these cultured people became dominant in Kublai's thinking as he began to ascend in national politics.

When Möngkë succeeded to the khanship in 1251, Kublai was entrusted with the administration of the Chinese territories in modern Chahar in the eastern part of the empire. In this and the following year Kublai invited Liu Ping-chung to organize a corps of Chinese advisers and to introduce administrative and economic reforms in his territories. The success of the reforms subsequently introduced in Hsing-chou in 1252, largely based on the Chinese model, further convinced Kublai of the feasibility of restoring the indigenous institutions in the consolidation of his domain. In 1253 he received the district of Ch'ang-an (Sian) in the Wei River valley (in modern Shensi) as a personal fief and began to establish a permanent territorial administration. Many of the Chinese advisers became his key administrators.

Kublai was also entrusted by Möngkë to take command of expeditions aiming at the unification of China under the Mongol emperor. The primary target was the subjugation of the Southern Sung dynasty, whose capital was at Lin-an (modern Hangchow); however, Kublai delayed action against South China until after he became emperor. Meanwhile, he waged a campaign against the western province of Szechwan and took the provincial city Chengtu in 1252. From there his armies marched south and without much difficulty conquered the Thai kingdom of Nanchao in modern Yunnan Province. Kublai returned north in 1254, leaving the war to his trusted lieutenant Uriyangqadai, whose forces subsequently penetrated into Tonkin and subdued the kingdom of Annam.

In 1257, displeased with the progress of the war against Sung China, Möngkë led an expeditionary force in person into western China but succumbed to the Chinese defense when he tried to capture Ho-chou in Szechwan in August 1259. Möngkë's unexpected death not only brought the war to a complete halt but precipitated a crisis of succession. In June 1260, supported by the pro-Chinese faction, Kublai was elected by the Mongol assembly as Möngkë's successor, but his younger brother, Ariq Böge (died 1266), bolstered by the conservative faction, disputed the election and proclaimed himself khan at Karakorum. In the following years Kublai fought his rebellious brother, defeating him in 1264. Meanwhile another pretender, Kai-du, a grandson of Ögödei, revolted in 1268 and retained his independence in parts of Turkistan until his death in 1301.

Administration of the Khanate

Kublai preoccupied himself with the reorganization of government, aiming at greater political control and effective economic exploitation of the country. In the following decade the Mongol administration adopted a Sinicized bureaucracy. The new central administration of the Chinese territory consisted of the secretariat, the privy council, and the censorate in charge of state, military, and censorial affairs. Local administration was subdivided into four different levels of responsibility: the province, prefecture, secondary prefecture, and district. A system of recruitment of civil servants was introduced, while government officials, civil and military alike, were recruited through regular channels and received a fixed salary. The traditional Chinese features of government, such as Confucian rites, music, and calendar, were also restored.

Following this reorganization, a new capital city was constructed at Yen-ching (present-day Peking) in 1267; first called Chung-tu, it was renamed Ta-tu (or Daidu, "great capital") in 1272. From then on, the Emperor spent his summer in Shang-tu (or Xangdu, "upper capital") in southern Mongolia and his winter in the new capital. Finally, a Chinese national title, Yüan, was adopted in 1271. In the context of the *Book of Changes* Yüan means "the primal force (of the Creative)," or "origin (or beginning) of the Universe."

In the eyes of Kublai, the restoration of Chinese institutions and customs was a tactical maneuver rather than a capitulation to the Chinese political style. In reality, outside the bureaucracy, much of the Mongol practice still prevailed. The Mongols, especially the military, were organized on their traditional patterns and preserved their nomadic identity. Even within the Chinese bureaucracy, where the Mongols were susceptible to Sinicization, Chinese influence was kept in check by the predominance of the Mongols and central Asians. The presence of an institutional duality under Kublai earmarks the complexity of the Mongol rule in China.

Campaigns toward Asian Hegemony

Meanwhile, Kublai proceeded with his operation against the Southern Sung which had been delayed by internal feuds. After 5 years of siege, Kublai captured the twin cities of Hsiang-yang and Fan-ch'eng on opposite sides of the Han River in 1273. Thereafter Kublai entrusted the command to Bayan, his most gifted general, who captured the Sung capital, Lin-an, in 1276. The young emperor of Sung, Kung-tsung, and his mother were taken captive and sent as prisoners to Kublai's court.

Sung resistance continued with two young princes successively proclaimed emperor by the loyalists of the throne. But their efforts were finally nullified by defection from their ranks, and in a heated naval encounter off the coast of Kwangtung in February 1278 the Sung forces were annihilated and the last emperor perished in the sea, thus ending the Sung dynasty. By this time Kublai had been acknowledged as the Great Khan of the Mongol Empire by his brother Hulagu in Persia and the Mongol dominion in southern Russia (Golden Horde), and Kublai's empire

stretched from Korea to the Arabian Desert and eastern Poland, across 2 continents.

As emperor of China, Kublai conformed with the Chinese tradition by demanding allegiance and tributary gifts from its neighboring vassals. Some of these, such as Annam and Korea, had already submitted. To others, Kublai dispatched envoys asking for submission and launched campaigns if his demands were ignored. Many of these expeditions, however, ended in failure. Twice between 1274 and 1281 Kublai's armies against Japan were either destroyed by storm or annihilated by the Japanese because of the Mongols' inability to fight sea battles and the poor quality of their naval forces.

Kublai suffered another setback when he attempted to subdue the Malay kingdom of Champa in Indochina (1283-1287), securing, after a long war, only nominal allegiance from the Cham king. Three expeditions against Burma (1277, 1283, 1287) brought the Mongol forces to the Irrawaddy delta, but again Kublai had to be content with the acknowledgment of a formal suzerainty. The Khmer kingdom of Kambuja, however, submitted in 1294. During the last years of his reign Kublai launched a naval expedition against the Javanese kingdom of Majapahit (1293), but the Mongol forces were compelled to withdraw after considerable losses. Kublai also sent envoys to southern India but used no force as Chinese interests in these parts had always been purely commercial.

Consolidation of the Empire

Under Kublai, the Mongol ruling oligarchy adopted divide-and-rule tactics. The Mongols and central Asians remained unassimilated and separate from Chinese life; the social and economic fabric of the Chinese was left basically unchanged. The rule of the Mongol minority was assured by discriminating legislations. The whole population of China (about 58,000,000 in 1290) was divided into a hierarchy of four social classes: the Mongols; the central Asians; the northern Chinese, Koreans, and Jürchen; and the southern Chinese.

The first two classes enjoyed extensive administrative, economic, and judicial privileges; the third class held an intermediate position; whereas the fourth, the most numerous of all, was practically excluded from state offices. Separate systems of law were maintained for Chinese and for Mongols and also for the Moslem collaborators. The central Asians enjoyed exceptional political privileges because of their contribution as managers of finance for the ruling elite, and at times they were the chief rivals against the Chinese for top administrative positions.

Treatment of Chinese

For tactical and practical reasons, Kublai adopted a conciliatory policy toward the Chinese. He revived the state cult of Confucius, ordered the protection of the Confucian temples, and exempted the Confucian scholars from taxation. Though Kublai had a rather limited knowledge of Chinese and had to rely on interpreters, he had provided a literary education for his heir apparent, Jingim (1244-1286), and other Mongol princes, allowing gradual, though lim-

ited, Sinicization. On the other hand, Kublai was equally aware of the political potential of the Chinese literati, and though he had appointed their leading scholars to key administrative posts, he always treated them with caution.

The 1262 rebellion of Li T'an, the governor of Shantung, and the involvement of a high-ranking Chinese official marked the turning point in Kublai's relations with his Chinese ministers. In later years Kublai relied more on his central Asian administrators for support. As to the Chinese from the South who had resisted his rule, Kublai viewed them with apprehension from the very beginning. He did not seek out talents for government service from the South and deliberately suppressed their entry to official careers by enacting legislation making it much more difficult for them than for their northern counterparts. The alienation of the southern Chinese contributed much to the general resentment against the Mongol rule in the mid-14th century.

Kublai was well known for his toleration of foreign religions. The Mongol rulers had been reputed for their acceptance and patronage, embracing Islam in Persia and Nestorian Christianity in central Asia. Under Kublai, religious establishments of the Buddhist, Taoist, Nestorian, and Islamic orders were all exempted from taxation, and their clergy acquired local land rights and economic privileges. The Chinese indigenous religion, Neo-Taoism, was popular under Kublai, although it faced continuous challenge from the Buddhists.

The Mongols, however, ingratiated themselves with a debased form of Buddhism from Tibet called Lamaism. Kublai himself was a convert of Lamaist Buddhism. In 1260 he invited a young Tibetan lama, 'Phags-pa, to his court, honoring him with the title of Imperial Mentor and making him the high priest of the court. In 1269 Kublai entrusted him to devise a new alphabet for the Mongol language based on the Tibetan script but written vertically like Chinese. This new alphabet, known as 'Phags-pa script, however, never supplanted the modified Uighur alphabet for written Mongolian. Under Kublai's patronage, the number of Buddhist establishments rose to 42,000 with 213,000 monks and nuns, a great many of them being Lamaists.

Kublai also had some temporary success in fostering the economic life of China, although the extent of achievement is disputable. In contrast to North China, the landholding elements of the Southern Sung were not dispossessed and generally acquiesced in the change of authority. Trade between North and South China was stimulated by the development of the new capital in Peking. To provide food for the capital's swelling population, the government had to transport grain from the fertile rice-growing lower-Yangtze basin. Kublai inaugurated a system of sea transport around the hazardous Shantung coast and also developed the inland river and canal routes. The problem of transporting food to the capital was eventually solved by extending the Grand Canal system north to Peking from the Yellow River. This resulted in the construction of a new section in the Grand Canal known as "Connecting Canal"; when completed in 1289, it ran through western Shantung north of the modern course of the Yellow River.

Contact with the West

Under Kublai, the opening of direct contact between China and the West, made possible by the Mongol control of the central Asian trade routes and facilitated by the presence of efficient postal services, was another spectacular phenomenon in the Mongol Empire. In the beginning of the 13th century, large numbers of Europeans and central Asians—merchants, travelers, and missionaries of different orders—made their way to China. The presence of the Mongol power also enabled throngs of Chinese, bent on warfare or trade, to make their appearance everywhere in the Mongol Empire, all the way to Russia, Persia, and Mesopotamia.

There were several direct exchanges of missions between the Pope and the Great Khan, though each with a different motive. In 1266 Kublai entrusted the Venetian merchants, the Polo brothers, to carry a request to the Pope for a hundred Christian scholars and technicians. The Polos arrived in Rome in 1269, receiving an audience from Pope Gregory X, and they set out with his blessing but no scholars.

Marco Polo, Niccolò's son, who accompanied his father on this trip, was probably the best-known foreign visitor ever to set foot in China. It is said that he spent the next 17 years (1275-1292) under Kublai Khan, including official service in the salt administration and trips through the provinces of Yunnan and Fukien. Although the flaws in his description of China have tempted modern historians to dispute his sojourn in the Middle Kingdom, the popularity of his journal, *Description of the World*, was such that it subsequently generated unprecedented enthusiasm in Europe for going east.

Marco Polo had his East Asian counterpart in Rabban Sauma, a Nestorian monk born in Peking. He crossed central Asia to the Il-Khan's court in Mesopotamia in 1278 and was one of those whom the Mongols sent to Europe to seek Christian help against Islam. There must have been countless numbers of unknown others who crossed the Continent, spreading information about their land and bringing with them artifacts of their culture. Under Kublai, the first direct contact and cultural interchange between China and the West, however limited in scope, had become a reality never before achieved.

After a glorious reign of 34 years, Kublai died in Ta-tu in February 1294. In conformity with the Chinese tradition, Temür, Kublai's grandson and successor, bestowed on Kublai the posthumous temple title Shih-tsu (regenerating progenitor) after Genghis Khan, who was known as T'ai-tsu (grand progenitor). Temür reigned until his death in 1307 and is known in Chinese history as Yüan Ch'eng-tsung.

Assessment of His Reign

Kublai must be regarded as one of the great rulers in history. He showed natural magnanimity and imagination, and he was able to transcend the narrow nomad mentality of his ancestors and to administer a huge state with an ancient civilization. He was a vigorous, shrewd, and pragmatic ruler and was close in spirit to Genghis Khan. While

his achievement ranked him second to Genghis among the Mongol rulers, he was not unpopular among the Chinese, enjoying the esteem of even the Chinese orthodox historians. During his lifetime he was acknowledged as the Great Khan of the Mongol confederacy, though in effect his authority was confined to China and its peripheral territories.

Nevertheless, Kublai was not content to be a sage emperor in the Chinese fashion; rather, he aspired to be the all-embracing ruler of the entire Mongol Empire in the footsteps of his grandfather. His partial adoption of Chinese political traditions and his divide-and-rule tactics were ingenious devices in the administration of a complex, populous empire.

Unfortunately, Kublai's policy fell short of the anticipation of the conservative elements, who gradually became alienated from the predominately Sinicized Mongol court. As Kublai and his successors steeped themselves deeper in the Chinese tradition, there was a widening schism between the Mongol rulers of China and those of the other khanates within the Mongol confederacy. They preferred to maintain their nomad identity instead of looking toward China for leadership; this estrangement, while weakening the Mongol solidarity, ironically helped to uphold and perpetuate the Mongol heritage after the fall of the Yüan dynasty in 1368.

Further Reading

There is no satisfactory biography of Kublai Khan in English. Useful, though outdated, chapters on him are in general texts on Mongol history such as Sir Henry Hoyle Howorth, *History of the Mongols* (4 vols., 1876-1927), and Michael Prawdin, *The Mongol Empire: Its Rise and Legacy* (1940). For other scholarly contributions to Kublai's period see Herbert Franz Schurmann, ed. and trans., *Economic Structure of the Yüan Dynasty* (1956); Leonardo Olschki, *Marco Polo's Asia* (1957; trans. 1960); Ch'ên Yüan, *Western and Central Asians in China under the Mongols*, translated by Luther Carrington Goodrich (1966); and Igor de Rachewiltz, *Papal Envoys to the Great Khans* (1970). Recommended for general historical background are René Grousset, *The Rise and Splendour of the Chinese Empire* (1942; trans. 1952), and Edwin O. Reischauer and John K. Fairbank, *A History of East Asian Civilization*, vol. 1 (1960). □

Elisabeth Kübler-Ross

Swiss-born American psychiatrist Elisabeth Kübler-Ross (born 1926) has pioneered the idea of providing psychological counseling to the dying. In her best-selling 1969 book, *On Death and Dying*, she describes the five mental stages that are experienced by those approaching death and suggests that death should be viewed as one of the normal stages of life.

Psychiatrist Elisabeth Kübler-Ross has dedicated her career to a topic that had previously been avoided by many physicians and mental-health care profes-

sionals—the psychological state of the dying. In her counseling of and research on dying patients, Kübler-Ross determined that individuals go through five distinct mental stages when confronted with death, a discovery that has helped other counselors to provide more appropriate advice and treatment to their clients. Her ideas have been presented to the public in a number of popular texts, including her groundbreaking 1969 work, *On Death and Dying*. She has also offered instruction and treatment at the seminars and healing centers she has run for the terminally ill and their caretakers.

Kübler-Ross had a unique childhood as one of three triplet girls born in Zurich, Switzerland, on July 8, 1926. Although the girls were all extremely small at birth, their mother, Emmy Villiger Kübler, closely attended to their physical needs and ensured their survival. Kübler-Ross, her sisters, and older brother grew up in a strict but loving household. Their father, Ernst Kübler, expected obedience from his children, but he also took them on hikes in the Swiss mountains, instilling a great love of nature in his daughter Elisabeth. One of Kübler-Ross's main concerns as she grew up was finding a way to distinguish herself from her sisters. This search for a unique identity was hampered by the fact that she was physically identical to her sister Erika, and the two were often mistaken for each other. She would frequently escape to a favorite spot in the woods to enjoy some time away from her sisters, and she also tried to develop interests that would set her apart. Seeking something completely different from her own experience, she began to study African history and one of her prize posses-

sions was an African doll that her father gave her after she had been dangerously ill with pneumonia.

Developed Early Ideas on Death

In addition to her own brushes with death as a child, Kübler-Ross witnessed the death of others around her in a series of experiences that shaped her attitudes about mortality. When she was in the hospital at the age of five, her roommate passed away in a peaceful state. She also knew of a young girl whose death from an excruciating bout of meningitis was viewed as a release from suffering. In another childhood episode, she witnessed a neighbor calmly reassuring his family as he prepared for death from a broken neck. Such events led Kübler-Ross to the belief that death is just one of many stages of life, an experience that the dying and those around them should be prepared to encounter with peace and dignity.

Kübler-Ross excelled in science as a student and was determined to fill her life with meaningful work, but her parents were not very supportive of her goal of an advanced education. Although their son was expected to prepare himself for a business career, the triplets were sent to local schools to receive only the basic education that their parents thought was necessary for futures as wives and mothers. When Kübler-Ross was 13, World War II began with the invasion of Poland by German forces. These events provided her with a way to contribute to the well-being of others; she vowed to find some way to help the Polish people, and throughout her adolescence, she participated in numerous activities assisting victims of the war. She first worked as a laboratory assistant in a hospital that treated war refugees, and in 1945, she became a member of the International Volunteers for Peace organization. Her volunteer work took her to Sweden and the French-Swiss border, and finally, in 1948, to Poland. There she helped Polish people to rebuild their cities and lives after the war by serving in a variety of jobs, including cook, nurse, and carpenter.

Planned Career in Psychiatry

These experiences after the war convinced Kübler-Ross that her life's calling was to heal others. She firmly believed that spiritual and mental health was a necessary part of healing the physical body and incorporated these interests in her planned career as a psychiatrist. She enrolled in medical school at the University of Zurich in 1951 and graduated in 1957. For a short period after leaving school, she worked as a doctor in the Swiss countryside. In February of 1958, however, she married an American doctor she had met in medical school, Emanuel Robert Ross, and moved with him to New York. The couple would be married for 11 years. In New York both of them were accepted as medical interns at Community Hospital of Glen Cove, Long Island. After completing her internship, Kübler-Ross began a three-year residency in psychiatry at Manhattan State Hospital; during this time she also trained for a year at Montefiore Hospital in the Bronx. In her work at psychiatric hospitals, she was disturbed by the failure of staff members to treat the patients with sympathy and understanding. She attempted



to use a more personal means of communicating in which she showed an obvious interest in the welfare of the patient, and her approach yielded improvements even in the cases of people suffering from acute psychoses.

In 1962, after the birth of their first child, Kenneth, Kübler-Ross and her husband decided to leave New York City; they obtained jobs at the University of Colorado School of Medicine in Denver. The next year, Kübler-Ross began teaching at Colorado General Hospital. While in Colorado, another child, Barbara, was born to the family. In 1965, they moved again, traveling to Chicago, where Kübler-Ross became an assistant professor of psychiatry as well as assistant director of psychiatric consultation and liaison services for the University of Chicago. In the coming years, she increasingly turned her focus to the subject of psychological treatment for terminally ill persons suffering anxiety. She found that many doctors and mental health professionals preferred to avoid the topic, leaving patients with few resources to help them through the difficult process of facing death. Her interests were viewed with disapproval by medical school officials, who did not want to draw negative attention for focusing on death rather than recovery of patients. But Kübler-Ross went on with her work, organizing seminars to discuss the topic with a wide range of caregivers, including doctors, nurses, priests, and ministers. The seminars drew large numbers of interested people, demonstrating the need for information and ideas on counseling the dying. In these sessions, participants sat behind a one-way mirror and viewed Kübler-Ross interviewing terminal patients, discussing their fears and concerns.

Published Landmark Book on Dying

School administrators finally forced the psychiatrist to end her popular seminars. She continued her personal research, however, gradually discovering that all dying patients went through similar crises and discoveries. She organized her findings into five distinct stages of dying, which she identified as denial, anger, bargaining, depression, and acceptance. Her theory on the stages of dying and suggestions for how to use this information to treat patients were compiled in the 1969 book *On Death and Dying*. The book became a best-seller and was soon established as a standard text for all professionals who worked with dying patients and their families. Kübler-Ross's growing acclaim as an expert on the psychology of dying received an even greater boost when she was featured in a *Life* magazine article that described her frank discussions of death with terminally ill subjects. Overwhelmed by the tremendous public response to the article, Kübler-Ross decided to devote her career to helping dying patients and their loved ones.

While treating individuals on a case-by-case basis, Kübler-Ross also continued to put out more books. In 1974 she published *Questions and Answers on Death and Dying*, which was followed by two other books in that decade, *Death: The Final Stage of Growth* (1975) and *To Live until We Say Good-bye* (1978). During this time, she sought a way to reach more people with her counseling; the result

was her creation of the Shanti Nilaya ("Home of Peace") healing center outside of Escondido, California, in 1977. In the 1980s, she began to focus on special themes within the topic of death, reflected in her books *On Children and Death* (1983) and *AIDS: The Ultimate Challenge* (1987). The early 1990s brought an apparent shift in her own philosophy of death. In the book *On Life after Death* she revises her earlier understanding of death as the final stage of life, stating that death is in fact a transition to a new kind of life.

Honored for Pioneering Work

In 1990, Kübler-Ross moved her healing center to her farm in Headwater, Virginia. After her house there burned down in 1994, she decided to hand over the operation of the center to an executive director, and she moved to Arizona to live near her son. She continues her work through ongoing workshops and lectures. Her groundbreaking career in the guidance of dying patients has been recognized with a number of awards, including receiving recognition as "Woman of the Decade" by *Ladies' Home Journal* in 1979 and honorary degrees from schools such as Smith College, the University of Notre Dame, Hamline University, and Amherst College. Such honors testify to the importance of Kübler-Ross's revolutionary approach of providing psychological support and comfort to the dying, an idea that has benefitted both doctors and patients.

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Ku Chieh-kang

The Chinese historian Ku Chieh-kang (1893-1980), by subjecting the Chinese classics to critical analysis, undermined the notion of a "Golden Age" that had given authority to the orthodox Confucian view of history. In addition to his studies of Chinese ancient history, Ku published works on folklore, historical geography, and the ethnography of China's frontiers. His name is also romanized as Gu Jiegang.

Ku Chieh-kang was born into Suzhou scholar-gentry on May 8, 1893 in Soochow. He was steeped in the classical tradition from an early age. His grandfather conveyed to him the written tradition of Han learning, and his grandmother filled his ears with local folklore. Young Ku approached the classics with a critical frame of mind, even when his unorthodox ideas meant the loss of a high school scholarship. In 1913 Ku entered the preparatory school of National Beijing University (Peita) and subsequently be-

came a student at this center of Chinese intellectual life. He became a devotee of the classical theater, further stimulating his interest in the transmission of oral traditions.

A Radical Historical Thinker

During Ku's years at Peita, the university became the center of the New Thought movement and the focal point of wide-ranging intellectual and ideological controversy. Though a student of the famous philologist Chang Ping-lin, Ku was drawn to the more radical scholarship of K'ang Yu-wei, who rejected the traditional interpretation of the classics. However, Ku disagreed with K'ang's interpretation of Confucius as a radical social reformer.

In his seminal studies, Ku questioned traditional interpretations of Chinese history. He argued that anachronisms perpetuated by the ruling elite hindered China's ability to develop. According to Laurence Schneider in *Ku Chieh-kang and China's New History*, Ku passionately believed that a true understanding of China's past would help China's future; "With accurate knowledge about the past, the 'real' identity of China, past, present, and future, could then be determined."

Kushih pien

The closest friend of Ku was Hu Shih, who, like Ku, championed a critical, scientific scholarship free from political constraints. His correspondence with Hu and another contemporary scholar, Qian Xuantong, led to the publication (1926-1941) of the seven-volume *Kushih pien*, discussions on Chinese ancient history. Ku edited four volumes of this monumental reinterpretation of China's ancient past in which he demonstrated his thesis that the earliest traditions of China's "Golden Age" were precisely those that had been invented last. In 1936 Ku wrote, "We have been as though in a dream in regard to our past, the Golden Age." *Kushih pien* stimulated a passionate discussions in intellectual circles and many scholars accepted Ku's trailblazing ideas as basic history.

Years as a Teacher

Ku's career as a teacher began after he graduated from Peita in 1920. In 1922 his grandmother's illness brought him back to Soochow, and, until the spring of 1924, he served as editor in Chinese history for the Commercial Press in nearby Shanghai. The next two years were happy ones for Ku, immersed in the unparalleled resources of the Peita library, but personal and political reasons compelled him to leave once again, this time for Amoy University. There he crossed swords with the acid-penned writer Lu Hsün, who immortalized him in a short story as "Mr. Birdhead."

Ku then went to National Chung-shan (Sun Yat-sen) University in Canton and, in 1929, to Yenching University in Peking. Until 1937 Ku remained at Yenching teaching, directing research, and editing a learned journal and a popular periodical of a nationalistic, anti-Japanese persuasion. One of Ku's interests had been China's borderlands and their ethnographic make-up. When the Japanese attacked in July of 1937, he fled to the far northwestern provinces of Kansu and Tsinghai, where he conducted a

study of educational problems and wrote anti-Japanese propaganda. He also spent time writing patriotic folk songs. He then moved on to Chungking. From September of 1938 to the end of the war in 1945, Ku remained in the wartime capital, continuing his scholarly activities as head of the Institute of Chinese Cultural Studies at Ch'i-lu University. After the war he seems to have taught for a time at Chentan University in Shanghai.

Ku after the Cultural Revolution

In his writings about antiquity Ku had expressed disdain for scholars who served as tools of political elites. However, his fierce nationalism and his tendency to interpret ideas as expressions of class interests may have led him to support the Communists, although he was not a Marxist. After 1949 he became a research fellow at the Academia Sinica and published in collaborative works with other scholars and occasionally took part in political conferences. He assumed a number of honorary academic and political posts, including positions in the Chinese Historical Society and the Fourth and Fifth Peoples' Congress. However, throughout the 1950s, Ku refrained from engaging in debates on Chinese history. In his latter years, Ku accepted a prominent position at the history department of the newly founded Chinese Academy of Social Sciences in Beijing. In 1962 Ku published an index of *Shangshu*, a culmination of research on the Shangshu, which he first began as a young scholar. He died in Beijing on December 25, 1980.

Further Reading

Ku's preface to the *Ku-shih pien* was translated by Arthur W. Hummel and published as *The Autobiography of a Chinese Historian* (1931). The major biography is Laurence A. Schneider, *Ku Chieh-kang and China's New History* (1971). A short biographical sketch is contained in Howard L. Boorman, *Biographical Dictionary of Republican China*, vol. 2 (1968). Ku's obituary and a short biography is found in *Journal of Asian Studies* XLI, no. 2 (February 1982). □

Thomas Samuel Kuhn

Thomas Samuel Kuhn (1922-1996) was an American historian and philosopher of science. He found that basic ideas about how nature should be studied were dogmatically accepted in normal science, increasingly questioned, and overthrown during scientific revolutions.

Born in Cincinnati, Ohio, in 1922, Thomas Kuhn was trained as a physicist but became an educator after receiving his Ph.D. in physics from Harvard in 1949. He taught as an assistant professor of the history of science at Harvard from 1952 to 1957, as a professor of the history of science at Berkeley (California) from 1958 to 1964, as a professor of the history of science at Princeton from 1964 to 1979, as a professor of philosophy and the history of science at Massachusetts Institute of Technology (MIT) from 1979 to

1983, and finally, Laurence Rockefeller professor of philosophy at MIT from 1983 to 1991. A member of many professional organizations, he was president of the History of Science Society from 1968 to 1970. He received the Howard T. Behrman award at Princeton in 1977 and the George Sarton medal from the History of Science Society in 1982.

Kuhn's scholarly achievements were many. He held positions as a Lowell lecturer in 1951, Guggenheim fellow from 1954 to 1955, fellow of the Center for Advanced Studies in Behavioral Science from 1958 to 1959, director of the Sources for the History of Quantum Physics Project from 1961 to 1964, director of the Social Science Research Council from 1964 to 1967, director of the program for history and philosophy of science at Princeton from 1967 to 1972, member of the Institute for Advanced Study at Princeton from 1972 to 1979, and member of the Assembly for Behavioral and Social Science in 1980.

Kuhn was best known for debunking the common belief that science develops by the accumulation of individual discoveries. In the summer of 1947 something happened that shattered the image of science he had received as a physicist. He was asked to interrupt his doctorate physics project to lecture on the origins of Newton's physics. Predecessors of Newton such as Galileo and Descartes were raised within the Aristotelian scientific tradition. Kuhn was shocked to find in Aristotle's physics precious little a Newtonian could agree with or even make sense of. He asked himself how Aristotle, so brilliant on other topics, could be so confused about motion and why his views on motion were taken so seriously by later generations. One hot summer day while reading Aristotle, Kuhn said he he had a brainstorm. "I gazed abstractly out the window of my room. Suddenly the fragments in my head sorted themselves out in a new way, and fell into place together, my jaw dropped," as reported by his friend and admirer, Malcolm Gladwell, in the July 8th issue of *The New Yorker*. He realized that he had been misreading Aristotle by assuming a Newtonian point of view. Taught that science progresses cumulatively, he had sought to find what Aristotle contributed to Newton's mechanics. This effort was wrong-headed, because the two men had basically different ways of approaching the study of motion.

For example, Aristotle's interest in change in general led him to regard motion as a change of state, whereas Newton's interest in elementary particles, thought to be in continuous motion, led him to regard motion as a state. That continuous motion requires explanation by appeal to some force keeping it in motion was taken as obvious by Aristotle. But Newton thought that continued motion at a certain speed needed no explanation in terms of forces. Newton invoked the gravitational force to explain acceleration and advanced a law that an object in motion remains in motion unless acted upon by an external force.

This discovery turned Kuhn's interest from physics to the history of physics and eventually to the bearing of the history of science on philosophy of science. His working hypothesis that reading a historical text requires sensitivity to changes in meaning provided new insight into the work

of such great physicists as Boyle, Lavoisier, Dalton, Boltzmann, and Plank. This hypothesis was a generalization of his finding that Aristotle and Newton worked on different research projects with different starting points which eventuated in different meanings for basic terms such as "motion" or "force." Most people probably think that science has exhibited a steady accumulation of knowledge. But Kuhn's study of the history of physics showed this belief to be false for the simple reason that different research traditions have different basic views that are in conflict. Scientists of historically successive traditions differ about what phenomena ought to be included in their studies, about the nature of the phenomena about what aspects of the phenomena do or do not need explanation, and even about what counts as a good explanation or a plausible hypothesis or a rigorous test of theory.

Especially striking to Kuhn was the fact that scientists rarely argued explicitly about these basic research decisions. Scientific theories were popularly viewed as based entirely on inferences from observational evidence. But no amount of experimental testing can dictate these decisions because they are logically prior to testing by their nature. What, if not observations, explains the consensus of a community of scientists within the same tradition at a given time? Kuhn boldly conjectured that they must share common commitments, not based on observation or logic alone, in which these matters are implicitly settled. Most scientific practice is a complex mopping-up operation, based on group commitments, which extends the implications of the most recent theoretical breakthrough. Here, at last, was the concept for which Kuhn had been searching: the concept of normal science taking for granted a paradigm, the locus of shared commitments.

In 1962 Kuhn published his landmark book on scientific revolutions, which was eventually translated into 16 languages and sold over a million copies. He coined the term "paradigm" to refer to accepted achievements such as Newton's *Principia* which contain examples of good scientific practice. These examples include law, theory, application, and instrumentation. They function as models for further work. The result is a coherent research tradition. In his postscript to the second edition, Kuhn pointed out the two senses of "paradigm" used in his book. In the narrow sense, it is one or more achievement wherein scientists find examples of the kind of work they wish to emulate, called "exemplars." In the broad sense it is the shared body of preconceptions controlling the expectations of scientists, called a "disciplinary matrix." Persistent use of exemplars as models gives rise to a disciplinary matrix that determines the problems selected for study and the sorts of answers acceptable to the scientific community.

Using the paradigm concept, Kuhn developed a theory of scientific change. A tradition is pre-scientific if it has no paradigm. A scientific tradition typically passes through a sequence of normal science-crisis-revolution-new normal science. Normal science is puzzle-solving governed by a paradigm accepted uncritically. Difficulties are brushed aside and blamed on the failure of the scientist to extend the paradigm properly. A crisis begins when scientists view

these difficulties as stemming from their paradigm, not themselves. If the crisis is not resolved, a revolution sets in, but the old paradigm is not given up until it can be replaced by a new one. Then new normal science begins and the cycle is repeated. Just when to accept a new paradigm and when to stick to the old one is a matter not subject to proof, although good reasons can be adduced for both options. Scientific rationality is not found in rules of scientific method but in the collective judgment of the scientific community. We must give up the notion that science progresses cumulatively toward the truth about reality; after a revolution it merely replaces one way of seeing the world with another.

Kuhn's theory of scientific change was the most widely influential philosophy of science since that of his mentor, Sir Karl Popper. Kuhn's claims were much discussed by scientists, who generally accepted them; by sociologists, who took them to elucidate the subculture of scientists; by historians, who found cases of scientific change not fitting his model; and by philosophers, who generally abhorred Kuhn's historical relativism about knowledge but accepted the need for their theories of science to do justice to its history. Kuhn was often perturbed by those who sought to—in his view—apply his ideas to areas where it was inappropriate. "I'm much fonder of my critics than my fans," he often said, according to Gladwell's *New Yorker* article. Indeed, he even tried in later years to replace the term "paradigm"—which he felt was being overused—with "exemplar." Kuhn died June 17, 1996, at his home in Cambridge, Massachusetts. Notwithstanding the tendency of some to misapply his theories, history will show that Kuhn indeed transformed the image of science by making it exciting and emphasizing that it is a social process in addition to being a rational one.

Further Reading

Kuhn's four books are *The Copernican Revolution* (1957), *The Essential Tension* (1959), *The Structure of Scientific Revolutions* (1962, second edition 1970), and *Black-Body Theory and the Quantum Discontinuity 1894-1912* (1978). Clear discussions of his views in order of increasing sophistication are found in George Kneller's *Science as a Human Endeavor* (1978), Garry Gutting's *Paradigms and Revolutions* (1980), Harold Brown's *Perception, Theory and Commitment* (1977), and Ian Hacking's *Scientific Revolutions* (1981). "My Jaw Dropped," by Malcolm Gladwell in the July 8th issue of *The New Yorker* is a tribute by an admirer. His obituary, by Lawrence Van Gelder, is in the June 29th edition of *The New York Times*. □

Abraham Issac Kuk

The Russian-born Jewish scholar Abraham Isaac Kuk (1865-1935), or Kook, was the first chief rabbi of Palestine, now Israel. He was noted for his Talmudic knowledge and his extraordinary love of his people.

Born in northwestern Russia into a famous rabbinical family, Abraham Kuk received an intensive Talmudic education in his native city of Gieve. At 15 years of age, already recognized as a prodigy, he went to Lutzin, where he continued his studies not only as an intellectual pursuit but as an act of piety. He later studied in the famous academy of Volozin.

Kuk's personal outlook led him to espouse the Musar (personal piety) movement and to employ Hebrew instead of Yiddish for daily use. He saw no dichotomy between the sacred and the secular and insisted that the most menial tasks are replete with religious overtones. He continued to study after his marriage and did not hesitate to include German philosophy and modern Hebrew literature in his curriculum. His fame grew as an expert in Jewish law, and he was given the title of *gaon* (excellency).

Financial need led Kuk to accept a rabbinical post in Zimmel and later in Boisk, where he remained until 1904, when he became rabbi in Jaffa, Palestine. He included German culture and Cabala in his spectrum of studies and began to write extensively in the areas of Jewish law and thought. His devotion to orthodoxy was not compromised, and he succeeded in gaining the recognition of both the orthodox and the modernists. He embraced the Zionist movement without reservation and saw in it no contradiction to traditional Judaism. While many Zionists were secularists, Kuk insisted that regardless of their indifference to religious rites they were doing God's work in the only land in which the Jewish people could fulfill its mission.

When Kuk came to Palestine, he mingled freely with the colonists, who accepted him warmly because of his fluent use of Hebrew and because of his deep sympathy with their problems. He insisted that all Jews must work together. He sought to encourage the use of Palestine products, especially for ritual purposes. He lectured widely in the academies, and he insisted on adding a daily discourse on the *Kuzari* (a medieval philosophical work) to the lecture on the Talmud.

The start of World War I found Kuk in Europe, and he could not leave until it was over. He employed his time in the furtherance of Zionist aims and in the issuance of the Balfour Declaration (1917), in which England assured the Jews of its favorable attitude toward the establishment of a Jewish homeland in Palestine. He returned to the Holy Land and organized the Banner of Jerusalem movement in support of Judaism in Palestine. He became chief rabbi of Jerusalem in 1919 and 2 years later chief rabbi of Palestine.

Kuk's incumbency coincided with the initial growth of the Jewish community, which eventually achieved its independence in 1948. He sought to pave the way for this historic event by breaking down barriers between groups. Many extremists refused to recognize his authority, but he won the admiration of the masses, for whom he had a great affection. He could find no reason for not being a Zionist, "seeing that the Lord has chosen Zion." Kuk wrote articles and brochures on a wide range of subjects; some were published during his lifetime and many posthumously. His poetry was beautiful and tender and his excursus into the realm of mysticism most elevating.

Further Reading

Jacob B. Agus, *Banner of Jerusalem: The Life, Times and Thought of Abraham Isaac Kuk, the Late Chief Rabbi of Palestine* (1946), is a full-length biography. Agus also wrote a sketch of Kuk in Simon Noveck, ed., *Great Jewish Thinkers of the Twentieth Century* (1963). □

Kukai

Kukai (774-835) was a Japanese Buddhist monk who founded the Shingon sect. This great scholar's activities extended beyond the domain of the purely religious, including the building of roads, irrigation canals, and temples.

In 794 the city of Heian (modern Kyoto) was founded, replacing the former capital of Nara. The reason for this removal is unclear, but the increasing power of the Nara sects was causing some alarm in government circles by the end of the 8th century. The new capital was suitably distant from the old religious centers, and the founding of new sects to counterbalance any influence the old Nara schools might seek to exert was considered desirable. Thus it was that Saicho established the Tendai sect on Mt. Hiei located to the northeast of the new capital, while Kukai founded the Shingon center on Mt. Koya to the south.

Kukai was born on July 27, 774, the son of Saeki Yoshimichi, a local noble, in the province of Sanuki (modern Shikoku). He was given the name Mao and was related through his mother to the Ato family, which was active in Chinese learning. In 789 he went to Nara to pursue Chinese studies under the tutelage of an uncle. He read both Confucian and Taoist works. At 17 he entered the Confucian college. In 795 he was ordained at the Todaiji (Great Eastern Temple) and took the religious name of Kukai ("sea of void"), by which he is commonly known.

In 797 Kukai wrote *Sangyo shiki* (Indications to the Three Teachings), a work in which he attempts to evaluate the respective contributions of Confucianism, Taoism, and Buddhism. It is apparent in this work that the author is completely won over to Buddhism, which he shows to be superior to the other two in its concern for man's future existence and in the systematization of the religious experience.

Embassy to China

Despite his recognition of the superiority of Buddhism, Kukai was not satisfied with the traditional sects represented by the Nara schools, which he had studied. And so he set out in April 804 for China in the company of the ambassador to the T'ang court, Fujiwara Kadonomaro. The great Tendai ecclesiastic Saicho was also a member of the ambassadorial party, although on a different ship. Kukai arrived at the T'ang capital of Ch'ang-an in December. In February 805 he petitioned for, and was given, permission to reside in the Hsi-ming-ssu. There he studied under the patriarch Hui-

kuo, the seventh in a line that traced itself to mystical origins in India, and from him received the secrets of the Esoteric teachings. In 805 Kukai received ordination to the degree of Master Transmitter of the Law and was given the epithet *henjo kongo* ("universally illuminating thunderbolt"), a reference to his anticipated role of disseminator of the Thunderbolt, or Esoteric, doctrine. Collecting over 300 sutras as well as mandalas (graphic representations of the cosmos), cult instruments, and priest's robes, Kukai returned to Japan in 806.

Kukai's stay in China, however short, was rich in experiences subsequently reflected in Japanese cultural history. Not the least of these was his alleged meetings with Prajna, the Indian monk, who was in residence in the Chinese capital at the same time and with whom Kukai is said to have studied Sanskrit. It is, in fact, interesting to speculate on the possible influence of Sanskrit on the modern Japanese syllabary, which attributed to Kukai.

Founding of the Shingon Sect

In 808 Kukai was appointed abbot of the Makinoosanji, a date which some scholars consider marks the founding of the Shingon sect. The usual year, however, is 816, when Kukai founded his famous monastery on Mt. Koya, now the chief monastic center of the sect. In 823 he was given the as yet incomplete Toji, or Eastern Temple, in Kyoto, which is still the official administrative center where the principal treasures of the Shingon sect are kept.

In compliance with an imperial order in 830 in which the various sects were commanded to submit in written form the essentials of their beliefs, Kukai composed perhaps his most famous work, *Jujushinron* (The Ten Stages of Religious Consciousness). It far excelled in quality and scope the other works submitted. It was composed in an ornate Chinese poetic style, a prodigious feat in its own right. This was the first attempt by a Japanese to organize the existing mass of teachings, including both Confucianism and Taoism, before proceeding to an exposé of his own sect.

The first stage is the animal life of uncontrolled passions unguided by religious ideas. Superior to it by but one step is Confucianism, which preaches secular values but is not really a religion. One step higher is Taoism (or according to some, Brahmanism), in which one aspires to heaven but remains ignorant of the nature of it. Stages four and five are two Hinayana stages, in which there is but partial understanding and where extinction in nirvana is the highest aspiration.

Kukai considered the altruism of Mahayana superior to this. The sixth stage is that of Pseudo-Mahayana, which aims at discovering the nature of existence through the investigation of its characteristics (the Hosso sect is an example). At this stage there is compassion for those still in ignorance. The seventh, eighth, and ninth stages are represented, respectively, by Sanron and its elimination of all false conceptions, the universality of Tendai (one moment contains eternity; a sesame seed may hold a mountain), and Keron with its doctrine of interdependence and convertibility. The tenth stage of religious consciousness is, of course, Shingon and its mysteries.

Shingon Teachings

Shingon, which means "true word" (that is, *mantra*), is an esoteric sect depending on the oral transmission of mysteries: thought, word, and act. Thought is represented by meditation and Yogic concentration, in which mandalas (cosmograms) are the object of meditation; the word is represented by *mantra*, or "magical formulas," which correspond to cosmic forces which the adept can thus incorporate; and the act is represented by *mudra*, or "hand gestures," kinds of seals of veracity corresponding to given *mantra*. This lore is secret and is passed along only to initiates, hence the term Esoteric Buddhism, by which Shingon is frequently known.

For Kukai that which is beautiful partakes of the Buddha, and much of the appeal of Esoteric Buddhism lies in this esthetic concept. Art was painting and sculpture, music and literature, gestures and acts, and implements of civilization and religion. Shingon especially encouraged the arts of painting and sculpture. Some of the greatest religious art of all times was inspired by Shingon ideas.

Kukai died on April 20, 835. He must have known the end to be near, for he had been stricken 4 years earlier. Tradition holds that he was miraculously restored to health, and the faithful believe he never really died but entered into a deep meditative trance. He is believed to exist uncorrupted in his tomb on Mt. Koya, where he is worshiped as a deified saint. In 921 he was posthumously accorded the title of *daishi* (great teacher), and he is widely referred to by the name Kobo Daishi.

Further Reading

Translated excerpts from Kukai's writings are in Ryusaku Tsunoda, William Theodore de Bary, and Donald Keene, *Sources of the Japanese Tradition* (1958). There is no work in a Western language devoted solely to Kukai, but sketches of his life and work are in Charles Eliot, *Japanese Buddhism* (1935; repr. 1959), and E. Dale Saunders, *Buddhism in Japan* (1964). For background reading concerning Shingon iconography see E. Dale Saunders, *Mudra: A Study of Symbolic Gestures in Japanese Buddhist Sculpture* (1960). Ivan Morris, *The World of the Shining Prince* (1964), provides an excellent picture of Kukai's times. □

Ku K'ai-chih

The Chinese painter Ku K'ai-chih (ca. 345-ca. 406) was the first great classical master of figure painting and portraiture.

Ku K'ai-chih, also called Ch'ang-k'ang and Hu-t'ou, was born in Wu-hsi, Chin-ling, the modern Wu-chin, in Kiangsu Province. His father was a government official who held hereditary office. Even when he was a boy, Ku's genius was apparent, and he became a skillful poet and musician, as was the fashion among the aristocracy of the time. Although nothing is known of his early training as a painter, his skill and originality soon led the

influential premier, Hsieh An, to declare, "There has been nothing like it since the birth of man!" Ku held a number of government posts, and hence as scholar, poet, painter, and official he epitomizes the Chinese ideal of the true gentleman who is learned in all things but solely devoted to none of them.

The Painter as Artist

Prior to the 4th century, painting served a utilitarian and didactic purpose, and painters were regarded as craftsmen, not artists. Ku K'ai-chih was among the first masters who attempted to advance the boundaries of the art and redirect its purposes. He regarded painting as a form of literate communication and as a true art in every way equivalent to the established arts of poetry and calligraphy. By penetrating beneath surface appearance to seize the inner essence of individuals, he sought to "convey the spirit" of man through portraiture and figure narratives. This pursuit of qualities lying beyond form and verbal definition marks the beginning of painting as a fine art in China.

In portraying his friend Hsieh K'un, who felt ill at ease in the confines of court, for example, Ku K'ai-chih placed him among the hills and valleys, the landscape of his mind, in order to suggest the character of the man. As a rule, Ku believed that the spirit is conveyed through the eyes, the mirror of the soul, and accordingly he waited until the portrait was otherwise finished before dotting the pupils, an act which seemed to him to bring the work to life. Among his most famous works was his portrait of the lay disciple of the Buddha, Vimalakirti, whom he conceived not as a remote figure from a holy book but as an old and sick Chinese scholar conveying a powerful and haunting image of humanity.

His Best Work

Ku K'ai-chih is best represented today by the oldest Chinese painting attributed to a known master, the *Admonitions of the Instructress to the Ladies of the Court*. In this hand scroll, precepts offered to young ladies serving the Emperor are accompanied by historical and metaphorical illustrations beautifully and wittily conceived by the painter. Light color overlies the delicate brushwork, described by Chinese critics as "like the silken thread emitted by the spring silkworm." The slender, lovely women, gentle brushwork, and curving drapery drifting out from the figures as if to suggest movement are characteristics of his style. They are seen as well in two other paintings attributed to the master, *Biographies of Virtuous Women* and the *Spirit of the Lo River*, the latter surviving in several copies.

The esthetic quality of Ku K'ai-chih's work is best described by the painter's own explanation of his taste. He loved to eat sugarcane, he said, but he always began at the wrong end because he liked "to enter gradually into paradise." His painting is restrained and unassuming, without extremes of gesture or expression. But its graceful spirit and gentle humanistic flavor have enabled it to endure for 1,500 years as the classical fountainhead of Chinese painting.

Further Reading

Ku K'ai-chih's official biography, *Annals of the Chin Dynasty*, was published as *Biography of Ku K'ai-chih*, translated and annotated by Chen Shih-hsiang (1953). In 1966 the Trustees of the British Museum released a color facsimile scroll of the *Admonitions of the Instructress of the Ladies in the Palace* (or, *to the Ladies of the Court*). The accompanying booklet by Basil Gray is a good account of the painter and his work. Ku is discussed in the standard background reference in English, Osvald Siren, *Chinese Painting: Leading Masters and Principles*, vol. 1 (1956). □

Momrajawong (M.R.) Kukrit Pramoj

Momrajawong (M.R.) Kukrit Pramoj (1911-1995) was a leading political and literary figure in Thailand during the four decades after World War II, authoring the Thai constitution of 1974 and serving as prime minister, among other activities.

M.R. Kukrit, a direct descendant of King Rama II (1809-1824), was probably the leading intellectual of his generation in Thailand and one who was as close to achieving status as a "renaissance man" as any figure in contemporary Asia. Socially prominent because of his royal connections, he was also the founder and publisher of Thailand's most influential Thai language newspaper (*Siam Rath*) and weekly magazine (*Siam Rath Sapadaan*), the author of more than 30 books, a university professor, radio commentator, economist, capitalist (owner of the Indra Hotel), actor (the prime minister in the film *The Ugly American*), and narrator on an American educational television film series on Asian civilizations.

More important for Thai history, he served as prime minister from 1976 to 1977, deputy finance minister, member of Parliament, and chairman of the constitutional convention. He was the principal author of the Thai constitution of 1974. He was also a professional Thai classical dancer, a photographer, and a horticulturalist.

Born on April 20, 1911, the son of Prince Khamrob and Mom Daeng Pramoj, he was the younger brother of Seni Pramoj, who was prime minister (1945-1946, February-March 1975, and April-October 1976), leader of the Democratic Party, and member of Parliament (1968-1976). His brother also was ambassador to the United States at the onslaught of World War II and refused to convey the Thai declaration of war against the United States at that time.

M. R. Kukrit was educated at Suan Kularb College (high school) in Bangkok and then at Trent College and Queen's College, Oxford, in the United Kingdom. His family connections gave him great wealth, which he used to further both his intellectual and his literary goals. He authored books ranging from novels to essays and religious works.

The political influence of M. R. Kukrit spanned the four decades following World War II. He was a member of various national assemblies from 1946 to 1976 and was deputy minister of finance and deputy minister of commerce in 1947 and 1948. He was the leader of the Social Action Party (in opposition to his brother, who was the leader of the Democratic Party from 1968 to 1976) and speaker of the National Assembly in 1973-1974. He served as prime minister in 1975-1976 and concurrently as minister of the interior.

Following the student revolution of 1973 that overthrew the dictatorship of Thai military figures, M. R. Kukrit rewrote the constitution, making it a far more representative work than previous documents. The new constitution reflected a flowering of participation that was unique in modern Thai history. This was a period of considerable ferment—with rapidly expanding social and economic demands on the part of the populace because of pent-up political frustration through decades of authoritarian political control—directed toward a bureaucracy and military unaccustomed to complying with grass-roots agitation. As prime minister he instituted an innovative village development fund program that provided government support for economic development purposes to each village in the nation. It was probably the most affirmative action toward decentralization of power in modern Thai history.

As prime minister, M. R. Kukrit led the movement for the withdrawal of all foreign troops from Thailand and issued a statement of national policy to this effect on March 19, 1975, giving one year for compliance with this demand. The United States, which at the height of the Vietnam War had about 50,000 troops in Thailand, was the target of this policy, which in fact reflected a Thai recognition of the American withdrawal from involvement on the mainland in Southeast Asia.

In the general elections of April 4, 1976, M. R. Kukrit was defeated. Running from the Bangkok district of Dusit, which is the site of large numbers of Thai military personnel, this defeat was widely interpreted as reflecting military disquiet with his generally liberal policies and strained relations with the United States. The Thai bureaucracy had failed to reach agreement with the United States on a satisfactory, face-saving means to retain residual U.S. troop levels in Thailand, and all U.S. troops were withdrawn.

The military coup of October 1976 ended the period of liberalism in Thai politics and the official government status of M. R. Kukrit. Following the reinstitution of legislative activity after the coup, M. R. Kukrit won election to the National Assembly, in which he still maintained a seat in 1985.

M.R. Kukrit's eventual place in Thai history may rest both on his political activities and on his literary stature. Only one of his novels, *Phai Daeng* (1955), translated in 1961 as *Red Bamboo*, appeared in English. It is an overtly Thai rendered version of the Don Camillo stories from the Italian. His greatest work, however, was *Sii Phaeaendin* (1954, *Four Reigns*), which is a panoramic two-volume novel of court life. It was "universally regarded as Thailand's greatest literary creation of this century."

He was par excellence Thailand's leading social critic, commenting through his writings and newspaper on practically all aspects of Thai life, from the family to the nation. He was called "teacher" by many Thai, who regarded his advice and insights as especially helpful. He quit politics in the early 1990s, but continued to speak publicly and was widely regarded as a Thai institution. "Journalists love to hear the crazy things I say," he said in a 1993 interview. "When I die, you will feel like you are missing something."

As the name "Kukrit" was unique in Thai history, so too was the character of its holder. No other person outside the royal family was as well known in contemporary Thailand, and no other had attempted so much in so many diverse fields, or succeeded so well. Kukrit was admired by Thais, not only as an emblem of democracy, but of the best of Thailand itself: a Buddhist (and briefly a monk) but mischievous; pluralist but monarchist. But he had his weaknesses, at least for those who prefer single-mindedness in a leader. Kukrit had many distractions. He was a novelist and he taught classical Thai dance. In his Bangkok house there were 2,000 fish, all of which, he said, had names. The Thai ideal, he wrote, was "an elegant sort of life, with adaptable morals and a serene detachment to the more serious problems of life." Kukrit died in October of 1995 of a combination of heart disease, high blood pressure and diabetes, said officials at Samitivej Hospital in Bangkok, where he had been hospitalized for several months.

Further Reading

There is no biography of M. R. Kukrit in English. Standard histories of modern Thailand, of course, include references to him. For an analysis of his literary activities, as well as a sample of his writing (and from which part of this essay is drawn), see Herbert P. Phillips, *Modern Thai Literature: An Ethnographic Interpretation* (Columbia University Press: in press). □

Kumarajiva

Kumarajiva (344-409) was an Indian Buddhist monk and one of the world's greatest translators. He provided the Chinese with competent translations of important Buddhist texts previously rendered into Chinese only in crude or even incoherent versions.

Kumarajiva was born in the central Asiatic city of Kucha, son of an Indian Brahmin and a Kuchean princess. When he was 7 years old, his mother became a Buddhist nun, and he spent the next years following her and studying Buddhist doctrine in Kucha, Kashmir, and Kashgar. He was ordained in the royal palace in Kucha at the age of 20. In Kashgar he was converted from Hinayana (mainly Sarvastivadin) Buddhism to Mahayana. He came to be known as a brilliant monk and seems to have been thoroughly versed in the Buddhist learning of the schools then current in northern India.

In 379 Kumarajiva's fame spread to China, and efforts were made to bring him there. Fu Chien, the former Ch'in emperor, was so eager to have him at his court that, certain sources suggest, he sent his general Lü Kuang to conquer Kucha in 384 in order to bring Kumarajiva back. Lü Kuang did capture Kumarajiva but kept him captive in his western kingdom of the Latter Liang for 17 years, first humiliating him and forcing him to break his vows of celibacy and then using him as an official in his court. His long captivity gave Kumarajiva the opportunity to learn Chinese.

Kumarajiva was again the prize of a military expedition when Yao Hsing, the ruler of the Latter Ch'in, sent a force to attack Ku-tsang, the Latter Liang capital (in Kansu), in the summer of 401, and Kumarajiva was able to enter Ch'ang-an early in 402. After a regal reception by the Emperor himself, Kumarajiva soon set to work, in the imperial apartments provided him, on the translation into Chinese of dozens of Buddhist texts, including some of the most important in the canon.

Translator and Teacher

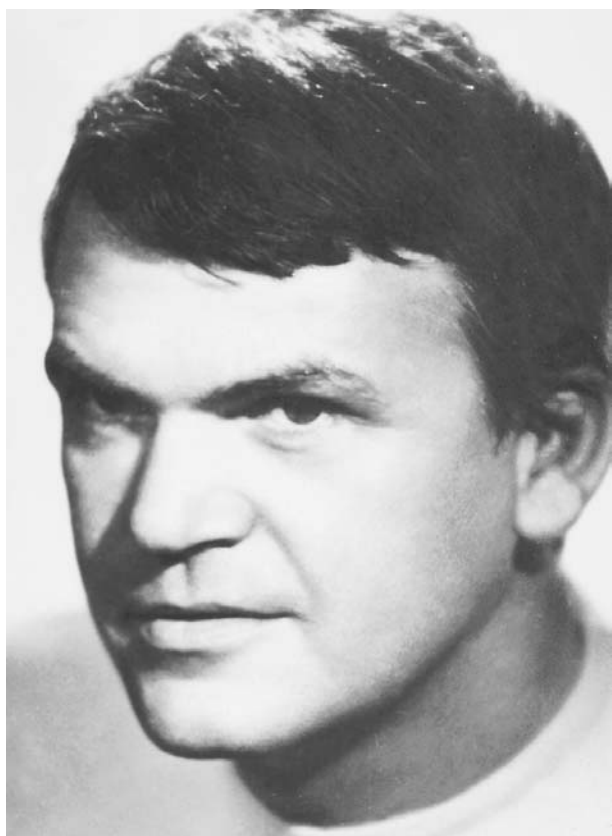
Kumarajiva's translations in Ch'ang-an were done as a communal effort. He presided over a team of Chinese specialists before an audience of hundreds of monks. While the text was being translated, he answered questions about it, and some of his answers have been included, probably by accident, in the Chinese translations. There are, of course, errors and omissions, but on the whole Kumarajiva and his helpers provided trustworthy translations of difficult texts from one language into another that differed from it in every imaginable way languages can.

One reason for this success was perhaps Kumarajiva's broad-mindedness: his philosophical view included all of Mahayana doctrine, and he had no interest in twisting the text to fit some sectarian school. His own works are rare, the most important for the understanding of his thought being his commentary to the *Vimalakirtinirdesasutra*; his letters to Hui-yüan, written sometime after 405, are also interesting.

Emperor Yao Hsing also obliged Kumarajiva to break his vows of celibacy, insisting that he live with a harem of 10 "singing girls" so that such a brilliant man would not be without descendants. He was set up in luxurious quarters outside the monastery and seemed to suffer from this forced breach of Buddhist law, saying, when he preached, that his hearers should learn to gather the lotus of his sermon and not the stinking mud it grew in. According to the *Kao-seng chuan*, he died on Sept. 15, 409; according to Seng-chao's obituary (*Kuang hungming chi* 23), May 28, 413.

Further Reading

The best discussion of Kumarajiva's thought is in Richard H. Robinson, *Early Madhyamika in India and China* (1967). There is some supplementary biographical information in Kenneth K. S. Ch'en, *Buddhism in China: A Historical Survey* (1964). □



Milan Kundera

In his novels, the Czech-born author Milan Kundera (born 1929) sought to discover the answer to the question: What is the nature of existence?

Milan Kundera was one of the most important and talented novelists to emerge from the death throes of the old Communist regimes in Eastern Europe. However, his novels are not merely political tracts but attempts to discover possible meanings for the existential problems facing all human beings.

Born on April 1, 1929, in Brno, Czechoslovakia (now Czech Republic), Kundera was the son of a pianist and musicologist named Ludvik and his wife, Milada (Janiskova). On September 30, 1967, he married Vera Hrabankova.

Kundera was educated in music under the direction of Paul Haas and Vaclav Kapral. Later he also attended Charles University and, in 1956, studied at the Academy of Music and Dramatic Arts, both of which are in Prague. In 1958 he joined the Film Faculty of the latter school, a position he held until 1969.

Originally a poet, Kundera published three volumes of his work between 1953 and 1964. It was then that he began writing in the form in which he was the most successful: the novel. His first book, *The Joke*, was published in 1967. This novel exposes the dangers of living in a humorless world

and is the work most responsible for Kundera's emergence as a leader in the reform movement that led to the Czech Republic's 1968 Prague Spring. During this time of cultural reform, a new freedom to writers and other artists was allowed in what was then a communist country. However, the reprieve from oppression was short lived (ended by Soviet tanks occupying the city), and Kundera found himself in the same position as many of the other leaders of the reform movement. His books disappeared from the shelves of libraries and bookstores and he lost his job at the academy and his right to continue writing and publishing in his native country. His first two novels were published in translation abroad, but Kundera was essentially a writer without an audience, or at least one with whom he could be comfortable. Although not initially allowed to travel to the West, Kundera finally was able to accept a teaching position in France.

At the Université de Rennes he served as an invited professor of comparative literature from 1975 through 1979. In 1980 he accepted the position of professor at the École des hautes études en sciences sociales in Paris. The following year he became a naturalized citizen of France.

Life Is Elsewhere, his first major work after his exile, was published in the United States in 1974. It deals with revolutionary romanticism and with lyrical poetry as a whole, exploring, among other things, the volatility of the marriage of the two. His next book was also published in the United States and was entitled *The Farewell Party*. This 1976 release satirizes a government-run health spa for women with fertility problems while simultaneously addressing serious, ethical questions. *The Book of Laughter and Forgetting* was first published in the United States in 1980 and then was republished with an interview the author gave to American novelist Philip Roth in 1981. This book illustrates the need for memory to overcome forgetting in order for an individual to achieve self-preservation.

In 1984 Milan Kundera's most famous novel was published. *The Unbearable Lightness of Being* delves into the greatest existential problems that people are faced with: love, death, transcendence, the sense of continuity or "heaviness" that is provided by memory, and the contrasting sense of "lightness" that is brought about by forgetting. The book was turned into a movie in 1988.

A later publication entitled *Immortality* was released in 1991 in England. In addition to the title subject, the book also treats the subjects of the Romantic era, ideology, the cult of images, and selfish individualism. A recent novel, *Slowness*, was published in 1994 and concerns many of these same themes.

Kundera's most important work, outside of his novels, is his nonfiction work, *The Art of the Novel*. Published in 1988, the book outlines his theories of the novel, both personal and European. True to the nature of his own novels, this book does not consist of one long essay but of three short essays, two interviews, a list of 63 words and their definitions, and the text of a speech.

Novelistic unity for Kundera does not exist in a predetermined set of rules. He uses a common theme and a structure based on musical polyphony to tie the sections of

his novels together. The lengths and arrangements of chapters, subchapters, and sections are used to create mood and a sense of time, much like in a musical composition. Instead of following the linear story of a character or set of characters, Kundera connects sometimes seemingly unconnectable stories through their related themes and existential situations.

In *The Art of the Novel* Kundera explains how the history of the novel and the history of European culture are inextricably bound together. Starting with Cervantes and passing through the works of authors such as Richardson, Balzac, Flaubert, Tolstoy, Proust, Joyce, Mann, and Kafka, he traces the route of the experience of existence. This route starts from a world of unlimited potential, moves to the beginning of history, the shrinking of possibilities in the outside world, the search for infinity in the human soul, the futility of this search, and into the realm where history is seen as a monster that can offer nothing helpful.

In 1995, Kundera published a book-length essay of literary criticism, *Testaments Betrayed*, which is organized after Nietzsche's books, with each of its nine parts divided into small sections. Its main, recurring theme focuses on Kundera's firm belief that writers and other artists' prerogatives should be defended and their intentions respected by editors, publicists, and executors.

Milan Kundera's contributions, both as a novelist exploring the nature of existence and as historian and critic of the novel, point out his importance as a writer, for his wisdom as well as for his creative genius.

Further Reading

There is little published material on Milan Kundera except for that which can be found in periodicals. Two excellent sources would be the interview by Philip Roth in the preface to the 1981 edition of *The Book of Laughter and Forgetting* and Kundera's own book, *The Art of the Novel* (1988). In addition, *Dangerous Intersection: Milan Kundera and Feminism* by John O'Brien (St. Martin's Press) was published in 1995. □

Hans Küng

Hans Küng (born 1928), a Swiss Roman Catholic theologian, questioned church dogma, emphasized the need for reform within the church, and sought reunion with other Christian groups. His liberal views led to his censorship by the Vatican in 1979.

Hans Küng was born on March 19, 1928, in Sursee, Switzerland. After graduating from the state gymnasium in Lucerne, he attended the Pontifical German College and the Gregorian University in Rome. He was ordained a Roman Catholic priest in 1954 and continued his studies in theology at the Institut Catholique at the Sorbonne in Paris. In 1960 he was appointed professor of fundamental theology at the University of Tübingen in Germany. In 1962 he was appointed by Pope John XXIII an

official theologian (*peritus*) at the Second Vatican Council. Following the Council, he continued to teach at Tübingen.

A Doctrine of Reconciliation

Küng's doctoral dissertation was on Karl Barth's theory of justification and its relationship to traditional Roman Catholic understanding. That work, published in English as *Justification: The Doctrine of Karl Barth and a Catholic Reflection* (1964), is an example of Küng's interest in the reconciliation of separated Christian churches. Combining careful analyses of the Barthian and present-day Roman Catholic views along with an indication of their development from the time of the Reformation, the book indicates that contemporary differences stem from different ways of talking rather than from substantive disagreement.

Unlike other contemporary Roman Catholic theologians such as Karl Rahner or Bernard Lonergan, Küng did not develop a definite metaphysical position on which to base his views. Rather, his thought comes from studies of church and theological history plus an awareness of the strong contemporary drive for freedom of thought and the concurrent antagonism to authoritarian institutional structures. In many of his works (such as *The Council, Reform, and Reunion*, 1962, and *Structures of the Church*, 1964) Küng combined historical analysis with reflection upon contemporary problems to indicate the need for reform within the Roman Catholic Church and the real possibility of reconciliation with other churches.



After the Second Vatican Council, Küng continued to write on the need for reform with special emphasis on the concept of service and ministry (*The Church*, 1968) and the changes that must occur in the day-to-day administration of the Roman Catholic Church (*Truthfulness: On the Future of the Church*, 1968). In *Infallible? An Enquiry* (1971) he traces the development at the First and Second Vatican Councils of the present official understanding of papal and Episcopal infallibility and questions whether this official view is not distorted in the light of both biblical teaching and contemporary philosophy.

Censorship

Küng's views on such traditional doctrine as the divinity of Christ, papal infallibility, and the dogma of the Virgin Mary helped to bring about his censorship by the Vatican in 1979. He was banned from teaching as a Catholic theologian, which provoked international controversy. An agreement of sorts was reached in 1980 that allows Küng to continue teaching at Tübingen under secular rather than Catholic auspices. He is now professor emeritus of Tübingen University.

Further Reading

There is no good secondary source on Küng yet available in English. His most recent book, *Infallible? An Enquiry* (1971), contains a preface in which the author states the concerns governing his past and present work, and this along with the book itself provides an excellent introduction to Küng's thought. □

Madeleine May Kunin

The first woman governor of Vermont was Madeleine Kunin (nee May; born 1933). As a three-term Democratic governor, (1985-1991), her major concerns were fiscal responsibility, education, and the environment.

Madeleine (May) Kunin was born September 28, 1933, in Zurich, Switzerland, the second child of Ferdinand May, a German-Jewish shoe importer, and Renee Bloch May. Pressed for money following the death of her husband in 1936 and fearing the growing Nazi threat to European Jews, Renee May left Switzerland in 1940 with her two children to join relatives living in the Forest Hills neighborhood of New York City. To support her family, May held jobs as a seamstress, a French tutor, and a baby-sitter. The Mays eventually moved to Pittsfield, Massachusetts. Working as a waitress to pay her expenses, Madeleine attended the University of Massachusetts in Amherst, graduating in 1956 with honors in history. She then took the M.S. degree in journalism at Columbia University and secured a job as a general reporter with the *Burlington (Vermont) Free Press*, the only paper to offer her a post that was not stereotyped as something a woman should do.

In 1959 she married Dr. Arthur Kunin, a kidney specialist at the University of Vermont School of Medicine. She worked for a year after her marriage as a writer and assistant producer with a Burlington television station before resigning to have her first child, a daughter, in 1961. She subsequently had three sons and put aside her career to raise her family. "I loved having children. I suspect that's why I had four of them," she told a reporter in a 1985 interview.

She remained active in community affairs, most conspicuously with the League of Women Voters, and also pursued a Master's degree in English while doing occasional free-lance writing. With her family Kunin spent 1970 in Switzerland while her husband was on sabbatical there. She was so moved by the women activists she met who were then struggling to get the franchise for Swiss women that she returned to Vermont with a rekindled desire "to make a difference."

Kunin entered politics when she campaigned to become Burlington's first woman alderman in 1972. She followed her narrow defeat for alderman by winning a seat in the Vermont House of Representatives later that year. A liberal Democrat in a state whose traditional commitment to the Republican Party was being eroded, she ran on a platform that stressed educational, environmental, and poverty issues. During six years in the house Kunin impressed colleagues and fellow Vermonters with her attention to the budget process and served as chairperson of the house appropriations committee in her third and final term.



She then served two terms as lieutenant governor before securing the Democratic gubernatorial nomination in 1982. The state's most visible Democratic officeholder, she lost a close contest to a popular Republican incumbent but two years later emerged victorious in a campaign in which she stressed fiscal issues, education, and the environment. She was the first Jew and the first woman to be elected governor of Vermont. Although her pollster showed that her popularity among women voters had been significant in her victory, Kunin aptly remarked of her achievement in becoming just the fourth woman in American history to be elected governor whose husband had not already held that office, "You have to build your own credentials as a candidate, not just as a woman."

Aided by Vermont's economic growth, she erased a large budget deficit she had inherited from her predecessor. She also fought for and got more money for education, the creation of a state venture capital corporation, and tough new environmental laws and enforcement even when that meant confronting the state's powerful ski industry. Observers also noted that from the start Kunin displayed a hard-to-define style that, while effective, was different from that of her male predecessors. "The testosterone level (at her inauguration) fell dramatically," remarked one pundit.

Kunin's bid for reelection in 1986 seemed sure until the entry into the gubernatorial race of a third significant candidate threw the election to the legislature where she won handily. During her second term she attracted more attention nationally; speculation arose that she might enter the Cabinet should a Democrat win the presidency in 1988. Although she did not reject the possibility that she might some day run for the U.S. Senate, she announced her candidacy for a third term as governor in 1987. Responding to her critics' accusations that she was "straddlin' Madeleine," the introspective Kunin declared, "I don't yell, but I know how to fight for what I want." "You also have to be willing to exercise power," she had stated on an earlier occasion. "We've been educated to be mothers, peacemakers, but we must learn that we can't please everybody." She made it clear that what she wanted for Vermont was planned growth, the balancing of economic development with concern for the environment.

Disturbed by the intellectual dishonesty of many politicians, she announced in early 1990, while serving her third term as governor, that she would not seek re-election. "We are living in a time when we set the stage nationally for political disillusionment when politicians make promises that are impossible to keep. Worst among these is the promise of no new taxes, while guaranteeing continued, or even vastly enhanced, results," she said.

Further Reading

In the absence of a full biography, those seeking additional information about Madeleine Kunin can consult several articles. She was profiled in *People* magazine (April 1, 1985). Additional sources are Nancy Day, "Madeleine Kunin," *Working Woman* (July 1986), and Sally Johnson, "The Kunins: A Family Portrait," in *Vermont Sunday Magazine* (March 31, 1985). "Green Crisis" in *The Economist* (January 23, 1988) and Kunin's own "Lessons From One Woman's

Career" in *Journal of State Government* (September-October 1987) were also of value. Vermont's largest newspaper, the *Burlington Free Press*, was another useful source. See also a brief mention in *Platt's Oilgram News* (December 11, 1992). □

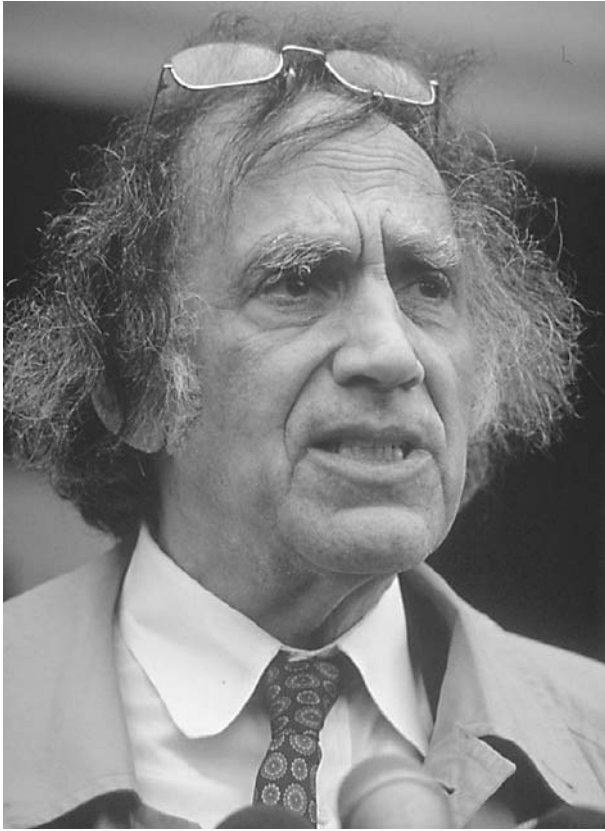
William M. Kunstler

William Kunstler (1919-1995) was one of the best known civil rights attorneys in the United States. His most famous trial was his defense of the Chicago Seven who were charged with conspiracy to commit a riot at the 1968 Democratic National Convention.

William Kunstler was one of the country's best known and most reviled radical lawyers, defending clients whom most attorneys shunned. He was revered by supporters and condemned by critics. His clients included civil rights leader Martin Luther King, Jr., mafia don John Gotti, and a terrorist accused in the bombing of the World Trade Center in New York City. Kunstler's most famous trial was the one in which seven people—the Chicago Seven, as they came to be known—were charged with conspiracy to commit a riot at the 1968 Democratic National Convention in Chicago, Illinois.

Kunstler was born in New York City, the son of a proctologist, Monroe Bradford Kunstler, and Frances Mandelbaum Kunstler. Kunstler had one brother, Michael, and one sister, Mary. He was married twice and had four children from the two marriages. His first marriage to Lotte Rosenberger ended in divorce in the mid-1970s. They had two daughters, Karin and Jane. Kunstler blamed the breakup on his long periods away from home defending civil rights causes around the country. His second marriage was to Margaret Ratner; they also had two daughters, Sarah and Emily. Kunstler graduated from DeWitt Clinton High School Manhattan Annex in New York and later from Yale University. After serving in the army in World War II, during which he saw limited combat in the Philippines, Kunstler came home and enrolled in Columbia Law School, and graduated in 1948. After he passed the bar, Kunstler and his brother, Michael, opened a family law firm of Kunstler & Kunstler. In the early 1950s, Kunstler taught law at the New York Law School.

Kunstler's career changed dramatically in 1956 when he represented a black journalist, William Worthy Jr., who was arrested because he didn't have a passport when he returned from a trip to Cuba. Kunstler successfully argued that the law was archaic and unconstitutional and the case was dismissed in 1961. Kunstler said in his book, *My Life as a Radical Attorney*, that this was the case that launched his career as a civil rights attorney. In his summation before the U.S. Court of Appeals, Kunstler would create one of his trademarks: reciting poetry at the start of his summations. In that trial, Kunstler opened his closing argument with a line from Sir Walter Scott's *The Lay of The Last Minstrel*: "Breathes there the man with soul so dead, who never to



himself hath said,/ this is my own, my native land." In addition to his unorthodox antics, Kunstler had a colorful appearance in court. His craggy face was accentuated by a raspy voice, unkempt hair, and eyeglasses which were always perched on the top of his head. Critics called Kunstler a showboat and a publicity seeker. "To some extent that has a ring of truth," Kunstler said in an interview with David Margolick, special writer for the *New York Times*. "I enjoy the spotlight, as most humans do, but it's not my whole raison d'être. My purpose is to keep the state from becoming all domineering, all powerful. And that's never changed."

After the Worthy case, Kunstler ended up spending a lot of time in the southern United States, representing Freedom Riders arrested on breach of peace and disorderly conduct charges for staging civil rights protests in places like Birmingham, Alabama, and Biloxi, Mississippi. Kunstler even marched in some of the protests. "The sixties was my time of transformation. During this period and into the 1970s I changed from a liberal into a radical," Kunstler wrote in *My Life as a Radical Attorney*. "I metamorphosed. As the movement expanded from civil rights to Black Power, from protest to militant dissent, I took almost all political cases that came my way." And when politics dissolved altogether, Kunstler was left "with celebrity sociopaths or just plain celebrities. By the end, he wasn't at the action, he was the action," a *New Yorker* magazine writer commented after his death.

Many of Kunstler's clients, though, were African American, some charged with murdering police or other high profile crimes, which made Kunstler unpopular with some

segments of society. "For more than 20 years, my representation of Black defendants has been motivated by one of my strongest beliefs: That our society is racist," Kunstler wrote in his autobiography. It was during the social protests in the South that Kunstler represented Martin Luther King, Jr. on civil rights issues. Then in the late 1960s he became involved with the trial of the Chicago Seven, as the defendants came to be known.

The suspects had come to the 1968 Democratic Convention in Chicago to protest the war in Vietnam. The proceedings were interrupted repeatedly by confrontations between Kunstler and U.S. District Court Judge Julius Jennings Hoffman. Courtroom decorum suffered as the defendants, Kunstler, and other lawyers battled with Hoffman, who seemingly lost control of the proceedings on occasions. One defendant, Abbie Hoffman (no relation to Judge Hoffman) would do handstands on his way into court, or pole vault over a court railing. Another defendant, Bobby Seale, who was national chair of the Black Panthers, at one point during the trial was ordered by Judge Hoffman to be gagged, chained, and bound to the counsel table. Kunstler, in his book, *My Life as a Radical Lawyer*, wrote this about Judge Hoffman: "He reminded me [more] of the Queen in Alice in Wonderland with her cries, 'Off with their heads,' than a dignified judicial figure." All defendants were acquitted of the most serious charge of conspiracy to incite a riot. Five were convicted of lesser charges, but those were dismissed on appeal. While the jury was deliberating the fate of the Chicago Seven, Hoffman found Kunstler guilty of 24 counts of contempt of court, one for each time the judge thought Kunstler showed disrespect and rudeness during the five-month trial, and sentenced Kunstler to four years and 13 days in prison. The charges were reversed two years later by the U.S. Court of Appeals, which ordered a new trial for Kunstler. Kunstler was convicted of two counts of contempt, but was not sentenced to prison.

Following the Chicago Seven trial, Kunstler said he felt he would sink into oblivion. But he was soon back in the national news in 1971 when rioting broke out at Attica State Prison in New York. Thirty-nine prisoners were massacred during five days of rioting, which Kunstler said was precipitated by inhumane treatment. Kunstler was called in as an intermediary and later filed lawsuits on behalf of prisoners.

Kunstler had often been the target of abuse because of the clients he represented, but nothing compared to the threats and harassments he received for representing Islamic clients in 1993 and 1994. Kunstler, who was Jewish, was considered a traitor by some. One of his clients, El Sayyida A. Nossair, was charged with murdering Rabbi Meir Kahane, founder of the militant Jewish Defense League and Israel's anti-Arab Kach party. A jury in New York City found Nossair innocent of the murder charge. During the trial, pickets paraded in front of Kunstler's home in Greenwich Village in Manhattan and windows were broken. Threats were also made over the phone when he represented Nossair's cousin, Ibrahim A. Elgabrowni, in the 1993 bombing of the World Trade Center in New York City.

Kunstler, who became enamored with poetry while at Yale University, had many of his poems published. One of

his last works was one entitled "When The Cheering Stopped;" it dealt with the arrest of former football star O. J. Simpson on charges that he murdered his ex-wife, Nicole Brown Simpson, and a friend, Ronald Goldman. "I was struck with the paradox of how quickly a sports idol can be caught up in a tragedy of immense proportions," Kunstler was quoted as saying in a *Harpers'* magazine article. "Of one thing I am certain, this will not be my last sonnet about the matter." Kunstler died seven months later on September 4, 1995, in New York City, one month before Simpson was acquitted.

Months after Kunstler's death, supporters—as well as one vocal detractor—showed up at the Cathedral Church of St. John the Divine in New York City in his honor. Friends and clients, including poets Amiri Baraka and Allen Ginsberg, civil rights leader Betty Shabazz, and Chicago Seven alumnus Bobby Seale, united with Kunstler's family members to share their memories of the flamboyant attorney. The *New York Times* quoted author Jimmy Breslin as saying, "Dying is no big deal; the least of us can manage that. The trick is how you live, and Mr. Bill Kunstler lived. He lived with a searing pace, a furious energy, and overwhelming love of right and dislike of wrong."

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Kuo Mo-jo

The Chinese author Kuo Mo-jo (1892-1978) was a Marxist interpreter of early Chinese society and thought and one of the major cultural figures of modern China.

In its early phase, modern Chinese literature was markedly romantic in its championship of the individual and its demand for the overthrow of the old society. Later, this dual passion was enlisted in the cause of communism, and a new literature was born that slights the romantic individual. Kuo Mo-jo is a representative figure in that, though an arch rebel and romantic in his early phase as a writer, he soon curbed his individualistic predilections to embrace Marxism and ended up after a long career in literature and politics as a sycophantic singer of praise of the Communist regime.

Early Career

Born into a gentry family in Loshan, Szechwan, Kuo Mo-jo early chafed under parental and school authority and was once expelled from school for insubordination despite his excellent academic record. He was constrained by his parents to marry a complete stranger who appeared to him utterly repulsive. This distasteful experience precipitated his decision, despite his defective hearing, to study medicine in Japan. He thought, with many patriotic youths of his time, that medicine was one of the best ways to strengthen his country. He arrived in Japan in 1913, and while studying for his degree, he read on his own a great deal of literature, especially the German and English romantic poets. Supporting a wife and a growing family on a government scholarship, he began to entertain thoughts of a literary career because of the manifest success of the new literary movement in China since 1917. In 1921 he formed the Creation Society (Ch'uang-tsao shê) with his friends in Japan: Yü Ta-fu, Chang Tzu-p'ing, Ch'eng Fang-wu, and T'ien Han.

In the same year Kuo published a volume of poetry entitled *Nü-shen* (*Goddesses*) and a translation of Goethe's *Sorrows of the Young Werther*. Both books captured instant Chinese attention. In the next year the Creation Society launched *Ch'uang-tsao Chi-k'an* (Creation Quarterly), which espoused romanticism and art for art's sake in conscious opposition to the championship of a realistic and humane literature by a rival group, the Society for Literary Research. The magazine, which ceased publication after only six issues, was succeeded by several other Creationist



journals, including *Hungshui* (The Deluge) in 1925 and *Ch'uang-tsao Yüeh-k'an* (Creation Monthly) in 1926. Active in all Creationist enterprises, Kuo wrote prolifically in all types of writing during the early phase of the society.

In the 1920s Kuo was acclaimed primarily for his poetry. In such ambitious poems as "The Hound of Heaven," "The Nirvana of the Phoenixes," and "Earth, My Mother," he resorts at once to Western and Chinese mythology and a modern scientific vocabulary to imitate Shelley and Whitman. With equal fervor he sings the chaos of modern city life, the imminent collapse of the present society, and the rhapsodic vision of a future humanity. In the more subdued nature poems of this period the influence of Goethe and Tagore is apparent.

Revolution and Scholarship

Kuo wrote that he was converted to Marxism in 1924 after reading a book by a leading Japanese Marxist. Certainly by 1925, the year that marked China's massive resistance to imperialist exploitation in the so-called May Thirtieth movement, Kuo and several other Creationists had become active in politics and openly advocated a revolutionary literature.

That year Kuo left Shanghai for Canton to serve as a dean in Sun Yat-sen University, and in the next year he joined the Northern Expedition against the warlords as a propagandist in the Political Department of the Revolutionary Army Headquarters. At that time the Kuomintang and the Communist party were in close cooperation, and many revolutionary writers besides Kuo participated in the expedition; it was only after the forcible expulsion of Communists from the Kuomintang government in 1927 that these disillusioned veterans returned to their literary career with the avowed purpose of propagating Communist revolution.

Kuo fled to Japan in February of 1928. With the critic Ch'eng Fang-wu, he continued to direct the Creation Society until it was forced to disband by government order a year later. A political refugee unable to freely express his views in Chinese publications, Kuo turned to translation and, more fruitfully, to a study of ancient Chinese society and thought with the aid of archeological findings and Marxist notions about feudal society. While his interpretations and conclusions are debatable, Kuo's series of classical studies, which continued until the 1940s, certainly mark him as a scholar of intellectual vigor.

War Years and After

When the Kuomintang government and the Communists again agreed to cooperate on the eve of the Sino-Japanese War in 1937, Kuo deserted his Japanese wife and children and returned to China a vindicated hero. He was now entrusted with important government functions, first as head of the Third Department (in charge of propaganda) in the Political Training Board of the National Military Council and, from 1940 on, as chairman of the Cultural Work Council and, also beginning in 1940, as chairman of the Cultural Work Committee. Still in charge of propaganda, he now enjoyed much less power owing to the worsened relations between the Nationalists and Communists.

Nevertheless, Kuo did much to promote the Communist cause in the early 1940s, especially in his role as a playwright. He had written closet dramas in the 1920s; now he again turned to historical themes to write plays that would rouse the patriotic sentiment and include veiled antigovernment and pro-Communist propaganda. These plays, notably *T'ang-ti chih hua* (The Devoted Siblings) and *Ch'ü Yüan*, were great commercial successes and ushered in the trend for historical plays in wartime China.

Kuo Mo-jo visited the Soviet Union in 1945 and stayed in Hong Kong during the civil war between the Chinese Nationalists and Communists. On the eve of the Communist victory in 1949, he returned to China as its ranking man of letters, and with the establishment of the People's Republic, he was awarded many honors and positions: vice-premier of the State Administration Council (1949-1954); chairman of the All-China Federation of Literary and Art Circles; and president of the Academy of Sciences, the nation's leading research organization.

Kuo was thus, at least until the cultural revolution in 1966, nominally in charge of all creativity and research in China. But actually he was a front man for the Communist party and enjoyed little exercise of power. His verses and public utterances after 1949 suggest something of a sycophantic clown, a fool in Mao Tse-tung's court.

On the eve of the cultural revolution, Kuo recanted his entire literary career, declaring that all his publications deserved to be burned. This apparently saved him from the ignominy of persecution that soon was inflicted upon nearly all the ranking writers and artists of the nation. Over the years Kuo had been writing a long autobiography in several volumes, a document of great historical interest, but it seemed unlikely that he would continue with the story to cover the post-1949 years. He died on June 12, 1978, in Peking (now Beijing).

Further Reading

Aside from Kuo Mo-jo's *Selected Poems from "The Goddesses"* (1958) and *Ch'ü Yüan: A Play in Five Acts* (1953), there are only a score of poems and a few stories available in English in such anthologies as Kai-yu Hsu, ed., *Twentieth Century Chinese Poetry: An Anthology* (1963). A good critical study is Milena Dolezelová-Velin-gerová, "Kuo Mo-jo's Autobiographical Works," in Jaroslav Prušek, ed., *Studies in Modern Chinese Literature* (1964). David Tod Roy, *Kuo Mo-jo: The Early Years* (1971), is a detailed intellectual biography of Kuo's early life. Most accounts of modern Chinese literature include a discussion of Kuo Mo-jo. Among these Liu Wu-chi's supplement to Herbert Allen Giles, *History of Chinese Literature* (1966), gives the most rounded treatment, while Chih-ting Hsia, *A History of Modern Chinese Fiction, 1917-1957* (1961), offers the most trenchant criticism. □

Frantisek Kupka

Frantisek Kupka (1871-1957) was a Czech painter and illustrator who lived most of his life in Paris. He

was one of the first artists to paint abstract canvasses.

Frank Kupka was born September 23, 1871, in eastern Bohemia, Czechoslovakia, the son of a small town notary. Unhappy living with his father and step-mother, he often left home, spending time in a Capuchin monastery where he was fascinated by the murals the monks painted. He eventually wandered from place to place in Bohemia, making his living as an itinerant painter of commercial signs, banners, and saddles. At the age of 16 he was sent to a local craft school and later to the Prague School of Art. From there he went to the Academy of Fine Arts in Vienna and eventually to Paris in 1894. In Paris he attended classes at the Ecole des Beaux Arts and the Académie Jullian, supporting himself doing magazine and book illustrations and giving drawing lessons. Kupka married a French widow, Eugenie Straub, and lived in Paris until his death in 1957.

In the first decade of the 20th century Kupka became known for his illustrations and his etchings and prints. His painting during this period was conventional, a popular mixture of Art Nouveau, French Symbolism, and Eastern European Decorative Arts. While he showed in the official salon exhibitions, he did not receive much attention until after 1909-1910, when his work went through profound changes. He abandoned traditional renderings of nude women, landscapes, and still-lives and began painting what he felt was the distillation of movement into line, form, and color with only a lingering trace of a subject. His canvasses at this time were dense, painted in bright, pure colors with swinging and vibrating arches and curves. A series of disc paintings, remarkably similar to the disc paintings of Robert Delaunay, was the result of a fascination with the motion of his stepdaughter bouncing a ball and his desire to capture its dynamics rather than appearance. His painting was interrupted by the outbreak of World War I. Despite his professed anarchism, he joined the French army and fought in the trenches alongside the French poet Blaise Cendrars. He was wounded and returned to Paris.

After the war Kupka worked in the French Department of Defense, taught students from the Prague Academy of Fine Arts, and resumed painting. He became committed to the idea of abstraction, which he continually refined until his death. He considered his work to be research into giving ideas plastic form. He claimed his paintings illustrated ideas in science, physics, astronomy, and biology, in all of which he was widely read. He was also knowledgeable about world religions and was particularly interested in the modern esoteric religion Theosophy, which tried to reconcile spiritualism with science. Throughout his life Kupka had a strong interest and, some claim, an involvement with the occult.

Later in his life, almost like a scientist, Kupka divided his work into categories that were thematic rather than chronological, such as "Fugue for Two Colors," "The Organic Cycle," and "Stories of Shapes and Colors." Kupka worked on several paintings at a time, often working and

reworking a single canvas over a period of years. At times his work resembled the spare, geometric paintings of the Russian Constructivist Kasemir Malevich and the Dutch painter Piet Mondrian, while at other times he would resume working in themes that suggested his earliest abstractions. His bright palette and overall composition remained constant.

The years around World War I were active ones for European painters, and Kupka worked and showed alongside such other Parisian artists as Robert Delaunay and Marcel DuChamps and his brother Jacques DuChamps, as well as the Italian Futurists and German Expressionists. But by nature Kupka was irascible. He feuded with his Parisian colleagues and withdrew his work from at least one important exhibition, "The Section d'Or" in 1912, because of aesthetic disagreements with the other exhibitors. He felt that they were negative, decadent, and academic. Compared to their rational formalism, Kupka was a romantic and a mystic. He was particularly at odds with Delaunay as their work overlapped at a time of great competition among painters to establish themselves as the originators of new ideas.

After these early years Kupka was not associated with any circle of artists and critics and was written about less and less. Gradually he was almost forgotten as the history of Modernism was written. After several shows in the early 1920s he worked privately and exhibited rarely until 1946, when he had a major show in Prague followed by one in New York and finally a major retrospective in Paris at the Musee d'Art Moderne in 1958, a year after his death. After that there were a number of exhibitions in Czechoslovakia, Switzerland, Germany, and Holland, as well as a major retrospective at the Guggenheim Museum in New York City in 1974. Kupka's work gained critical attention beginning in the 1970s as the history of 20th-century painting was examined more broadly to include the work of such secondary figures as Kupka, who were slightly out of the mainstream, but nonetheless important artists in this period.

Further Reading

There are two important monographs on the life and work of Frank Kupka. One, *Frank Kupka: Pioneer of Abstract Art*, by Ludmila Vachtova (London, 1968), is a chronological consideration of his career with little insight into his place in 20th-century painting. It is nevertheless an important source of facts and information and includes many color reproductions of his paintings and early illustrations. The catalog from the Guggenheim Museum exhibition (1974) is a more historical and up-to-date study. □

Akira Kurosawa

The Japanese film director Akira Kurosawa (born 1910) is noted for his visually arresting and intellectually adventurous evocations of Japan's mythic past and agonized present. His films have established him as one of the great epic poets of the cinema.

Akira Kurosawa was born in Tokyo and educated there at the Academy of Fine Arts, where he studied painting. He entered the world of film almost accidentally, by winning an essay contest on the major weakness of Japanese cinema. After working for five years in various capacities at Toho Studios, he made his directorial debut with *Sanshiro Sugata* (1943), an intimate study of the life of a judo champion.

Kurosawa's second venture, *Most Beautifully* (1944), focuses on the Japanese working-class woman, producing a vivid and authentic documentary. *The Men Who Tread on the Tails of Tigers* (1944), a brilliant parody of a Kabuki story, was banned by the Japanese government because of its religious irreverence and lack of national patriotism. His other major works of this period were *One Wonderful Sunday* (1945); *Drunken Angel* (1946), a poignant study of the confrontation between a slum doctor and a gangster dying of tuberculosis; *Stray Dog* (1949), a portrayal of postwar Japanese life in the form of a detective melodrama; and *Scandal* (1950), an exposé on the concomitant evils of yellow journalism and unbridled public curiosity.

With *Rashomon* (1950), a sophisticated inquiry into the elusiveness of objective reality, Kurosawa won international recognition. Winner of the Grand Prize at the Venice Film Festival, *Rashomon* was highly influential in theme and technique in both East and West. *The Idiot* (1951), based on the Dostoevsky novel, drew a less enthusiastic response. But his two subsequent works—*Ikiru* (1952), a profound exploration of the psychology of dying, and the great battle epic

The Seven Samurai (1954)—are secure among the great achievements of contemporary cinema.

The late 1950s and early 1960s were a productive time for Kurosawa. His films of this period included *Throne of Blood* (1957), a moving though eccentric adaptation of Shakespeare's *Macbeth*; *The Lower Depths* (1957), a profound treatment of the Gorky play; *The Hidden Fortress* (1959), a powerful medieval fresco; *Yojimbo* (1961) and *Sanjuro* (1962), two dynamic samurai epics; and *High and Low* (1963), an intriguing crime thriller.

Around this time, Kurosawa's notorious perfectionism began to take its toll on his career. He spent two years filming *Aka Hige* (Red Beard; 1965), an ambitious medical drama. But the film flopped at the box office and its star, Kurosawa regular Toshiro Mifune, vowed never to work with the director again. After a long fallow period, Kurosawa next signed on to direct a segment of the Hollywood Pearl Harbor epic *Tora! Tora! Tora!* (1970). He resigned amid arguments over control of the project and rumors that he was mentally unhinged. Kurosawa could not even get financing for his next film, *Dodes' ka-den* (1970), his first in color, only completing the project when two other Japanese directors stepped in as co-producers. Savaged by critics, this drama about Tokyo slum life failed with audiences as well. The cumulative disappointments drove Kurosawa to attempt suicide in 1971. He recovered from multiple slash wounds but did not return to work until the mid-1970s.

In 1975 Kurosawa began shooting *Dersu Uzala* (1976), a powerful survival story set in the Siberian wilderness. With strong financial backing from Soviet and Japanese sources, the director was once again equipped with the time and budget to create on the epic scale. The resulting film won the Academy Award for Best Foreign Language Film, as well as the Gold Medal at the Moscow Film Festival. It signaled a major comeback by Kurosawa.

In 1980, with financial support from American directors George Lucas and Francis Ford Coppola, Kurosawa made *Kagemusha* (1980), a spectacular—but deeply humanistic—Samurai epic about a condemned thief who impersonates a slain warlord. The film captured the Golden Palm at the Cannes Film Festival in addition to numerous international awards. Kurosawa's first Oscar nomination for Best Director came for *Ran* (1985), a Japanese retelling of *King Lear* that featured some of the most breathtaking battle sequences ever filmed. The success of these two epics solidified Kurosawa's reputation as one of the masters of modern cinema.

Then 80 years old, Kurosawa next directed *Akira Kurosawa's Dreams* (1990) a rendering on film of the director's own nighttime fantasies. The intensely personal film met with mixed critical reception, though few could deny its visual splendor. *Rhapsody in August* (1991), a more mainstream release aimed at Western audiences and starring the American actor Richard Gere, met with an even less favorable response. *Madadayo* (1993) was a return to more uniquely Japanese subject matter, in its tale of an ex-professor who lives in a hut and refuses to accept the reality of approaching death. In the mid-1990s, several of Kurosawa's



screen treatments were turned into films, most notably in the Bruce Willis's vehicle *Last Man Standing* (1996).

An artist of subtle inventiveness, Kurosawa deliberately avoided the stylistic tricks and emotional exhibitionism of many of his postwar contemporaries in favor of logical but complex structural development, compositional precision, and studied character analysis. His indifference to restrictive cultural ritual helped to make him the most catholic of his country's motion picture directors. In 1989, the director was presented with an honorary Academy Award "for accomplishments that have inspired, delighted, enriched, and entertained audiences and influenced filmmakers throughout the world."

Further Reading

For Kurosawa's views on his own early productions see Andrew Sarris, ed., *Interviews with Film Directors* (1968). The definitive early study of the cinema of Kurosawa is the full-length work by Donald Richie, *The Films of Akira Kurosawa* (1965). See also Joseph L. Anderson and Donald Richie, *The Japanese Film: Art and Industry* (1960). Perceptive critical commentary can be found in Pauline Kael, *I Lost It at the Movies* (1965) and *Kiss Kiss Bang Bang* (1968); Stanley Kauffmann, *A World on Film: Criticism and Comment* (1966); John Ivan Simon, *Private Screenings* (1967); and Dwight Macdonald, *Dwight Macdonald on Movies* (1969). Kurosawa's own account of his life is presented in *Something Like an Autobiography* (1982). Donald Richie, *The Films of Akira Kurosawa* (1996) covers all of Kurosawa's films to that point. □

Mikhail Ilarionovich Kutuzov

The Russian field marshal Mikhail Ilarionovich Kutuzov (1745-1813) commanded the forces that compelled Napoleon to retreat from Russia.

From his birth on Sept. 5, 1745, in St. Petersburg, Mikhail Kutuzov, the son of a general, was understood to be destined for a military career. He entered military school when he was 12 and proved to be a brilliant student in both military and civilian subjects. He was commissioned a sublieutenant at the age of 16.

The first 3 decades of Kutuzov's career were years of steady progress. He saw active duty first in Poland, where he served on several occasions between 1764 and 1769, earning recognition as a courageous soldier and an able leader. His next assignment, in 1770, took him south to join the fighting that had broken out in the preceding year against the Turks. After 4 years of participation in that conflict, during which he received a severe head wound that cost him an eye, he was permitted to go abroad for medical treatment. On his return in 1774, he was ordered to the Crimea to serve under the command of the general recognized as Russia's greatest, Alexander Suvorov. Six years later he was made a major general—a notable honor for a man who had not yet reached 40—and given com-

mand of an army corps. During the Russo-Turkish War of 1789-1791 his generalship contributed significantly to the victorious outcome for the Russians.

The decade following that war brought Kutuzov a succession of military and civilian assignments which extended his experience through service in such diverse posts as envoy to Turkey, director of officer training, envoy to Prussia, commander of Russian forces in Finland, governor general of Lithuania, and military governor of St. Petersburg. He soon became widely known and respected for his accomplishments: he had a splendid record as a general; he was a skillful administrator and diplomat; he was erudite and proficient in a number of languages (French, German, Polish, Swedish, Turkish); and, unlike many contemporary generals, he was respected by his men. After the death of Suvorov in 1800, probably no general in Russia was held in higher esteem, among both military personnel and civilians, than Kutuzov.

Unfortunately for Kutuzov, the prevailing sentiment regarding him was not shared by the imperial heir, who was to come to the throne as Alexander I. And in 1802, a year after Alexander became emperor, Kutuzov was forced to retire from the army, his career apparently at an end. Three years later, however, Alexander reluctantly recalled him to take command of one of the two Russian armies being sent to Austria to fight against Napoleon. In his first encounters with the enemy, Kutuzov demonstrated his well-known talent as a strategist and performed creditably; but later, when he was forced by the Emperor to act against his own judgment, he was defeated by Napoleon at Austerlitz, late in 1805. As a



consequence, he was relieved of his command and relegated to a series of relatively unimportant posts during the succeeding 6 years.

Then, in 1811, Alexander was once more forced by circumstances to entrust Kutuzov with a major command, this time over the Russian forces in Moldavia, where an unsuccessful conflict with the Turks had been going on. Kutuzov not only led the Russians to a quick and decisive victory but also negotiated particularly favorable terms of peace for Russia. For that achievement Alexander publicly expressed his gratitude, granting Kutuzov the title of count and, later, prince; but privately the Emperor remained antipathetic to his popular general.

Napoleonic Invasion

Even when Napoleon invaded Russia in 1812, Alexander refrained from giving Kutuzov a command. Only after the invaders had forced their way past Smolensk and were marching toward Moscow did he yield to the common appeal and appoint Kutuzov commander in chief of the army, with orders to save Moscow. Kutuzov adopted a plan based on the hope of exhausting the enemy by evasive actions and avoiding a pitched battle if possible. However, when Napoleon's forces had advanced to within 70 miles of Moscow, he decided to have the Russians meet them in direct combat, at Borodino, on Aug. 26, 1812.

In the bloody battle at Borodino, Kutuzov lost 35,000 of his 120,000 men, and Napoleon lost 30,000 (including 49 generals) of his 135,000. Each commander claimed to have won the battle when, actually, neither had won. The significance of the outcome lay in the facts that Napoleon had neither annihilated the Russian army nor destroyed the Russian will to fight, that his own army was seriously weakened, and that he was in a hostile land, unable to get reinforcements. Alexander chose to consider the result a Russian victory and, in recognition of Kutuzov's part in it, promoted him to field marshal.

Kutuzov would have preferred to take the offensive after Borodino; but, when needed reinforcements were not made available to him, he decided to retreat and give up Moscow in order to strengthen his forces for later encounters. He believed that time was on his side, and events proved him correct. In October, Napoleon, taking into consideration his failure to force Alexander to sue for peace as well as the approach of the harsh northern winter, ordered his troops into the famous retreat from Russia. Under Kutuzov's direction, Russian forces followed hard on the heels of the departing enemy, compelling them to take an unfavorable route and harassing them until they had become a straggly remnant of an army by the time they left Russian soil at the end of 1812.

A few weeks later Kutuzov and his army left Russia to continue the fight against Napoleon. But the field marshal did not live to see the final victory for which he had fought. Nearing 68 years of age and in ill health, he could no longer endure the rigors of active military life. He died in the Silesian village of Bunzlau on April 16, 1813.

Further Reading

The only biography in English is Mikhail Bragin, *Field Marshal Kutuzov: A Short Biography* (1944). See also Evgenii V. Tarle, *Napoleon's Invasion of Russia, 1812* (1938; trans. 1942), and Paul N. Miliukov, Charles Seignobos, and Louis Eisenmann, *History of Russia* (3 vols., 1932-1933; trans. 1968-1969).

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Simon Kuznets

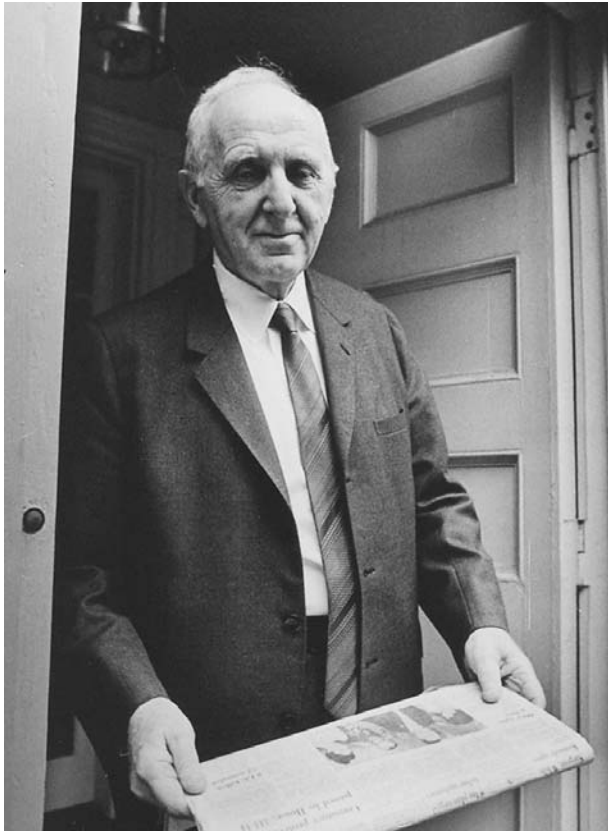
American economist, researcher, and author, Simon Kuznets (1901-1985) won the Nobel Prize in 1971 for pioneering the use of a nation's gross national product to analyze economic growth.

Simon Kuznets was born in Kharkov, Russia, in 1901. At an early age he and his family emigrated from Russia to the United States. Kuznets and his family settled in New York City, where he attended school. He received his bachelor's degree from Columbia University in 1923. He also attended Columbia University to do his graduate work, completing his master's degree in 1924 and his doctorate in 1926. His doctoral dissertation was entitled "Cyclical Fluctuations in Retail and Wholesale Trade." This work, in principle, set the stage for many of his future research efforts. In 1929 he married Edith Handler. They raised two children.

Kuznets' fields of specialization were economic growth, economic development, and economic planning theory and policy; the economics of technological change; and demographic economics. He taught in all of these areas and did research in them as well. He was especially interested in researching the relationship of population size and population traits to the process of long-term economic growth. His research was not restricted to the experience of the United States; quite to the contrary, he was interested in and did extensive analysis of the national income and growth data of a number of industrialized nations. In addition, Kuznets did a significant amount of research on secular movements in production levels and prices.

He was employed at the rank of professor in the Economics Department at the University of Pennsylvania from 1936 until 1954. He then joined the Economics Department at Johns Hopkins University as a full professor from 1954 until 1960. From 1960 until 1971, he was professor of economics at Harvard University and then professor of economics emeritus there until his death in 1985.

Kuznets was well known for his analysis involving national income data. Indeed, Kuznets was the intellectual "father" of modern methods of national income accounting. He was credited with having developed the basic format for studying both national income and product accounts and the composition of such accounts. In the



process of his pioneering work on national income and related data, many important contributions to economic policy and economic understanding were developed. For example, digging back to the year 1870 Kuznets estimated national income and the components of national income for the United States for both the latter part of the 19th century and the early part of the 20th century. As a result, his studies involved him in a number of important national economic policy issues and debates. In point of fact, his involvement in such issues and debates won him recognition in a wide variety of economics textbooks.

One of the main issues in which Kuznets' studies played an important role involved the relationship among the levels of aggregate consumer spending, aggregate consumer saving, and aggregate household disposable income. For instance, the relationship between the level of aggregate consumer spending and the level of aggregate disposable income is critical to the effectiveness of public economic policy and to the formulation of public economic policy. Kuznets found that the proportion of per capita income that is saved had not significantly changed since the year 1870.

To many analysts, Kuznets' finding of a proportional relationship between the level of aggregate consumer spending and the level of aggregate disposable income was seemingly at odds with Keynesian theory and Keynesian policy analysis. In point of fact, the findings by Kuznets essentially related to the long run, whereas the theory of Keynes related essentially to the short run. The findings by Kuznets and the theories of Keynes actually supplemented each other. Indeed, the findings by Kuznets provided a most

suitable format for the study of long-term economic growth. Among other things, Kuznets' findings helped to shape the evolution of modern theories of both macroeconomic growth and development and regional economic growth and development.

The work by Kuznets on national income accounting led to a myriad of other contributions. For example, Kuznets was apparently the first economist to observe a 15 to 25 year long business cycle involving business construction. As a result, Kuznets was able to contribute substantively to the study and the theory of business cycles in industrialized nations. In addition, Kuznets had several insightful observations to make regarding the components of the national income and product accounts. For instance, national defense expenditures are classified as "regrettable necessities."

Kuznets received recognition and honors on many occasions. For example, he was voted in as the president of the prestigious American Economic Association in 1954. In itself, this is an honor of enormous proportions, for only an economist of true distinction is ever awarded such recognition.

In 1971 Kuznets received the Nobel Prize for his empirically founded interpretation of economic growth. Kuznets' receipt of this honor is an example of a prize awarded for inductive analysis rather than deductive analysis. In point of fact, Kuznets' greatest strength had been to reveal new facts and new relationships about the real world. He was able to find "new truths" about the real world with the aid of common sense and rational thinking and with a minimum of the elegant, formal economic models with which most economic researchers are so enamored. An example of a "new truth" derived by Kuznets is his celebrated "law" of the relationship between long-term economic growth in a society and the distribution of income in that society.

In certain respects, the Nobel Prize to Simon Kuznets may be regarded as an award for interdisciplinary research. In integrating techniques from economic analysis, statistics, and history, Kuznets attempted to give quantitative precision to fields of study that were supposed to be pertinent to the understanding of the processes of economic development and social development. He was a pathbreaker in the integrated use of technology, population, marketing, and industrial structure.

Further Reading

The work of Simon Kuznets is perhaps best represented in his two-volume work entitled *National Income and Its Composition, 1919-1938* (1941). Kuznets also examined long-term economic growth in 14 Western industrial nations in his book *Modern Economic Growth: Rate, Structure, and Spread* (1966). □

Kwanggaet'o

Kwanggaet'o (375-413) was the nineteenth ruler of Koguryō, an ancient northern Korean kingdom. A brave warrior and a great national leader, he was

known chiefly for his successful conquest and expansion of Koguryō territory.

Son of King Kogugyang (reigned 384-391), Kwanggaet'o was known during his life as Great King Yōngnak, which was also his reign title and the first era name adopted by a Korean king. He took by storm (392, 395) the settlements of Piryō, recently identified with the Khitan, along the Liao River; to the west, he repulsed the invasions of the Later Yen, established by the Mu-jung tribes of the Hsien-pi, and occupied the Liaotung Peninsula (400, 405, 406). To the northeast, he subjugated the Sukchin people (398); and to the north, he attacked East Puyō, extending Koguryō's northern border (410).

Kwanggaet'o's southward expansion was equally successful. With the fall of the Chinese commanderies Lolang and Tai-fang, Koguryō and the southern kingdom of Paekche came face to face for the first time and contended for territorial acquisition. In 391 the King stormed 10 walled towns of Paekche; in 393 and 394 he repulsed Paekche's attempted northward push; and in 396, personally leading large naval forces, he crossed the Han River and laid siege to the Paekche capital, Hansōng, modern Kwangju. Paekche then sued for peace, and the King returned with the Paekche ruler's brother as hostage. During this campaign, Kwanggaet'o took 58 walled towns and 700 villages.

When Paekche attempted to check the Koguryō advance with military help from Japan, the King waged a single great war (407), and his 50,000 infantry and cavalry routed the enemy. In 399, at the request of Silla, which was suffering from Japanese encroachment along its borders, Kwanggaet'o's army annihilated the Japanese forces along the present Nakdong River (400). When he pursued the remnants of fleeing Japanese to the state of Kara, a Japanese ally on the southern tip of the peninsula, the latter surrendered. In 404 he destroyed the Japanese fleet infiltrating the country's southwestern border.

History is relatively silent about the domestic administration of Kwanggaet'o, but without a solid social and economic structure, the country could not have supported these protracted massive war efforts. His stele, erected in 414 in Chi-an in the middle reaches of the Yalu River near the Korean border, was discovered only about 1880. It consists of 1,802 logographs and records Koguryō national tradition, together with the royal genealogy, the King's exploits, and a list of the royal mausoleum keepers entrusted with the task of preserving the King's grave nearby. The most important part of the inscription is that recording chronologically the King's martial prowess and heroic valor, befitting his title, "Expander of the Realm."

Further Reading

The reign of Kwanggaet'o is treated in Han Woo-keun, *The History of Korea* (1970). □

Kwangjong

Kwangjong (925-975) was the fourth monarch of Koryō, a medieval Korean kingdom. Although he was often given to suspicion and slander, he is generally regarded as the "most independent Koryō ruler," who worked zealously to strengthen royal authority.

Kwangjong was the third son of Wang Kōn, the founder of the dynasty, and succeeded Chōngjong, his elder brother. To gain more power, he sought to weaken the power and influence of founding generals, the core of the military group, and of local chiefs.

In order to secure national revenue, Kwangjong regularized tax rates in 949, especially local taxes. More important was his bitterly opposed serf emancipation act of 956. Its purpose was to liberate slaves and serfs owned by military men and local chiefs and to redeem those who had been originally abducted from the "commoners" class. And in order to alleviate the suffering of the poor and the sick, he set up relief centers in the capital (963).

In 958, at the suggestion of an immigrant from China, Kwangjong initiated the civil service examination system, another move to weaken the military power and to solidify civilian bureaucracy as the administrative organ. Two years later (960), the system and color of official robes were established. The engagement of men of talent who were without birth or money, as well as immigrant Chinese, was a deadly blow to the office holding of hereditary "meritorious subjects" with local backgrounds. Upon Kwangjong's death, his policy was abandoned, and a new group of Silla refugees came to dominate the central administration.

Kwangjong's foreign policy was not isolationist. He maintained friendly relations with the Later Chou for 7 years (953-960) and then with the new dynasty of Sung. He adopted an active defense policy toward the Khitan and Jürchen and constructed four military garrisons in the northeast and eight on the northwest borders. A devout Buddhist, he supported such Buddhist activities as the construction of new monasteries, the casting of Buddhist images, and the engagement of able monks as his advisers.

At his death in 975, Kwangjong left as his most important legacy the tradition of the supremacy of the civilian branch of government, a policy that, years later, contributed to the revolts of the military (1170) that ushered in the period of military rule in Koryō history.

Further Reading

A summary of Kwangjong's reign is in Han Woo-keun, *The History of Korea* (1970). □

Thomas Kyd

The English dramatist Thomas Kyd (1558-1594) is best known for "The Spanish Tragedy," a play that

was a great popular success and did much to influence the course of English tragedy of the late Renaissance.

Thomas Kyd was the son of Francis Kyd, a scrivener, or professional scribe, of London. He received his education at the Merchant Taylors' School, a well-respected, fairly progressive school attended by sons of middle-class citizens of London.

Kyd probably began his career as a popular playwright about 1583 and produced his most significant work, *The Spanish Tragedy*, sometime between this date and 1589. Although somewhat crude both dramatically and poetically, this extremely popular play did much to shape the greater tragedies of the later Elizabethan and Jacobean periods. It is the earliest example in English of the "revenge play," or "tragedy of blood," which was later developed and refined by such dramatists as Shakespeare, George Chapman, and John Webster. Its exciting action culminates in a cleverly contrived scene in which the protagonist stages a "play" which turns out to be horrifyingly real: the "actors" use their swords in earnest, with the result that all principal characters—heroes and villains—are disposed of in a spectacularly bloody fashion.

Unfortunately, Kyd proved unable to repeat his early success. During the early months of 1593 he became involved in legal difficulties in connection with certain "lewd and malicious libels" directed against foreigners living in London. In the course of an investigation into these charges, incriminating papers of an "atheist" nature were discovered in Kyd's lodgings. Although Kyd claimed that these papers belonged to Christopher Marlowe, with whom he had lived for a time, he was nonetheless forced to spend some months in prison. It was during this trying period that Kyd composed his *Cornelia*, a translation of a play by the French tragic writer Robert Garnier. Kyd's version of Garnier's play was highly esteemed by some early critics, but it lacks the excitement and energy which made *The Spanish Tragedy* such a potent influence on subsequent playwrights.

On the strength of a passage in the writings of the Elizabethan pamphleteer Thomas Nashe, Kyd's name has long been associated with an early Hamlet play. This play, which is commonly referred to as the *Ur-Hamlet*, has not survived. Scholars are now inclined to believe that the play did in fact exist and that Shakespeare probably made use of it for his masterpiece, but most are agreed that there is no firm evidence for associating this play with Kyd.

Kyd died in April 1594, apparently in poverty and disgrace as a result of his difficulties with the law. He was buried in London.

Further Reading

The most detailed study of Kyd's life is Arthur Freeman, *Thomas Kyd: Facts and Problems* (1967). For critical and historical comment on *The Spanish Tragedy* see Fredson Bowers, *Elizabethan Revenge Tragedy, 1587-1642* (1940); Moody Erasmus Prior, *The Language of Tragedy* (1947); and Wolfgang

Clemen, *English Tragedy before Shakespeare* (1955; trans. 1962). □

Spyros Kyprianou

Spyros Kyprianou (born 1932) was president and speaker of the House of Representatives of the Republic of Cyprus, heading an island country comprising only some 3,500 square miles and 650,000 people, but one that was split into mutually hostile Greek and Turkish sectors.

Spyros Kyprianou was born on October 28, 1932, in the port city of Limassol in Cyprus, then a British crown colony, into a large, well-to-do Greek Cypriot commercial family. After completing his elementary and secondary education in Limassol, he was sent in 1950 to complete his studies in England. He studied economics and business at the City of London College, then law at Gray's Inn, where he received a diploma in comparative law. He was admitted to the bar in 1954.

In the meantime, Kyprianou had become active as a journalist and lecturer in the *enosis* movement, the campaign of Greek Cypriots to end British rule over Cyprus and to unite the island politically with Greece. The movement had flared up around 1950 with the election of the charismatic archbishop and *ethnarch* (national leader) Makarios III. *Enosis* was supported by Greece but opposed by Turkish Cypriots and Turkey. Great Britain, concerned for the rights of the Turkish minority (about 19 percent of the total population) as well as its own strategically important military installations on the island, moved slowly and hesitantly.

Kyprianou had known Makarios since his school days in Limassol, and Makarios appointed him first as his personal representative in London in 1952 and in 1954 as the London secretary of the Cypriot ethnarchy. In the mid-1950s, the *enosis* campaign on Cyprus became increasingly violent under the leadership of EOKA, the National Organization for the Liberation of Cyprus, a guerrilla-terrorist group led by Colonel George Grivas. Britain replied with increased military force and mass arrests. Kyprianou, charged with developing sympathy for the independence of Cyprus among members of the British government and the influential public, was forced to leave England in June of 1956. He spent the following year as the ethnarchy's representative in New York City, pressing the Greek Cypriot cause with the U.S. State Department and the United Nations.

In March of 1957 Kyprianou was permitted to return to London. There, in February of 1959, he helped Makarios work out a compromise agreement for an independent Cypriot republic with the prime ministers of Britain, Greece, and Turkey. Cyprus was granted independence, but the Turkish Cypriot minority was guaranteed the vice presidency, 30 percent representation in the government and civil service, and a veto over legislation. With Kyprianou's active back-



ing, Makarios was handily elected Cyprus' first president in December of 1959 and re-elected with overwhelming majorities in 1968 and 1973. In August of 1960, when the new state officially began its existence, Kyprianou was named minister of justice, then minister of foreign affairs, a post he held for the next 12 years.

The young foreign minister quickly set about organizing a diplomatic corps and formulating a foreign policy for the fledgling republic. He oriented Cyprus toward cooperation with the Asian-African non-aligned nations. He also associated Cyprus with the European Common Market and the Council of Europe. When hostilities broke out again on Cyprus in the early 1960s, Kyprianou sought military assistance for the beleaguered republic throughout the world; in 1964 a United Nations peacekeeping force was sent to the island. Kyprianou also accompanied Makarios on his journeys to the United States, Europe, Africa, South America, and Japan, where the two statesmen sought to explain Cyprus' dilemma to the world. Known to share Makarios's newly gained conviction that, given the difficult situation in Cyprus, *enosis* would have to be postponed, Kyprianou was attacked by the nationalist right in Cyprus and Greece. In 1972 Makarios was finally compelled to remove him as foreign minister. For the next four years he returned to the private practice of law.

In 1974 a Greece-backed coup deposed Makarios himself and forced him to flee Cyprus. This, in turn, provoked Turkey into an invasion of Cyprus and occupation of the northern third of the island populated by Turkish Cypriots. Makarios returned to his presidency in December of 1974.

In his support, in May of 1976 Kyprianou founded the centrist Democratic Party. In September the party polled a majority in the parliamentary elections, and Kyprianou became the speaker (president) of the unicameral legislature, the House of Representatives. As such, he automatically became the acting president of Cyprus when Makarios died on August 3, 1977. As Makarios's chosen successor and with the support of the entire spectrum of political parties, Kyprianou ran unopposed in the presidential election in January of 1978. He thus was elected unanimously to his own five-year term. In February of 1983, with the support of the Cypriot Communist Party, he gained a second term in office.

As president, Kyprianou firmly and consistently maintained the integrity and sovereignty of Cyprus at home and abroad. In December of 1977 one of his two sons was kidnapped by a faction (EOKA-B) of pro-*enosis* extremists who demanded freedom for some of their imprisoned colleagues. Kyprianou refused to bargain with them; his son was released. In February of 1978 Egypt sent an unauthorized team of commandos to Cyprus' Larnaca Airport to seize a group of Palestinian terrorists who had murdered an Egyptian editor in Nicosia. Charging violation of Cyprus' sovereignty, Kyprianou sent the Cypriot National Guard against them. But the major problem facing Kyprianou, reunifying his island nation, continued to frustrate him. Kyprianou steadfastly rejected the partition of Cyprus, advocating a federation of the two ethnic communities, each possessing domestic autonomy and sharing in a central government. However, despite an almost continuous "intercommunal dialogue" between Kyprianou and the Turkish Cypriot leader, Rauf Denkash, and the good offices of many world powers and the United Nations, reconciliation was not achieved. In November of 1983 Turkish Cypriots even proclaimed their part of the island an independent state, the Turkish Republic of Northern Cyprus, but only the Turkish government ever formally recognized it. In response, the Cyprus National Guard began rearming to offset the estimated 40,000 Turkish troops on the island.

Cyprus remained fragmented, with U.N. troops perpetually manning the "Green Line" between its two populations. When UN president Javier Perez de Cuellar put forth a proposal in early 1985 that would have reduced the Turkish-controlled portion of Cyprus from 37 percent to 29 percent and entailed withdrawal of all foreign forces in the face of international guarantees, Kyprianou rejected it. He said there was no guarantee the Turkish government would honor any agreement to withdraw troops and settlers from the northern part of the island or that the Greek Cypriots would be allowed to enjoy freedom of movement.

Kyprianou's bid for a third term in 1988 was thwarted when he narrowly lost a run-off to Georgios Vassiliou, who ran with the tacit support of the Cyprus Communist Party. In spite of this, Kyprianou continued his career in politics by becoming a member of the House of Representatives and, in 1993, speaker. In the 1993 presidential election he backed the successful candidacy of Glafcos Clerides, but this did not prevent him from publicly disagreeing with the presi-

dent. He opposed Clerides's decision to engage in proximity talks prior to the official meetings that took place in the official meetings in New York City in 1997, claiming that during his presidency similar proximity talks had resulted in unilateral concessions by the Greek side. He also opposed Cyprus attending the official talks without pre-conditions, and insisted that any settlement be subject to a referendum by Cyprus.

In 1997 Kyprianou declared himself a candidate for the February 1998 elections, his platform being admission of

Cyprus into the European Union, the removal of all Turkish troops, and the return of all refugees and the repatriation of Turkish colonists who had immigrated to the island since 1974.

Further Reading

There is no comprehensive biography of Kyprianou available.

Nancy Crawshaw, *The Cyprus Revolt: An Account of the Struggle for Union with Greece* (1978) is a detailed treatment of the movement for *enosis* before he became president of the Republic of Cyprus. □

L

Pierre François Henri Labrouste

The French architect-engineer Pierre François Henri Labrouste (1801-1875), a major innovator in the field of cast-iron construction, was a leader of the romantic-classicist school of architecture.

Henri Labrouste was born in Paris on May 11, 1801. At the age of 18 he entered the École des Beaux-Arts as a pupil of A. L. T. Vaudoyer and L. H. Lebas. In 1824 Labrouste won the Grand Prix de Rome and studied Roman construction at the Villa Medici (1825-1830). While in Italy he produced a controversial restoration of the temples at Paestum (1828-1829); his account of the restoration appeared in *Les Temples de Paestum* (1877). On his return to Paris he opened a studio at the École des Beaux-Arts and became a leader of the rationalist school of thought, which opposed the traditional eclectic approach to architecture of the period.

Among Labrouste's earliest works are an asylum for Lausanne, Switzerland, won by competition (1837-1838), and a prison for Alessandria, Italy (1840). His first major commission, the Bibliothèque Ste-Geneviève in Paris, came in 1839 (built 1843-1850). This long, oblong masonry structure in the romantic-classicist tradition of early-19th-century French, English, and German architecture was innovative in itself. In addition, it incorporated a light cast-iron structure as a roof-support system. Sixteen slender cast-iron columns, of proportions to be found only in Pompeian wall paintings, divide the long space into two barrel-vaulted naves; the barrel vaults consist of interlaced wires covered

with layers of plaster, supported on delicately scrolled arches springing from the columns.

The reading room and the stacks Labrouste added to the Bibliothèque Nationale in Paris (1858-1868) continued the developments begun at Ste-Geneviève. The roof of the reading room is supported on 16 columns, 32 feet high and only 1 foot in diameter. This grid of columns supports nine shallow terra-cotta domes, each with an oculus and with no lateral thrusts to the exterior walls. Beyond a large glass opening from the reading room is an even more functional stack area, five stories high, including a basement. Natural light from the glass roof filters down through cast-iron "cat-walk" gratings. Bridges link the circulation areas from one stack to another.

Labrouste's attitude to design is summed up in a quotation from *Souvenirs d'Henri Labrouste* (1928): "In architecture, form must always be appropriate to function. . . . A logical and expressive decoration must derive from the construction itself." He died at Fontainebleau on June 24, 1875.

Further Reading

A comprehensive discussion of Labrouste's contribution to architecture is in Henry-Russell Hitchcock, *Architecture: Nineteenth and Twentieth Centuries* (1958; 2d ed. 1963), and in Sigfried Giedion, *Space, Time, and Architecture* (4th ed. 1962). The American Association of Architectural Bibliographers published Thomas N. Maytham, *Henri Labrouste, Architect: A Bibliography* (1955). □



Jean de La Bruyère

Jean de La Bruyère (1645-1696) was a French man of letters and moralist of the classical period. His only work, “Les Caractères” (1688), captures the psychological, social, and moral profile of French society of his time.

Jean de La Bruyère was born on Aug. 15/16, 1645, into a bourgeois Parisian family. After early studies in Greek, Latin, Italian, German, and rhetoric, he took up law at the University of Orléans, but there is no indication that he ever practiced. In 1673 he purchased the office of tax farmer of the region of Caen. He continued to live with his brother's family in Paris, however, immersing himself in literary and philosophical study.

In August 1684, thanks to Jacques Bénigne Bossuet, La Bruyère was named tutor to Louis III de Bourbon, the 16-year-old grandson of Louis XIV. This event marked the end of La Bruyère's independence, plunging him into the restless, frivolous world of the court, a world to which he never fully adapted. Eager to please, but proud and timid as well, he often suffered because of the social discrepancy between himself and his patrons.

In 1688 La Bruyère published *Les Caractères de Théophraste, traduits du grec, avec les caractères ou les mœurs de ce siècle* (The Characters of Theophrastes, Translated from the Greek, with the Characters or Manners of This

Century), directing that the profits be donated to the dowry of his publisher's daughter. The work comprised a discourse on Theophrastes and La Bruyère's translation of Theophrastes, followed by 420 of La Bruyère's reflections on the manners of his time. The fourth edition was expanded by the addition of 344 more reflections.

La Bruyère's *Caractères* is a series of short moral observations divided into 16 chapters. Numbered maxims, reflections, and portraits compose each chapter, delineating the defects of a society in crisis: its frivolous nobles, social-climbing commoners, and ambitious lackeys; its suffering common people; and its spiritually bankrupt clergy. La Bruyère's view of man does not attain the generality of that of Blaise Pascal or the Duc de La Rochefoucauld. Yet he carried social and political criticism to new limits and enriched the stylistic range of French classicism by his varied, incisive, and carefully worked style.

La Bruyère was elected to the Académie Française in 1693 after two stormy defeats, perpetuating the controversy in his inaugural speech by championing the ancients against the moderns and the partisans of Pierre Corneille. During his nonetheless tranquil retirement, he composed *Dialogues sur le Quétisme* (1699). La Bruyère died of apoplexy on May 11, 1696, while engaged in reediting *Les Caractères* for the ninth time.

Further Reading

Les Caractères is available in an English translation by Henri Van Laun (1929), edited by Denys Potts, which includes a biographical memoir of La Bruyère. La Bruyère is discussed in Edmund Gosse, *Three French Moralists and the Gallantry of France* (1918). He also appears in two useful background works: Charles Henry Conrad Wright, *A History of French Literature*, vol. 1 (1912; repr. 1969), and I. C. Thimann, *A Short History of French Literature* (1966). □

Jacques Lacan

After World War II French psychoanalyst Jacques Lacan (1901-1981) became a cult hero, a formidable intellectual superstar whose “structural psychoanalysis,” first in France and later at American elite universities, dominated much of intellectual life.

Jacques Lacan was born in Paris on April 13, 1901, the eldest child of Emilie and Alfred Lacan, a *representant de commerce* dealing in soap and oils. The family belonged to the prosperous middle bourgeoisie, and Lacan went to the Collège Stanislas, a well-known Jesuit establishment. Too thin to be accepted into military service, he went straight to the study of medicine and then to psychiatry. He took his clinical training at Sainte-Anne, the major psychiatric hospital in central Paris.

In 1931 he received his license as a forensic psychiatrist, and in 1932 was awarded his Doctorat d'état for his thesis, *De la Psychose paranoïaque dans les rapports avec la*

personnalité. While this thesis drew considerable acclaim outside psychoanalytic circles, particularly among the surrealist artists, it seems to have been ignored by psychoanalysts. But in 1934 he became a candidate for the Société Psychanalytique de Paris. During this period he is said to have befriended the surrealists André Breton and Georges Bataille. Because Lacan, like Freud, apparently destroyed most of the records of his past, and unlike Freud did not reveal much of it later on, it is difficult to distinguish between the many myths, anecdotes, and rumors that have surrounded him. There are, for instance, many contradictory tales about his romantic life with Sylvia Bataille in southern France during World War II and of his attachment to her daughter Laurance. He married Sylvia in 1953 and had another daughter, Judith, whose husband Jacques-Alain Miller served as Lacan's literary executor.

In 1934 Lacan developed the first version of his "mirror stage," which was to become the cornerstone of his theory when presented at the meetings of the International Psychoanalytic Association two years later in Marienbad. Due to World War II and the decimation of psychoanalysis on the Continent, Lacan's ideas lay dormant until 1949. Then he presented a more complex and complete variant of his "mirror stage" theory. Extrapolating from his work with patients, he maintained that the child's first perception of itself in the mirror, how it becomes aware of itself as a biological organism, sets the stage for its future psychic development. During this stage (from about six to eighteen months) the child realizes that its parents are not totally responsive to inarticulate demands, that it has to acquire

language. And what happens during this process determines psychic development.

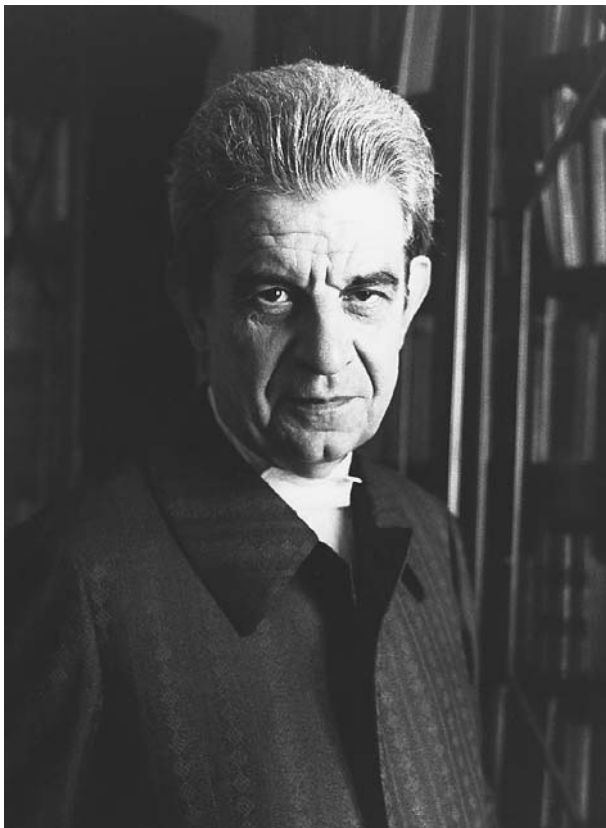
Lacan's Freudian peers did not appreciate his contributions. In fact, the so-called American ego psychologists, who held that infantile experiences are being resolved during the oedipal period, could not accept Lacan's "rereading of Freud." They mandated different types of interactions between analyst and patient, different assumptions about human growth and about the structure of the unconscious.

Lacan and his peers in the International Psychoanalytic Association eventually split up, in 1953, because they could not agree on how best to help patients reach and then overcome early unconscious trauma. Classical psychoanalysts were agreed that, optimally, this could happen only by means of regular sessions, four to five times a week, for at least 45 minutes, and over a period of around four years. Lacan was seeing his patients once or twice a week, for five to 25 minutes, and attacking his American and Parisian adversaries as authoritarian. However, a part of these attacks was incorporated in his theories when he played on, for instance, such terms as the *nom du père* and the *non du père* to accuse the "sons of Freud"—that is, the leaders in the psychoanalytic movement—of paternalism and of domination counterproductive to the relationship between psychoanalyst and analysand.

Lacanian psychoanalytic theory differentiated itself also by underpinning it with Ferdinand de Saussure's structural linguistics—which in the 1960s was inspiring the other leading "structuralists," Michel Foucault, Roland Barthes, Louis Althusser, and Claude Lévi-Strauss. They all set out to uncover systematically the deep universal mental structures that manifest themselves in language. And they expected to find them by unveiling the relationships between *signs* (concepts) and *signifiers* (acoustic images); between language and words; and by studying their changing meanings. Lacan concentrated on "the language of the unconscious," not only in his work with patients but in the public seminars which certainly helped make him central to Parisian intellectual life, along with psychoanalysis, from the late 1960s until long after he died in 1981.

Lacan's analysis of literary texts as well used Saussurean means of "rereading." Whereas Freud and his followers (both literary figures and psychoanalysts) in a way were "diagnosing" artists and their works, Lacan's technique introduced a new dimension. His own imagination coupled to the linguistic method allowed him to make all sorts of jumps, in both metaphoric and metonymic directions. His famous seminar on Poe's "*Purloined Letter*" particularly intrigued American literary critics.

Lacan always deemed the psychoanalytic relationship central to everything he did. When he stated, for instance, that psychoanalysis is "structured like a language," he referred to the interaction between the analyst's and his patient's unconscious. His American followers, however, primarily were located in universities and, for the most part, ignored the therapeutic realm. Consequently, his Parisian adherents tended to be therapists working with patients who disregarded American textual analyses.



Urbane, brilliant, and provocative, Lacan continued to influence French intellectual life even while his ideas were questioned and debated.

Further Reading

French commentaries and histories both for and against Lacanian psychoanalysis abound. Among the translations of Lacan's works are his *Ecrits* (1977), *Four Fundamentals of Psychoanalysis* (1973), and two volumes of *The Seminar of Jacques Lacan* (1988)—all of them almost unintelligible to the general reader. Among the pro-Lacanian commentaries are *Jacques Lacan. The Death of an Intellectual Hero* (1983) by Stuart Schneiderman, *Jacques Lacan* (1977) by Anika Lemaire, *The Lives and Legends of Jacques Lacan* (1983) by Catherine Clément, and *Psychoanalytic Politics* (1978) by Sherry Turkle. The most balanced and informative account of Lacan's impact on, and connections to, French intellectual life is *Lacan in Context* (1988) by David Macey.

Additional Sources

Bowie, Malcolm, *Lacan*, Cambridge, Mass.: Harvard University Press, 1991.
 Clement, Catherine, *The lives and legends of Jacques Lacan*, New York: Columbia University Press, 1983. □

Gaston Lachaise

Gaston Lachaise (1882-1935), a French-born American sculptor, is best known for his robust and sensual nudes, whose elegance of gesture and suavity of finish give them sophistication and élan.

Gaston Lachaise was born in Paris on March 19, 1882. His father, a maker of fine furniture, recognized Gaston's gifts and sent him to the École Bernard Palissy in 1895 to study arts and crafts. He then studied at the École des Beaux-Arts until 1905. Lachaise fell in love with an American art student who eventually became his wife. To earn money, he worked for a designer of Art Nouveau glass, René Lalique.

In 1906 Lachaise arrived in Boston and became an assistant to the academic sculptor Henry Kitson. On his own Lachaise did pieces which were freely modeled in the manner of Auguste Rodin. In 1912 Lachaise moved to New York City, where he worked as an assistant for 7 years to Paulanship, whose sleek, mannered sculptures may have had some influence on him. Lachaise had a sculpture in the celebrated Armory Show of 1913 and received his first one-man show in 1918. About this time his style matured. His nudes bear some affinity to those of Aristide Maillol but are far more mannered. They tend to have very full breasts and ample thighs and hips, but these are countered by wasp waists, small compact heads, and arms and legs which taper to become unnaturally slender. Lachaise's bronze *Standing Woman* (1912-1927) is svelte, ample, assured, yet seemingly airborne.

In the 1920s and 1930s Lachaise accepted a number of commissions for garden sculptures. His fauns, dolphins, sea gulls, and the like were much admired, but his grotesquely lush earth goddesses and fiercely intertwining couples are so forward and extravagantly erotic that they offended many. Lachaise also did several portrait busts, executed in a craggy impressionistic manner. His excursions into monumental, large-scale projects were few. In 1931 he executed reliefs for the RCA Building in Rockefeller Center, New York City.

In 1935 Lachaise was given a comprehensive retrospective exhibition at the Museum of Modern Art, New York City. Though a recognized sculptor, he could not afford to have several of his pieces cast in bronze for this exhibition. At that time conservative critics and much of the general public rejected his art again as too coarse and as bordering on the obscene. Lachaise died on October 19, 1935, in New York City.

The 1964 show at the Whitney Museum of American Art, New York City, brought a fresh evaluation of Lachaise. Critics, now more knowledgeable about 20th-century art, found him conservative and limited, too obsessed with sexual themes, and not concerned with matters of space.

Further Reading

Two older works on Lachaise, not easily obtainable, are Albert E. Gallatin, *Gaston Lachaise* (1924), an assessment of Lachaise in mid-career, and the Museum of Modern Art, *Gaston Lachaise: Retrospective Exhibition* (1935), with an essay by Lincoln Kirstein. Hilton Kramer and others, *The Sculpture of Gaston Lachaise* (1967), is well illustrated and critically astute. Highly recommended is G. Nordland, *Gaston Lachaise, 1882-1935: Sculpture and Drawings* (1964), the exhibition catalog of a show given at the Whitney Museum of American Art and the Los Angeles County Museum of Art.

Additional Sources

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Albert Lacombe

Albert Lacombe (1827-1916) was a Canadian missionary priest and one of the great figures of the early Canadian West. A supporter of the Indians and Métis, he founded schools, churches, and industrial institutions.

Albert Lacombe was born in Saint-Sulpice, Quebec, on Feb. 28, 1827, and educated at L'Assomption College. In 1849 he was ordained into the priesthood and joined the Oblate order as a missionary priest. His field was to be the Canadian West, and Lacombe was quickly on the way. His first year was spent at Pembina, a rough forest mission that served the Métis, a half-breed population of Assiniboia, and here he experienced all the hardships and glories of the country: the buffalo hunt, the

seriocomic raids of pillaging Indians, the rough life of the time.

“Black-robe Voyageur”

After a brief visit to Montreal in 1850 Lacombe was soon on his way west once again, this time to Ft. Edmonton, the headquarters of the Hudson’s Bay Company in the Far West. With Edmonton as his base, the priest was soon roaming the whole West, visiting the Peace River country, trying patiently to convert the Blackfeet Indians, founding colonies for the Métis. The man’s energy was phenomenal, and Lacombe was clearly an organizational genius. At his colony of Saint-Albert he built the first bridge west of the Red River, a minor marvel of engineering that became known to the Métis as “The Bridge.” Similarly he organized cart trains to move goods from the Red River westward in an effort to defeat the company’s monopoly and consequent high rates. And everywhere he encouraged his people to break the plains to the plow and plant wheat. For years this life of toil continued for Lacombe. There were triumphs as Indian tribes were converted and pacified; there were disasters when smallpox ravaged whole settlements.

Lacombe did not return east until 1872, and after visits to Europe he came back to become the parish priest of St. Mary’s in Winnipeg and was intimately involved in the lingering aftermath of the first Riel rebellion. By 1880, as the Canadian Pacific Railway (CPR) began to cross the plains, Lacombe was on the move again, this time as chaplain to the CPR’s rough construction camps, and by 1884 he was in Calgary, once again founding industrial schools.

There was more excitement soon, for the second Riel rebellion burst on the West in 1884 and 1885. Lacombe was instrumental in persuading the Blackfeet not to join in the revolt, and soon after he was in Ottawa trying to persuade the government to grant amnesty to the Cree and Métis who had joined the rebel Louis Riel. By 1890 he was involved in the question of schools in Manitoba, and the old priest found himself deeply involved in partisan politics for the first time. For the rest of his life he was in a working retirement, and he remained active and alert until his death at Midnapore, Alberta, on Dec. 12, 1916. Sometimes called the “Black-robe Voyageur,” he had been instrumental in the opening of the West.

Further Reading

A biography of Lacombe is by Katherine Hughes, *Father Lacombe, the Black-robe Voyageur* (1911). Some information on his life is in George Francis Stanley, *The Birth of Western Canada* (1960). See also R. G. MacBeth, *The Romance of Western Canada* (1918). □

Jean Baptiste Henri Lacordaire

The French preacher Jean Baptiste Henri Lacordaire (1802-1861) was a Roman Catholic priest known for

his liberal social ideas. He reestablished in France a group of priests known as the Dominican order to carry on his intellectual work.

Jean Baptiste Lacordaire, born a Catholic in the eastern French town of Récey-sur-Ourse on May 12, 1802, lost his religious faith during his student years in Dijon. As a bright and articulate young lawyer, he continued searching for something that would give meaning to his life, and when he came to see that an intelligent belief in God was necessary for him, he left his law practice and entered a seminary.

By the time Lacordaire was ordained a priest in 1827, he had begun to apply his religious ideas to politics. He became convinced that the Church ought to disengage itself from the government so that it could be a stronger force for people’s freedom. He also believed that adequate social reform, which he saw was so necessary in France, could come about only when people lived the full Christian truth. For a while he was part of a group of energetic French Catholic intellectuals led by the Abbé de Lamennais who argued these ideas in the journal *L’Avenir*, and he was bitterly disappointed when some of Lamennais’s positions were condemned by Pope Gregory XVI in 1832.

Over a period of several years Lacordaire preached a series of clear and forceful sermons at the Cathedral of Notre Dame in Paris, which attracted many of the best minds in France to hear his provocative ideas. At the same time he was searching for the most effective vehicle to carry out the educational, social, and political reforms he knew were necessary. This, he finally decided, would be a religious group which had been suppressed in France since the Revolution. It was a fraternity of priests known as the Order of Preachers or Dominicans (after their 13th-century Spanish founder, St. Dominic), who were devoted primarily to an intellectual pursuit of truth.

Lacordaire went to Rome in 1838, joined the Dominicans, and spent several years in Italy learning their ideals and traditions. When he returned to Paris in 1841 and began preaching again at Notre Dame, his popularity was great enough to win the government’s approval for the reinstatement of all religious orders. At one point Lacordaire was elected to the French National Assembly. When he died on Nov. 21, 1861, he was acknowledged as a man who had contributed greatly to France by his preaching and personal integrity and by establishing a dedicated group of men who continued his work.

Further Reading

The essay by Philip H. Spencer in *Politics of Belief in Nineteenth Century France: Lacordaire, Michon, Veuillot* (1954) is a vivid sketch of Lacordaire and his times. A more complete study, written by a member of Lacordaire’s Dominican order, is Lancelot C. Sheppard, *Lacordaire: A Biographical Essay* (1964). See also M. V. Woodgate, *Père Lacordaire: Leader of Youth* (1939). □

William Ladd

The American pacifist William Ladd (1778-1841) organized the first effective peace society, in 1828.

William Ladd, the son of a wealthy sea captain and shipbuilder of old New England stock, was born in Exeter, N.H., on May 10, 1778. After graduating from Harvard College, Ladd took command of several of his father's finest ships. A hearty and kindly man, Ladd earnestly desired to improve society. For several years he put his efforts into a Florida venture in free labor that was intended to create an alternative to slavery but was unsuccessful.

Ladd settled with his wife in Minot, Maine, where he became a prosperous farmer. He opposed the War of 1812 and adopted pacifist ideals; these became his major cause. In 1824-1825 he addressed peace groups in Maine and Massachusetts and in 1828 took the lead in setting up the American Peace Society—the first such group to achieve strength and continuity.

In an era of radical change involving abolitionists, religious innovators, and others, Ladd's contribution appeared mild, as in his *A Brief Illustration of the Principles of War and Peace*, by *Philanthropos* (1831). However, Ladd contributed new techniques for advancing this kind of crusade, as when he approached legislators to get approval of peace resolutions, circulated petitions to involve other citizens, and invited women (in a pamphlet called *On the Duty of Females to Promote the Cause of Peace*, 1836) to join the movement.

In his desire to unite social elements on the peace issue rather than set them in opposition, Ladd was essentially conservative. In 1837 he became a licensed Congregational clergyman to provide an additional forum for his message. *An Essay on a Congress of Nations* (1840) was a landmark in international thinking that influenced his successor, Elihu Burritt, and directly affected the Hague Conferences of 1899 and 1907 as well as the World Court and League of Nations.

Ladd's incessant labors as organizer and as editor of *Friend of Peace* and *Harbinger of Peace* absorbed all his time and affected his health. In later years he suffered partial paralysis. Though of a reasonable and friendly disposition, he was unable to stint his strength where his work was concerned; he died April 9, 1841, in Portsmouth, N.H. He has been viewed as a martyr to his movement.

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John La Farge

John La Farge (1835-1910), American painter, muralist, stained-glass designer, and writer, was one of the most multifaceted American artists of his time.

John La Farge was born in New York City on March 31, 1835. He graduated from Mount St. Mary's College in Emmitsburg, Md., in 1853, and studied law in 1854-1855. He went to Europe in 1856 to study and travel, remaining until the end of 1857. In Paris he met many prominent literary and artistic figures and studied painting briefly with Thomas Couture. In England, La Farge saw the work of the Pre-Raphaelite painters and in Germany the rich collections of Old Masters. On his return to America he decided to take up painting and settled in Newport, R.I., where he studied with William Morris Hunt. In 1860 La Farge married.

Though by today's standards some of La Farge's paintings seem marred by an obvious eclecticism, at his best, especially in his landscapes, he shows an admirable feeling for the realism of light and the modeling and arrangement of forms, as well as skill in eliminating nonessential elements, as in his *Bishop Berkeley's Rock* (1868). His work varies from flower pieces that are often distinguished by a suave handling of watercolor, to self-consciously romantic themes of the mysterious and the frightening, as in his famous *Wolf Charmer*, which was used as an illustration in 1867 for the



Riverside Magazine. A frequent illustrator, La Farge did illustrations for *Enoch Arden* (1865) by the English poet Alfred, Lord Tennyson.

Working in murals and in painted glass, La Farge became one of America's principal decorators of the interiors of churches and prominent private residences. In 1876 he did the murals for Boston's Trinity Church. Two years later he executed his first important work in the then-obsolescent art of stained glass, the *Battle Window* in Harvard University's Memorial Hall. In 1882-1884 he made the stained glass, the carved and inlaid panels, and other decorations for two Vanderbilt houses in New York City. In 1887 he executed the large, Renaissance-inspired *Ascension* mural for New York City's Church of the Ascension and the stained-glass windows for Boston's Trinity Church.

In 1886 La Farge and his friend the historian Henry Adams visited Japan. In 1890-1891 they traveled to the South Seas. The best of La Farge's South Sea paintings, done in both watercolor and oil, combine a sense of the exotic with the immediacy of precise anthropological observation, such as *Maua, Our Boatman* (1891).

Along with his varied artistic activities La Farge found time for writing and lecturing. His publications included *An Artist's Letters from Japan* (1897), *The Higher Life in Art* (1905), and *Reminiscences of the South Seas* (1911). A series of lectures he gave in 1893 was published as *Considerations on Painting* (1895). He died in Providence, R.I., on Nov. 14, 1910.

Further Reading

Royal Cortissoz, *John La Farge: A Memoir and Study* (1911), contains little analysis of the works and mediocre illustrations but is best for biographical miscellany. Kennedy Galleries, Inc., *John La Farge* (1968), the catalog of a show held at this gallery, establishes La Farge's importance in both its illustrations and the short, sensible introduction.

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Comtesse de La Fayette

Marie Madeleine Pioche de la Vergne, Comtesse de La Fayette (1634-1693), French novelist, revolutionized the 17th-century novel by abandoning the excessive length and extravagance of précieuse romance for a concise and coldly rational vision of love.

Madame de La Fayette was born Marie Madeleine Pioche de la Vergne in Paris to a family of the lesser nobility. Her mother's remarriage in 1650 provided Marie Madeleine with brilliant court connections, and at 16 she became a maid of honor to the Queen, enjoying warm association with Henriette (sister of Charles

II of England) and Madame de Sévigné, as well as the tutelage of Gilles Ménage, Pierre Daniel Huet, and Jean Regnault de Segrais, respected literary arbiters of the time. Married in 1655 to François Motier, Comte de La Fayette, she bore him two sons; in 1659 the couple separated amiably, the count preferring country life to his wife's taste for the bustling capital.

Madame de La Fayette's first novel, actually a short story, was *L'Histoire de la Princesse de Montpensier* (1661), a rather somber tale of violent passion and jealousy set in the fateful triangle of love that would be her constant theme. Ménage corrected her uncertain style, and even broader collaboration brought about the second novel usually attributed to her, *Zaïde* (1669), a series of "Spanish" tales grouped after the manner of traditional romance. In accordance with proper usage of the times, none of her works appeared under her own name.

In 1665 Madame de La Fayette began her long association with the Duc de La Rochefoucauld; whether platonic or otherwise, their relationship endured until the moralist's death in 1680. She almost surely had a hand in correcting later editions of his *Maximes*, and he is usually credited with greatly influencing her masterpiece, *La Princesse de Clèves* (1678), often referred to as the single most important novel of the century. In a bare, voluntarily unornamented style, Madame de La Fayette related the tragic confinement of a young woman's love. Unfree, the heroine can only hope to defeat forbidden desire by avowing her weakness to her husband; after his death, she persists in her retreat before this love, once found impossible and so doomed to be



forever untrue. Critics have seen in the novel an image of the closed universe of late-17th-century Versailles, as well as that trace of darkening pessimism related to the thought of La Rochefoucauld, Blaise Pascal, and the Jansenist movement. The brief *Comtesse de Tende* and some historical writings were published after Madame de La Fayette's death in Paris on May 25, 1693.

Further Reading

Translators of *The Princess of Clèves* include Nancy Mitford (1951) and Walter J. Cobb (1961), both editions containing useful introductions. Martin Turnell's *The Novel in France* (1951) includes a chapter on Madame de La Fayette. □

Marquis de Lafayette

Marie Joseph Paul Yves Roch Gilbert du Motier, Marquis de Lafayette (1757-1834), French general, statesman, and hero of the American Revolution, served France by endeavoring to smooth the transition from the Old Regime to the new order created by the French Revolution.

The Marquis de Lafayette was born on Sept. 6, 1757, to the Motier family—better known by their noble title of La Fayette (the spelling “Lafayette” is an Americanism which only pedants would now attempt to correct)—at their château of Chavagniac in the province of Auvergne. After 3 years of study in the Collège du Plessis, a distinguished secondary school in Paris, he joined the French army in 1771. Stringent military reforms 5 years later forced his retirement from active service when he was only 18 years old.

In 1773 Lafayette married Adrienne de Noailles (1759-1807), daughter of the Duc d'Ayen, and entered the court life at Versailles. He had not yet shown any serious interest in the turbulent political events and debates of the early reign of Louis XVI, but he was not willing to settle down to the life of pampered luxury permitted by his great wealth. After the outbreak of the American Revolution, he decided to put his arms and his training at the service of the infant country in rebellion against France's historic enemy, England. It was as yet more a soldier's splendid gesture, however, than an act of political commitment.

American Revolution

Refused the King's permission to go to America, Lafayette sailed anyway, after buying and equipping a ship with his own money. On June 13, 1777, he landed in North Carolina. The Continental Congress had given the distinguished volunteer an honorary commission as a major general, but his actual duties were as aide-de-camp to Gen. Washington, to whom he brought personal and political devotion, eagerness and ability in the performance of military duties, and the assurance that the American rebels were not alone in their cause. After performing well in battles



against the British in Pennsylvania and New Jersey, he was given command of a division of American troops. The next year he tried to persuade Washington to carry the war into Canada, but his plan was not adopted. Instead he was sent back to France with the mission of obtaining greater French support for the Americans.

Upon landing in his homeland early in 1779, Lafayette was arrested for having disobeyed the royal command in going to America. But political necessities soon overrode considerations of military discipline, and he was called to Versailles by the King, who wanted a firsthand report on how things stood in the new United States of America. Although not all his proposals for aid to the Americans were accepted, Lafayette did return to America in April 1780 in command of French auxiliary forces. In 1781 he was given command of the defense of Virginia with the rank of major general. His maneuverings eventually drew Charles Cornwallis, the English commander, into the trap at Yorktown, where he was blockaded by the American forces and by French troops brought by a French fleet under Adm. de Grasse. Cornwallis's surrender on October 19 brought the American war of independence to its military conclusion and was the culmination of Lafayette's career as a soldier.

Return to France

When Lafayette returned to France in 1782, it was as a hero, “Washington's friend,” and he was made a brigadier general in the French army.

In America Lafayette had developed a commitment to the principles of the Enlightenment. During the years of the final crisis of the Old Regime, the soldier became a political leader of the movement against absolutism. In 1787-1788 he served as a member of the Assembly of Notables and then, in 1789, took a seat in the Estates General as deputy of the nobility of the district of Riom. Lafayette was influential in the first months of the Revolution, which followed the meeting of the Estates General. The world-famous Declaration of the Rights of Man and the Citizen was adopted at his initiative, and his military fame and political reputation combined to win for him, on the day after the Bastille fell (July 14), the command of the Parisian national guard, the force of citizen-soldiers created to defend the new regime.

Lafayette's political acumen was now tested to the utmost, for, like so many of the Enlightenment thinkers, he favored a parliamentary monarchy like England's but one based on a formal written constitution like that just adopted in America. However, he had to cope with radical mob violence that was directed even at the King's person. His efforts to hold the Revolution to a moderate course proved more and more unavailing; his popularity was dissipated; and his command to his troops to fire on a mob in July 1791 led to his retirement in September from command of the national guard.

However, the onset of war against Austria and Prussia in 1792 brought Lafayette's return to military life as the commander of the Army of the Ardennes. He invaded the Austrian Netherlands (Belgium) and then withdrew for lack of support. By August, fearful of the revenge of the Jacobins because he had come to Paris to complain to the Legislative Assembly of the attack upon the royal family in the Tuileries (July 20), and finding no support among his troops, he crossed over into Austria with a few fellow officers. He was treated as a prisoner of war until 1797, when the victorious Napoleon obtained his release from jail but did not permit him to return to France. He had become so politically innocuous, however, that when he did go back to France in 1799 without permission, he was given a military pension as a retired general and allowed to live quietly on his country estate at Lagrange.

Last Years

Although he withheld his support from the imperial regime, Lafayette abstained from overt political activity until after the first abdication of Napoleon, in 1814; he was elected to the Legislative Chamber and was the first to demand the Emperor's final and permanent abdication. The definitive restoration of the Bourbon monarchy in 1815 after the Hundred Days brought his return to a position as a leader in the liberal opposition to Louis XVIII and Charles X. From 1818 to 1824 he sat in the Chamber of Deputies as a member of opposition.

In 1824 Lafayette was invited by the government of the United States to visit America as its guest, and his triumphal tour of the country lasted 15 months. Congress gave him a gift of \$200,000 and a sizable tract of land, and Lafayette returned to France in 1825 to great acclaim as the "hero of two worlds."

Lafayette did not regain political prominence until the outbreak of revolution in 1830, when he became the symbol of moderate republicanism. Named to command the reestablished national guard, he was half persuaded and half tricked into endorsing Louis Philippe as a constitutional king. It was his last important political act, for he was dismissed in 1831, and he then returned to opposition.

When Lafayette died in Paris on May 20, 1834, he had few followers left. Although Lafayette had played a part in the creation of new regimes in two countries, his generosity of purpose was not matched by political astuteness, and he was more carried along by events than he was their maker. He was perhaps most influential as a living symbol—of friendship between France and America, and of the men of goodwill who wanted a new and better world but could not accept terror and dictatorship as the ways to bring it into being.

Further Reading

Sound modern studies of Lafayette are Brand Whitlock, *La Fayette* (2 vols., 1929); W. E. Woodward, *Lafayette* (1938); and David G. Loth, *The People's General: The Personal Story of Lafayette* (1951). The definitive studies are by the most distinguished modern historian of Lafayette, Louis R. Gottschalk: *Lafayette Comes to America* (1935); *Lafayette Joins the American Army* (1937); *Lafayette and the Close of the American Revolution* (1942); *Lafayette between the American and French Revolutions* (1950); and, with Margaret Maddox, *Lafayette in the French Revolution through the October Days* (1969). □

Francis La Flesche

Francis La Flesche (c. 1857-1932) was one of the first Native Americans to have a career as a research scholar.

Francis La Flesche was one of the first Native Americans to have a noteworthy career as a research scholar and writer of scholarly books. This achievement was all the more remarkable in view of the fact that he had only a few years of primary and secondary education at an Indian mission school, followed many years later by academic training in law while working as a clerk for the federal government in Washington, D.C. With the aid of his extraordinary family and a devoted friend, he remade himself into a widely respected ethnologist.

He was born on the Omaha Indian Reservation, some 70 miles north of the present city of Omaha, Nebraska, the son of Joseph La Flesche (Estamahza or "Iron Eye") and Elizabeth Esau (Ta-in-ne). La Flesche's obituary notice in the *American Anthropologist* gives his exact date of birth as December 25, 1857, but it is not absolutely certain that even the year is correct because of the absence of official records for that period. His father, of half Omaha and half French blood, was the principal chief of the Omaha tribe, and his mother, a full-blooded Omaha, was the second of at

least three wives of Joseph. La Flesche was the half-brother of Indian rights activist Susette La Flesche Tibbles and physician and missionary Susan La Flesche Picotte. He shared in many of the traditional tribal activities and rituals as a child and adolescent, such as participation in several of the last great buffalo hunts before the near extinction of the animals was caused by white hunters. However, his father was determined that all of his children should learn to live in the white man's world. La Flesche attended the Presbyterian mission school on the reservation where he began the study of English, a language of which he was in time to have an impressive command.

La Flesche got his first major exposure to white civilization in 1879, when he and his half-sister Susette served as interpreters for the Ponca Chief Standing Bear on his famous lecture tour to Chicago, Boston, New York, Washington, and other cities. It was at this time that La Flesche first met Alice Cunningham Fletcher, the pioneering ethnologist and crusader for Indian rights, with whom he was to have a close relationship until her death in 1923. He also came to the attention of Samuel Jordan Kirkwood, a United States Senator from Iowa who, when he became Secretary of the Interior in 1881, appointed La Flesche as a clerk in the Office of Indian Affairs. For the rest of his life, Washington, D.C., was his place of residence, though he often spent time working on various Indian reservations and always returned to the Omaha reservation for vacations.



Began Collaboration with Fletcher

La Flesche was twice married but soon separated from each of his wives. The closest personal, as well as professional, relationship of his life was with Alice Fletcher, a woman some 20 years his senior. She became crippled with rheumatism in the early 1880s and La Flesche became her close associate and interpreter, providing not only physical assistance in her frequent travels to Indian reservations but also assistance in her efforts to improve the condition of the Indians and in her later studies of the life of the Plains Indians. He did much of the research over a period of some 20 years that ultimately resulted in the monumental study *The Omaha Tribe*, published in 1911 with himself and Fletcher as coauthors. He was particularly skilled at persuading elderly tribal leaders of the Omaha to reveal the words and ceremonies of the ancient tribal rituals, which were rapidly dying out. Alice Fletcher ultimately proposed to legally adopt La Flesche as her son, a plan which fell through only because he did not want to change his surname, as the law required. From 1891 onward, they lived together with another female companion in a house in Washington. La Flesche also studied at the law school of the National University in Washington and was granted a bachelor's degree in law in 1892 and a master's degree in 1893.

In 1900 La Flesche published his first book as sole author: *The Middle Five*, a charming autobiographical sketch of his school days at the Omaha Indian mission school. It did not sell well at the time but was reprinted in 1963. Following the publication of *The Omaha Tribe* in 1911, he turned his scholarly research to the Osage tribe, a group closely related to the Omahas. In 1910 he transferred from the Office of Indian Affairs to the Bureau of American Ethnology in the Smithsonian Institution. There he could devote his full time to exhaustive research on the Osage tribe, the first results of which appeared in 1921 in *The Osage Tribe: Rite of the Chiefs; Sayings of the Ancient Men*. Later products of his studies included a monumental *Dictionary of the Osage Language*, published in 1932, and *War Ceremony and Peace Ceremony of the Osage Indians*, published posthumously in 1939.

La Flesche's friend and mentor Alice Fletcher died in 1923. Thus she did not live to see the numerous honors which came to him for his work on the Osages, including membership in the Washington Academy of Sciences and an honorary Doctor of Letters degree from the University of Nebraska in 1926. His own health began to fail in 1927 and he ultimately suffered several paralytic strokes. He died at his younger brother's home on the Omaha Indian reservation near Macy, Nebraska, on September 5, 1932. He was buried on the reservation.

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Susette La Flesche (Tibbles)

Susette La Flesche (1854-1903) was a member of a family of Native American reformers of the Omaha tribe. She lobbied for Indian rights, encouraged assimilation, and professionally advanced in a white man's world.

Susette La Flesche was the child of Joseph La Flesche, also known as Inshtamaza or Iron Eye, the last chief of the Omaha tribe (1853-64). The son of a French fur trader, who was also named Joseph La Flesche, and Waoowinchtcha, variously mentioned as a member of the Osage, Omaha, or Ponca tribes, Iron Eye often worked with his father, experiencing the white man's world. After a childhood spent among the Sioux, he joined his father in St. Louis for a time, accompanied him on trading ventures, learned French, and became a Christian. Iron Eye concluded that the only feasible future for the American Indian was to adapt to the white man's ways and to strive for peaceful coexistence.

Still, Iron Eye lived in two worlds; he continued to respect the traditions and rituals of his own people and maintained a close relationship with several tribes. His friendship with the Omaha chief Big Elk, who had no descendants, led to the naming of Iron Eye as successor to head the dwindling tribe (as early as 1830 only 900 Omahas remained). In 1854, Iron Eye was one of several Indian leaders who signed a treaty with the government relinquishing their traditional hunting grounds and accepting the establishment of reservations. The Omaha gave up their lands in eastern Nebraska, and moved onto a small reservation bordering the Missouri River, north of their previous territory near the mouth of the Platte River. According to the ethnologist, Alice C. Fletcher, tribal traditionalists ridiculed the new reservation as the "make-believe white man's village."

As was common among the Omahas, Iron Eye had several wives. Two of them, Mary Gale or Hinnuaganun (One Woman) and Tainne or Elizabeth Esau, bore him children. Mary's mother was an Ioway woman, Ni-co-mi; her father Dr. John Gale was a U.S. army surgeon. Raised by Peter Sarpy, a white fur trader, Mary encouraged her children to leave the reservation and live among whites. She and Joseph La Flesche had five children, including Susette and Susan. Tainne, an Omaha woman, also had five children, but only Francis permanently left the reservation.

In 1854, Susette La Flesche was born on the newly established reservation, the second child of Joseph La Flesche and Mary. Named Inshtatheumba (Bright Eyes), she was often called "Yosette." She entered the Omaha Presby-

terian Mission School at the age of eight; her eagerness to learn attracted the attention of her teachers, and she was subsequently invited to attend a Presbyterian seminary for women, The Elizabeth (New Jersey) Institute. Following her graduation in 1873, she returned home and applied for a position as a teacher in a government school. Although the Indian Bureau had an announced policy of giving preference to Native Americans in employment on the reservation, she had some difficulty in obtaining her position.

The opportunity for her to become a spokesperson for Indian rights developed in 1877. The government, confusing the Poncas, members of the Southern Sioux tribes, with the warlike Dakota Sioux, assigned the traditional Ponca territory to the Dakotas, deporting the Poncas to Indian Territory (later the state of Oklahoma). The Poncas sickened and died quickly there; as much as one-third of the tribe may have been lost. The Omahas were also members of the Southern Sioux, and as Iron Eye had many friends and relatives among them, he and Susette went to Indian Territory to investigate the conditions there.

Desperate to rescue his people, in 1879 the Ponca Chief Standing Bear led a forced march of the survivors north from Indian Territory toward Nebraska. When the military arrested and imprisoned him, Thomas H. Tibbles, a journalist employed by the *Omaha Herald*, publicized his cause. In the following trial, *U.S. v. Crook*, the court ruled that "an Indian is a person," leading to Standing Bear's release on a writ of habeas corpus, and, eventually, to the government paying the Poncas an indemnity and allowing some of them to homestead in Nebraska.

Following his release, Standing Bear journeyed east to Washington, D.C., to try to stop any future Indian removals. Tibbles and Susette and Francis La Flesche accompanied him, the latter two in the role of interpreters. Dressed in traditional Native American garb and presented as the personification of an Indian princess, Susette made a vivid impression on eastern reformers; she spoke of her people's plight to a wide range of groups, from the Quakers to New England intellectuals, who formed the Boston Indian Citizenship Committee. She visited the home of Henry Wadsworth Longfellow who compared her to Minnehaha, the heroine of his sentimental poem *Hiawatha*.

More important, Susette influenced more effective reformers, such as Helen Hunt Jackson, author of *A Century of Dishonor*, a chronicle of federal government betrayals of its Indian treaties, and Massachusetts senator Henry L. Dawes, sponsor of the Dawes Severalty Act (1887), which broke up the reservations and granted the land to individual Indians as homestead plots. Heads of households received 160 acres, single individuals over the age of 18 were granted 80 acres, and minors 40 acres. The act also gave the Native Americans citizenship rights.

In 1882, Susette married Thomas Tibbles, and the two began a series of lecture tours that took them to England and Scotland, as well as the northeastern United States. They testified before congressional committees three times. Susette became an eloquent and persuasive speaker; she presented a paper to the Association for the Advancement of

Women on "The Position, Occupation, and Culture of Indian Women," and she edited Standing Bear's *Ploughed Under: The Story of an Indian Chief*.

In the early 1890s, the Tibbles lived in Washington, D.C., but shortly thereafter returned to Nebraska, where Tibbles edited the Populist newspaper, *The Independent*. Susette worked with him on the paper, but sustained an artistic and literary career of her own. She illustrated the book *Oo-mah-ha Ta-wa-tha* (Omaha City) written by Fannie Reed Giffin for the Trans-Mississippi Exposition in Omaha in 1898, and published stories in such magazines as *St. Nicholas*. In 1902, Susette and Thomas Tibbles moved to her Omaha land allotment near Bancroft, Nebraska, because of her poor health. She died there on May 26, 1903, at the age of 49.

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Robert Marion La Follette

Robert Marion La Follette (1855-1925), governor of Wisconsin and U.S. senator, was one of the leading Progressive reform politicians of his day.

Robert M. La Follette was born June 14, 1855, on a frontier farm in Dane County, Wis. As a teenager, he farmed for several years before entering the University of Wisconsin. He graduated in 1879 and was admitted to the bar in 1880. In the same year, despite the disapproval of Republican political bosses, he was elected Dane County district attorney. Four years later La Follette successfully sought a seat in Congress, again over the opposition of his party's local leadership. Nevertheless in his three terms in Congress (1885-1891) he voted with the regular Republicans on most issues. He returned to law practice after his defeat in 1890.

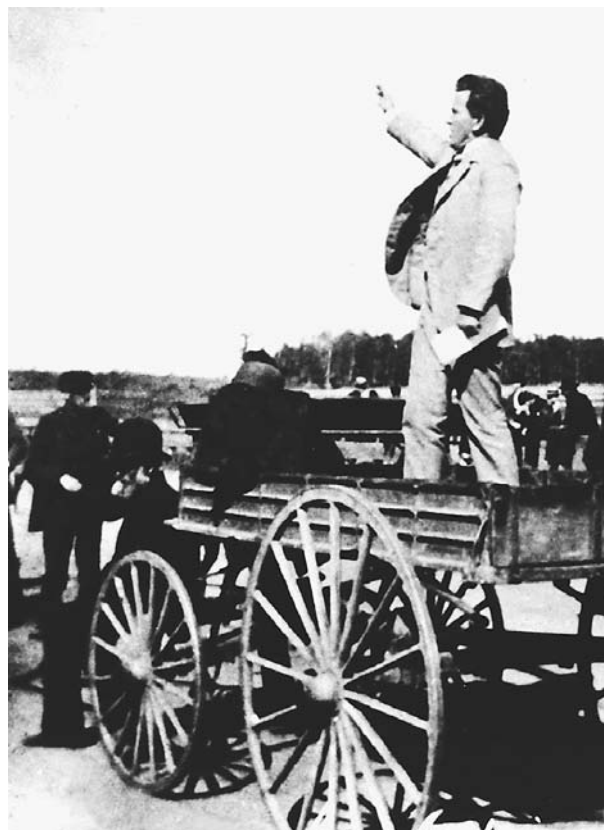
A turning point in La Follette's political career came the next year, when a party stalwart offered him what he interpreted as a bribe to "fix" a court case. Indignant, La Follette declared war on the party machine. In 1896 and 1898 he ran unsuccessfully for the Republican gubernatorial nomination in Wisconsin. He initiated a speaking tour of country

fairs to build support and won the Republican nomination and the gubernatorial election in 1900.

During La Follette's first two terms as governor (1901-1904) little of his Progressive program—a direct primary law, Tax Commission, Railroad Commission, Civil Service Commission, conservation measures, a corrupt-practices act—passed, because conservative elements in the legislature blocked it. Uncompromising, La Follette carried his program to the voters in his 1904 campaign, using the ingenious device of "reading the roll call" of the legislature's votes to show citizens how their representatives had voted on key issues. The result was election of a Progressive legislature and his own victory; in 1905 much of his program was passed. He became U.S. senator in 1906.

La Follette defied Senate tradition by immediately taking outspoken positions in debate. He angered "Old Guard" senators and President Theodore Roosevelt by refusing to concede on railroad and banking legislation. He broke even more sharply with Roosevelt's successor, William Howard Taft, over the tariff and the issue of conservation. Seeking to capitalize in 1909 on the rise of Progressive feeling, La Follette established *La Follette's Magazine* to extend his ideas to a broader audience.

During Woodrow Wilson's presidency, Senator La Follette won a great legislative victory—the Seaman's Act of 1915. He approved of Wilson's early neutrality statements regarding World War I, and when the President called for war in April 1917, La Follette was one of six senators who opposed him. He also opposed the military draft and the



wartime Espionage Act, which he felt violated fundamental individual liberties.

Following the war, La Follette voted against ratification of the Versailles Treaty and American membership in the League of Nations. He played a prominent role in exposing the Teapot Dome scandals of Warren Harding's administration. In 1924 he was the Progressive candidate for president, winning endorsements from the American Federation of Labor, the Socialist party, and the railroad unions. Though he lost the election, he won nearly 5 million votes and carried his home state. He died soon after, on June 18, 1925.

"Fighting Bob" La Follette was temperamentally a member of the opposition, at his best fighting the good fight from an underdog position. His independence tended to isolate him politically and to prevent him from achieving his highest goal, the presidency.

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Jean de La Fontaine

The French poet and man of letters Jean de La Fontaine (1621-1695) was one of the great French classical authors. He preferred to work in relatively minor and unexploited genres, such as the fable and the verse tale.

While he did not hesitate to borrow freely from other writers, both ancient and modern, Jean de La Fontaine nevertheless created a style and a poetic universe at once personal and universal, peculiarly his own and thus inimitable, but also accessible to all. He is perhaps the greatest lyric poet of the 17th century in France. Though he is best known for the *Fables*, they are but a small part of his writings. He also wrote a number of licentious tales in verse, many occasional pieces, and a long romance; he tried his hand at elegy and fantasy, at epigram and

comedy. Almost everything he wrote is shot through with personal reflections and graceful ironies.

La Fontaine was baptized (and probably born) on July 8, 1621, the first child of Charles de La Fontaine and Françoise Pidoux. Little is known about his youth in Château-Thierry (Aisne); he went to Paris in 1635, was associated briefly with the Oratorians, and then studied law. In 1647 he married Marie Héricart, whose family was related to Jean Racine's. He purchased a post (or sinecure) as master of waters and forests in 1652; his son Charles was born a year later. In 1654 appeared his first publication, an imitation of Terence's *Eunuch*. An amusing portrait of him was composed about this time by Tallemant des Réaux: "A man of belles lettres and who writes verse. . . . His wife says that he's such a dreamer he sometimes goes for three weeks without remembering that he's married."

Early Works

In 1658 La Fontaine offered his poem *Adonis* to Nicolas Fouquet, Louis XIV's superintendent of finances. Fouquet, known for his support of the arts and of artists, soon became La Fontaine's admirer and protector. La Fontaine wrote numerous poems for his patron; among the more interesting are the fragments of *Le Songe de Vaux*, a dream in verse written to celebrate the many marvels of Fouquet's estate, Vaux-le-Vicomte. During the years of the "poetic pension" at Vaux, La Fontaine met Charles Perrault, Racine, and many other writers and artists. The arrest of Fouquet in September 1661 put an end to the Vaux dream, but La Fontaine remained loyal to his friend. In 1663 the



poet—who may have been in trouble because of his obvious sympathy for Fouquet—accompanied his uncle to Limoges; the voyage is recounted in six interesting letters to his wife.

La Fontaine became a *gentilhomme servant* to the Duchesse d'Orléans in 1664. The post was rather badly paid, but it made few claims on the poet's time. In 1665 he published the collection *Contes et Nouvelles en vers*; these tales were followed by a second collection a year later. Both volumes were enthusiastically received despite (or perhaps because of) their licentious tone and matter.

His "Fables"

In 1668 La Fontaine published six books of *Fables*, in verse. Dedicated to the Dauphin, these poems were extraordinarily successful, and La Fontaine's fame was secure at last. The fables cover a vast range of human experience; formally they are remarkably varied and free. In an age of linguistic constraint and purification, he uses all manner of archaic words, colloquialisms, outmoded constructions; in an age of overwhelming concern with the great serious genres (epic and tragedy, for instance), he deliberately chooses to exploit the considerable resources of a minor genre. And if the fables seem at first to be children's literature, a careful examination reveals their sophisticated satire of conventional wisdom and morality.

In 1669 La Fontaine published *Les Amours de Psyché et de Cupidon*, a long romance in verse and prose, ostensibly a simple version of the Psyche story in *The Golden Ass* of Apuleius. But La Fontaine's work, despite its bantering tone and its contemporary allusions, is an intensely personal meditation on love and beauty and art—things which, as the work suggests, escape definition and so must be felt if they are to be known at all.

A third collection of *Contes* appeared in 1671, along with eight new fables. In the same year La Fontaine had to give up his post as master of waters and forests, and the death of the Duchesse d'Orléans in 1672 left him without employment. In 1673, however, he found a new protectress, Madame de La Sablière, at whose salons the poet met many scholars, philosophers, artists, and free-thinkers. In the years 1673-1682 he published a variety of works: a long religious poem for Port-Royal, an epitaph for his friend Molière, some new *contes* (the most licentious of all, they were promptly banned by the police), five new books of fables, and various other pieces. In 1682 he wrote a long poem in praise of the powers of quinine. As he said, "Diversity is my motto."

Later Years

After many maneuvers La Fontaine was finally elected to the French Academy in 1684. He continued to write and to publish: a volume of miscellaneous writings (1685); the important poem *Epistle to Huet* (1687), in which he avoided taking sides in the "quarrel of the ancients and the moderns"; the "lyric tragedy" *Astrée*, which was produced in 1691 but closed after six performances.

Madame de La Sablière died in 1693, and La Fontaine's thoughts turned to the Church. He renounced the *Contes*

and promised to devote the rest of his days to the composition of pious works. The last collection of fables appeared in 1694, and in that year the aging and weary poet wrote to his dearest friend, François de Maucroix, "I would die of boredom if I couldn't keep on writing." Remaining lucid and active almost to the end, La Fontaine died on April 13, 1695.

Further Reading

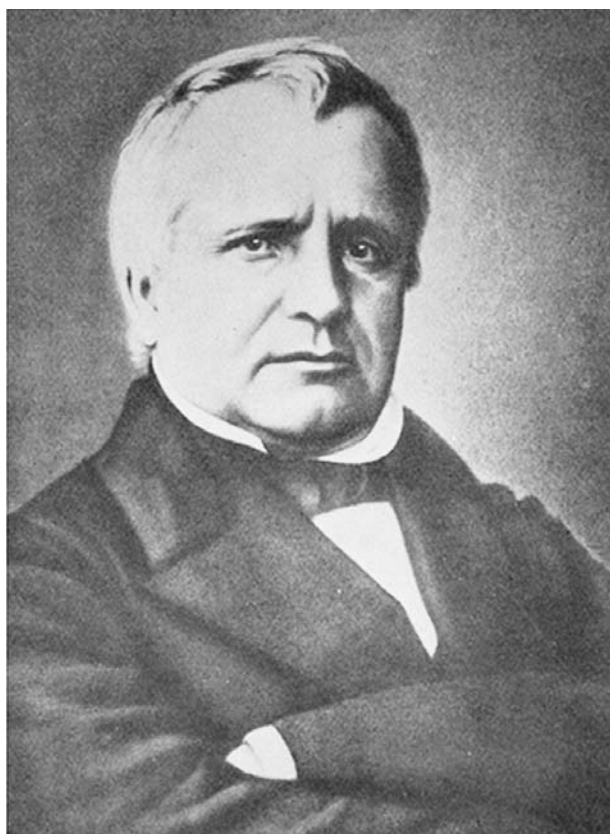
The best general biography of La Fontaine in English is Monica Sutherland, *La Fontaine* (1953). An excellent account of La Fontaine before the publication of the first collection of fables is in Philip A. Wadsworth, *Young La Fontaine: A study of His Artistic Growth in His Early Poetry and First Fables* (1952). Useful chapters on La Fontaine are in Elbert Benton O. Borgerhoff, *The Freedom of French Classicism* (1950), and Will Grayburn Moore, *French Classical Literature* (1961). Recommended for general historical background are Albert Guérard, *The Life and Death of an Ideal* (1928; repr. 1956); Basil Willey, *The Seventeenth Century background* (1934; repr. 1967); and Warren H. Lewis, *The Splendid Century* (1953). □

Sir Louis-Hippolyte Lafontaine

Sir Louis-Hippolyte Lafontaine (1807-1864) was a Canadian politician of French-speaking background who collaborated with Robert Baldwin in the achievement of "responsible government" and who laid the basis for the effective participation of French-Canadians in the government of the country.

Born on Oct. 4, 1807, at Boucherville in Quebec, Louis-Hippolyte Lafontaine was called to the bar in 1828 and, like so many other ambitious young French-Canadian lawyers, embarked on a political career. He served in the House of Assembly of Lower Canada from 1830 to 1837 as a member of the Popular, or Patriote, party, which expressed the grievances of the French-speaking majority against the English domination of the executive branch of government. He did not, however, approve of the revolutionary action taken by Louis-Joseph Papineau in 1837, and he prudently left Canada to live abroad for 5 months. On his return Lafontaine was briefly arrested as a person connected with the rebels, but he was released on bail.

Lafontaine now began negotiations with Robert Baldwin and Francis Hincks, leaders of the reform group in Upper Canada, to work together for the achievement of "responsible government," by which the executive would be made dependent upon the support of a majority in the elected legislature. In the new legislature of the united Province of Canada, after 1841, Lafontaine emerged as the leader of the French-Canadian reformers, eloquently expressing the political claims of his countrymen. He insisted



on speaking French in the chamber, ultimately winning legal sanction for this practice.

Lafontaine's first collaboration with Baldwin came in 1842, but the administration then formed collapsed when the governor general refused to take its advice on the matter of appointments. Nine of the ten members of the Cabinet, Lafontaine and Baldwin among them, resigned office in November 1843.

In March 1848 Lafontaine was once more asked to assume executive office, again in association with Baldwin, and again in the portfolio of attorney general for Canada East. This time the ministers found a new governor general, Lord Elgin, ready and willing to act upon their recommendations and implement the concept of responsible government.

As leader of the French-Canadian group in the administration, it fell to Lafontaine to introduce the most controversial bill of the 1849 session, the Rebellion Losses Bill. This measure compensated property owners for damages resulting from the 1837 rebellion, a purpose which made it anathema to the "loyal" English-speaking population of Canada East. When Elgin assented to the bill, riots broke out in Montreal; Lafontaine was vilified, his house attacked, and his law library burned. Yet the ministry held firm, and the measure became law. The episode marked the ultimate test of the principle of responsible government.

Like his close associate Baldwin, Lafontaine was essentially a moderate man, and after the achievement of cabinet government his attitudes became more and more conserva-

tive. He failed to solve two of the burning questions of the day—the secularization of lands set aside for the support of the clergy and the abolition of the ancient seigneurial system of landholding in Quebec. Along with Baldwin, he resigned from the administration in 1851 and left public life. In 1853 he was appointed chief justice of Canada East, and a year later he was made a baronet. He died in Montreal on Feb. 26, 1864.

Lafontaine was the first successful exponent of what became an axiom of Canadian political life: that the full participation of French-speaking Canadians was vital to the administration of national affairs.

Further Reading

There are few formal biographies of Lafontaine. The best is probably a composite study of Canadian reformers of the period: Stephen Leacock, *Baldwin, Lafontaine, Hincks*, in the "Makers of Canada" series (1907; published in 1926 under the new title *Mackenzie, Baldwin, Lafontaine, Hincks*). Mason Wade, *The French Canadians, 1760-1967* (1955; 2 vols., rev. ed. 1968), discusses Lafontaine and is recommended for general background. □

Oskar Lafontaine

The German politician Oskar Lafontaine (born 1943) was prime minister of the West German *Land* of Saar and the unsuccessful Social Democratic Party (SPD) candidate for chancellor in 1990.

In many ways Oskar Lafontaine was a highly unusual politician. He was a trained scientist with a Masters degree in physics from the University of Bonn, rather than a lawyer, and he built his political power base in an unlikely locale, the Saar, the smallest of the West German *Länder* (states).

Lafontaine reached political maturity in the era of the SPD's history that was dominated by Willy Brandt. Indeed, he was often described as Brandt's protégé and chosen successor. Lafontaine was born on September 16, 1943, in Saarlouis, a regional center in the Saar. After his university education he did not pursue a career in science, but became active in politics instead. Elected a member of the Saar state legislature in 1970, he turned quickly to communal politics and became deputy mayor of the capital city of the Saar, Saarbrücken, in 1974. Only two years later he was elected lord mayor of the city.

As mayor of Saarbrücken Lafontaine proved a charismatic leader and efficient administrator. In 1985 the Social Democrats chose him to be their candidate for the top job in state politics, the office of prime minister. At the time he was very much an underdog. The state had for many years been governed by the Christian Democrats, who were led by one of the most popular figures in Saar politics, Werner Zeyer. Beating the odds, Lafontaine led the Social Democrats to victory and quickly consolidated his party's and his own position in the Saar. Although the Saar was (and is) an area



beset by severe and chronic economic problems resulting from the decline of coal mining and steel manufacturing, in the following elections, in 1989, the SPD with Lafontaine at the helm captured over 50 percent of the popular vote.

Local Popularity Brings National Recognition

Lafontaine's popularity and unexpected success in the Saar brought him to the attention of the SPD's national leaders. Increasingly he was seen as the best of the generation of the West German Social Democratic leaders who would eventually succeed Willy Brandt. In March of 1990 Lafontaine was nominated as the party's candidate for chancellor in the December 1990 federal elections. Lafontaine's political career and life were almost cut short in April 1990, when a mentally deranged woman attacked him with a knife. Fortunately, he made a full recovery and ran a vigorous although losing campaign against Helmut Kohl and the incumbent Christian Democrats.

Not the least among Lafontaine's unusual features as a political were his ideological positions. Oskar Lafontaine was always something of a maverick among the West German Social Democrats. His first political experience came during the upheavals of the 1960s, and for a long time he seemed to revel in the label "leftist" Young Turk. Much as Willy Brandt and Helmut Schmidt had turned the SPD toward the right after Kurt Schumacher's rigid, albeit democratic, Marxism, Lafontaine became part of the pendulum swing in the other direction. In the 1970s and early 1980s

he became associated with positions that seemed to reject the conservative policies of leaders like Helmut Schmidt and Hans Apel.

Lafontaine took strong and controversial stands on three major issues: disarmament and Germany's relationship to the North Atlantic Treaty Organization (NATO), the question of coalition agreements between the Social Democrats and the leftist, ecology-minded Greens, and, later, the modalities and timing of German reunification.

In the mid and late 1970s, the question of the U.S. nuclear arsenal in Europe dominated discussions of the East-West conflict. Lafontaine urged a radical rethinking of the entire Western defense strategy. Later he argued that a reunited Germany should remain a member of NATO, although, like many on the Western and Eastern side, he also felt that the alliance needed to deemphasize its military role and stress its political contribution to the future of Europe. Lafontaine continued to endorse the concept of military force reductions. He advocated that under the changed circumstances of the East-West relationship the military strength of the West German *Bundeswehr* could be safely cut by 50 percent, and all nuclear and chemical weapons could be removed from German soil.

When the West German Greens first became politically prominent in the 1970s, many right-wing Social Democrats looked upon them as crypto-Communists or eco-fascists. As a result, the SPD advocated a policy of isolation toward the upstarts. Lafontaine always disagreed with that strategy. He insisted that not only were the Greens raising political issues which the SPD had wrongfully neglected (such as the peace movement and concern for the environment), but that at least the moderate wing of the Greens constituted a potential coalition partner for the SPD. In time Lafontaine's strategy emerged as a politically effective move.

Position on Reunification Leads to Defeat

Undoubtedly Lafontaine's most controversial position was on the question of German reunification. Disdainful of what he called the flag-waving approach to instant political union of the Federal Republic and the German Democratic Republic, Lafontaine argued that reunification should come at the end of a slow and well-planned process. The approach of the Kohl government, he claimed, would only exacerbate many of the inevitable social and economic problems that would follow if the political union of the two Germanys came too soon. For this reason, Lafontaine opposed both the decision for an immediate currency union and the treaty to exchange East and West German marks on the basis of one-to-one.

While many of the SPD's leaders accepted Lafontaine's arguments on disarmament and relations to the Greens, they were unwilling to go along with his thinking on German reunification. Electoral victories in the *Länder* of North Rhine Westphalia and Lower Saxony gave the SPD sufficient strength to block the currency treaty, but the party's leaders rejected Lafontaine's "go slow" position. Public opinion, too, did not back the Saar leader's views. The SPD ran a campaign essentially along Lafontaine's lines in the March 1990 East German elections, but the party's showing

was a severe defeat by the Christian Democrats' and Helmut Kohl's "flag waving" campaign.

In the autumn campaign for chancellor Lafontaine took personal charge of the SPD's campaign, emphasizing economic and social issues, while Helmut Kohl stressed national and emotional issues. The early road to unification on October 3, 1990, was a heady tonic for Kohl, who carried his party to a solid victory. Lafontaine and the SPD received only 33 percent of the vote, pulled down by a weak 24 percent in eastern Germany. The worst defeat for the Social Democrats since 1957 entitled them to 239 seats out of the 656 in the Bundestag (lower house of parliament). Nevertheless, Lafontaine remained unrepentant, repeating his charge that Kohl had concealed the ongoing costs of reunification.

In late 1994 Lafontaine joined forces with SPD party leader Rudolf Scharping and Gerhard Schroder, premier of Lower Saxony, to unsuccessfully challenge chancellor Helmut Kohl. In November 1995 Lafontaine was elected leader of the SPD as Scharping's popularity declined. Going into the late 1990s Germans wondered who would lead the Social Democrats in the 1998 elections against Helmut Kohl, Lafontaine or Schroeder? Even though Lafontaine had a reputation for excellent public speaking skills and motivating the people, some Germans believed only Schroeder could beat Kohl in the next election.

Further Reading

There was no English-language full-scale biography of Oskar Lafontaine. Good introductions to the problems and prospects of the SPD under his leadership are William E. Paterson, "The German Social Democracy," in Paterson, editor, *The Future of Social Democracy* (Oxford: 1986); and Andrei Markovits and Anton Pelinka, "Social Democracy in Austria and West Germany in the 1980s: A Comparative Assessment," *German Studies Review* (1989). For those able to read German, Lafontaine himself published some of his speeches in *Reden* (Saarbrücken: 1980), and more recently his vision of the future of German and European society, *Die Gesellschaft der Zukunft* (Hamburg: 1988).

See also *The Financial Times* (October 5, 1994); *The Independent* (November 17, 1995); *The Economist* (November 18, 1995; March 23, 1996; and April 12, 1997); and *The Guardian* (February 26, 1997). □

Jules Laforgue

The work of the French poet Jules Laforgue (1860-1887) is distinguished by its qualities of skepticism and irony and its development of the technique of free verse.

Jules Laforgue was born on August 16, 1860, at Montevideo, Uruguay, one of five children of an emigrant French family. Returning to France in 1866, he went to school at Tarbes in southwest France until the family moved to Paris in 1876. Unsuccessful in the *baccalauréat* (university entrance) examination in 1878, he began to write but

led a solitary life with few friends and no regular employment. In 1881 he was appointed French reader to the empress Augusta of Germany and spent almost 5 years moving round imperial residences in Germany with the court—a well-paid life with plenty of leisure, but rigid, boring, and isolated from the literary world of Paris.

Laforgue's natural pessimism, which was reinforced by his solitary life and by his study of the German philosophers Arthur Schopenhauer and Eduard von Hartmann, underlies all his poetry. It is especially obvious in a kind of cosmic despair, linked to a rather facile irony, in his first collection of verse, *Le Sanglot de la terre*, abandoned in 1882 and published posthumously. He then turned to the *Complaintes de la vie* (1885), a series of poems using the rhythms, verse pattern, and colloquial language of the *complaintes*, the popular songs of Paris, coining striking images and even new words against a persistent background of irony. They were followed at the beginning of 1886 by another book of poems, *L'Imitation de Notre-Dame la Lune*, in which linguistic innovations are less prominent and the symbol of the *pierrot*, or clown, sad behind his comic mask, represents the poet's own melancholy.

In September 1886 Laforgue resigned his post and married an English woman, Leah Lee, on December 31, returning to Paris in the hope of continuing his literary career there. But he had contracted tuberculosis, and after months of illness and poverty he died on Aug. 20, 1887. In 1890 his last poems, *Derniers vers*, probably written in 1886, came out; in these Laforgue reaches full maturity. The somewhat dilettante and decadent young dandy has now



given way to a truly creative poet, using free verse and great variation of rhythm and imagery to express a haunting melancholy, as if he knows of his imminent death.

Further Reading

Translations of some of Laforgue's works, with an introduction by the author, are in Jay Smith, *Selected Writings* (1956). A short book on the poet is Michael Collie, *LaForgue* (1963). An earlier full-length study is Warren Ramsey, *Jules Laforgue and the Ironic Inheritance* (1953). Ramsey, in *Jules Laforgue* (1969), also edited a series of essays on the poet by various authors.

Additional Sources

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Karl Lagerfeld

German-French designer of high fashion Karl Lagerfeld (born 1938) won international fame for his work with several Parisian style houses.

Fashion designer Karl Lagerfeld was born on September 10, 1938, in Hamburg, Germany. His father was Swedish, from a merchant banker's family, and made the family fortune by introducing powdered milk to Europe. His elegant and fashionable mother was younger than his father, and she adored fragrances; all qualities that would strongly influence Lagerfeld's life and career.

Lagerfeld led a sheltered childhood, learning early to speak fluent French, English, and Italian as well as his native German. As a child he was always interested in fashion and pored over history books more for the costume etchings and descriptions than for the battlefield tales. Designing and sketching dresses, he reported, was his favorite childhood pastime.

When he was just 14, Lagerfeld was sent to Paris to study, but with the underlying intention of getting involved in the world of French *haute couture*. This world was then quite sumptuous, as postwar parties were an excuse for women to dress up in the most fanciful finery. Parties, balls, nightclubs, and the like were packed with women wearing the latest fashions. Wealthy women from many countries filled the couture salons, all vying for the reputation of best-dressed.

In 1954 Lagerfeld sent one of his sketches to the International Wool Secretariat Competition, open to any young nonprofessional designer. That year there were thousands of entrants. Designers Pierre Balmain, Jacques Fath, and Hubert Givenchy were among the judges. Lagerfeld, just 16, received the award for best coat sketch.

Pierre Balmain then offered the young Lagerfeld a job working in his couture house. He took the coveted position,



staying there three years, secretly learning all the tricks of the "rag" trade. In 1958, at 20 years old, he became chief designer for the house of Jean Patou, where he worked until 1963, designing two collections each year. But he grew bored and needed more challenges for his frenzied fashion creativity.

The idea of working for several houses appealed to him. So in 1963, as a freelancer, he began working for French and Italian design houses, designing fur collections and ready-to-wear for the Fendi sisters. In 1970 he also began designing for the French House of Chloe and in 1975 created their first fragrance, "Chloe." In this time he also launched his own fragrance, "Lagerfeld for Men," followed by "KL" and "KL Homme."

In 1983 Lagerfeld, his reputation firmly established as a fashion force, became the creative director and head designer for Chanel, where it was hoped he would breathe new life into the once important but now staid and stagnant house. Coco Chanel had died in 1971, and the name had fallen from fashion favor in the following years. Only a year after joining Chanel, Lagerfeld startled the fashion world by again branching out and creating his own ready-to-wear line called "Karl Lagerfeld" and a lower-priced sporty line, "KL." That year he shocked the world with his press release for his spring Fendi collection, self-described as "shaped to be raped." In *USA Today* he countered the resultant criticism, saying he was misquoted and misunderstood: "Rape is an abstract word to me. In the kind of atmosphere I live in, nobody rapes anybody." Overcoming the criticism, in 1987 he received France's Golden Thimble award for his Chanel

haute couture collection. In 1992 Lagerfeld was drawn back to the House of Chloe, and his first collection was a huge critical success. The self-described “fashion chameleon” said: “When I do Fendi, I am another person from when I do Chanel, Karl Lagerfeld, or KL. It’s like being four people in one. Perhaps I have no personality at all, or perhaps I have more than one.”

However, after the initial spark created in 1992, Chloe struggled to regain its position among fashion houses since Lagerfeld’s original reign. In 1997 Lagerfeld stepped down from his position as chief designer at Chloe in order to concentrate more on his own signature line.

Like a style shark, Lagerfeld, it seems, never rests. As well as overseeing all of his houses and creating collections for each several times a year, he found time for creative hobbies. A lover of opera, theater, and films, he created costumes for La Scala in Milan, for the Schnitzler plays, and for many films, including *The Sun Also Rises*, *Babette’s Feast*, *Viva le Vie*, and *Le General de L’Armee Morte*. His other hobbies included decorating and restoring old mansions. He was a bachelor and traversed Europe collecting antique furniture and acquiring paintings from the 18th century as well as many forms of modern art. For 12 years he worked on restoring an historic 18th-century French castle in Brittany, right down to the doorknobs. He owned an 18th-century townhouse in Paris, a 200-year-old workshop in Rome, and a summer villa in Monte Carlo that he redid in Louis XVI style. He was renowned for his vast library of fashion and costume history books. Yet the man was nothing if not keenly attuned to modern times; he decorated another Monte Carlo home with furniture and art by the colorfully avant-garde modernistic Memphis design group.

He is also an accomplished photographer, shooting all the fashion advertisements for both Chanel and for his House of Lagerfeld. He held gallery photo shows in Paris for his hordes of admirers and fans. His personal style statement is a long ponytail. He maintained: “My father died reading the newspaper when he was over 90. His parents lived to be 98. I’m looking forward to growing old. Ponytails look good with white hair.”

Further Reading

For additional information on Karl Lagerfeld and the world of fashion see *Couture: The Great Designers* by Caroline Renolds Milbank (1985), *Fairchild Dictionary of Fashion* (1988), *McDowell’s Directory of 20th Century Fashion* (1987), and *Contemporary Designers*, edited by Ann Lee Morgan (2nd ed. 1990). □

Pär Fabian Lagerkvist

The Swedish author Pär Fabian Lagerkvist (1891-1974) was concerned with the meaning of life in a world without God and the existence of good and evil in such a world. Leif Sjöberg, in *Pär Lagerkvist* summarized the man: “Pär Lagerkvist more vigorously than any other professional writer explored

religious concerns of both the modern heretic, influenced by modern science, and the modern brooder-searcher, an alienated outsider, desperately wanting to believe in traditional values. Persistently he came out as a nonbeliever, yet always with other possibilities open.” In 1951 the Swedish Academy of Letters honored him with the Nobel Prize for literature.

Pär Lagerkvist was born on May 23, 1891, in Växjö, Småland, the youngest of seven children in a traditional and deeply religious family. His father, a railroad employee, refused to join his trade union because he believed that it contradicted God’s established order. Despite his parents’ devout beliefs and daily readings from the bible at home, Lagerkvist developed an alternative view of religion at a tender age, becoming in his own words, “a believer without faith, a religious atheist.” He formed a group called “The Red Ring” with four friends and they discussed topics such as religion, anarchy, socialism, and evolutionism. Darwin’s *Origin of Species* profoundly influenced the young group; Lagerkvist later wrote that it disturbed, “the very foundation of the transcendental view of the world.”

Proposed a Simple Approach to Writing

Between 1911 and 1912 Lagerkvist studied the history of art at the University of Uppsala, but he was not satisfied and turned to writing. In 1912 he published his debut work,



entitled *Human Beings*, but it was his next publication, *Word Art and Pictorial Art* that established him on Sweden's literary scene as a young writer with evolutionary ideas. He criticized contemporary Swedish literature for its lack of integrity and commercialism and prescribed both a Cubist theoretical approach to writing and a learning of the great ancient works. He propounded simplicity, writing that authors should use, "simple thoughts, uncomplicated feelings in the face of life's eternal powers, sorrow and joy, reverence, love, and hatred, expressions of the universal which rises above individuality."

Lagerkvist's Work

His early work—*Anguish* (1916; poems), *Chaos* (1919; poems, stories, and the play *The Secret of Heaven*), and *Theater* (1918; three plays)—evokes in powerful expressionistic images man's cosmic loneliness and his fear of life and death in an indifferent world. In two important essays on literature during this period, he attacks the prevailing psychological realism and calls for new literary forms more suited to the modern situation.

In the early 1920s Lagerkvist passed through a brief period of reconciliation to life, reflected especially in the remarkable story *The Eternal Smile* (1920). This mood did not last long, however, as seen in the play *The Invisible One* (1923) and the nightmarish stories in *Evil Tales* (1924). In 1925 appeared *Guest of Reality*, a novel about childhood, one of the few glimpses Lagerkvist gave into his life.

A new stage in Lagerkvist's development began with *The Triumph over Life* (1927), where in visionary passages he proclaims his philosophy. He rejects "life"—biological life—and declares his faith in the "divine," which consists in man's restless search for meaning, goodness, and justice. Like Albert Camus after him, Lagerkvist advocates "rebellion" against despair as a creative act in the face of life's incomprehensibility. In the 1930s Lagerkvist's work deals with the growing totalitarian threat in Europe. The most important of his works in these years are the play *The Hangman* (1933), the humanistic manifesto *The Clenched Fist* (1934), and a play about political assassination, *The Man without a Soul* (1936).

After World War II Lagerkvist turned often to the novel form. *The Dwarf* (1944) takes place in the Italian Renaissance, yet is also about World War II and about man in all places and times. With *Barabbas* (1950), perhaps his most famous work, he began a series of novels dealing with man's encounter with the divine and his quest for understanding and salvation. This theme was continued in *The Sibyl* (1956), *The Death of Abasuerus* (1960), *Pilgrim at Sea* (1962), and *The Holy Land* (1964). His final novel, *Mariamne* (1967) makes use of a symbolic constellation that appears often in his books, here the brutal, power-sick Herod and his wife Mariamne, whom he must kill when he realizes he can never understand the love she represents.

Lagerkvist's strength lies in his ability to create memorable figures that symbolize eternal forces in man: the hangman, the dwarf, and Herod are men in despair; Barabbas, the sibyl, and Tobias represent the seekers who have experienced the divine and can never be at peace again.

Mariamne, the hangman's wife, and Asak in *Barabbas*, who do good without question, can be obliterated by man's brutality or by life's indifference but represent an enduring quality that Lagerkvist believes will never perish.

Received the Nobel Prize for Literature

In 1951 the Swedish Academy of Letters awarded Lagerkvist the Nobel Prize for literature, explaining that it gave the prize, "For the artistic power and deep-rooted independence he demonstrates in his writings in seeking an answer to the eternal questions of humanity." Never a public man, Lagerkvist said only a few words to the public, "I have no particular message; it is all in my books." After suffering a stroke the week before, he died on July 12, 1974.

Further Reading

Most of the prose work mentioned above has been translated into English. For more information on Lagerkvist's life and work see Alrik Gustafson, *A History of Swedish Literature* (1961), which also contains an excellent bibliography of magazine articles in English and studies in Swedish. Other sources include: *The New York Times* (July 14, 1974); and Leif Sjöberg, *Pär Lagerkvist*, Columbia University Press (1976). □

Selma Ottiliana Lovisa Lagerlöf

The Swedish author Selma Ottiliana Lovisa Lagerlöf (1858-1940) is noted for her ability to recreate a world of legend in an apparently simple, naive style. She was the first woman to receive the Nobel Prize for literature.

Selma Lagerlöf was born on November 20, 1858, on the estate Mårbacka in Värmland. In 1884 her father's illness forced the sale of the home, an event which would continue to affect her. She worked as a country schoolteacher for nearly 10 years, struggling at the same time to find a form in which to retell the legends she had heard as a child. She finally wrote them in her own way, ignoring the time's demand for realism, and published them as *Gösta Berling's Saga* in 1891. This work, set in a brilliantly evoked Värmland landscape, is a series of melodramatic, often fantastic stories organized around Gösta Berling, a despairing, defrocked minister. It is marked by vivid realism of description but also shows the influence of romanticism, the Bible, and Thomas Carlyle.

The *Saga* is an independent contribution to the "neoromantic" reaction of the 1890s against naturalism. It further departs from naturalism—as does most of her work—in its emphasis upon personal responsibility and its undogmatic, earthy Christianity. The book was not a critical success until it was warmly reviewed by Georg Brandes, the man most responsible for the literary fashions Lagerlöf defied. Gradually it has become a world classic.



Lagerlöf's second masterpiece is the two-volume novel *Jerusalem* (1901-1902), based on the true story of a group of Swedish peasants who, seized by religious fervor, sold their farms and went to the Holy Land to devote their lives to good works. The first volume is the more successful, evoking the shattering experience of a people who abandon their homes and traditions for the unknown. Her third masterpiece is *The Wonderful Adventures of Nils* (1906-1907), written as a Swedish geography for children, one of the world's most popular children's books.

From the turn of the century on, Lagerlöf's literary output was impressive, both in quantity and quality, and her fame grew steadily until she became Sweden's most famous writer. Of her other books available in translation, the following deserve mention. In *The Miracles of Antichrist* (1897) and *Christ Legends and Legends* (both 1904), folk material she collected is used to build her own stories, blending the real and the fantastic. Gripping psychological novels are *The Tale of a Manor* (1899) and *The Emperor of Portugallia* (1914). Also available are her three books of memoirs, autobiographical classics: *Mårbacka* (1922), *Memoirs of My Childhood* (1930), and *The Diary of Selma Lagerlöf* (1932).

Lagerlöf won the Nobel Prize for literature in 1909 and used the money to buy back her beloved childhood home, Mårbacka, where she lived, wrote, and farmed from 1910 until her death on March 16, 1940.

Further Reading

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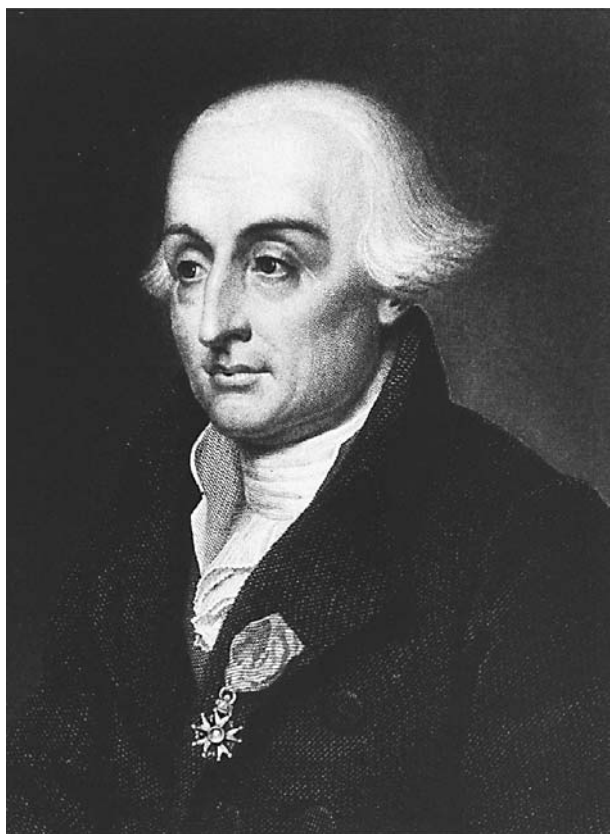
Comte Joseph Louis Lagrange

Every branch of mathematics was enriched by the contributions of the Italian-born French mathematician Comte Joseph Louis Lagrange (1736-1813). He is best known for his analytical formulations of the calculus of variations and mechanics.

Joseph Louis Lagrange was born in Turin on Jan. 25, 1736; both his parents had French ancestors, and Lagrange wrote all his works in French. At the College of Turin he studied classics until, at the age of 17, his interest in mathematics was aroused by reading Edmund Halley's memoir on the utility of analytical methods in the solution of optical problems. Within 2 years Lagrange had made sufficient progress to be appointed professor of mathematics at the artillery school in Turin.

After reading Leonhard Euler's work on isoperimetric problems Lagrange developed an analytical method of solution in 1756. Two years later he helped to found a society which later became the Turin Academy of Sciences. He contributed many papers to its transactions, usually described as *Miscellanea Taurinensia*. The Paris Academy of Sciences awarded Lagrange prizes for his essays on the libration of the moon (1764), the satellites of Jupiter (1766), and the three-body problem (1772).

In 1766 Frederick the Great appointed Lagrange president of the Berlin Academy of Sciences. When Frederick died in 1786, Lagrange moved to Paris at the invitation of Louis XVI. Lagrange spent the remainder of his life in Paris. The successive Revolutionary governments honored him, and when the École Polytechnique was founded in 1797, Lagrange was appointed professor. He was president of the commission for the reform of weights and measures and a member of the Board of Longitude. Napoleon made him a senator and a count. Lagrange, a gentle and unassuming man, died on April 10, 1813.



Theory of Numbers and Algebra

Like Euler, Lagrange turned his attention to the many results that had been stated without proof by Pierre de Fermat. In particular, he completed Euler's work on the Diophantine equation $x^2 - ay^2 = 1$. Lagrange demonstrated that a general solution is always possible and that all the solutions can be found by developing $\sqrt{a}$ as a continued fraction. He also proved the theorem that an integer is either a square or the sum of two, three, or four squares, as well as Wilson's theorem that if n is a prime, $(n - 1)! + 1$ is a multiple of n .

Third-order determinants were used implicitly by Lagrange in a memoir of 1773; in particular he expressed the square of a determinant as another determinant. Work on the binary quadratic form $ax^2 + 2bxy + cy^2$ led him to the result that the discriminant was unchanged by a particular linear transformation. This was the first step in the development of the theory of algebraic invariance, which has found important applications in the general theory of relativity.

Lagrange also sowed the seed of another important branch of mathematics, namely, the theory of groups. Generality was the characteristic goal of all his researches. In seeking a general method of solving algebraic equations, he found that the common feature of the solutions of quadratics, cubics, and quartics was the reduction of these equations to equations of lower degree. Applied to a quintic equation, however, the method led to an equation of degree six. Attempts to explain this result led him to study rational

functions of the roots of the equation. The properties of the symmetric group, that is, the group of permutations of the roots, provide the key to the problem. Lagrange did not explicitly recognize groups, but he obtained implicitly some of the simpler properties, including the theorem known after him, which states that the order of a subgroup is a divisor of the order of the group. Évariste Galois introduced the term "group" and proved that quintic equations were not in general solvable by radicals.

Differential Equations

An early memoir written by Lagrange in Turin is devoted to the problem of the propagation of sound. Considering the disturbance transmitted along a straight line, he reduced the problem to the same differential equation arising in the study of the transverse vibrations of a string. The form of the curve assumed by such a string, he deduced, can be expressed as $y = a \sin mx \sin nt$. Discussing previous solutions of the partial differential equation, he supported Euler in supposing that Jean d'Alembert's restriction to functions having Taylor expansions was not necessary. He failed, however, to recognize the generality of Daniel Bernoulli's solution in the form of a trigonometric series. Later he failed to recognize the importance of J. B. J. Fourier's ideas, first stated in 1807, which are fundamental for the solution of partial differential equations with given boundary conditions. Yet it was Lagrange who, in a series of memoirs written between 1772 and 1785, transformed the study of partial differential equations into a definite branch of mathematics; previously, mathematicians had treated only a few particular equations without a general method. Among Lagrange's important contributions to the subject was the explanation of the relationship between singular solutions and envelopes.

Calculus of Variations

Euler gave the name calculus of variations to the new branch of mathematics which he invented for the solution of isoperimetric problems. Lagrange thought that the method Euler employed lacked the simplicity desirable in a subject of pure analysis; in particular, he objected to the geometrical element in Euler's method. Lagrange developed the theory, notation, and applications of the calculus of variations in a number of memoirs published in the *Miscellanea Taurinensia*. If $y = f(x)$, the value of y can be changed either by changing the variable x or by changing the form of the function. The first type of change is represented by the differential dy . Lagrange represented the second type of change, the variation, by δy . In applications the problem is essentially that of maximizing or minimizing integrals by variation in the form of the function integrated.

The basic ideas of the calculus of variations are quite difficult and were not fully grasped by Lagrange's contemporaries. He did not attempt a rigorous justification of the principles, but the results amply vindicated the method.

Work in Mechanics

A century separated the publication of Lagrange's *Mécanique analytique* (1788) and Isaac Newton's *Principia*

(1687). With Newton, as Lagrange recognized, mechanics became a new science, but his characterization of Newton's method as synthetic is a distortion which unfortunately is still widely believed. To the eye, Newton's *Principia* may have the appearance of Greek geometry; yet detailed study of the text leaves no doubt of the analytical foundation of the work. Certainly Lagrange himself brought analytical mechanics to perfection, though he recognized Euler as his precursor in the application of analysis to mechanics. In the preface of his work, Lagrange remarked that no diagrams would be found, but only algebraic equations.

The aim of *Mécanique analytique*, undoubtedly Lagrange's greatest work, was to present a mechanics of general applicability based on a minimum of principles. Moreover, Lagrange regarded the principles of mechanics as suppositions, not eternal truths, so that the purpose of mechanics was not to explain but simply to describe. To Lagrange we owe the first suggestion that this could be accomplished in terms of a geometry of four dimensions.

With the aid of the calculus of variations, Lagrange succeeded in deducing both solid and fluid mechanics from the principle of virtual work and D'Alembert's principle. The general formulation of the first of these he attributed to Johann Bernoulli. Lagrange did not regard the principle as an axiom but rather as a general expression of the law of equilibrium deduced from the laws of the lever and the composition of forces or, alternatively, from the properties of strings and pulleys. Statics then appeared as a consequence of the law of virtual velocities. In one of its formulations D'Alembert's principle states that the external forces acting on a set of particles and the effective forces reversed are in equilibrium; dynamical problems are thereby reduced to statics and consequently can be solved by the application of the principle of virtual velocities.

Instead of applying the principles to particular problems, Lagrange sought a general method; this led him to the idea of generalized coordinates. From dynamical equations he deduced the principle of conservation of vis viva and also the principle of least action, which Euler had formulated correctly for the special case of a single particle. Moreover, Lagrange removed the mystery that had surrounded the principle of least action by pointing out that it was based essentially on that of vis viva.

Work in Calculus

Lagrange's *Théorie des fonctions analytiques* (1797) was the most important of several attempts that were made about this time to provide a logical foundation for the calculus. While admitting that operations with differentials were expeditious in solving problems, he believed that compensating errors were involved in this method. To avoid these, he attempted to develop the calculus by purely algebraic processes.

First Lagrange derived by algebra the Taylor series, with remainder, for the function $f(x + h)$, and then he defined the derived functions $f'(x)$, $f''(x)$, ... in terms of the coefficients of the powers of h . His view that this procedure avoided the concepts of limits and infinitesimals was in fact illusory, for these notions enter into the critical question of

convergence, which Lagrange did not consider. Again, he was mistaken in supposing that all continuous functions could be expanded in Taylor series. Despite its defects, Lagrange's *Théorie des fonctions analytiques* was the first theory of functions of a real variable and focused attention on the derived function, as he termed it, the quantity which has become the central concept of the calculus.

Further Reading

Extracts from Lagrange's work on the theory of equations and the calculus of variations are given in D. J. Struik, *A Source Book in Mathematics, 1200-1800* (1969), and an extract on the principle of virtual velocities is given in William Francis Magie, *A Source Book in Physics* (1935). An introduction to the calculus of variations is in F. B. Hildebrand, *Methods of Applied Mathematics* (1954; 2d ed. 1965). For a readable account of Lagrange's dynamical equations see M. R. Spiegel, *Theoretical Mechanics* (1967). Background studies of mathematics which discuss Lagrange are Eric T. Bell, *Men of Mathematics* (1937); Alfred Hooper, *Makers of Mathematics* (1948); and Herbert Westren Turnbull, *The Great Mathematicians* (1961). □

Fiorello Henry La Guardia

An American municipal leader and mayor of New York City, Fiorello Henry La Guardia (1882-1947) was one of the most important and dynamic political reformers during the 1930s.

Fiorello La Guardia was born in New York City on Dec. 11, 1882, of Italian parents. La Guardia spent most of his boyhood in the West and attended high school in Prescott, Ariz. Later, in 1904, the family lived in Trieste. Following his father's death La Guardia secured a job in the American consulate in Budapest, Hungary. He returned to New York in 1906 and became an interpreter at Ellis Island. At the same time he attended New York University Law School at night, receiving his degree in 1910.

La Guardia's attention shifted to politics, and he joined the Republican party. Although defeated for election to Congress in 1914, he made an impressive showing and received an appointment the next year as deputy attorney general of New York State. In 1916 he was elected to Congress, and his political career was launched.

La Guardia's congressional career was briefly interrupted by World War I, when he enlisted in the Aviation Section of the Signal Corps. In 1919 he was elected president of New York City's Board of Aldermen. He suffered a major setback in 1921, when he was defeated in a primary race for mayor, but the next year he again secured election to Congress, this time as a candidate of the Socialist and Progressive parties. In 1929 he ran for mayor but was beaten by James J. Walker.

The mayoralty did not remain out of La Guardia's reach for long; he was elected in 1933, running on the Fusion ticket. He went on to serve three consecutive terms, during



which he gained a nationwide reputation as a fiery and effective leader. Establishing his independence from the major parties, he attempted to rid the city of graft while improving municipal services and furthering social reform. He introduced slum-clearance projects and secured a new city charter. Fighting bossism, aiding the fire department in putting out fires, and reading comic strips on the radio, he became one of New York City's most popular and colorful mayors; because of his first name, he was sometimes called the "Little Flower." After he retired in 1945, he helped fight world famine as director general of the United Nations Relief and Rehabilitation Administration. On Sept. 20, 1947, he died of cancer.

Further Reading

La Guardia's own account of his early years is *The Making of an Insurgent: An Autobiography, 1882-1919* (1948). There are several excellent studies of him, including two well-received works by Arthur Mann: *La Guardia: A Fighter against His Time, 1882-1932* (1959) and *La Guardia Comes to Power, 1933* (1965). Two other valuable works are Howard Zinn, *La Guardia in Congress* (1959), and Charles Garrett, *The La Guardia Years: Machine and Reform Politics in New York City* (1961). See also John Franklin Carter, *La Guardia* (1937), and Ernest Cuneo, *Life with Fiorello: A Memoir* (1955).

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Bert Lahr

Bert Lahr (1895-1967) was a popular burlesque and vaudeville performer and an actor and comedian in musical comedy, film, and television.

Bert Lahr (Irving Lahrheim), born on August 13, 1895, in Yorkville, New York, was the son of Jacob Lahrheim, a German immigrant and third generation upholsterer, and his wife Augusta. His childhood years were filled with tension, largely due to his parents' poverty. He fled to the streets for escape and dropped out of school. Lahr schooled himself by reading and going to the theater—in particular, to vaudeville and melodrama. He joined the other boys on the street singing with his booming baritone voice.

Lahr also tried his hand at various jobs but did not hold any of them long. In 1910 a friend asked him to be a part of a burlesque act, "The Seven Frolics." (Although burlesque eventually developed into striptease shows, in that era it was similar to a variety show with a series of robust comic skits, singing, and dancing.) In this particular show, and in many to come, Lahr drew on his German-Jewish background in creating his character, the Dutch comedian. Although the show was not successful, Lahr had determined his career. For the next five years he played in many different burlesque houses, with shows such as *Little Red Schoolhouse* and *Nine Crazy Kids*. It was not until 1922, however, that he gained entry into a successful burlesque circuit and began his ascent to stardom. His talent was recognized by Blutch Cooper, a prominent producer, who put him in the popular vehicle, *The Best Show in Town*. Lahr continued developing his comic Dutchman, wearing pouches under his eyes, a mustache, and a fake, bulbous nose. Loud, acrobatic, and frivolous, this character was the basis for all of his future work. He was the common man with foibles, someone the audience could relate to. Lahr rose above his unhappy background with his desire to make people laugh.

Bert Lahr's dedication and talent caught on fast—he became the lead comic in shows such as *Folly Town* (1919), *Roseland Girls* (1920-1921), and his greatest burlesque success, *Keep Smiling* (1921-1922). In that show he met Mercedes, a dancer who became his partner and wife. The two moved to the vaudeville circuit Orpheum Time, considered a step above burlesque. It was at this time that Lahr created his famous sketch "What's The Idea?," which he would use many times in his future work. It involved



Mercedes, playing a beautiful Spanish dancer, meeting Lahr, the dumb cop. Although the interaction of these two characters was the essential ingredient of the skit, the plot could be changed to fit into different productions.

Lahr's true stardom came in 1927 when he began his highly successful Broadway career with *Harry Delmar's Revels*. For several years he played the leading comic role in musical comedies such as *Hold Everything* (1928), in which he played a boxer; *Flying High* (1930), in the role of an aviator; Florenz Ziegfeld's last spectacle, *Hot-Cha* (1932); and George White's *Music Hall Varieties* (1933), *Life Begins At 8:40* (1934), and *Scandals* (1936). In all of these shows Lahr played to great critical and audience acclaim.

Lahr's ambition for growth and success led him to Hollywood in 1938. He made five films that year, including *Just Around the Corner* with Shirley Temple and Zaza in which Lahr played Cascart, a vaudeville performer. This was his first dramatic part (and the first of several films and plays in which he played a vaudevillian), and its success was due to his intimate and personal understanding of the role. Yet his comedy, in general, was not effective on the screen. He was a broad comedian, used to playing to large audiences, and the subtlety demanded by the camera seemed to diminish his talents. During his career he made several more films, but only one stands out and displays his true abilities—it is the part he will always be remembered for: the Cowardly Lion in *The Wizard of Oz*. It was different from his other films in that it relied on fantasy rather than romance and it gave Lahr a chance to shine. He used his popular boxing pose and his comic, inarticulate diction. He

could finally be large and acrobatically comic on film. His performance in *The Wizard of Oz* was vibrant and sympathetic—the audiences related to him because they understood him as they had on stage. They saw the simple man whose fears and feelings they could share—and they laughed!

If Bert Lahr's popular success was *The Wizard of Oz*, the high point of his dramatic career was as Estragon in Samuel Beckett's existential classic, *Waiting for Godot*. Lahr played this part in the American premiere at the Coconut Grove Playhouse in Miami (1955). Billed as a comedy, the play was a failure. Yet when the play was later directed by Herbert Berghof, a famous acting teacher, it was a tremendous New York success and Lahr, in particular, was lauded for his poignant performance. Although he always claimed he did not understand the play, it was clearly his instinct for the part rather than his intellect that won over the audience. He was able to provide warmth and humor and ultimately bridge the gap between the play and the audience. He brought vulnerability and humor to Estragon—again the common man who sought the best in life and was disappointed. Theater critic Kenneth Tynan said that it was “one of the noblest performances I have ever seen.”

Bert Lahr was one of the greatest comedians of modern times. He had the courage to challenge himself in many different areas of theater. Although self-educated, he was not afraid to take on the classics in television performances of *Androcles and the Lion* and *The School for Wives* (1956). At the American Shakespeare Festival he played Bottom in *A Midsummer Night's Dream* (1960), for which he received the Best Shakespearean Actor of the Year Award. In 1964 he won the Tony Award for Best Musical Actor in *Foxy*, a musical adaptation of Ben Jonson's classic, *Volpone*.

Lahr also made many appearances on television and in commercials. He fought hard to establish his career and he never quit. When he died on December 4, 1967, at the age of 75, he was in the midst of filming *The Night They Raided Minsky's*.

Bert Lahr had three children: Herbert, by his first wife; and John, a dramatic critic and author, and Jane, by his second wife, Mildred.

Further Reading

The most complete book on Bert Lahr is *Notes on a Cowardly Lion*, a biography of his work and personal life by his son, drama scholar John Lahr (1969, 2d ed. 1984). An insightful interview with Lahr is included in *Actors Talk About Acting* (1961), edited by Lewis Funke. Short biographies are also to be found in *The Great Clowns of Broadway* (1984) by Stanley Green; *Famous Actors and Actresses on the American Stage*, Vol. 2 (1975), by William C. Young (includes newspaper reviews); and *Great Stars of the American Stage* (1952) by Daniel Blum (includes photographs). □

Melvin R. Laird

Melvin R. Laird (born 1922) was a U.S. Congressman and later secretary of defense during the first Nixon

administration. As secretary of defense he forged a good working relationship with Congress. Laird also played an important role in orchestrating the U.S. withdrawal from Vietnam.

Melvin R. Laird was born in Omaha, Nebraska, September 1, 1922. After graduation from Carleton College in 1942 he served in the U.S. Navy in the Pacific campaigns of World War II and was twice wounded, once in a Japanese Kamikaze attack.

In 1946, at the age of 24, Laird won the Wisconsin state senate seat vacated by his deceased father, making him the youngest state senator in Wisconsin history. He served in the senate until 1952, concentrating on taxation and veterans affairs, and he was a delegate to the 1948 and 1952 Republican conventions.

Laird was elected to the U.S. House of Representatives in 1952, and he served there for the next 16 years. A conservative Republican, he was a frequent critic of foreign aid and wasteful military spending, and he promoted tax reduction and fiscal responsibility. In 1962 he authored a book, *A House Divided*, dealing with foreign and defense policy, and in 1964 he received the Albert Lasker Award for promotion of medical research. He was chairman of the Republican platform committee in 1964, engineering a compromise on the explosive civil rights issue that helped hold the party together. In the aftermath of the Goldwater

debacle of 1964, he helped organize efforts to rebuild the shattered party.

In the first Nixon administration, Laird served capably as secretary of defense. The knowledge of military affairs gained from long service on the Defense Subcommittee of the House Appropriations Committee stood him in good stead, and his connections in Congress gave him a power base independent of the administration. Described by Henry Kissinger as a man of "buoyancy and rascally good humor," Laird was also an effective bureaucratic in-fighter, and he successfully defended his turf against Kissinger and other would-be encroachers.

Laird did much to repair the damage left by his predecessor, Robert S. McNamara. McNamara had sometimes been arrogant and abrasive in dealing with Congress; Laird went out of his way to earn the trust and confidence of Congress, using his numerous ties there and spending hours before congressional committees. In his tenure no major Department of Defense request was rejected by Congress, an accomplishment unique among the various secretaries of defense.

Although he often disagreed with American military leaders on policy, Laird developed a close and effective working relationship with them. Unlike McNamara, he had a basic trust in the military. He dismantled the apparatus McNamara had created to keep military leaders on a tight rein. Where McNamara had drawn up his budgets and presented them to the military, Laird restored to the military the initiative on budgeting, allowing them to draft budget figures which he and his civilian advisers then subjected to close scrutiny.

Laird effectively defended the military against the anti-military sentiment that swept the country in the wake of the Vietnam War. He helped change the draft to a lottery system in 1969, easing the unpopularity of that institution. He also devised plans for conversion to an all-volunteer army and presided over a one million man cut in the armed forces. By initiating change himself, he helped fend off pressures from Congress for more radical change.

Laird played an important role in getting the United States out of Vietnam. Recognizing that the war was a political albatross that could destroy the Republicans as it had the Democrats, he pushed hard for extricating the United States, coining the word "Vietnamization" to signify the gradual withdrawal of U.S. forces and the shift of responsibility to the Vietnamese and relentlessly pushing to accomplish it. Nixon and National Security Adviser Henry Kissinger often disagreed with Laird on the pace of American troop withdrawals, but the policy itself prevailed, and with the peace agreement of January 1973, shortly after Laird left office, final U.S. military withdrawal was completed.

In other areas Laird was less successful in influencing policy. Along with Secretary of State William Rogers, he strongly and unsuccessfully opposed expansion of the war into Cambodia in 1970 and the mining of Haiphong Harbor in 1972.

Laird left the Defense Department at the end of Nixon's first term, but he returned to Washington in June 1973 to



become counsellor to President Nixon for domestic affairs in the wake of the widening Watergate scandal. After 1974, he was a senior counsellor for the *Readers Digest*, where he contributed articles dealing with defense and foreign policy. Laird continued to be active in the latter field: in 1983 he was one of five former foreign policy leaders who urged the Reagan administration make an agreement with the Soviets to put off development of any space weapons systems for ten years and continue to comply with the unratified 1979 treaty between America and the Soviet Union on strategic arms. In 1993 he testified before a Senate Committee that he had had reason to believe American P.O.W's were left in Vietnam and Laos after U.S. troops were withdrawn, as reported by Barbara Crossette in *The New York Times* (September 22, 1993). These claims were strongly criticized by his former rival for power, Kissinger. Laird was on the board of directors of Martin Marietta, an aircraft-building company, from 1981 to 1992. In the latter year he became chairman of the board of the Communications Satellite Corporation, serving until his retirement in 1997.

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Laird's important role as secretary of defense in the first Nixon administration is analyzed in Douglas Kinnard, *The Secretary of Defense* (1980). The internal struggle for power is recounted in great detail in Henry A. Kissinger, *White House Years* (1979). Laird's recommendations to the Reagan administration concerning defense policy can be found in "Ex-Defense Secretaries Back Strict View of '72 ABM Pact," by Michael Gordon *The New York Times* (March 10th, 1987). His testimony before a Senate Committee on the possibilities of POW's remaining in Vietnam is available in "POW's Were Left, Top Aides Believe," by Barbara Crossette, *The New York Times* (September 22nd, 1993). □

Lalibela

Lalibela (reigned ca. 1181-ca. 1221) was an Ethiopian king and saint to whom are attributed the famous monolithic churches of northern Ethiopia.

The life of Lalibela is clouded in myth. Almost no documents survive from his life, and we must rely largely on hagiographic literature written centuries later, after he had been canonized by the Ethiopian Church.

Lalibela seems to have been born in the town of Roha in northern Ethiopia, which was then the capital of the Zagwe dynasty. This town was later renamed Lalibela in his honor. In the late 14th or early 15th century a monk named Abba Amba wrote a biography of Lalibela. According to Amba, Lalibela was an extremely devout Christian in his youth—even to the point of being an ascetic and recluse. It was with reluctance that Lalibela married and then accepted the crown of Ethiopia, which had previously been held by his brother.

During the 12th century the Saracens were persecuting Christians in Egypt, and many of these people sought refuge

under Lalibela, who was exceedingly upset with the Moslems to the north. The 18th-century Scottish traveler James Bruce wrote that Lalibela was so incensed that he actually tried to cut off the annual floodwaters to the lower Nile by diverting the source rivers in the Ethiopian highlands. There were two versions of his failure to carry out this project. The first was simply that he died; and the second was that he was warned of the dangers of invasion of famished Egyptians into what would be the even more fertile lowlands of his own country.

According to this second version, Lalibela then diverted his resources into the construction of the magnificent rock-hewn churches around Roha. Ten are said to have been built by him, the eleventh by his wife, Kebra Maskal, in his honor. The lack of contemporary sources, however, makes it difficult to assess the authenticity of these stories, and many scholars believe that some of the churches may have been the creations of other Zagwe kings.

In addition to his building of the monolithic churches, Lalibela is said to have built and generously endowed many other churches and monasteries throughout Ethiopia. It was for these pious works that he was later canonized by the Ethiopian Church, and June 6 is celebrated as his saint's day. He also left a reputation as a distinguished poet and orator.

The true nature of Lalibela's end as king may never be known, but according to Amba, after he had built the churches and divested himself of his wealth, he tired of the secular duties of rule and abdicated in favor of Naakuto Laab, who may have been his grandson. Laab was to be the last Zagwe king in Ethiopia, as he later seems to have abdicated himself in mysterious circumstances in order to allow the older Solomonic dynasty to regain the rule in Ethiopia.

Further Reading

The beautiful churches attributed to Lalibela are described and amply illustrated in I. Bidder, *Lalibela; The Monolithic Churches of Ethiopia*, translated by R. Grabham-Hostmann (1959); some historical comment is also included. Other useful general sources include E. S. Pankhurst, *Ethiopia: A Cultural History* (1955), and E. Ullendorff, *The Ethiopians* (1960; 2d ed. 1965). □

Lucius Quintus Cincinnatus Lamar

Lucius Quintus Cincinnatus Lamar (1825-1893) was an American politician of the Confederate South. He later became a member of President Grover Cleveland's Cabinet and a Supreme Court justice.

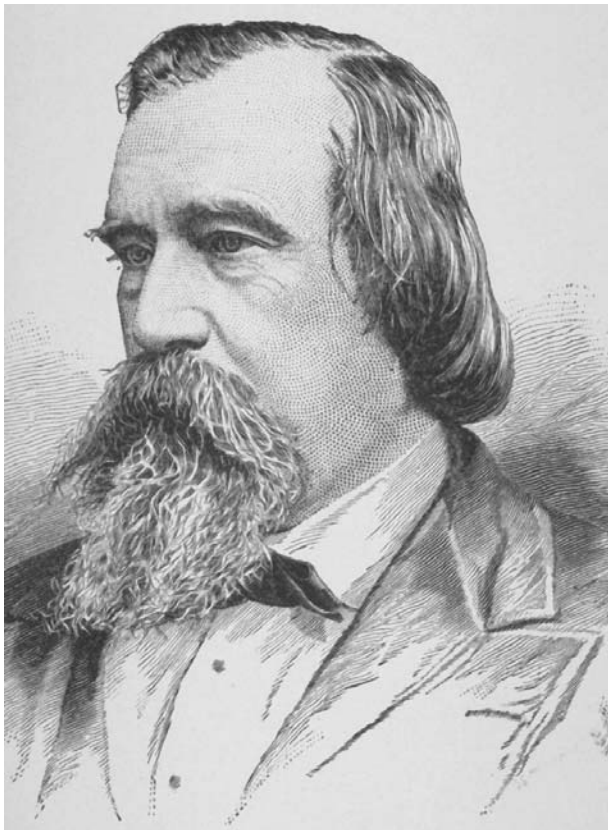
Born in Putnam County, Ga., on Sept. 17, 1825, Lucius Q.C. Lamar was reared by his mother after his father committed suicide. He attended Emory

College in Oxford, Ga., and married Virginia Longstreet, the college president's daughter. After studying law for 2 years, he taught mathematics at the University of Mississippi.

In 1852 Lamar returned to Covington, Ga., to practice law. He was elected to the state legislature as a Democrat. In Mississippi in 1855, he bought a large plantation with many slaves. He was elected to Congress in 1857, where he criticized Stephen Douglas's concept of "territorial sovereignty" as too compromising of the rights of slaveholders. However, with Jefferson Davis he counseled Southern extremists not to bolt the deadlocked 1860 Democratic convention.

In November 1860, following Abraham Lincoln's election as president, Lamar fought secession until the secession convention proved determined to leave the Union; thereafter, Lamar urged a strong Confederacy. He resigned from Congress in January 1861, and he fought for the Confederacy until he became ill. After his recovery he went to Europe to lobby for the Confederate cause.

When the war was over, Lamar reentered politics in order to "redeem" peacefully his state from integrated rule and to gain national support for this effort. With some blacks supporting his benign paternalism, Lamar won election to Congress in 1872 and spoke widely in the North in favor of ending sectional strife. His eulogy of Senator Charles Sumner and his politeness toward a black senator allowed him to lull Northerners, apprehensive of the white supremacists, into entrusting the blacks to Southern whites.



In Congress, Lamar played a leading role in the Compromise of 1877, by which the disputed Hayes-Tilden election was settled. Rutherford B. Hayes was made president in return for the promise of aid for the Texas and Pacific Railroad (linking the South and West) and the end of Northern involvement in securing rights for Southern blacks. It was this role that gained Lamar his fame in American history. Though the Civil War ended slavery, during Reconstruction the nation failed to define a satisfactory role for the freed slaves. The problem was referred to white conservative leaders of the South like Lamar, who were determined to maintain white supremacy. Thus the hopes of African Americans for equality were deferred, and the fears of another war over sectional racial disagreements were allayed.

Elected to the Senate in 1876, Lamar served until 1885, when he became President Grover Cleveland's secretary of the interior. In 1887 Cleveland appointed him to the Supreme Court—the first former Confederate named since the Civil War. Though Lamar's work on the court reflected high scholarly standards, it was not of major consequence. A widower in 1884, Lamar married Henrietta Dean Holt in 1887. He died in Macon, Ga., on January 23, 1893.

Further Reading

A judicious sketch of Lamar by Arnold Paul is in Fred L. Israel, *The Justices of the United States Supreme Court, 1789-1969*, vol. 2 (1969). See also Edward Mayes, *Lucius Q.C. Lamar: His Life, Times, and Speeches* (1896; rev. ed. 1974), and W.A. Cate, *Lucius Q.C. Lamar: Secession and Reunion* (1935). On the Compromise of 1877, C. Vann Woodward, *Reunion and Reaction* (1951; rev. ed. 1956), is recommended. □

Chevalier de Lamarck

The French naturalist Jean Baptiste Pierre Antoine de Monet, Chevalier de Lamarck (1744-1829), is best known for his theory of organic evolution and his work on invertebrate animals.

Jean de Monet, Chevalier de Lamarck, was born Aug. 1, 1744, at Bazentin-le-Petit in Picardy. He studied for the priesthood, but on the death of his father in 1760 he joined the French army. When his military career ended because of illness in 1768, he went to Paris, where he began to study medicine. He also became interested in meteorology, chemistry, and botany.

Jardin des Plantes

Lamarck's scientific reputation was established with the publication of his *Flore française* (1778; French Flora), in which he combined the best of two competing systems of plant classification. This work brought him to the attention of the French naturalist the Comte de Buffon, who helped gain Lamarck's admission to the French Academy of Sciences in 1779. Buffon also secured an appointment for Lamarck as a representative of the Jardin des Plantes; in this capacity he traveled through Europe from 1780 to 1782

collecting botanical and mineralogical specimens. Then he began to write the *Dictionnaire de botanique* (3 vols., 1783-1789; *Dictionnaire of Botany*) and the *Illustration des genres* (1791-1800; *Illustrations of the Genera*) for the *Encyclopédie méthodique* (*Methodical Encyclopedia*). From 1784 to 1792 Lamarck also published many botanical articles, but the only botanical work to show the influence of Lamarck's theory of evolution was his *Histoire naturelle des végétaux* (1803; *Natural History of Vegetables*).

The Jardin des Plantes in Paris was an important scientific center for work in botany, zoology, chemistry, and mineralogy. At the time of the French Revolution, when all the institutions of the Old Regime were being examined, proposals were also made for the reorganization of the Jardin. However, in 1793, when the Academy of Sciences was suppressed for being too aristocratic, the Jardin was transformed into the Muséum National d'Histoire Naturelle (*National Museum of Natural History*). Because the posts in botany were filled by someone else, Lamarck was named professor of "Insects and Worms" (Carl Linnaeus's terms for invertebrates). Thus, at almost 50 years of age, Lamarck began a career in a completely new field.

Physical and Earth Sciences

Lamarck's chemical theories are usually dismissed as the product of unfortunate speculation because they represented the "old chemistry" overturned by Antoine Laurent Lavoisier and the "chemical revolution." However, they provide the key to his conception of nature and are essential features of his theory of evolution. Lamarck began his work

in chemistry in the 1770s, when the four-element theory of matter (earth, air, fire, water) was still generally accepted in France. The fact that the most important element in his system was fire in its various states of modification allowed Lamarck to explain most of the known chemical and physical phenomena. His chemistry was also used to explain the mechanical interaction of individuals with the environment and, thus, evolution and the emergence of higher mental faculties.

The chemistry is presented in all of Lamarck's works dealing with evolution and in three main studies on the subject: *Recherches sur les causes des principaux faits physiques* (1794; *Research on the Causes of the Principal Physical Facts*); *Réfutation de la théorie pneumatique* (1796; *Refutation of the Pneumatic Theory*); and *Mémoires de physique et d'histoire naturelle* (1797; *Memoirs on Physics and Natural History*).

Lamarck's interest in meteorology dates from his early years in Paris. In fact, Lamarck's first known work in any field was the "Memoir on the Principal Phenomena of the Atmosphere" (1776); he later published a number of articles on the subject. Lamarck's work in this field is also generally dismissed as a collection of unfounded theories. He speculated that atmospheric change was caused by a tidal effect on the earth's atmosphere produced by the sun and the moon. He adhered to the characteristic 18th-century belief that there was a simple law which would describe and predict the weather; this course seemed possible after Benjamin Franklin's work with lightning and the progress of various sciences in the century.

The work in meteorology was also related to Lamarck's interests in biology; weather was a major environmental factor important to his theory of evolution. He believed that the importance of this field was that climate had a great influence on living organisms.

The *Hydrogéologie* (1802; *Hydrogeology*) presented Lamarck's geological views. He held that the earth was much older than the biblical account indicated. The history of the earth was one of continuous change brought about by the eroding effect of water followed by sedimentation as organic materials decayed. Great amounts of time were needed for the slow process of organic development. Evolution also required that the same factors producing geological change in the present had operated throughout the history of the earth; this view was later called uniformitarianism. These geological theories were necessary for Lamarck's theory of evolution.

Work on Invertebrates

When Lamarck accepted his appointment as professor of "Insects and Worms," a category comprising most of the animal kingdom, very little was known about invertebrates (a term introduced by Lamarck) or how to classify them. Lamarck began to study the many specimens in the Muséum, and he developed a system of classification. His work was publicized through his lectures, a number of monographs, and books, the most important of which were *Système des animaux sans vertèbres* (1801; *System of Invertebrate Animals*) and his seven-volume major work, *Histoire*



naturelle des animaux sans vertèbres (1815-1822; Natural History of the Invertebrate Animals). Lamarck's study of the invertebrates had important influences on the development of his theory of evolution, for the lower invertebrates, representing life in its simplest form, helped him to formulate his ideas on the nature of life.

Lamarck laid the foundations of invertebrate paleontology in his *Mémoires sur les fossiles des environs de Paris* (1802-1806; Memoirs on the Fossils of the Paris Area). His treatment of fossils as organic remains and his recognition of their similarities to living forms were significant for the formulation of his views on evolution.

Theory of Evolution

Lamarck's first suggestion of evolution appeared in 1800, and he went on to develop his evolutionary ideas in *Recherches sur l'organisation des corps vivans* (1802; Research on the Organization of Living Bodies). The *Philosophie zoologique* (1809; Zoological Philosophy) is his most famous full-length treatment of evolution. Some of his ideas were clarified and expanded in the "Introduction" to his *Histoire naturelle des animaux sans vertèbres* (1815; Natural History of Invertebrate Animals), the last presentation of his theory.

In the 18th century it was generally believed that God had created all living beings within the framework of a hierarchy or chain of being. At the bottom of the chain were the simplest forms of life; above them were the various kinds of plants, then animals, and finally man as the most complex creature of creation. Lamarck transformed this static chain of being into an evolutionary one; the complex organisms, he maintained, had evolved from simpler ones over a very long period of time.

A crucial question was the origin of the simplest form of life; Lamarck gave a materialistic definition of life and then, using his chemistry, explained that it originated spontaneously from the action of heat, light, electricity, and moisture on certain inorganic materials. He held that there were actually two forms of life produced, plant and animal, which then evolved along two separate paths. In the animal kingdom, there was not a straight line of development but, rather, a branching family tree.

To maintain that all animals, including man, had been produced in this fashion rather than having been created by God, Lamarck had to account for the origin and development of the higher mental faculties. Again his chemistry was essential; he held that the nervous fluid (a modified form of fire) was the physical cause of these phenomena at various levels in the evolution of the nervous system.

To complete his theory of evolution, Lamarck formulated four laws (1815) to explain how complex life forms arise from simpler ones: "Law 1: Life, by its own forces, continually tends to increase the volume of every body which possesses it and to enlarge the size of its parts up to a limit which it brings about itself. Law 2: The production of a new organ in an animal body results from the appearance of a new want or need, which continues to make itself felt, and from a new movement which this want gives birth to and maintains. Law 3: The development of the organs and their

strength of action are constantly in proportion to the use of these organs. Law 4: All that has been acquired, impressed upon, or changed in the organization of individuals during the course of their life is preserved by generation and transmitted to the new individuals that come from those which have undergone those changes." It should be noted that Lamarck's theory of evolution is completely materialistic in the context of its time.

Lamarck died in Paris on Dec. 18, 1829, blind, impoverished, and almost ignored by his countrymen. The eulogy read by his enemy Baron Cuvier condemned all of Lamarck's "fruitless" speculations, but it did offer faint praise for his biological classifications. The Neo-Lamarckians, who adopted only part of Lamarck's theory and changed much of it to suit their needs, were important toward the end of the 19th and beginning of the 20th century.

Further Reading

Only two of Lamarck's works are available in English: *Zoological Philosophy*, translated by Hugh Elliot (1963), and *Hydrogeology*, translated by Albert Carozzi (1964). A full-length study of Lamarck in English is Alpheus Packard, *Lamarck, the Founder of Evolution* (1901), which is somewhat dated and has a Neo-Lamarckian bias. Lamarck's place in the development of the theory of evolution is discussed in Hiram Bentley Glass and others, eds., *Forerunners of Darwin, 1745-1859* (1959), and John C. Greene, *The Death of Adam* (1959). Important background books are Erik Nordenskiöld, *The History of Biology*, translated by Leonard Eyre (1928; new ed. 1935); Arthur Lovejoy, *The Great Chain of Being* (1936); and Herbert Butterfield, *The Origins of Modern Science* (1950; rev. ed. 1957). □

Alphonse Marie Louis de Lamartine

Alphonse Marie Louis de Lamartine (1790-1869) was one of the first French romantic poets. A diplomat as well, he led the provisional government of the Second Republic in 1848.

Alphonse de Lamartine was born on Oct. 21, 1790, in Mâcon. His family was of the landed, pious, provincial aristocracy, who remained loyal to the monarchy during the Revolution. He had five younger sisters who later married but became dependent on his support. He spent his childhood in the country at Milly, where the Abbé Dumont was his tutor. Both Milly and the abbé would be idealized in his poetry. Eventually he was sent to Lyons to study, but he rebelled, and escaped at the age of 11. He was then sent to a Jesuit school for a traditional, pious education, which he completed in 1808. He was a good student, described as a tall young man with an intense, proud expression.

During the next few years Lamartine led a leisurely life first at Milly, then in Italy, and eventually in Paris. He

immersed himself in the works of the 18th-century philosophers, Jean Jacques Rousseau, and Madame de Staël—all of which had been unavailable in his school. He also started to write verse and plays and even thought of writing an epic poem. During a trip to Italy in 1812 he became infatuated with a Neapolitan woman who was to become Graziella in his *Confidences* (1849). During the brief reign of Louis XVIII, Lamartine joined the army.

Career as Poet

In 1816 during a trip to Aix-les-Bains, where he had gone for treatment of a nervous ailment, Lamartine fell deeply in love with Julie Charles. They were to meet again at Lake Bourget a year later, but her respiratory disease was more serious than his illness, and she was unable to leave Paris, where she died a few months later.

Profoundly moved by this relationship, Lamartine wrote some of his best lyrical poetry and in 1820 published a collection of 24 poems entitled *Méditations*. The anthology was an immediate success. This collection is generally considered the first romantic poetic work in French. Though not strikingly innovative in form or technique, the poems develop an intense personal lyricism which animates the abstract language and the sometimes outworn images.

Le Lac (The Lake) is the poem for which Lamartine is most remembered; it evokes the passage of time and the poet's consolation in the feeling that nature, at least, harbors intact the memory of his lost love. Other poems, such as *Isolement* (Isolation), treat the lonely anguish of a sensitive

man indifferent to life since love and meaning have been taken from him. In still other poems the poet asserts new faith born of resignation. Lamartine had no intention of creating a literary revolution with these poems, most of which retain much of the cadence and imagery of neoclassic verse. But the personalism of the themes and his direct lyricism were new to French verse.

The success, financial as well as literary, of the *Méditations* and an appointment to the embassy at Naples allowed Lamartine to marry Mary-Ann Birch, an Englishwoman, in June 1820. For the next 10 years the young diplomat pursued his career in Naples and Florence with some time in Paris. A son was born but died in infancy, and in 1822 a daughter, Julia, was born. He continued to publish various poems: a second collection of *Méditations* in 1823; *Le Dernier chant du pèlerinage d'Harold* (*The Last Canto of Childe Harold's Pilgrimage*), in homage to Byron, in 1825; and *Harmonies poétiques et religieuses* in 1830. Still the idea of creating a great epic haunted him. In 1832 he undertook a trip to the Holy Land with his wife and daughter. Julia died tragically during the course of the trip, and the despair caused by her death found expression in *Géthsémani* (1834).

Career as Statesman

While still traveling, Lamartine was elected deputy from his region in 1833 but without partisan party ties. In the next 15 years he evolved slowly from the conservative, monarchist sympathies of his aristocratic background toward an increasingly vocal republicanism. His liberalism was founded on a belief in property as a cornerstone of stability and legitimacy. His *Ode sur les révolutions* presents an image of the unceasing movement and progress of an ever-changing society and illustrates the role of the poet as interpreter and guide for history and society.

During this period also, Lamartine published two long poems meant to be fragments of a larger epic. The overall epic was to recount the myth of an angel, Cédron, who, having loved a mortal, was condemned to live on earth during the whole of human history, reincarnated in a new identity with each successive age. His slow acceptance of suffering would lead to his ultimate redemption. *Jocelyn*, published with great success in 1836, consists of 10,000 verses centering on a village priest who is an idealization of the Abbé Dumont. The priest is more a Voltairean rationalist than an orthodox Catholic; his innate goodness and sacrifice help him fulfill his spiritual destiny. There are many faults both thematically and technically in the long poem, but some of the tableaux, such as the ideal peasant types in "The Tillers," have a continued appeal.

La Chute d'un ange (*The Fall of an Angel*), published in 1839, was meant to precede *Jocelyn* but was a failure with the public. A long poem divided into 15 visions, it presents the beginning of the epic myth immediately before the Flood, as Cédron commits suicide, throwing himself on the family funeral pyre. The images of Lucifer and of Prometheus—superior beings who revolt against suffering—haunted many 19th-century artists.



After publishing another anthology, *Recueils* (*Contemplations*) in 1839, Lamartine ceased to publish to avoid compromising his image as a politician. His political influence grew steadily as he opposed Louis Philippe. When the opposition forces revolted in 1848, Lamartine became leader of the provisional government. Though he could have kept power personally, he proclaimed the Second Republic and set up an executive commission of several members. It was then that he began to lose the support of his own constituents, but he personally contained popular unrest until the bloody days of June and July. In December he lost the presidency to Napoleon III, and though he continued to be deputy until the Second Empire succeeded the republic in 1851, his political career had ended.

The last 20 years of Lamartine's life present a pathetic story of decline and humiliation. Over the years he had accumulated enormous debts, and he was now forced to write for money. In 1849 he incorporated his memories in *Confidences*. Social novels for popular consumption, historical compilations, and biographies followed. In 1856 he started a monthly review called *Cours familier de littérature* (Informal Course on Literature), which occasionally included poems worthy of his earlier efforts. Financial efforts largely failed, though, and in 1860 he was forced to accept money from the government he despised. His wife and his niece Valentine de Cessiat were his only consolation. His wife died in 1863 after a long and painful illness. In 1867 Lamartine suffered an attack that left him semiconscious until his death in Paris on Feb. 28, 1869.

Further Reading

There is no English edition of Lamartine's poetry. For his life see Henry Remsen Whitehouse, *The Life of Lamartine* (2 vols., 1918), and Mark Gambier-Parry, *Studies of Childhood and Youth* (1925). Recommended for background is Robert T. Denomé, *Nineteenth Century French Romantic Poets* (1969), which has an especially interesting chapter on Lamartine.

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Carlos Saavedra Lamas

Carlos Saavedra Lamas (1878-1959) was an Argentine scholar, statesman, and diplomat who achieved world recognition for international reconciliation efforts during the 1930s.

Carlos Saavedra Lamas was born in Buenos Aires on Nov. 1, 1878, to a family of the *porteño* aristocracy. In 1903 he earned a doctorate of laws at the National University. His career in public service began with appointments as director of public credit (1906-1907) and as secretary of the Buenos Aires municipality (1907). He

spent two terms in the National Congress, where he promoted the "Saavedra Lamas Law" of 1912, which protected domestic sugar producers from foreign competition. In 1915 he headed the Ministries of Justice and Public Education.

Saavedra Lamas presided over the International Labor Conference in Geneva in 1928. He served as minister of foreign affairs (1932-1938) and represented Argentina at several international conferences. He presided over the League of Nations Assembly in 1936, which Argentina had recently rejoined in an effort to engage in world affairs.

An ardent nationalist, Saavedra Lamas sought to increase his country's prestige by increasing ties with Europe and by assuming leadership of Spanish American nations. These policies intensified a long-standing United States-Argentina polarization in hemispheric affairs, countered the traditional United States Pan-American policies based upon the Monroe Doctrine, and hampered the Roosevelt administration's efforts to increase hemispheric solidarity by the new "good-neighbor" policy, which promised to treat all Latin American countries on a basis of equality. Nevertheless, Saavedra Lamas and U.S. Secretary of State Cordell Hull reconciled some of their countries' basic differences at the 1933 Inter-American Conference held in Montevideo.

A long-smoldering Bolivian-Paraguayan boundary dispute led to the Gran Chaco War (1932-1935), which defied the peacemaking efforts of Latin American nations and the United States and enabled Saavedra Lamas to assert Argentina's influence in hemispheric affairs. After failing to terminate the conflict by relying upon the League of Nations conciliation machinery, he engineered a permanent truce in 1935. Although the United States-Argentina rivalry probably prolonged the settlement, Saavedra Lamas, with Secretary Hull's support, received the Nobel Peace Prize for his efforts. Several European and Latin American governments also honored him for contributions to peace.

At the 1936 Inter-American Conference in Buenos Aires, Saavedra Lamas sought to safeguard hemispheric security through the League of Nations, thereby opposing the United States efforts to strengthen the inter-American system. Although President Franklin Roosevelt attended the conference and made many concessions in the interests of promoting inter-American cooperation, Foreign Minister Saavedra Lamas remained basically unmoved. Apparently he foresaw little danger to Argentina in the rise of European dictators, although later he became friendlier toward the United States and supported the Allies after the outbreak of World War II. Still, his policies helped to perpetuate the United States-Argentina estrangement.

After leaving the Foreign Ministry in 1938, Saavedra Lamas served at the National University as president (1941-1943) and as a professor of economics (1943-1946). He produced many books and articles on public education, economics, and international law. He died in Buenos Aires on May 5, 1959.

Further Reading

Saavedra Lamas's diplomatic involvement with the United States is thoroughly recounted by Harold F. Peterson in *Argentina*

and the United States, 1810-1960 (1964). For a briefer account see Arthur Preston Whitaker, *The United States and Argentina* (1954). The Chaco War settlement is described in David H. Zook, Jr., *The Conduct of the Chaco War* (1961); William R. Garner, *The Chaco Dispute: A Study of Prestige Diplomacy* (1966); and Leslie B. Rout, *Politics of the Chaco Peace Conference, 1935-1939* (1970). □

Charles Lamb

The English author, critic, and minor poet Charles Lamb (1775-1834) is best known for the essays he wrote under the name Elia. He remains one of the most loved and read of English essayists.

Charles Lamb was born on Feb. 10, 1775, in London. At the age of 7 he entered Christ's Hospital, a free boarding school for sons of poor but genteel parents. After beginning a lifelong friendship with Samuel Taylor Coleridge, a fellow student, Lamb left school in 1789. In 1792 he was hired as a clerk in the East India Company and worked there for the next 33 years.

On Sept. 22, 1796, Lamb's sister, Mary, in a moment of anxious rage, stabbed their mother to death. An inquest found Mary temporarily insane and placed her in the custody of Charles. After the death of their father in 1799, Mary came to live with Charles for the rest of his life. This companionship was broken only at intervals when the symptoms of Mary's illness recurred so that she had to enter an asylum. This lifelong guardianship prevented Lamb from ever marrying. He himself had spent 6 weeks in an asylum during the winter of 1795, stuttered badly all his life, and became increasingly dependent on alcohol. It is quite possible that his responsibility to Mary helped him to keep a firmer grip on his own sanity.

Lamb's literary career began in 1796, when Coleridge published four of Lamb's sonnets in his own first volume, *Poems on Various Subjects*. In 1798 Lamb published his sentimental romance, *A Tale of Rosamund Gray*, and, together with Charles Lloyd, a friend of Coleridge, brought out a volume entitled *Blank Verse*. By 1801 Lamb had begun to contribute short articles to London newspapers and to write plays in an effort to relieve the poverty he and Mary endured. In 1802 he published *John Woodvil*, a blank-verse play which enjoyed no success, and on the night of Dec. 10, 1806, his two-act farce, *Mr. H.*, was greeted by "a hundred hisses" at the Drury Lane Theatre.

In 1807 Charles and Mary together brought out *Tales from Shakespeare*, a collection of prose adaptations of Shakespeare's plays intended for young readers. The book proved popular with both young and old, and the Lambs followed up this success with others in the same vein. In 1808 Charles published his own version of Homer's *Odyssey* for children, *The Adventures of Ulysses*, and in 1809 he collaborated again with Mary on *Mrs. Leicester's School*, a book of children's stories, and *Poetry for Children*.



Meanwhile Lamb began a new aspect of his career in 1808 by editing the anthology *Specimens of the English Dramatic Poets Who Lived about the Time of Shakespeare*. Lamb's brilliant comments on the selections he chose began his reputation as a critic, and the entire volume was largely responsible for the revival of interest in Shakespeare's contemporaries which followed its publication. Lamb furthered his critical career with essays "On the Genius and Character of Hogarth" and "The Tragedies of Shakespeare," published in Leigh Hunt's journal, the *Reflector*, in 1811. In 1818 he brought out a two-volume collection *The Works of Charles Lamb*. Ironically, his real literary career was yet to begin.

Though Lamb was still far from famous, these years were among the happiest of his life. At their home in Inner Temple Lane, he and Mary entertained their friends at a number of late Wednesday evening gatherings. The company included many of the famous authors of the romantic period—Coleridge, William Wordsworth, Robert Southey, William Hazlitt, and Hunt. Yet according to Hazlitt, Lamb "always made the best pun and the best remark" of the evening. Also, Lamb's letters to these friends during these years are among the best things he ever wrote. Filled with excellent critical comments, they also reveal much of the wistful humor of Lamb's own personality.

These letters no doubt did much to prepare Lamb for his forthcoming triumph as a familiar essayist. From 1820 through 1825 he contributed a series of essays to the *London Magazine* which were immensely popular. Though he wrote under the pseudonym Elia, these essays, like his

letters, are intimate revelations of Lamb's own thoughts, emotions, and experiences of literature and life. He touches on few disturbing subjects. He prefers instead to look to the past for a sense of calm, stability, and changelessness. Yet beneath the wit, humor, and humanity of such essays as "A Dissertation upon Roast Pig," "Witches and Other Night-Fears," and "Dream Children," one finds a gentle nostalgia and melancholy. This bittersweet tone remains the hallmark of Lamb's style.

In 1823 Charles and Mary met and eventually adopted an orphan girl, Emma Isola. In August the Lambs moved from London for the first time, to Islington and then to Enfield. Charles's health was weakening, and a long illness during the winter of 1824 led him to retire permanently from the East India Company. He now occupied his time with walking trips around Hertfordshire with Emma Isola.

By 1833 the frequency and duration of Mary's attacks had increased so that she needed almost constant care, so the Lambs moved to Edmonton to be near Mary's nurse. Charles ended his literary career the same year with *Last Essays of Elia*. In July, Emma's marriage to Charles's friend Edward Moxon left him depressed and lonely. One year later the death of Coleridge made that loneliness acute. "I feel how great a part he was of me," wrote Lamb. Five weeks later, on Dec. 27, 1834, Lamb himself was dead.

Further Reading

An excellent biography of Lamb is Edward V. Lucas, *The Life of Charles Lamb* (2 vols., 1905; 5th ed. rev. 1921). Because Lucas quotes extensively from the recollections of Lamb's friends and from Lamb's own letters, his book gives an unusually detailed picture of its subject, and the detailed table of contents enables the reader to locate any particular episode in Lamb's life quickly. Edmund Blunden, *Charles Lamb* (1954), is a useful, brief biographical and critical introduction. A good critical study of Lamb's essays is George L. Barnett, *Charles Lamb: The Evolution of Elia* (1964).

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Otto Graf Lambsdorff (left)

Otto Graf Lambsdorff

One of the most controversial politicians in Germany, Otto Graf Lambsdorff (born 1926) served as minister of economics and spokesman on economic affairs for his party, the liberal Free Democratic Party. In both capacities he was an outspoken champion of free enterprise and an opponent of government intervention in the economy.

Otto Graf Lambsdorff, Count von der Wenge, was born December 20, 1926, in the German city of Aachen; he was the scion of a Rhenish noble family. Lambsdorff served briefly in World War II, returning to civilian life as a severely disabled veteran. (He walked with a pronounced limp, and his collection of walking sticks became something of a personal political trademark.) After his release from military service, Lambsdorff studied law at the Universities of Bonn and Cologne, obtaining his bachelor of law degree in 1950 and a doctorate five years later. After graduation he did not pursue the traditional German careers in private law practice or civil administration. Instead, he became a corporate lawyer. Beginning in the early 1950s Lambsdorff held a number of executive positions

with leading West German banks and insurance companies and served as a member of the boards of directors of several leading insurance corporations.

In political circles Lambsdorff's name first became widely known in 1968 when he was elected treasurer of the Free Democratic Party (FDP) organization in North Rhine Westphalia, Germany's largest state. Three years later he was in the national limelight as well. The FDP's leaders appointed him to the intra-party committee that drafted the so-called "Freiburg Paper" (*Freiburger Thesen*). The "Freiburg Paper" was an effort to adapt the principles of classic liberalism to conditions of the post-industrial society that was emerging in the 1970s. The "Freiburg Paper" called for the "second phase of a reform movement which stems from the middle class revolution." Liberalism was to be "no longer just democratic, but also social." The authors of the report endorsed the preservation of the free enterprise system and equality of opportunity (especially in the areas of vocational and educational choices), but they rejected affirmative action programs. The report that Lambsdorff and his colleagues submitted to the FDP's leadership in October of 1971 was adopted by the party's 1972 national congress as part of the official party platform.

This same congress rewarded Lambsdorff's contribution to the ideological debate within the FDP by electing him to membership in the party's national executive committee and nominating him for a seat in the Bundestag. In the fall of 1972 Lambsdorff became a member of West Germany's national parliament.

Lambsdorff was not destined for a legislative career. Almost simultaneously with his election to the Bundestag he was appointed minister of economics in the cabinet of Willy Brandt. The Liberal leader retained his ministerial position after Helmut Schmidt became chancellor, but increasingly differences over fundamental policy questions developed between him and his Social Democratic colleagues in the cabinet. Especially after the West German economy began to stagnate in the wake of the 1979 oil shock, Lambsdorff became convinced that only a radical change in economic policy in the direction of what would later be called "Reaganomics" could bring West Germany out of its recession. In a series of books and articles, Lambsdorff called for massive reductions of the West German federal indebtedness, severe curtailments of the cost of social services, and tax cuts—especially for upper-level incomes—in order to stimulate private investment.

Lambsdorff was convinced that the program he advocated could not be carried out as long as the Social Democrats and Liberals remained coalition partners. As a result, he became an early and persistent advocate of the *Wende*—that is to say, the breakup of the Social-Liberal coalition in favor of a new alliance between the FDP and the CDU/CSU (Christian Democrats/Christian Socialists). The *Wende* came in 1982 when Helmut Kohl replaced Helmut Schmidt as chancellor, and few observers doubted that it had been Lambsdorff's behind-the-scenes influence that was decisive in persuading Hans-Dietrich Genscher, then the national chairman of the FDP, to agree to the switch in political partners.

Lambsdorff at first retained his seat in the Kohl cabinet, but he soon came under a cloud as a result of the so-called Flick Affair. In late fall of 1983 the economics minister was indicted on bribery charges. These accusations stemmed from allegations that in his capacity as minister of economics he had arranged special tax benefits for the multinational Flick Corporation in return for campaign contributions from the firm. In a second, but related, affair, Lambsdorff, as the FDP's treasurer for North Rhine Westphalia (along with the treasurers of most major West German parties), was also charged with accepting illegal campaign contributions from a number of businesses, including, once again, the Flick Corporation.

Although he maintained his innocence, Lambsdorff resigned as minister of economics. (The trial, which began in 1985, ended in 1987 with his acquittal except for the charge of tax evasion, for which he was fined \$100,000.) He was succeeded in that position by Martin Bangemann, then head of the Free Democratic Party.

The Liberal leader left the cabinet, but he retained his seat in the Bundestag and remained an influential figure in the Free Democratic Party. Lambsdorff still served as his party's official spokesman on economic affairs. Even more important, he became an effective, albeit often abrasive, voice of those right-wing elements in the FDP that opposed the concept of cooperation with Social Democracy and the further evolution of the welfare state. Instead, Lambsdorff and his supporters argued that the primary function of government is not to provide social services, but to create the conditions in which the free enterprise system can grow and flourish. After the trial, Lambsdorff resumed full political activity for the FDP.

Lambsdorff continued to be an important figure in the party, serving as honorary chairman, but the FDP became less important after unification of East and West Germany in 1990. The pro-ecology Green Party and the former East German Communist Party (known as the Party of Democratic Socialism) soon overtook the Free Democrats as the main competitors to the big two parties. While Kohl won the first election after reunification, this did not stop the decline of FDP. By the mid-1990s the Free Democrats were in serious trouble. Faced with rumblings by dissident Liberals that they might bring down Chancellor Kohl's government, Lambsdorff warned, "Whoever does that knows perfectly well that he will have given this party a death blow," as quoted by Rick Atkinson in *The Washington Post*. In the 1994 elections, the Free Democrats suffered substantial losses, declining from 79 seats to 47 and running fourth behind the Greens. Although the coalition supporting Chancellor Kohl held onto a narrow majority. The FDP faced an uncertain future.

Further Reading

Literature in English on Lambsdorff is scant; no full-scale biography of the former economics minister has appeared. Lambsdorff himself vigorously defended his ideas in two works: *Zielsetzungen: Aufgaben und Chancen der Marktwirtschaft* (Aims: Tasks and Chances of the Free Market Economy, 1978); and *Bewährung: Wirtschaftspolitik in Krisenzeiten* (Test: Economic Policy in Times of Crisis, 1980).

The best English-language account of the workings and problems of the West German economy during Lambsdorff's tenure as minister of economics is Andrei S. Markovits, editor, *The Political Economy of West Germany: Modell Deutschland* (1982). The difficulties of the Free Democrats after reunifications are the subject of "Kohl's 10-Seat Majority Suddenly Looks Fragile," by Rick Atkinson, *The Washington Post* (October 25, 1994.) □

Hugues Félicité Robert de Lamennais

The French political writer Hugues Félicité Robert de Lamennais (1782-1854) was a former priest whose liberal political and religious ideas greatly agitated 19th-century France.

Félicité de Lamennais was born on June 19, 1782, into a well-to-do family in the town of Saint-Malo in Brittany. As a bright, sensitive young man, he was deeply impressed by the ideals as well as the horrors of the French Revolution. He gradually became convinced that social revolution must be accompanied by a firm religious faith. In 1816 he was ordained a Roman Catholic priest. Over the next 6 years Lamennais became widely known in Europe for his *Essay on Indifference in Matters of Religion*, in which he argued that a genuine improvement in man's social condition must be based on religious truth. Since the Roman Catholic Church possessed the fullest expression of religious truth, Europe's hope for a better future lay in accepting that Church's beliefs and structure.

Pope Leo XII invited Lamennais to Rome and offered to make him a cardinal. The passionate and dedicated young priest refused and returned to France, where, with a group of talented and equally dedicated disciples, including the Comte de Montalembert and Jean Baptiste Lacordaire, he started the journal *L'Avenir* (The Future) in 1830. The group pressed the Church's officials to renounce its connections with the government and take up instead the cause of the people. Lamennais wrote that the Church should support democratic and revolutionary movements wherever they appeared. Most of the French bishops, who owed their positions to an agreement the Pope had made with Napoleon, reacted strongly against Lamennais. His ideas were labeled subversive by the governments of both France and Austria, which joined with the bishops in pressuring the Pope to silence *L'Avenir*.

In 1832 Pope Gregory XVI issued an encyclical letter, *Mirari vos*, calling the ideas advocated in *L'Avenir* "absurd, and supremely dangerous for the Church." Lamennais, bitterly disappointed, submitted. But a year later, after the Pope had publicly supported the Russian Czar in suppressing the Polish peasants, he left the Church. In 1834 he wrote a short, biting book, *Words of a Believer*, in which he denounced all authority, civil as well as ecclesiastical. In the next decade his thinking moved further and further to

the left. He believed in the moral superiority of the working class and foresaw a time when governments would be overthrown and the workers would rule. During his last years he spent time in prison and was also elected to the Chamber of Deputies. After his death in Paris on Feb. 27, 1854, Lamennais was buried without funeral rites, mourned by thousands of intellectual and political sympathizers around the world.

Further Reading

Peter N. Stearns, *Priest and Revolutionary: Lamennais and the Dilemma of French Catholicism* (1967), a perceptive portrait, is the best book on Lamennais in English. Alexander R. Vidler, *Prophecy and Papacy: A Study of Lamennais, the Church, and the Revolution* (1954), is an excellent scholarly study. See also W. J. Linton, *Biography of Lamennais* (1892). William Samuel Lilly wrote a lively essay on Lamennais, "A Nineteenth Century Savonarola," in *Studies in Religion and Literature* (1904). □

Julien Offray de La Mettrie

The French physician and philosopher Julien Offray de La Mettrie (1709-1751) is best known for his "Man a Machine," an incisive and witty exposition of his theory of the dependence of mind on body.

The son of a tradesman, Julien de La Mettrie was born in Saint-Malo in Brittany on Dec. 25, 1709. Intended for the priesthood, he studied humanities at Coutances, rhetoric at Caen, and logic at the College of Plessis in Paris. At 15 he wrote an apologetic work on Jansenism. But this theological interest was short-lived, and in 1725 La Mettrie began 2 years of natural philosophy at the College of Harcourt. He received his degree in medicine at Rheims in 1728 and for the next 5 years practiced medicine in his native city.

In 1733 La Mettrie went to Leiden to study with the reknowned philosopher and physician Hermann Boerhaave. Soon La Mettrie was translating Boerhaave's works and adding his own observations—including treatises on venereal disease, vertigo, smallpox, and practical medicine and a six-volume commentary on Boerhaave's writings. La Mettrie's absorption with medicine persisted after his return to Saint-Malo.

La Mettrie's Parisian sojourn in 1742 secured for him a commission as physician to the troops of the Duc de Gramont. On the battlefield at Freiberg, La Mettrie himself became sick with fever. During his illness he was struck with how much a disturbance in the body affects the thought of man. This thesis was elaborated in his *Histoire naturelle de l'âme* (1745), a work that was violently denounced because of its atheistic materialism. La Mettrie was required by the regiment chaplain to relinquish his post with the army and then made to leave France.

In 1746 La Mettrie fled to Leiden. There in 1747 he published anonymously his infamous work, *L'Homme ma-*



chine (*Man a Machine*), audaciously and impishly dedicating that radical work to the pious scholar Albrecht von Haller. By 1748 his works were burned even in Holland, and he was forced to flee.

La Mettrie accepted Frederick the Great's offer of sanctuary in Prussia and lived there from February 1748, an intimate and witty companion of Frederick, a practicing physician for his friends, and a productive writer. *L'Homme plante* appeared in 1748. Placing man in the scale of beings, that work suggested the evolution and interrelation of beings. There too La Mettrie proposed—as did Étienne Bonnot de Condillac—that the degree of a creature's intelligence depends on the variety and number of needs experienced by that being. Three works detailing the social and ethical consequences of La Mettrie's view of man followed: *L'Anti-Sénèque, ou Discours sur le bonheur* (1748), *Le Système d'Épicure* (1750), and *L'Art de jouir* (1751). La Mettrie held that "Nature has destined all of us solely to be happy. Yes, all, from the worm that crawls to the eagle that disappears into the night."

With an irony La Mettrie would have enjoyed, his death was early and unexpected. He was at the home of a friend in Berlin, asked there as a physician. Having eaten abundantly from an elaborate but spoiled pâté, he died of food poisoning on Nov. 11, 1751.

Further Reading

In English, the best approach to La Mettrie is the reading of La Mettrie himself in translation. The Open Court edition of *Man*

a *Machine*, translated by Gertrude Bussey and M. W. Calkins, has a translation of Frederick the Great's eulogy of La Mettrie. The other source in English is a more general work by G. V. Plekhanov, *Essays in the History of Materialism* (1934). See also Aram Vartanian's critical edition of *L'Homme machine: A Study of the Origins of an Idea* (1960), especially the introductory monograph.

Additional Sources

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Archibald Lampman

The Canadian poet Archibald Lampman (1861-1899) was one of a loosely defined group of writers known as the "Confederation Poets" whose work represents the first significant literary movement in Canada.

Archibald Lampman was born on Nov. 17, 1861, in Morpeth, Canada West (now Ontario), into a respectable and cultured middle-class family. He was, in part, privately educated, completing his schooling in Cobourg and Port Hope. Lampman graduated in 1882 from Trinity, a constituent college of the University of Toronto.

Lampman's interest in writing and the arts had been aroused under the early tutoring of his clergyman father, and he had written literary essays and poems for his college magazine, *Rouge et noir*. After graduation Lampman taught school for 3 months, but finding this uncongenial he joined the Post-Office Department in Ottawa in 1883. Four years later he married Maud Playter, and in 1888 his first book of poems, *Among the Millet*, was published privately in Ottawa. By this time he had achieved a literary reputation, and his work appeared regularly in Canadian periodicals and prestigious American magazines like *Harper's*, *Scribner's*, and *Atlantic Monthly*. In 1895 Lampman was elected a fellow of the Royal Society of Canada, and his second collection of poems, *Lyrics of Earth*, was brought out by a Boston publisher.

The prime literary antecedents of Lampman lie in the work of the English poets Keats, Wordsworth, and Arnold, but he also brought new and distinctively Canadian elements to the tradition. Lampman, like others of his school, relied on the Canadian landscape to provide him with much of the imagery, stimulus, and philosophy which characterize his work. He was given to extensive and, for him, profoundly significant personal contact with nature, an outdoors pastime which weakened his fragile constitution. As a corollary to his preoccupation with nature, Lampman developed a critical stance toward an emerging urban civilization and a social order against which he pitted his own idealism. He was an outspoken socialist, a feminist, and a social critic. He died on Feb. 10, 1899, while his third volume, *Alcyone*, was in press.

Acutely observant in his method, Lampman created out of the minutiae of nature careful compositions of color, sound, and subtle movement. Evocatively rich, his poems are frequently sustained by a mood of revery and withdrawal, while their themes are those of beauty, wisdom, and reassurance, which the poet discovered in his contemplation of the changing seasons and the harmony of the countryside.

Further Reading

There is no adequate contemporary study of Lampman. An early work, still useful but rather dated, is Carl Y. Connor, *Archibald Lampman, Canadian Poet of Nature* (1929). The most recent work on him is a collection of selected criticism, Michael Gnarowski, ed., *Archibald Lampman* (1970). See also Duncan Campbell Scott, ed., *The Poems of Archibald Lampman* (1900), and Arthur Stanley Bourinot, *Five Canadian Poets* (1954).

Additional Sources

Connor, Carl Yoder, *Archibald Lampman, Canadian poet of nature*, Ottawa: Borealis Press, 1977. □

Karl Lamprecht

The highly original and combative German historian Karl Lamprecht (1856-1915) stirred up a violent controversy over the nature, methods, and purposes of history.

Karl Lamprecht was born in Jessen in Saxony on Feb. 25, 1856, the son of a liberal Lutheran pastor. He studied at the universities of Göttingen, Leipzig, and Munich, taking his doctorate at Munich in 1879. After a year of private tutoring, he qualified as lecturer at Bonn; he was promoted to assistant professor in 1885. Lamprecht's first major work, *German Economic Life in the Middle Ages* (3 vols.), came out in 1886. In 1890 he accepted a full professorship at Marburg but removed the following year to Leipzig, where he remained until his death on May 10, 1915.

In 1891 appeared the first volume (of the eventual 21 volumes) of what was to be Lamprecht's lifework, the *German History*. Controversy broke out immediately, reaching its climax with volume 6 in 1897. History, he explained in later articles and books, has been a discipline that explores useless individual facts and concentrates too narrowly on politics. It should deal with the whole life of human society and, like the natural sciences, generalize and seek causal laws that will provide a few basic principles that will enable one to explain the whole human past.

Lamprecht thought that he had discovered such general principles in the sociopsychological realm. Once one has discovered the thought and behavior patterns of a people for a given period, one has the key by which to explain the whole society, its economic and social life, its art and thought, and its politics. Art, he thought, was particularly revealing about such thought and behavior patterns. Fur-

thermore, such patterns of thinking and acting never completely disappear but live on into the next age, so that, as new ones come along, they tend to accumulate, leading to a progressive complexity and intensity of social life.

These theories of history hit the historical profession at a very sensitive time, when nature, methods, and purposes of history were being painfully examined. Men such as Wilhelm Dilthey and Max Weber were seeking to give history a rationale distinct from, but equally as reputable as, that of natural science. Others were seeking ways to treat history in all its aspects, even to find a universal history. What was lacking was a way to deal with these things within a single discipline. They were being treated as separate subjects, often collaboratively, and without any integrating principle. To this extent, Lamprecht found a sympathetic hearing. But his own solution—the "psychogenetic"—met with universal rejection as being too vague and not amenable to rigorous, disciplined study. The literature of controversy grew enormously after 1900, but the controversy quickly became tiresome, even for those engaged in it. Lamprecht's influence, therefore, was slight, not to say negative, but he was a symptom and child of his age.

In 1909 he founded, with private funds, the Institute for Cultural and Universal History at Leipzig in order to train scholars to carry on his work. It produced many admirers but few followers.

Further Reading

The best treatment in English of Lamprecht is by Annie M. Popper in Bernadotte E. Schmitt, ed., *Some Historians of Modern Europe* (1942). See also G. P. Gooch, *History and Historians of the Nineteenth Century* (1913; rev. ed. 1961), and James Westfall Thompson, *A History of Historical Writing* (2 vols., 1942).

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Jean Baptiste Lamy

The French priest Jean Baptiste Lamy (1814-1888) was a pioneer Catholic prelate in the American Southwest. He established a flourishing diocese and became the first archbishop of the Santa Fe Province.

Born in Lempdes, France, on Oct. 11, 1814, Jean Baptiste Lamy was educated in his native country. The Catholic Church ordained him as a priest in 1838. The following year he volunteered for a mission to the American West and spent the next 11 years in Ohio and Kentucky. In 1849 the American Catholic Church's first plenary council asked Pope Pius IX to separate the newly acquired New Mexico Territory from the Mexican diocese

of Durango. The Pope concurred, making Lamy his apostolic vicar for the region.

After an arduous journey, Lamy arrived in Santa Fe to a friendly greeting from the residents but a cold reception from the local clergy. Lacking notification of their area's new status, the priests, led by the Reverend John F. Ortiz, rejected Lamy's authority and asserted their allegiance to the bishop of Durango. There was little Lamy could do but set out on a long trek to Mexico, where the bishop, in the presence of Father Ortiz, gladly resigned his responsibilities to Lamy. Back in Santa Fe, Lamy initiated a number of reforms, such as holding Mass regularly and reducing the fees his priests charged for performing marriages, baptisms, and confirmations. In 1853 Rome elevated New Mexico to a diocese and made Lamy its first bishop.

For the next several years Lamy worked to strengthen the Church. The Vatican enlarged his jurisdiction to include what are now the states of Arizona and Colorado. On a mission to Rome, Lamy recruited priests to replace some of those who had opposed his authority. On his way back to Santa Fe through Kentucky, some Sisters of Loretto joined him; they founded some of the first English-speaking schools in the New Mexico Territory. Lamy also sponsored an orphanage and a hospital. He was assiduous in cultivating religion among the Indians, despite opposition from civilian officials.

In 1875 the Pope made Santa Fe a province and Lamy its first archbishop. The military authorities frustrated Lamy's attempts to obtain the same privileges for Catholic missionaries as the Protestants had; nevertheless, his services to the general community, Protestants and Jews as well as Catholics, were great. In 1885 he resigned as archbishop and retired to a nearby ranch. He died on Feb. 13, 1888.

Further Reading

There is no recent biography of Lamy. An old study is Louis Henry Warner, *Archbishop Lamy* (1936). One standard source is John Gilmary Shea, *History of the Catholic Church* (4 vols., 1886-1892). There are also brief accounts in James H. Defouri, *Historical Sketch of the Catholic Church in New Mexico* (1887), and Jean Baptiste Salpointe, *Soldiers of the Cross* (1898). The liveliest, although briefest, treatment is in Paul Horgan's delightful *The Centuries of Santa Fe* (1956). Willa Cather's novel *Death Comes for the Archbishop* (1927) is based on Lamy's life.

Additional Sources

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Horgan, Paul, *Lamy of Santa Fe, his life and times*, New York: Farrar, Straus and Giroux, 1975. □

Joseph Lancaster

Joseph Lancaster (1778-1838) was the founder of the monitorial system of education and a pioneer of teacher education.

Joseph Lancaster was born in London on Nov. 25, 1778. He rejected his parents' plans for a ministerial career but brought a religious zeal to his education of the poor, the calling he chose shortly after becoming a Quaker.

In 1801 Lancaster founded an elementary school for the poor in London; it soon had a thousand boys. Unable to pay assistants, he devised the monitorial system—that is, he employed older students to teach the younger with rigid discipline, mechanical methods of drill and recitation, and an elaborate scheme of rewards and punishments. His *Improvements in Education* (1803) described this system in detail, including his efforts to encourage and train his best students to become schoolmasters. Because of these efforts he is recognized as a pioneer of teacher education in England, where traditionally teaching had been left to clergymen and impecunious young men.

The success of Lancaster's school and its unsectarian methods attracted the attention of the English nobility and the royal court but incurred the hostility of the Anglican Church, which wished to have the education of the poor under its religious guidance. However, his methods were adopted in 1812 by the Church-led National Society for Promoting the Education of the Poor.

Thrifless, impulsive, and undisciplined, Lancaster allowed his school to flounder financially in 1808. A group of Quaker supporters paid his debts, rescued the school, and established the Royal Lancasterian Society in 1811 as a trust for its funds. Lancaster was grateful originally but soon began to chafe at the generosity and efficiency of his new



trustees. Finally he sailed for America in 1818 to view the progress of his methods in schools in Boston, New York City, and Philadelphia. He established a school in Baltimore and in 1821 published a small book entitled *The Lancasterian System of Education*, largely a reprint of his first pamphlet with the addition of a petulant account of his chronic illness, poverty, and misfortune.

Lancaster sought recovery from an illness in the warmth of Caracas, Venezuela, where President Simón Bolívar had invited him during an earlier visit to observe a Lancasterian model school. When poverty dogged his steps even in South America, Lancaster returned to New York, where he died on Oct. 24, 1838, as a result of an accident.

Further Reading

William Corston, *A Brief Sketch of the Life of Joseph Lancaster* (1840), is the only biography of Lancaster. Mary Sturt, *The Education of the People: A History of Primary Education in England and Wales in the Nineteenth Century* (1967), has a good discussion of him. The educational context in which Lancaster worked is described in John W. Adamson, *English Education, 1789-1902* (1930). □

Edwin Herbert Land

The American physicist, inventor, and manufacturer Edwin Herbert Land (1909-1991) was the first to develop successfully a synthetic light-polarizing material and to develop a camera for one-step photography.

Edwin Land was born in Bridgeport, Connecticut in 1909. After attending preparatory school he entered Harvard University. He soon became involved in studying polarized light and began experiments to develop a way of creating the effect artificially. In normal light, wave vibrations take place in all directions; in polarized light, these vibrations are controlled and permitted to travel only in certain directions.

In 1828 a prism had been invented that was used to polarize light for optical instruments. The great expense of the prism, however, limited its use, and a search was begun for a cheaper means of creating the same effect; most attempts had concentrated on trying to grow very large crystals in the laboratory. Land, deciding to leave college to pursue his work at a laboratory in New York City, approached the problem by using many small crystals tightly packed together to produce the effect of one large crystal. His technique was to extrude plastic containing the artificial crystals through small holes, thus ensuring that the crystals would all be lying in the proper direction.

Early Work Yields Success

For much of his early career, Land worked alone. While working in New York, however, he met Helen Maislen, a graduate of Smith College who became his assistant and, in



1929, his wife. In that year, he returned to Harvard, where the university provided him with laboratory space for his research. Land discussed his work with George W. Wheelwright III, a physics instructor at Harvard who had been one of his teachers. In 1932 Wheelwright left teaching to work with Land, and together the two men opened a consulting physics laboratory and continued to perfect their polarizer. In 1937 Land organized the Polaroid Corporation, which is today the leading firm in the field.

Land's inventive ability was matched by a shrewd business sense. Part of his success was due to the fact that he licensed his method for various applications: to the American Optical Company for sunglasses, to the Eastman Kodak Company for camera filters, and to Bausch and Lomb Company for optical instruments.

During World War II, Land worked on optics and missiles for the National Defense Research Committee. In 1947 he invented the Polaroid Land camera, which made possible one-step photography. In 1948 he received the coveted Holley Medal of the American Society of Mechanical Engineers. In that same year, he developed a new optical system that enabled scientists at the Sloan-Kettering Institute to observe living human cells in their natural color. During the 1950s, Land served as head of a presidential committee studying ways to prevent future sneak attacks on the United States like the one that occurred at Pearl Harbor. Land's Polaroid Corporation continued research in optics generally and in color vision, plastics, and other fields.

A Dream Realized

Crowning achievements of Land's career came in 1963, when he was awarded the Presidential Medal of Freedom, and in 1967, when he received the National Medal of Science, both presented by President Lyndon Johnson. In 1972, Land was able to see a long-held dream of his become a reality when he introduced the SX-70 instant color camera to the world. Land was granted 533 patents for his inventions, and in 1977, the U.S. Patent Office inducted him into the Inventor's Hall of Fame. In August of 1982, Land retired. On March 1, 1991, he died of undisclosed causes at the age of 81. In an age increasingly characterized by the displacement of individual inventors by large industrial research laboratories, Land's career indicates that individuals can still make contributions to technological progress.

Further Reading

Books on Land or on his career include Mark Olshaker, *The Instant Image* (1978), Peter C. Wensberg, *Land's Polaroid* (1987), and Scott McPartland, *Edwin Land "Masters of Invention Set"* (1993). □

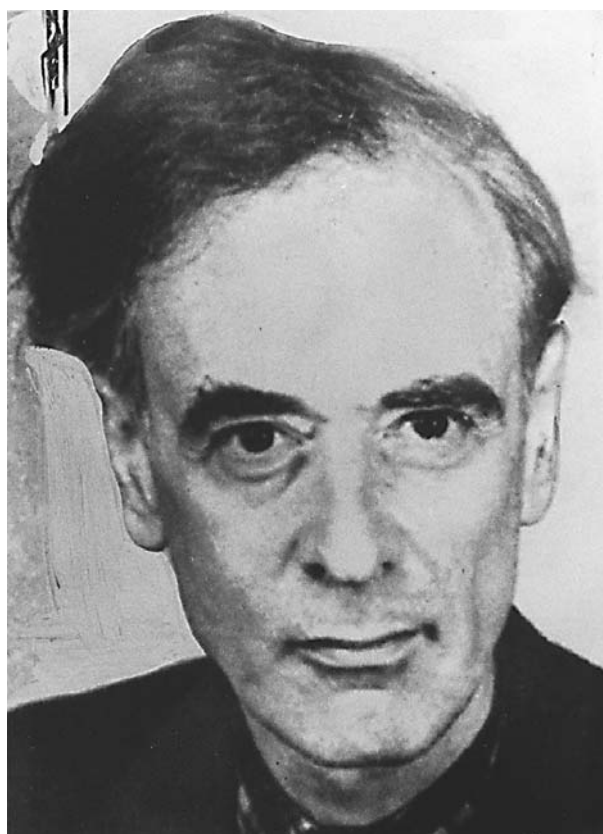
Lev Davidovich Landau

The Soviet theoretical physicist Lev Davidovich Landau (1908-1968) developed a mathematical theory that explained the properties of superfluidity and superconductivity of helium at temperatures close to absolute zero.

Lev Landau, called "Dau" by his students and close associates, was born on Jan. 22, 1908, in Baku, the capital of Azerbaidzhan, to parents of middle-class Jewish background. At 14 he entered the University of Baku; then, in 1924, he transferred to Leningrad State University. In 1927 he graduated with a doctorate from the faculty of physics. Between 1927 and 1929 he continued his postgraduate studies at the Physicotechnical Institute of Leningrad.

In 1929 Landau left the Soviet Union to study for a year and a half at the Institute for Theoretical Physics in Copenhagen as well as at scientific centers in Germany, Switzerland, Great Britain, and the Netherlands. During his stay at the institute in Copenhagen, he became closely associated with the Danish physicist Niels Bohr. Bohr invited Landau in 1933 and 1934 to attend several conferences on theoretical physics. When abroad, Landau published at the age of 22 his classic theory on the diamagnetism of electrons in a metal (Landau's diamagnetism).

Soon after returning to Leningrad, in 1932 Landau received an assignment to head the theoretical section of the Ukrainian Physicotechnical Institute; he also joined the faculties of the Kharkov Institute of Machine Construction and the University of Kharkov. In Kharkov the Landau school of theoretical physics had its beginning.



Between 1938 and 1960 Landau, together with his student and collaborator E. M. Lifshits, wrote a series of volumes under the heading of *Course of Theoretical Physics*, covering mechanics, classical field theory, quantum mechanics, relativistic quantum theory, statistical physics, fluid mechanics, theory of elasticity, electrodynamics of continuous media, and physical kinetics. Some of the sections are actually based on original research performed by the authors. There are few works on contemporary physics that match the *Course of Theoretical Physics* in terms of clarity of exposition and scope of treatment; it is therefore not surprising that in April 1962 this veritable encyclopedia received the Lenin Prize.

Low-temperature Physics

In 1937 Landau arrived at the Institute of Physical Problems of the Soviet Academy of Sciences to head its theoretical section. He concentrated on certain paradoxical results obtained from experiments with helium near absolute zero. Helium II is virtually frictionless in its motion; yet when it is placed between two rotating disks, a force, indicating the presence of viscosity, can be measured. In another experiment a flask containing liquid helium was immersed in a bath of liquid helium and then heated; liquid helium was observed to flow out of the flask, but the flask remained full. To explain this paradoxical behavior of liquid helium, Landau regarded helium II as a "quantum liquid" whose properties could not be treated within the framework of classical mechanics. He presumed that helium II possessed two simultaneous forms of motion: normal, which is viscous

and transports heat, and superfluid, possessing neither viscosity nor thermal conductivity.

The paradox associated with the non-emptying flask was resolved by Landau's theory, which predicted a superfluid countercurrent whose behavior conforms to the hydrodynamic laws governing ideal and nonviscous fluids with irrotational flow. Landau's theory also predicted that two velocities of sound waves occur if sound is transmitted through helium II. The first sound wave oscillates in helium II as does an ordinary sound wave in an ordinary fluid. But the second sound wave is unique to superfluids. Landau called this wave a "zero" sound wave. For his work in low-temperature physics Landau received the Stalin Prize in 1941, the Fritz London Award in 1960, and the Nobel Prize in 1962.

Other Scientific Contributions

Landau was appointed a full professor of physics at Moscow State University in 1943. In 1946 he was elected to full membership of the Soviet Academy of Sciences, won the Stalin Prize for his thermodynamic theory of phase transitions in solid bodies and of symmetry properties, and published a classic paper on the vibrations of the electronic plasma. Landau's work on the oscillations in plasma is recognized as a pioneering study on the road to harnessing thermonuclear power. It is believed that in the postwar period he made significant contributions to the development of Soviet atomic capability and the success of Soviet rocketry.

In his lifetime Landau published over 120 works covering the areas of hydrodynamics, aerodynamics, thermodynamics, astrophysics, quantum field theory, solid-state matter, cryogenics, nuclear physics, and cosmic rays. He received international acclaim for his achievements in theoretical physics. He was elected to membership in the English and the French Physical Society, the Dutch and the Danish Royal Academy of Sciences, the National Academy of Sciences of the United States, the American Academy of Arts and Sciences, the New York Academy of Sciences, and the London Royal Society. In addition to the previously mentioned prizes, Landau received in 1960 the Max Planck Medal from West Germany.

Personality and Outlook

Those who worked closely with Landau appreciated his enthusiasm for science, devotion to creativity in physics, and dedication to high scientific principles. Some have characterized Landau as a "salon" Communist who accepted the ideals of communism, but there is no evidence indicating that he ever joined the Communist party.

Landau revealed in *Komsomolskaia pravda*, dated July 8, 1964, to a stunned Soviet readership that he too had been caught up in the Stalinist mass purges and that he had been arrested in 1938 as a German spy—despite his Jewish background. After a year's detention Landau had emerged, emaciated and sickly, his black hair turned gray. Ironically, in subsequent years Soviet newspapers portrayed him as an "enthusiastic public-spirited citizen" whose scientific services were highly appreciated by the Soviet government. If

there was any crime that Landau was guilty of, it was nonconformism. He appeared at state functions in a checkered sport shirt and at the Moscow Art Theater in sandals. He did not hesitate to lend support to modernistic trends in Soviet art. And he encouraged Soviet scientists to engage in discussions of the philosophical problems of science, thus preventing narrow party ideologues from dominating the scientific field.

On Jan. 7, 1962, Landau was seriously injured in an automobile accident. The process of recovery was slow. On Dec. 10, 1962, he was well enough to receive the Nobel Prize from the Swedish ambassador to Moscow. He died on April 1, 1968. With his passing, the Soviet Union lost its most outstanding theoretical physicist.

Further Reading

The only book-length biography of Landau in English is Alexander Dorozynski, *The Man They Wouldn't Let Die* (1965). Consult also the biographies in Nobel Foundation, *Nobel Lectures: Physics*, vol. 3: 1942-1962 (1967), and Royal Society, *Biographical Memoirs of Fellows of the Royal Society*, vol. 15 (1969). There is a biographical sketch of Landau by Albert Parry in George W. Simmonds, ed., *Soviet Leaders* (1967). Some of Landau's scientific contributions are discussed by Oscar Buneman in Morton Mitchner, ed., *Radiation and Waves in Plasmas* (1961); Thomas Howard Stix, *The Theory of Plasma Waves* (1962); I. M. Khalatnikov, *An Introduction to the Theory of Superfluidity* (trans. 1965); and J. F. Allen, ed., *Superfluid Helium* (1966). □

Francesco Landini

Francesco Landini (ca. 1335-1397), the greatest Italian composer before the late 16th century, was also a poet.

Italian art music first came to the fore in the middle third of the 14th century. Earlier music—and there certainly was much of it—seems to have been largely confined to monophony: Gregorian chants and the songs of the troubadours and of St. Francis of Assisi. Then, suddenly, polyphonic music began to flourish in the mid-14th century, particularly in Florence, culminating in the work of the poet-musician Francesco Landini.

The son of a painter, Landini became blind in childhood because of smallpox; but he acquired great virtuosity on the organ, built organs, and invented a new stringed instrument, probably similar to the harpsichord, which emerged during his time.

Although honored as a poet in both Latin and Italian, Landini's extant poems are almost exclusively for his own musical compositions. These, although many seem to be lost, constitute about a quarter of all Italian music surviving from the period 1340-1480. They found widespread popularity and reappear in many manuscripts and in arrangements for keyboard instruments. Only one small fragment of a motet has come to light, although Landini is known to

have written quite a number. What remains are 154 secular songs, which are of three types, madrigals, *caccie*, and *ballate*, all in two or three voice parts.

The madrigal, very different from the more familiar 16th-century type, was the first Italian poetry set to music; hence its name, which means “in the mother tongue.” It flourished particularly in the generation before Landini. His 11 madrigals are usually composed for two or three vocalists, but voices and instruments may combine on each melodic line. Each madrigal consists of two musically different sections, the first serving the two or three three-line sections of the poem and the second one the concluding two lines of text.

The *caccia*—the same word as the English “catch”—was a hunting or fishing song, set in the form of a canon or round. Its poetic form is that of the madrigal, so that each *caccia* falls into two canonic sections. In some madrigals, also, one of the two sections may be composed as a canon. Only two of Landini’s *caccie* are extant.

The rest of Landini’s output are *ballate*, essentially songs for a solo voice with the accompaniment of one or two instruments, though some of them are written for two or three voices. Their poetic form differs from that of the madrigal, for a refrain, modeled after the second section of the stanza and sung to the same melody, was sung at the beginning of the *ballata* and repeated after each of the usually three stanzas.

With his lyrical, songlike melody Landini stands out among his contemporaries. His songs possess an easy-flowing grace and are charmingly harmonized. The texts are in part by him and in part by his Florentine compatriot Franco Sacchetti. Their subjects are quite varied: religion, love, convivial companionship, and historical events.

Further Reading

A good account of Landini’s achievements is in Donald Jay Grout, *A History of Western Music* (1960). Alec Harman, *Medieval and Early Renaissance Music* (1958), is also recommended. □

Walter Savage Landor

The English poet, essayist, and critic Walter Savage Landor (1775-1864) is best known for his “Imaginary Conversations,” a series of dialogues between historical personages.

Walter Savage Landor was born on Jan. 30, 1775, the eldest son of Walter Landor, a doctor, and Elizabeth Savage Landor, an heiress whose fortune of £80,000 was entailed on her eldest son, though she had three more. Dr. Landor owned Hughenden Manor, later bought by Benjamin Disraeli. Walter Savage was sent away to school at 4 and at 9 went to Rugby School. He loved all nature: he did not pick flowers, pulled boys’ ears for stoning rooks, never took a bird’s nest, and never hunted. By 1789

he was writing bawdy verses and vociferously approving the French Revolution.

In 1793 Landor went to Trinity College, Oxford, where he was thought a “mad Jacobin” because he wore unpowdered hair. He was sent down in 1794 for shooting a fellow student and spent a summer at Tenby in Wales, where he made love to a woman named Nancy Jones, later “banging angrily” out of his father’s house to live with her at Swansea until the birth of their child. His father allowed him only £150 a year, and he went home when that was spent. In 1796 on the Welsh coast, he met and fell in love with Rose Aylmer, aged 17, and wrote poetry for her; she died in 1800 in India. In 1803 he published “Gebir,” an Oriental story written in blank verse.

In 1799 Landor got a job on the *Morning Chronicle* and wrote against the “drunken democracy of Mr. William Pitt.” In 1807 he met the poet Robert Southey, with whom he remained friends all his life. In 1808 he went to Spain to fight Napoleon Bonaparte and tried to raise a regiment; he stayed for some months but never saw action. He returned to England, having spent an enormous amount of money and having been made an honorary colonel in the Spanish army. He published *Count Julian* (1812), a tragedy, and wrote many excellent poems, modeled on classical Greek and Roman works, to Sophia Jane Swift, whom he called lanthe.

In 1807 Landor bought the ruins of Llanthony Abbey in Wales; he renovated the abbey, ruining himself and quarreling with his neighbors in the process. Southey urged him



to marry, and on May 24, 1811, he did so, his bride being Julia Thuillier, the 20-year-old daughter of a ruined Swiss banker living in Banbury. He took her to Llanthony but soon left for France. From 1815 to 1818 he and his wife lived at Como, Italy, where their eldest son, Arnold Savage, was born. From 1821 to 1829 the Landors lived in Florence at the Villa Castiglione and in 1829 moved to the Villa Gherardesca in Fiesole, where he left his wife and children and returned to England. He settled at Bath, where he lived for 20 years.

Between 1824 and 1853 Landor's *Imaginary Conversations* appeared and established him as one of the great English men of letters. In 1858 he fled back to Florence to avoid a libel action, and his children, to whom he had made over all his money, received him as did King Lear's elder daughters, with icy ingratitude. Old, shabby, distraught, Landor would have starved but for the kindness of Robert Browning, who said he owed more to Landor than to anyone. Landor retained his powers into old age, publishing *Last Fruit off an Old Tree* in 1853 and *Heroic Idyls* in 1863. He died in Florence on Sept. 17, 1864.

"Talking, laughing or snoring, his lungs made the beams of the house shake," wrote Charles Dickens, who loved him, though he was 37 years younger than Landor. He used Landor as the basis of the character Laurence Boythorn in *Bleak House*. Crabb Robinson described him as "a man of florid complexion, large full eyes, altogether a leonine man, with the fierceness of tone well suited to his name." Landor was seldom free of amorous entanglements and had a quick temper: at his Florentine villa, after throwing his cook out of a window he exclaimed, "Damn—I forgot the violets."

Further Reading

The complete edition of Landor's poetry, edited by Stephen Wheeler, has long been out of print. E. K. Chambers, *Landor: Poetry and Prose* (1946), is a small, very limited selection. A more recent edition, *Poems*, edited with an introduction by Geoffrey Grigson (1965), is an extensive volume of selections of Landor's poetry which includes the whole of "Gebir." Biographies of Landor are Robert Henry Super, *Walter Savage Landor: A Biography* (1954); Malcolm Elwin, *Landor: A Replevin* (1958); and George Rostrevor Hamilton, *Walter Savage Landor* (1960). For historical background and for Landor's place in English poetry see Douglas Bush, *English Poetry: The Main Currents from Chaucer to the Present* (1952).

Additional Sources

Super, R. H. (Robert Henry), *Walter Savage Landor: a biography*, Westport, Conn.: Greenwood Press, 1977, 1954. □

Marcel Landowski

Marcel Landowski (born 1915) was a French composer of lyric works which emphasized a synthesis of music and text and reflected sensitivity to religious forces.

When, in 1937, the conductor Pierre Monteux performed two of his works—*Les Sorcières* and *Les Sept Loups*—the name Landowski was already well known in the world of art. Marcel's father, Paul Landowski, a famous sculptor, created the statue of Christ that overlooks the bay of Rio de Janeiro, as well as a similar one in front of the celebrated restaurant La Tour d'Argent in Paris. Marcel's grandfather, who left Poland, had married the daughter of the Belgium composer Henri Vieuxtemps.

Marcel Landowski was born February 18, 1915. At age 11 he began to study harmony and piano privately with Marguerite Long. At the Paris conservatory he studied composition and conducting with Philippe Gaubert and Pierre Monteux. The premiere of his oratorio *Rythmes du Monde* (1939) attracted Honegger, whom Marcel Landowski still considers one of his masters. In 1939 he was drafted into the military service and fought in World War II. In July 1940 he was demobilized and received a military cross, after which he settled in the south of France, rejecting the invitation of Monteux to come and live in the United States. From 1946 to 1951 Landowski wrote articles for two musical reviews—*Opera* and *Paris Comoedia*. In 1960 he was appointed as director of the Boulogne Conservatory (near Paris), and in 1964 became the music director at the Ministry of Culture where he served until 1974. Within a few years he encouraged the study of music in France and formed a large number of orchestras—*L'Orchestre de Paris*, among others.

The compositions of Landowski, often inspired by religious subjects, remain, most of the time, within the tonal system. As he said: "True art is always an expression of faith." From his first works (1937) to his last compositions, Marcel Landowski reflected sensitivity to religious forces. He commented that "The mystery of artistic beauty must not be a quest in itself, we simply have to express, in the language which is given to us, what we feel and what we believe in. I do not believe in absolute music; nothing in life is separable, divisible and autonomous; everything, consciously or unconsciously, moves and converges towards a goal." Thus it is not surprising that he devoted himself to lyric works.

As early as 1939 Landowski completed a long oratorio to his own text: *Rythmes du Monde* for recitant, two soprano solos, mixed choir, and orchestra. In 1943 he linked poetry and music in *Brumes*, "poème pour voix parlée et orchestra," using poems of Verlaine and Patrice de la Tour du Pin. Drawn to Oriental poetry, he also composed *3 Réverences à la Mort* for soprano and piano to poems of Rabindranath Tagore. Only after exploring very different lyric media did Landowski write an opera: *Le Rire de Nils Halèrius* (1948). The work was not performed until 1951. Subtitled "L'Épique Lyrique et Choréographique en Trois Actes," this piece recalls, in a free and personal way, the tradition of ballet in French opera of the 18th century. Some years previous Albert Roussel (1869-1937) had returned to the opera-ballet with *Padmavathi*, in which he included ballets as part of the action of the drama. From this time forward, Landowski wrote many operas, each concentrating on the dramatic expression obtained through the fusion of different operatic elements. His main interest concerned the relationship be-

tween music and drama. Thus he wrote: "Some parts of *Boris*, the second act of *Tristan*, the scenes between Don Giovanni and the Commendatore represent summits that will never be surpassed because music, dramatic expression and language are absolutely joined together to serve an idea or a myth."

This profession of faith appears in every lyric work of the composer from *Le Fou* (1956), his most successful opera; through *Le Ventriloque* (1957), a lyrical drama in one act, and *L'es Adieux* (1959), a lyrical comedy; to *Montségur*, whose successful premiere took place in February 1985 in Toulouse. In this opera, the story of a woman torn by the Cathare faith (similar to Albigensians) of her mother and the rigorous Catholicism of her father, Landowski again emphasized the drama through a synthesis of music and text. The latter work was given its first production by the Paris Opera in 1987.

His instrumental works, including the concerto for violoncello (1946); the concerto for ondes Martenot, strings, and percussion (1954); the concerto for bassoon and orchestra (1957); and the concerto for flute and strings, testify to his brilliant imagination within the framework of a relatively conservative tonal language. Landowski also wrote *Les Notes de Nuit*, symphonic tale with Narrator (1961), *Un Enfant appelle*, Concerto for Soprano, Cello, and Orchestra, after poems of Marie-Noël (1978). In addition to all this he also wrote some 89 film scores, spectacles with lights, piano pieces, and many scores for television.

Further Reading

Biographies include *Marcel Landowski* by Claude Baignères (Paris, 1959), *Marcel Landowski* by Antoine Goléa (Paris, 1969), and *Marcel Landowski: Le Musicien de l'espérance* (Paris, 1984). Goléa's short study includes an unpublished text of Marcel Landowski explaining his art and his motivation: *Une foi ou des grimaces*. In addition to his reviews in different journals, Marcel Landowski is also the author of several monographs: *L'Orchestre* (Paris, 1956) in collaboration with Louis Aubert; *Honegger* (Paris, 1957); and *Louis Aubert, Musicien Français* (Paris, 1967) in collaboration with G. Morançon. Other information about him can be found in *Baker's Biographical Directory of Musicians* (1993), by Theodore Baker, (Schirmer Book). A review of *Montségur* with comments about Landowski was in "A Lively Composer Escapes the Reference Books," by Paul Turok, *The New York Times* (August 13th, 1989) □

Karl Landsteiner

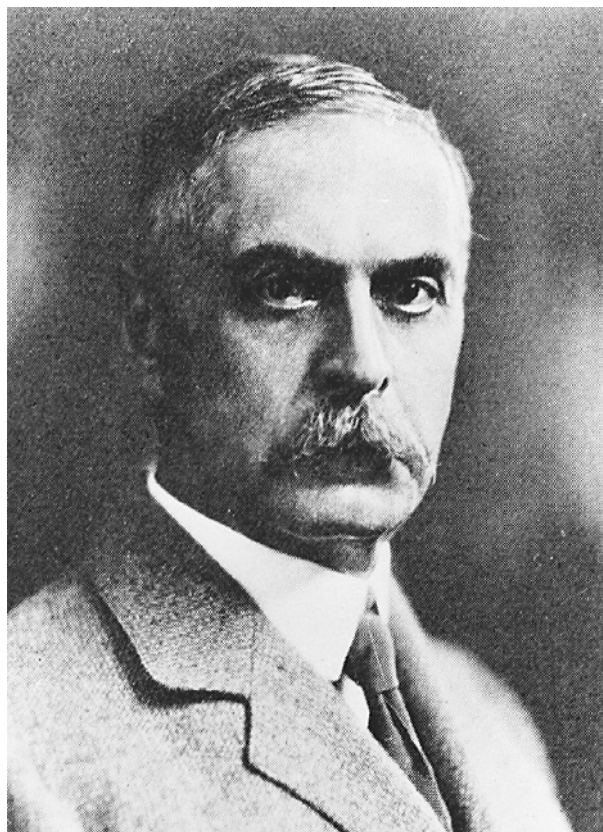
Karl Landsteiner (1868-1943), the Austrian-born American immunologist and Nobel Prize winner, discovered blood groups and helped establish the science of immunochemistry.

Karl Landsteiner was born in Vienna on June 14, 1868. In 1891 he was awarded a medical degree by the University of Vienna. For the following 5 years he studied physiological chemistry in laboratories in Ger-

many and Switzerland. In 1898 he moved to the Pathological Anatomical Institute in Vienna, where he carried on work that led to the discovery of blood groups.

It was known that blood transfusion often resulted in dangerous or fatal clumping of the red blood corpuscles. After a series of tests performed in his laboratory, Landsteiner postulated the existence in the corpuscles of agglutinogens (antigens) called A and B and in blood serum of agglutinins (antibodies) called anti-a and anti-b. Reaction to transfused blood (clumping) depended on whether the agglutinogens A, or B, or A and B, or neither were present in the red blood corpuscles. Where the agglutinin A was present, serum containing the agglutinin anti-a could not be used, and so forth. Landsteiner's discovery was first announced in a footnote to a paper appearing in 1900. In 1909 he devised the familiar classification scheme for blood groups: A, B, AB, O. In 1930 he received the Nobel Prize for his discovery.

In 1906 Landsteiner and Victor Mucha introduced the use of the dark-field method of diagnosis for the presence of the spirochete of syphilis. In 1908 Landsteiner reported the transmittal of poliomyelitis to monkeys from human material, thus substantiating the theory that the cause of the disease was a virus. In 1919 he went from his work as professor of pathologic anatomy at the University of Vienna to The Hague in the Netherlands as pathologist at the R. K. Ziekenhuis. In 1922 he went to New York City's Rockefeller Institute. He became a citizen of the United States and continued at the institute until his death.



In 1927 Landsteiner and Philip Levine announced the discovery of the M and N agglutinogens, and in 1940 Landsteiner and a colleague discovered still another group of agglutinogens called the Rh factors. Both discoveries were announced in the *Proceedings of the Society for Experimental Biology*. Of fundamental importance to the rise of immunochemistry was Landsteiner's demonstration that serological specificity is based on the chemical structure of antigens. His findings were summarized in *Specificity of Serological Reactions* (1936). Landsteiner continued to work until 2 days before his death on June 26, 1943.

Further Reading

A sketch and a list of Landsteiner's more than 350 publications is in *Obituary Notices of the Fellows of the Royal Society*, vol. 5 (1945). Another short sketch is in Theodore L. Sourkes, *Nobel Prize Winners in Medicine and Physiology* (1953; rev. ed. 1966). Nobel Foundation, *Nobel Lectures in Physiology or Medicine, 1922-1941*, vol. 2 (1965), provides biographical data and information on the events leading to Landsteiner's discovery and its significance. □

Fitz Hugh Lane

Fitz Hugh Lane (1804-1865) was an American marine painter whose works express the transition from the narrative to the highly personal and poetic style associated with luminism.

Fitz Hugh Lane was born in Gloucester, Mass., on Dec. 19, 1804. At the age of 2 he contracted polio, which left his legs paralyzed for life. As a youth, he sketched the Massachusetts coastline around Cape Ann. In the mid-1830s his talents came to the attention of the eminent lithographer William Pendleton, who invited Lane to become an apprentice in his Boston firm.

Pendleton's shop provided Lane with his only formal training in art. Lane produced several lithographed business cards and music-sheet covers. In 1837 he did his first town views, including the *National Lancers on the Boston Common*. During this time he also saw exhibitions of 17th-century Dutch art at the Boston Athenaeum, as well as the city and harbor views then being painted by the English artist Robert Salmon. These provided a stimulus for Lane's own early paintings.

Lane traveled back and forth between Boston and Gloucester during the late 1830s and early 1840s, then settled permanently in Gloucester in 1848. He did several paintings and lithographs of Gloucester which show a telling sense both for specific details and general effects of light and atmosphere. He was fascinated by the myriad activities along the harbor front and on the water, as revealed in his 1844 *View of Gloucester*. The painting was subsequently redone as a lithograph.

In the summer of 1848 Lane made his first cruise along the Maine coast. Thereafter, he and various friends returned almost annually to explore the coast of Penobscot and Blue

Hill bays and Mount Desert Island. Lane now began to paint quiet, evocative views, and he preferred to depict the transitional hours of the day, such as sunrise and sunset, rather than to fill his pictures with people, as he had done earlier. He applied his paint more thinly and used a glazing technique to create effects of serenity and stillness. Occasionally a contemplative figure appears, to reinforce the sense of man's spiritual harmony with nature.

All of Lane's later work possesses this aura of calm and spaciousness. He painted two pure landscapes near Gloucester in 1863, possibly under Martin Johnson Heade's influence. For the most part, however, Lane's life and art were remarkably self-contained, although his light-filled canvases forecast the direction of American landscape painting in subsequent decades. He remained actively at work up to the time of his death on Aug. 13, 1865.

Further Reading

The primary monograph on Lane is John Wilmerding, *Fitz Hugh Lane* (1971), which contains a full biographical account, discussion of stylistic development, checklist of works, and bibliography. Also useful is Wilmerding's *Fitz Hugh Lane: American Marine Painter* (1964). □

Lanfranc

The Italian monk and theologian Lanfranc (ca. 1010-1089) served as archbishop of Canterbury. He was a trusted adviser of King William I and presided over many changes in the English Church after the Norman conquest.

A native of Pavia, Lanfranc migrated to France in the 1030s. He studied under Bérenger at Tours and taught at Avranches. In 1042 he became a monk at Bec; he rose to be prior and head of the monastic school, which became famous under his direction. At the councils of Rome and Vercelli in 1050 Lanfranc was the principal defender of orthodoxy against the heretical doctrine of Bérenger on transubstantiation. His own views were expounded later in his treatise *De corpore et sanguine Domini* (On the Body and Blood of the Lord), which, like his other theological work, is sound but unoriginal.

William, Duke of Normandy (later William I of England), made Lanfranc abbot of his new foundation of St. Stephen at Caen in 1063, and in 1070, now king of England, he arranged Lanfranc's election as archbishop of Canterbury. Lanfranc was consecrated on August 29. Thereafter Lanfranc was the King's chief adviser and agent in Church affairs and one of his leading supporters in England. He suppressed a conspiracy of the earls of Norfolk and Hereford in 1075, and in 1087 he carried out the Conqueror's last wish by crowning his son, William II.

Lanfranc's principal task was to carry out reforms and changes in the Church. Some of these changes were purely political and involved replacing Saxon bishops and abbots

with foreigners wherever possible. To effect his reforms, he held a series of councils; those of Winchester (1072 and 1076) and London (1075) were of great importance. He tried to enforce stricter discipline in monasteries and the rule of celibacy upon the secular clergy. He also presided over the removal of bishoprics from villages to towns; for example, in 1075 the sees of Lichfield, Sherborne, and Selsey were transferred to Chester, Salisbury, and Chichester. About the same time, no doubt with Lanfranc's approval, William ordered that Church cases should no longer be heard in secular courts. Lanfranc also claimed supremacy for Canterbury over York; his claims were endorsed by a legatine council held at Winchester in 1072.

Lanfranc regarded cooperation with the King as the best policy for the Church. He offered no opposition to King William's claims to decide between rival popes, to appoint and invest bishops, and to approve or disapprove decrees of Church councils and publication of papal letters. The extreme claims to power and independence, which were being made by Pope Gregory VII and his party, were quietly ignored. Lanfranc was perhaps fortunate that he died on May 24, 1089, less than 2 years after the accession of the irreligious William II, with whom cooperation was almost impossible. A small collection of Lanfranc's letters and some theological works survive.

Further Reading

Lanfranc's *The Monastic Constitutions*, edited and translated by D. Knowles (1951), illustrates his ideas on the religious life. A useful collection of contemporary documents, including some of Lanfranc's letters, is translated in D. C. Douglas and G. W. Greenaway, eds., *English Historical Documents (1042-1189)*, vol. 2 (1953). The best biography is Allan John Macdonald, *Lanfranc: A Study of His Life, Work, and Writing* (1926; 2d ed. 1944). The basic book on the Church for this period is Z. N. Brooke, *The English Church and the Papacy* (1931), in which the author identifies and discusses the collection of canon law brought by Lanfranc to England.

Additional Sources

Gibson, Margaret T., *Lanfranc of Bec*, Oxford Eng.: Clarendon Press, 1978. □

Fritz Lang

Austrian-born Fritz Lang (1890-1976) was one of the world's great film directors. He played a major role in shaping two national cinemas: the German during the 1920s and early 1930s (with films such as *Metropolis* and *M*), and the American during the 1940s and 1950s (with films such as *You Only Live Once*.

Born in Vienna, Austria, on December 5, 1890, to Anton and Paula (née Schlesinger) Lang, Fritz grew up in middle-class comfort. Always a visual person, his most important early impressions were of the Christkindlmarkt (Christmas Fair) in his native city. He also

loved the theater and read a great deal, both popular and more demanding literature and philosophy. Expected to take up his father's profession—he was a municipal architect—Lang enrolled at the Technische Hochschule of Vienna, but did not stay long. He soon left home altogether to study his real interest, painting, and to wander around the world (Russia, Asia Minor, Africa). By 1913 he was in Paris, supporting himself through fashion design, painting postcards, and drawing cartoons. At the outbreak of World War I he returned to Vienna where he was soon called up to join the Austrian army. While recuperating from wounds which would cost him the sight of one eye, he began to write film scripts and to act in the theater. In 1918 an invitation from Decla, the leading German film studio, brought him to Berlin.

German Films: 1919-1933

Little evidence remains of Lang's earliest work in Berlin. He scripted films for Joe May and Otto Rippert, acted in minor roles, and soon began directing as well. *Halbblut* (*Half Caste*), his debut, was quickly followed by *Der Herr der Liebe* (*The Master of Love*); *Die Spinnen* (*The Spiders*), Part One: *Der goldene See* (*The Golden Lake*); and *Harakiri*, all released in 1919. Lang was also being considered for *The Cabinet of Dr. Caligari* but had to give up participation in this eventually famous film for a sequel to his popular *Spiders*, Part Two: *Das Brillanten Schiff* (*The Diamond Ship*) (1920). His next films from the same year, *Das wandernde Bild* (*The Wandering Image*) and *Vier um die Frau* (*Four around a Woman*), were already written in collaboration



with Thea von Harbou, who in 1921 became Lang's second wife and continued to coauthor all screenplays for his subsequent films until he left Germany in 1933. (She joined the Nazi party, stayed, and continued to write scripts for the cinema of the Third Reich.)

Lang's first major film was *Der müde Tod* (*Destiny*) (1921). Its theme, man's fight against fate, was to become central to all of his work. *Dr. Mabuse, der Spieler* (*Dr. Mabuse, the Gambler*) (1922), one of three pictures Lang was to make about this master criminal, followed. Then came two very ambitious and very different projects, *Die Nibelungen* (Part One: *Siegfried*, Part Two: *Kriemhild's Rache* [*Kriemhild's Revenge*], 1924), a powerful rendition of the old Germanic myth, and *Metropolis* (1926), a striking vision of the city of the future and its social relations. These films showed Lang in full command of his theme and technique and established his reputation as a major director in Germany and abroad. In their tendency to abstraction, stylization of form, anonymity of character, and "architectural" use of human figures, they adopted elements of German Expressionism, but as a whole Lang had developed his own unmistakably individual style. He put his early training as an architect and painter to superb use and showed an attention to detail and a perfectionism which would remain characteristic of all his work, as would his ability to create a mood on screen. The French directors of the Nouvelle Vague would later admire him as the great master of "mise en scène."

Another story about a criminal, *Die Spione* (*Spies*) (1928), and another futuristic tale, *Die Frau im Mond* (*Woman in the Moon*) (1929), were Lang's last silent films. His first sound picture, *M* (1931), immediately made excellent use of the new medium to heighten atmosphere and tension and became a classic, the prototype of murder-mystery which, in addition to providing the suspense of a chase, also explores the mind of the killer and the problems of guilt and punishment.

Lang's second Mabuse film, *Das Testament von Dr. Mabuse* (*The Last Will of Dr. Mabuse*) (1933) could not be shown in Germany. It suggested parallels between the criminal, who dominated others even from inside an insane asylum, and Adolf Hitler, the new ruler of Germany, which were not missed by the Nazis. Still, because of his earlier films which Hitler admired, Lang was offered an important position in the Nazi film industry. His response was to leave the country immediately for Paris. There he received an offer to do a film version of Ferenc Molnár's play *Liliom* (1934) and successfully transposed the setting from the original Vienna to Paris.

American Films: 1936-1956

In 1934 Lang left Europe for Hollywood with a contract from Metro Goldwyn Meyer (MGM) already in his pocket. Yet the new start—and indeed Lang's whole career in the United States under the unaccustomed pressures of the American studio system and eventual blacklisting during the McCarthy era—were rocky. He had trouble getting to make his first film for MGM (*Fury*, 1936) and then moved from studio to studio, quickly gaining the reputation of

being a difficult director—too demanding, too perfectionist. To avoid unemployment he was often forced to take whatever work he could get. Still, judged by the impulses it gave him and by the films it produced, Lang's American period was highly successful.

Fury was followed by *You Only Live Once* (1937), considered a model for *Bonnie and Clyde*, and *You and Me* (1938), both also illustrating the solid grasp of vital aspects of American life which the newcomer had taken pains to acquire. The next assignments were Westerns, *The Return of Frank James* (1940) and *Western Union* (1941), to which Lang gave his own stamp. At the outbreak of World War II he turned to anti-Nazi films expressing his own hatred and disdain: *Man Hunt* (1941), *Hangmen Also Die* (1943), *Ministry of Fear* (1944), and *Cloak and Dagger* (1946). In 1950 Lang came out with one more war film, *An American Guerilla in the Philippines*, with the Japanese as the enemy, and in 1952 with one more Western, probably his best, *Rancho Notorious*.

With the exception of *Moonfleet* (1955, in its historical setting an unusual film for the American period), Lang concentrated all his energies during the last war years and the rest of the 1940s and most of the 1950s on his old interest in mysteries and the workings of the human psyche: *The Woman in the Window* (1944), *Scarlet Street* (1945), *Secret Beyond the Door* (1948), *House by the River* (1950), *Clash by Night* (1952), *The Blue Gardenia* (1953), *The Big Heat* (1953), *Human Desire* (1954), *While the City Sleeps* (1956), and *Beyond a Reasonable Doubt* (1956). These films reflect Lang's social awareness and include some of his best American work.

German Films Again: 1959-1960

By 1956 Lang had become increasingly frustrated with Hollywood and decided to quit its studios. Thus the offer from a German producer to film *Der Tiger von Eschnapur* (*The Tiger of Bengal*) and its sequel *Das indische Grabmal* (*The Hindu Tomb*) (1959), based on a scenario he and Thea von Harbou had written in the early 1920s, was most welcome. Their fairy tale splendor made these movies a popular success in post-war Germany, while French critics and directors (for example, Godard and Chabrol) admired their lucidity and formal perfection. Lang's last film as a director was *Die tausend Augen des Dr. Mabuse* (*The Thousand Eyes of Dr. Mabuse*) (1960), a new variation on his old master criminal. His last film altogether was Jean-Luc Godard's *Le Mépris* (*Contempt*) (1960) in which he played the role of a film director by the name of Fritz Lang.

On August 2, 1976, Lang died in Beverly Hills where he had spent his final years.

Assessment

Critical approaches to Lang's work have often tried to distinguish between his German and American periods, not only in terms of the obvious differences in look, image, and rhythm, but also in terms of artistic quality. Some maintain that only the German films up to 1933 deserve acclaim, others argue that these much discussed classics are too self-consciously artistic and therefore not as good as the leaner

American films. Such discussions tend to overlook the basic continuity of Lang's work and his ability to adjust his talent to meet the changes in his environment. All his films became, in his own words, "somehow a picture of their time," and they are distinctly "Langian" in their formal symmetry, functional precision, and humane detachment. Although often called an "austere pessimist" Lang ultimately believed what he said in *Le Mépris*: "Death is no solution."

Further Reading

Lang thought that a director should express himself through his films and not through writing or speaking. Yet he wrote a number of interesting and revealing articles about himself and gave quite a few interviews, particularly later in his life. The most important articles are "Happily Ever After" (from 1948, reprinted in *Film Makers on Film Making*, edited by Harry Geduld, 1969) and "The Freedom of the Screen" (from 1947, reprinted in *Hollywood Directors 1941-1976* by Richard Koszarski, 1977). There are also a few pages of "Autobiography," most accessible in Lotte Eisner's *Fritz Lang* (1977). In addition, this book, translated from the French, contains a detailed study of all of Lang's films by Eisner, a perceptive film critic and close friend of Lang's.

Other books on Lang and his work are Peter Bogdanovich, *Fritz Lang in America* (1967); Paul Jensen, *The Cinema of Fritz Lang* (1969); Robert Armour, *Fritz Lang* (1977); Frederick Ott, *The Films of Fritz Lang* (1979); Stephen Jenkins, editor, *Fritz Lang: The Image and the Look* (London, 1981), and E. Ann Kaplan, *Fritz Lang: A Guide to References and Resources* (1981), with thorough bibliographies and filmography and a synopsis of each of Lang's films.

Additional Sources

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John Thomas Lang

Jack Lang (1876-1975) was an Australian politician and premier of New South Wales. His career was among the stormiest in Australian political history, and his defiance of Labor prime minister James Henry Scullin contributed to the latter's defeat in 1931 and the decline of the Labor party in Australia.

John Thomas Lang, known as Jack, was born in Sydney, Australia, on December 21, 1876. In 1913 he entered the lower house of the New South Wales Parliament as a Labor member. He was soon secretary and whip of the state parliamentary Labor party, served as its treasurer in 1920-1922, and became its leader in opposition in 1923. The party won state elections in 1925 and held office with Lang as premier and treasurer until it went into opposition again in 1927.

Political Maneuvering

During this period, Lang concentrated on extending social services and introducing legislation favored by the trade unions, notably for compulsory unionism. He held dictatorial power over the party machine in New South Wales, personally took control of party funds, and dominated the labor movement in the state for a decade.

In November of 1930, when the worldwide economic depression had spread to Australia, Lang won the New South Wales election on a platform opposing retrenchment and defying an agreement to balance the state budgets, which state premiers had agreed to earlier in Melbourne.

The effect of Lang's election was a sharp drop in Australian securities on the London stock exchange and a split in the federal Labor party. There was some support for Lang's policy of repudiating or postponing debt payments.

Although Lang's plan was criticized by conservatives as unethical, it did draw attention to the need for equality of sacrifice to reduce costs and balance budgets and of ensuring that bondholders' interests as well as workers' wages were affected. On March 28, 1931, a special conference of the federal Labor party expelled the New South Wales branch. This split in the party brought about the defeat of the Labor prime minister, James Scullin in 1931.

A Split Party

Lang's premiership in New South Wales was particularly boisterous. He attempted unsuccessfully to destroy the state's legislative council by asking the governor to appoint enough new members of the right persuasion to ensure passage of the council's wishes. Lang further outraged conservative interests by what they regarded as his extreme measures and evident hostility toward banks, insurance companies, and the business world in general.

The final drama came when Lang defied federal legislation ordering the banks to pay to the federal government money held on state account. The governor, Sir Philip Game, warned Lang that he was defying federal law and gave him the opportunity to alter his policy. When Lang refused, Game dismissed him from office and called on the leader of the opposition to form a ministry, which accepted responsibility for paying state debts in full. At the ensuing general election, Lang's party was overwhelmingly defeated, and its representation in the New South Wales Parliament more than halved.

Lang remained leader of the state Labor party, but after 1937 there was a struggle among party factions to dislodge him, and in 1939 he was evicted from the party executive. In 1946 he won an election to the federal parliament but finally lost elective office in 1949. In his later years he maintained a violently anti-Communist weekly publication and remained a force to be reckoned with.

Lang was active into a vigorous old age and in 1962 published his own story of the Depression years. He was accused of being a fascist and a Communist. Although he did not fit readily into any of political category, in the interwar period his administration in New South Wales did

more than any other in Australia to implement socialist ideals. Jack Lang died in Sydney on September 27, 1975.

Further Reading

Lang wrote some self-revealing works: *Why I Fight* (2d ed. 1934), *I Remember* (1956), and *The Great Bust* (1962). There is no adequate biography of him. The constitutional propriety of his dismissal from office is discussed by H. V. Evatt, *The King and His Dominion Governors* (1936), and Bethia Foott, *Dismissal of a Premier* (1968). W. Denning, *Caucus Crisis* (1937), is an account of the rise and fall of the federal Labour government in the Depression period. □

Dorothea Lange

Dorothea Lange (1895-1965) was one of the best of the American photographers who used their art to document, and ultimately to alleviate, the human suffering caused by the Great Depression of the 1930s. As she viewed it, photography was not an end in itself, but a means of exploring the world so as to improve it.

Born of second generation German immigrants on May 26, 1895, in Hoboken, New Jersey, Dorothea Lange was named Dorothea Margaretta Nutzhorn at birth. She dropped her middle name and assumed her mother's maiden name after her father abandoned the family, one of two traumatic incidents in her early life. The other was her contraction of polio at age seven which left her lame throughout her life.

She attended public schools in New York City and from 1914 through 1917 was enrolled in the New York Training School for Teachers. At about this time she decided to become a professional photographer.

Lange worked in the photography studios of Arnold Genthe and Charles H. Davis and attended Clarence H. White's photography class at Columbia University before moving to San Francisco, where she established a portrait studio in 1919. In 1920 she married Maynard Dixon, a painter. They were divorced in 1935.

Her successful portrait business came to an end during the Depression, as she turned her attention to people caught in the trap of desperate poverty by a combination of a collapsed economy, natural disasters, and technological obsolescence. One of her best known pictures, the first to become widely recognized, was "White Angel Breadline" (1932), made outside her studio in San Francisco. A crowd of recently unemployed men are shown waiting for a hand-out; the centerpiece is a single figure of an elderly man hunched over a railing, holding a cup between his hands. The picture became one of the earliest of the decade to illustrate the plight of American lives disrupted by economic hardship.

Some of her work was exhibited at the Oakland studio of photographer Willard Van Dyke, who also wrote about



her pictures in *Camera Craft*. At about the same time she began an association with Paul S. Taylor, a University of California sociologist and economist who began to use her work to accompany his studies of populations displaced by hard times. They were married in 1935, shortly after her divorce from Dixon, and collaborated on *An American Exodus: A Record of Human Erosion* (1939).

As a result of the growing recognition of the quality of her work in 1935, Lange was invited by Roy Stryker to join the photography unit of the federally sponsored Resettlement Administration (soon to be named FSA, the well-known Farm Security Administration), under Stryker's direction. The small group of photographers, which included such notables as Arthur Rothstein, Carl Mydans, Walker Evans, and Ben Shahn, remained in existence until 1942, when it was transferred to the Office of War Information. Some of Dorothea Lange's finest work, including the famous "Migrant Mother" (1936), was produced for FSA.

During World War II she was hired by the War Relocation Authority to document the internment of Japanese-Americans for the duration of the war. The work done in the camps was not seen publicly until years later in the exhibition and book by Maisie and Richard Conrat, *Executive Order 9066* (1972). Lange also worked in the Office of War Information, her photographs appearing uncredited in *Victory* magazine.

In 1945 she photographed the United Nations Conference in San Francisco for the State Department; did assignments for *LIFE* magazine, including "Three Mormon

Towns" (1954) and "The Irish Country People" (1955); and recorded "Death of a Valley" (1960) for *Aperture*. Her career was crowned at the end of her life with a retrospective exhibition for the Museum of Modern Art, which was shown in 1966, after her death from cancer in 1965.

Dorothea Lange was comfortable with everyone that she encountered, but particularly with the down-and-outers, the silent and invisible population suffering from circumstances beyond their understanding or control. Such people trusted her, and she viewed and exhibited them with compassion and respect. Her ease with subjects, dedication to the improvement of their lot, and mastery of her chosen form of communication help place her work among the most enduring of its kind.

Further Reading

The most extensive and authoritative study of Lange's life and work is Milton Melter's engrossing *Dorothea Lange: A Photographer's Life* (1978). Dorothea Lange also appears in *Notable American Women* (1980). The Museum of Modern Art publication that accompanied the exhibition of her work at the end of her life provides a cross-section of her production, which is explicated with an introduction by George P. Elliot. For a good example of her activities during the 1930s, see *An American Exodus* (1939), which she co-authored with Paul S. Taylor. □

William Langland

The English poet William Langland (ca. 1330-ca. 1400) is known as the probable author of "Piers Plowman," an allegorical poem which attacks abuses in the government and the Church and deplores the misery of a people without true leadership.

Except for information that may be gleaned from his poem *Piers Plowman*, nothing is known about William Langland's life. The poem opens as the poet wanders on Malvern Hills. On the basis of this reference it has been suggested that the poet was probably born at Cleobury Mortimer in Shropshire. But it has also been argued that a more likely location is in Herefordshire between Colwall and Ledbury. Recent research has revealed that some imagery in the carvings on the choir stalls at the priory church of St. Giles in Little Malvern near the second of the sites suggested may be echoed in the poem. The Herefordshire location seems more convincing as the probable site described in the poem and hence also more convincing as the area in which Langland spent his early life.

The poem reveals a substantial knowledge of the liturgy, the Scriptures, and traditional exegesis, as well as a good grasp of basic theological principles. It is thus likely that the poet held an ecclesiastical office of some kind, and it is further probable that he spent some time in London. The character Will in the poem, who has an allegorical significance as the human will, may reflect a certain amount of

autobiographical material. Will settles down with his wife and daughter in Cornhill, a main thoroughfare near the center of 14th-century London. The poem also contains references to Cock Lane ("Clarisse of Cokkes lone"), the area where London's prostitutes were required to live; to the Flemish prostitutes of London ("Pernel of Flandres"); to Cheap, the principal market center of the city; to the Court of the Arches, which was in the London church of St. Mary le Bow; and to Westminster. It is probable, therefore, that Langland lived in London for a time. Ecclesiastics of all kinds flocked to the city. It contained the famous ecclesiastical Court of the Arches, mentioned above, and the Cathedral of St. Paul, which was one of the most important ecclesiastical centers in the kingdom, as well as 110 churches and numerous chantries requiring priests. In addition, many bishops and abbots had residences in the city, so that altogether opportunities for clerical employment were plentiful. If Langland was the author of *Richard the Redeless*, a poem that has been ascribed to him, he may have spent his last years in Bristol.

Piers Plowman

Piers Plowman contains allusions, or probable allusions, to a number of historical events: the murder of Edward II, the pestilences of 1348, 1361, and 1376, King Edward's wars, the Treaty of Bretigny, the dearth of April 1370, and the accession of Richard II. These allusions are of some help in dating the three versions, or texts, in which the poem appears. The first of these, called the A Text, contains 2,572 lines. It is devoted to an account of the corruption of various groups in the lay and ecclesiastical hierarchies and the remedy for this corruption in penance and the leadership of Piers Plowman. The poem is divided into 12 passus, or steps, the first 8 of which contain a prologue and an allegorical vision. The remaining passus are concerned with the lives of figures called Dowel, Dobet, and Dobest. Scholars do not agree about the meaning of the figure Piers Plowman or about the significance of Dowel, Dobet, and Dobest.

The B Text is much more elaborate, containing 20 passus and 7,241 lines. Its closing passus severely criticizes the friars (Dominicans, Franciscans, Augustinians, and Carmelites). An exemplary friar, who stands for friars generally, promises to revive Contrition, who has been wounded. All he does, however, is to ask for a secret payment in return for which he will offer prayers and admit the penitent to his confraternity. As a result, Contrition forgets to be contrite, or, in other words, the people in general are impenitent. Conscience complains that the friar has enchanted the people and made their penances so easy that "thei drede no synne." Finally, Conscience goes forth seeking Piers Plowman. It seems probable that Piers Plowman is a figure for the true priesthood of God (the priesthood of Melchisedech and the true apostolic succession). The poet is, in effect, complaining that true spiritual leadership is unavailable in the Church militant. The C Text expands and elaborates the B Text. It contains 23 passus.

Scholars were much concerned for several years to determine whether the entire work in its three versions was

written by the same author or whether more than one author may not have been involved in the composition of the poem. Today it is usually held that William Langland was responsible for the entire poem in all of its versions.

The poem is, in form, an elaborate dream vision. Dream visions were popular during the later Middle Ages, especially after the success of the *Roman de la rose*. It is written in alliterative long lines, each of which is divided into two half lines. The opening lines of the B Text may serve as an illustration: "In a somer seson—whan soft was the sonne,/ I shope me in shroudes—as I a shepe were,/ In habite as an heremite—unholy of workes,/ Went wyde in this world—wondres to here."

This medium is extremely flexible, permitting both solemnity and an easy conversational manner. There are frequent echoes of the Scriptures or the liturgy in Latin. Many of the "characters" are personified abstractions like Conscience, Scripture, Reason, Repentance, and so on. Nevertheless, Langland manages to show vivid glimpses of contemporary life and to incorporate into his work much striking detail. The poem is, like all dream visions, an allegory. Unfortunately, however, the nature of medieval allegorical technique is at present a highly controversial subject, and the theological issues Langland raised are no longer widely understood.

Further Reading

All three texts of *Piers Plowman* and *Richard the Redeless* were edited and extensively annotated by Walter Skeat (1886; repr. with bibliography, 1961). The A Text was edited by George Kane (1960). A convenient series of selections from the C Text is provided by Elizabeth Salter and Derek Pearsall, eds., in *Piers Plowman* (1967). There is a good translation of the B Text by Jonathan F. Goodridge (1959; rev. ed. 1966). Numerous interpretations of the poem have been undertaken. Representative selections from some of these are provided in Edward Vasta, *Interpretations of Piers Plowman* (1968). A good introduction to the poem appears in Raymond W. Chambers, *Man's Unconquerable Mind: Studies of English Writers from Bede to A. E. Housman and W. P. Ker* (1939). □

Samuel Pierpont Langley

The American scientist Samuel Pierpont Langley (1834-1906) was a pioneer experimenter with airplanes and in the science of aeronautics.

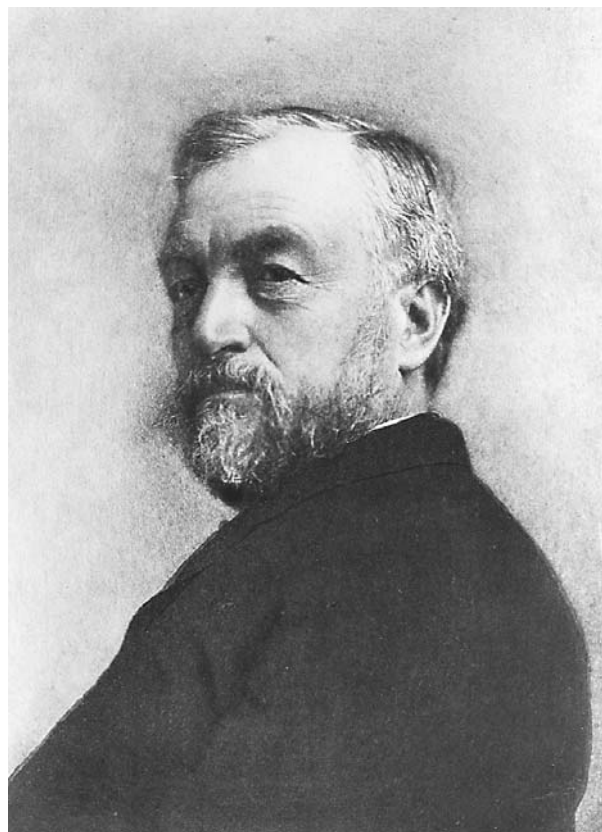
Samuel Langley was born in Roxbury, Mass., on Aug. 22, 1834. As a boy, he studied diligently and read widely in history, the classics, and various branches of science, but his formal education ended with graduation from high school in 1851.

For the next several years Langley worked as an engineer and architect. After a trip abroad in 1864-1865 to visit observatories and research centers, he received an assistantship in the Harvard Observatory, Cambridge, Mass. Later he was put in charge of the small observatory at the Naval

Academy in Annapolis, Md. In 1867 he became director of the Allegheny Observatory and professor of physics and astronomy at the Western University of Pennsylvania (now the University of Pittsburgh).

During the next few years Langley devised and sold to the Pennsylvania Railroad a method of regulating railroad time from the observatory clock, and he made a number of visual observations of the solar spectrum, studying particularly the nature of sunspots. In 1878 he invented the bolometer, an instrument for measuring tiny quantities of heat. Through its use Langley was able to measure lunar and solar radiation, study the transparency of the atmosphere to different solar rays, and determine their greater intensity at high altitudes, even beyond the atmosphere altogether. He organized a famous expedition to Mt. Whitney, Calif., in 1881 to carry out this work. Afterward Langley was much in demand as a popular lecturer and author. A collection of his writings, *The New Astronomy* (1888), has become a classic in astronomical literature. Langley's concern was not with the traditional astronomy of position but with the newer physics of structure.

Langley was appointed secretary of the Smithsonian Institution in Washington, D. C., in 1887 and served in that post until his death. During this time he investigated the possibilities of manned flight, studying the lift and drift of moving plane surfaces on a sophisticated scientific basis. Experimenting with small models propelled by elastic strips, he worked out the mathematics of the problem. His contributions to aviation rest not only on the knowledge he acquired and shared with others or upon his successful long-



distance flights of power-driven models, but also upon the dignity he brought, as a man of sound scientific reputation, to the new and often-ridiculed field of aeronautics.

In 1896 Langley flew a 14-foot steam-powered model for 3,000 feet with excellent stability, the craft touching down lightly after the fuel was exhausted. A second model flew 4,200 feet, or over three-quarters of a mile. These were the first sustained free flights of powered heavier-than-air machines, and they demonstrated the practicability of mechanical flight. With the advent of the Spanish-American War in 1898, Langley received a \$50,000 grant from the U.S. War Department to continue his efforts to achieve manned flight.

Eventually Langley built a full-sized machine driven by a 53-horsepower gasoline engine. He made two well-publicized attempts to fly it in 1903. These flights failed, probably because of defects in the launching device, not because of design or engine malfunction. But Langley was subjected to much public ridicule. Only 9 days after his second disappointment, the Wright brothers made their historic first flight.

A restored and slightly modified version of Langley's airplane was flown successfully by Glenn Curtiss in 1914, and Langley's contributions to flight have been recognized by naming an airfield and an aeronautics laboratory after him.

Langley was a large, reserved man, though witty and charming in private intercourse. He enjoyed a very high scientific reputation and published many scientific articles and reports, as well as popular accounts of his astronomical and aeronautical experiments. He died at Aiken, S. C., on Feb. 2, 1906.

Further Reading

Langley's writings include *The New Astronomy* (1888) and *Experiments in Aerodynamics* (1891; 2d ed. 1901). See also C.M. Manly, *Langley Memoir on Mechanical Flight* (1911). There are few complete accounts of Langley's life; a useful appreciation of his early achievements is in G. B. Goode, ed., *The Smithsonian Institution, 1846-1896* (1897). Bernard Jaffe, *Men of Science in America* (1944), contains an excellent summary of Langley's work. Langley's life is also dealt with in Charles Doolittle Walcott, *Biographical Memoir of Samuel Pierpont Langley* (1912), and in Joseph Gordon Vaeth, *Langley: Man of Science and Flight* (1966). The early history of flight is recorded in Archibald Black, *The Story of Flying* (1940), and Alvin M. Josephy, Jr., and others, eds., *The American Heritage History of Flight* (1962). □

Irving Langmuir

The chemist Irving Langmuir (1881-1957) was one of the best of the industrial scientists in the United States who helped establish scientific research as a necessary industrial activity.

Irving Langmuir was born in Brooklyn, N. Y., where his father was in the insurance business. When he was 11 years old, his family moved to France, where he attended elementary school for a time. In 1895 he returned to the United States and attended high school in New York City. In 1903 he took a degree in metallurgical engineering from the Columbia University School of Mines. Like many scientists of his generation, he went to Germany for post-graduate work; he took a doctorate from the University of Göttingen in 1906. Returning to the United States, he became an instructor of chemistry at the Stevens Institute of Technology in New Jersey.

In 1909 Langmuir went to work for the General Electric Company in Schenectady, N. Y. He remained there until his retirement in 1950 and continued as a consultant until his death in 1957. General Electric was one of the first large manufacturing firms in the United States to invest in industrial research, and Langmuir soon became one of the laboratory's brightest stars. Indeed, an associate once said of him, "Langmuir is the nearest thing to a thinking machine that I know—you put in the facts and out roll the conclusions." However, he was also an energetic hiker and mountain climber, as well as an enthusiastic private pilot.

During his years at General Electric, Langmuir was responsible for the research that led to the gas-filled incandescent lamp, the high-vacuum power tube, and atomic hydrogen welding, among other advances. He worked for many years on electron emissions and gaseous discharges, and he also developed experimental techniques for the study of proteins that were widely copied by biochemists



and biophysicists. His most famous research dealt with oil films on water and opened up the new field of surface chemistry. In 1932 he was awarded the Nobel Prize in chemistry. As a result of his work for the military during and after World War II, he supported the idea of weather modification by seeding clouds with dry ice or silver iodide to produce rain and snow.

Further Reading

There is no first-rate biography of Langmuir, although he is the subject of several works: John Clarence Hylander, *Irving Langmuir: American Scientist* (1935); Bernard Jaffe, *Irving Langmuir: Crucibles—The Story of Chemistry* (1948); and Albert Rosenfeld, *The Quintessence of Irving Langmuir* (1966). A sketch of his life is in Eduard Farber, *Nobel Prize Winners in Chemistry, 1901-1950* (1953). Also valuable are John T. Broderick, *Forty Years with General Electric* (1929), and especially Kendall Birr, *Pioneering in Industrial Research: The Story of the General Electric Research Laboratory* (1957). For one aspect of Langmuir's work see Arthur A. Bright, *The Electric-Lamp Industry* (1949). □

John Mercer Langston

American public servant, educator, and diplomat, John Mercer Langston (1829-1897) was born a slave and became the only black American to serve in the U.S. Congress from Virginia.

John Langston was born in Louisa County, Va., on Dec. 14, 1829. His mother was a slave. His father, who was the slavemaster, at his death freed Langston and provided for Langston's education in his will. As a youth, he attended school in Cincinnati, Ohio, and grew to manhood there, in a free state. After graduating from Oberlin College in 1849, he sought admission to several law schools. However, none would accept him because of his color, nor could he find a lawyer willing to apprentice him in his office. Thus, unable to study law, Langston returned to Oberlin to study theology, taking his degree in 1853. Afterward, he read law with Philemon Bliss of Elyria, Ohio, and was eventually admitted to the bar in 1854, after a delay again occasioned by his color. That same year he married Caroline M. Wall.

Langston settled in Lorain County, Ohio. In 1855 he was elected town clerk—probably the first African American ever to hold an elective office in America. He was also active in organizing schools for black youth in Ohio and recruiting teaching staff. In 1867-1868 he was president of the Oberlin Board of Education. During the Civil War he recruited a regiment of black troops, the 5th Ohio. He was also largely responsible for recruiting the famous 54th and 55th regiments of Massachusetts. His request for an officer's commission was under consideration when the war ended.

After the war Langston was named school inspector general of the Freedman's Bureau; he traveled throughout the South in the interest of better educational opportunities



for African Americans. He was also active in organizing the National Negro Labor Union. In 1869 he became professor of law and dean of the law school at Howard University. Under his administration the Howard Law School admitted and graduated the first woman lawyer in history—C. B. Ray of New York.

From 1877 to 1885 Langston was U.S. minister to Haiti and chargé d'affaires at San Domingo. In 1885 he resigned from the diplomatic corps to reenter law practice. That same year he was named president of Virginia Normal and Collegiate Institute, Petersburg, remaining in this office until 1888, when he was elected to Congress from Virginia. He was not seated in Congress for 2 years because of various technicalities, and his bid for a second term was defeated. Nevertheless, he remained interested in politics until his death.

During this period many former slaves wrote autobiographies. Langston's autobiography, *From the Virginia Plantation to the National Capitol*, was published in 1894. In 1882 he had published a collection of his speeches, *Freedom and Citizenship*. He died on November 15, 1897. His personal papers are collected in the Fisk University Library, Nashville, Tenn.

Further Reading

A detailed account of Langston's accomplishments is in William J. Simmons, *Men of Mark* (1968). For a more concise account see Harry A. Ploski and Roscoe C. Brown, Jr., eds., *The Negro Almanac* (1967). □

Jaron Lanier

Jaron Lanier (born ca.1961), computer engineer who brought virtual reality into the grasp of ordinary citizens.

If Jaron Lanier were remembered for nothing else, history would note him as man who coined the phrase “virtual reality.” But Lanier’s place in the bigger picture of science and computer history is assured. Beginning in the mid-1980s, the software designer and inventor, virtually singlehandedly, brought high-tech thinking into the reach of the ordinary citizen. Revered by fans of the technical age—if sometimes reviled by other computer-industry leaders for his futuristic promises—Lanier remains an enigma to mainstream society.

A self-taught computer genius to whom the designation *eccentric* might be politely applied, Lanier grew up in a geodesic dome home in New Mexico surrounded by his twin loves, mathematics and music. The son of a science-writer father and a concert pianist mother (who died when Lanier was nine), the youth, who had dropped out of high school, was nevertheless allowed to attend college courses at age 14. “By the age most kids enter college,” Joan O’C. Hamilton wrote in *Business Week*, he “had already progressed to graduate-level courses.” Lanier told Hamilton that from that early age he was “consumed by math’s beauty,” while at the same time he studied several musical instruments.

Drawn to computers, Lanier moved to California in 1980 and found work designing video games, “earning a reputation as a prodigious hacker,” as *Time* reporter Philip Elmer-Dewitt described. As a programmer in demand, Lanier eventually acquired the capital to form his own company, VPL Research Inc., in 1984. At that time, the technologies involved in virtual reality were already in place and in use; but, as Hamilton went on to say, the software was “hugely expensive and restricted to specific applications, such as flight simulators. Lanier’s contribution was to develop virtual-reality (or “VR”) software to run relatively inexpensive systems—sets of computers, gloves, and goggles that commercial users could tailor to any application they liked.”

Lanier’s notion of VR for the masses was accepted quickly. Now, any ordinary person could strap on a special helmet, don a power glove, and travel through space and time under the influence of computer-generated environments that added a new dimension to 3-D. “You might be in a Moorish temple,” Lanier explains in an *Omni* interview, “or a heart that’s pumping. You might be watching a representation of hydrogen bonds forming. In each case the world is entirely computer generated. Now, imagine that you had the power to change the world quickly—without limitations. If you suddenly wanted to make the planet three times larger, put a crystal cave in the middle with a giant goat bladder pulsing inside of that and tiny cities populating the goat bladder’s surface . . . you could build that world instead of talking about it!”

More practical uses for VR soon came into focus. “VR systems would be the perfect command post for sending remote-controlled robots where humans prefer not to go (a melted-down nuclear reactor, the asteroid belt),” noted *Omni* in 1991. “Medical students could practice surgery on virtual cadavers that spurt virtual blood after a misplaced incision. Such uses are speculative so far, but few people doubt the technology’s potential.”

As brilliant as Lanier is within his high-tech realm, the machinations of the business world revealed “a boyish innocence when it comes to dollars and cents,” as Hamilton noted in her *Business Week* profile. In 1992, she continued, Lanier “lost control of his company, VPL Research Inc., to French technology giant Thomson-CSF. Once a friendly partner, Thomson turned into an angry creditor. And after VPL was unable to retire the French company’s loans, Thomson seized all of VPL’s patents and intellectual property, leaving Lanier flapping in the wind.”

Lanier left VPL and embarked on a number of new projects. According to the June 20, 1994, *Computerworld*, Lanier has been active in the field of virtual surgery, doing individual research as well as serving as chief scientist for New Leaf Systems and co-chair at Medical Media Systems. He has taught classes at New York University’s film school and done a stint as a visiting scholar at Columbia. The multi-talented designer even released a CD of original musical compositions called *Instruments of Change*. Lanier’s interest in music befits his image, according to Hamilton. Wherever he is recognized—and Lanier is not easy to forget with his large frame and distinctive blond dreadlocks—he is treated

much like a rock star. "In Europe, where virtual reality is red-hot, Lanier's disciples sell psychedelic posters with his face on them. In Japan, he's sometimes mobbed on the street," Hamilton said.

For his part, Lanier is "a bit surprised by the hoopla his brainchild has generated," according to Elmer-Dewitt. "He concedes that expectations have flown far ahead of today's primitive technology, but he is convinced that virtual reality will someday live up to its name." As Lanier told *Time*: "The internal experience of reality is much more a product of your central nervous system than of the actual external world. That's why virtual reality works. Provide enough visual clues [on the screen], and millions of years of evolution will kick into gear."

Further Reading

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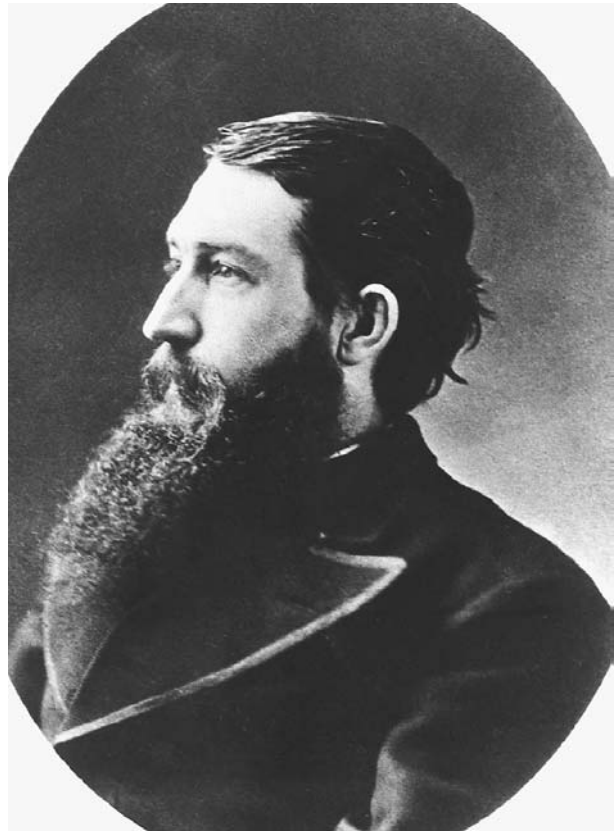
Sidney Lanier

The work of Sidney Lanier (1842-1881), American poet, critic, and musician, bridged southern romantic literature and 20th-century realism. He spent his life trying to convince America that poetry and music are governed by similar artistic laws.

Sidney Lanier was born in Macon, Ga., on Feb. 3, 1842, of Huguenot and Scottish parentage. As a child, he was devoted to music, concentrating on study of the flute. After graduating from Oglethorpe University, he tutored for a year, then joined the Macon Volunteers in the Civil War. He was captured in 1864. During his imprisonment he developed tuberculosis. Discharged, he walked home to Georgia, arriving dangerously ill. The rest of his life was a losing battle with bad health.

From 1866 to 1872 Lanier worked at a variety of jobs: bookkeeper-clerk in Montgomery, Ala., teacher in rural Alabama schools, lawyer in his father's Macon office, and novelist (*Tiger-lilies*, 1867, deals partly with his war experiences). He and his wife moved to San Antonio, Tex., in 1873 to recover his health, but to no avail. That same year he became first flutist in the Peabody Orchestra of Baltimore and began to work on *Florida*, a guidebook (1875).

Thereafter Lanier divided his time between music and poetry. He published two poems in *Lippincott's Magazine* (1876) and attended the Philadelphia premiere of his cantata, *The Centennial Meditation of Columbia*, written to Dudley Buck's music. After a few months in Florida for his health, he resettled his family in Baltimore. His *Poems* (1877) brought neither the sales nor the reputation he expected, so he turned to hack work for income—writing tales for boys from classical literature. *The Boy's King Arthur* (1882) was his best-selling book.



In 1879 Johns Hopkins University invited Lanier to lecture on Shakespeare, the novel, and his theories of prosody. When the appearance of *The Science of English Verse* (1880) did not bring an offer of a professorship from the university, he moved to the mountains of North Carolina. He died there on Sept. 7, 1881.

Lanier's reputation grew rapidly after his death. Two of his best-known poems, "The Song of the Chattahoochee" and "The Marshes of Glynn," are noted for their fluid measure and orchestral effects. Mrs. Lanier edited *The English Novel* (1883) from his lecture notes.

Further Reading

The standard collection of Lanier's writings is *The Centennial Edition of the Works of Sidney Lanier* (10 vols., 1945). *Letters of Sidney Lanier* (1899) and *Selections from Sidney Lanier: Prose and Verse* (1916) were both edited by Henry W. Lanier. The most recent collection is *Selected Poems*, edited by Stark Young (1947). Three biographies offering critical judgments of Lanier's work are Edwin Mims, *Sidney Lanier* (1905); Aubrey H. Starke, *Sidney Lanier: A Biographical and Critical Study* (1933), which includes previously unpublished material and an extensive bibliography; and Lincoln Lorenz, *The Life of Sidney Lanier* (1935). Historical estimates of Lanier's work are in Robert E. Spiller, ed., *Literary History of the United States* (1948; rev. ed., 2 vols., 1963), and in Hyatt H. Waggoner, *American Poets: From the Puritans to the Present* (1968).

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Robert Lansing

Robert Lansing (1864-1928), American lawyer and statesman and an expert in international law, was secretary of state in Woodrow Wilson's Cabinet.

Robert Lansing was born in Watertown, N.Y., on Oct. 17, 1864. He graduated from Amherst College in 1886 and 3 years later joined his father's law firm. His marriage to Eleanor Foster, daughter of John W. Foster, President Grover Cleveland's secretary of state, made possible a career in international law. He served as legal counsel in many important international negotiations, including the Bering Sea Arbitration (1892-1893), the Bering Sea Claims Commission (1896-1897), the Alaskan Boundary Tribunal (1903), the North Atlantic Fisheries Arbitration (1909-1910), and the American and British Claims Arbitration (1912-1914). He also helped found the American Society of International Law and its *Journal*.

President Woodrow Wilson appointed Lansing counselor of the State Department in 1914. He influenced policy in several important crises, including the *Lusitania* affair after the outbreak of World War I. Following the unexpected resignation of Secretary of State William Jennings Bryan, Lansing assumed his place in June 1915.

Lansing played a useful but subordinate role in the Wilson administration. He was a supporter of the Allied forces in the war, despite his condemnation of their violations of neutral rights, and he strongly favored American intervention against the Central Powers in April 1917. During World War I Lansing negotiated the Lansing-Ishii Agreement with Japan (1917), which helped curb Japanese expansionism in East Asia. He also applied the doctrine of nonrecognition to the Bolshevik regime in Russia. He took little part in formulating American war aims. Despite his differences with the President, Lansing retained Wilson's confidence until 1919, when, at the Paris Peace Conference, he expressed criticism of Wilson's plan for a league of nations. However, after signing the Versailles Treaty, the secretary returned to Washington and sought unsuccessfully to obtain senatorial acceptance for the League Covenant.

Lansing's attempt to assume leadership of the Cabinet during Wilson's illness in 1919 incurred the President's wrath. Wilson forced him to resign in February 1920. Lansing practiced law in Washington, D.C., until his death on Oct. 30, 1928.

Lansing published several books concerning the Paris Peace Conference and the war years. His more general publications include *Government: Its Origin, Growth, and Form in the United States* (1902), with Gary M. Jones, and *Notes on Sovereignty* (1921).



Further Reading

Lansing's own works include the autobiographical *The Peace Negotiations: A Personal Narrative* (1921) and *War Memoirs of Robert Lansing* (1935). No full-length biography of Lansing exists, but two excellent studies provide detailed information about his policies and character: Daniel M. Smith, *Robert Lansing and American Neutrality, 1914-1917* (1958), and Burton F. Beers, *Vain Endeavor: Robert Lansing's Attempts to End the American-Japanese Rivalry* (1962). Lansing is discussed in Samuel Flagg Bemis, ed., *American Secretaries of State and Their Diplomacy*, vol. 10 (1928). □

Lao Shê

Lao Shê (1899-1966) was the pen name of the Chinese novelist Shu Ch'ing-ch'un. The prolific output of this humorist, patriot, and realist also included poetry, several volumes of short stories, and many plays.

Of Manchu descent, Lao Shê was born in Peking (now Beijing). His family could not have been well off, since he was never formally enrolled in a college, though for a short period he registered for courses at Yenching University. In 1924, after teaching Chinese for

some time at Nankai Middle School in Tientsin, he left for England to teach his native language at London University's School of Oriental Studies.

Once abroad, Lao Shê studied English novels primarily to improve his command of the language; Dickens so appealed to him that he wrote a comic novel in imitation of *Nicholas Nickleby*, entitled *Lao Chang ti chê-hsüeh* (*The Philosophy of Lao Chang*). The novel was accepted by the leading literary journal in China at the time, *Hsiao-shuo Yüeh-pao* (*The Short Story Magazine*), which serialized it in 1926. Soon after, the magazine serialized Lao Shê's second and considerably more comic novel, *Chao Tzu-yüeh*. The hero of the title, a gullible youth in pursuit of honor and glory, is eventually saved from his course of dissipation by turning patriot. Patriotism plays an even larger role in the author's third novel, *Erh Ma* (*The Two Mas*), a fine study of the contrasting reactions of a Chinese father and son residing in London to the fact of national humiliation.

From his return to China in 1930 until the outbreak of the Sino-Japanese War in 1937, Lao Shê produced four more novels, including *Mao-ch'eng chi* (1932; *The City of Cats*), a most savage indictment of China's decadence and corruption in the form of a Martian fable; *Li-hun* (1933; *Divorce*), a comic study of petty bureaucrats in Peking unable to act on their own; and *Lo-t'ò Hsiang-tzu* (*Camel Hsiang-tzu*; better known to Western readers as *Rickshaw Boy*), a tragic study of individualism in the doomed strivings of the proletarian hero. This novel, written on the eve of the war, has been generally regarded as the author's masterpiece.

During the Sino-Japanese War, Lao Shê served as the president of the Chinese Writers' Antiaggression Association. His work in behalf of national resistance deserves praise, but in willingly shouldering the task of propaganda, he appears to have abandoned his critical attitude toward China to affirm a superficial patriotism in several wartime plays and the novel *Huo-tsang* (*Cremation*). This is also true of his postwar novel in three parts, *Ssu-shih t'ung-t'ang* (*Four Generations under One Roof*), which details the lives of patriots and traitors in Japanese-occupied Peking.

Lao Shê arrived in the United States in April 1946 at the invitation of the State Department and stayed until October 1949. By that time the Communists were in full control of mainland China, and Lao Shê had no choice but to return. He remained for years an important figure in the Communist cultural hierarchy and wrote many plays, of inferior merit, about the reformation of Chinese land and people under Communist benevolence. He gave every indication of being a loyal supporter of the Peking government, but his egregious form of flattery, so exaggerated in its denunciation of the state's enemies, may have been a form of oblique satire. In any event, by the summer of 1966, when the cultural revolution began with the massing of Red Guards in Peking, Lao Shê was one of the first writers and intellectuals to meet their fury. He ended his life in September of that year.

Further Reading

C. T. Hsia, *A History of Modern Chinese Fiction, 1917-1957* (1961), gives an excellent account of Lao Shê's career as a novelist. Also worthy of attention is Zbigniew Slupski, "The Work of Lao Shê during the First Phase of His Career (1924-1932)," in Jaroslav Prušek, ed., *Studies in Modern Chinese Literature* (1964). □

Lao Tzu

Lao Tzu (6th century B.C.) is believed to have been a Chinese philosopher and the reputed author of the "Tao te ching," the principal text of Taoist thought. He is considered the father of Chinese Taoism.

Lao Tzu purportedly was an older contemporary of the great philosopher Confucius (551-479 B.C.). Lao Tzu is said to have founded a philosophical school known as the Tao Chia (School of the Tao), whose teaching centered on the vague and indefinable concept of *tao*, usually translated "way." This school taught quietism and a nonaggressive approach to life. By the 4th century B.C. there were many Taoist masters who claimed to elaborate on Lao Tzu's original teachings.

Three Lao Tzus

The main source of information on Lao Tzu's life is a biography written by the historian Ssu-ma Ch'ien (145-86 B.C.) in his *Records of the Historian*. By this time a number of traditions about the founder of Chinese Taoism were circulating, and Ssu-ma Ch'ien himself was unsure of their authenticity. The biography in fact contains an account of not one, but three, men called Lao Tzu. The first Lao Tzu was a man named Li Erh or Li Tan who came from the village of Ch'ü-jen in the southern Chinese state of Ch'u. Li Erh served as historian in charge of the official archives in the Chinese imperial capital of Loyang. He was a contemporary of Confucius and is reported to have granted an interview to the Confucian master when he came to Loyang seeking information on the Chou ritual.

Another man identified as the founder of Taoism was one Lao Lai Tzu, who also came from Ch'u. He is designated as a contemporary of Confucius and is attributed with a 15-chapter book expounding the teachings of the Taoist school. Nothing more is known about him.

According to a third account, the original Lao Tzu lived 129 years after the death of Confucius. This man went by the name of Tan, the historian of Chou.

Actually, it is impossible to verify the historicity of any of these accounts. Lao Tzu is not really a person's name and is only an honorific designation meaning "old man." It was common in this period to refer to respected philosophers and teachers with words meaning "old" or "mature." It is possible that a man who assumed the pseudonym Lao Tzu was a historical person, but the term Lao Tzu is also applied



as an alternate title to the supreme Taoist classic, *Tao te ching* (Classic of the Way and the Power).

According to Ssu-ma Ch'ien, Lao Tzu had been serving in the Chou capital for a long time and finally became disillusioned with the corrupt political situation and decided to go into retirement. As he was passing through the Hanku Pass west of Loyang, the gatekeeper stopped him and asked him to write down a book of his teachings. Lao Tzu then composed a book of 5,000 characters in 2 sections which described the theory of the *tao* and *te*. This book was then known as the *Tao te ching*.

Lao Tzu is frequently associated with the other famous early Chinese thinker, Confucius. There are numerous stories about debates that allegedly took place between these two great philosophers, in which Lao Tzu invariably was the winner. These stories are undoubtedly anti-Confucian propaganda circulated by members of the Taoist school, perhaps as early as the 4th century B.C.

"Tao te ching"

The *Tao te ching* itself is a collection of sayings expounding the principal Taoist teachings. Most scholars now agree that Lao Tzu did not write this book, mainly because no one knows whether he was a historical person. The most plausible theory is that there was a large number of maxims and aphorisms that were part of the Taoist teaching. They were memorized and passed on from teacher to pupil. Eventually the best of these sayings were collected and edited into the book which was then given the title *Tao*

te ching. A study of the style and grammar of the work reveals that it must have been compiled about the 4th century B.C.

The *Tao te ching* has baffled its readers for centuries. Its language is extremely terse and cryptic. Much of the text is rhymed. Although the work is divided into chapters, the passages of a chapter do not always pertain to the same subject. Thus, it hardly qualifies as a systematic philosophical discourse.

The most important concept developed in the *Tao te ching* is *tao*. *Tao* literally means "road" or "way." In the *Tao te ching* it is depicted as something ineffable, a concept beyond definition. "The way (*tao*) that can be told of is not the constant way." *Tao* is so indescribable that the term itself is often not used and is referred to only indirectly. *Tao* stands as the force behind the universe. There is even an implication that it is the universe itself.

An important quality of the *tao* is its "weakness," or "submissiveness." Because the *tao* itself is basically weak and submissive, it is best for man to put himself in harmony with the *tao*. Thus, the *Tao te ching* places strong emphasis on nonaction (*wu wei*), which means the absence of aggressive action. Man does not strive for wealth or prestige, and violence is to be avoided. This quietist approach to life was extremely influential in later periods and led to the development of a particular Taoist regimen that involved special breathing exercises and special eating habits that were designed to maintain quietude and harmony with the *tao*.

Further Reading

Lao Tzu and the *Tao te ching* in particular have been a favorite subject for study in both China and the West. The best translations of the *Tao te ching*, which include extensive discussions of the legend and early Taoist thought, are Arthur Waley, *The Way and Its Power* (1935); J. J. L. Duyvendak, *The Book of the Way and Its Virtue* (1954); and D. C. Lau, *Lao Tzu: Tao Te Ching* (1963). □

Marquis de Laplace

The French mathematician Pierre Simon, Marquis de Laplace (1749-1827), made outstanding contributions to pure mathematics, probability theory, and dynamical astronomy.

Pierre Simon Laplace was born on March 23, 1749, at Beaumont-en-Auge in Normandy. Little is known of his early life, for when he became famous, he was disinclined to talk about his humble origin as the son of a farmer. Rich neighbors recognized the boy's talent and helped to secure his education, first in Caen and then at the military school in Beaumont. At the conclusion of his course, Laplace remained for a short time as a teacher. Desiring to further his studies in mathematics, however, he soon set out for Paris. He sent a letter concerning the general principles of mechanics to Jean d'Alembert, who responded

immediately and invited Laplace to an interview. Through the efforts of D'Alembert, Laplace obtained a professorship of mathematics at the military school in Paris.

In 1773 Laplace communicated the first of many memoirs to the Academy of Sciences in Paris. This contribution, despite his youth, placed him among the notables of science and secured his election as a member of the academy. In this memoir he treated two subjects: particular solutions of differential equations and the mean motions of the planets.

Physical problems on which Laplace worked included heat, the theory of vapors, and electrostatics. He made the first advance toward the understanding of molecular forces in liquids; in particular, he explained the inverse proportionality between the capillary rise in tubes and their diameters. In acoustics, he suggested that the excess of the speed of sound over that expected could be explained in terms of the heat changes induced by the vibrations. Dynamical astronomy and the theory of probability, however, were Laplace's major interests. He advocated the application of probability theory not only in science but also to social and economic problems.

Laplace was an opportunist and something of a snob. His political allegiance shifted easily as expediency required; the successive revolutionary governments, the republic, the empire, and the Bourbon restoration rewarded his servility with numerous honors. Napoleon made him a count, and Louis XVII made him a marquis.

Throughout the troubled times, Laplace's devotion to science remained constant, and he continued to contribute



memoirs to the academy. The composition and publication in five volumes of his great work, the *Traité de la mécanique céleste*, spanned the three regimes between 1799 and 1825. It was no doubt the *Traité* that inspired Siméon Poisson to describe Laplace as the Isaac Newton of France, for the brilliant results achieved by Laplace were an evident vindication of the principle of universal gravitation. Laplace's other major work, the *Théorie analytique des probabilités*, was published in 1812.

Laplace was elected to the Académie Française in 1816. In the same year he presided over the commission charged to reorganize the École Polytechnique. Although he encouraged able young mathematicians and scientists among his pupils, Laplace was not a successful teacher. He died in Paris on March 5, 1827, leaving a wife and a son.

Dynamical Astronomy

In 1787 Laplace completed his demonstration, started in the memoir of 1773, of the stability of the solar system. Observations had indicated a disturbing acceleration of the mean motion of Jupiter and a similar diminution of the mean motion of Saturn; it had appeared probable that Jupiter would eventually fall into the sun and that Saturn would leave the solar system altogether. Laplace succeeded in showing that these fears were unfounded by demonstrating that these variations from the mean motion, known as the great inequality, were in fact ordinary periodic perturbations explicable in terms of the law of gravitational attraction and the near commensurability of the mean motions of the two planets. Finally, he explained the relation between the lunar acceleration and secular changes in the eccentricity of the earth's orbit, thus disposing of the fear that the moon would eventually fall into the earth.

The motion of the moon was one of Laplace's favorite subjects. His discovery that two lunar perturbations were caused by the spheroidal figure of the earth was quite remarkable. His deduction of the solar distance from observations of the moon drew the admiration of Dominique Arago. Among other results obtained by Laplace for satellite systems were the masses of the satellites of Jupiter and the calculation of the period of revolution of the rings of Saturn, which corresponded to William Herschel's measurements.

Laplace's famous nebular hypothesis first appeared in his *Exposition du système du monde*. The solar system, he suggested, had evolved from a quantity of incandescent gas. As the gas cooled, it contracted, and successive rings detached from the outer edge. These in turn cooled and condensed into planets, the sun remaining as the central core.

An important terrestrial problem to which Laplace contributed significantly was that of the tidal oscillations. He first derived the dynamical equations for the motion of the oceans caused by the attraction of the sun and the moon in a memoir of 1775; the theory was elaborated in volumes 2 and 5 of the *Traité de la mécanique céleste*. Laplace's theory is the first that can truly be called dynamical and is notable for the analysis of the tidal oscillation into its main harmonic constituents, namely, the long-term inequalities, the daily inequality, and the principal twice-daily oscillation. Moreover, Laplace was the first to take into account the attraction

of the ocean in the disturbed state, the effect of the earth's rotation, and the depth of the ocean. Finally, he demonstrated the stability of the tidal oscillations; the necessary condition was that the density of the ocean be less than the mean density of the earth.

Probability Theory

In the 17th century combinatorial analysis was applied to problems concerning games of chance; this marked the beginning of probability theory. Jacob Bernoulli contributed the first significant theorem, the law of large numbers. Laplace's contribution may be characterized as the extensive application of analysis to probability theory. Although his original results were numerous and of great importance, regrettably he did not give due credit to others. The basic concept employed by Laplace in his analysis was the generating function. Generating functions were used by Laplace not only in the solution of probability problems but also in applications to problems in pure mathematics, such as interpolation, the solution of finite difference equations, and the expression of functions in terms of definite integrals. Laplace developed a method of approximation for definite integrals with integrands containing factors of high powers, a type frequently occurring in probability theory.

Laplace was also the first to apply infinitesimal calculus to probability problems. This he did by showing that a certain partial differential equation was approximately equivalent to the finite difference equation giving the solution of a particular problem. Another important contribution of Laplace was the extension of the work of Thomas Bayes, who had been the first to use mathematical probability inductively, that is, to reason from observed events to their causes.

Further Reading

Extracts from Laplace's work on the nebular hypothesis, astronomy, and probability are available in Harlow Shapley and Helen E. Howarth, *A Source Book in Astronomy* (1929). A short account of his work is given in Roger Hahn, *Laplace as a Newtonian Scientist* (1967). See also Jerzy Neyman and Lucien M. LeCam, eds., *Bernoulli, 1713; Bayes, 1763; Laplace, 1813* (1965). □

Ringgold Wilmer Lardner

Ringgold Wilmer Lardner (1885-1933), American writer, was an important literary humorist and the author of sports fiction. His stories are distinguished by a bitterly sardonic view of humanity. He has been called the "greatest and sincerest pessimist America has produced."

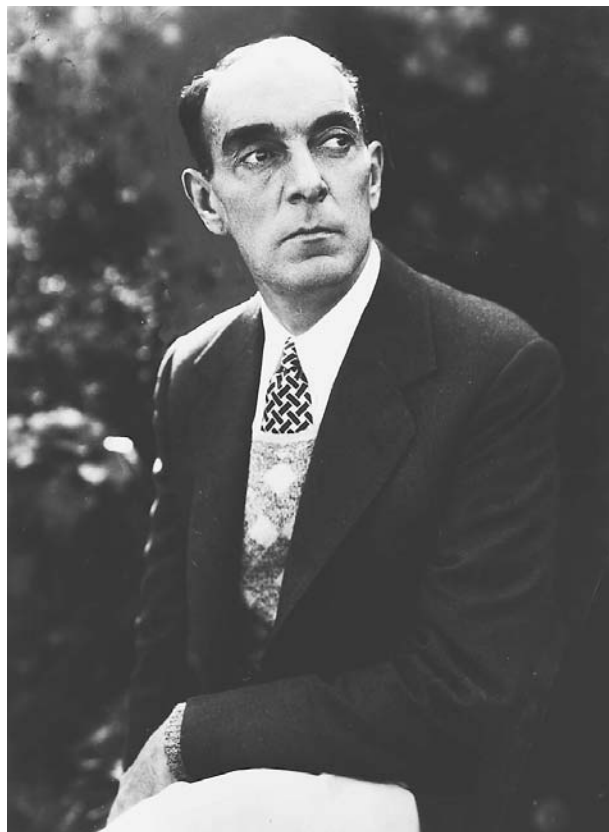
Ring Lardner was born on March 6, 1885, in Niles, Mich. The family was wealthy, and Lardner was privately educated until he entered high school. At his father's insistence, he entered engineering school in 1902 but soon flunked out.

Lardner began his career as a newspaperman in 1905 on the *South Bend Times* in Indiana. Two years later he went to Chicago and for the next dozen years was a sports columnist on city newspapers. In 1911 Lardner married Ellis Abbott; they had four sons.

While working for the *Chicago Tribune* in 1914, for the *Saturday Evening Post* Lardner conceived of a series of illiterate letters between a baseball pitcher and his wife. The sketches were enormously popular, and their publication in book form, *You Know Me, Al* (1916), was a landmark in American sports fiction. In place of the idolatry traditionally lavished on sports heroes, Lardner introduced a lingering note of skepticism.

In 1917 Lardner served briefly in France as a war correspondent for *Collier's* magazine. More of Lardner's sports pieces appeared in *Treat 'Em Rough* (1918) and *The Real Dope* (1919), but the sports world is absent from *Own Your Own Home* (1917), *Gullible's Travels* (1917), *The Young Immigrants* (1919), and *The Big Town* (1921).

In 1919 Lardner began to write a syndicated weekly column in which he commented on life in general. By 1924 he was earning \$20,000 a year writing continuity for a daily comic strip called "You Know Me, Al."



At the prompting of his friend F. Scott Fitzgerald, Lardner wrote his most contemptuous, nonhumorous sports collection, *How to Write Short Stories* (1924). It contained the famous "Champion," the story of Midge Kelly, a champion prizefighter but a wretched human being, as brutal out of the ring as in, and it includes the best idiomatic prose since Mark Twain.

The Love Nest and Other Stories (1926) was followed by *The Story of a Wonder Man* (1927), Lardner's zany autobiography. Lardner then collaborated on two stage productions: *Elmer the Great* (produced in 1928) with George M. Cohan, and *June Moon* (produced in 1929) with George S. Kaufman. The latter was based on Lardner's story "Some Like Them Cold." Lardner's last works, *Round Up* (1929) and *Lose with a Smile* (1933), are rueful and sardonic. He died of a heart attack on Sept. 25, 1933.

Further Reading

The standard biography is Donald Elder, *Ring Lardner: A Biography* (1956). Otto Friedrich, *Ring Lardner* (1965), is a good, short critical biography. See also Walton R. Patrick, *Ring Lardner* (1963). There are critical discussions in Maxwell Geismar, *Writers in Crisis: The American Novel between Two Wars* (1942), and in Gilbert Seldes's introduction to *The Portable Ring Lardner* (1946).

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Mikhail Larionov

Mikhail Larionov (1881-1964) was a central figure during the decade preceding World War I in the emergence of modern art in Russia. Through his efforts organizing shows as well as his paintings and those of others, Russia not only entered the mainstream of contemporary developments but moved to the forefront.

Russia produced an extraordinary number of artists of genius at the turn of the century, among whom would be counted Goncharova, Kandinsky, El Lissitzky, Malevich, and Larionov. The rapid social and technological development at that time occurred in conjunction with an equally rapid cultural upheaval. Russia had been a country of two cultures—one, that of the masses, rooted in the folk and religious traditions of the past, and the other, that of the aristocracy, based on—if not miming—the conservative taste of Western Europe. Larionov and many of his

contemporaries rejected the past and celebrated everything associated with modernity.

Trying Various Styles

In 1898 Larionov was accepted as a painting student at Moscow's College of Painting, Sculpture, and Architecture. His independence was quickly demonstrated by his rare attendance of classes, as he preferred to work without the interference of direction in his own studio. He did this initially at his family's home but soon had his own apartment-studio in Moscow.

By 1900 Larionov had met Natalia Goncharova (1881-1962), a fellow student studying architecture who became his life-long companion and eventually his wife. Owing to his encouragement she transferred to the Department of Painting, thus beginning their many years of mutual collaboration and influence. Larionov's enthusiasm for his work is indicated by his having presented great numbers of paintings for his monthly critique. In 1902 he submitted so many (150) that he was told to remove some. His refusal to do so brought about his expulsion.

At the time Russia, like so many other countries, was becoming acquainted with the various styles that had evolved often decades earlier in the international art world of Paris. Larionov's expulsion marked the beginning of his Impressionist and Symbolist work. Despite his readmission to the Moscow College the following year, he continued his stylistically independent path. In 1906 Larionov was represented in the World of Art Show (St. Petersburg), in the Union of Russian Artists exhibition (Moscow), and in a special section of Russian art organized by Diaghilev for the Salon d'Automne (Paris). It was at the last of these shows that the Fauves had their infamous first public showing. Larionov attended the opening and visited London as well while abroad.

Reflecting the tendency toward primitivism, as in the work of Gauguin or Rousseau, in 1907 Larionov started to paint in a manner inspired by Russian folk art. The flat shape and line, unmodulated rich and decorative color, and bold pattern of these works can also be related to Expressionism. Larionov also directed his efforts toward organizing shows of avant-garde Russian art, such as the Ass's Tail, Target, and Knave of Diamonds exhibitions in Moscow.

During his call up for military service (1908-1909) Larionov did his "soldier" series that is similar to the contemporary German Expressionist work of Nolde, Kirchner, or Mueller. There is a deliberate tone of naïveté that suggests folk tales having been given visual form, much like that in the paintings of Chagall, who was probably influenced by Larionov. Russian artists were particularly drawn to Cubism and Futurism. As early as 1908 Larionov used broken, angular forms in a representational context, much like the German Expressionists, in combination with rich, Fauve color.

Development of Rayonism

Larionov's major contribution was development of a new style called Rayonism, one of several completely abstract or non-objective forms of visual expression that were being explored at the time. In an essay of June 1912 he

noted the theoretical basis of this style, which was formally propounded in his "Manifesto of Rayonists and Futurists" of 1913. Rayonism concentrates on the rays of colored light to the exclusion of all other aspects of perception. What the eye sees is the colored rays of light that have reflected off the objects and are radiating back to the eye. Larionov thought of light rays as the primary element to visual perception and as dynamic forces moving through space. Larionov seems to have thought of the surface of his Rayonist paintings not as flat planes but as a white atmosphere through which colored rays move without defining the space. This emphasis on light as a basic, dynamic, cosmic force allies Rayonism with Futurism, which had attracted much attention in Russia.

The tendency at the time to perceive historical, technological, economic, and social forces leading to the creation of a new world could be thought to have found an equivalence in the visual arts with Rayonism. The lack of a measurable space (as in *Glass*, 1912), of representational content, and even of a figure/ground relation in an abstract art of moving colored strokes (light or color) was a radical departure from the art of the past. Only Impressionism, with its emphasis on light (color) and technique (strokes), would seem to stylistically anticipate some of the premises of this style. From the many rays of light perceived by the artist's eye particular ones were recorded for their emotive or visual effect. This related Rayonism to the several decades old search for a new abstract art based on the principle of color orchestration. The crystalline effects of his paintings suggest the influence of the Analytical Cubism of Braque and Picasso, while Larionov's vibrant color recalls the Fauves or the German Expressionists. Rayonism affected few other artists, Goncharova and Franz Marc being the most important. By 1914 Rayonism had reached its short-lived conclusion, even in the work of Larionov.

Futurism, which viewed dynamism as basic to modern experience, was likely a theoretical influence on Rayonism as well as a stylistic influence in its emphasis on rhythmic patterns implying sequences of movement. The use in Futurism of themes of industry, automobiles, and images of the modern technologically changing world affected Larionov and Goncharova in their preoccupation with animated surfaces and the occasional employment of emblems of contemporary life, such as street signs.

Work with Ballet Troupes

With the outbreak of World War I in 1914 Larionov was inducted into the Russian army, but he was discharged the following year. He and Goncharova moved to Lausanne, Switzerland, to work with Diaghilev's Ballets Russes. In 1919 they permanently settled in Paris where this collaboration continued with Diaghilev until 1929. Leaving Russia marked a decisive break in their careers as artists. While they had earlier done some work for the theater, Larionov and Goncharova hereafter worked exclusively for various ballet troupes. Their scenery and costume designs were so radically different and imaginative that they influenced the interpretation of the ballet in question. Larionov even ventured into choreography to establish total artistic control of

his theatrical efforts. Starting in the late 19th century, especially with Richard Wagner's operas, there had been a movement to create a union of the performing and visual arts. This Larionov continued well into the 20th century.

The interest in the second half of the 20th century in radical Russian art from the period prior to the 1917 revolution has resulted in a revival of awareness of Larionov and his contributions. He is heralded as a pioneer of abstract art and as an innovator of theatrical design and choreography.

Further Reading

Of the sources available in English there are several important articles which should be consulted: Mary Chamot, "The Early Work of Goncharova and Larionov," *The Burlington Magazine* (June 1955); Susan Compton, "Italian Futurism and Russia," *Art Journal* (Winter 1981); Charlotte Douglas, "The New Russian Art and Italian Futurism," *Art Journal* (Spring 1975); and Magdalena Dabrowski, "The Formation and Development of Rayonism," *Art Journal* (Spring 1975). To view Larionov in the perspective of his Russian cultural milieu, consult Camilla Gray, *The Great Experiment: Russian Art 1863-1922* (1962). □

Philip Larkin

Philip Larkin (1922-1986) was one of England's leading poets to emerge after World War II.

Philip Larkin was born August 9, 1922, the son of Sydney and Eva Emily Larkin. He spent his early years in Coventry, an industrial city in central England (heavily bombed during World War II). Larkin grew up during the 1930s and 1940s, which were marked by severe economic depression followed by the war. He attended the King Henry VIII School in Coventry, then went on to Oxford, from which he graduated in 1943 while the war was still in progress. A sensitive and introspective youth, his pre-university memories were of loneliness and passivity. His poem "I Remember, I Remember" recaptured the coldness of Larkin's Coventry: "'I suppose it's not the place's fault,' I said./ 'Nothing, like something, happens anywhere.'"

At Oxford, however, things began to look up. Larkin formed strong friendships with other young men, fellow students in St. John's College. Foremost among these were novelists-poets Kingsley Amis and John Wain, leaders of the "Angry Young Men," whose later fiction embodied some of the strong social protest held in check until the end of the war. Paradoxically, it was their conservatist tendencies in poetry which bound Larkin, most quiet of the three, to the others in an aesthetic which became known as "The Movement." The embodiment of this poetic manifesto was an anthology, *New Lines* (1956), edited by Robert Conquest. Other young poets, such as Thom Gunn and D. J. Enright, joined Larkin, Amis, and Wain here; the emphasis was on irony, precise description, specificity of detail—counteraction to the wartime poetry which this younger



generation saw as emotionally overblown and technically sloppy.

Larkin, meanwhile, had other irons in the fire. Although he lamented the middle class work ethic ("Toads": "What should I let the toad *work/squat* on my life?"), he was never content with just one job. After Oxford he began a career as university librarian and served in this capacity in a number of institutions, including the University of Hull. Related to this expertise was valuable work Larkin performed as chairman of the National Manuscripts Collection of the Contemporary Writers Committee, 1972-1979.

Earlier, Larkin seems to have been in conflict over his main writing outlet—should it be fiction or poetry? His first novel, *Jill*, was published in 1946 (revised, 1964); *A Girl in Winter* appeared in 1947. Both novels are sensitive mood evocations of young people in wartime, judged by the critic M. L. Rosenthal to "illuminate the particular attitude of weary, tolerant irony" characteristic also of Larkin's poetry.

It was as a poet, however, that this writer was most striking, surpassed in his own land today only by Laureate Ted Hughes. The poems of Larkin's earliest period were collected in *The North Ship* (1945). This was followed by an international success, the volume entitled *The Less Deceived*, which appeared a decade later (reissued, 1960). Writing about these pieces, the American poet-critic Robert Lowell noted, "It's a homely, sophisticated language that mixes description with a personal voice. No post-war poetry has so caught the moment, and caught it without straining after ephemera." This volume contains two of Larkin's most

admired poems, "Lines on a Young Lady's Photograph Album" and "Church Going." Both are personal monologues, musing nostalgically on the poet's favorite theme: loss—of time, of the certainty of religious belief; for, as Larkin wrote elsewhere (commenting on imaginative literature in general), "Happiness writes white." "Church Going" begins in a characteristically modest, understated way: "Once I am sure there's nothing going on/I step inside, letting the door thud shut/. . . Hatless, I take off/My cycle-clips in awkward reverence."

The Whitsun Weddings, another collection of poems, appeared in 1964. Here, in "Send No Money," Larkin describes himself as an observer, not an active participant in life. Acute, witty observation is a hallmark of Larkin's later volume of poetry, *High Windows* (1974). The personal, reticently confessional voice is ever-present, a bit more open here in the aftermath of a generation of sexual revolution: "Sexual intercourse began/. . . (Though just too late for me)/Between the end of the *Chatterley* ban/And the Beatles' first LP" ("Annus Mirabilis"). The deep-seated pessimism is almost always redeemed and transmuted by Larkin wit: "Man hands on misery to man./It deepens like a coastal shelf./Get out as early as you can,/And don't have any kids yourself. ("This Be The Verse").

Happily, despite this literary gloom, Larkin's later life seems to have been blessed with warm personal relationships as well as mounting professional acclaim. With another writer, Lord David Cecil, Larkin was centrally responsible for the resurrection of the novelist Barbara Pym's career. After she had been unable for years to get a publisher for her seventh novel, Pym was named by the two men one of the most under-rated 20th-century novelists (in response to a *Times Literary Supplement* questionnaire, 1977). Pym, rediscovered, published three more novels; she and Larkin remained friends until her death in 1980. Recognition of Larkin's concern for his profession was officially demonstrated by membership on the Literary Panel of the Arts Council of Great Britain (1980-1982). Foreign honors included election to the America Academy of Arts and Sciences (1975).

Two other interests of this writer deserve mention: Larkin was jazz correspondent for the *Daily Telegraph*, 1961-1971; he also edited the *Oxford Book of Twentieth Century Verse* (1973), in which the poetry selected clearly emphasizes Larkin's "Movement" beliefs.

Further Reading

Larkin's jazz criticism is collected in the book of essays *All What Jazz* (1970). The poet commenting on his own work is revealed in his introduction to the revised *North Ship* (1966). An example of the structural linguistic approach to Larkin's poetry (by J. McH. Sinclair) is to be found in *Essays on Style and Language* (1966), edited by Roger Fowler. M. L. Rosenthal provides a detailed analysis of Larkin's poetry in his *The New Poets* (1967). □

Thomas Oliver Larkin

Thomas Oliver Larkin (1802-1858), American merchant and diplomat, actively promoted the Bear Flag Revolt in California and helped wrest that province from Mexico for the United States.

Thomas Oliver Larkin was born on Sept. 16, 1802, in Charlestown, Mass. Orphaned at the age of 16, he served an apprenticeship as a bookmaker. In 1821, discouraged by the scant commercial opportunities he saw in New England, he moved to Wilmington, N.C. There and in South Carolina during the next 10 years he operated stores and a sawmill.

In 1831, convinced that he would never become wealthy in the Carolinas, Larkin sailed for California to become a clerk to his half brother, John Cooper, a ship captain living in Monterey. He arrived in April 1832 and within a year opened his own store, prospering in the hide and tallow trade. Soon he had his own flour mill and was trading with Mexico and Hawaii, dealing in flour, lumber, potatoes, horses, and furs. He also pioneered land speculation in California.

In 1844 Larkin was appointed American consul at Monterey, a position he held until 1848. He qualified for the consulship because, unlike many other American immigrants, he had never been naturalized a Mexican citizen. Larkin held other governmental positions in California. He was a naval storekeeper (1847-1848) and a Navy agent (1847-1849). These two jobs were routine, but his appointment as a confidential agent (1846-1848) brought him into the conflict for California.

Soon after his arrival in California, Larkin had decided the province should become American; he strongly distrusted British and French intentions there. As confidential agent, he had instructions from President James K. Polk to warn Californians of any attempt to transfer jurisdiction of the province to England or to France and to encourage the Californians in "that love of liberty and independence" so common among Americans. In short, he was to promote a revolution that would eventually bring annexation.

Larkin followed his instructions very well. In April 1846 he began inducing Americans in California to think of independence, and in July they declared the Bear Flag Republic. This revolt soon became part of larger war between the United States and Mexico; it ended with American acquisition of California.

Larkin served his state as a member of the constitutional convention of 1849, then retired from public life to devote himself to business. He died in San Francisco on Oct. 27, 1858, of typhoid fever, having lived to see California admitted to the Union.

Further Reading

The best source on Larkin's life is *The Larkin Papers*, edited by George P. Hammond (10 vols., 1951-1964), which contains all the known writings by the American consul at Monterey.

Also useful are R. L. Underhill, *From Cowhides to Golden Fleece* (1939), and J. A. Hawgood, ed., *First and Last Consul: Thomas Oliver Larkin* (1962; 2d ed. 1970).

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François Duc de La Rochefoucauld

The French moralist François, Duc de La Rochefoucauld (1613-1680), is best known for his "Maxims," which presents a disillusioned view of mankind.

François de La Rochefoucauld was born in Paris on Sept. 15, 1613. He saw military service in Italy and elsewhere and took part in various court intrigues during the 1630s and 1640s. Learning of the first episodes of the Fronde, or revolutionary opposition to the Regency and its prime minister, Cardinal Mazarin, he joined the Frondeurs in December 1648. During the very complex military action and intrigues that followed, he was wounded attempting to break the blockade of Paris and organized the brilliant but unsuccessful defense of Bordeaux against the royal armies. In later phases of the Fronde, La Rochefoucauld was gravely wounded again in the battle of the Faubourg Saint-Antoine in 1652.

In ill health, La Rochefoucauld spent the next few years working principally on his *Memoirs* (first published, without his consent, in 1662). As he gradually regained the tolerance of the Crown, he came to frequent various Parisian literary salons. From the discussions of the *précieuses* and men of letters in the salons, as well as his own reading and reflections, he distilled his famous *Maxims*, which he first published in 1665.

A collection of just over 500 sayings and reflections on various topics, La Rochefoucauld's *Maxims* criticizes extensively such human virtues as bravery, friendship, altruism, and love. All of them, he asserts, are motivated by either self-interest or self-esteem, the famous *amour propre* which, according to La Rochefoucauld, underlies all human action and thought. In place of the moral virtues he attacks, La Rochefoucauld seems to value only a single intellectual one, that of lucidity. If man cannot help others without hypocrisy or love others without loving himself more, he may at least hope to understand his motives and those of others for what they are. As he states in one of his best-known maxims, the sovereign talent is to understand the price of things—that is, to see through hypocrisy and self-delusion to the nature of things as they are.

After many years in Paris, during which he may have contributed something to the novels of his great and good



friend Madame de La Fayette, La Rochefoucauld died on the night of March 16, 1680, in Paris.

Further Reading

La Rochefoucauld's *Maxims* was translated into English by Louis Kronenberger (1936), by F. G. Stevens (1957), and by L. W. Tancock (1959). The definitive work on La Rochefoucauld is perhaps Will G. Moore, *La Rochefoucauld* (1969). Also useful are Morris Bishop, *The Life and Adventures of La Rochefoucauld* (1951), and Sister Mary Francine Zeller, *New Aspects of Style in the Maxims of La Rochefoucauld* (1954). □

Nella Larsen

Harlem Renaissance writer Nella Larsen (1893-1963) received the Guggenheim Award in 1930 to support her continued work on the psychological novel at a time when the novel of social realism overshadowed her genuine literary talent.

Nella Larsen was born in Chicago in 1893 to a Danish mother and a Danish West Indian father, both of whose names have been obscured by history. Nella's father died when she was two, and her mother remarried a man of Danish origin while Nella was still quite young. All biographical references indicate that Nella's step-father was a source of racial tension in Nella's child-

hood home, which resulted in her alienation from him as well as her mother.

At 16 Nella went to Denmark for three years to visit her mother's relatives. When she returned to the United States she went to Fisk University, but her stay only lasted one year. Evidently she was dissatisfied with both Fisk and the United States, because when she left Fisk, she left the country as well, going to Copenhagen, where she audited classes at the University of Copenhagen for two years. She returned to the United States late in 1914, but this time she went to New York City, where she earned a nursing degree in 1915 from Lincoln Hospital Training School for Nurses. Immediately after receiving her nursing degree, she went to Tuskegee Institute, where she was employed as superintendent of nurses. She must have been dissatisfied with Tuskegee, because within one year she left the institute and returned to Lincoln Hospital.

She abandoned nursing in 1918 and began studying to become a librarian. In 1921 she became the children's librarian at the 135th Street branch (Harlem) of the New York Public Library, where she remained until 1929. During this interval she married Elmer S. Imes, a physicist. The couple lived in Harlem, and in all likelihood they were part of upper class African American society. Meanwhile Larsen wrote two novels.

In 1919 Larsen had won the Harmon Award for distinguished achievement among African Americans, and in



Nella Larsen (center)

1930 she became the first black woman—and probably the first person of color—to win the Guggenheim Award. The prize money was to permit her to study in Europe and free her time to write a third novel, but she never did. When she returned, she and her husband were divorced, and she disappeared from public life. She did no more writing, devoting herself exclusively to nursing at Bethel Hospital in Brooklyn. In 1963 she died in Brooklyn, virtually unknown.

Larsen's novels, *Quicksand* (1928) and *Passing* (1929), depict the mulatto theme which had become popular in American literature. In such works the male or female protagonist, who is light enough to pass for white, finds that all personal ambitions (education, employment, social mobility in general) are severely limited when one is held to the racial restrictions which typified the early 20th century in the North as well as in the South. To remedy the problem, the protagonist chooses to pass for white and move into the white world, only to find even greater dissatisfaction. Torn between two worlds, one white and the other black, and alienated from them both, the protagonist becomes a tragic figure.

Quicksand, Larsen's first novel, dramatizes Helga Crane's constant dissatisfaction and longing, which seemed to reflect the details of Larsen's own life. Helga, a sensuous mulatto woman of questionable birth, feels contempt for the pretentiousness of African American middle class society, while at the same time feeling her inability to release her own sensuality (a symbol for sexual repression). The story begins with Helga resigning a teaching job at a Southern African American institution. She leaves the United States to visit her mother's relatives in Denmark, where she becomes involved with a Danish painter. Longing to return to African American culture, she moves to Harlem, where she becomes involved with a travelling minister whose religion and passion release her sexual repression. The novel concludes with Helga's strength and spirit taxed to the point of exhaustion by a rapid succession of pregnancies and childbirths.

Passing recounts the reacquaintance of two childhood friends, Clare Kendry and Irene Redfield. Clare disappears from her childhood home when she marries a well-to-do white man and passes into the white world, while Irene lives a life of comfort in Harlem, married to an African American doctor, Brian Redfield. The two women begin to socialize together when they happen to run into one another while shopping. As the story unfolds, Irene becomes convinced that Clare and her husband, Brian, are having an affair. The novel comes to a tragic end when Clare falls to her death through an opened window, and Irene cannot remember whether she pushed Clare or whether she fell.

Larsen's work appeared during an African American literary flowering known as the Harlem Renaissance, 1919-1929. The artists of this period, such as Langston Hughes, Claude McKay, Jean Toomer, Zora Neal Hurston, Countee Cullen, and Wallace Thurman, reflected affirmation of African American culture in their writing. But they also depicted intense personal and social conflicts, many of which originated in their attempts to be both black and American.

Further Reading

Although to date there is no full-length study on Larsen's life and work, there are numerous articles and portions of books about her work. See Robert Bone, *The Negro Novel in America* (1965); Barbara Christian, *Black Women Novelists* (1980); Hugh Glouster, *Negro Voices in American Fiction* (1948); and Amritjit Singh, *The Novels of the Harlem Renaissance* (1978). See also articles by Hortense E. Thornton, "Sexism as Quagmire: Nella Larsen's *Quicksand*," in *C. L. A. Journal* 16 (March 1973) and Claudia Tate, "Nella Larsen's *Passing*: A problem of Interpretation," in *Black American Literature Forum* 14 (Winter 1980).

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Sieur de La Salle

René Robert Cavelier, Sieur de La Salle (1643-1687), was a French explorer and colonizer, best known for his discovery of the Mississippi Delta. His career is a remarkable tale of wanderings in North America and of the intrigues of Versailles.

René Robert Cavelier, later Sieur de La Salle, was born on Sept. 21, 1643, near Rouen into a wealthy bourgeois family. In 1658 he entered the novitiate of the Society of Jesus, taking his vows in 1660. But Cavelier proved to be somewhat intractable, and after several unsuccessful attempts to conform to the rigid discipline of the Jesuit order he was released from his vows in 1667.

With no prospects in France, Cavelier followed family connections and a wandering spirit and set out for New France that same year. He was immediately granted a seigneurie, known as Lachine, by his Sulpician brother's order on Montreal Island. It is an instructive comment on the Sieur de La Salle's character that he ignored the grant and quickly sold it back to the Sulpicians, who had given it to him. The money allowed him to satisfy his desire to search for the Ohio River, "the way to the Southern Sea, and thereby the route to China."

La Salle's first expedition, in 1669, plagued by his inexperience and that of his companions, accomplished little. His activities for the next 3 years remain a mystery. Through cultivation of the Comte de Frontenac, the governor of New France, and a trip to France in 1674-1675, La Salle was granted Cataraqui (now Kingston) and promptly renamed it in honor of his patron, Governor Frontenac. In 1678 he was granted permission by the King to explore the western part of North America. Over the next 2 years La Salle traveled about the basin of the Great Lakes as far west as the Illinois country.



Exploration of the Mississippi

After a brief visit to Montreal in the summer of 1680, during which he attempted, with little effect, to satisfy his creditors, La Salle again set out for the Illinois country. On this occasion he reached the Mississippi River but did not proceed further. He wintered at Michilimackinac and returned to Montreal in the summer of 1681, following the orders of Frontenac. After a conference with the governor and the stalling of his principal creditor, La Salle headed westward once more, determined this time to reach the mouth of the Mississippi.

By February 1682 La Salle, with 22 men, including Indian guides, had reached the Mississippi again. They descended the river in easy stages, even stopping long enough to build a rough fort near the present city of Memphis. A few leagues farther on they reached the point where Louis Jolliet's expedition had turned about in 1673. La Salle reached the sea, finally, in early April. In as grand a ceremony as he could stage, he solemnly took possession of Louisiana in the name of His Most Christian Majesty, a rather bizarre display by men reduced to living on potatoes and crocodile.

The party undertook a brief exploration of the delta and then began the long journey back to Canada. La Salle fell ill and did not arrive back at Michilimackinac until the autumn of 1682. Frontenac, meanwhile, had been replaced as governor by A. J. L. La Barre, who excited considerable hostility against La Salle among the merchants of New France. When La Salle finally arrived back in Montreal in August 1683, he found his authority had been suspended and charges laid

against him of jeopardizing the uneasy peace between the French and the Iroquois. In official dispatches to France his explorations were denigrated as being of little significance.

Ill-fated Colonization Scheme

La Salle felt the only method of justifying himself and reaping any advantage from his discovery was to take his case to the court at Versailles. Once there, he was caught up in the schemes and intrigues which surrounded the King. He was persuaded to join a plan to establish a colony in Louisiana, and, to make the presentation stronger, he even agreed to alter maps of the territory he had explored. The minister, on the basis of documents and claims that were complete falsehoods, prevailed on Louis XIV to restore La Salle to favor and assist in the scheme to plant a colony at the mouth of the Mississippi, with La Salle as governor of the whole valley of the river as far as the Spanish possessions. The grandiose scheme was doomed from the start.

La Salle proved to be quite incapable of working with Beaujeu, the naval commander of the expedition. Largely as a result of the explorer's stubborn insistence on having his own way, the party, after many misadventures, found themselves deposited on the gulf shore of Texas, well to the west of the Mississippi. Beaujeu, his task more or less accomplished, sailed for home in March 1685, leaving La Salle and the 180 members of his group to build their colony and find the *belle rivière* again. Within 2 years the project had failed completely, and the 42 survivors unhappily followed La Salle northward in an attempt to gain the Illinois country. On March 19, 1687, near the Trinity River, La Salle was assassinated by his men.

The paradoxical La Salle, a mixture of idealism and impracticality, is thus remembered as the discoverer of the mouth of the Mississippi River and the leader of that ill-fated colonization scheme. His energy and courage must be acknowledged, but his passionate pursuit of fame and glory render him one of the most perplexing of the explorers of the interior of North America.

Further Reading

Most of the material written on La Salle is in French. The best study in English is Jean Delanglez, *Some La Salle Journeys* (1938). The romantic prose of Francis Parkman, *La Salle and the Discovery of the Great West* (1869; many later editions), is worth reading. Also useful are the references in Grace Lee Nute, *Caesars of the Wilderness* (1943). Newer works are Edmund Boyd Osler, *La Salle* (1967), and John Upton Terrell, *La Salle: The Life and Times of an Explorer* (1968). □

Bartolomé de Las Casas

Bartolomé de Las Casas (1474-1566) was a Spanish priest, social reformer, and historian. He was the principal organizer and champion of the 16th-century movement in Spain and Spanish America in defense of the Indians.

Bartolomé de Las Casas, the son of a merchant, was born in Seville. Apparently he did not graduate from a university, although he studied Latin and the humanities in Seville. The facts of his life after 1502 are well known. In that year Las Casas sailed for Española in the expedition of Governor Nicolás de Ovando. In the West Indies he participated in Indian wars, acquired land and slaves, and felt no serious qualms about his actions, although he had been ordained a priest.

Not until his fortieth year did Las Casas experience a moral conversion, perhaps the awakening of a dormant sensitivity as a result of the horrors he saw about him. His early efforts at the Spanish court were largely directed at securing approval for the establishment of model colonies in which Spanish farmers would live and labor side by side with Indians in a peaceful coexistence that would gently lead the natives to Christianity and Christian civilization. The disastrous failure of one such project on the coast of Venezuela (1521) caused Las Casas to retire for 10 years to a monastery and to enter the Dominican order. He had greater success with an experiment in peaceful conversion of the Indians in the province of Tezulutlán—called by the Spaniards the Land of War—in Guatemala (1537-1540).

Las Casas appeared to have won a brilliant victory with the promulgation of the New Laws of 1542. These laws banned Indian slavery, prohibited Indian forced labor, and provided for gradual abolition of the *encomienda* system, which held the Indians living on agricultural lands in serfdom. Faced with revolt by the *encomenderos* in Peru and the threat of revolt elsewhere, however, the Crown

made a partial retreat, repealing the provisions most objectionable to the colonists. It was against this background that Las Casas met Juan Ginés de Sepúlveda, defender of the *encomienda* and of Indian wars, in a famous debate at Valladolid in 1550. Sepúlveda, a disciple of Aristotle, invoked his theory that some men are slaves by nature in order to show that the Indians must be made to serve the Spaniards for their own good as well as for that of their masters. The highest point of Las Casas' argument was an eloquent affirmation of the equality of all races, the essential oneness of mankind.

To the end of a long life Las Casas fought passionately for justice for his beloved Indians. As part of his campaign in their defense, he wrote numerous tracts and books. The world generally knows him best for his flaming indictment of Spanish cruelty to the Indians, *Brief Account of the Destruction of the Indies* (1552), a work based largely on official reports to the Crown and soon translated into the major European languages. Historians regard most highly his *Historia de las Indias*, which is indispensable to every student of the first phase of the Spanish conquest. His *Apologetica historia de las Indias* is an immense accumulation of ethnographic data designed to demonstrate that the Indians fully met the requirements laid down by Aristotle for the good life.

Further Reading

Lewis Hanke is the principal American authority on Las Casas; see especially his *Bartolomé de Las Casas: An Interpretation of His Life and Writings* (1951) and *Aristotle and the American Indians* (1959). Other studies of Las Casas include Alice J. Knight, *Las Casas: "The Apostle of the Indies"* (1917); Marcel Brion, *Bartolomé de las Casas: "Father of the Indians"* (trans. 1929); and Henry Roup Wagner, *The Life and Writings of Bartolomé de las Casas* (1967). An account of Las Casas is in the lively and colorful narration of the adventures of Spanish, Portuguese, and English explorers by Louis Booker Wright, *Gold, Glory, and the Gospel: The Adventurous Lives and Times of the Renaissance Explorers* (1970).

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Christopher Lasch

Christopher Lasch (1932-1994) was a prominent American historian and social critic. Beginning in the 1960s and continuing into the 1990s his writings defined the role of the intellectual and explored the source of the ills of society.

Born in Omaha, Nebraska, in 1932, Christopher Lasch received his undergraduate degree at Harvard and his graduate degrees at Columbia, where he was a student of William Leuchtenburg and Richard Hofstadter. Lasch taught history at Williams College, Roose-

velt University, the State University of Iowa, Northwestern, and, after 1970, the University of Rochester until he died on February 14, 1994 from cancer. According to former student, Casey Blake of Indiana University, Lasch saw himself as a historian and a public moralist, someone who could help Americans come to terms with their own contemporary situation.

Published Works

Lasch's first book, published in 1962, was a study of the reaction of American liberals to the Russian Revolution. It was an analysis of the ideas of intellectuals, and it can also be seen as a study in the public opinion of foreign policy. Monographic and scholarly, *The American Liberals and the Russian Revolution* showed the careful constraints of a doctoral dissertation. At the same time, the book was an investigation of the origins of the American formulation of the Cold War, and it revealed Lasch's skepticism concerning United States government policy.

Lasch's second book, *The New Radicalism in America* (1965), was a collection of biographical sketches which interpreted "the estrangement of intellectuals" in terms of opposition to conventional styles of middle-class life as well as conventional politics. Lasch provocatively suggested that unsatisfying family and other personal relationships led intellectuals to try to experience abstractly in public political stances satisfactions that had not been experienced personally. This complex and unprovable psychological interpretation was explanatory, but did not form the bulk of the subject matter of the book, which was a thoughtful analysis of the ideas of female as well as male intellectuals during the previous century. Power, American foreign policy, the role of women, the relationship between personal concerns and public policy, and the relationship of intellectuals to government all received extensive and stimulating discussion.

During the late 1960s and early 1970s, Lasch wrote *The Agony of the American Left* (1969) and *The World of Nations* (1973) which were comprised largely of essays he had written in response to the pressures of national and international crises. Characteristically thoughtful, the essays necessarily had the marks of the events and polemics of the time. Lasch's ongoing political interests, involving a sympathy for democratic socialism and a criticism of American intervention overseas, became more immediately focused upon current affairs during these years. Yet, despite his perspective, his essays devoted much space to what he regarded as narrow, dogmatic, or otherwise wrong-headed views of socialists and other critics of dominant American policies and practices. Lasch functioned as a radical critic who spent almost as much of his time during the late 1960s criticizing other radicals as he did criticizing the existing social and economic order.

Family and the Larger Cultural Context

As the dramatic conflicts of the late 1960s and early 1970s subsided, Lasch returned to his interest in the family and its larger cultural context. He conceived a study in the history of marriage and family in Western Europe and America since the Middle Ages, and began it by reading the

literature that had been developed by socialists, psychologists, and family counselors. Not one to read a book without writing about it, Lasch published his interpretation of this family scholarship as *Haven in a Heartless World* (1979). There was some overlap between this book and the essays written at the same time and published as *The Culture of Narcissism* (1979), which became a best-seller and made Lasch an intellectual household name. In 1984 he published *The Minimal Self: Psychic Survival in Troubled Times*, in which he elaborated upon these books and clarified his views.

Although Lasch was highly respected by scholars who knew him and his work, his reputation was more that of social critic than historian. His public fame was associated with the popularization of the idea of "narcissism" during the late 1970s and early 1980s. Crudely translated as "selfishness" in the Reagan years of self-aggrandizement, narcissism became a notorious catch-all characterization for American sins.

Lasch's most widely distributed writings on narcissism and the family were, like many scholarly best-sellers, complicated. Lasch explored psychoanalytic theory and its historiography. But he also characterized the symptoms of narcissism in a way that allowed readers to understand the manifestations, if not the causes, of their contemporary personal and social predicament.

Lasch developed the perspectives of intellectual traditions emanating from Karl Marx, as well as from Sigmund Freud. Lasch shared the view that the nature of culture, including its structure of values and of power, were related to the economic order. The family was the creator of psychoanalytic development, but the family, according to Lasch, was also the creature of historical development. Thus, when industrial production took the father out of the home, his role was diminished in the conscious life of the child. When the mother relied upon experts in child-rearing, she was dependent upon the "organized apparatus of social control." As the changes in the outside world reformed the family, so changes in the middle-class family re-formed the outside world. Organizations took on some of the characteristics of the new family. There came to be "a therapeutic view of authority": less authoritarianism, more collegiality, thus more subtle attempts to manipulate. Resulting narcissistic symptoms of contemporary life, according to Lasch, were vague, diffuse dissatisfactions; personal oscillations of self-esteem; avoidance of long-term close relationships in favor of temporary commitments; an inability to connect with the past, combined with a fear for the future; and an exclusive preoccupation with daily psychic survival.

A Criticism of Society

In 1990 Lasch's *The True and Only Heaven: Progress and Its Critics* questioned the desirability and inevitableness of progress. He maintained that the idea of progress rests on several untenable propositions and that "the earth's finite resources will not support an indefinite expansion of industrial civilization."

Published posthumously, *The Revolt of the Elites and the Betrayal of Democracy* tersely and scathingly attacks the failures of modern society, notably the elites who direct, interpret, and feed off of it—what he calls “the dark night of the soul” through which the whole world seems to be passing. As several reviewers noted, Lasch has nothing good to say about American contemporary elites, who owe their promotion to an ideology and practice of meritocracy that, in his view, has drained American society of the last vestiges of true democracy and the human communities from which it emerges.

Lasch was criticized as being pessimistic and negative, but that may stem from his often severe criticisms of the United States and Americans. To Lasch, it was important to try and hold Americans to the standard of a professed moral and political code and to create a realization of how far they had fallen short of those values.

Straddling Marx and Freud, Lasch also mediated a tension between scholarly detachment and an intellectual call to action. Lasch’s invocation of irony and paradox served to remind readers of his intellectual coming-of-age in the 1950s, as his activist preoccupations revealed his attempt to engage the world of his maturity.

Lasch drew heavily on a tradition that he inherited from his parents, a tradition of Midwestern progressivism, which he in many ways criticized in much of his work but which still was a powerful influence on his career. First in this tradition was a strong strain of Protestant moralism, which led him to be skeptical of all claims to human perfectibility and benevolence. Secondly, he inherited from that tradition a kind of faith in local-level democracy that was much closer to the populous movement of the 1890s than it was to the liberalism of the 1960s. And thirdly, what he inherited from his parents’ brand of progressivism, which remained a life-long influence on him, was a deep and abiding hostility to all expansive, even imperialist conceptions of America’s role in the world.

Further Reading

Christopher Lasch is best understood not in relation to other historians and the historical writing of his time, but in relation to other intellectuals and the social issues of his time. Reviews, essays, and letters concerning books by Lasch, and by him of books by other writers, during and after the 1960s can be found in virtually all of the leading periodicals. See, in particular, *The New York Review of Books* and *The New York Times* “Book Review” for January 27, 1991. □

Karl Spencer Lashley

The American neuropsychologist Karl Spencer Lashley (1890-1958) demonstrated relationships between animal behavior and the size and location of brain injuries, summarizing his findings in terms of the concepts of equipotentiality and mass action.

Karl Spencer Lashley was born at Davis, W. Va., on June 7, 1890. Even as a child he was interested in animals, an interest which continued throughout his adult life. His mother, Maggie Lashley, encouraged him in intellectual pursuits. After studying at the University of West Virginia and then taking a master’s degree in bacteriology at the University of Pittsburgh, Lashley did doctoral and post-doctoral research at Johns Hopkins University. While at Hopkins, he was influenced by the zoologist H. S. Jennings, the psychiatrist Adolf Meyer, and the psychologist John B. Watson, the father of behaviorism.

Lashley was at once an experimental researcher and a psychological theoretician. His investigations were published in the leading journals and proceedings of major scientific societies. After several joint studies with Jennings, Lashley published his own thesis, “Inheritance in the Asexual Reproduction of Hydra. . . .” He collaborated with Watson in studying behavior in seabirds, acknowledging Watson’s behavioristic approach the rest of his life.

Collaborating with Shepherd Ivory Franz, Lashley produced several papers on the effects of cerebral destruction upon retention and habit formation in rats. This was the beginning of his preoccupation with one of the persistent problems in psychology, that of cerebral localization. Earlier researchers Gall, Broca, Fritsch and Hitzig, Ferrier, and Munk were all believers in exact cerebral localization, whereas Flourens, Goltz, and Franz doubted it. The culmination of his localization experiments was *Brain Mechanisms and Intelligence: A Quantitative Study of Injuries to the Brain* (1929), his longest, most significant monograph. In



it he summarized his concepts of equipotentiality and mass action and marshaled the experimental evidence to support them. Thus he accounted for the absence of precise and persistent localization of function in the cortex. Lashley's experiments denied the simple similarity and correspondence, previously assumed, between associationistic connectionism and the neuronal theory of the brain as a mass of neurons connected by synapses.

In addition to his researches Lashley taught as professor of psychology at the universities of Minnesota and Chicago and at Harvard University. He held various honorary positions and lectureships, was on the editorial boards of numerous scientific journals, served as member of and adviser to governmental committees, and was elected to many scientific and philosophical societies. He died on Aug. 7, 1958, in Poitiers, France.

Further Reading

An enjoyable biographical narrative of Lashley's life and work by Frank A. Beach, *Karl Spencer Lashley* (1961), includes a chronological bibliography of his writings. Lashley's contributions to psychological literature are representatively sampled in a collection, *The Neuropsychology of Lashley*, edited by Frank A. Beach (1960), which includes as an introduction a penetrating evaluation by Edwin G. Boring, as well as an appreciation by the neurologist Stanley Cobb. □



Harold J. Laski

Harold J. Laski (1893-1950) was an English political scientist and Labour party leader. Active as a teacher and political theorist, he was also one of the leading writers on democratic socialism.

Harold Laski was born on June 30, 1893, in Manchester, the son of a Jewish cotton shipper. Though his father occupied a position of leadership in the Jewish community, young Laski declared his independence of family and community alike at the age of 18 by marrying a Gentile. In the same year, 1911, he began his undergraduate education at Oxford.

At Oxford, Laski began his studies in science and then switched to history, studying under some of the leading Oxford historians of his day, including Sir Ernest Barker and H. A. L. Fisher. He formed close relationships with a number of important leaders of the Labour party, and wrote articles for the *Daily Herald* after receiving his degree in 1914.

From 1916 to 1920 Laski taught history at Harvard University, receiving his position partly through the influence of his friend Felix Frankfurter, who was then at Harvard Law School and later was a justice of the U.S. Supreme Court. Laski also formed a lasting friendship with "the Great Dissenter," Justice Oliver Wendell Holmes, of the Supreme Court. During this period Laski produced a number of major works on the nature, powers, and limitations of the modern sovereign state. His chief concern was that the workers

should be able to maintain their freedom in the face of the growing demands of the modern state.

In 1920 Laski accepted a position at the London School of Economics and taught political science there until his death 30 years later. He became one of the most influential teachers at the London School and attracted a large number of students from around the world. He also managed to fit considerable political activity on behalf of the Labour party into a crowded schedule of teaching and writing. He campaigned for Labour candidates, was one of the directors of the influential Left Book Club, and was active in the antifascist popular front movement during the Spanish Civil War. The height of his political career was from 1937 to 1949, when he served as a member of the National Executive of the Labour party.

Through the years Laski grew pessimistic about the possibility of achieving socialism through constitutional and democratic means but continued to urge such a course in Britain and the United States. In his writings he argued that Britain and the United States still offered hope that socialism might be attained and democratic traditions in the two countries strengthened and preserved. These ideas were primarily set forth in two of his later major works: *Reflections on the Revolution of Our Time* (1943) and *The American Democracy* (1948).

Laski died in London on March 24, 1950. Characteristically, although he had been ill, he had continued teaching, writing, and even political campaigning until shortly before his death.

Further Reading

An authoritative and sympathetic biography of Laski is Kingsley Martin, *Harold Laski, 1893-1950: A Biographical Memoir* (1953). A definitive, scholarly treatment of Laski's contribution as a political scientist is in Herbert A. Deane, *The Political Ideas of Harold J. Laski* (1955).

Additional Sources

Eastwood, G. G., *Harold Laski*, London: Mowbrays, 1977.
Kramnick, Isaac, *Harold Laski: a life on the left*, New York: Allen Lane, Penguin Press, 1993. □

Ferdinand Lassalle

The German socialist leader Ferdinand Lassalle (1825-1864) is considered the founder of the German Social Democratic party and a major theoretician of "scientific" socialism.

Ferdinand Lassalle, whose real name was Lasal, was born in Breslau on April 11, 1825, the only son of a wealthy Jewish silk merchant. While still a boy, he rejected both Judaism and a career in the family business for what he felt was the freedom of secular thought and demanded an academic career.

Lassalle changed his last name purportedly to give it a French (that is revolutionary) sound, an action that has been described as characteristic and symptomatic of his posturing personality. Virtually all commentators, including those most sympathetic to Lassalle and his program, agree that, while he was one of the most romantic and colorful figures in modern politics, he was also a rather foppish and quixotic person of colossal vanity and arrogance.

Lassalle studied at the universities of Breslau and Berlin where he became enthralled with the philosophy of G. W. F. Hegel and was convinced that the Hegelian "World Spirit" was realizing itself in the current age through himself.

As the prosecutor in a lengthy and much-publicized divorce suit (1846-1854), which Lassalle entered out of his hatred of aristocratic and male privilege, he became famous. During this period he acquainted himself with Karl Marx's writings and developed his own theory of socialism, which is sometimes described as "state socialism," although many of his followers deny that he was an adherent of that brand of socialism. Nevertheless, he denied—in contrast to Marx—that the bourgeoisie must be totally destroyed and also emphasized the positive role of nationalism. He thus generally advocated state action rather than revolution, that is, a take-over—not destruction—of the bourgeois state by a workers' party, and favored a state system of workers' cooperatives.

At the conclusion of the lawsuit, Lassalle became the teacher and political leader of the emerging German labor movement. He advocated universal suffrage as the means by which the workers could force the bourgeois state to turn

over to them the entire fruit of their labor and not just a percentage of it. Trade union activity, as he saw it, would be of little or no use in itself. The working class embodied the spirit of the people, whose higher will was manifest in the state. Labor could emancipate itself only through capturing the concentrated political power found in the machinery of the state.

Lassalle's chief significance, however, was in the realm of practical politics rather than in theory. He laid the groundwork for the modern German Social Democratic party. In 1862 he drew up the Program for the Workingman, a document similar to Marx and Engels's Communist Manifesto. The following year his General Association of German Workers was formed, the lineal ancestor of the Social Democratic party.

In 1864, however, before the party had grown beyond a few thousand members, Lassalle became involved in a dispute over a girl half his age, which led to a duel. He was killed before he managed to draw his pistol, on Aug. 28, 1864.

Further Reading

Leading biographies of Lassalle are Arno Schirokauer, *Lassalle: The Power of Illusion and the Illusion of Power* (trans. 1931), and David J. Footman, *The Primrose Path: A Life of Ferdinand Lassalle* (1946). An account of Lassalle's life is in Edmund Wilson, *To the Finland Station* (1940). For a brief but substantial account of Lassalle's theory see Alexander Gray, *The Socialist Tradition: Moses to Lenin* (1946). □

Roland de Lassus

The enormous production of the Franco-Flemish composer Roland de Lassus (1532-1594), over 1,200 works in all categories, and their extraordinarily high quality, make him one of the greatest masters of Renaissance music.

Roland de Lassus, also known as Orlando di Lasso, was born in Mons, where he sang as a chorister in the church of St-Nicolas. Because of his unusual talent and beautiful voice, he was kidnapped three times for other choirs. After the third attempt, in 1544, his parents gave up the 12-year-old boy to Ferdinand Gonzaga, Viceroy of Sicily, who retained Lassus in his service for 6 years, taking him to Palermo and later to Milan.

Formative Years in Italy

In 1550 Lassus went to Naples, where he lived in the household of the Marchese della Terza. Toward the end of 1552 he proceeded to Rome, staying with Antonio Altovito, Archbishop of Florence. Lassus was choirmaster of St. John Lateran from April 1553 until 1555, when he left for Antwerp.

These formative years in Italy were decisive for Lassus' musical development. As part of his training he learned to

compose the many genres cultivated in Italy—simple, note-against-note villanelle, sophisticated madrigals, Masses, and motets for one or more choruses. In most of his works his awareness of text and its musical depiction marked the Italian reorientation of musical architecture handed down by the older Franco-Flemish school. Probably connected with Naples is the *Prophetiae Sibyllarum*, a cycle of poems by an unknown Italian contemporary. The prophecies of these ancient Sibyls suggested to Lassus a chromatic idiom atypical of his other works, but it was destined nevertheless to impress many contemporaries, particularly those at the French court of Charles IX.

Antwerp Period

Lassus remained at Antwerp until the fall of 1556, during which time publishers began to vie for his works. Within a few months of his arrival Tielman Susato of Antwerp issued a miscellaneous collection of four-voice madrigals, villanelle, chansons, and motets; the Venetian Antonio Gardana restricted his edition to madrigals for five voices. The following year saw a collection of five- and six-voice motets in which Lassus unveiled the emotional expression he favored for these sacred pieces.

Munich (1556-1575)

In 1556 Duke Albert of Bavaria called Lassus to Munich, and the composer spent the remaining 38 years of his life there. Engaged as a singer in the choir directed by the composer Ludwig Daser, Lassus was advanced to court kapellmeister in a short time and was put in complete

charge of all music for secular and sacred functions. His personal charm and artistic talent made him a favorite of the duke and his son William. In 1558 Lassus married a lady-in-waiting at court, Regina Wächinger, with whom he had six children. Two sons, Rudolph and Ferdinand, were to become musicians and edit posthumously over 500 of their father's motets in a monumental edition, *Magnum opus musicum* (1604).

Within a dozen years of his coming to the Bavarian capital, Lassus published volume after volume of madrigals, chansons, lieder, motets, and Masses. The French publishers LeRoy and Ballard issued in 1560 the first of many chansons by the master. Stylistically these works range from homophonic patter songs after the Parisian fashion to intricately contrapuntal, and occasionally chromatic, pieces reflecting in their word treatment the Italian madrigal.

Lassus' *Psalmi Davidis poenitentiales* (ca. 1560) are settings of the penitential psalms (Nos. 6, 31, 37, 50, 101, 129, and 142). The composer responded in a particularly sensitive way to the sad words of these poems. He conveyed their mood so penetratingly that Samuel Quickelberg, a Bavarian court official, referred to the music as a superb example of *musica reservata*. By this term he meant music faultlessly adapted to, and bestowing profound expression on, the words. Duke Albert was so impressed with the penitential psalms that he ordered them copied into handsome folio volumes and illuminated with miniatures by the court painter Hans Müllich. Other sacred music from Lassus' early years in Munich is his *Sacrae lectiones novem ex propheta Job* (1565) and a volume of Magnificats on the eight tones (1567).

In a collection of German songs, *Neue teutsche Liedlein* (1567), Lassus abandoned the traditional tenor *cantus-firmus* lied favored by older masters such as Heinrich Isaac and Ludwig Senfl. Lassus preferred imitative, yet freely composed pieces full of tonal word painting, a technique clearly derived from the madrigal. He can justifiably be considered the innovator of the late Renaissance lied.

Lassus' astounding productivity brought him honors and renown. On Dec. 7, 1570, Emperor Maximilian II conferred on him a noble title and coat of arms. Three years later William, heir to the Bavarian throne, was the patron of a 12-volume edition, *Patrocinium musices*, in large part devoted to the works of Lassus. Also in 1573 Catherine de Médicis of France commissioned music from Lassus to celebrate the accession of her son Henry of Anjou to the throne of Poland. Henry's brother, King Charles IX of France, also admired Lassus and made strenuous efforts to lure him to Paris. The composer never seriously considered leaving Munich, however, and the death of Charles in 1574 brought all negotiations to an end.

Five Masses by Lassus (*Ite rime dolenti*, *Scarco di doglia*, *Sidus ex claro*, *Credidi propter*, *Le Berger et la bergère*) were published as volume 2 of the *Patrocinium musices* (1574). Although his Masses do not always represent him at his best, and rarely achieve the level of the most inspired motets, Pope Gregory XIII so valued these five works that he invited Lassus to Rome and named him a knight of the Golden Spur.



Munich (1576-1594)

In the later 1570s and first half of the 1580s Lassus was at the height of his fame and power. Volume 5 of the *Patrocinium musices* (1576) was dedicated to a new collection of Magnificats. In contrast to his Magnificats of 1567, based on traditional chants, Lassus now "parodied" secular and sacred polyphony for his borrowed material. Like some of the Masses admired by Pope Gregory, these Magnificats seem to ignore the religious spirit demanded of Church music by the Council of Trent. This "secularization," however, is by no means a true or complete picture of Lassus' later output. On the contrary, the mature works on the whole tend to be more spiritual in text and tone and are closely related to political and religious changes at the Bavarian court.

In 1579 an event occurred that was to have momentous repercussions on the composer's career: the death of his revered patron, Duke Albert. Faced with awesome debts, Duke William was obliged to curtail chapel expenses and discharge many singers and instrumentalists. More important still was the duke's religious nature and attitude, which made for a changed court atmosphere. Piety and penitence, the fruits of Counter Reformation fervor, pervaded the court and strongly affected Lassus himself. With the Jesuits strongly entrenched in Bavaria, the composition of frivolous chansons and madrigals was now unwelcome.

Lassus altered the sprightly secular genres of the past by transforming them into sacred or at least serious pieces. In his fifth book of madrigals (1585) the contents were completely spiritualized into *madrigali spirituali*. They were set to poems from the *Rime spirituali* by Gabriele Fiamma, Bishop of Chioggia, whose verse was closely attuned to the temper of the times.

The following year Lassus experienced the beginnings of a deep melancholy that paralyzed his creative efforts for a time. By April 1587 he had recovered from his depression and issued a new volume of spiritual madrigals. These were followed in 1588 by a setting of 25 psalms for three voices in the German translation of Ulenberg. By 1590 Lassus' mental health had once again deteriorated, and he required constant care and attention. He was able to return to his duties in 1593. His last work, *Le lagrime di San Pietro*, a series of 20 spiritual madrigals on poems by Luigi Tansillo, was completed shortly before his death on June 14, 1594.

Further Reading

The musical style of Lassus is treated in Gustave Reese, *Music in the Renaissance* (1954; rev. ed. 1959), and *New Oxford History of Music*, vol. 4: *The Age of Humanism, 1540-1630*, edited by Gerald Abraham (1968). Also useful are Donald Jay Grout, *A History of Western Music* (1960), and Friedrich Blume, *Renaissance and Baroque Music: A Comprehensive Survey* (trans. 1967). □

Harold Dwight Lasswell

The American political scientist Harold D. Lasswell (1902-1978) is known chiefly for his studies of political terminology, his application of psychology to politics, and his attempt to construct a system of politics modeled on theories of the natural sciences. He was also president of the American Political Science Association.

Harold Dwight Lasswell was born in Donnellson, Illinois, the son of a Presbyterian clergyman and a schoolteacher, on February 13, 1902. He attended the University of Chicago at 16 and graduated in 1922. He received his doctorate from the same institution in 1926; his dissertation, *Propaganda Technique in the World War* (1927) is recognized as a leading study on communication theory. At Chicago he studied under Charles Merriam, who first propounded the behavioral understanding to politics. He also studied at the universities of London, Geneva, Paris, and Berlin. At Berlin he studied Sigmund Freud, which cemented his psychological approach to political science.

Teaching Career

The University of Chicago made Lasswell an assistant professor in 1927 and an associate professor in 1932. He remained at Chicago until 1938, when he transferred to the Washington (D.C.) School of Psychiatry for a year. During World War Two he served as the director of war communications research at the Library of Congress and taught at the New School of Social Research in New York City and Yale Law School. In 1946 he began lecturing at Yale, where the university named him Edward J. Phelps Professor of Law and Political Science.

Combined Psychology and Political Science

Lasswell made his early reputation as a behaviorally oriented theorist with his psychoanalytic study *Psychopathology and Politics*. Utilizing Freudian psychology for the study of politics, he believed that the psychoanalysis of political leaders would reveal significant knowledge about politics. For example, knowledge about the childhood sexual experiences of political leaders would reveal why some were radicals and others conservatives, why some were revolutionaries and others establishment administrators.

Knowledge of this nature, Lasswell believed, would have important implications for future politics. As the use of psychoanalysis became more widespread, the social psychiatrist would replace the social philosopher, and the politics of the future would be more preventive in nature than curative, with problems being solved less by discussion and more by psychoanalytical therapy. He saw his approach as a radical redefinition of the problem of politics and termed it the "idea of preventive politics." Our problem, he wrote, is to be ruled by the "truth" about the conditions of harmoni-

ous human relations, which truth was to be yielded by Freudian psychoanalytic methods.

Criticism of Lasswell's Work

Lasswell's thesis and political program in this work have been heatedly criticized. The chief objection is his assumption that Freudian psychology represents a kind of intellectual "philosopher's stone" providing him with infallible truth. So too, the politics of the future apparently would be run by Lasswell and social scientists like him who possessed this knowledge, a kind of modern day class of Platonic philosopher-kings.

Major Publications and Ideas

Perhaps Lasswell's most highly regarded work is *World Politics and Personal Insecurity* (1935). Richard Merelman in *British Journal of Political Science*, asserted that it, "contains some of Lasswell's most interesting ideas about the tie between state symbolism and the individual psyche." Another widely read work is *Politics: Who Gets What, When, How* (1936), a work in the elitist strain (the theory that no matter what the formal structure of government, a minority always will have real power) in which he stressed as motive forces in politics the drives of income, safety, and deference. The work also showed his preoccupation with defining political terms. From 1937 to 1950 political science journals did not publish Lasswell's work, but his writing found a home in psychiatric journals. However, Lasswell's work found new supporters in younger academics, and in 1955 he was elected president of the American Political Science Association.

Power and Society: A Framework for Political Inquiry (1950), which Lasswell coauthored with Abraham Kaplan, was also in this vein. It is a series of definitions and propositions linked together in such a way that an almost self-contained language results. It has been criticized on the ground that even in the natural sciences language is determined by usage, not by arbitrary definition or individual pronouncement, and the result has been confusion, not clarification. It has also been criticized on the ground that the purported positivistic, or empirical, approach actually incorporates Lasswell's own system of hidden values. The work, however, has been considered as a stimulation to further research in system building or constructing a new theory of politics.

Later scholarship pointed to Lasswell's treatment of political symbols as a significant contribution which only subsequently came into general use. He analyzed the effect of the political symbol (such as "law and order," "feudal," and "progressive") as being laden with positive or negative connotations and calculated to evoke certain emotional responses among the populace.

Later Years

After leaving Yale in 1970, Lasswell served as a Distinguished Professor at the City University of New York until 1972. He was then named Distinguished Professor at the Temple University School of Law, where he remained until 1976. Columbia University also named him Albert Schweit-

zer Professor of International Affairs. In 1976 Lasswell retired from teaching and gave his time to the Policy Sciences Center and his writing. Lasswell died on December 18, 1978.

Further Reading

There is no biographical study of Lasswell. A memoir of him is in Arnold A. Rogow, ed., *Politics, Personality, and Social Science in the Twentieth Century*, The University of Chicago Press (1969). For a detailed critique of Lasswell's Freudian approach to politics see Robert Horwitz's essay in Herbert J. Storing, ed., *Essays on the Scientific Study of Politics* (1962). Horwitz describes Lasswell as a propagandist for "social control through science." Other references discussing Lasswell's life and works include articles in: *New York Times* (December 20, 1978); *British Journal of Political Science* Vol. 2, No. 4, (winter, 1981); and *Society* Vol. 33, No. 6, (September/October, 1996). □

László I, King of Hungary

Hungarian king and saint László I (c. 1040-1095) led his country out of a period of civil turmoil by establishing a strong central government that enforced a rigorous code of law. László also improved the country's international position by actively supporting the spread of Christianity, a move which protected the country from isolation in Christian Europe.

László I, an early king of Hungary, was responsible for bringing peace and stability to his country in the eleventh century, laying the groundwork for Hungary's transformation to a great European power. Assuming the throne in 1077, László attempted to restore order in the country, which had experienced political turmoil and economic chaos in previous decades, by instituting a strict code of law, consolidating royal power, and defending Hungary from invaders. He also expanded the country's holdings by claiming the throne of Croatia in 1091. One of his most notable accomplishments was providing political and financial support for the spread of Christianity in Hungary. László was a legendary figure who was beloved by his subjects for his military prowess, diplomatic skill, religious devotion, and chivalric ideals. In 1192, almost a century after László's death, his influential role in the Roman Catholic Church was recognized with the canonization of this esteemed king and religious patron.

László, also known as Ladislav or Ladislaus, was born into one of the noble families caught up in the fight for power in Hungary in the eleventh century. His grandfather, Vászoly, had been found guilty of plotting to overthrow the Christian King Stephen I and replace him as a pagan leader. When it was discovered that Vászoly had been tortured to death for his rebellious scheme, his three sons, Andrew, Béla, and Levente escaped the country and went into exile. Béla had found refuge at the court of the Polish prince Mieszko II and married the prince's daughter, Richeza.

László, born in Kraków, Poland, around 1040, was the second son of the couple. Along with his father, elder brother, Géza, and younger brother, Lambert, László would eventually join in the ongoing struggle for succession in Hungary.

Raised in Polish Royal Court

László spent his early years in the court of Polish king Casimir, where he was raised as a Christian. In the meantime, the rule of Hungary was passed on to the appointed successor of Stephen I, his nephew Peter. Peter was an unpopular leader, and a movement to remove him from power began to gain strength. The king's foes called upon Béla and his brothers to return to Hungary and assume power. The men led their supporters in a successful campaign against Peter in 1046, and the eldest brother, Andrew, was crowned king. But this was not the end of political confusion in Hungary. Although established rules of succession placed Béla next in line to the throne, Andrew appointed his only son, Salomon, as his heir. Béla rebelled against the move, leading forces against Andrew in a conflict that claimed the king's life. The victorious challenger was placed on the throne as Béla I, but was assassinated in 1063. It was widely believed that backers of Salomon were responsible for the murder, and civil war again seemed imminent in the beleaguered country as Salomon and the sons of Béla advanced claims to power.

But the clergy and nobles of Hungary intervened to prevent another outbreak of fighting. They mediated a settlement with the two parties that gave Salomon the throne and Béla's sons generous titles and lands in return for their loyalty to the crown. Géza was named the duke of the county of Nitra and László was named the duke of Bihar county. The arrangement held for several years, during which time László began to develop a reputation as a valiant warrior. This image was no doubt aided by his powerful physical stature—his six-foot frame was remarkable for that time period. One of his famed military feats was his participation, along with the forces of Salomon and Géza, in a confrontation with a band of Cuman raiders that resulted in the complete destruction of the enemy. A story about the battle claimed that after an innocent young woman was abducted by one of the Cuman fighters, the heroic László chased down the offender, slew him, and rescued the girl. His legendary chivalry and strength, as well as his demonstrated leadership abilities and support of the Christian church, made him a favorite among the Hungarian people as well as the priests and nobles of the country.

Crowned King of Hungary

The peace among political factions in Hungary dissolved in 1074, when a new outbreak of violence among the nobles resulted in the removal of Salomon and the coronation of Géza. The new king died only three years later, and his brother László advanced to the throne in an apparently peaceful transfer of power in 1077. László I was faced with ruling a country that was reeling from the numerous political battles of the previous 40 years and the civil anarchy and economic turmoil that had resulted. Stabilizing

Hungary was a daunting challenge, but the king had some factors working in his favor. At that time, the threat of invasion from Turkish forces was reduced because of internal conflict in Byzantium. Similarly, the Holy Roman Emperor Henry IV, who wished to take advantage of Hungary's weakened state, was unable to do so at that time due to political struggles with the pope. Given the freedom to focus on internal matters, László instituted a series of extremely strict civil laws designed to minimize theft and other activities undermining the security of private property. One example of László's rigorous attack on civil disorder was a law that stated that the theft of a hen would be punished by cutting off the robber's hand. In bringing his subjects under control, László not only restored economic stability, but also consolidated and strengthened the power of the state.

Another mission of László's reign was to reinstate the primacy of the Christian religion that had first been promoted in Hungary by Stephen I. Many Hungarians had reverted to paganism during the years of civil strife, but László reversed this trend by officially sanctioning the growth of the Church and providing large amounts of money to its operations. He took an active role in the development of the Church, founding a new bishopric and appointing clerics to important Church posts, a practice not officially sanctioned by the pope. But László's generous support of the Church and a warm relationship with the pope allowed him to take some liberties with his political control of the Church. One such instance was his decision to canonize one of his most loyal bishops, Gerard, and the earlier king Stephen in 1083. The move highlighted László's determination to firmly establish the Church in Hungary, a strategy that would help the country gain political allies in Christian Europe.

Claimed Throne of Croatia

While building up his country's strength, László was also forced to defend it against invaders in various battles. In both 1085 and 1091 he led armies against the Cumans and successfully repelled them. The king also proved to be a clever strategist while on the offensive. When Henry IV was involved with other conflicts in 1079, László sensed an opportunity to gain from the emperor's weakness, leading a campaign that reclaimed the region of Moson near the German border for Hungary. By 1091, Hungary had recovered enough to begin looking for other opportunities to expand. With the death of the Croatian king, Zvonimir, in that year, László claimed title to the neighboring kingdom as the dead king's brother-in-law. The annexation of Croatia, which among other benefits provided access to ports on the Adriatic Sea, signaled Hungary's arrival as a powerful new dynasty in Europe.

En route to a military mission to assist the prince of Moravia, László was stricken with an illness and died on July 29, 1095. In his nearly 20-year reign of Hungary, he had restored the political and economic integrity of the country, allowing the nation to not only survive, but launch a successful strategy of expansion. His fabled exploits in battle as well as his firm guidance of his subjects through civil and religious reforms secured him an honored place in

Hungarian history. His coronation in 1092 demonstrated the importance of László's role not only as a political leader, but as a champion of the growth of the Christian religion in Europe.

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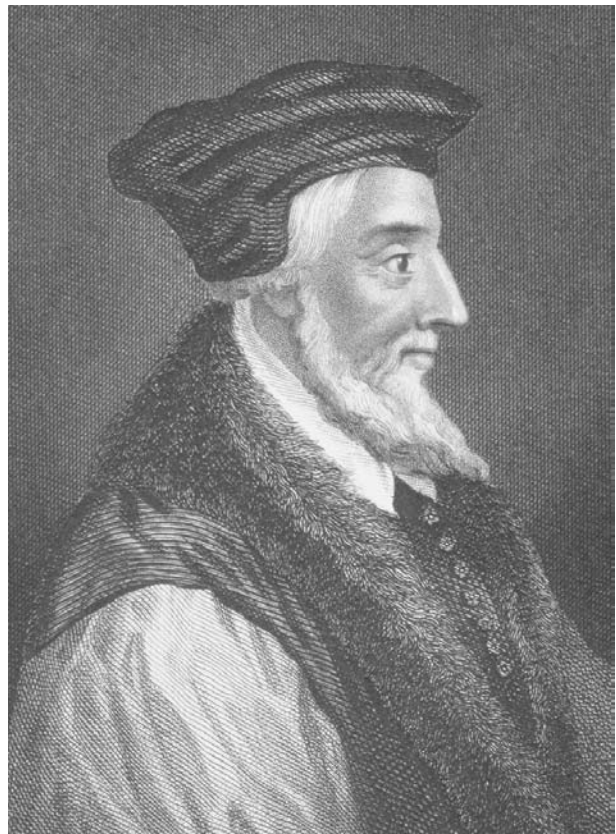
Hugh Latimer

The English Protestant bishop Hugh Latimer (ca. 1492-1555) was an influential preacher of the first generation of English reformers. For a time bishop of Worcester, he was martyred as an arch-heretic.

Hugh Latimer was born at Thurscaston in Leicestershire, the son of a prosperous farmer. Educated at Clare Hall, University of Cambridge, and elected a fellow there before obtaining his master of arts degree in 1514, Latimer was ordained priest in July 1515. He remained active in the university and received the degree of bachelor of divinity in 1524.

Latimer, until 1524, had been a vigorous opponent of the young Lutheran scholars at Cambridge. However, he gradually came under their influence. Notable elements in his conversion were the rejection of the works of the Fathers and the Schoolmen, an acceptance of the Bible as the solely sufficient authority in matters of faith, and the agreement with Martin Luther's principle that men are justified by faith alone. By 1529 his campaign for an English Bible brought him an examination and a caution from Cardinal Thomas Wolsey himself. Undeterred, however, Latimer continued to preach at Cambridge, and fierce controversies arose over his assertions. In addition, Latimer worked hard and successfully to get a majority of opinion at the university to support the annulment of King Henry VIII's marriage with Catherine of Aragon. Royal favor followed in the shape of an invitation to preach before the King and of an appointment to the parish of West Kington in Wiltshire as rector. It culminated in his nomination to the bishopric of Worcester in 1535.

By 1539, however, the King was dissatisfied with the rapid development of reforming views and approved the conservative Act of Six Articles as fundamental expressions of Church doctrine; in consequence Thomas Cromwell prompted Latimer's resignation, the cessation of his preaching, and the restricting of his liberty.



During the subsequent reign of King Edward VI, who acceded to the throne in January 1547, Protestantism rose in favor. Latimer became the most famous preacher of the day, speaking not merely on theological subjects but also on social and economic reforms. His humorous and homely style ensured wide appreciation, and Latimer did much to spread the idea of the Reformation.

The accession of Mary I in 1553 reinstated Catholicism, and Latimer was discredited and arrested immediately. Throughout his imprisonment and heresy trial in 1554, the aged preacher stoutly maintained his Protestant convictions, even when he was about to be burned alive. Hugh Latimer died on Oct. 16, 1555, a martyr to his beliefs.

Further Reading

- George E. Corrie edited *The Works of Hugh Latimer* (2 vols., 1844-1845). An attractive introduction to the work of the reforming bishop is provided in Allan G. Chester's edition of *Selected Sermons of Hugh Latimer* (1960). Two recent biographies are Harold S. Darby, *Hugh Latimer* (1953), and Allan G. Chester, *Hugh Latimer: Apostle to the English* (1954).

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George de La Tour

George de La Tour (1593-1652), today considered a figure of commanding importance in French 17th-century painting, is best known for his mystical night scenes.

Highly successful in his lifetime as a painter in Lorraine whose work was also known and admired at the court of Louis XIII, Georges de La Tour was virtually forgotten after his death. His work first returned to public attention in 1934 in an exhibition in Paris of the "Painters of Reality in France," when a group of paintings reasonably attributed to him seemed the strongest and most personal statement of interests similar to Caravaggio and his followers, yet so distinct as to be compared to such different artists as Nicolas Poussin and Jan Vermeer. Since then further discoveries have been made, more paintings have been added to the number believed to be surely by his hand, and his work continues to exert a wide appeal, but fundamental questions about his life as an artist remain unanswered and perhaps always will.

La Tour was born in Vic-sur-Seille, the small capital of the bishopric of Metz. He was married in 1618 in Lunéville, the summer capital of the duchy of Lorraine, and by 1620 he seems to have had an active studio there. Lunéville remained the center of his life; baptismal records establish the birth of nine children between 1618 and 1636, and other documents record the interest of successive patrons in his work. Two paintings were commissioned early in his career (1623/1624) by the reigning Duke of Lorraine; in 1633 he is mentioned as having the title of Painter to the King (Louis XIII); in the early 1640s the French governor of Lorraine ordered that several of La Tour's paintings be presented to him by the town of Nancy; and after 1644 La Tour is described as the official painter to the town of Lunéville. In 1648 La Tour was listed among the founding members of the Royal Academy of Painting and Sculpture. Documents of payment bear witness to his continued activity in Lorraine until his death early in 1652.

Unanswered Questions

While these archival notices suggest the nature and extent of La Tour's work, there are significant gaps in the records, and it is not easy to correlate the chronology of his paintings with the factual evidence of his life. The signatures of some of the signed paintings are doubtful; different versions exist of paintings described only by title in documents; and some paintings may be copies of now-lost works. There are, in brief, many problems of connoisseurship which will continue to be debated.

The main questions about La Tour's life focus on the time before his marriage in 1618 and the years between 1639 and 1643, when there are no records of his presence in Lunéville. Did he travel to Italy as a young artist or journey to the Netherlands and encounter Italianate ideas in Utrecht? Was he in Paris in the late 1630s and early 1640s, and did he perhaps make a second journey from there to the

Netherlands? In Lunéville was he close to the leaders of the current religious revival?

His Works

Whatever the answers to these questions, the primary documents will remain his own paintings. The artist's originality is apparent in his earliest signed painting, *The Cheat* (1625). The subject of a group of cardplayers, long popular in the Netherlands as well as with Caravaggio and his followers in Italy, is presented with a startling dignity and clarity, showing La Tour's ability to select, simplify, and generalize. The four figures are painted thinly but with absolute precision; handsome costumes and the accessories of the game accent the broad, simple forms presented in a strong, natural light.

With very few exceptions, all of La Tour's paintings after this early date are night scenes, largely dependent on the highly expressive use of a source of light within the painting. Sometimes the source—a candle, torch, or lantern—is partially or completely concealed by a hand, a figure, or an object; sometimes the light flares out brilliantly against the surrounding darkness. In every case light is central to the formal construction of the paintings.

Scholars differ radically in the dates they assign to individual works by La Tour, but they generally agree that he developed gradually and consistently from the naturalism of *The Cheat* through the greater breadth and concentration of paintings focusing on one or two figures seen at night, as in *Job and His Wife* and *St. Joseph*, to the absolute distillation of forms in the late paintings grouped about the *Denial of St. Peter* (1651) and *St. Sebastian Mourned by St. Irene*.

None of La Tour's paintings involves more than a few figures; they are shown in simple, stable groupings arranged close to the picture plane in a space defined by light. The range of colors is limited to a few tones: warm tans, copper, and brick-red hues contrast with small passages of white or light yellow against dark grounds. Working with a few formal elements, La Tour achieved results that are suggestive through their very economy. His figures are quiet but not rigid; an atmosphere of silence and permanence emanates from his work. All his paintings, whatever the subject, seem profoundly religious ones, interpreted by a probing, serious, and sensitive mind.

Further Reading

S. M. M. Furness, *Georges de La Tour of Lorraine, 1593-1652* (1949), is an enthusiastic if somewhat personal study of the artist that includes the most important documentation. La Tour's place in French art of the 17th century can best be studied in Anthony Blunt, *Art and Architecture in France, 1500-1700* (1954; 2d ed. 1970). □

Benjamin Henry Latrobe

Benjamin Henry Latrobe (1764-1820), English-born American architect, was the first professionally

trained architect to practice in the United States. He worked in a variety of styles.

Benjamin Henry Latrobe was born in England of Moravian parents. He was educated in England, France, and Germany, and as head draftsman in the office of the London architect Samuel Pepys Cockerell he participated in such large projects as the Admiralty Buildings in London. His coming to America was something of an accident; his young wife died, architectural commissions were few because of the Napoleonic Wars, and he had an inheritance to claim in Pennsylvania.

Latrobe arrived in Norfolk, Va., in 1796 and was soon recognized by Thomas Jefferson, George Washington, and other prominent people as the ablest architect on the American scene. For the rest of his life he had many commissions in every part of the country.

In his works Latrobe displayed an amazing versatility and command of every current idiom. He undertook engineering projects, from waterworks in Philadelphia and New Orleans to a dry dock for the first American "mothball fleet." He executed private houses, banks, exchanges, theaters, churches, Masonic halls, and Federal commissions—he gave the Capitol and the White House in Washington their polished forms. He did college buildings, lighthouses, tombstones, statue pedestals, and furniture. His houses varied from the geometric simplicity of "Adena" (Chillicothe, Ohio, 1805-1806) to the Adamesque-Federal elegance of

Henry Clay's "Ashland" (Lexington, Ky., ca. 1812, later altered) to the Gothic style of "Sedgeley" (outside Philadelphia, ca. 1800).

On some public buildings—the Virginia Penitentiary in Richmond (1797) and the Center Station Pumping House in Philadelphia (1799), for instance—Latrobe worked in broad geometric forms expressive of utilitarian function inspired by Claude Nicolas Ledoux's rational classicism in France. On others, such as the Bank of Pennsylvania in Philadelphia (1798), where Latrobe ingeniously combined the first Greek revival portico in America with a Pantheon-like Roman dome, and the Custom House in New Orleans (1807-1809), he played with subtle spatial combinations of forms in the manner of Sir John Soane, whose English Regency elegance he undoubtedly knew.

But Latrobe also showed himself aware of and competent in the new 19th-century concept of architecture as the art of creating images of ideological conviction by means of historic styles eclectically borrowed for historical association. In 1808 he proposed a library for Congress to be built on the model of an Egyptian hypostyle hall, presumably in allusion to the wisdom of the ages kept therein. The furniture he designed for the White House (1809-1810) and the close approximation to a Greek Doric facade he executed for Pavilion X of the University of Virginia (ca. 1817) were appropriate because, as Latrobe explained in an Anniversary Oration before the Society of Artists in Philadelphia in 1811, a new Greece was developing "in the woods of America."

At the same time, Latrobe was introducing the Gothic style in designs for the Roman Catholic Cathedral in Baltimore (1805), Christ Church in Washington (1808), St. Paul's in Alexandria, Va. (ca. 1816), and the Bank of Philadelphia (1807; demolished). Of these, his plans for the Baltimore Cathedral were perhaps the most important historically, for more than usual symbolic significance attached to this building. As the seat of what had once been the governing Catholic diocese of all the English provinces, it was a reminder of the important role that Catholics had played in building America. Latrobe submitted two sets of plans for the Baltimore Cathedral, one in Gothic style, the other an adaptation of the Pantheon in Rome. In discussions of their relative merits, hardly any weight was put on esthetic value; the whole question was whether Gothic, as symbolic of a Church "the same yesterday, today, and forever," was more suitable than Roman. Roman won out simply because Gothic could not match its combination of "patriotic American" and "loyal Roman Catholic" symbolism.

But Latrobe was too fundamentally versatile ever to accept the Greek revival symbolism unreservedly. Hence his disagreement with Jefferson over the dome of the House of Representatives, Jefferson wanting (and getting, in the original version) a grand symbolic shape, Latrobe advocating a more practical functional construction, and reverting to it when called back to rebuild the destroyed dome in 1815. Hence his failure in the Second Bank of the United States Competition in 1818, which William Strickland won with a "pure Grecian" design. This led to Latrobe's departure for New Orleans, where he died 2 years later.



Further Reading

The standard works on Latrobe are Talbot F. Hamlin's *Greek Revival Architecture in America* (1944) and Benjamin Henry Latrobe (1955). □

William Laud

The English prelate William Laud (1573-1645) was archbishop of Canterbury and architect of Charles I's personal government. He was executed by the Long Parliament.

William Laud was the son of a Reading clothier. He was educated in the town grammar school and received a scholarship to St. John's College, Oxford. He became a fellow and then was president of the college from 1611 to 1621. As an undergraduate, he had become aligned with the anti-Puritans, or Arminians, who opposed the doctrines of predestination and Presbyterianism. Instead, they believed in the continued manifestation of divine will in the historical development of the Church and therefore in the divine basis of episcopacy. Laud subscribed in theory to Arminian tolerance of doctrinal differences, but in action he was a believer in rigid enforcement of outward uniformity in worship, and he found strength in institutional authority.

Laud's beliefs about theology and church government were not popular at Oxford, and he was spurred to achieve higher authority in the Church. In 1616 he was appointed dean of Gloucester Cathedral. Five years later he was made bishop of St. David's in Wales. But he was denied further advance in the Church, ultimately by King James I, who believed that Laud's precise reforms endangered the hard-won authority then exercised by the bishops.

Favor from court flowed in Laud's direction with the accession of Charles I, who sympathized with Laud's goals. He became bishop of Bath and Wells and dean of the Chapel Royal in 1626, privy councilor in 1627, and bishop of London and chancellor of the University of Oxford in 1628. He at once set about dignifying the church buildings and conduct of worship in the diocese of London, enforced uniformity of academic dress at Oxford, and, as a member of the Star Chamber, began his persecution of Puritans. On Archbishop Abbot's death in 1633, Laud was appointed to the see of Canterbury, and from then until 1637 he carried out a rigorous program of decorousness, uniformity, and adherence to the Book of Common Prayer in the conduct of church services. The program was epitomized in the reconstruction of the facade of St. Paul's Cathedral according to the classical design of Inigo Jones. In the Star Chamber and High Commission many Puritans lost their church livings or were forbidden to preach, and laymen like William Prynne and John Lilburne were mutilated and whipped. Laud so emphasized religious discipline as the business of the Star Chamber that a court which had been popular for its expedi-



tious settlement of civil suits now became the dreaded instrument of religious repression and arbitrary government.

Laud also sought to restore church lands held by laymen since the Reformation. This further led to anxiety among the laity, even among those who might have supported a hierarchical episcopacy. Finally, Laud strove to reintroduce churchmen into the seats of political power. His martinet's mind was constantly frustrated by the corruption and dilatoriness of many privy councilors. In 1636 Bishop Juxon was made lord treasurer to the delight of Laud but to the increased consternation of lay politicians.

Laud was in correspondence with Thomas Wentworth (later the 1st Earl of Strafford), the King's deputy lieutenant of Ireland. They shared the ideal of a strong and efficient royal government, an ideal policy they referred to as "Thorough." Wentworth was already realizing the program in the secular government of Ireland, which had been notoriously weak and inefficient. In 1637 Laud proposed to implement the program in religious terms within Scotland, the bastion of Presbyterian Church government and aristocratic power. But Laud failed, and a unified Scots aristocracy and Church brought down the whole edifice constructed by Laud, Strafford, and Charles.

A month after the Long Parliament met in order to cope with the Scottish crisis, a gigantic petition was presented calling for an end of episcopacy, root and branch. A week later Laud was impeached of treason. In 1641 the High Commission and Star Chamber were abolished. But Laud was not immediately proceeded against. He could be a

bargaining counter with the King; furthermore, Parliament did not as yet wish to define a church system. With the Scots alliance of 1643, however, the trial of the enemy of Presbyterianism became a necessity. The long trial began on March 12, 1644. Laud successfully proved that he had not committed treason under known law. Therefore, as with Strafford, his total conduct of government was held to have subverted the constitution, and he was condemned by bill of attainder. He was executed on Jan. 10, 1645.

The now powerless old man became a martyr to his religion. His blood and that of his royal master watered the restored Episcopal Church, and the disciples of Laud dominated the church settlement of 1660-1662.

Further Reading

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century with no money and few marketable skills. He supported his family as a custom tailor and later opened a hardware store that gave Estee her first experience as a saleswoman, arranging merchandise and window displays. She credited her uncle John Schotz, a Hungarian chemist who concocted skin care creams in the Menzer household, with her first introduction to the world of cosmetics. "I watched as he created a secret formula, a magic cream potion, with which he filled vials, jars and flagons. . . . It was a precious velvety cream that magically made you scented. Maybe I'm glorifying my memories, but I believe I recognized in my Uncle John my own true path." For the next 20 years she worked to perfect her uncle's creams, stirring pots over the family stove and slathering her friends and neighbors with her concoctions.

In 1930 Lauder married Joseph Lauter (they changed the spelling to Lauder) and their son Leonard was born three years later. She also studied to be an actress after her marriage and birth of Ronald, but soon learned that her theatrical instincts were better applied to marketing than to performance. Even as a young mother she remained absorbed by her cosmetics business, selling her first products to the clients of The House of Ash Blondes Beauty Salon on Manhattan's Upper West Side. During the worst years of the Great Depression, Lauder marketed her products to ever growing numbers of women. Her innovative sales techniques, including free make-up demonstrations and sample give-aways, became trademarks of her growing enterprise, and she expanded her market to women at resort hotels throughout metropolitan New York.

Estee Lauder

Estee Lauder (née Josephine Esther Menzer, born about 1908) was the founder of the international cosmetics empire that bears her name and the chief developer of its products.

Estee Lauder was hailed as the reigning queen of the cosmetics world well into the 1990s. Innovative and daring, with an extraordinary talent for marketing and promotion, Lauder founded the company that bears her name in 1946 and built it in close cooperation with her husband, Joseph Lauder, and sons, Leonard and Ronald. It remained the last privately held cosmetics company in the United States and was run by her oldest son, Leonard.

Growing Up

Although she carefully guarded the secret of her age ("It's the best kept secret since the D-Day invasion," she wrote in her autobiography, *Estee, a Success Story*), it is widely accepted that she was born on July 1, 1908. She was the youngest child of her French Catholic/Hungarian Jewish mother and her Czechoslovakian father. Born Josephine Esther Menzer, she grew up in Corono in the Queens Borough of New York City. Her father, Max Menzer, was a Czechoslovakian horseman—an elegant, dapper monarchist who came to the United States at the turn of the



In 1939 the Lauders were divorced and Estee moved to Miami Beach, Florida, where she sold her products to wealthy vacationers, encouraging them to spread the word of her cosmetics through her "Tell a Woman" campaign. The Lauders remarried in 1942 and a second son, Ronald, was born in 1944. Joseph Lauder took over the financial management of the business while Estee remained in charge of marketing.

A Turning Point

The company's first big order came from Saks Fifth Avenue in 1946, and the Lauders, who were then their company's only employees, cooked the creams—Super Rich All Purpose Cleansing Oil, Creme Pack, and Skin Lotion—on a restaurant stove and delivered them personally. The association with Saks marked a turning point in the company's history and helped the Lauders score entrees into other fashionable stores including Nieman Marcus, Marshall Field, and Bonwit Teller. The idea of selling her top of the line products exclusively through outlets at the best department stores became the strategy that industry specialists believe accounts for Estee Lauder's phenomenal marketing successes.

Convinced that her sales people were key to her sales strategy, Lauder traveled from New York to Texas and California, opening each Estee Lauder department store counter and carefully selecting and training the staff. "The saleswoman is my most important asset, the link to my customer." She insisted that there was no room in her organization for the "T. and T. salesgirl, always on the telephone or toilet." She pioneered the give-away promotion, "A free gift to every purchaser," and offered free samples through direct mail and at charity functions until sales mushroomed and competitors were left breathlessly following her example. She was also determined that the models for her products not be dehumanized and that the focus always be on the whole woman rather than her facial or body parts.

Introducing Fragrances

In 1953 Lauder introduced her first fragrance, Youth Dew, a bath oil with a sweet fragrance that doubled as a perfume. "We created a mini revolution. Instead of using their French perfumes by the drop behind each ear, women were using Youth Dew by the bottle in their bath water." In its first year Youth Dew did \$50,000 in business; by 1984 the figure had jumped to \$150 million. Lauder continued to broaden her line, introducing Beautiful and White Linen perfumes, Aramis for men, and the hypo-allergenic cosmetics known as Clinique.

Lauder kept the secrets of her ingredients within the family. While the products were made in Lauder factories, a final and secret ingredient was always added by a member of the Lauder family. This secrecy, she maintained, protected her from the snooping of industry spies hired by her competitors. It also added to the mystique associated with a family owned business. Unlike her competitors such as Elizabeth Arden, Helena Rubenstein, and the Revlon line, she resisted selling out to a corporate conglomerate. Estee Lauder Co. went public and conducted an initial public

offering November 17, 1995. Profit from operations for the quarter ending December 31 was \$61.1 million compared with a net income of \$51.3 million a year earlier.

Lauder entered the family business full time and was running the company in the early 1990s. Her younger son, Ronald, who oversaw the company's foreign operations, left the business in 1983 to serve in the Reagan administration as deputy assistant secretary of defense and as U.S. ambassador to Austria. In 1989 he made an unsuccessful bid for the mayor's office in New York City, spending nearly \$12 million in the effort.

According to *Forbes magazine*, Lauder and both her sons are billionaires. After the death of her husband in 1984, Lauder withdrew from the day-to-day operations of the company to devote her time and energy to her philanthropic work and to a flamboyant social life. The Lauder Foundation makes substantial contributions to the Memorial Sloan Kettering Hospital and to the Joseph T. Lauder Institute for Management and International Studies at the University of Pennsylvania. Lauder was awarded the Crystal Apple Award from the Association for a Better New York, the Gold Medal of the City of Paris, and humanitarian service awards from the Girls Club and the Boy Scouts and Girl Scouts of America.

Further Reading

The best sources of additional information on Estee Lauder can be found in her autobiography, *Estee, A Success Story* (1986), and in Israel Lee, *Estee Lauder. Beyond the Magic* (1985). There have been articles about the woman and her company in several periodicals, including *Who's Who in America, 1984-85*, *New York Times Sunday Magazine* (December 8, 1985), *New Yorker* (September 15, 1986), *Vogue* (January 1986), *Forbes* (September 18, October 23, and November 13, 1989), and *Business Week* (September 4, 1989). □

Salvador H. Laurel

Salvador H. Laurel (born 1928) was a leading member of the Philippine Congress, where he championed legal aid assistance for the poor for many years. He led the opposition to President Marcos during the years of martial law and served as vice-president of the Philippines under Corazon Aquino. However, he later broke with Aquino and lost a bid to replace her as president.

Salvador H. Laurel was born in Paco, Manila, the Philippines, on November 18, 1928. His parents were Jose P. Laurel, former president of the Philippines, and Paciencia Hidalgo. Both his parents came from Tanauan, Batangas, south of Manila.

Laurel went to the best schools in the Philippines and in the United States. In grade school he attended Ateneo de Manila, a Jesuit-run institution; for high school he went to De La Salle College, another well-known Catholic school.

He then proceeded to the University of the Philippines for pre-medicine and pre-law studies and received the degree of Bachelor of Laws in 1952. He finished his Master of Laws and Doctor of Juridical Science at Yale University.

Doy, as he was more popularly known, distinguished himself in his legal career. He authored and edited several publications on the subject of law, among which was the seven-volume *Proceedings of the Philippine Constitutional Convention, 1934-35*, published in 1970. As a professor of labor law and jurisprudence at the Lyceum of the Philippines, a school founded by his family, he published several articles in the school's *Law Review* on penal and labor policies.

As a lawyer committed to helping indigents who found themselves litigants in court cases, Laurel organized the Citizens Legal Aid Society of the Philippines (CLASP), which inspired the creation of similar such organizations there and elsewhere. For the creation of CLASP, he was cited as Most Outstanding Legal Aid Lawyer of the World in 1976 by the International Bar Association. He also received the Lawyer of the Year award from the Justice and Court Reporters Association of the Philippines in 1977.

Doy carried on the political tradition in the family begun by his father, who was a longtime congressman and speaker of the House of Representatives. He won a seat in the Philippine Senate in 1967 and kept his post until the declaration of martial law in 1972 when Congress was shut down by President Marcos. As a senator, he authored five "Justice for the Poor" laws intended to reduce the legal expenses of those who could not afford it. He was chairman of the Senate Committee on Justice, as well as of three other standing committees. While a senator, he added special reports to his list of publications, the foremost of which was the *Laurel Report on Penal Reforms* in 1969. For these accomplishments he was consistently cited as one of the outstanding senators of the Philippines.

Laurel also served the Philippine government as representative to the United Nations General Assembly from 1968 to 1970. As a lawyer-businessman, he continued as chairman of the CLASP and as president and director of various business enterprises, including Dorel Corporation and the Philippine Banking Corporation.

When President Marcos called for elections for assemblymen of the *Batasang Pambansa*, the unicameral legislature under martial law, Doy Laurel ran and won. While there, he delivered several speeches assailing misconduct in the Marcos government.

He subsequently founded the United Nationalist Democratic Organization (UNIDO), which served as effective opposition to the president's ruling party, the Kilusan ng Bagong Lipunan (KBL). In the Batasan election of 1984 UNIDO was able to get several candidates elected. With other opposition factions, UNIDO served as critic of the Marcos regime in the halls of the weak legislature.

Opposition to the one-man rule of President Marcos grew from 1983 upon the assassination of Senator Benigno Aquino on his return to Manila from self-exile in the United States. In late 1985, Marcos acceded to strong domestic and

international pressure to call for snap elections, still confident of his victory. Doy Laurel ran for president under the UNIDO banner. However, on the deadline for the filing of candidacy he forged a unity with Corazon Aquino's LABAN Party and agreed to run as her vice-president.

The February 1986 elections were marred by violence and fraud. Marcos was declared winner by the Batasan, amidst protests from the National Movement for Free Elections (NAMFREL). In the military, a faction led by the defense minister Juan Ponce Enrile and the deputy chief of staff Fidel Ramos revolted. People flocked to the streets, surrounding the military camp to prevent reprisals from government troops. The people forestalled an armed battle. Marcos, the long-time dictator, fled to Hawaii. The UNIDO-LABAN team of Corazon Aquino and Salvador Laurel became president and vice-president of the Philippines, respectively. A new constitution was drafted and submitted to the voters for ratification February 2, 1987.

A split soon developed between Corazon Aquino and her vice-president. In February of 1989 Laurel visited Marcos, then in exile in Hawaii, and requested that the ill former president be allowed to return home. This request contradicted the policy of Aquino and the rest of the government, which demanded Marcos pay back the many millions of dollars that he was accused of stealing from the Philippine people before he could return. In early December, a coup was attempted against President Aquino while Laurel was out of the country, but failed owing to the loyalty of most of the military to the president. Laurel was bitterly attacked by Aquino for refusing to condemn the coup leaders and allegedly saying they had a "right" to their actions. The President accused Laurel of being part of the rebellion, an accusation he denied. In 1992 Laurel ran for president on the Nacionalista Party to succeed Aquino, but finished fourth. He was appointed by the eventual winner, Fidel Ramos, as Chairman of the Philippine Centennial Commission to celebrate the 100th anniversary of the Philippines in 1998.

Further Reading

Biographical information on Laurel can be found in *The Philippine Who's Who* (Manila, 1957). Books by Laurel include: *Laurel Report on Penal Reforms: The State of Philippine Penal Institutions and Penology* (1969) and *This Land Is Mine: A Primer on the New Land Reform Code* (Manila, 1972). Articles and reports written by Laurel include: "The Socio-Legal Determinants of Philippine Labor Policy," in *Lyceum Law Review* (August 1961) and *Laurel Report: Central Luzon* (Manila, 1971). Articles about Laurel include "Doy Laurel's War on Two Fronts," in *Philippine Panorama* (February 12, 1984), and Aida Mendoza, "Justice for a Widow," featuring a case handled by Laurel, *Woman's Home Companion* (May 9, 1974). Reports about the increasing tension between Laurel and President Aquino are in "Aquino VP Ask Sympathy for Ailing Marcos," *New York Times* (February 4th, 1989), "Rebels 'Have Right' to Act," *Los Angeles Times* (December 3rd, 1989), and "Aquino Accuses Three of Leading Rebels," by David Sanger, *New York Times* (December 9th, 1989). Election results are available in "Front Runners Are Nip and Tuck as Philippine Results Trickle In," by Philip Shenon, *New York Times* (May 12th, 1992). □

Ralph Lauren

Born Ralph Lipschitz in 1939, the name of American designer Ralph Lauren became synonymous with status, class, and taste.

More than a fashion designer, Ralph Lauren was the master marketer of elegant living. In addition to clothing, he ventured into home decorating products such as furniture, bedding, drapes, towels, rugs, china, silverware, and even potpourri.

Born in the Bronx, New York City in 1939, Lauren grew up in a working-class neighborhood. Although he did not receive formal design training, he was royally steeped in fashion retailing, having worked for New York department stores in his youth. While selling ties at Brooks Brothers, he studied business at night school. It may well have been during his sales stint at Brooks Brothers, the conservative stylish menswear store, that Lauren met the "muse of tradition" which would earn him a formidable position in fashion history.

The Old Money Look

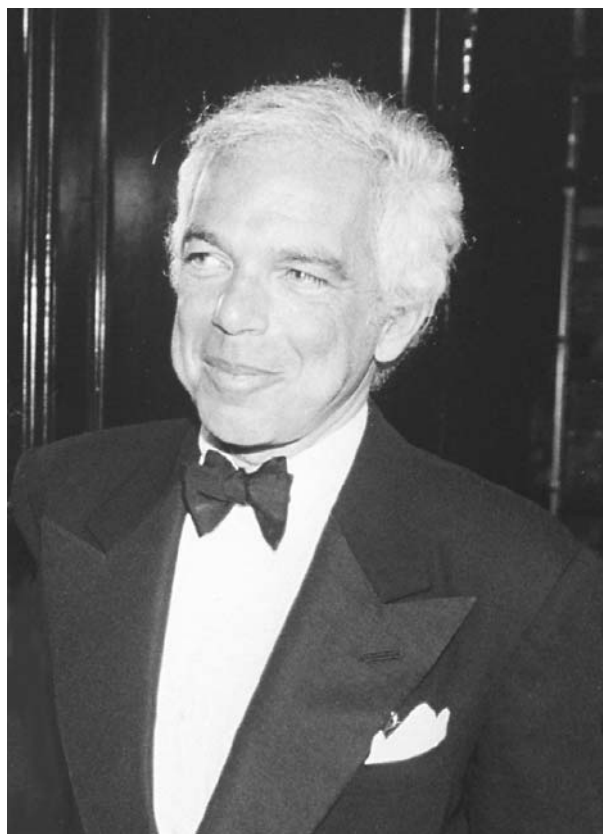
Oddly, Lauren's initial entry into fashion was designing napkin-wide Beau Brummel neckwear in 1967. At the time narrow dark ties were the norm, but he successfully shattered that tradition with colorful, opulent trendy ties. The next year he launched a menswear line, Polo, offering styles that were refined, a mix of English classic and traditional American, and conveyed the image of landed gentry to a society that had little use for class, but enormous use for money.

In 1971 Lauren introduced his women's line, which developed into four lifestyle groups: collection, classics, country, and active. Eyewear was launched in 1974, boyswear and the fragrances Polo for men and Lauren for women in 1978. Girls' clothing was introduced in 1981; footwear followed in 1982; an extensive home collection in 1983; then came scarves, hosiery, sleepwear, leather goods, luggage, jewelry, and finally his Safari fragrance in 1990.

His costuming for the films *The Great Gatsby* (1973) and *Annie Hall* (1978) influenced the way millions dressed. Modestly describing his work, Lauren stated: "I believe in clothes that last, that are not dated in a season. The people who wear my clothes don't think of them as fashion." Lauren's vision was to represent timeless American style with a dash of British elegance and the comfort of natural fibers.

From Fashion to Lifestyle

Woody Hochswender, editor of *Esquire* magazine, said, "Ralph is a great interpreter of American traditions and he shapes these traditions in an ongoing way." Some critics said that Lauren sold a high-priced lifestyle dream more than innovative designs. There is no question that his to-the-manor-born clothing, accessories, and home furnishings endow the owner with a sense of good taste. His advertising



drove the message by focusing on the concept, rather than a single item; and his marketing and merchandising translated the vision at retail. It was a winning combination that had a tremendous impact on the way the world dressed and lived in the late 1980s and early 1990s.

Haysun Hahn of Promostyl, an international fashion forecasting agency, said that "It's costuming, it's not real. He's influenced by romantic Americana and he taps into our fantasy and makes us believe it applies to everyday life." But apparently, consumers want to believe in Lauren. His formidable fashion formula was the most successful in fashion retailing, garnering a multitude of honors from his peers. He had seven COTY Awards and was inducted into the COTY Hall of Fame in 1986. In 1992 he received the Lifetime Achievement Award from the Council of American Fashion Designers, and a tribute for 25 years of impact on American style from the Woolmark Awards. The Council of Fashion Designers later elected him Designer of the Year in 1996. Alan Millstein of the Fashion Network Report said, "Lauren is the only 7th Avenue high roller who has a successful chain of retail stores. He's the billion-dollar baby."

A Merchandising Genius

In 1971 Lauren opened his first retail store on Rodeo Drive, Beverly Hills, California, building toward a total of 116 Polo-Ralph Lauren freestanding stores in the United States, plus one in London, Paris, and Shanghai, as well as 1,300 boutiques in department stores. Company-owned outlet stores selling overruns and outdated merchandise at

discounted prices followed in the early 1980s, and by the mid-1990s included 62 stores. In 1986 he made fashion retailing history with an expansive megastore housed in the huge, elegant, former Rhineland Mansion in New York. A tour de force of his concept of dreams and designs, the store is a stunning showcase for Lauren's lifestyle marketing philosophy. John Fairchild, chairman of *Women's Wear Daily*, called it "The best boutique in America, probably the world." Consumers worldwide responded to the magic—spending over \$5 billion a year by 1997 to have the Lauren Look—making him the best-selling designer in the world.

Ambition Realized

Lauren exemplified the image he projected, and was often featured with his family in magazines chronicling lives of the rich and famous. He was the first designer to market a lifestyle, and also the first to appear in his own advertising.

His womenswear fashion previews held each spring and fall in New York were the predictable hits of the designer collection week as he managed to tastefully interpret trends with an undisputable flair for understanding that his customers wanted to look fashionable without looking like fashion victims. For inspiration, he sometimes based collections on themes such as African safaris, Indian princesses, rugged westwear, bohemians in Paris, or Russian revolutionaries. His mix of tweeds, velvets, chiffon, and silks exuded a nonchalant elegance.

An Empire Poised for Growth

One of the secrets of Lauren's success lay in his obsession with detail, always checking product quality and maintaining tight control over the brand image he crafted so carefully. This enabled him to leverage the Polo/Ralph Lauren brand with over 25 lucrative licensing contracts, as well as introduce sub-brands such as Polo Sport (in 1994) targeted to a younger, more active adult. Experts predicted that what began as a fragrance line would grow to include well over 100 skin color and treatment products, new cross-merchandising opportunities, as well as new retail distribution. In fact, in 1996 a new Polo Sport store featuring active wear opened in Manhattan across from Polo's flagship store.

In addition to its top-of-the-line men's and women's clothing still manufactured by Polo/Ralph Lauren, licensed products are an important source of revenue. Two major new ventures began in 1995 taking the brand into the highly competitive blue jean and mass market women's clothing categories. Both took the Lauren name to a new customer at lower price points, and were instant hits. Growth was not relegated to fashion and fragrance, however. In 1996, Lauren's Home Collection contributed about \$535 million in sales worldwide—more than any other designer's. Paints were launched the same year, along with instruction videos and all the tools needed to create the living environment of one's choice—Thoroughbred, Country, Santa Fe, Safari, and Sport. By 1997 investment bankers were vying for the opportunity to help Lauren take the company public; however, the success and staying power of Lauren's empire has not been lost on Wall Street.

Further Reading

For more information on Ralph Lauren and the world of fashion see *Ralph Lauren: Master of Fashion* by Anne Canadeo (1992), *Ralph Lauren: The Man Behind the Mystique* by Jeffrey Trachtenbers (1988), the *Fairchild Dictionary of Fashion* (1988), *McDowell's Directory of 20th Century Fashion* (1987), and *NY Fashion: The Evolution of American Style* by Caroline Rennolds Milbank (1989). Countless magazine articles have been written, including: *Fortune* (November 11, 1996); *Newsweek* (January 8, 1996); *Brandweek* (June 10, 1996); *Town & Country* (October 1996, March 1996, January 1996); *Harper's Bazaar* (August 1996). □

Margaret Laurence

The Canadian writer Margaret Laurence (1926-1987) was the author of many novels and stories about Africa and Canada. The five Manawaka novels feature strongly etched heroines and won international acclaim.

Margaret Laurence (Jean Margaret Wemyss) was born in 1926 in Neepawa, Manitoba, Canada. Her father's family had been Scottish settlers in the district; her mother's, Irish. She was educated in Neepawa and at United College in Winnipeg, which she attended from 1944 to 1947. After graduation she worked as a reporter on the *Winnipeg Citizen*, a labor daily. In 1948 she married Jack Laurence, a civil engineering graduate from the University of Manitoba. In 1949 the Laurences went to England and in 1950 to Africa, where Jack Laurence was in charge of a dam-building project in Somaliland (now Somalia). In 1952 they moved to the Gold Coast (now Ghana), where they lived until 1957. Their daughter, Jocelyn, was born during a leave in England in 1952; their son, David, in Ghana in 1955. The Laurences returned to Vancouver, Canada, in 1957. In 1962 Margaret Laurence moved with her children to England, where she lived until moving back to Canada permanently in 1974. The Laurences were divorced in 1969. After 1974 Margaret Laurence lived in Lakefield, Ontario, a small town near the city of Peterborough. Much of her last novel, *The Diviners*, was written at a cottage on the Otonabee River, near her home in Lakefield.

First Successes

Margaret Laurence started writing when she was young. Her first novel, called *Pillars of the Nation*, was written at the age of 12 for a contest sponsored by the *Manitoba Free Press*. A story about pioneer settlers of the West, its town was already called Manawaka. It won honorable mention. Throughout high school and college discerning teachers such as Mildred Musgrove and Malcolm Ross recognized in her a fiction writer's talent, but it was not until her African experiences that the talent blossomed.

Intigued by the extensive oral literature of the Somali people, she searched out and translated examples of the folk

tales, love poems, and formal, highly-developed *gabei*, gathering them together in a book called *A Tree for Poverty*, published in 1954. In Ghana she began to write the short stories later collected and published as *The Tomorrow-Tamer* (London, 1963; New York, 1964). Her first novel, *This Side Jordan* (1960), is set in Ghana, and *The Prophet's Camel Bell* (1963), published in the United States as *New Wind in a Dry Land* (1964), is a retrospective account of her experiences in Somaliland. There she came to a dawning awareness that the themes of freedom, individual dignity, and survival are universal in all literature, applicable to her own Canadian past and present as well as to the desert people of Somalia. She wrote of African people with tact and empathy, so much so that she was repeatedly praised by Chinua Achebe, the senior Nigerian novelist, for her portrayals of Africans and their dilemmas.

The Manawaka Cycle

Five works set in the Canadian prairie town of Manawaka constitute the major body of Laurence's fiction: *The Stone Angel* (1964), *A Jest of God* (1966), *The Fire-Dwellers* (1969), *A Bird in the House* (1970), and *The Diviners* (1974). In them, through the voices of five memorable women, she created a multi-faceted Canadian experience through four generations. In *The Stone Angel* Hagar Shipley tells her story of pride and pain and of learning the meaning of love just before it is too late. Rachel Cameron of *A Jest of God* is a spinster school-teacher, trapped in Manawaka by the demands of her mother and, even more, by her own fears and self-distrust. Through the crucial events of one summer she comes to a degree of self-knowledge and a limited freedom. Her sister, Stacey MacAindra of *The Fire-Dwellers*, lives in Vancouver with her husband and four children. She is battered from all sides by an urban environment that seems monstrously threatening and by the multiple demands on her as wife, mother, and friend. But Stacey is strong, a doer and an activator. In the weeks before her 40th birthday she lives through a series of shocks that brings her an increased acceptance of herself and of the irreversible process of life.

The collection of short stories *A Bird in the House* centers on the young Vanessa MacLeod, her initiation into the mysteries of love and loss, and her gradual acceptance and understanding of Grandfather Connor. As a child she feared and resented him and his tyranny; maturity brings her respect for his strengths and pity for his self-imposed isolation.

The Diviners is the story of Morag Gunn of Manawaka, a writer of novels. On one level the story unfolds the process of Morag's life from the death of her parents when she was young to the novel's present when she is 47, struggling to understand her own life and caught up in a tormenting concern for her daughter, Pique. In its deepest and broadest meaning *The Diviners* is the story of a profoundly religious pilgrimage, the affirmation of faith and the finding of grace.

Other Works and Awards

In 1968 Margaret Laurence published *Long Drums and Cannons*, a study of contemporary Nigerian novelists and

playwrights, and in 1976, *Heart of a Stranger*, a collection of personal, often autobiographical essays. She also wrote four children's books: *Jason's Quest* (1970), *The Olden Days Coat* (1979), *Six Darn Cows* (1979), and *A Christmas Story* (1980).

Margaret Laurence was a beloved and respected Canadian. She was awarded the Order of Canada, the Molson Prize, and honorary degrees by many universities. The Manawaka novels have been translated into many languages.

Further Reading

For studies of Laurence's work see Clara Thomas, *Margaret Laurence* (1969) and *The Manawaka World of Margaret Laurence* (1975) and Patricia Morley, *Margaret Laurence* (Twayne, 1981). William New and George Woodcock have edited collections of essays, *Margaret Laurence* (1977) and *A Place To Stand On* (1983). The most complete bibliography of the numerous articles and interviews is Susan Warwick's in *The Annotated Bibliography of Canada's Major Authors*, Volume 1 (ECW Press, 1979). The National Film Board made a one-hour film, "First Lady of Manawaka," and Atlantis Films a half-hour successful film of *The Olden Days Coat*.

Additional Sources

Crossing the river: essays in honour of Margaret Laurence, Winnipeg, Man.: Turnstone Press, 1988.
Laurence, Margaret, *Dance on the earth: a memoir*, Toronto, Ont.: McClelland & Stewart, 1989. □

Henri Laurens

The French sculptor Henri Laurens (1885-1954) was one of the first artists to find an equivalency in sculpture for Cubist painting.

In this century of mobility, Henri Laurens was an exception in that he was born, lived his life, and died in one city—Paris. Despite his humble family background and his extremely limited academic and artistic training, he distinguished himself as one of France's most outstanding sculptors of modern times and was a close friend of many of the important artists and intellectuals of his time.

After several years of primary schooling, he entered the workshop of an ornamental sculptor where Laurens modelled figurines and did tracings of architectural decorations. This experience led him to his next occupation as a sculptor of architectural embellishments, often working on the scaffolding of buildings under construction. In the evenings he attended drawing classes in the studio of "Pere Perrin," where he became lifelong friends with a number of his fellow students.

In 1911 Laurens met the painter Georges Braque—certainly the most important event in Laurens' career. Braque and his Spanish friend, Pablo Picasso, starting five years earlier, had evolved a revolutionary style, Cubism, based on dual influences of the work of Paul Cezanne and

of African sculpture. The faceted strokes of Cezanne and the expressive distortions of African sculpture coalesced into a style in which planes, freed from purely representational connotations, interpenetrated and interlocked as a dynamic surface. Figure and ground, the subject and its environment, unite in a measureless depth.

Art critics and theoreticians, such as Guillaume Apollinaire, interpreted this to convey a new multi-faceted artistic reality. An object and its environment were perceived from many viewpoints, in effect as a totality that divorced the viewer from the Western tradition of illusionism in which the moment and the viewer's location were fixed in time and space. A more formal training of Laurens might have inhibited his adoption of this stylistic innovation. In addition, his background as a craftsman concerned with his materials and tools may have facilitated his becoming a Cubist artist.

Laurens and Braque were close friends for the remainder of their lives. Through Braque, he met Picasso, Gris, Leger, and other artists associated with Cubism as well as with other revolutionary movements. Initially, Laurens was an artistic disciple of Braque and worked in two-dimensional media, but by 1912 he started to explore the sculptural potentialities of Cubism. The collages of Picasso and Braque plus Picasso's constructions quickly influenced him. Both media were novel in that they employed the principle of assembling materials into two or three dimensional works of art, in contrast to the traditional definitions of painting and sculpture. Laurens' constructions are distinctive in that they are extensively, if not entirely, painted. The beauty of

their shapes, rhythms, and color has made Laurens' constructions remarkable in a medium that is generally more sober and less colorful and decorative in effect. During this period he even painted his stone sculptures. In the spirit of artistic revolution of that time, Laurens produced a body of work that combined painting and sculpture.

His polychromed reliefs of 1919 to 1920 are considered some of the best examples of Cubist sculpture. However, many writers have considered them painted relief transcriptions of the style of Braque and Picasso paintings of 1913 to 1914. During the 1920s, following a tendency of the time, Laurens' sculpture evolved from being characterized by the sharp geometric planes of Cubism to a decorative sensuousness of curving lines and massive forms and volumes. Then, as throughout his career, his work remained playfully representational and never became abstract. Appropriate to this stylistic change, there was an increasing preference for the female form in his sculpture.

By the late 1930s his massive, undulating forms had acquired an organic quality suggesting growing or swelling energies; or, in the manner of the English sculptor Henry Moore, it suggested forms evolving with the forces of time and nature. This occurred with the final renunciation of geometric shapes (1938) and adoption of a more lyrical and poetic tone in his themes and their interpretation.

Laurens was a kind and patient person who lived quite modestly. His success, recognition, and financial reward were never great until the last years of his life. During World War I Leonce Rosenberg became his art dealer, followed by Daniel-Henry Kahnweiler. They were two of the most respected dealers in avant-garde art. Laurens' inclusion in a major New York art exhibit, "Cubism and Abstract Art," in 1936 clearly established his place in the development of modern sculpture and his place in the history of art. The following year two of his high relief sandstone panels were displayed in the Sevres Pavilion at the Exposition Internationale in Paris. His greatest triumph was winning the grand prize at the Sao Paulo Bienal in 1953.

Laurens illustrated nine books over the period 1917 to 1953, among which were Paul Eluard's *The Last Night* (1942) and Tristan Tzara's *Entre Temps* (1946). In 1924 he did the stage settings for Diaghilev's Ballets Russes' performance of Darius Milhaud's *The Blue Train*.

As he had lived, Laurens died quietly in 1954. During the next decade he was posthumously honored in many retrospective shows as an artist of importance and as a pivotal figure in the development of modern sculpture.

Further Reading

Laurens is usually discussed in the literature on his fellow pioneer Cubist sculptors Alexander Archipenko, Raymond Duchamp-Villon, and Jacques Lipchitz. Most of the writings on Laurens are in French. For background and illustrations, as well as an excellent review of modern sculpture and Laurens' place in it, see C. Gidion-Welcker, *Contemporary Sculpture: An Evolution in Volume and Space* (1955; rev. ed. 1961), and Michel Seuphor, *The Sculpture of This Century* (1960). The sole monograph in English—Cecile Goldscheider, *Laurens* (1959)—reviews this artist's place in the development of modern sculpture and his career and is well illustrated. □



Henry Laurens

Henry Laurens (1724-1792), wealthy South Carolina merchant and planter, was a leading American Revolutionary and a member of the Continental Congress.

Henry Laurens, a descendant of Huguenot immigrants, was born in Charleston on March 6, 1724. Henry's father had risen from a simple saddler to the owner of a prosperous merchant firm, well connected in England. Henry also entered trade, quickly becoming equally at home in London and Charleston. By the time imperial relations began to deteriorate in the early 1760s, Henry Laurens had become the leading merchant in South Carolina. After greatly extending his father's fortune, Laurens turned from trade to planting. The unfair seizure of one of his vessels by English customs men provided the overt cause for his departure from commerce in the 1760s. This episode also changed Laurens from a vigorous supporter of British authority to a Revolutionary.

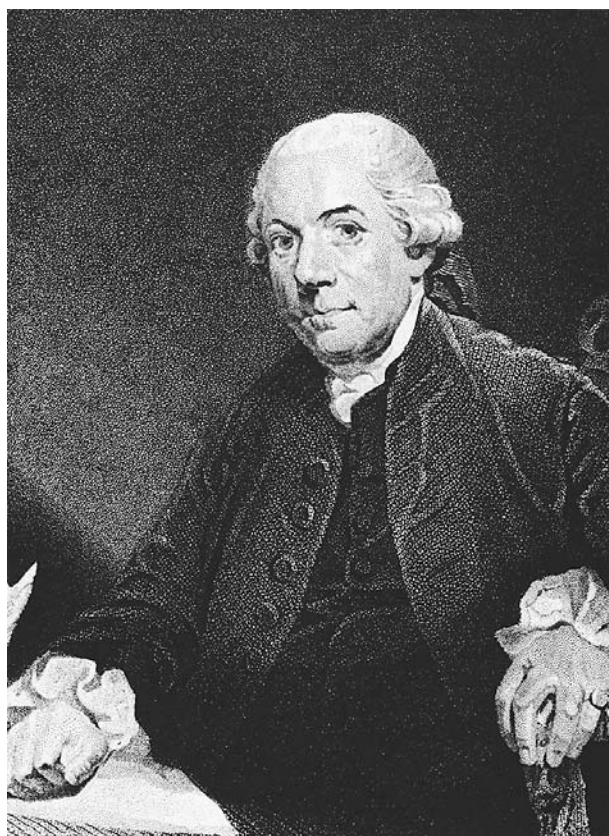
Laurens became increasingly involved in the events leading to the American Revolution. Although a conservative by nature, he was personally affected by the inequities of the Stamp Act and the restrictions on trade. By 1774 he had moved into the mainstream of Revolutionary activity in South Carolina. Early in 1777 he was elected to the Continental Congress and was soon deeply immersed in its deliberations and committee operations. Although wholly committed by this time to the cause of independence, and despite the fact that he himself had been a merchant, he was shocked by the activities of other merchants, both in and out of Congress, whom he felt were capitalizing on the war.

Through most of 1778 Laurens served as president of Congress. At the end of 1779 he accepted a diplomatic mission to Holland. However, he never arrived in Holland, for the vessel on which he was sailing was captured by the English, and Laurens, despite protests of diplomatic immunity, was imprisoned in the Tower of London. He remained there for more than a year and was treated most harshly; his health was broken and, to a degree, his spirit too. He was freed in exchange for the British general Cornwallis, Laurens made an attempt in 1783 to aid the peace negotiations in Paris, but his contribution was minimal.

Laurens retired to his South Carolina plantation after the war. He was honored by his native state on several occasions. His last public recognition came in 1787, when he was elected a delegate to the Constitutional Convention at Philadelphia. His health was so poor, however, that he never attended. He died on Dec. 8, 1792, having lived just long enough to see the creation of the American Republic.

Further Reading

The Papers of Henry Laurens, vol. 1: Sept. 11, 1746-Oct. 31, 1755, edited by Philip M. Hamer and others, was published in 1968. The only biography of Laurens is David Duncan Wallace, *The Life of Henry Laurens* (1915). □



Sir Wilfrid Laurier

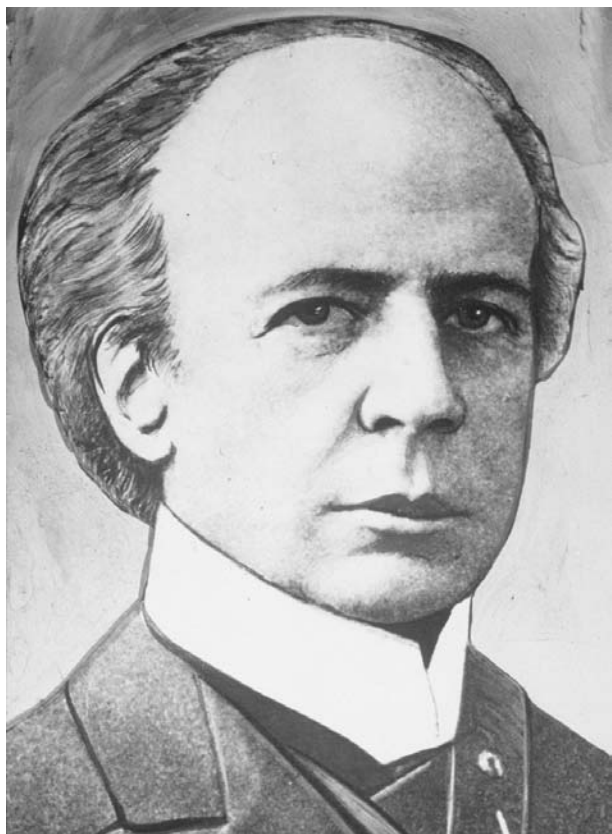
Sir Wilfrid Laurier (1841-1919) was a Canadian political leader. Head of the Liberal party and prime minister, he spurred Canada's economy but foundered on questions of conscription and protective tariffs.

Wilfrid Laurier was born at Saint-Lin, Canada East (now Quebec), on Nov. 20, 1841. He attended Collège L'Assomption and McGill University, where he studied law. Already fluently bilingual, Laurier was rapidly developing into a superb orator in both of Canada's languages, but his health was delicate and he moved into rural Quebec in an effort to strengthen himself. At Arthabaskaville he practiced law and for a time was editor of a newspaper, *Le Défricheur*.

Laurier entered politics in 1871, winning a seat in the Legislative Assembly of Quebec, and in 1874 he entered the House of Commons at Ottawa. For a period of a year he was minister of inland revenue in the Alexander Mackenzie government but seemed languid and somewhat uninterested to his parliamentary colleagues.

Spokesman of Liberalism

In 1877 Laurier delivered a speech on political liberalism that clearly defined the difference between Catholic liberalism, anathema to Quebec clerics, and the liberalism



of his party. This speech was instrumental in gaining respectability for the Liberals in Quebec. In 1885 he delivered a brilliant and passionate speech attacking the government for the execution of the rebel Louis Riel, and in 1887 Laurier seemed as good a choice as any other Liberal to succeed Edward Blake as party leader.

In 1891 Laurier campaigned on the issue of unrestricted reciprocity with the United States, but his party again was defeated by Sir John A. Macdonald. However, after Macdonald's death the Conservatives began to fall apart and split on the Manitoba schools question, when they were forced to take a position because they were in power. Relieved of responsibility, Laurier could talk of using "sunny ways" to resolve the crisis and sit firmly on the fence. The result was victory in the election of 1896.

Head of a Liberal Government

An economic boom began in 1896 that lasted throughout Laurier's term. Immigrants began flooding into Canada from all over Europe, lured by free land and a wise immigration policy. Within a decade or two, the great prairies to the west were settled. New railways were built, unfortunately with a too generous government aid, and sometimes supported by shamefully watered stock. Industry boomed, and Canada reached and passed the take-off point.

Still there were difficulties aplenty. In 1899 the South African War began, and Laurier found himself pressed by English-Canadian opinion into aiding Britain. French Canadians, however, objected, seeing in the Boers a people

rather similar to themselves. The result was a political compromise that satisfied no one. In 1905 another question divided French and English, that of the Autonomy Bills that created Alberta and Saskatchewan as provinces. What kind of schools would the provinces have? Laurier proposed one course, tried to ram it through, and lost his minister of the interior, Clifford Sifton, as a result. Again in 1910 and 1911, Laurier's plans for a Canadian navy troubled Quebecers, and the Prime Minister found himself under attack in his home province by the nationalists under Henri Bourassa's leadership.

Defeat and Decline

The troubles were mounting, but Laurier was confident. After all, he had won the elections of 1900, 1904, and 1908, and after his success in securing a long-awaited reciprocity treaty with the Americans, he was certain he had found the key to a continued hold on power. But Canada had changed, and reciprocity frightened the manufacturers who benefited from protective tariffs. The result was a stunning defeat for Laurier and the Liberals in 1911, a defeat that had been engineered by Conservative chief Robert Borden, Sifton, and Bourassa.

Laurier took his defeat with characteristic good grace. The man seemed somehow more noble than most politicians, above the muck of the arena. His political supporters loved him in defeat and in victory, and his political foes always admired him.

But World War I brought pressures on the country of a different kind, and although Laurier did his utmost to encourage French Canadians to enlist, there were soon cries that Quebec was disloyal. The crisis came in 1917. Quebec had already been frustrated by a school crisis in Ontario and the Conservative government's unwillingness to pay attention to the province's military ardor in a suitable fashion. But with conscription in 1917 the debate became nasty in tone.

Borden tried to induce Laurier into a coalition that would enforce conscription, but Laurier could not agree. Someone, he believed, had to stay to fight Bourassa and the *nationalistes*. As a result, Borden formed a coalition that was lacking any French Canadians of stature, and in the election of 1917 every stop was pulled. The campaign was a disgrace. "If Laurier wins," a professor said in the press, "he will win leading the cockroaches of the kitchen of Canada to victory." The result was inevitable in the hypertense circumstances of the war, and conscription carried the day. The Liberals were reduced to having strength only in Quebec, and Laurier, once the most-loved man in the Dominion, was often portrayed as something close to antichrist.

On Feb. 17, 1919, Laurier passed away in Ottawa. His career had shown the difficulties faced by French-Canadian national politicians. But it had also demonstrated that politics could be noble, that one could lead a nation without losing one's civility.

Further Reading

There is no first-class modern biography of Laurier. The authorized biography by Oscar Douglas Skelton, *Life and Letters of Sir Wilfrid Laurier* (1921), is badly outdated, but Joseph

Schull, *Laurier: The First Canadian* (1965), is not a satisfactory substitute. See also John Willison, *Sir Wilfrid Laurier* (2 vols., 1903; rev. ed. 1926), and John W. Dafoe, *Laurier: A Study in Canadian Politics* (1922) and *Clifford Sifton in Relation to His Times* (1931).

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Achille Lauro

Achille Lauro (1887-1984), II Comandante (The Commander), had a rich business and political life. His fleet of ocean going vessels was spread over the waters of the world for 50 years. He was a deputy in the Italian parliament and mayor and political boss of Naples.

Achille Lauro was born in Piano di Sorrento (near Naples) on June 16, 1887, to a sea-faring family. As a youngster his father sent him on transatlantic trips on sailboats that he owned. When Achille was 20 his father died, leaving him in charge of the family—his mother and three sisters—three sailboats, and a huge debt. He managed to stay solvent until the beginning of World War I when the government requisitioned his sailboats and eventually lost them.

When the war ended, Achille Lauro was without money and without boats. His strategy was to create a company with limited participation (*società in accomandita*) by having all his personnel invest their savings for a share of the profits and a guarantee of employment. It was this type of investment that brought Lauro's financial success. By having his employees participating in the profits of his ventures he avoided union problems and obtained the greatest productivity possible.

Between 1923 and 1928, when large shipping companies were abandoning their boats, Lauro found another expedient by leasing boats that he used effectively. He succeeded in having these boats loaded both ways—coal from England to southern Italy and grains from Romania to Rotterdam. As his fame for service and punctuality spread, he had no problems in increasing business volume. With the profits made this way he increased his fleet so that by the 1930s he owned the largest private fleet (in tons) in the Mediterranean basin.

At Italy's entrance into World War II (June 20, 1940) Lauro had 57 boats with over 300,000 tons, but by the next day all his boats were confiscated again for the war. Since he supported the war effort, Mussolini granted him 50 percent of all Neapolitan newspapers (they were previously 100 percent owned by the government through the Bank of Naples).

When the war ended he was imprisoned by the Allies for almost two years, only to be found at the end not guilty of



fascist collaboration. Like others, he was ready to purchase Liberty boats that the United States government put on the market. During the huge Italian migration to Australia and South America Lauro crowded thousands of migrants on his ships for whom the Italian government was grateful to pay the fare.

This was also the moment he chose to enter politics. He did not care where. When the left and center parties rejected him as a fascist collaborator, Lauro financed the decaying Monarchist Party and became its local leader. As such, he was elected mayor of Naples in 1953. At the time Lauro also was the owner of the largest private fleet in Europe.

Over the next five years Lauro through his wealth and populist politics succeeded in becoming the hero of the local people as well as the enemy of the establishment in Rome. He never hesitated to mix his business affairs with the affairs of the town hall—not so much for financial gains as for power and political gain. By 1958 the central government, fearing the spread of fascist-like populism and loss of central government control, dismissed the Lauro administration and named a receiver for the city of Naples. Lauro was elected again as mayor in 1960, but by 1961 he was outvoted by the city council and he resigned.

While in the 1960s business became better and Lauro could expand his fleet, he would never again regain absolute political power in Naples. He took the reins of the business from his sons who, he felt, mismanaged it. Upon the death of his wife of a half century, in 1973 he married a

35 year old would-be actress and tried to restructure the future of his newspapers. Until the end Achille Lauro remained the supreme master of the fleet, the Commander of a greedy family and of the people that alternately adored and hated him.

Further Reading

The best sources on Achille Lauro are in Italian: Pietro Zullino, *Il Comandante* (The Commander) (Milan, 1976); Perey Allum, *Potere e società a Napoli nel dopoguerra* (Power and Society in Postwar Naples) (Turin, 1975); Achille Lauro, *La mia vita e la mia battaglia* (My Life and My Battles) (Naples, 1958); Francesco Compagna, *Lauro e la Democrazia Cristiana* (Lauro and the Christian Democrats) (Naples, 1960); and Centro Studi Leonardo da Vinci, *Achille Lauro, Scritti e Discorsi* (Writings and Speeches) (Rome, 1958). □

Lautaro

Lautaro (ca. 1535-1557) was an Araucanian Indian chieftain from southern Chile who led a rebellion against the Spanish conquistadores and settlers. He later came to symbolize the Chilean people's love of independence.

Little is known of the origins of Lautaro beyond the fact that he was born in Araucania in southern Chile and was taken prisoner by the Spaniards when he was 15. He became groom to Pedro de Valdivia, the conqueror of Chile. Lautaro (whom the Spaniards called Alonso) carefully observed the Spaniards' tactics and mode of warfare, noting their vulnerable points to such good effect that, when the warlike Araucanians rose against the Spanish in 1553, he was able to escape to the Indians and in spite of his youth win acceptance as their leader.

Lautaro quickly revealed extraordinary gifts of military inventiveness and generalship. He neutralized the Spaniards' employment of cavalry, which had hitherto given them overwhelming advantage, by constructing defenses of palisades and concealed pits and by wearing the Spanish soldiers down by wave after wave of attack until they were completely exhausted. He showed himself a master of surprise attacks, ambushes, cutting of communications, and choice of favorable terrain for bringing the enemy to battle. After seizing the fort of Tucapel near Concepción, the chief Spanish city of the frontier region, the Araucanians under Lautaro's leadership ambushed and destroyed the force sent to retake it. On Christmas Day, 1553, Lautaro's old master, Valdivia, was himself captured and executed.

Two months later Valdivia's successor, Francisco de Villagra, was defeated by Lautaro at Marigüeñu. The Spaniards evacuated Concepción and began the long withdrawal northward toward Santiago, the colony's capital. Lautaro's warriors were prevented by lack of discipline and by exhaustion caused by hunger and typhus from following up their pursuit.

In 1556 Lautaro gathered together a picked force and started a fresh drive toward Santiago. The less warlike Indians encountered on his path were given the choice of joining him or of death. The Araucanians had now captured a number of horses from the Spaniards and learned to put them to good use.

The Spaniards, with some loyal Indian auxiliaries, at last succeeded in forcing Lautaro back over the Maule River, halfway between Concepción and Santiago. But, recrossing that river, Lautaro advanced toward the capital as far as the river Mataquito, where he encamped. There the Spaniards and their auxiliaries caught the Araucanians off their guard. Lautaro and the pick of his troops perished after a desperate resistance. The head of the young chieftain—he was about 22—was triumphantly displayed in Santiago, and the settlers were able to return to the southern frontier.

Lautaro's heroism passed into legend and was particularly celebrated in the famous epic poem *La Araucana* by Alonso de Ercilla. When the Chileans fought for emancipation from Spain in the early 19th century, his name was given fresh luster as the symbol of the will for national independence.

Further Reading

Lautaro's career was too short to lend itself to full biographical treatment. It can best be followed in works on Pedro de Valdivia and the conquest of Chile: Robert B. Cunningham Graham, *Pedro de Valdivia: Conqueror of Chile* (1926); I. S. W. Vernon, *Pedro de Valdivia: Conquistador of Chile* (1946); and Hugh R. S. Pocock, *The Conquest of Chile* (1967). □

Francois Xavier de Laval

The French prelate François Xavier de Laval (1623-1708) was the first bishop of Quebec. He has been called the father of the Roman Catholic Church in Canada.

François Xavier de Laval was born on April 30, 1623, in Montigny-sur-Avre (Eure-et-Loir), France. He was one of eight children of Hugues de Laval and Michelle de Péricord. His father, who possessed considerable estates, traced his descent from the illustrious Laval family and also from the Montmorencys, for centuries one of the leading noble families of France. The atmosphere in the lordly family château was one of piety. One son became a Benedictine abbot; one daughter, superior of a convent. At the age of 8 François began 10 years of literary and philosophical studies at La Flèche, the best Jesuit college in the country, where he was a good student. While there he developed his lifelong attachment to the Jesuits. From his contacts with Jesuit missionaries returned from Canada and from his reading of the Jesuit *Relations* grew an early interest in the foreign missions.

Destined for the Church by parental wish and by his own inclination, François received the tonsure at the age of

8. When his father died in 1636, his maternal uncle, who was bishop of Évreux, named him a canon in his cathedral. In 1641 the youthful canon started his theological studies in Paris at the Jesuit College of Clermont. These were interrupted for 18 months, when he returned to Montigny in 1645, subsequent to the deaths in battle of his two elder brothers, and put the family's affairs in order. Disregarding the pleas of his mother and of the bishop of Évreux that he marry and perpetuate the Laval name, he returned to Clermont and was ordained in 1647.

As a priest, Laval soon became known for his zeal, diligence, practical talents, prudence, and piety. His fulfillment of the then arduous duties as archdeacon of the diocese of Évreux (1648-1654) gave promise of his rapid rise in the French Church. During these years he served as president of the Bons Amis, a group of priests and laymen which met in Paris to advance in spirituality and to engage in works of mercy.

In 1654 Laval resigned as archdeacon and joined the Hermitage in Caen. Between 1654 and 1658 he dwelt in Caen intermittently, as he continued to do with the Bons Amis in Paris. At the urging of Alexandre de Rhodes, S. J., the apostle of Vietnam, Laval was destined for Tonkin as vicar apostolic, but the project fell through in 1654.

Service in Canada

Instead, Laval went to the no less arduous mission to Canada as its first vicar apostolic, but only after a consider-

able controversy. Laval was consecrated bishop on Dec. 8, 1658, and landed in Quebec on June 16, 1659.

Bishop Laval's huge vicariate embraced all of New France. His flock consisted of some 2,200 French colonists dwelling along the St. Lawrence River, situated mostly around Quebec, with smaller concentrations around Trois-Rivières and Montreal, plus an indefinite but probably smaller number of converted aborigines. After protracted efforts by Laval, which involved him in a return voyage to France (1671-1675), the vicariate was raised in 1674 to the status of a diocese, immediately subject to the Holy See, and not suffragan to Rouen as Louis XIV long insisted.

Laval succeeded in maintaining close relations with the clergy and the government, though not without friction, as he set out without delay to assert episcopal authority in a region without experience of it. While resisting stoutly intrusions of the civil power into the spiritual, Laval enjoyed unusual political influence. During the bishop's first return to France (1662-1663), King Louis XIV allowed him to name the new governor of Quebec, consulted him about the political reorganization of New France, and granted him a seat on the new Sovereign Council for Quebec, giving him a role second only to the governor's.

A perennial source of conflict with local officials and business interests was the liquor traffic with the Indians. Horrified by the degrading effects of alcohol on them, Laval excommunicated those who sold intoxicants to the aborigines. When this was pictured as an intrusion into the civil domain, Laval made this topic the main purpose of two voyages to France, in 1662 and 1678; but his victory with the King was only a partial one.

To promote education, Bishop Laval started a primary school in Quebec and the famous school at Saint-Joachim for arts and crafts. More important was the opening in 1663 of the seminary in Quebec, which was affiliated with the newly founded Paris Foreign Mission Society. It was intended to train secular priests and also to serve as a community of priests already ordained. Parish priests were supported by the seminary and turned in to it their revenues; they were encouraged to look on the seminary as their second home and as their place of retirement in old age.

The tall, grave, dignified Laval won the admiration of all for his piety, asceticism, humility, charity, and unremitting pastoral activities, which did not shrink from caring personally for the sick, even the plague-stricken. Declining health caused him to return to France in 1681 and to resign his see in 1688. That same year he returned to Quebec and dwelt there until his death on May 6, 1708.

Further Reading

A full-length study of Laval is H. A. Scott, *Bishop Laval* (1926). He is discussed in H. H. Walsh, *The Church in the French Era: From Colonization to the British Conquest* (1966). □





Pierre Laval

The French politician Pierre Laval (1883-1945) served as chief minister in the World War II Vichy regime. He was later tried for treason and executed.

Pierre Laval was born on June 28, 1883, the son of a café owner at Châteldon. Financing his legal education by tutoring, he entered politics on the extreme left. After earning a reputation as a labor lawyer, he was sent to Parliament in 1914 as a Socialist deputy by the working-class voters of Aubervilliers. During World War I Laval first demonstrated the extreme ideological flexibility that marked his entire career. Aligned for 2 years with Joseph Caillaux, who advocated a negotiated peace with Germany, Laval was known as a defeatist. Sensing that Caillaux's views were increasingly unpopular, Laval adeptly switched sides in 1917. Soon he clamored for the return to power of the ultranationalist Georges Clemenceau, who became prime minister in November 1917 and immediately jailed Caillaux.

Laval was momentarily damaged politically by his association with Caillaux and was defeated for reelection in 1919. The next 5 years he spent amassing a substantial fortune in legal practice, journalism, and other business interests. Officially remaining a Socialist and an admirer of Lenin in the early 1920s, he abandoned his party shortly

before the elections of 1924 and reentered the Chamber as an independent leftist.

Premier and Foreign Minister

In 1926 Laval was elected to the Senate and continued his movement to the right. Often a minister in the late 1920s, he became premier for the first time in January 1931. Brought down after a year in office over a question of fiscal policy, he served as prime minister once more from June 1935 to January 1936.

Before 1940 Laval had his greatest impact on French foreign policy. Four times foreign minister during 1932-1936, he steadfastly sought accommodation with Mussolini's Italy against resurgent Germany. Coauthor of the abortive Hoare-Laval Agreement, which was meant to appease Mussolini at the expense of Abyssinia, he was overthrown when the British Cabinet repudiated the arrangement. For the rest of his life Laval hated the British and was determined to exact his revenge. Realizing that a united Franco-Italian front against Germany had been rendered impossible by the British action, he did an about-face and began to urge the necessity of reaching an understanding with Hitler. France, Laval argued, could not survive the ordeal of another war.

Vichy Regime

Out of office after 1936, Laval in 1939 was an advocate of peace at any price. After the fall of France in June 1940, he joined the government of Marshal Philippe Pétain as the chief minister. Instrumental in securing parliamentary ratification of the armistice terms and the granting of full constituent powers to Pétain, Laval during the last 6 months of 1940 urged that France must accept the fact of German victory and through collaboration find its rightful place in Hitler's "New Order." Considered far too willing to collaborate by his fellow ministers, he was ousted from power in a palace revolt on Dec. 13, 1940.

Laval remained out of office until April 1942, when Berlin pressured Pétain into restoring him to power. The Germans rightly calculated that they could obtain from him greater supplies of French workers than they were getting from his predecessor, Adm. J. F. Darlan. Engaged massively against the Soviet Union, the Germans also knew that a frankly collaborationist regime in France under Laval guaranteed their security in the west. Laval responded by accentuating his collaborationism and said that he "hoped for a German victory to avoid the Bolshevization of Europe."

Realizing in the summer of 1944 that the end was near, Laval sought to call a national assembly at Paris to deal with the new situation. Intended to save his own skin as well, the maneuver was too little too late, and in the middle of the month he was ignominiously carried off in the baggage of the retreating Germans. Escaping his captors, he was found by the Americans in Austria and handed over to the French.

Laval's trial for treason by the provisional government of Charles De Gaulle began at Paris on Oct. 4, 1945. Even for a political trial it was a shabby affair: irregular, mismanaged, and—embarrassed by Laval's clever and effective defense—cut short by the government. Laval was convicted

and sentenced to death, and Charles De Gaulle personally refused him a new trial. Nearly escaping Gaullist justice by swallowing poison, Laval was revived by a team of frantic doctors and a few hours later was executed by firing squad, on Oct. 15, 1945.

Pierre Laval is one of the most intensely controversial figures in recent French history. His detractors portray him as the archvillain of wartime France who sold his countrymen to the Nazis. His admirers claim he is the unsung hero who single-handedly kept French losses to a minimum after April 1942 by playing a double game with the Germans. There may be partial truth in both views. In any case, although so closely identified with the Vichy regime, Laval loathed the cultist idolatry of Pétain and scorned the high-flown emptiness of the National Revolution. Instead he had an instrumental view of French national interest and, because he was convinced of the finality of German victory, that necessarily meant collaboration. That in the end he miscalculated may then be due to the fact that the politics he had learned in the sovereign Third Republic were irrelevant to the satellite status of France after June 1940. From this perspective Laval may be seen as much the prisoner of his own narrow political opportunism as he was the captive of his German sponsors.

Further Reading

Laval states his own case in *The Diary of Pierre Laval* (1948). There is no good study of him in any language. The best short biographies are David Thomson, *Two Frenchmen: Pierre Laval and Charles De Gaulle* (1951), and Hubert Cole, *Laval: A Biography* (1963), both of which are sympathetic without being apologetic. There is an interesting psychoanalytic treatment of the man in David Abrahamsen, *Men, Mind and Power* (1945). Laval's son-in-law, René de Chambrun, collected several hundred sworn statements from French, German, and American witnesses in *France during the German Occupation* (3 vols., 1958-1959), intending to present a favorable view of the Vichy regime in general and of Laval in particular. Recommended for general historical background are Alexander Werth, *The Twilight of France, 1933-1940* (1942); Paul Farmer, *Vichy: Political Dilemma* (1955); and Robert Aron, *The Vichy Regime, 1940-1944* (1958).

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Juan Antonio Lavalleja

Juan Antonio Lavalleja (1778-1853) was a Uruguayan independence leader. He led the "Immortal Thirty-three," a patriot band that initiated Uruguay's successful move for independence in 1825.

Juan Antonio Lavalleja was born in Minas in western Uruguay. He was a member of a locally prominent family and lived the life of the typical young Creole. In 1811 he joined the move for independence from Spain by en-

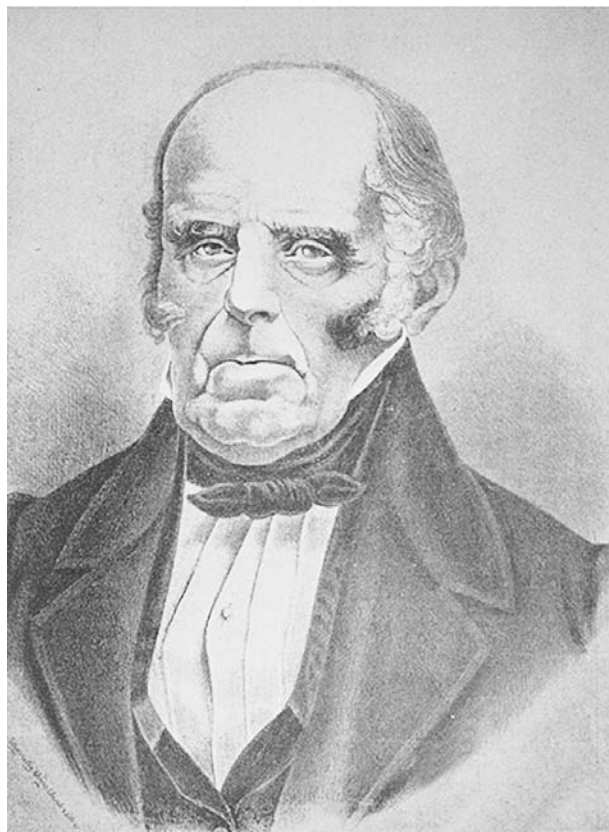
listing in the service of José Gervasio Artigas, Uruguay's first great national hero.

First Attempt at Independence

Showing himself to be a soldier of considerable talents, Lavalleja continued in the service of Artigas until 1818, when he was captured by the Brazilians. He remained a prisoner until 1821, when the end of fighting in the region of Uruguay prompted the Brazilian officials to declare an end to hostilities and to free all the prisoners.

No sooner had they been released than Lavalleja and other Uruguayan patriots began plotting to renew the struggle against Brazil. Initially, it appeared that there was some chance of success because of quarreling between those Portuguese loyal to Portugal and the Brazilians loyal to the newly proclaimed Brazilian Empire. Such hopes were cut short when the pro-Brazilian faction triumphed and actively started rooting out all patriotic feeling in Uruguay.

In October 1822 Lavalleja was identified as one of the principal conspirators and forced to flee to exile in Buenos Aires. From 1822 to 1825 Lavalleja remained in exile. During this period he continued to plot for the eventual freedom from Brazil for his native province. In 1825 plans began for the launching of a small force into Uruguay which would rely on the immediate uprising of the people to sustain the struggle against Brazil.



“Immortal Thirty-three”

On April 19, 1825, Lavalleja and 32 men landed on the east bank of the Río de la Plata in Uruguayan territory, raised the old standard of Artigas, and proclaimed themselves committed to the struggle for “liberty or death.” Within 20 days the countryside had joined the revolt; once again warfare had come to the east bank of the Plata. In October, Lavalleja achieved his greatest military victory by defeating the Brazilians at the battle of Sarandí. This victory, coupled with a similar defeat of the Brazilians by Gen. José Fructuoso Rivera at the Rincón de Haedo, gained recognition and support for the rebellion from Buenos Aires.

This assistance proved to be the undoing of Lavalleja. Political maneuvering due to the insertion into the Uruguayan struggle of the conflict between centralists and federalists in Argentina greatly weakened his position. Lavalleja allied himself with the Buenos Aires faction and, with their aid and British pressure, saw the fulfillment of his dream in the independence of Uruguay in 1828. In the new government he was in command of the armed forces and successfully concluded a civil war instigated by Gen. Rivera. The end of the war was not victory, as in 1832 a pro-Rivera faction revolted and seized the government. Once again, Lavalleja went into exile, this time to Brazil.

Lavalleja returned to Uruguay in 1837, offered his services to the government, and was given a small military command. He lived in comparative obscurity until 1853, when he was invited to return to the forefront as a member of a new triumvirate pledged to the reestablishment of constitutional government. In this capacity he reconciled his differences with his old rival Gen. Rivera and thus averted more civil strife. On October 22, soon after this rapprochement, Lavalleja died in Montevideo.

Lavalleja's meaning to his country is best illustrated by the inscription on his monument: “At the head of thirty-two compatriots he landed in the Arenal Grande, April 19, 1825, in order to liberate his country then controlled by 8,000 enemy soldiers. He served his country 43 years; he was at the head of the first government; he won the battle of Sarandí; he occupied at various times elevated positions in government; and he died poor.”

Further Reading

Information on Lavalleja in English can be found in John Street, *Artigas and the Emancipation of Uruguay* (1959). □

Sieur de la Verendrye

Pierre Gaultier de Varennes, Sieur de la Verendrye (1685-1749), was a French-Canadian soldier, explorer, and fur trader. He was the first to explore extensively the southern prairies in what is now the northern United States and southern Canada.

Pierre Gaultier de Varennes, later Sieur de La Verendrye, was born in Trois-Rivières, New France, on Nov. 17, 1685, the fourth son of the governor of that town. He entered the army as a cadet at the age of 12. Over the next 10 years he served in three campaigns against the English to the south.

In 1707 La Verendrye sailed to France and obtained a commission as lieutenant in the Regiment of Bretagne. During his 4 years in the French army he took part in three more campaigns, and he was badly wounded at the battle of Malplaquet. Without private means to support his career, La Verendrye was obliged to return to Canada in 1711.

He married Marie Anne Dandonneau in 1712 and in the next 5 years had four sons, all of whom later shared in his western adventures. To support his growing family, La Verendrye turned to the fur trade. The governor appointed him to the command of the trading posts on Lake Nipigon. During this service La Verendrye was caught up in the current fever of the quest for a great western sea. Unlike many of his contemporaries, he was convinced that the route to the sea must follow a northerly course through the lands of the Cree Assiniboine Indians rather than through the country of the Sioux. The most westerly known limit at this time was the Lake of the Woods.

In 1730 La Verendrye discussed his plans with the governor in Quebec. He received a sympathetic hearing but no financial support beyond a monopoly of the fur trade in new areas he might discover. The following year he formed a partnership with a group of Montreal merchants who, in return for a large share of any fur profits, would supply him with the necessary equipment. It was an unsatisfactory arrangement and eventually plunged him deeply into debt, but it was the only method of financing his search for the western sea.

Exploring Westward

La Verendrye set out with three of his sons in July 1731. Slowly advancing westward, he and his party built fur-trading posts on Rainy Lake, the Lake of the Woods, and the Red River at the edge of the prairies. In 1734 he returned to Quebec to report his progress to the governor and the following spring went back west with his youngest son. His eldest son was killed by the Sioux on an island in the Lake of the Woods.

The need to keep peace among the Indian tribes and the harassing details of the fur trade slowed La Verendrye's westward advance, but by 1738 he had built a new fort on the Assiniboine River. That same year he made a long, overland journey to visit the Mandan Indians along the upper reaches of the Missouri. He was disappointed in not acquiring any knowledge from them of the elusive western sea. The next 4 years saw little exploration except in the area north of the Assiniboine.

During 1742-1743 two of La Verendrye's sons made an extensive trip to the southwest, while he, in ill health, remained behind at Ft. La Reine. The exact route of their travels is in dispute, but it is unlikely that they went beyond the Black Hills in present-day South Dakota. La Verendrye next turned his attention to the northwest and discovered

the Saskatchewan River but lacked the resources to follow it to the Rocky Mountains. He returned to Quebec in 1744 to face his creditors and relinquished his command in the west. The following year he was promoted to the rank of captain and in 1747 was reinstated in his western command and authorized to continue his explorations.

La Verendrye's exploits were officially recognized in 1749, when he was awarded the Cross of St. Louis. He died in Montreal on Dec. 5, 1749.

Further Reading

The only biography of La Verendrye in English is Nellis M. Crouse, *La Verendrye: Fur Trader and Explorer* (1956). There is also the excellent introduction of Lawrence J. Burpee to the *Journals and Letters of Pierre Gaultier de Varennes de la Verendrye* (1927). Additional information is in A. C. Laut, *Pathfinders of the West* (1904), and Lawrence J. Burpee, *Pathfinders of the Great Plains* (1914).

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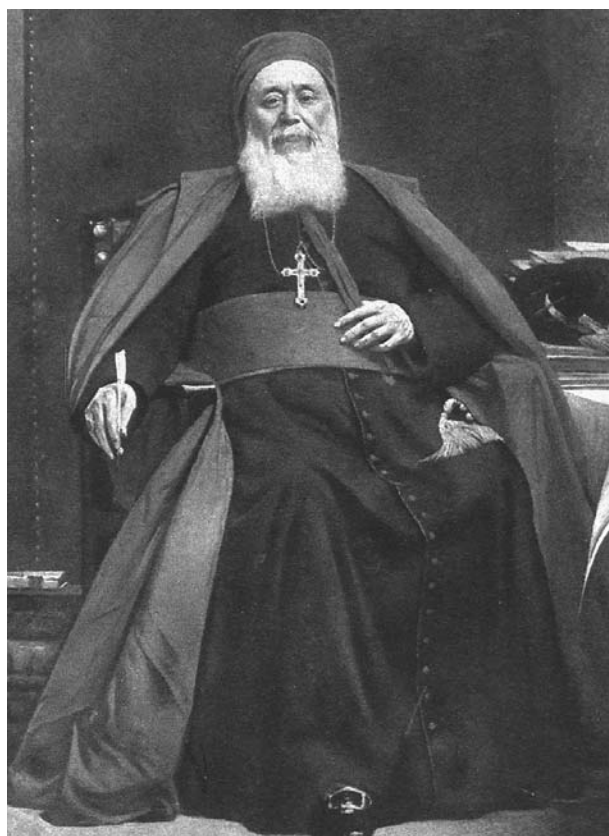
Charles Martel Allemand Lavigerie

Charles Martel Allemand Lavigerie (1825-1892) was a French cardinal who founded the White Fathers and the White Sisters in Africa. He was a leader in abolishing slavery in Africa.

Charles Lavigerie was born on Oct. 31, 1825, in Bayonne. After studying at St-Sulpice in Paris, he was ordained in 1849. He received his doctorate in letters in 1850 and in theology in 1853. He was made associate professor of ecclesiastical history at the Sorbonne, becoming titular of the chair in 1857. Lavigerie spent years in Syria as a relief worker after the Christian massacre there in 1860, and for the rest of his life he cherished the ecumenical vision of recognition of the Eastern Churches.

Appointed bishop of Nancy in 1863, Lavigerie sought to manifest in concrete acts the one word of his episcopal arms: *Caritas* (love to all). This episcopate was "too small" a challenge, so after 4 years he accepted the call to the unpopular "colonial" see of Algiers. There he began to fight for life issues of the Church in a global context: freedom of religion (inclusive of liberty of Christian propagation), all sorts of social work, and the conversion "of the whole barbaric continent of 200 million souls" as he tried to reach out into the "heart of Africa" from Algiers. For this purpose he created the orders of the White Fathers in 1867 and the White Sisters 2 years later.

Lavigerie's instructions for the preparation of Africans for baptism are still valid today. As a Christian statesman, he



could not fail to see the scars slavery had brought to his adopted continent. Together with Protestant missionary abolitionists, Lavigerie became a major voice in Europe for the liberation of slaves. He could speak for the whole continent, as he became a cardinal in 1882 and was created primate of Africa in 1884.

Lavigerie was convinced that French civilization and Christian missions had to go hand in hand. That was accepted in his early days. "As missionaries," he said, "we also work for France." The tricolor and the cross he had merged in one symbol of liberation.

On Nov. 12, 1890, Lavigerie created a sensation when he proclaimed before an assembly of officials in Algiers the obligation of French Catholics to support the republican regime. For this the monarchists severely criticized him. He died in Algiers on Nov. 26, 1892.

Further Reading

The standard biography of Lavigerie in English is J. de Arteche, *The Cardinal of Africa: Charles Lavigerie* (trans. 1964). William Burridge, *Destiny Africa* (1966), is a major source of information on Lavigerie's missionary principles. See also G. D. Kittler, *The White Fathers* (1927), and J. Bouniol, *The White Fathers and Their Missions* (1929).

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Ernest Lavisse

The French historian Ernest Lavisse (1842-1922) was active in educational reform and edited two multi-volume histories of France.

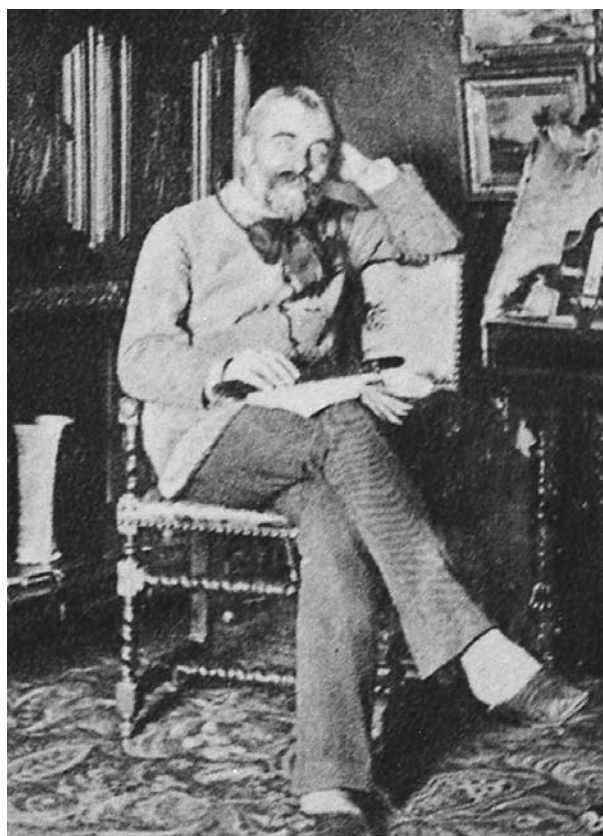
Ernest Lavisse was born on Dec. 17, 1842, in the village of Nouvion-en-Thiérache. He retained a lifelong fondness for his native town and even as professor at the Sorbonne returned each year to address the school's graduating class. After secondary school in the nearby city of Laon, Lavisse continued his education at the Lycée Charlemagne in Paris and the École Normale Supérieure.

After a short student flirtation with republican politics, Lavisse returned to the Bonapartist sympathies he had learned from his family and in 1868 became secretary to Napoleon III's minister of education. Soon afterward he was named private tutor to the prince imperial, with whom he maintained a correspondence for many years after his teaching job was ended by the War of 1870.

Convinced by the defeat of 1870 that France had something to learn from Germany, Lavisse left for Berlin in 1873. There he remained for 3 years, studying with Georg Waitz and observing the structure of German education. When he was appointed lecturer at the École Normale in 1878, he entered the campaign to reform the French educational system, a campaign he pushed even more vigorously when named to the Sorbonne, first as assistant in 1883 and finally as professor of modern history in 1888. To the Sorbonne he introduced the Rankean method of seminar instruction in historical research. His untiring advocacy was largely responsible for the law of 1896 that united the various faculties of law, medicine, letters, and science into a single university. He also campaigned for changes in primary and secondary education. The history textbooks he wrote for the public schools went through many editions and, for almost two generations, made his name a household word even in the remotest corner of the French countryside.

Lavisse's historical writing was devoted largely to Germany, the most important being *The Youth of Frederick the Great* (1891) and *Frederick the Great before His Accession* (1893). His great work, however, was editing a *History of France from the Beginnings to the Revolution* (9 vols., 1900-1911), to which he attracted the greatest French historians of the day. His careful editing and his inspiration gave an unusual unity to a work composed by a number of strong-minded individuals. To the work he himself contributed a two-volume history of Louis XIV, painting brilliant portraits of the men and women of the reign but also depriving Louis of the heroic structure that Voltaire and Michelet had given him and fastening on the aging king the responsibility for the miseries of the end of his reign.

During World War I Lavisse was an active propagandist, writing numerous anti-German articles for the *Revue de Paris*. After the war he edited a second collection, *History of Contemporary France* (10 vols., 1920-1922), which he



concluded with a remarkable statement of hope in the future of republican institutions. He died on Aug. 18, 1922.

Further Reading

Some biographical information and discussion of Lavisse's work are in Bernadotte E. Schmitt, ed., *Some Historians of Modern Europe* (1942), and Fritz Stern, ed., *The Varieties of History* (1956). □

Antoine Laurent Lavoisier

The French chemist Antoine Laurent Lavoisier (1743-1794) was the founder of the modern science of chemistry and the author of the oxygen theory of combustion.

Antoine Laurent Lavoisier was born in Paris on Aug. 26, 1743, the son of an attorney at the Parlement of Paris. Lavoisier began his schooling at the Collège Mazarin in Paris at the age of 11. In his last two years (1760-1761) at the college his scientific interests were aroused. In the philosophy class he came under the tutelage of Abbé Nicolas Louis de Lacaille, a distinguished mathematician and observational astronomer who imbued the young Lavoisier with an interest in meteorological observation, an enthusiasm which never left him.

Lavoisier entered the school of law, where he received a bachelor's degree in 1763 and a licentiate in 1764. However, he continued his scientific education in his spare time. In 1764 he read his first paper to the French Academy of Sciences, on the chemical and physical properties of gypsum (hydrated calcium sulfate), and in 1766 he was awarded a gold medal by the King for an essay on the problems of urban street lighting.

In 1768 Lavoisier received a provisional appointment to the Academy of Sciences. About the same time he bought a share in the Tax Farm, a financial company which advanced the estimated tax revenue to the royal government in return for the right to collect the taxes. It was to prove a fateful step. Lavoisier consolidated his social and economic position when, in 1771, he married Marie Anne Pierrette Paulze, the 14-year-old daughter of a senior member of the Tax Farm. She was to play an important part in Lavoisier's scientific career, translating English chemical works into French for him, assisting in the laboratory, and drawing diagrams for his scientific works.

For 3 years following his entry into the Tax Farm, Lavoisier's scientific activity diminished somewhat, for much of his time was taken up with official Tax Farm business. He did, however, present one important memoir to the Academy of Sciences during this period, on the supposed conversion of water into earth by evaporation. By a very precise quantitative experiment Lavoisier showed that the "earthy" sediment produced after long-continued reflux heating of water in a glass vessel was not due to a conversion of the water into earth but rather to the gradual disinte-

gration of the inside of the glass vessel produced by the boiling water.

Oxygen Theory of Combustion

During the summer and fall of 1772 Lavoisier turned his attention to the phenomenon of combustion, the topic on which he was to make his most significant contribution to science. He reported the results of his first experiments on combustion in a note to the academy on October 20 in which he reported that when phosphorus burned it combined with a large quantity of air to produce acid spirit of phosphorus (phosphoric acid) and that the phosphorus increased in weight on burning. In a second sealed note deposited with the academy a few weeks later (November 1) Lavoisier extended his observations and conclusions to the burning of sulfur and went on to add that "what is observed in the combustion of sulfur and phosphorus may well take place in the case of all substances that gain in weight by combustion and calcination: and I am persuaded that the increase in weight of metallic calces is due to the same cause."

During 1773 Lavoisier determined to review thoroughly the literature on air, particularly "fixed air," and to repeat many of the experiments of other workers in the field. He published an account of this review in 1774 in a book entitled *Opuscules physiques et chimiques* (Physical and Chemical Essays). In the course of this review he made his first full study of the work of Joseph Black, the Scottish chemist who had carried out a series of classic quantitative experiments on the mild and caustic alkalies. Black had shown that the difference between a mild alkali, for example, chalk (CaCO_3), and the caustic form, for example, quicklime (CaO), lay in the fact that the former contained "fixed air," not common air fixed in the chalk, but a distinct chemical species, carbon dioxide (CO_2), which was a constituent of the atmosphere. Lavoisier recognized that Black's fixed air was identical with the air evolved when metal calces were reduced with the charcoal and even suggested that the air which combined with metals on calcination and increased the weight might be Black's fixed air, that is, CO_2 .

In the spring of 1774 Lavoisier carried out experiments on the calcination of tin and lead in sealed vessels which conclusively confirmed that the increase in weight of metals on calcination was due to combination with air. But was it combination with common atmospheric air or with only a part of atmospheric air? In October the English chemist Joseph Priestley visited Paris, where he met Lavoisier and told him of the air which he had produced by heating the red calx of mercury with a burning glass and which had supported combustion with extreme vigor. Priestley at this time was unsure of the nature of this gas, but he felt that it was an especially pure form of common air. Lavoisier carried out his own researches on this peculiar substance. The result was his famous memoir "On the Nature of the Principle Which Combines with Metals during Their Calcination and Increases Their Weight," read to the academy on April 26, 1775 (commonly referred to as the Easter Memoir). In the original memoir Lavoisier showed that the mercury calx was a true metallic calx in that it could be reduced with



charcoal, giving off Black's fixed air in the process. When reduced without charcoal, it gave off an air which supported respiration and combustion in an enhanced way. He concluded that this was just a pure form of common air, and that it was the air itself "undivided, without alteration, without decomposition" which combined with metals on calcination.

After returning from Paris, Priestley took up once again his investigation of the air from mercury calx. His results now showed that this air was not just an especially pure form of common air but was "five or six times better than common air, for the purpose of respiration, inflammation, and . . . every other use of common air." He called the air dephlogisticated air, as he thought it was common air deprived of its phlogiston. Since it was therefore in a state to absorb a much greater quantity of phlogiston given off by burning bodies and respiring animals, the greatly enhanced combustion of substances and the greater ease of breathing in this air were explained.

The "official" version of Lavoisier's Easter Memoir did not appear until 1778. In the intervening period Lavoisier had ample time to repeat some of Priestley's latest experiments and perform some new ones of his own. In addition to studying Priestley's dephlogisticated air, he studied more thoroughly the residual air after metals had been calcined. He showed that this residual air supported neither combustion nor respiration and that approximately five volumes of this air added to one volume of the dephlogisticated air gave common atmospheric air. Common air was then a mixture of two distinct chemical species with quite different properties. Thus when the revised version of the Easter Memoir was published in 1778, Lavoisier no longer stated that the principle which combined with metals on calcination was just common air but "nothing else than the healthiest and purest part of the air" or the "eminently respirable part of the air." In the following year Lavoisier coined the name oxygen for this constituent of the air, from the Greek words meaning "acid former." He was struck by the fact that the combustion products of such nonmetals as sulfur, phosphorus, charcoal, and nitrogen were acidic. He held that all acids contained oxygen and that oxygen was therefore the acidifying principle.

Lavoisier's new theory of combustion was virtually complete. He was now ready to mount a wholesale attack on the current phlogiston theory.

Lavoisier the Public Servant

Lavoisier's researches on combustion were carried out in the midst of a very busy schedule of public and private duties, especially in connection with the Tax Farm. There were also innumerable reports for and committees of the Academy of Sciences to investigate specific problems on order of the royal government. Lavoisier, whose organizing skills were outstanding, frequently landed the task of writing up such official reports. In 1775 he was made one of four commissioners of gunpowder appointed to replace a private company, similar to the Tax Farm, which had proved unsatisfactory in supplying France with its munitions requirements. As a result of his efforts, both the quantity and quality

of French gunpowder greatly improved, and it became a source of revenue for the government. His appointment to the Gunpowder Commission brought one great benefit to Lavoisier's scientific career as well. As a commissioner, he enjoyed both a house and a laboratory in the Royal Arsenal. Here he lived and worked between 1775 and 1792.

Consolidation of the New Theory

Lavoisier's chemical research between 1772 and 1778 was largely concerned with developing his own new theory of combustion. In 1783 he read to the academy his famous paper entitled "Reflections of Phlogiston," a full-scale attack on the current phlogiston theory of combustion. That year Lavoisier also began a series of experiments on the composition of water which were to prove an important capstone to his combustion theory and win many converts to it. Many investigators had been experimenting with the combination of inflammable air (hydrogen) with dephlogisticated air (oxygen) by electrically sparking mixtures of the gases. All of the researchers noted the production of water, but all interpreted the reaction in varying ways within the framework of the phlogiston theory. In cooperation with mathematician Pierre Simon de Laplace, Lavoisier synthesized water by burning jets of hydrogen and oxygen in a bell jar over mercury. The quantitative results were good enough to support the contention that water was not an element, as had been thought for over 2,000 years, but a compound of two gases, hydrogen and oxygen.

Lavoisier, together with L. B. Guyton de Morveau, Claude Louis Berthollet, and Antoine François de Fourcroy, submitted a new program for the reforms of chemical nomenclature to the academy in 1787, for there was virtually no rational system of chemical nomenclature at this time. The new system was tied inextricably to Lavoisier's new oxygen theory of chemistry. The Aristotelian elements of earth, air, fire, and water were discarded, and instead some 55 substances which could not be decomposed into simpler substances by any known chemical means were provisionally listed as elements. The elements included light; caloric (matter of heat); the principles of oxygen, hydrogen, and azote (nitrogen); carbon; sulfur; phosphorus; the yet unknown "radicals" of muriatic acid (hydrochloric acid), boracic acid, and "fluoric" acid; 17 metals; 5 earths (mainly oxides of yet unknown metals such as magnesia, barite, and strontia); three alkalies (potash, soda, and ammonia); and the "radicals" of 19 organic acids. The acids, regarded in the new system as compounds of various elements with oxygen, were given names which indicated the element involved together with the degree of oxygenation of that element, for example sulfuric and sulfurous acids, phosphoric and phosphorous acids, nitric and nitrous acids, the "ic" termination indicating acids with a higher proportion of oxygen than those with the "ous" ending. Similarly, salts of the "ic" acids were given the terminal letters "ate," as in copper sulfate, whereas the salts of the "ous" acids terminated with the suffix "ite," as in copper sulfite. The total effect of the new nomenclature can be gauged by comparing the new name "copper sulfate" with the old term "vitriol of Venus."

Lavoisier employed the new nomenclature in his *Elements of Chemistry*, published in 1789. This work represents the synthesis of Lavoisier's contribution to chemistry and can be considered the first modern text-book on the subject. The core of the *Elements of Chemistry* was the oxygen theory, and the work became a most effective vehicle for the transmission of the new doctrines. It remains a classic in the history of science.

His Physiological Studies

The relationship between combustion and respiration had long been recognized from the essential role which air played in both processes. Lavoisier was almost obliged, therefore, to extend his new theory of combustion to include the area of respiration physiology. His first memoirs on this topic were read to the Academy of Sciences in 1777, but his most significant contribution to this field was made in the winter of 1782/1783 in association with Laplace. The result of this work was published in a famous memoir, "On Heat." Lavoisier and Laplace designed an ice calorimeter apparatus for measuring the amount of heat given off during combustion or respiration. By measuring the quantity of carbon dioxide and heat produced by confining a live guinea pig in this apparatus, and by comparing the amount of heat produced when sufficient carbon was burned in the ice calorimeter to produce the same amount of carbon dioxide as that which the guinea pig exhaled, they concluded that respiration was in fact a slow combustion process. This continuous slow combustion, which they supposed took place in the lungs, enabled the living animal to maintain its body temperature above that of its surroundings, thus accounting for the puzzling phenomenon of animal heat.

Lavoisier continued these respiration experiments in 1789-1790 in cooperation with Armand Seguin. They designed an ambitious set of experiments to study the whole process of body metabolism and respiration using Seguin as a human guinea pig in the experiments. Their work was only partially completed and published because of the disruption of the Revolution; but Lavoisier's pioneering work in this field served to inspire similar research on physiological processes for generations to come.

Last Years

As the Revolution gained momentum from 1789 on, Lavoisier's world inexorably collapsed around him. Attacks mounted on the Tax Farm, and it was eventually suppressed in 1791. In 1792 Lavoisier was forced to resign from his post on the Gunpowder Commission and to move from his house and laboratory at the Royal Arsenal. On Aug. 8, 1793, all the learned societies, including the Academy of Sciences, were suppressed.

It is difficult to assess Lavoisier's own attitude to the political turmoil. Like so many intellectual liberals, he felt that the Old Regime could be reformed from the inside if only reason and moderation prevailed. Characteristically, one of his last major works was a proposal to the National Convention for the reform of French education. He tried to remain aloof from the political cockpit, no doubt fearful and uncomprehending of the violence he saw therein. How-

ever, on Nov. 24, 1793, the arrest of all the former tax gatherers was ordered. They were formally brought to trial on May 8, 1794, and convicted with summary justice of having plundered the people and the treasury of France, of having adulterated the nation's tobacco with water, and of having supplied the enemies of France with huge sums of money from the national treasury. Lavoisier, along with 27 of his former colleagues, was guillotined on the same day.

Further Reading

The best source for a study of Lavoisier is the translation of his *Traité élémentaire de chimie*, printed as *Elements of Chemistry* with an introduction by Douglas McKie, in 1965. The most comprehensive biography of Lavoisier in English is Douglas McKie, *Antoine Lavoisier: Scientist, Economist, Social Reformer* (1952). Henry Guerlac, *Lavoisier: The Crucial Years* (1961), deals with the factors which led Lavoisier to study the combustion problem. See also Sidney J. French, *Torch and Crucible: The Life and Death of Antoine Lavoisier* (1941). James Bryant Conant, ed., *The Overthrow of the Phlogiston Theory* (1955), is a clear and valuable study of this aspect of the chemical revolution. □

John Law

The Scottish monetary theorist and banker John Law (1671-1729) anticipated many contemporary banking and fiscal practices.

John Law was born on April 21, 1671, in Edinburgh to wealthy parents. While in London to continue his education, he killed a rival in a love affair in 1694 and had to flee to Amsterdam. There and elsewhere in Europe he studied banking and financial practices and developed his own economic and monetary theories.

Law exposed his views in a number of works, the most important being *Money and Trade Considered with a Proposal for Supplying the Nation with Money* (1705). According to Law, as well as many of his contemporaries, the main responsibility of government was to increase the prosperity of the country. This could be accomplished most effectively by increasing the amount of currency in circulation. However, unlike the mercantilists who emphasized the importance of the precious metals, Law believed that paper currency had distinct advantages over gold and silver. He concluded that the precious metals should be monopolized by a bank as security for the issuance of paper currency in much larger sums than the supply of gold and silver.

Law attempted to interest several governments in his theories but was unsuccessful until 1716, when the Duc d'Orléans, regent of France for the young Louis XV, approved the establishment of a private bank, the Banque Générale, later the Banque Royale. In addition to providing the services of similar banks, the new institution was authorized to issue paper currency redeemable at face value for the precious metals. In 1717 the bank and the government became more closely associated when the regent instructed



that all public funds be deposited in it and authorized the payment of taxes in currency issued by the bank.

In 1718 Law founded the *Compagnie d'Occident*, which was given a monopoly on trade with the Mississippi Valley region. It was the regent's expectation that, since public securities could be used to purchase shares in the new company, creditors of the state would exchange their bonds for shares, thus reducing the public debt. The company extended its activities, founding new companies that gave it a virtual monopoly of foreign trade and such lucrative internal affairs as the tobacco monopoly and the collection of indirect taxes.

All of these companies issued shares whose value rose rapidly in anticipation of the huge profits to be earned. Propaganda (rumors of the discovery of gold and silver mines, for example) helped stimulate speculation in the shares of the various companies. However, by early 1720 insiders realized that these hopes were exaggerated and began to sell their shares and to exchange their paper currency for bullion. Political intrigue and the activities of rival bankers contributed to the decline of the "system."

Law's efforts to halt the debacle were unsuccessful, and in December 1720 he fled France. He died in Venice on March 21, 1729, a poor man, still convinced of the validity of his theories.

Further Reading

The most satisfactory study of Law in English is H. Montgomery Hyde, *John Law* (1948).

Additional Sources

Minton, Robert, *John Law, the father of paper money*, New York: Association Press, 1975. □

William Law

The English devotional writer, controversialist, and mystic William Law (1686-1761) wrote works on practical piety that are considered among the classics of English theology.

William Law was born in King's Cliffe, Northamptonshire, the son of a grocer and one of 11 children. In 1705 he was sent to Emmanuel College, Cambridge. He earned a bachelor of arts degree in 1708, was ordained in 1711, and became a fellow of Emmanuel in 1712. In 1713 Law was suspended from his fellowship for delivering a speech in which it appeared he supported the Stuart pretender to the throne rather than the future George I of Hanover. In 1714 at the accession of George I, he refused to take the oath of allegiance, becoming, in the nomenclature of the day, a nonjuror. As a result, for the rest of his life he occupied no benefice in the Church of England and appears to have officiated at no religious services.

In 1727 Law became tutor at Putney to the father of the eminent historian Edward Gibbon and was considered a respected member of the family circle. In 1740 Law returned to King's Cliffe, soon to be joined by Hester Gibbon, the aunt of the historian, and another lady of quality, Mrs. Hutchenson. Through their assistance Law was able to devote himself to study and charitable activities until his death. He set up schools, provided food for the poor, and became a spiritual adviser renowned as a man of singular compassion and simplicity.

Law's chief fame, however, rests on his writings. In an age when much theological thought was deeply affected by the rationalism of John Locke and Isaac Newton, Law became a vocal spokesman for the need to return to a religion of piety and feeling. As a result, Law entered into a number of controversies with leading thinkers of his day. In 1717 he attacked Bishop Hoadly's contention that the visible church and priesthood had no claim to divine authority. In 1723 a critique of Bernard Mandeville's *Fable of the Bees* appeared, in which Law defended morality against Mandeville's argument that man was motivated completely by self-interest. In 1731 Law published a forceful rejoinder to the deist Mathew Tindal, in which Law denied the total efficacy of reason.

It is, however, Law's *A Serious Call to a Devout and Holy Life* (1728) which is regarded as his most enduring work. Emphasizing the need to be a Christian in spirit and deed as well as in name, the tract is an uncompromising demand for continual and heartfelt Christian dedication. Beautifully written, this work had a tremendous impact in its day, carrying its message to such diverse 18th-century fig-

ures as Dr. Samuel Johnson, John Wesley, and Edward Gibbon.

Through his concern for the religion of the heart and through the reading of mystical literature, Law in his later years developed a unique and personal mysticism. Dwelling on the "inner spirit" of Christ within man, his thought became less orthodox and his conception of religion less formal, though he never left the Church of England.

Further Reading

Law receives comprehensive treatment in J. H. Overton, *William Law, Non Juror and Mystic* (1881). There is a skeptical but sympathetic account of him in Leslie Stephen, *History of English Thought in the 18th Century* (2 vols., 1876). See also W. R. Inge, *Studies of English Mystics* (1906); Stephen Hobhouse, *William Law and Eighteenth Century Quakerism* (1927); and J. B. Green, *John Wesley and William Law* (1945).

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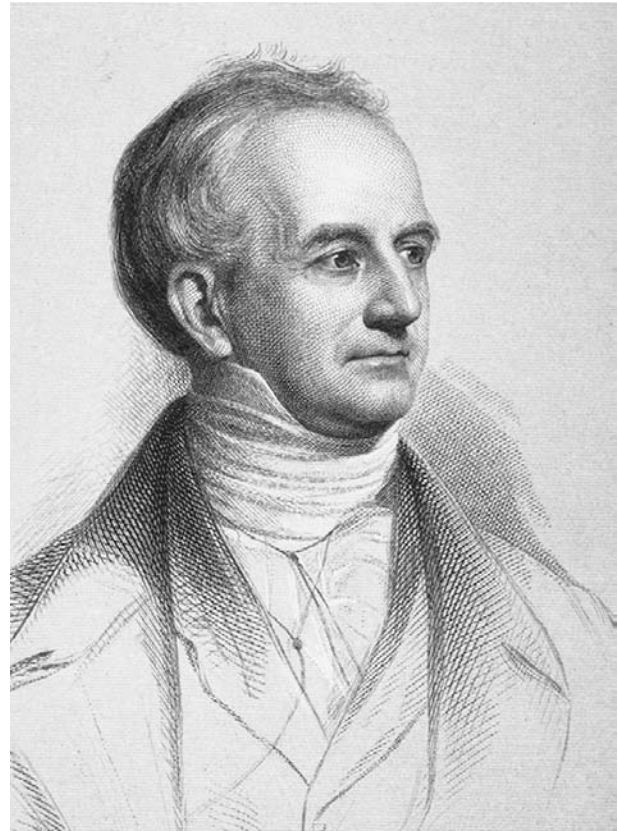
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Abbott Lawrence

Abbott Lawrence (1792-1855), American manufacturer and diplomat, helped develop the New England textile industry and later represented those interests in the U.S. Congress.

Abbott Lawrence was born on Dec. 16, 1792, in Groton, Mass., into an old-line New England family that had settled in Massachusetts in 1635. He was apprenticed in 1808 to his brother, Amos, a Boston merchant who specialized in imports from Britain and China. After Abbott completed his apprenticeship, the firm of Amos and Abbott Lawrence was formed. The partnership supplemented its import trade with commission dealings in New England textile products. Ill health forced the premature retirement of Amos about 1830. About the same time, Abbott became convinced of the potential importance of textile manufacturing and plunged into the development of New England's industry. His involvement in the textile industry was accompanied by a change in his outlook on economic questions, including the Tariff of 1824, and he became an advocate of the "American system." His vision of the future of New England manufacturing also led him to encourage and promote railroads at a time when most Americans looked upon them as an exotic novelty. He was convinced that the American economic future was one of diversification, in which each segment of the economy would contribute, and he advocated the use of Federal policies to facilitate such development.

Lawrence consistently supported the Whig party and served several terms as a U.S. representative from Massachusetts during the 1830s. In 1848 he was a prominent but unsuccessful candidate for the vice-presidential nomination on the Whig ticket headed by Zachary Taylor. With Taylor's



victory, however, Lawrence was offered his choice of several positions in the new administration. He chose the post of minister to Great Britain after rejecting a Cabinet appointment. He filled that position with great distinction and was involved in the preliminary negotiations of the Clayton-Bulwer Treaty and other significant diplomatic ventures. He resigned in 1852 and returned to the United States in time to join the presidential campaign of Gen. Winfield Scott. However, he was becoming increasingly dissatisfied with the Whig stand on the slavery issue.

Lawrence was active in the Unitarian Church in Boston and interested in such social measures as education for the lower classes. He was also a generous benefactor to a number of causes. He supported Groton Academy, lowcost housing for wage earners in Boston, and the Boston public library. He also provided funds to establish the Lawrence Scientific School at Harvard College. He died in Boston on Aug. 18, 1855.

Further Reading

Short accounts of Lawrence are in Freeman Hunt, *Lives of American Merchants* (2 vols., 1858), and Hamilton Andrews Hill, *Memoir of Abbott Lawrence* (2d ed., 1884). See also F. W. Ballard, *The Stewardship of Wealth as Illustrated in the Lives of Amos and Abbott Lawrence* (1865), and Peter d'A. Jones, *America's Wealth* (1963). □



David Herbert, 1st row, 2nd from right

David Herbert Lawrence

The English novelist, poet, and essayist David Herbert Lawrence (1885-1930) took as his major theme the relationship between men and women, which he regarded as disastrously wrong in his time.

Born in Eastwood, Nottinghamshire, on Sept. 11, 1885, D. H. Lawrence was the son of a little-educated coal miner and a mother of middle-class origins who fought with the father and his limited way of life so that the children might escape it or, as Lawrence once put it, "rise in the world." Their quarrel and estrangement, and the consequent damage to the children, became the subject of perhaps his most famous novel, *Sons and Lovers* (1913). Critics immediately regarded it as a brilliant illustration of Sigmund Freud's theory of the Oedipus complex. Lawrence was trained to be a teacher at Nottingham University College and taught at Davidson Road School in Croydon until 1912, when his health failed. The great friend of his youth, Jessie Chambers, who was the real-life counterpart of Miriam in *Sons and Lovers*, had sent some of his work to the *English Review*. The editor, Ford Madox Ford, hailed him at once as a find, and Lawrence began his writing career.

Major Themes

Lawrence's constant struggle for a right relationship with women came to a climax in his encounter, liaison, and marriage with Frieda von Richthofen Weekley. They had met in 1912 and were married in 1914; their evolving relationship is reflected in all his work after *Sons and Lovers*. The fulfillment it meant to him can be seen most directly and poignantly in the volume of poems *Look! We Have Come Through!* (1917). Like *Sons and Lovers*, *The Rainbow* (1915) and *Women In Love* (1920) are set in England and reflect Lawrence's deep concern with the male-female relationship.

The Lawrences lived in many parts of the world—particularly, as place affected his work, in Italy, Australia, New Mexico, and Mexico. Embittered by the censorship of his work and the suspicion regarding his German-born wife during the war, Lawrence sought a propitious place where his friends and he might form a colony based on individuality and talent rather than possessions. This he never realized for more than brief periods. There were quarrels and desertions, and his precarious health was a factor in the constant moves. At the end of his life he wistfully regarded himself as lacking in the societal self. He died in Vence, France, on March 2, 1930.

Lawrence's work from the war onward traces his search. His work's rhythm he described as the exploring of situations in his fiction (and, one might add, his poetry) and then the abstracting and consolidating of his thought in essays, some of book-length, like *Psychoanalysis and the Unconscious* (1921), *Fantasia of the Unconscious* (1922), and, at the very end, *Apocalypse* (1931). For the Australian phase there is the novel *Kangaroo* (1923); for New Mexico, various short stories, poems in *Birds, Beasts and Flowers* (1923), the novelette *St. Mawr* (1925), and essays, particularly those on the Indian dances; for Mexico, the novel *The Plumed Serpent* (1926) and the sketches titled *Mornings in Mexico* (1927); for the Mediterranean area with its pagan traditions, the novels *The Lost Girl* (1920) and *Aaron's Rod* (1922) and the novelettes *Sun* (1928) and *The Man Who Died* (1931). Toward the last his imagination returned to his English origins for the scene and characters of his most notorious and controversial novel, *Lady Chatterley's Lover* (1928). The novelette *The Virgin and the Gipsy* (1930) reflects the same concern.

All through his career Lawrence's boldness in treating the sexual side of his characters' relationships had aroused the censorious. For example, *The Rainbow* was originally withdrawn and destroyed by the publisher after a complaint. But in *Lady Chatterley's Lover*, his last full-length novel, Lawrence went much further. The book was banned in England, and this was followed by the seizure of the manuscript of his poems *Pansies* and the closing of an exhibition of his paintings.

Range of His Work

Lawrence used all of the literary forms successfully, except perhaps for drama (there are a few early plays not much read or produced and *David*, 1926, from his latter years in the United States). He wrote strikingly good short

stories all through his career. Early ones are "Odour of Chrysanthemums," "Daughters of the Vicar," "Love among the Haystacks," "The Prussian Officer," "Tickets, Please," and "The Horse-dealer's Daughter." Others, of middle and late period, are "The Border Line," "The Woman Who Rode Away," "Glad Ghosts," "The Rocking Horse Winner," "Two Blue Birds," "The Man Who Loved Islands," and "Things." He was a master of the short novel (novelette) form in *The Fox*, *The Ladybird*, *The Captain's Doll* (all 1923), *Sun*, *The Virgin and the Gipsy*, and *The Man Who Died*, this last being an extension of Christ's life into a resurrection and fulfillment in this world that lends itself to philosophically existential interpretations.

Lawrence's poetry ranges from early rhymed poems in *Love Poems and Others* (1913) and *Amores* (1925), through the freer forms of *Look! We Have Come Through!* and the highly experimental and free forms of *Birds, Beasts and Flowers*, through the deliberately doggerel satire of much of *Pansies* (1929) and *Nettles* (1930), to the less colloquial and at times classical diction and rhythm of *Last Poems* (1932), gathered from his manuscripts and published posthumously.

In criticism Lawrence achieved a book that is still regarded as one containing important, challenging insights, *Studies in Classic American Literature* (1923), and a number of essays on the novel that have provided themes for later critics, particularly his distinction between an author's conscious intentions and what the novel may actually be saying. Among "travel" books his *Sea and Sardinia* (1921), *Mornings in Mexico* (1927), and *Etruscan Places* (1932) are of interest. The short journalistic pieces collected in his *Assorted Articles* (1930) are witty and challenging. Some of his essays did not appear in book form until the appearance of *Phoenix: The Posthumous Papers of D. H. Lawrence* (1936), edited by Edward McDonald, who also issued two bibliographies of Lawrence's work during the author's lifetime.

An Assessment

The contemporary Spanish novelist Ramon Sender said of Lawrence that he saw the world as if he were the first man. Lawrence was no Wordsworthian boy losing his first inspiration to the onset of time and the prison house, though there was much to fight. In *Apocalypse* he observed: "Whatever the unborn and the dead may know, they cannot know the beauty, the marvel of being alive in the flesh. The dead may look after the afterwards. But the magnificent here and now of life in the flesh is ours, and ours alone, and ours only for a time. We ought to dance with rapture that we should be alive and in the flesh, and part of the living, incarnate cosmos."

Interest in Lawrence has come to surpass that in more favored, by birth and education, contemporaries. His work does not seem to date. After relative neglect following his death, his books came back into print, and he is the subject of numerous memoirs, biographies, and critical studies. This is probably because so many of the problems he dealt with are increasingly urgent and because he explored them with original force, commitment, and style that appeal espe-

cially to the young. When World War I broke out, he felt that it was then more important to find the grounds of faith in life itself and the means to a new integration of the individual and society. To this he added the question of the nature of a relationship between man and man that would have the same higher significance as that between man and woman. Religiously and ethically he can be described as a vitalist, finding a source and a guide—in a sense, God—in the "life force" itself as it was manifested in nature, untampered with by "mental attitudes." He was concerned with how this force might be restored to a proper balance in human behavior.

Further Reading

There is a vast literature on Lawrence. Two excellent books on his life are Harry T. Moore, *The Intelligent Heart* (1954), and Edward Nehls, *D. H. Lawrence: A Composite Biography* (3 vols., 1957-1959). The Moore book contains much new information and material in the form of letters. The Nehls study is unique; in several volumes it presents Lawrence in various phases of his life as relatives, friends, and acquaintances saw him and wrote about him. Knud Merrild, who knew Lawrence, wrote *With D. H. Lawrence in New Mexico* (1965), and Helen Corke, *D. H. Lawrence: The Croydon Years* (1965), is a recollection by another friend, particularly relevant for Lawrence's early years.

A short critical survey of Lawrence's fiction is E. W. Tedlock, Jr., *D. H. Lawrence: Artist and Rebel* (1963). For the nuances perceived by one who frequently championed Lawrence against both real and imagined enemies, and for a series of close readings, see the study of his novels by F. R. Leavis, *D. H. Lawrence* (1930) and *D. H. Lawrence: Novelist* (1955).

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Ernest Orlando Lawrence

The American physicist Ernest Orlando Lawrence (1901-1958), by inventing and successively improving the cyclotron, pioneered in the development of particle accelerators.

Ernest O. Lawrence was born on Aug. 8, 1901, in Canton, South Dakota. By age 9 he had become interested in simple electrical devices and by age 13 had constructed wireless equipment. Nevertheless he decided to study medicine after completing his high school education.

Lawrence pursued this goal for a year (1918-1919) at St. Olaf's College in Northfield, Minn., and briefly, beginning the following year, at the University of South Dakota in

Vermillion. At the latter institution, he came under the influence of Lewis Akeley, the dean of the College of Electrical Engineering, who acquainted him with the intellectual challenge and rewards of physics. As a result, he abandoned his plans for a medical career, mastered course after course of physics, and completed his bachelor's degree in physics with high honors in 1922. It took him only one academic year to complete his master's degree under W. F. G. Swann. When Swann moved first to the University of Chicago (1923-1924) and then to Yale University, Lawrence accompanied him in both moves. Simultaneously, Lawrence made remarkably rapid progress toward his doctoral degree, which he received at Yale in 1925.

Lawrence's exceptional talents as an experimental physicist earned him a National Research Council fellowship for further study at Yale during 1925-1927. He explored a variety of problems related to his thesis research, which was on the photoelectric effect in potassium vapor. His achievements clearly indicated that Lawrence was one of the most talented experimentalists in the country.

After a year (1927-1928) as assistant professor of physics at Yale, Lawrence accepted a position as associate professor of physics at the University of California at Berkeley. Two years later he became the youngest full professor in Berkeley history. He remained at Berkeley for the rest of his life. In 1932 he married Mary Kimberly Blumer. They had two sons and four daughters.



The Cyclotron

Within a very short time Lawrence established a thriving school of research at Berkeley and became completely engrossed in his work. Very deliberately, he decided to abandon his past line of research and embark on a new one: nuclear physics. Theoretical considerations indicated, however, that to cultivate this field of research one required nuclear probes, for example, charged particles, of large energy.

To accomplish this, Lawrence designed a machine that would accelerate ions in a spiral path between two D-shaped electrodes. This was the "magnetic resonance accelerator"—the cyclotron. By the early 1930s a small model was made to work by M. Stanley Livingston, then a graduate student working under Lawrence's close supervision. By early 1932 a new 10-inch model was producing protons of energy in excess of 1 million electron volts—an event that precipitated a great deal of excitement and celebration in the laboratory. Since doubling the diameter of a cyclotron theoretically quadruples the energy of the particles it accelerates, and since larger particle energies meant deeper insight into the structure of the nucleus, Lawrence repeatedly pushed for the construction of larger and larger machines in the 1930s. He began with a 27-inch machine and eventually constructed a 184-inch machine, which, although funded in 1940, had to await the end of the war and crucial technical breakthroughs for completion. Meanwhile, many cyclotrons of different sizes had been constructed with Lawrence's help and encouragement in many laboratories throughout the world.

For his invention and development of the cyclotron, Lawrence was elected to membership in the National Academy of Sciences, in 1934, and in many other scientific societies; in addition, he received many medals, honorary degrees, and other distinctions, the highest of which was the Nobel Prize of 1939.

War Work

In 1940-1941 a select group of American physicists began laying plans to beat the Germans in the construction of the atomic bomb. Knowing that A. O. C. Nier at Minnesota had used mass-spectroscopic techniques to separate the fissionable isotope of uranium, U^{235} , from its much more abundant companion, U^{238} , Lawrence proposed this method of isotope separation as a concrete plan for obtaining a supply of fissionable material. He argued that if the method was made into a large-scale enterprise it could relatively quickly yield a sufficient supply of U^{235} for a bomb. In early 1941 he turned his convictions into actions by beginning to convert his 37-inch cyclotron into a huge mass spectrograph.

But at that time three other isotope-separation techniques were also known: a gaseous centrifuge technique, a liquid thermal diffusion technique, and a gaseous diffusion technique. As it turned out, the history of the development of the atomic bomb in the United States involved a race for supremacy among the various isotope-separation techniques. Early in the war Lawrence's electromagnetic separation technique seemed to offer the most promise of success,

and as a result it was heavily funded. By early 1945, however, the problems in the gaseous diffusion technique had been solved, and by May this technique began yielding U^{235} in quantity. Moreover, at about the same time, an entirely independent project, the production of Pu^{239} (the fissionable isotope of plutonium) in the Hanford, Wash., atomic piles proved to be extremely successful. The net result was that Lawrence's electromagnetic separation technique, which had made huge demands on him personally, became obsolete in a very short time.

Postwar Activities

Even before the war had ended, Lawrence was planning future accelerator projects for Berkeley. The first that he pushed through to completion was the 184-inch cyclotron. By 1946 it was operative, and soon thereafter experiments with it began yielding results of great importance for particle physics. A few years later Lawrence, after securing funds from the Atomic Energy Commission, began supervising the construction of a huge new accelerator, the electron synchrotron, or "bevatron," based on E. M. McMillan's wartime discovery of "phase stability."

In the midst of these successes, Lawrence experienced a severe setback: the failure in 1950 of the so-called Materials Testing Accelerator (MTA), a machine designed to produce Pu^{239} by proton bombardment of U^{238} . Its failure represented a turning point in Lawrence's life: his health, owing to an intestinal ulcer, began to progressively deteriorate, and his personal relationships with his colleagues took a definite turn for the worse.

Lawrence's life was not without its controversial aspects. Nevertheless, few would deny that he was an extraordinarily gifted human being. One of his associates remarked that his genius lay in being able to precisely estimate what was humanly possible for a man or research group to accomplish. Physics was his life, and for his accomplishments he received, in addition to the Nobel Prize, many other honors, including the Medal of Merit in 1946 and the Fermi Award in 1957. The laboratory at Berkeley, which he directed for so many years, is now called the Lawrence Radiation Laboratory, and when, in 1961, a new transuranic element was discovered there, it was named lawrencium (Lw).

Lawrence was serving as a representative of the United States to the International Conference on Scientific Detection of Nuclear Explosions, which took place in Geneva, Switzerland, when he became critically ill and was rushed back to the United States for surgery. Shortly after the operation, he died in Palo Alto, Calif., on Aug. 27, 1958.

Further Reading

Lawrence discussed his discovery of the cyclotron in his Nobel lecture, reprinted in Nobel Foundation, *Nobel Lectures in Physics*, vol. 2 (1965). A full-length biography of him is Herbert Childs, *An American Genius: The Life of Ernest Orlando Lawrence* (1968). For insight into Lawrence the man see Nuel Pharr Davis, *Lawrence and Oppenheimer* (1968). See also M. Stanley Livingston, ed., *The Development of High-energy Accelerators* (1966). □

Jacob Lawrence

Jacob Lawrence (born 1917) was an African-American painter whose works depict his passionate concern for the plight of his people.

Born in Atlantic City, N. J., on Sept. 7, 1917, Jacob Lawrence was reared in Harlem in New York City, which provided the background for many of his works. He studied at the Utopia Neighborhood House, attended a special class at the West 135th Street Library, and later studied at the Harlem Workshop.

During the Depression, Lawrence was accepted on a Federal Arts Project (WPA). He credited this valuable opportunity to the influence of the African-American sculptor Augusta Savage. During this period, he met many artists of varying backgrounds who offered him vital encouragement. Several years later, he received the prestigious Rosenwald grant-in-aid, which made it possible for him to acquire his first studio. With his colleagues—Romare Bearden, the painter, and writers William Attaway and Claude McKay—Lawrence established his studio in a building on West 125th Street in the heart of Harlem. By this time he had met another young artist, Gwen Knight, and they were married shortly before World War II.

The advent of Pearl Harbor and the opening of Edith Halpert's Downtown Gallery in New York City occurred the same week. Halpert's gallery was important because it featured the first comprehensive show by African-American artists ever presented in an "Establishment" showcase. Lawrence's paintings were received with great enthusiasm. As a result, Halpert invited Lawrence to join her "stable" of artists.

Lawrence also had notable success as a teacher. He was an instructor at the Art Students League in New York City and taught at various times at Brandeis University, Black Mountain College, the Skohegan School in Maine, and the University of California, among others. In 1970 Lawrence became professor and coordinator of the arts at Pratt Institute in New York City. He also traveled widely, including Africa in his journeys.

As a narrative painter, Lawrence did not confine his work to a single picture. Instead, he often required 20 or 30 panels to complete his concept. For example, "The Migration of the Negro" series (1940-1941) comprised 60 paintings. In a most graphic way the series tells of the migration of African-Americans from the rural South to the urban North during the 1920s and 1930s. His other notable series concerned the lives of Toussaint L'Ouverture, John Brown, Frederick Douglass, and Harriet Tubman—all but one African-American historical figures.

Lawrence's works are in the collections of several major American museums as well as numerous private collections. He received many honors, including an American Academy of Arts and Letters grant in 1953 and the distinguished Spingarn Medal awarded by the National Association for the Advancement of Colored People in 1970. The



citation of this award paid tribute to "the compelling power of his work, which has opened to the world beyond these shores a window on the Negro's condition in the United States."

Lawrence was a member of the National Institute of Arts and Letters. His book *Harriet and the Promised Land* (1968) examines Harriet Tubman's abolitionist work.

Having passed into his eighth decade, Lawrence continues to create his powerful work. His art is, in fact, enjoying a resurgence of popularity in recent years. Recent showings of Lawrence's paintings in Chicago and Washington D.C. have drawn praise from the press, not the least of which was a statement from *Time* magazine, which summed up his works as "arguably still the best treatment of [the] black-American historical experience by a black artist."

Further Reading

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James Lawrence

James Lawrence (1781-1813), American naval officer, became a symbol of bravery to the American Navy during the War of 1812 with his dying words, "Don't give up the ship."

James Lawrence was born in Burlington, N. J., on Oct. 1, 1781, and was educated in the local grammar school. Disliking the law, which he had begun to study, Lawrence entered the Navy as a midshipman in 1798. He survived President Thomas Jefferson's naval cutback in 1801 and rose to lieutenant's rank by early 1802. Lawrence established his reputation during the Tripolitan War as second in command during Capt. David Porter's daring boat raid on Tripoli and again when Capt. Stephen Decatur burned the American frigate *Philadelphia*, which had been captured by the enemy.

Lawrence was promoted to master commandant in December 1811 and was captain of the *Hornet* at the outbreak of the War of 1812 with England. Under Commodore William Bainbridge, Lawrence met the British brig *Peacock* off the coast of South America on Feb. 24, 1813. The *Peacock* was comparable in size to the *Hornet* but carried about two-thirds of its armament. Fifteen minutes after the battle commenced, the *Peacock* surrendered and sank almost at once with part of its crew.

Lawrence had been promoted to captain before news of his victory reached America. In May he was ordered to Boston to assume command of the frigate *Chesapeake*. His orders were to sail at once in order to intercept badly needed British supplies bound for Canada. He unwisely disregarded these instructions, instead fighting the British frigate *Shannon*, then blockading Boston. Although the ships were matched in armaments, the *Chesapeake*'s crew was inexperienced and undisciplined. The *Shannon*'s crew was superior both in seamanship and gunnery practice. The battle, 30 miles off Boston Harbor, lasted less than 15 minutes. The *Chesapeake* was forced to surrender and was taken to Halifax as a prize.

As he was being carried belowdecks, mortally wounded, Lawrence called out, "Don't give up the ship," a rallying cry soon taken up by the American Navy and used as Capt. Oliver Hazard Perry's battle flag in the Battle of Lake Erie. Lawrence was buried with military honors in Halifax, but his body was returned to the United States under flag of truce and reinterred in Trinity Churchyard, New York City, on Sept. 16, 1813.



At the age of 17 Lawrence began to paint in oil, all his previous work having been in pastel. In 1787 the family moved to London, and by 1789 he was challenging Reynolds. When Reynolds died in 1792, Lawrence was appointed to the lucrative post of painter in ordinary to the king. He soon became the foremost portrait painter in England, a position he maintained until his death. His portraits of women are models of beauty and elegance, whether the sitter be a tragic actress like Mrs. Siddons, a social figure like the Princess de Lieven, or a personal friend.

At the close of the Napoleonic Wars, Lawrence was knighted and commissioned to paint the leading sovereigns and statesmen of Europe. When he returned to England in 1820, he was elected president of the Royal Academy; he handled the affairs of his office with tact and urbanity. He died on Jan. 7, 1830.

Following the English masters of the 18th century, Reynolds, Thomas Gainsborough, and George Romney, Lawrence carried on the great tradition of society portraiture and raised it to new heights of dash and elegance, though not of psychological penetration. He was by no means an artist of the astonishing insight of Gainsborough, and he did not have the occasionally disconcerting originality of Reynolds. Lawrence had their faults: all were affected by the distorting demands of their fashionable clientele, and all succumbed to them. He had the least to say, and he reflected his sitters' own best views of themselves, yet even they must sometimes have been surprised at their own magnificence. Handsome his portraits undoubtedly are; all the

Further Reading

Source accounts of Lawrence's activities in the war with Tripoli are in *Naval Documents Related to the United States Wars with the Barbary Powers*, published by the U.S. Office of Naval Records and Library (7 vols., 1939-1946). A lively secondary account of these same years is Glenn Tucker, *Dawn like Thunder* (1963). For a critical evaluation of Lawrence's role in the War of 1812 see either Theodore Roosevelt, *The Naval War of 1812* (1882), or Alfred Thayer Mahan, *Sea Power in its Relation to the War of 1812* (2 vols., 1905). □

Sir Thomas Lawrence

Sir Thomas Lawrence (1769-1830) was the leading English portrait painter of his day. His dashing, colorful style fixed the pattern of society portraiture to the present time.

Thomas Lawrence was born in Bristol on May 4, 1769. At Devizes, where his father was landlord of the Black Bear Inn, Thomas's talents first became known. Fanny Burney, a prodigy herself, reports that in 1780 Sir Joshua Reynolds had already pronounced Lawrence the most promising genius he had ever met. When Thomas was 10, his father moved the family to Oxford and then to Bath to take advantage of the portrait skill of his son.



women are strikingly beautiful, the men brave and distinguished.

Lawrence enjoyed his great success. He lived for his work, never married, and was a prodigious worker. He was of an exceptionally generous nature, as an artist and as a man, with a rare talent for appreciating and encouraging the talents of others. He was an ardent collector of Old Master drawings; his collection, which was dispersed after his death, was the largest and best that has ever been formed in England.

Further Reading

The basic early biography of Lawrence is D. E. Williams, *Life and Correspondence of Sir Thomas Lawrence, KT* (2 vols., 1831). The standard work for many years was Sir Walter Armstrong, *Lawrence* (1913). The best book on Lawrence is Kenneth John Garlicks *Sir Thomas Lawrence* (1955), whose short text contains all needed information on his life and an excellent catalog of his work, which is particularly useful for locating the pictures. Douglas Goldring, *Regency Portrait Painter* (1951), is a fuller account of Lawrence's life and times treated from a literary point of view. □

Thomas Edward Lawrence

The British soldier and author Thomas Edward Lawrence (1888-1935), known as Lawrence of Arabia, coordinated the Arab Revolt against the Turks with British military operations. He became a legendary figure, and it is difficult to assess his life accurately.

It seems established that T. E. Lawrence was born on Aug. 15, 1888, at Remadoc, North Wales, one of five sons of Thomas Robert Chapman, a landowner of County Meath, Ireland, and Sarah Madden, for whom Chapman had forsaken his legal wife. Mr. and Mrs. Thomas Lawrence, as they came to be known, wandered from Ireland to Scotland to Brittany and back to England. In 1896 the family settled in Oxford, where young Thomas and his brothers were sent to Oxford High School. In time they also attended meetings of the Oxford Archaeological Association, and Lawrence, much interested in early pottery, came to the notice of D. G. Hogarth, archeologist and keeper of the Ashmolean Museum. In the summers before entering Jesus College and during the vacations that followed, Lawrence, under Hogarth's direction, cycled through France and tramped through Syria studying medieval castles. These visits formed the basis for his thesis, "The Influence of the Crusades on European Military Architecture," which won him first-class honors in history in 1910. The thesis was later (1936) published as *Crusader Castles*.

Intelligence Officer

With Hogarth's support, Lawrence received a senior demyship (a postgraduate award) and joined an archeological expedition on the site of the Hittite city of Carchemish in Asia Minor, then under the direction of the great Orientalist



Leonard Woolley. Lawrence promptly made friends among the Arabs and began to learn their language, wear their garb, and eat their food. In January 1914 he and Woolley joined a British military intelligence expedition to the Sinai Desert.

With the outbreak of war and Turkish entrance (October 1914) on the side of the Central Powers, Lawrence and Woolley were formally assigned to the Military Intelligence Office in Cairo. Lawrence organized, very likely without authority, his own little network of agents among the natives. The Arab Revolt against Turkey began in June 1916, and in October Lawrence accompanied Sir Ronald Storrs, a British official in Egypt, to Jidda, the seaport of Mecca on the Red Sea, to coordinate this revolt with British operations. Lawrence became attached as liaison officer to Emir Faisal, son of the sherif of Mecca. By 1917 all of the Hejaz south of Agaba, save Medina, was under British-Arab control. In August 1917 Faisal and his forces along with Lawrence were transferred to the British Expeditionary Force under Gen. Edmund Allenby. Lawrence, now a major, was provided with £200,000 in gold with which to win Arab support. In September occurred the battle of Megiddo in Palestine, the decisive victory over the Turks, followed by the capture of Damascus.

Arab Independence

Faisal insisted that Damascus and all Syria remain under his administration preparatory to becoming an independent Arab state in accordance with vague assurances given earlier by the British. But he soon encountered the secret Sykes-Picot Agreement of 1916, which had assigned sph-

eres of influence—Syria to France and Palestine to Britain. Lawrence at once proposed to the British War Cabinet that France be limited to Lebanon, with Faisal to rule Syria, and Abdullah ibn Husein, his brother, to rule Iraq. But the Paris Peace Conference established a British mandate in Iraq and a French mandate in Syria, a decision that Faisal refused to accept until driven out of Damascus by French forces in 1920. Soon after, Winston Churchill, a great admirer of Lawrence and now colonial secretary, persuaded Lawrence to become an adviser to the Middle East Department. The upshot of their efforts was that in 1921 Faisal was installed as king of Iraq, and Abdullah as king of Transjordan, thus softening Lawrence's sense of guilt in failing his Arab allies.

Later Years

In *Seven Pillars of Wisdom*, his famous story of his career, Lawrence says he was now ready to leave the Middle East behind and disappear into obscurity. Apparently to conceal his identity, he changed his name first to J. H. Ross and then to T. E. Shaw. Steadfastly refusing commissions, he entered the Royal Air Force, then shifted to the Tank Corps, and then shifted back to the Royal Air Force, where his assignment was to test equipment. In 1926 he had been posted to India on the Soviet frontier but was recalled in 1928 when Soviet suspicions were aroused.

Lawrence became further and further estranged from society, save for association with a few individuals such as Lady Astor and the George Bernard Shaws. He forbade publication of *Seven Pillars of Wisdom* during his lifetime, though it did appear in 1926, privately printed, in an edition of 100 copies, at 30 guineas a copy. An abridgment, *Revolt in the Desert* (1927), made up the losses, and the profits went to charity. Lawrence also wrote a grim and harsh account of his life in the air force, *The Mint*, which again was not published until after his death.

Lawrence never married. In February 1935 at the age of 46, he retired from the services and settled in Clouds Hill, his cottage near Moreton in Dorset. There is a story that he rejected a proposal that he reorganize the home defense. Even the manner of his death is controversial. But the facts seem to be that on May 13, 1935, he was thrown from his motorcycle when trying to avoid two boys on bicycles. Unconscious for 6 days, he died on May 19.

Further Reading

Lawrence's own writings are indispensable for truth and legend. His career is sympathetically followed in David Garnett, ed., *The Letters of T. E. Lawrence* (1938). There are many biographical studies of Lawrence, some of which approach hagiography. These are critically examined in Richard Aldington, *Lawrence of Arabia: A Biographical Enquiry* (1955). The most reliable treatment is in Philip Knightley and Colin Simpson, *The Secret Lives of Lawrence of Arabia* (1970). See also Robert Graves, *Lawrence and the Arabian Adventure* (1928), and B. H. Liddel-Hart, *Colonel Lawrence: The Man behind the Legend* (1934).

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Henry Lawson

Henry Lawson (1867-1922) was an Australian poet and short-story writer. His many stories typify the nationalist period in Australian writing.

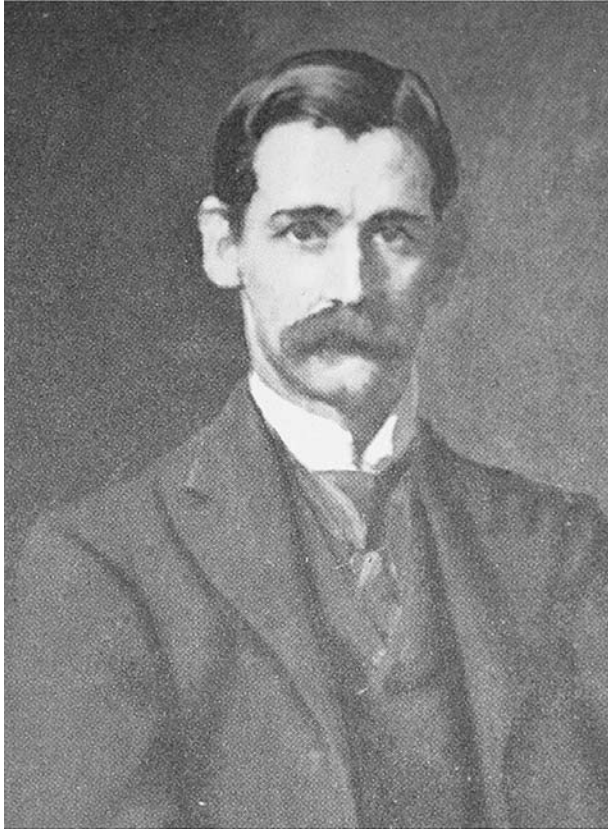
Henry Lawson was born near the gold-mining center of Grenfell, New South Wales, on June 17, 1867, the son of Peter Hertzberg Larsen; the family adopted the name Lawson when the birth was registered. In 1869 his parents took up a small farm.

Having suffered a severe loss of hearing as a lad, Henry Lawson grew up with little education beyond that gained from reading. Bret Harte's stories attracted his interest and influenced him considerably. At 14 he left school and began work. The homesteaders' endless struggle to earn a living from the impoverished land colored the youth's outlook, and his unhappiness was intensified by strained relationships at home. Finally the depredation of droughts in the early 1880s drove the disunited family to Sydney, where young Lawson worked as a house painter. He had developed an ambition to write and at the urging of his mother, Louisa Lawson, began attending night school to further his education. At this point his mother bought out a small journal and trained him to edit it.

In mid-1887 Lawson's first scrap of verse was published by the *Bulletin*, a radical weekly that had attracted an avid readership among rural workers. Within a few months three more poems were used—one with an editorial note identifying the writer as a youth of "poetic genius." Lawson's first story was accepted late in 1888.

At 22 Lawson began his wanderings about Australia, undertaking various jobs but hankering after journalism. Writing in sympathy with the socialist outlook crystallizing among backcountry workers, he contributed to various workingmen's newspapers (including the *Bulletin* and the *Boomerang*) while spending 6 months as an itinerant in the hinterland. Like Joseph Furphy, Lawson was touched by the theories of American social philosophers Edward Bellamy and Henry George, whose books were being carried through the backcountry in the saddlebags of union organizers. A socialist by conviction, Lawson was a proselytizer for organized labor.

In his writings Lawson presented a parade of the archetypes among bush workers. He cataloged special qualities typifying underprivileged itinerants of Australia's sheep-raising areas. A brooding quality is generally present, especially in his verse. The tone of his prose is sometimes



sad, but his stories are enriched by the easy humorous humanism of the campfire yarn.

An emergent nationalism tinged with republicanism ran through Lawson's early writings; in this he reflected the determination of colonial Australia in its final phase to create an exemplary nation—as when he wrote, in *A Song of the Republic* (1887), of the coming nation as being “Free from the wrongs of the North and Past/The Land that belongs to you.”

Lawson was a flag bearer of the national literary movement that was emerging from the somewhat earlier folk culture of the inland. Throughout he was obsessed with the struggle faced by the small landowner and the landless underdog, and in writing of life in the hinterland he glorified the concept of mateship, which had been developed by men drawn together in the face of a harsh environment—a code of behavior maximizing unselfish cooperation and minimizing selfish competition. His sketches of poverty-stricken homesteaders, of men in shearing sheds, on the track and around campfires, were in a sense political tracts calling for a fairer deal for the underprivileged.

In 1894 Lawson's *Short Stories in Prose and Verse* was published by his mother; in spite of some good reviews it failed to sell, but it established Lawson in Sydney's literary circle. In 1896 Lawson married. Success came that year with *In the Days When the World Was Wide* and *While the Billy Boils* (mainly a reprint of Bulletin short stories), in which his true talent was revealed. His *Pieces Popular and Humorous* and a collection of short stories, *On the Track*

and over the Sliprails, both published in 1900, were very well received.

With financial help arranged by the governor of New South Wales, Lawson sailed for London in 1900. On arrival he sold two books; but the environment proved uncongenial, and soon Lawson was drinking heavily. He sold a third book, *Children of the Bush*, and decided in 1902 to return to Sydney.

The path was easier now, and he wrote and published many short stories and poems over the next 14 years, including *My Army, O, My Army* (1915); but in fact his best writing had been done in the earlier period.

As his health deteriorated and drink again became a problem, Lawson played out the final years of his life with a small literary pension and an allowance from his publishers. He died on Sept. 2, 1922, and was given a state funeral.

Further Reading

Men who knew Lawson in his most fruitful years and understood his fine inner qualities wrote appreciative biographies: F. J. Broomfield gave a complimentary analysis in *Henry Lawson and His Critics* (1930), as did Lawson's lifelong friend John Le Gay Brereton in *Knocking Around* (1930). In 1931 appeared a potpourri by his wife, Bertha Lawson, and others, *Henry Lawson by His Mates*. She also wrote an understanding account of her association with her husband, *My Henry Lawson* (1943), which gives some insight into his temperament. *An Annotated Bibliography of Henry Lawson* was compiled by George Mackaness (1951). A sound appreciation of Lawson's work and his place in Australia's literary development is in H. M. Green, *A History of Australian Literature*, vol. 1 (1961).

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Thomas William Lawson

Thomas William Lawson (1857-1925), American entrepreneur and reformer, wrote exposés of stock-promotion and insurance practices that helped bring government regulation into those fields.

Thomas Lawson was born in Charleston, Mass., on Feb. 26, 1857, the son of a carpenter. A bright, attractive boy, he early entered into bold stock market operations that won and lost him several fortunes. He made a picturesque enterprise of the Rand-Avery Publishing Company, in Boston, and himself wrote books displaying vigor and intelligence, including *The Krank* (1887), glo-

rifying baseball, and *Our Bandanna* (1888), a history of the Republican party.

Lawson built up a following in business ventures and speculations. As a lieutenant of several of the nation's largest financial combinations, he helped float such enterprises as the Amalgamated Copper Company in 1899. He was also heavily involved in Boston gas interests. He lived lavishly and was frequently in the public eye. His personal fortune was estimated at \$50 million. But despite his wealth he was treated disdainfully by established social leaders. Lawson resented their refusal of permission to have his yacht entered in the America's Cup competitions, on grounds that he was not a member of the exclusive New York Yacht Club. He wrote *The Lawson History of the America's Cup* (1902) to express his sentiments.

However, Lawson also had sincere democratic ideals and was genuinely angered by the treatment he received at the hands of business competitors. At a time when "muckraking" exposés were popular, Lawson was asked by editors of *Everybody's Magazine* to reveal the secrets of his trade. The detailed announcement in July 1904 that forthcoming issues would feature *The Story of Amalgamated* caused a sensation. The series, under the general title of "Frenzied Finance," went far beyond the lurid tale of Amalgamated Copper. It also gave accounts of unscrupulous dealings among major financial figures. The accounts entered into speculations accompanying the 1904 presidential election and stock market fluctuations thereafter.



Although Lawson promised a "remedy" for the unbridled operations he described, he withheld details while continuing his series in *Everybody's*. Then, in December 1907, he announced his retirement from reform. However, his exposés had already caused the life insurance investigations of 1905-1906, and they were instrumental in the formation in 1912 of the Pujo Committee, which investigated important figures in American business and finance. In 1912 Lawson revealed his "remedy" in *Everybody's*. In effect, it demanded government regulation. Though it foreshadowed the later Securities and Exchange Commission, it had little contemporary impact. In later years Lawson lost much of his financial knack and all of his fortune. He died in Boston, poor and obscure, on Feb. 8, 1925.

Further Reading

The one modern treatment of Lawson is in Louis Filler, *Crusaders for American Liberalism* (1939; new ed. 1961). See also the introduction by the same author to David Graham Phillips, *The Deluge* (1905; new ed. 1969), which treats the Lawson phenomenon in fictional form. □

Layamon

The English poet Layamon (active ca. 1200), or Lawman, is best known for his "Brut," an important work in the development of the Arthurian legend.

In the beginning of his long *Historia Brutonum*, or *Brut*, Layamon gives a brief introduction to himself and tells of his inspiration to undertake so vast a work. He was a parish priest of Lower Areley, or Areley Regis, a village on the Severn River in Worcestershire. An educated man, he was an inveterate reader of old books and a collector of tales and legends. Among his books were an English translation of Bede and *Le Roman de Brut* by the Anglo-Norman poet Wace. Wace's book, which is a translation of Geoffrey of Monmouth's *Historia regum Britanniae*, fired Layamon with the desire to write an English version. In such manner were the Latin of Geoffrey of Monmouth and the French *Geste* of Wace siphoned into the English literary tradition.

The Norman conquest of 1066 was an accomplished fact. Lords, lay and ecclesiastical, were French or Anglo-Norman. The great schools of the monastic foundations taught Latin and French as a matter of course. Only in the heart of a simple country priest resided the urge to tell Englishmen in their own language the glories of their own noble leaders.

Like most medieval writers, Layamon would lay no claim to originality. All respectable literature had a genealogy. But though he named Wace, with some minor help from Bede and others, as his source, his book runs to more than double the length of Wace's *Geste*. Layamon expanded, inserted, omitted, and transformed the passages of indirect discourse into dramatic speech. Nor was this artistic freedom his only departure from the originals. He transmuted the romance of the French *trouvère* into the high

seriousness of the English heroic narrative. Nowhere is this more evident than in his treatment of Arthur, whom he introduced into English history. To Arthur he devoted a full third of the *Brut*, giving him the status and character of an early English leader whose virtues fitted him to take his proper place with the kings and warriors of the Beowulf tradition.

Layamon's prosody is unique. If the classical Old English heroic verse with its four accented, alliterative patterns, a caesura dividing the two half lines, had not been cultivated for some time, there were popular traditional echoes of it in much of the oral composition still holding its own. There were also models of French usage in Wace, in the *lais* of Marie de France, and in the many hymns and songs that must have penetrated even far-off villages in Worcestershire. At any rate, Layamon employed a loosely alliterative line, many of the half lines scanning on two strong accents. There is also some evidence of syllabic count, an entire absence of kennings, and little of the old poetic vocabulary. The *Brut* contains some true rhyme, some imperfect rhyme, and a good deal of assonance.

Layamon was plainly on the road that led to the more sophisticated metrical experiments of Geoffrey Chaucer. Yet this early synthesis produced a most useful poetic form for Layamon's unhampered, dignified, and vigorous narrative. His *Brut* was one of the two secular poems (the other is *The Owl and the Nightingale*) that foreshadowed the English literary resurgence.

Further Reading

Two books that give both text and a discussion of textual difficulties are Niels Bøgholm, *The Layamon Texts: A Linguistical Investigation* (1944), and George Leslie Brooks and R. F. Leslie, eds., *Layamon: Brut* (1963). J. A. W. Bennett and G. V. Smithers, *Early Middle English Verse and Prose* (1966), contains in section X compact introductory notes and 174 lines of the *Brut*; the other studies in the work are valuable since they provide a context for the understanding of Middle English literature. Also useful is Roger Sherman Loomis, ed., *Arthurian Literature in the Middle Ages: A Collaborative History* (1959). □

Camara Laye

Camara Laye (1928-1980) was a Guinean writer. His novel *L'Enfant noir* established him as one of the most important novelists from French-speaking Africa.

Camara Laye was born in Kouroussa in Upper Guinea on January 1, 1928. According to Adele King in *The Writings of Camara Laye*, he was, "passionately concerned with preserving a record of traditional homeland." He let his narrative and his gently observed characters speak of the warmth, wholeness, and deep piety of pre-colonial African culture and of the growing sadness of his people as their culture changed under

both the curse and the stimulus of French rule and influence.

Family History

Laye's family belonged to the Malinké people, who retained their ancestral animist religion, despite the region's overall conversion to Islam several centuries ago. His father, Camara Komady, was a blacksmith and goldsmith and a descendent of the Camara clan, which traced its genealogy back to the thirteenth century. His mother, Dâman Sadan, also came from a family of blacksmiths. Although Camara was his family name, he published his work as Camara Laye, retaining the format used in Guinean schools. Laye's early childhood years were strongly traditional and full of happiness; Sonia Lee in *Camara Laye* wrote that, "For Laye, Africa remained forever the Africa of his youth, and he was always to look upon her with the eyes of the heart."

Education in Guinea and France

First studying in Koranic and French-run schools, Laye went on to study technical subjects at the École Poiret in Conakry. Laye was fortunate that his father allowed him to pursue his education rather than assist him at his forge. In 1947 he won a scholarship to France, where he studied motor engineering at Argenteuil and earned his Automobile Mechanic's Certificate. He decided to remain in Paris after his scholarship had finished and continue his technical education; although he loved literature, he had not yet developed any pretensions of becoming a writer. Laye then attended school at the Conservatoire des Arts et Métiers and



the École Technique d'Aéronautique et de Construction Automobile, where he received a diploma in engineering. He supported himself as a porter in Les Halles and at the Simca automobile plant.

Yearnings for Guinea Inspired Laye's First Novel

However, Laye believed that the sacrifices he made by leaving his home, warranted more, "It was not, in my opinion, worth the trouble to leave Africa only to become a mechanic. It was too simple a job." Feeling lonely for his homeland, Laye began writing down warm memories of his childhood in Guinea, which became the roots of his first novel.

L'Enfant noir and Critical Success

L'Enfant noir (1953; *Dark Child*) is primarily a recounting of Laye's own voyage from childhood, when he played near his father's goldsmith forge, to gifted young manhood, when he departed for France. The book wins its audience through its tender but unsentimental treatment of the older African life and the dignity and beauty of that nostalgically lamented past. Laye expresses his deep anxiety at leaving his homeland, writing, "It was a terrible parting! I do not like to think of it. I can still hear my mother wailing. It was as if I was being torn apart." However, this separation enhanced his appreciation for his home and his culture. Shortly before the publication of his first novel, he brought Marie Lorifo, whom he had known from Conakry, to Paris and married her. *L'Enfant noir* received critical acclaim and won the Prix Charles Veillon in February of 1954; the novel was recognized as one of the most important pieces of contemporary prose from French-speaking Africa.

Le Regard du roi Consolidated Laye's Literary Career

Laye's second novel, *Le Regard du roi* (1954; *The Radiance of the King*), presents the wandering Ishmael of a starveling Frenchman adrift in Africa and forced to work out through suffering a new destiny for himself. Clarence, guided by two jostling, derisive, but still solicitous boys, finds a home of sorts as a stud for a tired master of a large harem. Beginning his trek in search of a wonderfully wise and rich king, Clarence enters the whirlpool of sloth, of lust, of despair, until one day the King arrives and accepts in his open arms the bedraggled but earnest man, no longer full of the unconscious arrogance of the white man. Widely considered Laye's masterpiece, *Le Regard du roi* firmly established Laye's reputation as a quality writer.

Guinean Independence and Government Posts

Laye and his wife returned to Guinea in 1956. He worked in several positions in West Africa, including teaching French in Accra, Ghana. After Guinea attained its independence in September of 1958, Laye became Guinea's ambassador to Ghana and played a key role in procuring aid for his country. He also spent a short time as a diplomat in Liberia; later, he returned to Guinea and held a series of

prominent positions including director of the Department of Economic Agreements at the Ministry of Foreign Affairs and associate director of the National Institute of Research and Documentation.

Increasing Popularity and Acknowledgment in West Africa

While working for the government, Laye continued to write, completing plays for radio and collecting some oral literature of the Manding. His popularity in West Africa grew. He received critical praise in the first issue of *Black Orpheus* in 1957 and was included in Gerald Moore's *Seven African Writers* (1962).

Laye Went into Exile

As Guinea's political situation deteriorated, Laye voiced his concern. He soon fell into disfavor and often was close to being under house arrest. In 1965 he fled with his family to Dakar in Senegal. Torn from his beloved homeland, he would never be able to return. Because of his intense distaste for the authoritative regime of President Séékou Touré, Laye's third novel, *Dramouss* (1966; *A Dream of Africa*), is a bitter, even savage, denunciation of a regime he envisioned as a nightmare of a giant astride the wounded Guinea in which he had lived during the 1960s.

Difficult Years in Senegal

Life for Laye and his family in Senegal was not easy. He worked as a research fellow at the Institut Fondamental d'Afrique Noire (IFAN), collecting and editing the folktales and songs of the Malinké people, but his income was significantly lower than the salary he had received from the Guinean government. In 1970, Laye's wife was arrested at the airport in Guinea after receiving a letter from her sick father urging her to visit. Laye was left to raise their seven children, the youngest of whom was only several months old when she left. In 1971 Laye completed a novel entitled *L'Exile*, but deferred its publication because of its political sensitivity and his wife's confinement in Guinea. During his wife's imprisonment, Laye married a second wife—a custom among some Muslim denominations—and had another two children. After his first wife was released in 1977, she returned to Dakar, but was unable to accept Laye's additional wife. As a result, the couple divorced.

Acute Illness

In 1975 Laye became acutely ill with a kidney condition that had first troubled him back in 1965, but he could not afford the treatment in Europe that he needed. Reine Carducci, wife of the Italian UNESCO ambassador to Senegal and an admirer of Laye's work, became conscious of Laye's plight and championed an appeal for financial support. Félix Houphouët-Boigny, president of the Ivory Coast, made the largest contribution; Laye later wrote his biography and expressed his admiration for the leader. Laye received the necessary medical care in Paris and returned periodically for further treatment.

Later Works

In 1971 Laye began writing *Le Maître de la parole* (1978). Though eschewing collaboration with the many exiled enemies of Touré, Laye in an interview did not hide his debt to Kafka and the surrealists and his intention to mingle fiction and reality into a new and greater truth in the effort to express his own outrage at what had happened to his homeland. An honest artist and a sensitive participant in the pains of a postcolonial world, Laye produced works that speak about the clamor and that are more poignant because of their intense dream-like style. Eventually, Laye's ill health caught up with him and he died on February 4, 1980, in Dakar, where he is buried.

Further Reading

Information on the life and work of Laye is in Gerald Moore, *Seven African Writers* (1962); Claude Wauthier, *The Literature and Thought of Modern Africa* (1964; trans. 1966); Judith Illsley Gleason, *This Africa: Novels by West Africans in English and French* (1965); Ulli Beier, ed., *Introduction to African Literature* (1967); A. C. Brech, *The Novelists' Inheritance in French Africa* (1967); and Wilfred Cartey, *Whispers from a Continent: The Literature of Contemporary Black Africa* (1969); the chapter by Jeanette Macaulay in Cosmo Pieterse and Donald Munro, eds., *Protest and Conflict in African Literature* (1969); Adele King, *The Writings of Camara Laye*, Heinemann (1980); and Sonia Lee, *Camara Laye*, Twayne Publishers (1984). □

Paul F. Lazarsfeld

The Austrian-born American sociologist Paul F. Lazarsfeld (1901-1976) was one of the most influential social scientists of his time. He founded four university-related institutes of applied social research and was a professor of sociology at Columbia University for three decades.

Lazarsfeld's major interests were the methodology of social research and the development of institutes for training and research in the social sciences. Because of the originality and diversity of his ideas, his energy and personal magnetism, his unique style of collaboration with students and colleagues, and the productivity of the research institutes he established, his influence upon sociology and social research—both in the United States and in Europe—was profound. His collaborators and students learned a great deal from him and contributed greatly to his fame. Most of his major writings were co-authored, and much of his workday consisted of listening to, talking to, and instructing his students, colleagues, and co-workers: in class, in his office, in taxicabs, in his apartment; at breakfast, at lunch, and at dinner; at the blackboard, or pacing his office with a cigar, or seated in the faculty club with a double Manhattan cocktail in hand, Lazarsfeld seldom was or worked alone, and he was always working.

Paul F. Lazarsfeld was born in Vienna, Austria, in 1901. He was raised and educated there, receiving his Ph.D. in applied mathematics from the University of Vienna in 1925. His dissertation was an application of Einstein's theory of gravitation to the movement of the planet Mercury. In 1925 he established a research institute dedicated to the application of psychology to social and economic problems. This was the first of four university-related applied social research institutes founded by Lazarsfeld; the others were the Research Center at the University of Newark, the Office of Radio Research at Princeton University, and the Bureau of Applied Social Research at Columbia University.

Work in Vienna and in the United States

The Vienna institute carried out a great deal of innovative consumer research, and it contributed importantly to the development of this field by making the study of consumer decisions and radio audiences academically respectable. However, it was *Marienthal* (1933), a slim, clearly-written study of unemployment, that was the institute's most memorable product. The book—which Lazarsfeld co-authored with Marie Jahoda and Hans Zeisel—contributed substantially to the methodology of community studies. Its major findings—that the prolonged unemployment of workers leads to apathy rather than to revolution—foreshadowed the widespread lack of resistance to Hitler. *Marienthal* was banned by the Nazis soon after it was published, and most of the copies were burned, but by 1978 it had been re-issued to become part of the sociology curriculum in German and Austrian universities. In 1979 a group of young Europeans carried out a restudy of the village of Marienthal, by then a part of Vienna.

In 1933 Lazarsfeld came to the United States as a Rockefeller Foundation fellow. At the end of the second year of his fellowship, he decided to remain in the United States and become a U.S. citizen. The deteriorating political situation in Austria following the defeat of the Social Democrats in the civil war of February 1934 had made his return to the University of Vienna impossible. In the midst of the 1930s' Depression he accepted a job analyzing some 10,000 questionnaires from young people which had been collected by the New Jersey Relief Administration. He soon transformed this temporary project into the University of Newark Research Center, whose director he became.

In 1937 the Rockefeller Foundation granted funds for a large-scale study of the social effects of radio. Lazarsfeld was chosen to be director of the project, and a broad study of radio programming, radio audiences, and the preferences of radio listeners was begun. The emphasis was on secondary analysis of existing survey data, content analysis of programs, and use of the Lazarsfeld-Stanton Program Analyzer, a device he developed with Frank Stanton for recording the instantaneous likes and dislikes of experimental audiences.

The Lazarsfeld radio research project virtually created the field of mass communications research. It studied why messages are introduced into the media and why people attend to them—that is, what gratifications or rewards people get from the media and what functions the media serve

in their lives. Lazarsfeld's influence on the field outlived him. In the mid-1980s the directors of social research of the nation's three largest networks—CBS, ABC, and NBC—were all former students of Lazarsfeld.

In 1939 the Rockefeller Foundation radio research grant was transferred from Princeton to Columbia University, where Lazarsfeld became a professor of sociology. In 1944 the Office of Radio Research was renamed the Bureau of Applied Social Research, which became in the 1950s and 1960s the leading university-based social research institute in the United States.

When Lazarsfeld started to study the impact of radio in 1937 he realized that since radio listening created no public records, such as circulation data, it needed new methods of accounting and study. He used the opinion poll—at that time used mainly for descriptive purposes to measure the popularity or audience size of radio programs—and by the detailed analysis of responses developed ways to measure the impact of radio upon attitudes. This transformation of the “opinion poll” into “survey research” constitutes one of Lazarsfeld's major accomplishments.

Lazarsfeld's study of the 1940 presidential election was published as *The People's Choice* (1944), a spare and elegant book that became a true classic. During the research a great deal was learned about the psychological and social processes that delay, inhibit, reinforce, activate, and change voting decisions—people subject to cross pressures, for example, delay making a decision longer than do others. The study also uncovered an influence process that Lazarsfeld called “opinion leadership.” It was found that there is a flow of information from the mass media to persons who serve as opinion leaders and then to the public. This process was termed the “two-step flow of communication.”

Outstanding in His Field

Lazarsfeld received many acknowledgements of his accomplishments during his lifetime. He was president of both the American Association for Public Opinion Research (1949/1950) and the American Sociological Association (1961/1962), and he was an elected member of the National Academy of Education as well as of the National Academy of Sciences. He received honorary degrees from Chicago and Yeshiva universities in 1966, from Columbia in 1970, from Vienna in 1971, and from the Sorbonne in 1972—the first American sociologist ever so honored. In 1955 he was the first recipient of the Julian L. Woodward memorial award of the American Association for Public Opinion Research, and in 1969 the Austrian Republic awarded him its Great Golden Cross, largely for his help in establishing the Institute for Advanced Studies in Vienna in 1963. He was a much sought-after consultant, speaker, and teacher. Shortly after his death from cancer on August 30, 1976, a Paul F. Lazarsfeld Memorial Fund was established in order to sponsor a series of annual lectures in his honor. In 1983 a large collection of his books and papers was dedicated as the Lazarsfeld Archives at the University of Vienna.

Lazarsfeld's main legacy was to question the distinction between quantitative and qualitative research. In almost every field in which he worked he tried to fuse these

two productive modes of inquiry: it was the theme with which he ended his presidential address to the American Sociological Association; the journal *Quality and Quantity* was founded in 1967 under his direct influence; and the *Festschrift* published in his memory is entitled *Qualitative and Quantitative Social Research*. In the words of the Chicago sociologist James S. Coleman, Lazarsfeld was “one of those rare sociologists who shaped the direction of the discipline for the succeeding generation.”

Further Reading

A biography of Paul F. Lazarsfeld can be found in Volume 18 of the *International Encyclopedia of the Social Sciences*; an extensive bibliography of his writings and of writings about him is included. An excellent source for Lazarsfeld's ideas as well as his influence is a memorial volume edited by Robert K. Merton, James S. Coleman, and Peter H. Rossi, *Qualitative and Quantitative Social Research* (1979). A collection of some of his best papers may be found in Patricia L. Kendall, editor, *The Varied Sociology of Paul F. Lazarsfeld* (1982). □

Emma Lazarus

Emma Lazarus (1849-1887), American poet, is best known as a spokesperson for the Jewish people. Her faith in America as a haven for all the downtrodden peoples of the world is expressed in her poem inscribed on the Statue of Liberty.

Emma Lazarus was born in New York City on July 22, 1849. Her wealthy, cultured parents provided comforts and devotion, beginning with private tutors and summers at the seashore. At the age of 11 she began writing impassioned lyrics on traditional romantic themes and at 17 privately printed her first collection. *Poems and Translations* (public edition 1867) was followed by *Admetus and Other Poems* (1871). These poems so pleased Ralph Waldo Emerson that he invited Lazarus to visit him, thereby beginning a correspondence that lasted throughout her life.

Lazarus's work began appearing regularly in *Lippincott's Magazine* and *Scribner's Monthly*. In 1874 she published her first prose, *Alide: An Episode of Goethe's Life*. Her five-act drama, *The Spagnoletto* (1876), focuses on Italy in 1655, but as playwright she had more fervor than talent. Poetry was her true métier. Her translation of Heinrich Heine's *Poems and Ballads* (1881) was considered the best version of Heine in English at the time.

The turning point in Lazarus's life was the outbreak of violent anti-Semitism in Russia and Germany during the early 1880s. When a journalist defended these pogroms in the *Century Magazine*, Lazarus wrote the fervent reply “Russian Christianity versus Modern Judaism” in the next issue. From this moment she began a private crusade for her people. Her verse took on a new note of urgency, a call to Zionism, particularly in *Songs of a Semite* (1882) and in her play of 12th-century Jewish life, *The Dance to Death*. More importantly, she began to organize relief efforts for the thou-

sands of immigrants crowding into Ward's Island and to write a series of articles for the magazine *American Hebrew*.

In 1883 Lazarus sailed for England, where she was received with great enthusiasm for her work in behalf of Jewish immigrants. She made so many friends among the Zionists that she returned in 1885, spending the next 2 years traveling in England, France, and Italy. Cancer cut her career short. She returned to New York City shortly before her death on Nov. 19, 1887. Lazarus's sonnet "The New Colossus" was engraved on the pedestal of the Statue of Liberty in New York harbor before the dedication in 1886; it was a fitting commemoration of her faith in American ideals.

Further Reading

The Poems of Emma Lazarus (2 vols., 1889), the standard text, includes a biographical sketch by her sister. More recent is *Emma Lazarus: Selections from Her Poetry and Prose*, edited by Morris U. Schappes (1944; 3d ed. 1967). See also H. E. Jacob, *The World of Emma Lazarus* (1949), and Eve Merriam, *Emma Lazarus: Woman with a Torch* (1956).

Additional Sources

Angoff, Charles, *Emma Lazarus, poet, Jewish activist, pioneer Zionist*, New York: Jewish Historical Society of New York, 1979.

Young, Bette Roth, *Emma Lazarus in her world: life and letters*, Philadelphia: Jewish Publication Society, 1995. □

Henry Charles Lea

Henry Charles Lea (1825-1909), American historian, focused his research on the Catholic Church and wrote the definitive history of the Spanish Inquisition.

Henry Charles Lea was born in Philadelphia on Sept. 19, 1825, the son of a well-known publisher and amateur scientist. Henry was educated at home with the aid of tutors and by independent study. He had wide intellectual interests and, between 1841 and 1848, wrote scientific papers and poetry and translated classics.

Lea entered the family publishing firm in 1843 but continued to pursue his other interests until he suffered a breakdown in 1847. During his recovery Lea became interested in the study of history. In 1850 he married his cousin, Anna Caroline Jouden. The next year he became head of the family publishing house, which under his guidance, began to specialize in medical and scientific books.

During the Civil War, Lea joined the Union League, supported the Republican party, and wrote pamphlets against slavery. At war's end he returned to historical study. His first book *Superstition and Force*, appeared in 1866. The following year he published *An Historical Sketch of Sacerdotal Celibacy in the Christian Church* and, 2 years later, *Studies in Church History*. In 1867 Lea had embarked

upon the study of the medieval Inquisition, a project which was to occupy him for 20 years. For the enormous task he utilized the services of scholars and researchers in Europe.

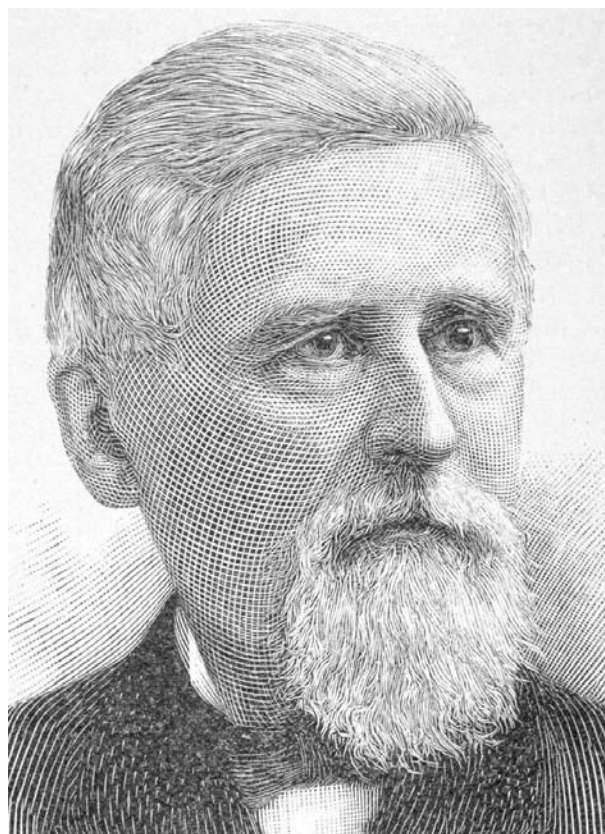
Despite the demands of business and historical writing, Lea was active in civic affairs. In 1870 he helped found the Citizens' Municipal Reform Association. He also helped found the National Republican League to block U.S. Grant's third presidential term. In 1878 he again suffered serious illness and became nearly blind. He retired from business in 1880 and devoted himself to history.

Lea's research culminated in the publication of *A History of the Inquisition of the Middle Ages* (3 vols., 1887-1888). In subsequent years he produced *Chapters from the Religious History of Spain* (1890), *A Formulary of the Papal Penitentiary* (1892), *A History of Auricular Confession and Indulgences* (3 vols., 1896), *The Moriscos of Spain* (1901), *A History of the Inquisition of Spain* (4 vols., 1906-1907), and *The Inquisition in the Spanish Dependencies* (1908).

As a philanthropist, Lea endowed several institutions and chairs, including the Lea Laboratory of Hygiene at the University of Pennsylvania. He died on Oct. 20, 1909, in Philadelphia, leaving unfinished a study of witchcraft (published posthumously).

Further Reading

Edward Sculley Bradley, *Henry Charles Lea* (1931), is good on the later years, but Lea's earlier years are open to conjecture since he destroyed his correspondence prior to 1880. A brief appreciation of Lea is in Arthur C. Howland's preface to Lea's



Minor Historical Writings (1942). Two sympathetic evaluations of Lea's historiography are Charles Homer Haskin's "Henry Charles Lea" in his *Studies in Medieval Culture* (1929) and Leonard Krieger's "European History in America" in John Higham, with Leonard Krieger and Felix Gilbert, *History* (1965). □

Louis Seymour Bazett Leakey

The British anthropologist Louis Seymour Bazett Leakey (1903-1972) made major contributions to the study of prehistoric man.

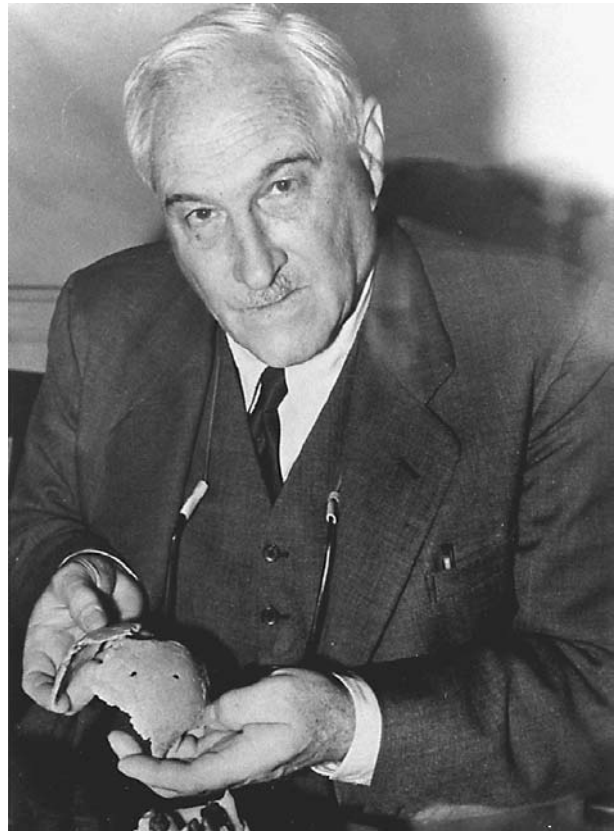
The parents of L. S. B. Leakey were British missionaries who settled at Kabete, Kenya, near Nairobi, in 1901. Leakey was born on Aug. 7, 1903, in Kabete, where he formed lifelong friendships with boys of the Kikuyu tribe, with whom he grew up. He is probably the only white man to have been initiated from youth to manhood in a Kikuyu ceremony.

After World War I Leakey went briefly to school at Weymouth College, Dorset, England, and in 1922 he entered St. John's College, Cambridge University. In 1923 he organized an expedition of the British Museum to search for dinosaurs in southern Tanganyika.

In 1926, after qualifying in anthropology at Cambridge, Leakey organized and led four East African archeological expeditions. During the third expedition, in 1931, after some very important discoveries of the earliest known (at that time) stone tools at Olduvai, Leakey discovered fossils of human remains at Kanam and Kanjera in Kenya. His claims concerning these fossils, which included the idea that *Homo sapiens* lived in East Africa at the end of the Middle Pleistocene, were contested by many of his colleagues, and it was only in 1969 that the claims received official acceptance.

In 1937 Leakey temporarily ceased to study prehistory in order to spend 3 years working on a monograph of the Kikuyu tribe. During World War II (1939-1945) he served as officer in charge of civil intelligence in Nairobi.

Leakey always strongly supported Charles Darwin's theory that both man and the great apes originated on the African continent. For 40 years he and his teams patiently excavated at the prehistoric site at Olduvai Gorge on the eastern Serengeti Plains of Tanzania. In 1959 at Olduvai a fossil hominid skull was discovered, which he named *Zinjanthropus*. In 1960 even more important fossil fragments were discovered. These and a skull found in 1962 at Olduvai were made the types of a new species of man, *Homo habilis*. In 1962 Leakey also discovered a skull of the type *Homo erectus*, previously known only in China and Java. Other sites excavated by Leakey include the Lower Miocene sites on Rusinga Island and Songhor, which have yielded remains of protoman dating back 20 million years, and the site at Fort Ternan, where *Kenya pitheculus wickeri*



was discovered. This hominid lived about 12 million years ago.

In 1964 Leakey organized a team in the United States to excavate near the Calico Mountains in southern California. He and his team discovered evidence that man lived in America more than 50,000 years ago.

Leakey's publications include *New Classification of Bow and Arrow in Africa*; *The Stone Age Cultures of Kenya*; *Adam's Ancestors*; *The Stone Age Races of Kenya*; *Stone Age Africa*; *Kenya Contrasts and Problems*; *White African*; *A Contribution to the Study of the Tumbian Culture in Kenya* (with W. E. Owen); *Tentative Study of the Pleistocene Sequence and Stone Age Cultures of N. E. Angola*; *Mau Mau and Kikuyu*; *Defeating Mau Mau*; *The Miocene Hominoidea of East Africa* (with Le Gros Clark); *The Pleistocene Fossil Suidae of East Africa*; *First Lessons in Kikuyu*; *Olduvai Gorge*, vol. 1, 1951-1961; *Animals of East Africa*; and *Unveiling Man's Origins* (with Vanne Goodall).

On Oct. 1, 1972, Leakey died in London.

Further Reading

Leakey's *White African: An Early Autobiography* (1937; with new preface, 1966) deals with his early years. An account of Leakey and his work is contained in Robert Silverberg, *Man before Adam: The Story of Man in Search of His Origins* (1964). A useful background work is Edward Bacon, *Digging for History: Archeological Discoveries throughout the World, 1945-1959* (1961). □

Mary Douglas Leakey

Mary Douglas Leakey (1913-1996) was a major figure in the uncovering of East African prehistory, best known for her excavations of some of the earliest members of the human family, their footprints, and their artifacts.

Mary Douglas Leakey was born in London on February 6, 1913. She was the only child of Erskine Nicol, a landscape painter, and Cecilia (nee Frere). Much of her childhood was spent traveling abroad with her parents except during World War I when her family spent the time in England. At the house of her maternal aunts and grandmother in London she was first introduced to dogs, marking the beginning of her strong affection for animals, an important personal component of her life. After the war, Mary's family resumed their annual cycle of continental travel, followed by a return to London in summer to sell the paintings that her father produced on their travels.

Mary's early education was largely informal, although she did attend school in France for a short time. Her father taught her to read and some mathematics, and he also inspired her interest in the natural world and in archaeology. While living in the Dordogne region in France, Mary was exposed to Paleolithic archaeology which, combined with her artistic talents, formed the basis of her career. Her father died in France in 1926. Mary and her mother returned to England, where she unhappily attended several convent schools. Between 1930 and 1934, she took part in excavations at Hembury, Devon, and attended lectures in geology and archaeology at London University and the London Museum. She also began drawing stone tools for publication. She was introduced to Louis Leakey as a potential artist for his book *Adam's Ancestors* and was hired. They were married in 1936 and had three children, Jonathan, Richard, and Philip.

Mary moved to Kenya with Louis and worked with him in East Africa for much of her career. She introduced modern archaeological techniques to East Africa. Her initial East African excavations were the Late Stone Age sites at Hyrax Hill and Njoro River Cave, and she was the first person to describe the important dimple based pottery from East Africa. She also worked at a number of other sites, including Olorgesailie, which was famous for its abundance of middle Pleistocene Acheulean hand-axes. She also worked with Louis on several East African Miocene ape sites, and she was instrumental in the recovery of many fossil ape remains. In 1951 she studied and recorded the beautiful Late Pleistocene Tanzanian rock paintings that years later formed the basis of her book *Africa's Vanishing Art*. Although she is best known for her association with human fossil sites, she considered her work on the rock paintings one of the highlights of her career.

In spite of her primary interest in art and artifacts, Mary Leakey is best known for her exceptional ability to find fossils and for her excavations at two of the most famous



hominid fossil sites in East Africa— Olduvai Gorge and Laetoli, both in Tanzania. Beginning in 1960, she established a permanent base camp at Olduvai Gorge from which she directed excavations. The previous year she had discovered the first hominid specimen from that site, “*Zinjanthropus boisei*,” whom she and Louis nicknamed the “nutcracker man” because of its huge jaws and molar teeth. “Zinj” is now recognized as the type specimen of *Australopithecus boisei*, an extinct side branch of the genus *Homo*. She soon found another hominid more closely related to modern humans, *Homo habilis* or “Handy Man,” providing evidence of contemporary hominid groups one to two million years ago in East Africa. Leakey's research at Olduvai lasted over 20 years and in spite of many fossil finds focused mainly on the specific descriptions of the archaeology. She initially detailed the archaeology of Beds 1 and 2 and later, more recent levels, contributing greatly to the understanding of Plio-Pleistocene lifeways.

In 1974 she began systematic excavations at Laetoli, which produced australopithecine skeletal remains the same year. Two years later, the first of several sets of bipedal hominid footprints were discovered at the site, corroborating skeletal evidence for bipedalism at a very early date. The footprints were made as australopithecines walked, in at least one case together, through an ash fall from a nearby volcano. These finds caught the attention of the world as they “humanized” the discoveries of our distant relatives. Like many East African early hominid sites, Laetoli was well dated radiometrically and provided evidence that full bipedal locomotion, a major human hallmark, was

achieved by 3.75 million years. While she never accepted the allocation of the Laetoli hominids to *Australopithecus afarensis*, she recognized them as the earliest definitive hominid sample known at the time. Laetoli yielded a number of skeletal elements of Pliocene australopithecines, but ironically, given Leakey's primary interest, no stone artifacts were ever found in these early beds.

In addition to her research, Mary Leakey found herself assuming many of Louis' more public roles after she was widowed in 1972. She spent considerable time traveling to give lectures, raise funds, and receive many honors from institutions around the world. Although she always considered herself primarily an archaeologist and her professional life was of utmost important to her, she remained involved with her family and was very close to her children and grandchildren. In 1983 she retired to Nairobi to be nearer to her family. There, she continued to work on her manuscripts until her death in December of 1996.

Further Reading

Further readings on Mary Leakey are best found in her own work.

In addition to many professional articles and monographs she wrote several popular books, including *Olduvai Gorge: My Search for Early Man* (1979), *Africa's Vanishing Art: The Rock Paintings of Tanzania* (1983), and *Disclosing the Past: An Autobiography* (1984). □

Richard Erskine Frere Leakey

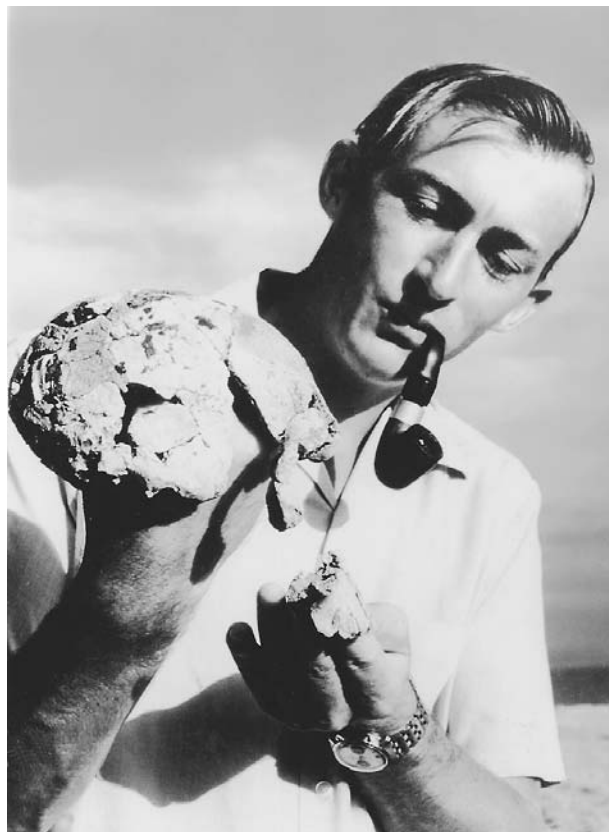
Richard Erskine Frere Leakey (born 1944), a leading Kenyan researcher in human prehistory and wildlife conservationist, was responsible for many of the most important discoveries pertaining to early human evolution.

Richard Erskine Frere Leakey, the second son of Louis and Mary Leakey, was born in Nairobi on December 19, 1944. His father, Louis Leakey, was born in Kenya of British missionary parents. Louis grew up among the Kikuyu and differed from most British colonists in considering himself an African, as opposed to a European living in Africa. Likewise, Richard was a Kenyan; he mastered Kiswahili earlier than English and became a Kenyan citizen. As a child, he frequently accompanied his famous parents on their archaeological and paleontological expeditions. In the late 1940s, they were working at Miocene ape sites on Lake Victoria, and by the age of six Richard learned to help collect skeletal material. He was educated through secondary school in Nairobi. After leaving school, he briefly made a living trapping and selling animals and acting as a safari guide for visitors to Olduvai Gorge, his parents' site. He began a safari business in 1962 that lasted under different partners until 1974. However, he continued to work for his parents at Olduvai and soon organized expeditions of his own.

Feeling the need for formal training in anthropology and paleontology, Leakey prepared for university work, passing A level examinations in London. However, he eventually declined a British university education, not wishing to spend the time away from field work in East Africa. He married Margaret Cropper in 1966 and they had one daughter, Anna. Later divorced, he married Meave Epps in 1970. They had two daughters, Louise and Samira.

Although initially vowing never to work with fossils, Leakey is associated with the recovery of some of the most important specimens in human evolutionary studies. He gained his knowledge of paleoanthropology from working for his parents and later from colleagues he had brought together to study the remains recovered by his Kenyan research team. Leakey organized his first expedition in 1964 to Lake Natron in Tanzania, north of Olduvai Gorge. This work resulted in the discovery of the Peninj mandible, the lower jaw of a robust australopithecine, *Australopithecus boisei*, an extinct side branch of the human lineage. The Lake Natron work was soon followed by excavations at Lake Baringo, Kenya, in 1966, and major involvement in the multinational Omo expedition in Ethiopia, both of which yielded hominid and other fossils.

Leakey's most famous contributions to paleoanthropology derived from his work at Lake Turkana in northern Kenya, particularly at the site of Koobi Fora on its eastern shore, where many Plio-Pleistocene hominids have been discovered. Leakey and his team began working at East Turkana in 1968 and within weeks found their first hominid specimen, an *A. boisei* mandible. The wealth of hominid



fossils that were later found on both shores of Lake Turkana by Leakey's team revolutionized human evolutionary studies. Among the most famous of the finds are ER 1470, a large-brained member of the genus *Homo* dated to 1.8 million years; several of the earliest known members of the taxon *Homo erectus* (modern human's immediate ancestor) dated to between 1.6 and 1 million years; and the "Black Skull," dated to 2.6 million years, a robust australopithecine that has forced recent revisions of the human family tree. Among the most impressive of the *Homo erectus* fossils is the Nariokotome specimen, found in 1984 by Leakey's team on the west shore of Lake Turkana. It is the virtually complete skeleton of a 12-year-old boy who was close to six feet tall. Despite its height, the boy had a small brain, providing evidence that human cranial expansion is not simply an artifact of increases in body size. Work continued into the 1990s at Lake Turkana, which became a permanent research facility.

Although renowned as a paleoanthropologist, Leakey's greatest contributions to African prehistory derived from his skill as an administrator and organizer who combined international involvement with the training of native Kenyans. Leakey formed international, multidisciplinary teams to recover early human fossil remains and artifacts, properly analyze them, determine their age, and ascertain the environmental circumstances surrounding their lives and deaths. Moreover, he trained many other Kenyans and made them instrumental to the research efforts in both the field and the laboratory. He became administrative director of the National Museums of Kenya in 1968 and director in 1974. Along with the trustees of the National Museums of Kenya, he established and obtained funding for the International Louis Leakey Memorial Institute for African Prehistory. Through books, lectures, and his television series for the BBC (British Broadcasting Channel), he played an important role in popularizing research in African paleoanthropology and in explaining its significance to the public.

Leakey also emphasized wildlife conservation and applied his organizational ability to conservation efforts both in Kenya and abroad. He was politically involved and held positions in the Kenyan government, including director of the Kenya Wildlife Service, in which he tried to curb the poaching activities that threatened many African species with extinction. He was particularly concerned with the problem of elephant poaching and was instrumental in efforts to eliminate this activity. In spite of periods of poor health, in particular kidney failure and a transplant in 1980 and a devastating plane crash in 1993 that resulted in the partial loss of his lower limbs, Leakey continued to pursue his scientific interests and his commitments to the environment and the Kenyan nation.

In the spring of 1994, Leakey resigned from his post as director of the Kenya Wildlife Service after being accused by the government of favoring wildlife conservation over the interests of local farmers, and confirmed his place in the Kenyan political arena by starting a political party called Safina—Swahili for Noah's Ark—that was opposed to the ruling party. Safina, which united Kenya's half-dozen smaller opposition groups, favored a democratic Kenya

over the present, one-party system ruled by Kenyan President Daniel Arap Moi. The party began work to support a single presidential candidate for the 1997 elections. Leakey, in his new and strong political role, was a likely presidential candidate.

Further Reading

Richard Leakey wrote several popular books that provide excellent introductions to human evolution and African prehistory. In addition to scientific papers, Leakey's publications include *Origins* (with Roger Lewin, 1977), *People of the Lake* (with Roger Lewin, 1977), *The Making of Mankind* (1981), *One Life: An Autobiography* (1984), and *Origins Revisited* (with Roger Lewin, 1992). The latter book, subtitled "In Search of What Makes Us Human," was reviewed as a vivid, generally evenhanded presentation in a contentious field. Most recently, Leakey published *Sixth Extinction: Patterns of Life and the Future of Humankind* (with Roger Lewin, 1995), reviewed as a lucid, knowledgeable account of chance and extinction as necessary parts of life. □

Edward Lear

The English writer and artist Edward Lear (1812-1888) achieved fame as a lithographer, landscape artist, and author and illustrator of numerous travel books. He is now remembered, however, for his five volumes of nonsense poetry and prose.

Edward Lear was born on May 12, 1812, in Halloway, one of the last of 21 children of a prosperous stockbroker. His childhood was passed in a comfortable home in Highgate, where, because of his epilepsy and asthma, he was educated by his sisters Anne and Sarah. They introduced him to sketching and coloring. He lacked formal training, but his interest and energy made him a skilled draftsman.

When Edward was 13, his father's financial disasters disrupted the family. A small income enabled Anne to provide a home for Edward. From the age of 15 to 18, he helped support himself by drawings made for doctors and hospitals. A friend got him a commission from the Zoological Society to draw the birds in the London zoo. The 42 hand-colored lithographs of his book *The Family of Psittacidae or Parrots* have been compared favorably to the drawings of J. J. Audubon.

While working at the zoo, Lear was invited by Lord Derby to make drawings of the menagerie on his estate of Knowsley. In the 4 years he spent there, he became a favorite with the grandchildren. For them he created his first *Nonsense Book*, a collection of 50 limericks illustrated with delightful nonsense drawings. Trips to northern England at this time woke a desire to paint romantic landscape, especially because close drawing injured his sight. He resolved to go to Rome, where he hoped to sell his watercolors to English residents. Until 1848 Rome remained his center of



activity from which he made trips about Europe, Asia, and Africa in search of subject matter for his landscapes.

The need to improve his art induced Lear to invest a legacy in study at the Royal Academy in London. Two years of the slow, outmoded course discouraged him. He accepted an invitation from Holman Hunt to exchange lessons in Italian for help in oil painting. The relationship was fruitful. Hunt became "Daddy Hunt," an artistic support to the older, lonely man. He did a number of oil landscapes between 1840 and 1853 and exhibited the most ambitious of these at the Royal Academy from 1850 to 1853. They did not sell at the price he asked, so he returned to the smaller watercolors and the lithographs for his travel books.

Living much in hotels, Lear met the children for whom he wrote the poems and prose and drew the illustrations that were published at intervals from 1846 to 1877. For casually met child friends he created the inimitable "Owl and the Pussy Cat," "The Pobble's Toes," "The Jumblies," and others.

For the last 14 years of his life Lear lived in a home he had built at San Remo in Italy. He died there on Jan. 29, 1888.

Further Reading

A complete collection of Lear's nonsense poetry, with an excellent introduction, is Holbrook Jackson, *The Complete Nonsense of Edward Lear* (1951). Although a new edition is needed, *Letters of Edward Lear* (1907) and *Late Letters of Edward Lear* (1911), edited by Lady Strachey, are still valuable. Modern scholarship has done much to reawaken inter-

est in the artist without diminishing the reputation of the author. For this more complete view of Lear the following works build an integrated image: Angus R. Davidson, *Edward Lear, Landscape Painter and Nonsense Poet* (1938); Philip Hofer, *Edward Lear as a Landscape Draughtsman* (1967); Vivien Noakes, *Edward Lear: The Life of a Wanderer* (1968).

Additional Sources

Noakes, Vivien, *Edward Lear: the life of a wanderer*, London: Fontana, 1979.

Lehmann, John, *Edward Lear and his world*, New York: Scribner, 1977. □

Timothy Leary

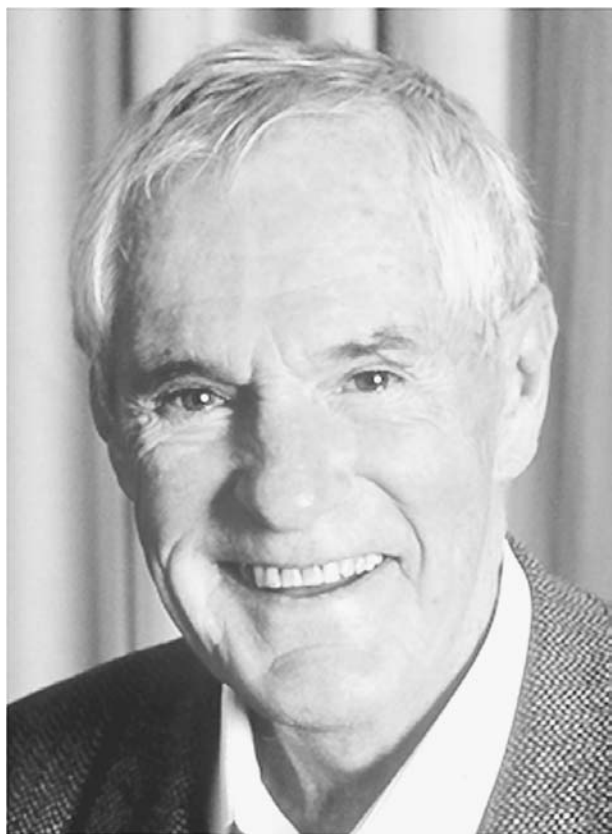
Timothy Leary (1920-1996) was a psychologist, author, lecturer, and cult figure. He was best known for having popularized the use of mind-altering drugs in the 1960s.

Timothy Leary was born October 22, 1920, in Springfield, Massachusetts. He was educated at Holy Cross College, the U.S. Military Academy, the University of Alabama (A.B., 1943), Washington State University (M.S., 1946), and the University of California at Berkeley (Ph.D., 1950). During World War II, Leary served in the U.S. Army, achieving the rank of sergeant in the Medical Corps. Subsequently he was an assistant professor at the University of California; director of psychiatric research at the Kaiser Foundation, Oakland, California; and a lecturer in psychology at Harvard University.

Tuned In To LSD

At Harvard, Leary became interested in the properties of hallucinogenic drugs, notably a compound known as LSD (d-lysergic acid diethylamide). He and his colleague Richard Alpert were propagandists for psychedelic drugs as well as experimenters, alarming Harvard to the point where they were instructed not to use undergraduates as subjects for research. Violating this rule led to their expulsion from the Harvard faculty in 1963. (Leary was actually charged with absence without leave.) By this time, Leary and Alpert had left the conventions of science far behind. An article by them published in the *Harvard Review* hailed the drug life: "Remember, man, a natural state is ecstatic wonder, ecstatic intuition, ecstatic accurate movement. Don't settle for less."

Leary and Alpert then founded the International Foundation for Internal Freedom (IFIF) to promote LSD and similar drugs. In 1965 Leary visited India and converted to Hinduism, announcing that his work was basically religious. The following year, IFIF headquarters at Millbrook, New York, was raided by local police under the direction of G. Gordon Liddy, later to become notorious himself as the iron man of the Watergate scandal. Four people were arrested for possession of drugs. At about this time, Leary founded the League for Spiritual Discovery, which he de-



fined as a religious movement “dedicated to the ancient sacred sequence of turning on, tuning it, and dropping out.” It staged multimedia liturgical celebrations in various places around the country. Leary was more responsible than any other single person for the widespread consumption of LSD and other psychedelic drugs in the 1960s. Millions are thought to have “dropped acid” during those years, including many famous Americans. As LSD was found to have dangerous side-effects its glamour faded and the use of it was confined mainly to hard core members of the drug-taking underground.

Jailed for Possession of Marijuana

Leary’s popularity as the leader of a national cult declined thereafter and his troubles worsened. He had been arrested for possessing a small quantity of marijuana in 1965 and again in 1968. He was given ten-year sentences on each count, to be served consecutively rather than concurrently. This harsh sentence was almost certainly a result of his notoriety, as it bore little relation to the offenses, which even then were not regarded as serious. After serving only six months, Leary, with the aid of the Weather Underground, a left-wing terrorist organization, escaped from prison. Thereafter, he resided in Algeria, Switzerland, and finally Afghanistan. In 1973 he was seized and returned to California, where he was given an additional sentence for his prison escape. Leary was not released from confinement until 1976.

Interest in Outer Space

After his release, Leary became an active writer and lecturer on behalf of various enthusiasms. No longer obsessed with drugs, he promoted self-development in other ways. He advocated theories looking to the emergence of disembodied intelligence. He organized Starseed, a cooperative that hoped to colonize outer space. In 1982 he toured the lecture circuit debating with G. Gordon Liddy, who took an opposite stand on all issues. Leary acted in movies, appeared often on television and radio, performed in night clubs, and worked as a disc jockey.

Mind-Altering Software

Leary was always entertaining when sharing his beliefs. He lectured at colleges and performed at comedy clubs with equal ease. He remained interested in new ways to alter consciousness and increase intelligence. He developed SMILE in 1980, which stood for “Space Migration, Increased Intelligence, Life Extension.” He published his autobiography, *Flashbacks* in 1983. The following year, He launched Futique, Inc., a Hollywood-based company that would create mind-altering software. “Mind Mirror,” a self-analysis program was released by Futique in 1986. The next year, “Mind Movie,” through which users could create electronic novels was marketed by the company. By the decade’s end, Leary had become the head of a second software company, Telelectronics.

Leary’s last book, *Chaos and Cyber Culture* (1994) was a hypertext instruction book of sorts, proclaiming that “the pc is the lsd of the ‘90s.” Leary even “wired” his own final days on his World Wide Web site (www.leary.com) in word and image. Leary surrounded himself with friends, famous and otherwise, as well. As Gen X chronicler and longtime friend of Leary, Douglas Rushkoff wrote in *Esquire*, “On learning of his inoperable prostate cancer, Tim realized he was smack in the middle of another great taboo: dying. True to character, he wasn’t about to surrender to the fear and shame we associate with death in modern times. No, this was going to be a party.” Originally, Leary had planned to have his brain cryogenically frozen, but decided instead to have his ashes shot into space. Leary died in Beverly Hills, California, on May 31, 1996. His last words: “why not?”

Further Reading

Leary wrote or edited, alone or with others, some 17 books. Among them are *High Priest* (1968), *The Politics of Ecstasy* (1968), *Confessions of a Hope Fiend* (1973), *Neuropolitics: The Sociobiology of Human Metamorphosis* (1977), and *How To Use Drugs Intelligently* (1983). In 1986 he created a computer program called “Mind Mirror” designed to analyze thoughts. There is no biography of Leary, though he has written his own memoirs, *Flashbacks* (1983). See also *Chaos and Cyber Culture* (1994). He has been the subject of numerous newspaper and magazine stories. For most recent stories, see: “Leary’s last trip,” by Douglas Rushkoff in *Esquire*, August 1996; and “Dr. Tim’s last trip,” by Jeffrey Ressler in *Time*, April 29, 1996. □

Mary Elizebeth Clyens Lease

Mary Elizabeth Clyens Lease (1853-1933), American lecturer, writer, and politician, gained national fame during the Populist crusade for reform in the 1890s. She was a zealous agitator for equality and opportunity.

Mary Elizabeth Clyens was born in Pennsylvania of Irish parents. She was reared and educated in Allegany County, N.Y. The family moved to Kansas, probably in 1870, at which time Mary Elizabeth was in Osage Mission, Kans., teaching in a parochial school. She married Charles L. Lease, a pharmacist, in 1873. The couple soon moved to Texas, where three of their four children were born. Returning to Kansas in the early 1880s, the family settled in Wichita.

In 1885 Lease was admitted to the bar and entered public life speaking on behalf of the Irish National League with a flaming tirade on the subject of "Ireland and Irishmen." In 1888 she spoke before the state convention of the Union Labor party, a forerunner of the People's party in Kansas, and was the party's candidate for county office long before women were eligible to vote.

Lease was an effective campaigner for the candidates of the Farmers' Alliance—People's party during the 1890 election, making over 160 speeches. During the campaign she was often mistakenly called Mary Ellen, and her enemies dubbed her "Mary Yellin." During one 3-hour speech in Halstead, Kan., she reportedly remarked, "What you farmers need to do is raise less corn and more Hell."

Lease was active in the presidential campaign of 1892, accompanying Populist candidate James Baird Weaver on a disastrous tour of the South. In Minnesota and Nevada she made eight speeches a day. When the Populists gained control of the administration of Kansas, she was named president of the State Board of Charities in 1893. She feuded with the governor and was removed from office but was reinstated by the Kansas Supreme Court.

In 1896 Lease was a leader of the antifusion faction in the Populist party, which fought a merger with the Democrats, who supported the presidential candidacy of William Jennings Bryan. She lost the fight at the national convention but immediately joined the staff of the *New York World* to campaign against the Democratic candidate. Lease turned to writing articles and poetry for magazines and published a book, *The Problem of Civilization Solved*. She continued to champion reform—woman's suffrage, prohibition, evolution, and birth control.

A Republican, Lease bolted the party in 1912 to support Theodore Roosevelt's presidential campaign. She retired from public life in 1921. Ten years later she bought a farm in Sullivan County, N.Y., where she died in 1933.

Further Reading

There is no book-length biography of Mary Elizabeth Lease. Sketches of her life and anecdotes and quotations from her



political speeches are found throughout the literature on the Populist crusade, beginning with John D. Hicks, *The Populist Revolt* (1931). A highly colored biography is in Gerald W. Johnson, *The Lunatic Fringe* (1957). □

Gustave Le Bon

Gustave Le Bon (1841-1931) was a French social scientist and philosopher. Although he was originally trained as a physician, Le Bon's primary contribution was in sociology, where he developed major theories on crowd behavior.

The electric interests and abilities of Gustave Le Bon led to a full and productive life. Studies ranging from components of tobacco smoke, through physical anthropology, to atomic energy and structure describe the broad range of scholarly interests Le Bon maintained until his death. Because of this wide range, many have thought of Le Bon's work as shallow and dilettantish. No one in the course of a lifetime could possibly master all the disciplines observed in Le Bon's scholarly work. Nevertheless, men such as Sigmund Freud and Gordon Allport acknowledged the vital importance of Le Bon's work.

While Le Bon made contributions to theories of social evolution and political revolution, probably his most widely known work concerned the psychology of crowd behavior.

He stated that crowds maintained a collective mind and that the group mind was not simply a summary of the individual persons. Instead, a new distillation of traits emerged, primarily unconscious in nature, which reflected racially inherited characteristics.

The consequence of these innate traits was a regression in the direction of more primitive, instinctual determinants of behavior, in contrast to more rational intellectual determinants. Le Bon also believed in the contagion of ideas in a crowd such that individual members, in a heightened state of suggestibility and with feelings of omnipotence, are subjugated to the will and emotion of the crowd mind. He also indicated that crowds are capable of engaging in positive social actions as well.

Le Bon's ideas about social evolution and political revolution were related again to racial stock. History, for Le Bon, is a consequence of racial temperament; to understand the history of a people, one must look to the soul of the people. Just as a people cannot choose its appearance, it cannot freely opt for its cultural institutions.

Le Bon's beliefs with respect to political behavior consistently revealed a basic mistrust of the masses. On the last day of his life he repeated the theme that where the common people continue to maintain, or gain, control of government, civilization is moved in the direction of barbarism. It was this view that earned Le Bon the occasional label of antidemocrat and elitist.

An interesting incident attributed to Le Bon concerns his return in 1884 from an anthropological expedition to India, where he was commissioned by France to study Buddhist monuments. Marie François Sadi Carnot, then the minister of public works, was given an opportunity to choose for himself an artifact from a group Le Bon had brought back. Carnot chose a statuette which Le Bon quickly indicated was not appropriate because it carried a curse. Le Bon told Carnot that the owner of the statuette would be killed upon reaching the highest office in France. The warning was disregarded, and on June 24, 1894, Carnot, the fourth president of the French Republic, was assassinated by an Italian anarchist at Lyons.

Le Bon was a physician, anthropologist in the field, and finally professor of psychology and allied sciences at the University of Paris. His best-known book is *La Psychologie des foules* (1895; translated as *The Crowd: A Study of the Popular Mind*, 1897). He died on Dec. 13, 1931, at Marne-la-Coquette near Paris.

Further Reading

A good review of Le Bon's career is in the introduction by Robert K. Merton to Le Bon's *The Crowd: A Study of the Popular Mind* (1960). Le Bon's work is discussed in its historical context in Gardner Lindzey and Elliot Aronson, eds., *Handbook of Social Psychology*, vol. 1 (1954; rev. ed. 1968). Also useful is Edward Ellsworth Jones and Harold B. Gerard, *Foundations of Social Psychology* (1967). □



Charles Le Brun

The French painter, decorator, and draftsman Charles Le Brun (1619-1690) served as administrator of painting and the decorative arts under King Louis XIV.

Between 1661 and 1683 Charles Le Brun was virtually dictator of all the arts in France except architecture, and he imposed a unified standard of academic performance upon all the artists who wished to enjoy official recognition. This standard served the monarchy incomparably well in its need for expressive propaganda. The Louis XIV style, formulated by Le Brun, was of a technically high order, though somewhat grandiose and ponderously uniform by today's standards. Through it, Paris replaced Rome as the artistic capital of Europe, and the maxim of Jean Baptiste Colbert, the first minister, that "it is by the dimensions of monuments that one measures kings" was fulfilled.

Born in Paris, Le Brun was the son of a sculptor. After his apprenticeship to the decorator François Périer, Le Brun enjoyed successively the protection of Chancellor Séguier, cardinals Richelieu and Mazarin, and the regent, Anne of Austria. In Rome (1642-1646) Le Brun studied under Nicolas Poussin and digested the Roman baroque style of Pietro da Cortona.

Le Brun was one of the 12 founders of the Royal Academy of Painting and Sculpture in 1648, and his ascendant

authority in that official organization made him eligible in 1661 to become director of art works at the Château de Vaux-le-Vicomte, being constructed by the minister of finance, Nicolas Fouquet. Louis XIV, who deeply resented the opulent grandeur of this country house, dismissed Fouquet and appropriated his artistic team for use in the embellishment of the palace of Versailles. Scarcely an item of decoration for any royal dwelling was executed between 1661 and 1683 which was not conceived by Le Brun and carried out under his direction by a host of artists and craftsmen, and no painting was regarded as official without his sanction.

In 1662 Le Brun was ennobled. In 1663 he was made chancellor for life of the academy, keeper of the Royal Collections, and director of the Gobelins manufactory. In 1666 he organized the French Royal Academy in Rome. On the death of Colbert in 1683 Le Brun assumed the directorship of the academy, but the new first minister, Louvois, gradually caused Le Brun to be superseded by Pierre Mignard, though he tactfully retained Le Brun, until his death, as first painter to the King. Le Brun spent his last years brooding over this seeming injustice and painting religious works which reflect the excessive piety of the aged Louis XIV under the influence of Madame de Maintenon (the *Life of Christ* series).

In spite of Le Brun's pronouncements favoring the eclectic academicism of the Bolognese baroque painters and his rigid support of the "ancients" (classical art, Raphael, and Poussin) over the "moderns" (the colorists, Titian, and Peter Paul Rubens), his real artistic preference was naturalism. His equestrian portrait of Chancellor Séguier (1661) reveals the harmonious French blending of northern physiognomical realism and heroic stateliness.

Further Reading

There is no monograph in English on Le Brun. Anthony Blunt, *Art and Architecture in France, 1500-1700* (1953; 2d ed. 1970), treats the artist-administrator, specifically and comprehensively, within the context of his era. Le Brun is also treated extensively in Fiske Kimball, *The Creation of the Rococo* (1943); Arnold Hauser, *The Social History of Art* (2 vols., 1951; new ed., 4 vols., 1958); and Germain Bazin, *Baroque and Rococo* (trans. 1964). □

John Le Carre

The British author John Le Carre (born David Cornwell, 1931) was regarded by many as the foremost spy novelist of his time because his works go beyond being mere thrillers. They recreate the gritty realism of the spy business, exploring relationships among people and between humans and modern institutions—themes which qualify him for consideration as a serious writer.

John Le Carre was born David Cornwell on October 19, 1931, in Poole, Dorset. His mother abandoned the family when he was six, so he was raised mainly by his father, a charming rogue straight out of Dickens. Cornwell repeatedly made and lost fortunes through elaborate confidence games and spent some time in prison. He sent his son to upper-class preparatory schools, where he was so unhappy that at age 16 he dropped out and went to Switzerland. There he spent nine months (1948-1949) studying German at Berne University and then did his national service with the British Intelligence Corps in Austria. He resumed his education at Oxford in 1952 but had to leave and teach at Millford Junior School when his father went bankrupt in 1954. A year later he returned to Oxford and graduated in 1956 with a first-class degree.

After an unhappy two-year stint teaching German at Eton, he tried a variety of jobs; then in 1960 he joined the Foreign Office. In 1961 he was sent to Bonn as the second secretary to the British embassy. It was during this period that Cornwell published his first two novels, *Call for the Dead* (1961) and *A Murder of Quality* (1963), taking the pseudonym John Le Carre because members of the Foreign Office did not publish under their own names. In 1963 *The Spy Who Came in From the Cold* appeared and quickly became a best seller, winning Le Carre the British Crime Novel and Somerset Maugham awards. After this enormous success he was able to resign from his job at the Foreign Office and write full time. *The Spy Who Came in From the Cold* was followed by a series of novels, which, except for his romance, *The Naive and Sentimental Lover* (1971), deal



with modern spies. Several have been adapted successfully for television or movies.

The first 33 years of his life shaped the vision which informs Le Carre's novels. Though he did admit once in an interview that he was "for a time engaged in *that* work," he refused to talk about it, and no one is certain of what connection he had to actual spying. His books, however, suggest an insider's view of the mundane details of intelligence, the inefficiency of a bureaucratic institution, and the pettiness, rivalry, and back stabbing among agents, gleaned obviously during his years of government service. His fascination with spying and his mistrust of institutions can also be attributed to his experiences at public schools, where he always felt like an outsider. There he could observe the conduct of the privileged class with its dedication to British tradition and class snobbery, the group raised to protect the status quo and, incidentally, to enter the world of espionage.

Le Carre's response to his irresponsible, manipulative father is explored in the fictional relationship between Magnus Pym and his father, Rick, in *A Perfect Spy* (1986). Life as a secret agent attracts the eternally immature Magnus because it provides him with family and rituals but demands no enduring connections to others.

The "Circus," Le Carre's name for the Secret Service in his novels, is a metaphor for many of the ills in British Cold War society. A bureaucracy, it has no regard for individuals, often using them for pragmatic ends and destroying them in the process (Alec Leamas in *The Spy Who Came in From the Cold* is one example). Its agents are men who were recruited before 1945 and continue to hold onto an outmoded belief in the Empire. Bill Haydon, the traitor in *Tinker, Tailor, Soldier, Spy* (1974), who is based on a real life double agent, Kim Philby, looks back nostalgically to the simpler ideals—fair play, patriotism, heroism—of his days at school. Loyalty is dead; betrayal is rampant.

On a larger plane, the Circus represents the moral condition of modern human existence: sterile, self-serving, hypocritical, skeptical of all values. Le Carre created a hero for this society, a brilliant, middle-aged spy named George Smiley, who is the central character of *Tinker, Tailor and The Honourable Schoolboy* (1977), as well as *Smiley's People* (1979). He also has a lesser role in four other novels. Unlike James Bond, Smiley is quite ordinary. He solves cases through painstaking detective work and intelligent deduction. He is married but his wife, Ann, cheats on him. What distinguishes Smiley and endears him to readers is his humanity. Though he functions in the complex shabby world of the Secret Service, he retains his integrity and compassion.

After *Smiley's People*, Le Carre began to explore new subjects—the Middle East conflict, *The Little Drummer Girl* (1983); autobiography, *A Perfect Spy*; and the thawing of the Cold War, *The Russia House* (1989). He lived into the 1990s with his second wife (he has four sons from his two marriages) in a Cornwall retreat. He continued to write fiction which combined philosophical and psychological elements with the conventions of espionage novels, including

The Night Manager (1993) and *The Tailor of Panama* (1996).

Further Reading

The appearance of a new John Le Carre novel is a literary event, accompanied in the media not only by reviews but by feature articles. These provide current information about the author's life and career. See, for instance, *Newsweek's* cover article on John Le Carre and *The Russia House* (June 5, 1989); Le Carre's own discussion of *The Tailor of Panama* in *New York Times Magazine* (October 13, 1996); Joseph Lelyveld on the autobiographical details of *A Perfect Spy* in *The New York Times Magazine* (March 16, 1986). A number of books such as David Monaghan's *The Novels of John Le Carre* (1985) and *Smiley's Circus: A Guide to the Secret World of John Le Carre* (1986) analyze the novels. Eric Homberger's *John Le Carre* (1986) also contains a biography and an excellent bibliography, which lists all of Le Carre's publications to 1986, as well as interviews, books and articles about him, and miscellaneous related works about spies and the spy novel genre. □

William Edward Hartpole Lecky

William Edward Hartpole Lecky (1838-1903), an Anglo-Irish historian and essayist of classic Whig proclivities, was perhaps the greatest historical scholar Ireland ever produced.

William Lecky was born in Newtown Park near Dublin on March 26, 1838. After the death of his father when he was 14, Lecky was raised as a member of the family of the 8th Earl of Carnwath, whom his stepmother had married. Family wanderings during his childhood gave him a varied education at Kingstown, the Royal School at Armagh, Cheltenham, and Trinity College, Dublin, where he received his bachelor of arts degree in 1859 and his master of arts degree in 1863. An indifferent student, he appears to have benefited much more from the wide range of reading in which he engaged to satisfy his own eclectic interests than from the inspiration of formal academic study.

Lecky entered an active career in letters with the anonymous publication of his first book, *Religious Tendencies of the Age*, in 1860, at the age of 22. The following year a second work, *The Leaders of Public Opinion in Ireland*, also published anonymously, was received with disappointing results. Fortunately, Lecky did not have to depend upon his earnings as a writer for financial support; his private income also made it possible for him to develop language skills and to spend a large part of each year working abroad in the great Continental libraries.

Lecky's reputation as historian and essayist was finally secured with the publication of his *History of the Rise and Influence of the Spirit of Rationalism* (1865) and the *History of European Morals from Augustus to Charlemagne* (1869). Both proved enormously popular. His most important work,



the great multivolumed *History of England in the Eighteenth Century*, apparently resulted at least in part from a desire to answer James Froude, whose *English in Ireland*, published in 1872, had passed some unflattering judgments on the people of Ireland. Lecky's magisterial study, whose twelfth and final volume appeared in 1890, occupied his unremitting attention during all the mature years of his scholarly life. The work finally took form in two parts—seven volumes on England and five on Ireland. The undertaking remains a monument to Lecky's scholarly diligence and insight, so much so that it must still be read by serious students of the period despite the severe modifications imposed on some of his judgments by a later generation of scholars. The last major work of his life was a two-volume historical-political essay entitled *Democracy and Liberty* (1896), in which he, like many another Victorian intellectual, gave voice to some of his doubts about the growing democratic tendencies of his age.

A happy marriage and a successful career were capped in his last years by entry into Parliament, where as a Liberal Unionist he opposed the separatism of the Irish home rule movement. In 1897 he was made a privy councilor and in 1902 a member of the exclusive Order of Merit. Lecky died in London on Oct. 22, 1903.

Lecky was a Whig in the tradition of Edmund Burke, who remained his lifelong intellectual hero. Always suspicious of democracy, he deplored the evils of excess in religion or nationalism; at the same time he was acutely and somewhat pessimistically aware of the importance of mass social influences and ideas in history. Like his contemporary

John Richard Green, he helped to reorient the purposes of 19th-century historical writing away from politics and diplomatics.

Further Reading

Biographies of Lecky are Elisabeth van Dedem Lecky (Mrs. W. E. H. Lecky), *A Memoir of the Right Honourable William Edward Hartpole Lecky* (1909), and James J. Auchmuty, *Lecky: A Biographical and Critical Essay* (1945).

Additional Sources

McCartney, Donal, *W.E.H. Lecky, historian and politician, 1838-1903*, Dublin: Lilliput Press, 1994. □

Jacques Philippe Leclerc

The French general Jacques Philippe Leclerc (1902-1947) commanded the division which liberated Paris in 1944. He warned against the French attempt to regain control of Indochina.

Jacques Philippe Leclerc, Resistance name of Philippe Marie de Hauteclocque, was born into an aristocratic family on Nov. 22, 1902, at Belloy-Saint-Léonard. Graduating from St-Cyr in 1924, he made a brilliant reputation in Morocco during the struggle against the nationalist Riffi. Rising quickly through the ranks, he was a general staff officer when World War II began. Captured twice by the Germans in May-June 1940, he escaped both times and in July joined Charles De Gaulle in London.

Sent to rally French Equatorial Africa to De Gaulle, Leclerc, after a 39-day march over more than 1,500 miles, joined his ragtag army to that of Gen. B. L. Montgomery at Tripoli on Jan. 25, 1943. The Tunisian and Tripolitanian campaigns concluded, he participated in the cross-channel Normandy invasion on June 6, 1944, as commander of the French 2d Armored Division. Leclerc arrived in Paris on August 24. The following day, after a triumphal march to the Hôtel-de-Ville, he received the surrender of the German commandant Gen. Choltitz.

After liberating Strasbourg and Bordeaux, Leclerc was named supreme commander of French forces in Indochina by De Gaulle. The French signatory of the Japanese surrender on Sept. 2, 1945, he arrived in Saigon in October with orders to quell the nationalist rebellion of the Vietminh. Immediately recognizing that such a task required a massive French army and years of guerrilla warfare, Leclerc—convinced the cost was too high and ultimate success uncertain—recommended a negotiated peace. Although the Vietminh leader Ho Chi Minh was amenable, Leclerc's recommendations were thwarted by the Catholic politicians in Paris and a clique of French colonialists in Saigon headed by Governor General Adm. Thierry d'Argenlieu. After the decision of the French government in 1947 to reconquer Indochina, the stage was set for the 7-year guerrilla war,



which ended in the French humiliation at Dien Bien Phu in 1954.

Leclerc never lived to see his worst fears realized. Named inspector general of the French armies in North Africa in 1946 and promoted to full general the following year, he was killed in an airplane crash near Colomb-Béchar in Algeria on Nov. 28, 1947. At the time it was rumored, but never substantiated, that the accident was organized by colonial groups in Indochina who suspected Leclerc's "capitulationist" tendencies.

Leclerc was honored as a companion of the Order of the Liberation by Charles De Gaulle and named a commander of the Legion of Merit by President Franklin D. Roosevelt. In 1952 he was posthumously raised to the dignity of marshal of France.

Further Reading

The only biography of Leclerc is in French. In English his career may be followed in Alexander Werth, *France, 1940-1955* (1956), and Robert Aron, *France Reborn: The History of the Liberation* (1964). □

Charles Marie René Leconte de Lisle

The French poet Charles Marie René Leconte de Lisle (1818-1894), a leader of the group of poets called the Parnassians, was famed for the sonorous and brilliantly visual qualities of his poetry.

Charles Marie Leconte de Lisle was born in Saint-Paul on the Île de la Réunion, an overseas department of France, on Oct. 22, 1818. Brought to France in his infancy, he later returned at various times to Réunion before settling in Paris to work on socialist journals. After the political disillusionment of 1848, Leconte de Lisle turned from politics and devoted his life to poetry. As a young man, he had been deeply moved by the visual brilliance of Victor Hugo's poems in *Les Orientales*, which he claimed had revealed to him the beauty of his homeland. Another youthful influence, along with his revolutionary social enthusiasms, had developed under the influence of Louis Ménard. Leconte de Lisle's passionate interest in ancient Greece, evident in much of his poetry, also showed itself in his translations of Homer, Hesiod, Aeschylus, Sophocles, Euripides, and Theocritus.

Leconte de Lisle's finest volumes of verse include his *Poèmes antiques* (1852); his *Poèmes barbares* (1872), first published in 1862 as *Poésies barbares*; and his *Poèmes tragiques* (1884). Two other collections, *Derniers poèmes* (1895) and *Premières poésies* (1902), appeared posthumously. His *Poésies complètes* was published in four volumes in 1927-1928.

Greek legend and myth inspired many of the poems in *Poèmes antiques*, such as *Hélène*, *La Robe du centaure*, *Kybèle*, *Pan*, and *Vénus de Milo*. However, in the poem *Midi* Leconte de Lisle expressed a longing for annihilation, and in such poems as *Bhagavat*, *Çunacépa*, and *La Vision de Brahma*, the poet expressed the Hindu concept of universal illusion. This concept persisted in his thought, attaining its final and most desolate statement in *La Maya* of the *Poèmes tragiques*.

Poèmes barbares contains the major portion of Leconte de Lisle's finest verse. The title of this collection indicated that the poems in it were "barbarian" in the sense of being non-Greek. One poem, *Les Montreurs*, attacks the display of personal emotion in poetry. While subjects of the *Poèmes barbares* are drawn from many lands, the finest poems in the collection concern themselves mostly with the poet's own illusionless and lonely view of life. These include *L'Éclésiaste*, *Les Hurlleurs*, *Fiat nox*, *Le Vent froid de la nuit*, and *Soivet seclum*. Another fine group treats exotic landscapes (*La Vérandah*, *Le Paysage polaire*), especially those inhabited by wild animals (*Les Éléphants*, *Le Sommeil du condor*, *La Panthère noire*, *Les Jungles*, and *Le Jaguar*). In fact, many of Leconte de Lisle's finest poems depict exotic animals and landscapes (deserts, jungles, mountains, and seas), and a recurrent note in his verses combines the representation of alien lands or distant times with the emptiness

of the human situation in an unfeeling universe of illusion and change.

On March 31, 1887, Leconte de Lisle occupied Victor Hugo's seat in the French Academy. He died in Voisins near Louveciennes, France, on July 17, 1894.

Further Reading

For biographies of the poet see Irving Henry Brown, *Leconte de Lisle: A Study on the Man and His Poetry* (1923), and Irving Putter, *Leconte de Lisle and His Contemporaries* (1951). There is a chapter, "Leconte de Lisle and His Disciples," in Aaron Schaffer, *Parnassus in France* (1929). Alison Fairlie, *Leconte de Lisle's Poems on the Barbarian Races* (1947), provides a valuable study of the poet's finest volumes of poems. Other studies are Irving Putter, *The Pessimism of Leconte de Lisle: Sources and Evolution* (1954) and *The Pessimism of Leconte de Lisle: The Work and the Time* (1961). □

Le Corbusier

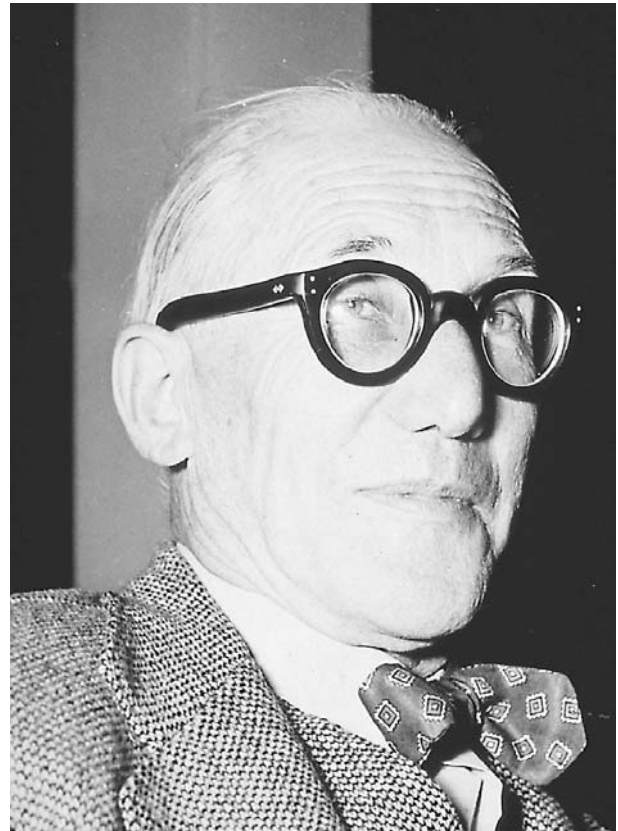
Le Corbusier (1887-1965), a Swiss architect, city planner, and painter who practiced in France, was one of the most influential architects of the 20th century.

Le Corbusier, the pseudonym for Charles Édouard Jeanneret-Gris, was born on Oct. 6, 1887, at La-Chaux-de-Fonds, where he attended the School of Fine Art until the age of 18 and was then apprenticed to an engraver. He studied architecture in Vienna with Josef Hoffmann (1908), in Paris with Auguste Perret (1908-1909), and in Berlin with Peter Behrens (1910-1911). In 1911 Le Corbusier traveled in the Balkans, Greece, Asia Minor, and Italy. The Acropolis in Athens and the sculpture of the 5th century B.C. by Phidias on the Parthenon made a great impression on him, as did Michelangelo's contributions to St. Peter's in Rome.

In 1904 Le Corbusier designed and built a small house at La-Chaux-de-Fonds, a building so picturesque that it would have fitted into the 18th-century hamlet at Versailles. Of the half-dozen villas that he built in his native town, one (1916) is as playful as any 16th-century mannerist structure by Sebastiano Serlio or Andrea Palladio. The dominating blank panel of the main facade of Le Corbusier's villa of 1916 relates to a similar motif that Palladio used on his own house in Vicenza, Italy, of 1572. Such a parallel between architects of the 16th and 20th centuries is relevant to an understanding of Le Corbusier. His system of geometric proportion, first used in the 1916 villa and expounded in two books, *Le Modulor I* (1950) and *Le Modulor II* (1955), follows in the tradition of Vitruvius, Leon Battista Alberti, and Palladio, and his concept of "modulor man" is an extension of Leonardo da Vinci's "Vitruvian man."

His Purism

The influence of Perret, Tony Garnier, and other architects became evident in Le Corbusier's 1915 Dom-ino



project for prefabricated houses, a solution to spatial construction consisting of columns, floor slabs, and stair-cases for vertical circulation. To reduce a building to such simple elements was cubistic, and it was perhaps a preview of things to come in Paris, where Le Corbusier settled in 1917. Architectural commissions were slow in coming, and he turned to painting. He and Amédée Ozenfant evolved a form of cubism known as purism, in which they attempted to restore to ordinary objects their basic architectonic simplicity. Le Corbusier's *Still Life* (1920) depicts a bottle and other everyday objects; the bottle is seen from the side, above, and below. By fragmenting the bottle in such a manner, the viewer has a greater understanding of the bottle than a photograph or a realistic painting would provide. From 1920 to 1925 Ozenfant and Le Corbusier published the magazine *L'Esprit nouveau*, which preached purist theories.

This painterly expression of Le Corbusier influenced his architecture. The clean-cut planes and their relationships to the volume of a space of the Dom-ino house and the *Still Life* bottle were combined in the Pavillon de l'Esprit Nouveau at the 1925 Paris International Exposition of Decorative Arts. Even the interior of the Chapel of Notre-Dame-du-Haut at Ronchamp (1950-1955) is cubist, since, like the bottle, it expresses more than what the eye can actually see. The 6-inch slit between the top of the walls and the roof suggests a continuation of the billowing ceiling shape beyond the external walls, and the undulating shapes of the walls suggest spaces which exist but which are cut off from the viewer.

Machine for Living

Le Corbusier's most influential book, *Towards a New Architecture* (1923), is illustrated with his sketches of the Acropolis in Athens and other sites, the architecture of Michelangelo, the "industrial city" of Tony Garnier, American grain silos, ships, airplanes, and automobiles. Under the diagram of a "Delage Front-Wheel Brake" is the caption: "This precision, this cleanness in execution go further back than our reborn mechanical sense. Phidias felt in this way: the entablature of the Parthenon is a witness." The perfection to be found in Phidias's sculpture on the Parthenon and in the front-wheel brake design for a Delage car was demanded by Le Corbusier for 20th-century architecture. A house would be a "machine for living," not reducing man to the level of an automaton but uplifting him by as precise an environment in totality as the precision of an automobile brake. Ventilation, sound insulation, sun-traps in winter, and sun shields (*brises-soleil*) in summer were all a part of this precision and of Le Corbusier's ideals for a total environment.

Collaboration with Jeanneret

From 1922 to 1940 Le Corbusier was in partnership with his cousin Pierre Jeanneret, and they collaborated on the project for the League of Nations Palace in Geneva (1927; not executed). The houses in the Weissenhof quarter of Stuttgart that they designed for the Deutsche Werkbund exposition (1927) were "perhaps the most imaginative structures at the Weissenhof" (Peter Blake, 1964). Le Corbusier's Centrosoyus (Palace of Light Industry) in Moscow (1929-1935) was one of the last major structures of post-World War I modern architecture in the Soviet Union.

Two notable villas designed by Le Corbusier are the Villa Monzie at Garches (1927), which derives its proportions, plan, and volumetric elements from Palladio's Villa Malcontenta of 1560, and the Villa Savoye at Poissy (1930), which incorporates the five tenets of his architecture: the *piloti* (freestanding structural column), the independence of the structural frame from the external skin, the free plan of the interior accommodation, the free elevation, and the roof garden.

City Planning

The Swiss Hostel (1931-1933) and the Brazilian Pavilion (1956-1959) at University City in Paris and the Unité d'Habitation in Marseilles (1947-1952) were designed as though they were part of Le Corbusier's projected Radiant City, just as Frank Lloyd Wright's post-1932 projects were for Broadacre City. The Unité d'Habitation, which is an enormous housing block, has a wide variety of apartments, lead-encased for sound insulation, with east-west ventilation, sun-trap balconies which let in the winter sun but exclude the summer sun, and access streets at every third floor. *Pilotis* raise the building off the ground to maximize open space for pedestrian use, which, in the Radiant City of 3 million people, would amount to 85 percent of the total area.

In the Voisin Plan for Paris (1925) Le Corbusier developed his urbanistic concepts, and thereafter he projected a

score of plans for cities on four continents. Only one was realized, that for Chandigarh, the capital of the Punjab, India (begun 1953). Geometrically classical, Chandigarh is divided into different sectors: the Capital, consisting of the governor's palace (not built), the Parliament, the High Courts of Justice, and a ministries building; a commercial area; an industrial area; and a cultural center. Le Corbusier also designed the Open Hand monument, the democratic symbol of giving (that is, elected representatives are granted the privilege of giving good government in return).

Last Works and Influence

Le Corbusier's last major buildings were the Chapel at Ronchamp, one of the most personal and expressive statements by the architect, and the Dominican monastery of Ste-Marie-de-la-Tourette at Eveux-sur-Arbresle (1957-1959). On Aug. 27, 1965, Le Corbusier died of a heart attack at Cap-Martin.

The Ministry of Education and Health building in Rio de Janeiro, Brazil (1936-1945), by Lúcio Costa and Oscar Niemeyer, for which Le Corbusier was the consultant, gave impetus to a slowly emerging modern movement in South America. His Maison Jaoul at Neuilly (1952-1956) spawned a movement termed the "new brutalism" in England, a country which had already accepted Le Corbusier's philosophy in spirit and had developed upon it. Kunio Mayekawa and Junzo Sakakura, who worked for Le Corbusier in Paris, returned to Japan to glorify the master. Le Corbusier's buildings have been an inspiration in whatever country they have been constructed, including his Carpenter Visual Arts Center (1961-1963) at Harvard University, Cambridge, Mass. He was the principal founder of the International Congress of Modern Architecture (CIAM) in 1928, which propagated the objectives of the new architecture; it was disbanded in 1959. He was also a prolific writer, and his books have been extremely influential.

Further Reading

An edition of Le Corbusier's *Oeuvre complète* was published in English (7 vols., 1910-1965; abr. ed., 1 vol., 1967). His *Le Corbusier: Last Works*, edited and with an introduction by Willy Boesiger (1970), brings his oeuvre up to date and includes a tribute by André Malraux as well as many excellent illustrations. Biographies of Le Corbusier include S. Papadaki, ed., *Le Corbusier: Architect, Painter, Writer* (1948); Jean Alazard, *Le Corbusier* (1960); Françoise Choay, *Le Corbusier* (1960); and Peter Blake, *Le Corbusier: Architecture and Form* (1964). Books about individual works are Norma Evenson, *Chandigarh* (1966) and *Le Corbusier: The Machine and the Grand Design* (1969), which lists all of Le Corbusier's city planning projects; Anton Henze, *La Tourette* (1966); and Maurice Besset, *Who Was Le Corbusier?* (1968). □

Joshua Lederberg

The geneticist Joshua Lederberg (born 1925) was a pioneer in the study of bacteria and viruses to determine the chemical and molecular basis of genetics.

He shared the 1958 Nobel Prize for physiology or medicine with two associates. His work on genetic recombination propelled the field of molecular genetics to the forefront.

Joshua Lederberg is a Nobel Prize-winning geneticist whose pioneering work on genetic recombination in bacteria helped propel the field of molecular genetics into the forefront of biological and medical research. During the first four decades of the 20th century the study of heredity focused largely on the problem of transmission of genetic elements from parent to offspring. The organisms most commonly studied were higher animals and plants, in particular the small fruit fly *Drosophila melanogaster* and the domesticated corn *Zea mays*. In the period just preceding and following World War II, however, geneticists' attention began to shift to investigation of the structure and function of genes themselves. Higher organisms being less suitable for such studies, geneticists turned to much simpler forms such as bacteria and viruses. As a pioneer in this new line of research, Joshua Lederberg's studies on both bacteria and viruses paved the way for the modern-day understanding of the chemical and molecular bases of genetics.

Joshua Lederberg was born on May 23, 1925, in Montclair, New Jersey, the son of Rabbi Zwih H. and Esther (Goldenbaum) Lederberg. After his family moved to New York City he attended Stuyvesant High School, where early on he was introduced to biology. Through a program known



as the American Institute Science laboratory, Lederberg was given the opportunity to conduct research in cytochemistry (chemistry of cells) after school hours and on weekends. He was influenced early on by reading the works of science oriented writers such as H.G. Wells, Bernard Jaffe and Paul De Kruif. For his Bar Mitzvah he received a copy of Meyer Bodansky's *Introduction to Physiological Chemistry*. He enrolled at Columbia University in New York in the premedical curriculum in 1941. He received a tuition scholarship from the Hayden Trust in order to afford the university. Serving as a laboratory assistant to Professor F. J. Ryan of the Zoology Department, Lederberg carried out several experiments on the mutation of the bread mold *Neurospora*, just then becoming an important organism for the study of biochemical genetics (that is, how genes control biochemical reactions in cells).

After receiving his B.A. with honors in 1944, at the age of 19, Lederberg entered the College of Physicians and Surgeons at Columbia University to pursue a medical career. He had enlisted in the US Navy V-12 college training program which featured a condensed pre-med and medical curriculum to produce medical officers for the armed services during World War II. While an undergraduate, Lederberg was assigned duty at the US Naval Hospital at St. Albans in Long Island. Two years into the medical curriculum however, he took a leave of absence from Columbia to pursue graduate research at Yale in the laboratory of Edward L. Tatum, who had pioneered in the use of *Neurospora* for the study of biochemical genetics. Although he had intended to work in Tatum's laboratory for only a few months, Lederberg remained at Yale for two years, receiving his Ph.D. in 1946. Working with Tatum, Lederberg studied the newly-discovered phenomenon of sexual reproduction in bacteria, particularly the species *Escherichia coli*. At Tatum's laboratory in New Haven, Lederberg had met his future wife Esther, who became an important geneticist in her own right, obtaining her Ph.D. from the University of Wisconsin.

In 1948 Lederberg accepted an appointment as assistant professor of genetics at the University of Wisconsin; he was named associate professor in 1950 and full professor in 1954. In 1957 he organized the Department of Medical Genetics and became its first chairman. Two years later, in 1959, Lederberg assumed the chairmanship of the newly formed Department of Genetics at Stanford University Medical School in Palo Alto, California. In 1962 he became director of the university's Kennedy Laboratories for Molecular Medicine. In 1978 he was appointed President of Rockefeller University.

Lederberg was most noted for two major discoveries. First, he showed that sex and regularized genetic exchange occurs in bacteria, just as in higher animals and plants (though by a different cellular mechanism). Second, he demonstrated that genetic exchange can also occur between bacteria through the agency of viruses, which carry portions of genes from one bacterial host cell to another. These two discoveries were pivotal in laying the methodological foundation for the study of the molecular organization and function of genes. He also discovered that

penicillin's ability to kill bacteria was due to its preventing synthesis of the bacteria's cell walls.

Up until 1940, biologists generally accepted the apparent fact that bacteria reproduce solely by asexual means—that is, by the fission of one cell into two. Thus, in contrast to sexual reproduction, asexual reproduction produces genetically identical descendants; by definition there is no possibility of genetic exchange and recombination. By the end of his first year at Yale, however, Lederberg was convinced that bacteria have a sex life of sorts involving the process of conjugation, in which two cells of opposite ("male" and "female") mating strains come together and apparently exchange genetic information. In studying this process, Lederberg found that genes are transferred in an orderly fashion from one of the bacterial cells to the other during the conjugation process. Moreover, he found that the exchange was directly related to time, suggesting that the donor cell transferred a single linear chromosome at a uniform rate to the recipient. Lederberg immediately saw that if this were true, it provided a means of mapping the bacterial chromosome. He found that he could disrupt the mating process at regular intervals and then determine, by biochemical analysis, the various physiological deficiencies and new capabilities of recipient cells. Thus, it became possible to study the organization of genetic material in bacteria just as in higher animals and plants.

In 1952, in collaboration with his graduate student Norton D. Zinder, Lederberg discovered a second process of gene exchange between bacteria involving a bacterial virus (bacteriophage) as a carrier agent. Known as transduction, this process occurs when a bacteriophage infects one bacterial cell, reproducing itself inside using the bacteria's cell machinery. During this process the bacterial DNA (deoxyribonucleic acid) is degraded. Occasionally, bacterial DNA fragments become enclosed in a bacteriophage shell in place of the virus's DNA. These "pseudophages" are able to infect another host cell but cannot replicate bacteriophage (since they have no bacteriophage DNA). The fragment of bacterial DNA, however, can become incorporated into the second bacterium's genome and even function in its new host cell.

The significance of Lederberg's discoveries was far-reaching. In general, his methods opened up a whole new procedure for studying the structure and organization of the genetic material in both bacteria and viruses. It suggested—for the distant future—the possibility of engineering genetic exchanges so as to produce bacteria with particular desired genetic makeup. More immediately, it provided methods for studying gene function by making possible the isolation of particular genes, and thus made possible the study of their biochemical effects. It also provided the basis for understanding the mechanism of viral and bacterial disease in animals and plants, since in many cases viral genes become incorporated into host cell DNA, producing long-term, even hereditary, effects. Indeed, much of the subsequent work in the development of molecular biology in the 1950s and 1960s was based on the methods developed by Lederberg and his associates. With George W. Beadle and Edward L. Tatum, Lederberg shared the 1958 Nobel Prize in physiol-

ogy or medicine for, in the words of the committee, "his discoveries concerning genetic recombination and the organization of the genetic material of bacteria." Lederberg's work in genetics eventually proved to be one of the foundations of gene mapping which eventually led to efforts to genetically treat disease and identify those at risk of developing certain diseases.

In addition to his outstanding contributions as a laboratory scientist and technician Lederberg was also concerned about the role of science in society and the far reaching effects of genetics research. He saw that the biological revolution was a "philosophical one" that was to bring new depth of scientific understanding about the nature of life. He foresaw scientific advancements in the treatment of cancer, organ transplants and geriatric medicine developing into a whole new set of ethical and social problems.

After divorcing his first wife, Lederberg married Marguerite Stein Kirsh in 1968 with whom he had two children, a daughter and son. While Lederberg was made very aware throughout his life of the stiffness of personal competition, he remained firm in his belief that scientific discoveries, no matter how slight, were beneficial to the world. "The shared interests of scientists in the pursuit of a universal truth," Lederberg said in *The Excitement and Fascination of Science*, "remain among the rare bonds that can transcend bitter personal, national, ethnic, and sectarian rivalries." He was a member of the National Academy of Sciences, the Royal Society, London, and has received eleven honorary degrees. Lederberg still considered chemical and biological weapons to be a matter of the gravest concern in today's society, and provided an extensive scientific consulting service to the United States government, which earned Lederberg the National Medal of Science in 1989. In the summer of 1997, Lederberg was studying the deadly 1918 flu virus, found in preserved tissue, in an attempt to find a vaccine against the disease that killed over 20 million people in Europe alone.

Further Reading

Biographical information on Lederberg may be found in the McGraw-Hill *Modern Men of Science* (Vol. 1, 1960). A general discussion of the significance of Lederberg's work, in conjunction with that of Beadle and Tatum, is in the *New York Times* (October 31, 1958). Also available are works by Lederberg himself *Papers in Microbial Genetics: Bacteria and Bacterial Viruses*, University of Wisconsin Press, 1951; *Man and his Future*, Little, Brown, 1963, pp. 263-273; *Health in the World Tomorrow*, Third PAHO/WHO lecture on Biomedical sciences, PAHO/WHO Scientific Publications no. 175, 1968, pp. 5-15; *The Excitement and Fascination of Science: reflections by Eminent Scientists*, Vol. 3, Part 1, Rockefeller University, 1990, pp. 893-915. □

Claude Nicolas Ledoux

In his neoclassic buildings the French architect
Claude Nicolas Ledoux (1736-1806) revived the

forms of antiquity but in a highly imaginative and often fantastic way.

Claude Nicolas Ledoux was born at Dormans-sur-Marne on March 21, 1736. Little is known of his formative years except that he trained under Jacques François Blondel. By the 1760s Ledoux was receiving commissions for country residences and town houses, including the Hôtel d'Uzés (1767) in Paris and the château of Benouville (1768), the latter famed for its staircase designed in a thoroughly classical spirit. The Hôtel de Hallwyl (1764-1767) in Paris with its illusionistic garden already announces the flair for the theatrical and the dramatic that characterized so much of Ledoux's work. His early dwellings were often of simple square form, showing the influence of Ange Jacques Gabriel and his Petit Trianon. Among Ledoux's so-called cube houses, the one designed for the dancer Maria Madeleine Guimard (1770) and the dining pavilion for Madame du Barry at Louveciennes (1771) are outstanding.

Ledoux, like many other architects of his generation, was strongly influenced by the view of antiquity of the Italian engraver Giovanni Battista Piranesi, which was essentially a romantic one strongly tinged with elements of fantasy. It was in large measure from Piranesi that Ledoux's fondness for the dramatic derived, as seen in the grandiose scale of many of his compositions and the forceful massiveness of his simple architectural forms. He designed 42 tollhouses for the city of Paris, which are of the greatest variety in plan and elevation but uniformly massive and overlaid with Doric or Tuscan orders of heavily rusticated columns. Only four remain to testify to Ledoux's powerful style, a style completely foreign to the delicacy of the dying rococo manner.

Among the architect's most imaginative achievements was his design for the royal salt mines at Arc-de-Senans (1775-1779) on the Loue River near Besançon. Very little is preserved of Ledoux's overall scheme. The gatehouse, comprising a deep portico supported by heavily banded Tuscan columns and placed against a background of rusticated rockwork, gives some insight into Ledoux's forceful style. His tendency toward fantasy was given full rein in certain of the houses designed for the project, including that of the surveyor of the Loue; it was conceived as a cylindrical form, with a stream flowing through its tunnel-vaulted center.

In 1780 Ledoux proposed houses of spherical shape for the park keepers at Maupertuis; and when asked to render plans for furnaces for a gun foundry, he drew them as pyramids. His love of simple geometric form is further seen in his theater at Besançon (1778-1784), where a Greek Doric colonnade is placed at the top of an amphitheater of semicircular form.

With the onset of the French Revolution, Ledoux was accused of being a royalist sympathizer; his popularity suddenly waned, and he was forced into permanent retirement. He turned to architectural theory, and for the remainder of his life he concentrated on principles which he hoped would lead to the building of an ideal city. His high-flown,

imaginative, and essentially romantic ideas appeared in *L'Architecture considérée sous le rapport de l'art, des mœurs et de la législation* (1807).

It is ironic that Ledoux, who was among those opposing the French Revolution, was in fact one of the early artistic leaders who helped to destroy traditional forms and thus, indirectly, traditional authority. It is doubtful that when he died in Paris on Nov. 19, 1806, he knew how significantly he had affected the architecture of his time and that of the following generation.

Further Reading

Although there is no monograph in English on Ledoux, a valuable study which discusses his work and contribution to the architectural practice and theory of the period is Emil Kaufmann, *Three Revolutionary Architects: Boullée, Ledoux, and Lequeu* (1952). See also J. C. Lemagny, *Visionary Architects: Boullée, Ledoux, Lequeu* (1968). □

Le Duan

Le Duan (1908-1986) was a major figure in North Vietnam during the Vietnam War and the principal leader of all Vietnam in the postwar era. He proved to be a good wartime ruler, but was less successful as a leader dealing with the problems of peace.

Le Duan was a veteran Vietnamese communist, one of the original founding (1930) members of the Vietnam Communist Party (at the time it was called the Indo-chinese Communist Party), who climbed steadily upwards on the ladder of power. He became, with the death of Ho Chi Minh in 1969, the major political figure in North Vietnam and then, after victory in the Vietnam War, in all of Vietnam.

Political power in Vietnam is vested in the Vietnam Communist Party rather than in the state or government, which is called the Socialist Republic of Vietnam. Within the party power is concentrated at the top, in the Politburo (short for Political Bureau), of which Le Duan was first secretary. Among the Politburo members, however, decision making is collective or shared. In this Le Duan had significant political influence and was more than simply *primus inter pares* (first among equals). But he was not the towering political figure that Ho Chi Minh was. Le Duan, unlike most of the other members of the Politburo, had always been a party man only and had not held state positions; thus he lacked governmental administrative experience. This fact, coupled with a decade of postwar leadership failure, served to delimit his status somewhat among his peers.

Little is known about Le Duan's family or early life. He never wrote much about his background or discussed it with such outsiders as foreign journalists. "Le Duan" was not his given name but was a "revolutionary name," and there were conflicting stories about his true identity. P. J. Honey,



the famed British expert on Vietnam, believed that Le Duan was part Chinese, which would explain his reticence about discussing his early life.

Living under French Rule

Le Duan was born April 7, 1908, in Quang Tri province in what was once called Annam or Central Vietnam (the other two parts of Vietnam being the North or Tonkin and the South or Cochin China). Since geographic regionalism is an important political heritage in Vietnam, the fact that he was a Centerite had profound meaning in his political career.

Le Duan said he was born of a poor peasant family, and in writings and interviews he stressed that his childhood was one of poverty and despair and that that was the main reason why he early became committed to communism. However, it is more likely that Le Duan's family was what roughly could be called Vietnamese village gentry, the equivalent of a middle class in a traditional/colonial society. This is evidenced by the fact of his education. He received a French colonial education, probably through the entire *lycee* (or high school) system. Such education was open only to upper class youths or those with special French connections, and even then perhaps only one out of a hundred Vietnamese youth were ever admitted, virtually none of them poor village youths.

After finishing his education Le Duan went to work for the Vietnam Railway Company as a clerk. He soon encountered communist and nationalist organizers working among

railway employees and through them became first politicized and then radicalized. His activities called him to the attention of French authorities, and Le Duan, threatened with arrest, fled the country—to China, Moscow, or Paris according to conflicting accounts. This was in the mid-1920s, when he was 18. Probably he spent at least some time in China at the famed Whampoa Military Academy, which was run by the Chinese Nationalists and which trained Vietnamese revolutionaries in the strategy and tactics of revolutionary warfare.

Le Duan joined the Indochinese Communist Party when it was formed in 1930. A year later, back in Vietnam, he was arrested, tried, and convicted of "conspiracy against national security" and sentenced to 20 years on the prison island of Poulo Condore (Con Son). In 1936 what was called the Popular Front government came to power in Paris and ordered political amnesty to thousands of prisoners in French colonies, and Le Duan was released. He returned to party organizational work, mostly in the South. In 1940, after the outbreak of World War II, the French colonialists rounded up and jailed all known leftists, and Le Duan was returned to Poulo Condore prison. Here he stayed until the end of World War II when he was released by the departing Japanese who had occupied French Indochina. As was the case with so many revolutionaries in the early part of this century, Le Duan's education as a revolutionary came in prison. He encountered well educated Marxists and experienced revolutionaries and spent long hours with them discussing theory and strategy.

During the Viet Minh War (1945-1954) which ousted the French, Le Duan did organizational and propaganda work for the party in the South, which was a relatively unimportant military front. Thus Le Duan could not contribute much to victory, but these years did enable him to build a political constituency among Southerners that stood him in good stead later.

In the post Viet Minh War years Le Duan gained prominence by undertaking the task of increasing agricultural production in North Vietnam, working through the party cadre system. He took on the mobilization work in the countryside after a disastrous initial effort under Truong Chinh to collectivize agriculture, and he pushed collectivization through to successful conclusion by 1960. Le Duan became party secretary-general, with Ho as party chairman, at the Third Party Congress in 1960.

The War for Vietnam

In the early years of the Vietnam War Le Duan was deeply involved in party organization building in the South and to some extent with the strategy being employed there by the National Liberation Front (or Viet Cong). Many of the early Hanoi military commanders in the South, such as Gen. Nguyen Chi Thanh, were members of Le Duan's political faction and were identified with what was called the Chinese strategic approach to guerrilla war (in opposition to the faction led by Gen. Vo Nguyen Giap which advocated what was called "high technology" warfare). Le Duan was somewhat discredited because the strategy he advocated did not succeed; but the Giap strategy did not prove entirely suc-

cessful either, the matter being something of a doctrinal stand-off.

After the end of the Vietnam War with Hanoi in firm control Le Duan took the lead in the nation building effort which involved social restructure of the South and the "transformation to socialism." He tried to recreate for himself the role held by Ho Chi Minh of being aloof from day to day political in-fighting and was reasonably successful in doing this.

People who knew Le Duan personally described him as having a rigid personality, secretive in manner, with few intimate friends. He was married twice, his first wife having died, and was the father of several children by both marriages. Reportedly he was treated several times in Moscow for a liver ailment in the 1980s. On July 10, 1986, the Voice of Vietnam radio announced his death. He was succeeded as party secretary by Truong Chinh (born 1907), who had held the position during the late 1950s only to be replaced by Le Duan because of his disastrous agricultural program.

Further Reading

There are no full scale biographies of Le Duan either written by outsiders or issued from Hanoi. Over the years he wrote voluminously, and these writings contain autobiographical references. He published in Vietnamese at least ten books, most of which are collections of his speeches and shorter writings, and at least 100 articles for the Vietnamese Communist Party's theoretical journal, *Tap Chi Cong San*. The most famous of his works are his threevolume *On the Socialist Revolution* (Hanoi, 1965) and *Le Duan Selected Writings* (1977). These are relatively difficult to obtain. Two collections of his works published abroad are *The Vietnamese Revolution* (1971) and *This Nation and Socialism Are One*, Tran Van Dinh, editor (1976). *The 1983 Yearbook of International Communist Affairs* (1984) contains a short biography of Le Duan. Periodical sources for biographical data are: *Time Magazine* (January 31, 1966); *New Leader Magazine* (September 15, 1969); *The Washington Star* (February 25, 1973); *The New York Times* (June 19, 1978); and *The Washington Post* (July 11, 1986). □

Lee Hsien Loong

After a brilliant 13-year career in the Singapore Armed Forces Lee Hsien Loong (born 1952) was elected a member of Parliament for Teck Ghee in 1984, winning more than 80 percent of the vote. In October 1990 he became deputy prime minister to Goh Chok Tong.

Lee Hsien Loong, the eldest son of Singapore's former prime minister Lee Kuan Yew, was born in Singapore on February 10, 1952. Lee had an outstanding record as a student. He received his primary and secondary school education at the Catholic High School in Singapore, which required students to be proficient in both English and Mandarin. In addition to these two languages, he was proficient in Malay and had also studied Russian. He attended the

National Junior College for his pre-university education and was awarded the president's scholarship in 1970 and the Singapore Armed Forces (SAF) scholarship in 1971 for his academic prowess.

He proceeded to Cambridge University to study mathematics. In 1974 he graduated with first-class honors in mathematics and was also awarded a diploma in computer science with distinction from the same university. In 1978 he attended the U.S. Army Command and General Staff Course at Fort Leavenworth in Kansas. One year later he was a Mason fellow at the Kennedy School of Government at Harvard University, where he received a Master of Public Administration degree in 1980.

Lee's connection with the army began in 1971, when he was awarded the SAF scholarship to study mathematics at Cambridge University. However, his military career did not begin until 1974 when he was assigned to an artillery division on his return to Singapore. His first major appointment in the SAF occurred in 1980, when he was made commanding officer of the Artillery Gun Battalion. After that he was promoted with astonishing speed to assistant chief of the General Staff (Operations) in 1981; to chief of staff of the General Staff in 1982; and to director, Joint Operations Planning Directorate with the rank of brigadier general in 1983. He was publicly commended for his role in coordinating the Sentosa cable car rescue operations in 1982. He was also credited for two achievements during his SAF career—the unification of the SAF's three services and the modernization of its weaponry. He resigned from the SAF on September 21, 1984. Following his election to Parlia-



ment as a member of the People's Action Party (PAP), he was appointed political secretary to the minister for defense by the prime minister.

Lee's rise within the PAP and government hierarchies was even more rapid. In January 1985 he was appointed as minister of state (MOS) in two key ministries: the Ministry of Defense (MINDEF) and the Ministry of Trade and Industry (MTI). As MOS in the MIT, Lee chaired the Economic Committee set up one month after his appointment to tackle the economic recession facing the country. The creation of the Economic Committee can be viewed as the beginning of the PAP government's consultative style of leadership, as Lee managed to obtain feedback and views on the causes of the recession as well as suggestions for ensuring economic recovery from about a thousand participants from both the public and private sectors in Singapore. The Economic Committee completed its report one year later, and its 12 recommendations enabled the government to deal successfully with the economic recession.

In February 1986, Lee was appointed acting minister for trade and industry and he also retained his MOS position in MINDEF. During the same year, he was made chairman of the newly created PAP Youth Wing. In January 1987, he was confirmed as minister for trade and industry and promoted to second minister for defense (services). Two years later, he was appointed as the second assistant secretary-general of the PAP's Central Executive Committee. Then, in October 1990, six years after he became an MP, he was appointed as one of the two deputy prime ministers with Ong Teng Cheong.

Given his outstanding performance in the army and his meteoric rise up the party and government hierarchies, it was not surprising that Lee was expected by most Singaporeans to succeed Goh Chok Tong as Singapore's third prime minister when Goh retired from the political scene. However, in November 1992 the government announced that Lee was diagnosed as suffering from an intermediate grade malignant lymphoma. After undergoing 18 weeks of chemotherapy, Lee's health improved as his doctors reported in April 1993 that there was "no evidence of any residual disease." Lee's health remained stable and he kept his position as deputy prime minister. In the 1997 elections, the PAP won all but two of Singapore's 83 seats in Parliament; Lee and Goh remained in their governmental positions.

Further Reading

Lee Hsien Loong's speeches as minister for trade and industry and as deputy prime minister can be found in *Speeches*, which was published by the Ministry of Communications and Information until November 1990, and then by the Ministry of Information and the Arts from December 1990 onwards. His three most significant speeches are: "Salary Revision for the Administrative, Professional, and Other Services" (March 17, 1989); "Core Principles of Government" (1992); and "Costs of Living and Medical Costs" (*Petir*, October 1992). For more information on Singapore see Stella R. Quah and John S. T. Quah (compilers), *Singapore* (Oxford, 1988), which contains 764 annotated references; and Kernial S. Sandhu and Paul Wheatley (editors), *Management of Success: The Moulding of*

Modern Singapore (Singapore: Institute of Southeast Asian Studies, 1989), which has over 40 chapters on various aspects of life in Singapore. □

Lee Kuan Yew

Lee Kuan Yew (born 1923) became prime minister of Singapore in June 1959. During his administration Singapore became part of Malaysia in September, 1963, and attained independence in August, 1965, after separation from Malaysia. Under Lee's leadership, Singapore was transformed into a modern and affluent citystate.

Lee Kuan Yew was born in Singapore on September 16, 1923. He came from a middle class Chinese Hakka family which had been established in Singapore since his great grandfather migrated to the island in the mid-19th century. In 1931 he attended the Telok Kurau English School. Four years later, he moved to Raffles Institution, where he excelled in his studies and was always at the top of his class. Even at that early age, Lee demonstrated his potential and one of his teachers in Raffles Institution correctly predicted that he would "do well, unusually well" and attain "a high place in life." In 1939 Lee sat for the Senior Cambridge Examination and emerged as the top student for the whole of Malaya. The outbreak of World War II in Europe made him shelve his plans for further studies in England. He returned to Singapore and accepted a scholarship he had won to study economics, English literature, and mathematics at Raffles College, where he met his future wife, Kwa Geok Choo, and some of his future colleagues.

When the Japanese conquered Singapore in February 1942, Lee was nearly 19 years old. The Japanese occupation had a tremendous impact on Lee. His studies at Raffles College were interrupted, and he learned Japanese and became a translator for the official news agency, Domei. More important, it was during this period that Lee's nationalist pride was kindled. He was painfully aware that the Japanese as well as the British, as foreigners, had no right to govern his people. He therefore resolved to make Singapore independent and free from foreign rule. Lee described the impact of the Japanese occupation on him in the following way:

I did not enter politics. The Japanese brought politics to me. . . . The Japanese occupying forces were blind and brutal and made me, and a whole generation like me, in Singapore and Malaya, work for freedom—freedom from servitude and foreign domination. We decided that from then on our lives should be ours to decide, that we should not be the pawn and playthings of foreign powers. (Quoted in Alex Josey, *Lee Kuan Yew*, Singapore: 1968.)

Although Lee's political philosophy and ideas took root during the war, they had developed, like those of his col-



leagues, during his early college days in England, where he was exposed to the ideas of Fabian socialism. Immediately after the war, Lee went to England, enrolling first at the London School of Economics and then proceeding to Cambridge University, where he studied law. At Cambridge he established an excellent academic record and won a star for special distinction by graduating with a "double first"—that is, first class honors in his two crucial comprehensive examinations.

Chooses a Political Career

Lee returned to Singapore on August 1, 1950, and was married on September 30, 1950. He joined the law firm of Laycock and Ong and after a few years established his own company, Lee and Lee, in partnership with his wife and elder brother, who was also a British-educated lawyer. However, he was more interested in politics and the anticolonial movement in Singapore. He became the honorary legal adviser for several trade unions after being acquainted with their leaders. He first caught the public eye in February 1952, when the Postal Workers Union succeeded, with his guidance, in obtaining important concessions from the colonial government. During the same year the first of his three children, Lee Hsien Loong, was born.

From 1952 to 1954, Lee met Goh Keng Swee, Toh Chin Chye, S. Rajaratnam, K. M. Byrne, and Samad Ismail weekly or fortnightly in his home. They discussed, among other things, the formation of a political party which would accommodate nationalists as well as those with radical political views. Their deliberations led eventually to the

formation of the People's Action Party (PAP) on November 21, 1954, with Lee as its secretary-general.

In April 1955, the PAP fielded four candidates in the election for a partially elected government, and three of its candidates were elected, including Lee, who was the PAP's candidate for Tanjong Pagar. This made Lee the longest serving member of parliament in the 1980s. In the first general election of May 30, 1959, the PAP fielded candidates in all the 51 electoral constituencies. It won 43 out of 51 seats and obtained 53.4 percent of the votes. On June 3, 1959, Singapore attained self-government, and two days later Lee and his colleagues formed the first government, with Lee as the first prime minister.

A Capable Prime Minister

Lee retained his position as prime minister when Singapore joined Malaysia in September 1963, and also after the attainment of independence in August 1965. The PAP government under Lee's leadership was in power for over a quarter-century as it was re-elected in the September 1963, April 1968, September 1972, December 1976, December 1980, and December 1984 general elections.

Singapore's political stability and rapid economic growth during 1959-1990 and its resulting affluence was not accidental but the result of Lee's dynamic leadership and effective policies. When Lee and his colleagues assumed office in 1959, they were faced with the serious problems of high unemployment, severe housing shortage, and widespread corruption. Accordingly, they initiated an industrialization program, a low-cost public housing program, and a comprehensive anti-corruption strategy to tackle these problems. Lee's government succeeded in solving these problems as per capita GNP rose by 15 times from US\$443 in 1960 to US\$6,634 in the mid-1980s. During the same period, unemployment was no longer a problem with the attainment of full employment and the proportion of the population residing in public housing increased by ninefold from 9 percent to 81 percent. Furthermore, corruption was no longer a way of life in Singapore by the 1980s because of Lee's personal commitment to its eradication through comprehensive legislation (the Prevention of Corruption Act), an effective enforcement agency (the Corrupt Practices Investigation Bureau) whose director reported to Lee directly, and periodic revision of civil service salaries and improvement of working conditions. Indeed, the quality of life in Singapore in the 1980s was much better as Singaporeans were not only better educated and informed, but also enjoyed a higher standard of living, better medical care and housing, and a longer life.

If Stamford Raffles was the founder of Singapore, Lee Kuan Yew was undoubtedly the founder of modern Singapore. In fact, Noel Barber sub-titled his book *The Singapore Story* (1978) "From Raffles to Lee Kuan Yew." Apart from being the only prime minister of Singapore for over 26 years, Lee was also perhaps the only non-Communist leader who succeeded in collaborating with the Communists during the nationalist struggle without succumbing to them after the struggle was won. He himself said that he and his colleagues were able to ride the Communist tiger without being eaten

by it afterwards. The success of his various policies to make Singapore a better place to live in legitimized the PAP government's rule and kept the Communist threat under control.

In 1984 Lee announced that he would retire from public office in 1988, at the age of 65 years, following the practice of major U.S. corporations, although he held onto the position of prime minister until 1990. The cabinet which was formed after the December 1984 general election was dominated by the younger leaders, who were expected to take over from Lee and his older colleagues. In 1990 Lee turned over the reins of government to Min Goh Chok Tong, who became the second prime minister in Singapore's history. Lee found himself in some controversy after he left office: it was reported in *The Far Eastern Economic Review* that he and his eldest son had purchased condominiums in housing-scarce Singapore at discount prices, a charge Lee strongly denied, and the *New York Times* reported that Lee won a \$71,000 libel suit in April of 1997 against Christopher Lingle, a reporter from the International Herald Tribune, who had charged Lee had used Singapore courts as instruments of repression. Lee was hospitalized for heart surgery in early 1996, but swiftly recovered.

In a speech given June 7, 1996, to the Singapore Press Club and Foreign Correspondents Association, and reported by the *Straits Times*, Lee expressed his belief he had left his country in capable hands. "Singapore must have two preconditions to succeed: leaders who are tough-minded, dedicated, determined, able and honest, and people who are aware of our country's fundamental vulnerability who are willing to pull together to face challenges. We have to remain more tightly-knit, better organized and more capable or we will eventually be reabsorbed." About his decision to leave office, he said, "We put in our government a team of men of high capabilities and integrity." As to the question of whether Singapore can survive without him, Lee answered, "Yes, provided my country keeps strengthening its ties by continual self renewal and adjusting its policies to meet changing circumstances."

Further Reading

The most comprehensive biography of Lee is Alex Josey's *Lee Kuan Yew* (1968 and 1980) in two volumes which cover the 1959-1978 period. For a recent analysis of Lee's role in Singapore's political development, see John Drysdale, *Singapore: Struggle for Success* (1984). A study of Lee and the impact he has had on his country is *Singapore-The Legacy of Lee Yew* by Robert Milne and Diane Mouzy, (Boulder, Westview Press, 1990). Interviews with Lee and writings by him can be found in various issues of the *Far Eastern Economic Review* and the lawsuit by him is mentioned in "Singapore Ex-Premier Awarded \$71,000 in Libel Case Damages," *New York Times* (April 16th, 1996). His heart surgery was mentioned in "Ailing," *Asia Week* (March 22nd, 1996). The text of Lee's speech before the Singapore Press Club can be found on the World Wide Web at <http://www.Asia1.com/straitstimes/pages/lee57a.html>. □



Lee Teng-hui

Lee Teng-hui (born 1923) succeeded Chiang Chingkuo as president of the Republic of China and chairman of the ruling Nationalist Party (Kuomintang or KMT) in 1988. He was re-elected president by the National Assembly in 1990. Lee was the first Taiwanese to become head of state and chief executive of the country.

Lee Teng-hui was born in Sanchih, Taiwan. His grandfather was a well-educated village leader during the Japanese occupation of Taiwan (1895-1945). His father, a small landlord, was a manager at the local irrigation service of the Rural Cooperative Program. Upon graduation from grade school, Lee attended a Christian middle school and a high school enrolling mainly Japanese youth on Taiwan. As one of only four Taiwanese students in his high school, he had to work hard to prove that he was as good as, if not better than, his Japanese classmates.

Education and Early Career

In high school, Lee received a military-type education, graduating with honors. Subsequently, he passed the entrance examination to enroll in Kyoto Imperial University where he studied agricultural economics. In 1946, following World War II, he returned to Taipei to complete his

college education at National Taiwan University. He received his B.S. degree in 1948.

In 1952 Lee went to Iowa State University for advanced study after serving four years as an instructor at National Taiwan University. He received an M.A. degree in agricultural economics the following year and immediately returned to Taiwan to resume his teaching and research career. Twelve years later, he left Taiwan again for further graduate work at Cornell University, where he earned a Ph.D. in agricultural economics in 1968. His Ph.D. thesis, entitled "Intersectoral Capital Flows in the Economic Development of Taiwan, 1895-1960," received an award for the best dissertation in the United States in the field of agricultural economics.

Prior to pursuing a political career in 1972, Lee held teaching posts at National Taiwan University and National Chengchi University. He also served as an economic analyst at the provincial government's Department of Agriculture and Forestry and as a research fellow at the Taiwan Provincial Cooperative Bank from 1948 to 1957. In 1957 he began his career at the U.S.-Republic of China Joint Commission on Rural Reconstruction (JCRR), first as a specialist and then in charge of the administration of its Rural Economy Division. During that period he distinguished himself as a man thoroughly knowledgeable about Taiwan's economic development in general and rural economic problems in particular. He advocated agricultural reform and later became the protagonist for dismantling the outmoded barter system of exchange between rich crops and chemical fertilizer. He was credited with major contributions to establishing farmer's associations, irrigation systems, warehousing of rice in harvest season, rural health programs, and mechanization. He was instrumental in guiding the passage of the Agricultural Development Act.

Political Career

In 1972 Lee was appointed by Chiang Ching-kuo as a minister without portfolio in the Cabinet, with major responsibilities in overseeing the agricultural economy. The appointment not only led to a successful career in politics, but also began his close relationship with Chiang Ching-kuo as the latter's protégé. From 1978 to 1981 he was appointed mayor of Taipei, a key post for advancing to higher positions. In order to build Taipei into a modern city, he pioneered new programs and scientifically oriented the administration. He encouraged popular participation in city administration, in office automation, and in the strict implementation of scientific management. He helped allay Taipei's chronic water shortages, built miles of metropolitan freeways and modern sewage disposal facilities, and relocated factories to the countryside.

Gaining Chiang Ching-kuo's growing confidence, he was subsequently appointed governor of Taiwan in 1981, a position deemed second in administrative importance only to the president and the premier. He devoted himself to regional economic planning and a wide range of agricultural reforms such as village renewal, sewer construction, and the improvement of irrigation systems.

The Presidency

In 1984 he was elected vice-president by the National Assembly. In his four years as vice-president he became President Chiang Ching-kuo's close adviser. As Chiang's health deteriorated, Lee was increasingly regarded as Chiang's heir-apparent. Lee met early resistance from old-line Kuomintang leaders, including Madame Chiang Kai-shek, who intervened unsuccessfully to block his ascension in 1988. Two years later, the old guard rallied again, vainly, to try to stop his nomination for the indirectly elected presidency. Then Lee set the electoral ball rolling to build a new democracy—and to clean house. In 1991 he retired all of the parliamentarians who were awarded their seats in 1948 in Nanjing. He held the first free elections for the Legislative Yuan, in which the once outlawed opposition, which coalesced into the Democratic Progressive Party, won 31 percent of the seats. When rampant vote buying was discovered among newly elected members of 23 county councils last year, Lee cracked down. A total of 365 people were convicted, including 302 councilmen (most of them KMT delegates). In December 1996, Chen Shui-bian of the D.P.P. clinched the Taipei mayoralty, putting one of the most powerful posts in the country in opposition hands.

After cleaning up Taiwan's political regime, Lee was eager to pursue new challenges on the international front. However, China's constant pressure on Taiwan's trading partners in neighboring countries made them wary of extending him an invitation. Lee therefore decided to take matters into his own hands. With no public warning, he took a low-key tour of Southeast Asia, ostensibly to indulge in his favorite sport, golf. He visited Indonesia and was invited to a private golf game with President Suharto. In the Philippines, Lee laid the groundwork for financing and construction of a 325-hectare Subic Bay industrial park, where Acer Computer announced that it would set up a factory. When he reached Thailand, the Chinese angrily demanded that he be denied a meeting, however "private," with the Prime Minister. The Thais acceded to the Chinese, but gave Lee an audience with King Bhumibol Adulyadej instead. Asian countries had good reason to accommodate Lee: Taiwan was the No. 1 foreign investor in Vietnam (\$2.6 billion in approved investments); No. 2 in Malaysia (\$7.3 billion); No. 3 in the Philippines (\$737 million); No. 4 in Thailand (\$5.1 billion); and No. 5 in Indonesia (\$7.7 billion).

Relations with China

As the Republic of China entered a period of great political transition from authoritarian one-party dictatorship to a multiparty democracy, Lee faced the immense task of constitutional reform during his six-year term. He was also invested with responsibility to steer the country toward a competitive party system, requiring him to transform the KMT from its Leninist orientation into a democratic party. More importantly, he was charged with guiding a policy of reconciliation with the People's Republic of China (PRC) at a time when economic and social relations between Taiwan and the mainland were growing. The question of political unification or maintaining Taiwan's independent political

identity loomed large in Lee's initiative toward rapprochement with the Beijing regime.

Some see the birth of a working relationship between Lee and Jiang Zemin, Deng Xiaoping's chosen successor in China. In January, Jiang announced an eight-point proposal for building ties that had a softer tone than anything Taipei had heard before. Jiang even held out the possibility of a meeting with Lee some day. Lee responded in April with his own six points, apparently dropping Taiwan's insistence that China recognize the island's sovereignty before talks could begin. "It means that Jiang and Lee have entered into informal dialogue," says Tien at Taipei's Institute of National Policy Research. A Western analyst agrees: "These guys who were shouting at each other constantly in the past are now working together quite well."

In June 1995, however, Lee spoke at Cornell University's commencement on a visitor's visa to the U.S., which enraged China. He did not receive an official head-of-state welcome or reception, but he met perfunctorily with three U.S. Senators—Jesse Helms, Al D'Amato and Frank Mirkowsk—delivered the Olin lecture and attended some of the class-reunion festivities. Then, without a press conference or even a single interview, he packed up for home.

Nonetheless, Lee's visit was perhaps the most important Taiwanese diplomatic coup since the U.S. broke off formal relations in 1979 in deference to mainland China. He may have been denied the pomp and circumstance of an official welcome, but he did gain a tacit U.S. admission that Taiwan, its sixth largest trade partner, would have to be dealt with more seriously. The countries President Lee can officially visit—which include Tonga, the Grenadines, Burkina Faso, Costa Rica and Saint Vincent—number only 29.

"This is the first breakthrough we have made," Lee told his staff when he learned that the U.S. would allow a President of the Republic of China to set foot on U.S. soil for the first time. "As long as we have one, there will be a second and a third." Still determined to recover Taiwan someday, Beijing responded that the very basis of its relationship with the U.S.—Washington's 1979 acceptance of a one-China policy—had been hurt by the granting of Lee's visa.

First Free Elections

On March 23, 1996, Taiwan's first free elections were held, and Lee won a landslide election victory after he faced down a menacing China, which suspected him of privately favoring independence. But since then, his popularity has slipped, as he has failed to exert strong leadership on issues from constitutional reform to the flagging economy. Taiwan has recently been getting bad press in the U.S. in the wake of accusations that a KMT official offered an illegal \$15 million donation to the Democratic National Committee. Meanwhile, Washington remains under pressure from Beijing to lessen its support for Taiwan and decrease arms sales to the island. Lee says he is in favor of reunification but stresses that China must first fulfill the conditions of becoming democratic, free, and having a similar level of wealth as Taiwan. For its part, Beijing has refused to endorse Taiwan's Western-style democracy. In fact, China held military exer-

cises near Taiwan to warn Taipei against trying to become independent.

The challenges of both political democratization at home and proper relations with the PRC will likely determine Taiwan's future political stability and continuing economic growth.

President Lee's wife, Tseng Wen-hui, was also a native Taiwanese. The couple was fond of music and mastered impressive skills in golf. They had one son and two daughters. Le Hsien-wen, their son, died at an early age from an illness. Anna and Annie, their daughters, both married and lived with their parents.

Further Reading

There is little biographical information on Lee Teng-hui published in English. His *Agriculture and Economic Development in Taiwan, Volume I and II* (Taichung, Taiwan: 1983) contains President Lee's English publications. □

Mother Ann Lee

Arriving in the American colonies with a handful of followers, Mother Ann Lee (1736-1784) became founder and leading spirit of the radical religious sect called the United Believers in Christ's Second Appearing, better known as the Shakers.

Ann Lee was the quintessential nonconformist. A spiritual trailblazer, she led the advance guard of a new era of religious liberty and toleration which would eventually characterize the young nation with which she cast her lot. A person of great personal charisma, Ann Lee was also a true religious and social innovator. The ideals and practices of the Shakers caused them to be among the first in America to advocate pacifism, abolition of slavery, equality of the sexes, communal ownership of goods, and absolute celibacy.

The 18th century was a period of religious awakening, both in Britain and in her American colonies. The revivalistic tone of the times was partly engendered by the cold intellectualism of the established church and its indifference to the needs of the common person. In response to the apathy of the Anglican Church, a number of spiritual societies were formed which were anticlerical and evangelical; they were reacting against the stolid form and ritual of the Church of England by emphasizing heartfelt conversion and spontaneous, enthusiastic worship. Most of these groups were also millenarian, embracing a belief in the imminent second coming of Christ. The best known leaders of the revivals in the 18th century used these radical methods, but remained orthodox in their beliefs. They had no theological quarrels with the established Church, but they espoused a religious libertarianism which went beyond the boundaries of conventional Christian doctrine and practice. It is of note that one of the most original and daring of these groups was led by a woman, which was in itself a

revolutionary concept for the time. Women preachers were a curiosity in the 18th century and an unpopular one at that. English journalist, Dr. Samuel Johnson, said at the time, "a woman preaching is like a dog walking on its hind legs. It is not done well, but you are surprised to find it done at all."

The second of eight children, Ann Lee was born on February 29, 1736, in a poor district of Manchester, England, known as Toad Lane. Her father John Lee was a blacksmith whose meager income barely fed his family. Except for a parish church record of her baptism in 1742, very little is known of Ann Lee's childhood. There does exist a physical description of her as a young adult; she was said to be short of stature, stoutly built, with blue eyes, brown hair and a fair complexion. According to her followers, "her countenance was mild and expressive, but grave and solemn. Her glance was keen and penetrating."

Since education for a girl of Lee's station was out of the question, she remained illiterate and found it necessary to seek employment in the textile mills of Manchester. By her twenties, she had escaped the misery of the mills, but she was then serving as a cook in the public infirmary and madhouse. Young Lee, who exhibited a religious bent early in life, found the ambiance of the 18th-century industrial city intolerable. Manchester was oppressively overcrowded and unhealthy, its streets choked with filth and squalor. This desperate situation drove many of the working class to seek escape through habitual drunkenness in Manchester's numerous "gin mills." Such alcohol abuse and its resulting moral degradation weighed heavily upon Lee. She was repelled by the "depravity of human nature and the odiousness of sin," as she later recalled. In the midst of this moral decay, Ann Lee developed an early revulsion for sex. As the Shaker Elders related in *Testimonies*:

So great was her sense of its impurity, that she often admonished her mother against it, which, coming to her father's ears, he threatened and actually attempted to whip her; upon which she threw herself into her mother's arms and clung around her neck to escape his strokes.

In time, Ann Lee would incorporate these feelings into her analysis of human sinfulness. Ultimately she became convinced that the sexual act was the original sin of Adam and Eve and that lust has been the root of all evil.

In 1758, Lee found the spiritual refuge she had been looking for when she affiliated with a religious society led by former Quakers Jane and James Wardley. The Wardley Society, or as it was then called, the "Shaking Quakers," had many things in common with the Quakers (Society of Friends) founded by George Fox, such as the reliance upon "inner light" for the revelation of spiritual truth. The Wardleys, however, had also been influenced by a group of millenarian apocalypticists known as the Camisards or French Prophets. Borrowing from this tradition, the Wardleys taught that the Second Coming of Christ was very near. They also understood the second person of the Trinity to exist in both male and female form. They reasoned that since Christ's first advent was as a man named Jesus, the second appearing would undoubtedly be as a woman. Like

those of the Quakers, the meetings of the Wardley Society started out with a period of silent meditation during which the "seeker" awaited the prompting of the Holy Spirit. This was soon followed by more dramatic manifestations akin to those of the Camisards. Worshipers would openly confess their sins and shortly would be carried away with violent shaking, singing, shouting, dancing, and prophesying, primarily by the women. Among the Shaking Quakers, Ann Lee experienced a sense of belonging. The Wardleys were impressed with Lee and felt she had great potential as a member of their society.

On January 5, 1762, four years after Ann Lee met the Wardleys, she was coerced by her father into marrying his blacksmith apprentice, Abraham Standerin. A simple and good man, Standerin was hardly compatible with his complex and headstrong mate but over the next several years Lee gave birth to four children, all of whom died in infancy or early childhood. These events left Ann Lee deeply disturbed and assaulted by guilt. According to Edward D. Andrews:

The tragic experiences of these years not only undermined Ann's health, both physical and mental, but strongly conditioned her views toward sex and the institution of marriage. She saw the deaths of her children as a series of judgments on her "concupiscence." Fearing to stir up the affections of her husband "she began to avoid her bed, as if it had been made of embers." She was afraid to sleep lest she "awake in hell," and night after night she walked the floor, "laboring for a sense of the word of God."

Standerin did not easily accept Lee's resolve to remain celibate. But neither argumentation nor priestly intervention enabled him to thwart his wife's intention to be the "bride of Christ." Oddly, Standerin did not leave Lee at this time, but stayed and joined the Shakers himself.

The dark night of the soul which Ann Lee endured after the death of her children lasted for nine years. This period of introspection and ascetic behavior finally came to an end during one of several imprisonments where Lee received the vision which Shakers came to regard as the birth of their movement. During her tenure with the Wardleys, Lee was jailed on several occasions for disturbing the peace. The boisterous, bizarre form of Shaker worship inspired suspicion and hostility in their neighbors. Some of these conflicts with the authorities occurred because of the Shaker habit of interrupting local congregations during services by bursting into their services to rail against the worldliness of the church and to accuse all married couples of whoredom.

During a lengthy incarceration in 1770, Lee beheld the "grand vision of the very transgression of the first man and woman in the Garden of Eden, the cause wherein all mankind was lost and separated from God." It was further revealed to her that she was the female successor to Jesus, the incarnation of the second coming of Christ. She felt filled and united with Christ in such completeness that from then on she referred to herself as Mother Ann or Ann the Word. Ann Lee emerged from this experience with a confidence born of mysticism, the status of a martyr within the society,

and the undisputed new leader of the sect. As Mother Ann, she boldly proclaimed her gospel at every opportunity. The message was uncomplicated: life with God begins by confession and is perfected by denial of the lusts of the flesh through celibacy.

As her tirades against Church and society increased in vehemence, so did petty arrests and incidents of mob violence against Lee and her group (which now included her spouse, her father, and her brother William). Some years earlier, she had been enthralled by George Whitefield's stirring description of the spiritual awakening in the American colonies. In view of the restrictions faced by the Shakers in England, the prospect of creating a community in a virgin country was very attractive. Thinking that their movement might grow if it was transplanted to America, the little group was encouraged by various visions they had of the converts awaiting them in the New World.

John Hocknell, one of the few Shakers of material means, booked passage to New York for Lee and her eight disciples on board the ship *Mariah*. After a voyage of three months, the first Shakers arrived in New York harbor on August 6, 1774. During a two-year sojourn in New York City while they worked to save money and—in classic Quaker fashion—await the “leading of the Spirit,” Lee's marriage to Abraham Standerin disintegrated. Standerin had made one final attempt to coerce Lee into cohabitation by bringing a prostitute into their bedroom and threatening to marry her if Lee did not consent. When Lee refused to renounce her vows of celibacy, Standerin departed from her company. She never heard from him again.

By 1776, the Shakers knew that the time to leave New York had come. Revolutionary fever was raging in the city and war with the British was imminent. The growing passion for war included hostility toward anything British. Because they were newly arrived from England, because of their strange customs and their lack of enthusiasm for the patriot cause, the Shakers were accused of being Tories (British sympathizers). Actually the Shakers supported neither the British nor the Americans; they were uncompromising pacifists who had little interest in the outcome of the war.

Once again, John Hocknell was the group's benefactor. He purchased a tract of wilderness land a few miles from Albany which offered the remote location desired by the sect. After a few months of clearing the land, Mother Ann and the others took up residence at Niskeyuna, New York, in September of 1776 and began creating the first Shaker community.

The Niskeyuna community benefited from the revivalistic interest created by the phenomenon of the Great Awakening. These protracted revivals, which occurred widely in the Middle and New England colonies, commonly exhibited the same dramatic physical manifestations that were seen among the Shakers. Thus, people on the frontier were less likely to be scandalized by religious emotionalism. As the revival fires cooled, the Shaker community continued to attract those who ardently looked for signs of the Second Coming. In this way, the Niskeyuna society gained the Reverend Joseph Meacham, its most important

convert. A former Baptist, Meacham had been a leader in the New Lebanon, New York, revival. When the revival declined, Meacham looked for evidence of the millennial kingdom elsewhere. Having heard of the curious Shaker prophet, he traveled with some skepticism to Niskeyuna to meet Ann Lee for himself. Persuaded by her personal faith, Meacham's doubts were relieved, and he became convinced that she was indeed the messiah of the new millennial age.

Though their unusual form of worship was always a curiosity, it was Shaker doctrines, such as the condemnation of marriage, and Ann Lee's messianic claims which caused the greatest controversy. The great conflicts of the 1780s, however, had to do with political, rather than theological, matters. The war with England was being waged in earnest and again the rumor arose that the Shakers were British spies. As in New York, the Shakers' pacifism was misunderstood, but this time it resulted in the imprisonment of several Shakers. Events gradually improved when local citizens began to object to the mistreatment of the Shakers, believing that such actions betrayed the ideals of the new republic.

The six months following the release of the jailed leaders was a period in which the Shakers were allowed to “bear witness to their faith” unmolested. Since a number of new converts were from the New England colonies, and an interest in Mother Ann's message intensified in that area, Lee and her two leading disciples, William Lee and James Whittaker, resolved to undertake a preaching mission throughout Connecticut, Maine, and Massachusetts; in May of 1781, “the three elders” and a few others set out on horseback on a tour that would last more than two years. This mission was of tremendous importance to Shaker history. With the town of Harvard, Massachusetts, serving as home base, several new communities were established throughout New England.

The Shaker message was accepted among some Free Will Baptists and “New Light” Presbyterians. Having rejected strict Calvinism, these congregations showed openness to spontaneous expressions of spiritual worship. Unfortunately the mission was marred by repeated acts of mob violence in which several Shaker leaders were horsewhipped. Mother Ann herself was dragged out of a dwelling and thrown into a carriage to be “shamefully and cruelly abused.”

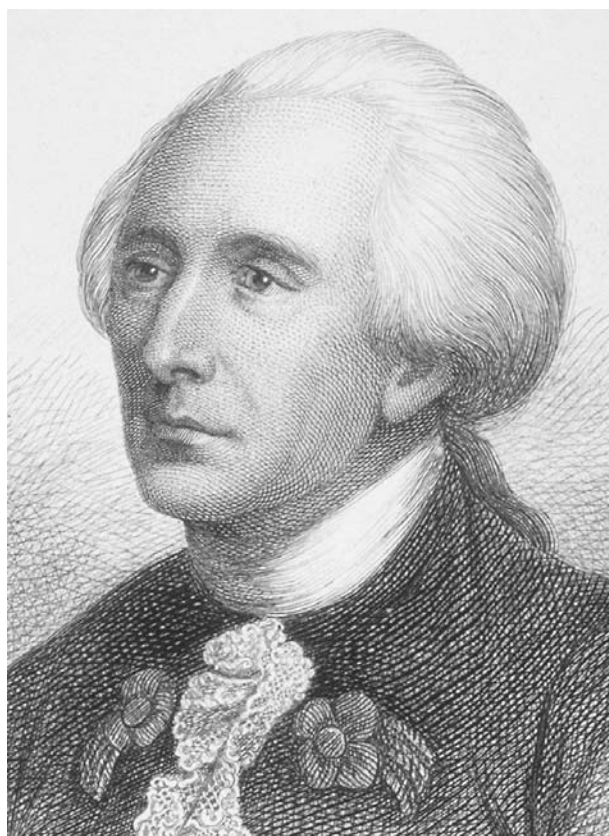
When Mother Ann and her company finally returned home to Niskeyuna on September 4, 1783, the violence of the New England mission had left both her and her brother in a weakened condition. Neither fully regained health. William Lee, the first of the original Shakers to die, “passed into the world of spirit” on July 21, 1784. After the death of her beloved brother, Mother Ann seemed to lose all interest in the world around her. She died on September 8, 1784, a year after the New England trip. Her final days had been spent sitting in her rocking chair “singing in unknown tongues . . . and holy divested of any attention to material things.” Her disciples buried her in a simple wooden coffin, after a rousing Shaker celebration of her life and her passing into the realm of spirit.

Her one important work in her final days had been to pass the reins of leadership to elder James Whittaker. Unlike Lee, Whittaker had a gift for organization and, under his leadership, the movement prospered. He immediately set out to "Gather in Gospel Order" all the Shaker communities, urging them to implement communal living and common ownership of property as demonstrated in the New Testament.

In spite of her convictions concerning celibacy, which doomed the Shakers to eventual extinction, Ann Lee was in many ways a progressive 18th-century woman who made a significant impact on her world. She was a pioneer for justice and equality. She taught by precept and example the equality of the sexes, economic justice, religious tolerance, and true democracy.

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Arthur Lee

Arthur Lee (1740-1792) was a propagandist for the American Revolutionary cause and an agent in Europe for the Continental Congress.

Arthur Lee was a member of the famous Lee family of Virginia and the younger brother of two signers of the Declaration of Independence, Richard Henry Lee and Francis Lightfoot Lee. Arthur was educated in the British Isles at Eton, Edinburgh (where he received his doctor of medicine degree in 1764), and the Middle Temple. He was admitted to the bar in 1775. During the decade preceding 1776, he was an impassioned propagandist for American rights. He wrote numerous political pamphlets and letters and staunchly defended the English radical John Wilkes. He was Benjamin Franklin's rival as America's chief spokesman in Great Britain.

In 1775, as confidential agent of the Continental Congress, Lee began a series of negotiations with the French and Spanish to secure desperately needed war materiel for the American army. A year later he was appointed one of three commissioners to negotiate a French alliance. As the other commissioners, Franklin and Silas Deane, energetically, ingeniously, and perhaps compromisingly made contracts to start guns and supplies across the Atlantic, spasms of suspicion seized Lee. He believed that Deane, especially, and various scheming Frenchmen were reaping huge, dishonest profits at the expense of American patriot blood and treasure. Lee thought that Franklin aided the plots by boudoir

intrigues in Paris and pettifoggings letters home. To expose all this, Lee made furious accusations to Congress, which resulted in 1778 in Deane's recall just as the commissioners signed the long-sought French alliance.

Though Lee's charges led to Deane's disgrace and perhaps restrained war profiteering, their principal effect was to divide Congress into warring factions. Lee found ready support from his brothers and their New England allies (especially John and Sam Adams), who were ready to believe the worst about Franklin. The "Lee-Adams faction" preferred to minimize American connections with Europe and to depend instead on simple American courage and perseverance.

In general, however, Lee found Congress cool both to his accusations and to his view of American national policy in the 3 years he served as a Virginia delegate (1781-1784). After vigorously opposing the Federal Constitution, he spent his last years as a Treasury board official (1785-1789) and in embittered retirement in Virginia.

Further Reading

Letters related to Lee's public career are in Francis Wharton, ed., *The Revolutionary Diplomatic Correspondence of the United States* (6 vols., 1889), and Edmund C. Burnett, ed., *Letters of Members of the Continental Congress* (8 vols., 1921-1936). There is no adequate biography of Lee. Richard H. Lee, *Life of Arthur Lee* (2 vols., 1829), though eulogistic, inaccurate, and expurgated, contains details on his life and long selections from his correspondence. Relevant material on Lee's family

appears in Burton J. Hendrick, *The Lees of Virginia: Biography of a Family* (1935).

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Ming Cho Lee

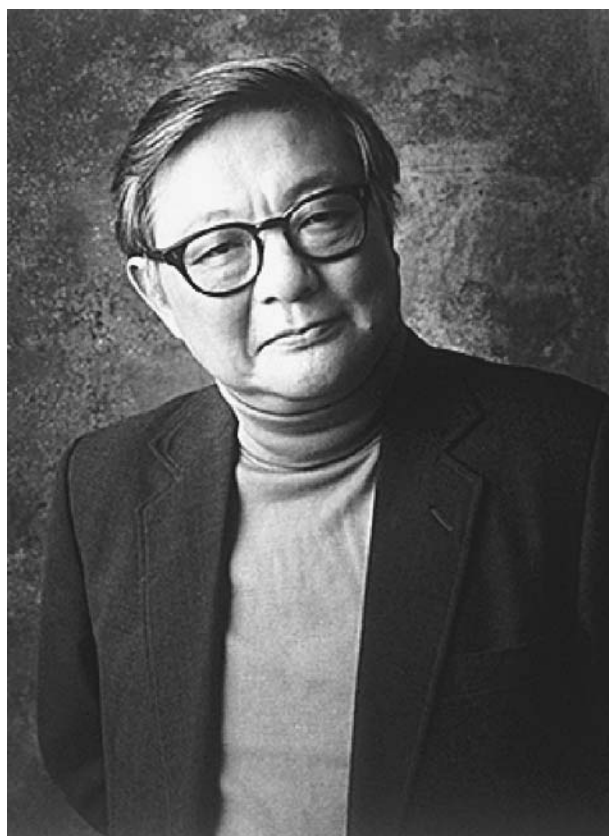
Called the “dean” of American scene design, Ming Cho Lee (born 1930) shaped the face and future of design in professional theater and opera in America beginning in the late 1960s through his work on Broadway, the New York Shakespeare Festival, and the Metropolitan Opera and by teaching design at the Yale School of Drama.

Ming Cho Lee was born on October 3, 1930, in Shanghai, China. Lee’s father was a 1919 Yale graduate who was in the international insurance business. When his parents divorced when he was six, Lee was sent to live with his father, which was not unusual at the time. “I had weekend visits with my mother, and those were the great moments of my life,” he recalls. His mother, on his weekend visits with her, would take him to the theater, movies, and Chinese opera. His mother also provided him with the opportunity to study ink drawing and landscape painting with the watercolorist Change Kwo-Nyen. Like his father, Lee’s stepfather was a member of Yale’s class of 1919, and his mother’s brother was a 1918 graduate. The young designer grew up in an environment where English was often spoken.

Coming to the U.S.

Lee completed high school in Hong Kong, but he was denied entry to the University of Hong Kong due to poor English skills. He then enrolled at Occidental College in Los Angeles, majoring in art so that he would not have too many English-language courses to pass. Because he came to the U.S. as a college student, Lee never felt like a part of the Chinese American community. “I never had experience of growing up as Chinese American or being part of a family who came over as true immigrants,” he explains. “I never experienced that kind of prejudice. I was always accepted as a guest.”

He soon switched his major to speech after deciding he would go into the theater, and his first scene design was for a 1951 student production of *The Silver Whistle*, a comedy by Robert McEnroe. He received his B.A. in theater in 1953 and continued to design as a graduate student at UCLA. He impressed stage lighting designer Eddie Kook, who recommended him to the famed New York designer Joe Mielziner, who had designed such shows as *Winterset*, *A Streetcar*



Named Desire, *Death of a Salesman*, *Guys and Dolls*, and *The King and I*. Mielziner hired Lee as his apprentice in 1954. After passing his examination for membership in the United Scenic Artists union in 1955, Lee’s first professional design was for a revival of *Guys and Dolls* for the Grist Mill Playhouse. His New York design debut was in 1958 for Herbert Berghof’s production of Cocteau’s *The Infernal Machine*, which received poor reviews but was noted for its set design, which one critic said seemed “to echo the play’s moral decay.” During this period, Lee worked briefly for the designers Boris Aronson and Rouben Ter-Artunian; in 1961, he was named the art director and designer of the San Francisco Opera. This experience led his participation in Joseph Papp’s New York Shakespeare Festival (NYSF), designing the festival’s premiere production of *The Merchant of Venice* in 1962.

In succeeding years, Lee designed the NYSF’s “Mobile Unit” theater, re-designed their playhouse in the park, and created scenic designs for over forty productions, while he was simultaneously principal designer for the Juilliard Opera Theatre and the American Opera Center of the Juilliard School of Music. Lee was also the principal designer for the Peabody Arts Theatre of the Peabody Institute in Baltimore, Maryland, from 1959 to 1963. His noted designs for the opera and dance include *Madama Butterfly* and *The Marriage of Figaro* for the Metropolitan Opera National Company (1965-1966), the American premiere of Alberto Ginastera’s *Don Rodrigo* at the New York City Opera (1966), and *The Witch of Endor* for Martha Graham’s Dance Company in 1966. About dance designing he said: “Dance

demands the purest kind of designing because you're dealing with the abstract essence of a dramatic statement, which I express either in sculpture or painting. . . . Next to Dance, I enjoy designing opera and Shakespeare, which also take design away from the literal situation."

A "New Minimalism"

Lee brought a "new minimalism" to American stage design, characterized by austerity in color; the use of scaffolds, pipes, railings, and suggestive "set pieces" that localize each particular scene without being "realistic"; and abstract sculptural forms that create "environments" on stage rather than backgrounds. Much of his early design work was thought to be in reaction to the more aesthetically luxuriant designs of his mentor, Mielziner, but it may also have been influenced by practical needs of the companies he was working for, which may have prompted him to find innovative ways to create the proper scenic environment. In later years he moved away from the collage minimalism of creating a "visual statement" to a more "text-centered" approach that was tied thematically and situationally to the play.

He became known for his design work on Broadway shows that were less than successful. He readily admits to a "terrible Broadway career," adding almost jovially, "I've had more Broadway flops than anyone in the history of theatre. . ." However, Lee had many acclaimed Off-Broadway assignments, including *Hair*, a revival of *The Crucible*, and Ntozake Shange's *For Colored Girls Who Have Considered Suicide/When the Rainbow Is Enuf*. His important Broadway designs were *The Shadow Box* by Michael Cristofer and *K2* by Patrick Meyers, the latter winning him the 1983 Tony award for best set design through its realistic rendering of a crevice of ice on the face one of the world's tallest mountains; the *K2* design (originally created for the Arena Stage in Washington, D.C.) consisted of sculpted styrofoam covered with layers of tissue, paint, and glue.

Although Lee currently sits on the board of directors of New York's Pan Asian Repertory Theatre, he rarely engages in Chinese theatre, which is why his 1995 collaboration with "The Woman Warrior," an adaption of two of Chinese-American Maxine Hong Kingston's novels, staged in Los Angeles received a lot of attention. "I never had any project before this that had anything to do with China," said Lee. "Maxine's book totally wiped me out. Because I was not born here, her experience was very different from what I knew. At the same time, I understand it because I am Chinese. It was a very important opening of my eyes."

The Teacher

Unlike many famous designers, Lee's significance was felt not so much because of his Broadway designs but because of his virtuosity and versatility in designing for a number of different media. His primary influence on stage design was exercised through his post as co-chairman of design at the Yale School of Drama, where he began teaching in 1969. He is said to love teaching and rarely misses a class, even though it frequently meant a great deal of commuting. He numbers among his proteges many of the most

prominent names in American design, including John Lee Beatty, Heidi Landesman, Michael Yeargan, Adrienne Lobel, Marjorie Bradley Kellogg and Douglas Schmidt. Lee has, in fact, long regarded the two sides of his career as being essential to one another as yin to yang. "Teaching forces a teacher to always go through a process of self-evaluation," he says. "I always remember what I owe to other people who were my mentors."

One of Lee's key contributions as a mentor is the annual Lincoln Center gathering known as the National Stage Design Portfolio Review, a major new-talent showcase more popularly called "Ming's Clambake." Launched in the 1970s by the League of Professional Theaters training program, the yearly showcase was curtailed for lack of funding in the mid-1980s. Lee came to the rescue. At first, he invited students from other schools to come to Yale to show their wares. Then, when the National Endowment for the Arts gave Lee its \$25,000 Distinguished Theater Artist award, he committed money to reviving the Portfolio Review, which is now partly backed by the Lincoln Center Library that houses the event. The Portfolio Review, which is closed to the public, allows young designers a chance to show their wares and schmooze with some of the best designers in show business. This past year, for instance, Lee was joined by such luminary colleagues as John Lee Beatty, John Conklin, Tony Walton, Adrienne Lobel, Santo Loquasto, Dunya Ramicova and others.

Retrospective

A comprehensive view of Lee's art was displayed in "Sets by Ming Cho Lee," a retrospective at the New York Public Library for the Performing Arts at Lincoln Center—the same library that housed his first retrospective, in 1969. The exhibition—with more than 40 set models plus sketches and renderings—ranges from his 1960s monumental abstracts for the Delacorte Theatre in Central Park to the more recent efforts of what he calls his "white period." The show covers Lee's extensive work in theater, dance and opera, both here and abroad. Lee's watercolors and paintings, which were his hobby, were exhibited along with his designs in shows in Los Angeles, New York, and Prague.

He is the recipient of countless awards (including a Tony, Drama Desk, 1995 OBIE Award for Sustained Achievement and Outer Critics Circle), fellowships (including the Guggenheim and National Endowment for the Arts) and at least two honorary doctorates.

He married photographer Betty Rapport in 1958; she oversaw his design business from their New York apartment. They have three children.

Further Reading

Information on Ming Cho Lee's career can be found in the *Metro-politan Opera Encyclopedia* (1987) and in Lynn Pecktal's book *Designing and Painting for the Theatre* (1975). For profiles of his approach to designing, see Faubion Bowers' article in *Opera News*, "Dean of Design" (March 1988) and "Designers on Designing: Ming Cho Lee" by Patricia Mackay, *Theatre Crafts Magazine* (February 1984). □

Richard Henry Lee

Richard Henry Lee (1732-1794), American patriot and statesman, led early resistance in Virginia to British rule. He introduced into the Continental Congress the resolution declaring American independence.

Richard Henry Lee was born into a family long prominent in Virginia's history. Stratford, the family home, in which Lee was born on Jan. 20, 1732, was one of the stately mansions in Virginia. Lee received an education befitting a wealthy planter's son—private tutors at home and then Wakefield Academy in England. By the age of 26 he was already a justice of the peace in Westmoreland County and a member of the House of Burgesses.

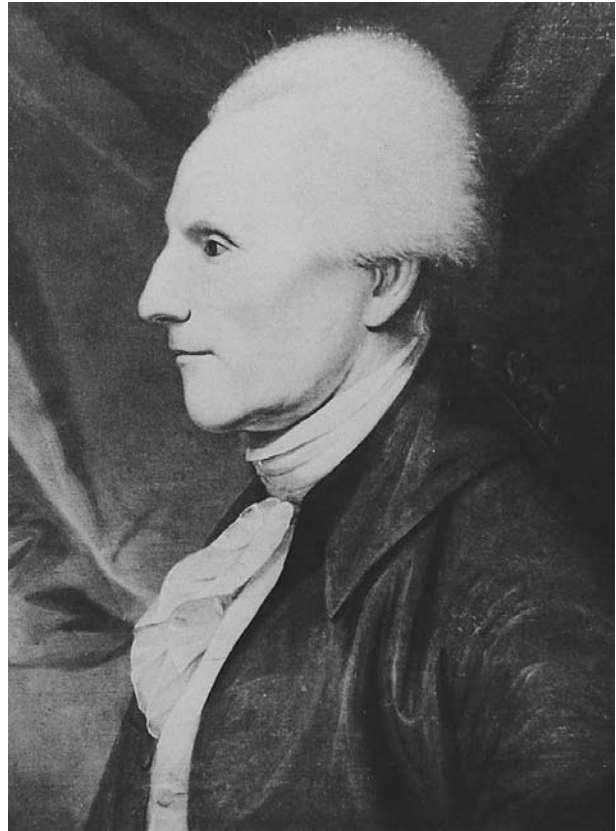
One of Lee's first speeches in the House, an impassioned denunciation of the slave trade, helped establish his reputation as an orator, second only to Patrick Henry. With Henry he shared leadership of the "progressive" faction in the House and led the colony's vigorous opposition to the new British tax measures after 1764. Lee also achieved prominence by exposing the embezzlements of John Robinson, who, for 3 decades Speaker of the House and treasurer of the colony, had used public funds to finance his friends' business ventures.

Revolutionary Patriot

Between 1766 and 1776 Lee developed a reputation throughout the Colonies as a flaming "Son of Liberty." In the House of Burgesses he drew up the memorials to the Crown and the Lords protesting the Stamp Act, and he gave strong endorsement to Patrick Henry's famous Virginia Resolves. Lee was not averse to employing direct action, organizing a boycott against the stamps in Westmoreland County and leading an armed party against the local stamp distributor. The Townshend Acts renewed Lee's militancy. He strongly supported the boycott of British goods and wove cloth on his own looms and pressed his own grapes for wine. Anticipating the need for a broader opposition to British measures, he proposed a system of intercolonial committees of correspondence among "lovers of liberty in every province."

Lee was one of the most active and influential members of the First and Second Continental Congresses, serving on the committees that drew up the Declaration of Rights, the Address to the King, the Memorial to the People of British America, the Address to the People of Great Britain, and the letters to the people of Canada and Florida. He also helped draft the commercial interdict against Britain known as The Association. By this time he was well known as the "Cicero" of America. John Adams described him as a "tall spare man . . . a scholar, a gentleman, a man of uncommon eloquence."

By 1776 Lee and Adams had become the leaders of the movement for independence. Lee admired the British Constitution but felt that its equipoise had been destroyed by



ministerial corruption. In any case, he believed that Britain had "already put the two countries asunder" by Parliament's American trade ban of December 1775. In July, Lee proposed an economic declaration of independence, throwing open American ports to the trade of the world; but Congress did not act on Lee's suggestion until almost a year later, when it also recommended the formation of independent state governments, an action Lee had already urged upon Virginia. Lee's three famous resolutions of June 7, 1776, followed logically: American independence, an alliance with France, and a plan of interstate confederation.

For the remainder of his stay in Congress (1774-1780, 1784-1787), Lee served on the committee to negotiate foreign alliances, chaired the committee that drafted the formal ratification of the Articles of Confederation, and helped secure Virginia's cession of western land claims.

The Antifederalist

Lee resisted efforts to give Congress the power to regulate commerce and to impose customs duties. He viewed commerce as an enemy to virtue and the breeder of the mercantile aristocracy that had corrupted Europe. He felt that a Congress with an independent income would threaten the liberties of the states. Lee approved the Northwest Ordinance because of its property guarantees and the Articles of Confederation because of their guarantees of liberty. He believed that social happiness was to be found in "a wise and free republic and a virtuous people." For these reasons he viewed the Constitutional Convention with suspicion and declined to serve as a delegate.

Lee wrote the most thoughtful, skillful, and powerful of the Antifederalist polemics, *Letters from the Federal Farmer* (Oct. 8-13, 1787), voicing his fears of a consolidated government and the "formidable combination of power" vested in the president and Senate; he also protested the inadequacy of representation of all interests in the House and the absence of a bill of rights. Lee saw the issue as a contest against both aristocracy and democracy on behalf of the vast majority of "men of middling property." In the end he accepted the Constitution because it was "this or nothing," and he served as one of Virginia's first senators in the new government. He died on June 19, 1794, never quite reconciled to the Constitution despite the Bill of Rights, which he had helped to add to it.

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Robert Edward Lee

General in chief of the Confederate armies in the American Civil War, Robert Edward Lee (1807-1870) displayed strategic sense and tactical skill that rank him among the great military captains of history.

Robert E. Lee was born in Virginia's Westmoreland County on Jan. 19, 1807, the third son of Henry ("Light Horse Harry") and Ann Hill Carter Lee. Declining fortunes forced the family's removal to Alexandria, where Robert distinguished himself in local schools. His father's death in 1811 increased responsibilities on all the sons; Robert, especially, cared for his invalid mother.

Lee graduated number two in his class from the U.S. Military Academy in 1829. Commissioned a brevet lieutenant of engineers, he spent a few years at Ft. Pulaski, Ga., and Ft. Monroe, Va. At Ft. Monroe on June 30, 1831, he married Mary Ann Randolph Custis. The Lees had seven children. Lee worked in the chief engineer's office in Washington, D.C., from 1834 to 1837. He was transferred to Ft. Hamilton, N.Y., where he remained until 1846.

Mexican War

In August 1846 Lee joined Gen. John E. Wool's army in Texas. In the battle of Buena Vista, Lee's boldness drew his superiors' attention. Transferred to Gen. Winfield Scott's Veracruz expedition, in the battle at Veracruz and in the advance on Mexico he won additional acclaim. Following American occupation of the Mexican capital, he worked on maps for possible future campaigns. Already a captain in the regular service, he was made brevet colonel for his gallantry in the war.

Lee returned to engineer duty at Baltimore's Ft. Carroll until 1852, when he reluctantly became superintendent of the Military Academy at West Point. In 1855 he was made lieutenant colonel of the 2d Cavalry, one of the Army's elite units.

The years 1857-1859 were bleak. Lee had to take several furloughs to deal with family business and seriously thought of resigning his commission. However, in 1859 he and his men successfully put down John Brown's insurrection at Harpers Ferry, Va. (later, in W.Va.). In 1860 he became commander of the Department of Texas.

Coming of the Civil War

Talk of secession in the South grew strident during Lee's Texas sojourn. No secessionist, he was loyal to the Union and the U.S. Army; yet he had no doubts about his loyalties if Virginia departed the Union. Ties of blood bound him to the South.



Lee accepted a commission as colonel of the 1st U.S. Cavalry in March 1861. But offered command of the entire U.S. Army a month later, he hesitated. If he accepted, he might have to lead the Federal Army against Southern states and, if Virginia seceded, he might have to lead troops across its borders. He could do neither. So, painfully, Lee resigned his army commission in April 1861.

Secession and Virginia Service

Appointed commander of Virginia forces, Lee devoted himself to building an effective state army. He was so efficient that the new president of the Confederacy, Jefferson Davis, asked him to become a full general in the Confederate Army and serve as presidential military adviser. This appointment was confirmed by the Confederate Senate.

A bad brush with field command in western Virginia—in a campaign marked by military rivalries, lack of supplies, wretched weather, and overly ambitious strategy on Lee's part—tarnished the new general's reputation. Davis still regarded him highly and sent him to organize southern Atlantic coastal defenses. Lee pursued this task efficiently until recalled to the Confederate capital, Richmond. In his role as presidential adviser, he tried to smooth the abrasive personalities of Davis and Gen. Joseph E. Johnston and to utilize the daring of Gen. Stonewall Jackson to frustrate Federal plans for sending aid to Gen. George B. McClellan's army, which was approaching Richmond.

Lee's Army

When Johnston was wounded in May 1862, Davis gave Lee command of Johnston's army. Lee renamed his force the "Army of Northern Virginia." The new commander looked the part: 5 feet 10 1/2 inches tall, robust at 170 pounds, Lee had graceful, almost classic features. He attracted men and women alike, was easy in manner, courteous and kind as a friend, and was a loving husband and father.

Though Lee's was the largest Confederate army in the field, it was outnumbered almost 3 to 2 by McClellan's Federal Army of the Potomac, which was preparing for siege operations on Richmond. While Lee struggled to fortify Richmond, he and Jackson planned a daring campaign, which Stonewall executed brilliantly and victoriously in the battles of Cross Keys and Port Republic, June 8-9, 1862. Lee promptly called Jackson to Richmond and added his 18,000-man force to the Army of Northern Virginia.

Toward the Battle of Second Manassas

Inexperience and haste led Lee to plan an overelaborate attack on McClellan's lines. Coordination failed, as Lee's campaign stuttered onward in a series of actions. McClellan was defeated in the Seven Days Battles and finally retreated to the Federal gunboats on the James River. Richmond was freed of threat, but Lee's planned annihilation of the Federal force had failed. Lee was unhappy with his results; but his men, almost completely rearmed with superior Federal arms, had developed great confidence in him.

Meanwhile another Federal army appeared in Virginia under Gen. John Pope. Lee sent Stonewall Jackson against

Pope early in August. Jackson defeated part of Pope's force, then joined Lee for a combined campaign to destroy the rest. Lee planned more simply this time. Jackson captured Pope's supply base at Manassas Junction. Near the battlefield of First Manassas (Bull Run), Jackson stood off Pope's entire army while Lee's remaining force under Gen. James Longstreet concentrated close to Jackson's lines. On August 30 a sweeping assault by all Confederate troops won the Battle of Second Manassas. Lee had hoped for annihilation, but Pope's remnants escaped.

To Maryland and Sharpsburg

Lee's army could not subsist in war-ravaged northern Virginia, so he determined to carry the war into the North. With Virginia cleared of invaders and his army's morale superb, this seemed a likely time to force European recognition of the South by threatening Washington, D.C., and changing the locale of the war. In a campaign distinguished for daring—Lee broke his army into segments, each with a specific task—he crossed the Potomac River and reached Frederick, Md., sending Jackson's men to capture Harpers Ferry and open a supply route through the Shenandoah Valley. However, McClellan, restored to Federal command, was fighting with unexpected skill. Lee sought to reconcentrate his scattered men near Sharpsburg, Md., behind Antietam Creek. There on Sept. 17, 1862, with badly reduced strength he withstood searing assault; the arrival of Gen. A. P. Hill's division saved him from defeat. Several lessons had been learned, but Lee had lost 13,000 men in Maryland, and replacements were the scarcest commodity in the Confederacy.

Fredericksburg and Chancellorsville

Reorganizing his forces occupied Lee until December 13, when his men, holding high and virtually impregnable ground overlooking Fredericksburg, Va., beat off gallant attacks by the Army of the Potomac (now commanded by Gen. Ambrose Burnside). During the rest of the winter Lee tried to increase ranks and supplies. Jackson and Longstreet, his two corps commanders, improved their commands, new men were elevated to leadership, and Lee's army was ready by the time a new Federal general, Joseph Hooker, started his campaign in April 1863. Jackson clashed with Hooker in Virginia's Wilderness at the end of April. When Hooker withdrew to entrenchments near Chancellorsville, the initiative passed to Lee. He sent Jackson to a flanking position from which he almost destroyed Hooker's force. Jackson might have completed the destruction had he not been wounded, and his death later robbed the victory of any savor as the whole Confederacy mourned. Lee mourned especially, for there were no officers to match Jackson. With the initiative in his grasp, Lee had to decide how to use his army.

Battle of Gettysburg

Vicksburg, Miss., the South's last bastion on the Mississippi River, was under siege; its loss would cut the South in two. Food supplies in northern Virginia were scarce. However, Europeans were becoming convinced of the South's

right to recognition, and peace sentiment was growing in the North. All these factors influenced Lee's summer strategy. Another invasion of the North might relieve Vicksburg, feed his men, and win recognition.

Lee reorganized his army into three corps: one under Longstreet, a second under Richard S. Ewell, the third under Hill. Subordinate commands were shaken up, so a new command structure guided the Confederate Army as it moved toward Harrisburg, Pa. Lee's vanguard encountered opposition near Gettysburg and on July 1 won modest spoils. Lee wanted to push the advantage. But Ewell delayed, and the next day Longstreet, convinced of defeat, also delayed attacking the Federal left. On July 3 Gen. George Pickett charged against the Federal center and was repulsed.

For the first time Lee's army had been defeated. Lee assumed all blame. Questions still arise over why he ordered the attack on July 3. But Lee seems to have had no choice. To miss this chance would have been a miserable compromise. Typically, he did not lament for long; instead, he planned to refit his army and renew the offensive. But the loss of 20,000 men and as many arms was unrecoverable. Vicksburg's loss, with a 30,000-man garrison, on July 4 confronted the South with a double disaster in men and supplies.

Loser's Game

Lee could not resume the offensive; his army was divided, with Longstreet moving west to help Gen. Braxton Bragg and the rest committed to holding Richmond. Lee maneuvered against Gen. George Meade throughout the remainder of 1863, and in spring 1864 he met the advance of Meade and Ulysses S. Grant. A series of bloody engagements followed. On June 3 at Cold Harbor the Federal assault on Lee's entrenchments was repulsed. Meade and Grant moved south of the James River, hoping to take Petersburg and enter Richmond from the south. Gen. P. G. T. Beauregard saved Petersburg, with help from Lee. The formal siege of Petersburg ran from June 18, 1864, to April 2, 1865.

In those months, attrition cut Lee's ranks. Daily casualties and desertion whittled down his strength; dwindling food for men and animals almost immobilized the army. Heavy actions through the summer, combined with the necessity of keeping Richmond's southern rail connections open, sapped Lee's resources.

The Confederacy's military situation worsened throughout the summer as Federal general William T. Sherman forced the Army of Tennessee backward through Georgia to the sea. Lee, appointed general in chief of all Confederate armies in February 1865, could give only general direction to lingering disaster.

Sherman marched upward through the Carolinas, threatening Petersburg. Lee failed to split Grant's front. On April 2 Grant's attack snapped Lee's lines; the Confederates began evacuating Petersburg and Richmond. Lee was compelled to surrender his shadow force of no more than 9,000 soldiers at Appomattox on April 9, 1865.

Last Years

Arlington, the Custis family seat, was gone now; the Lees had no real home. They remained in Richmond, well treated by the Federals. In September Lee accepted the presidency of Washington College, in Lexington, Va., where he remained until his death.

Devoted to education and to resurrecting the South, Lee became a symbol of reunification. He refused to abandon his distressed country, hoped for Southern re-assimilation, and set a lofty example. Without bitterness, he obeyed the law and counseled all Southerners to do the same. Indicted for treason, he never stood trial; and although never granted a pardon, he lived in comfort and in great honor. In September 1870 he was stricken, probably with an acute attack of angina, and died on October 12. Mourning swept the South and the world. Lee was the embodiment of a cause and the symbol of an age.

Assessing Lee

Lee had better strategic than tactical sense. As a logistcian, he became a consummate master of troop deployment. He had audacity in abundance; caution he could display when needed, but attack was his way. He inspired men as did few other generals and earned respect from friend and foe. He had one command weakness—an inability to deal with disgruntled subordinates. For example, when Longstreet sulked and dallied at Second Manassas and at Gettysburg, Lee deferred to, rather than commanded, him.

History knows Lee as a man of uncommon devotion, calmness, and goodness. His biographer, Douglas Southall Freeman, concludes that Lee was duty's man, "that is all. There is no mystery in the coffin. . . ."

Further Reading

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Spike Lee

Controversial filmmaker Spike Lee (born ca. 1957) is known for powerful films such as *She's Gotta Have It* (1986), *School Daze* (1988), *Do The Right Thing* (1989), *Mo' Better Blues* (1990), *Malcolm X* (1992), and many others.

"Fight the power," the theme song to his 1989 film *Do the Right Thing*, could easily be Spike Lee's personal motto. From his earliest days as a student filmmaker to his \$33-million epic *Malcolm X*, Lee has shown a willingness to tackle prickly issues of relevance to the black community—and has savored every ounce of controversy his films invariably produce. "Spike loves to fight," the filmmaker's friend and business associate Nelson George told *Vanity Fair*. "There's a gleeful look he gets, a certain kind of excitement in his eyes when sh-t is being stirred up." "I guess you could call me an instigator," Lee admitted in an interview with *Vogue*.

Although the bane of Hollywood executives, Lee's delight in playing the provocateur has not only made his own films bankable, but has also created an industry-wide awareness of an untapped market niche. Following the unforeseen box office success of Lee's earliest films, Hollywood's gates have opened to a new generation of young African American filmmakers. "Spike put this trend in vogue," Warner Bros. executive vice president Mark Can-

ton told *Time*. "His talent opened the door for others." Lee relishes his role as path-paver. "Every time there is a success," he explained to *Ebony*, "it makes it easier for other blacks. The industry is more receptive than it has ever been for black films and black actors. We have so many stories to tell, but we can't do them all. We just need more black filmmakers."

Shelton Jackson Lee was born in Atlanta, Georgia, on the eve of the civil rights era. He grew up in Brooklyn, New York, an area that would figure largely in his work as a mature filmmaker. Lee's awareness of his African American identity was established at an early age. His mother, Jacqueline, infected her children with a schoolteacher's enthusiasm for black art and literature. "I was forced to read Langston Hughes, that kind of stuff," Lee told *Vanity Fair*. "And I'm glad my mother made me do that." His father, Bill, an accomplished jazz musician, introduced him to African American jazz and folk legends like Miles Davis and Odetta.

By the time he was old enough to attend school, the already independent Lee had earned the nickname his mother had given him as an infant, Spike—an allusion to his toughness. When he and his siblings were offered the option of attending the predominantly white private school where his mother taught, Lee opted instead to go the public route, where he would be assured of the companionship of black peers. "Spike used to point out the differences in our friends," recalled his sister Joie, who was a private school student. "By the time I was a senior," she told *Mother Jones*, "I was being channeled into white colleges." Lee chose to go to his father's and grandfather's all-black alma mater, Morehouse College, where he majored in mass communication.

Pursued Film Career

It was at Morehouse that Lee found his calling. Following his mother's unexpected death in 1977, Lee's friends tried to cheer him with frequent trips to the movies. He quickly became a fan of directors Bernardo Bertolucci, Martin Scorsese, and Akira Kurosawa. But it wasn't until he had seen Michael Cimino's *Deer Hunter* that Lee knew the die was cast. His friend John Wilson recalled their conversation on the ride home from the film in an interview with *Vanity Fair*. "John, I know what I want to do," Lee had said. "I want to make films." But not just any films: Lee wanted to make films that would capture the black experience, and he was willing to do so by whatever means necessary. "Spike didn't just want to get in the door of the house," Wilson explained. "He wanted to get in, rearrange the furniture—then go back and publicize the password."

Lee pursued his passion at New York University, where he enrolled in the Tisch School of Arts graduate film program. One of only a handful of African American students, he wasted no time incurring the wrath of his instructors with his affinity for "rearranging the furniture." As his first-year project, Lee produced a ten-minute short, *The Answer*, in which a black screenwriter is assigned to remake D.W. Griffith's classic film *The Birth of a Nation*. *The Answer* was panned. Although the film program's director, Eleanor

Hamerow, told the *New York Times*, "it's hard to redo *Birth of a Nation* in ten minutes," Lee suspected that his critics were offended by his digs at the legendary director's stereotypical portrayals of black characters. "I was told I was whiskers away from being kicked out," he told *Mother Jones*. "They really didn't like me saying anything bad about D.W. Griffith, for sure."

Hardly deterred, Lee went on to produce a 45-minute film that won him the 1983 Motion Picture Arts and Sciences' Student Academy Award, *Joe's Bed-Stuy Barbershop: We Cut Heads*. Although the honor enhanced his credibility as a director, it didn't pay the bills. Faced with the reality of survival, Lee worked for a movie distribution house cleaning and shipping film while hustling funds for a semi-autobiographical film, *The Messenger*.

A coming-of-age story about a young bicycle messenger, *The Messenger* was aborted prematurely when sufficient funding failed to materialize. "We were in pre-production the entire summer of 1984, waiting on this money to come, and it never did," Lee told *Vanity Fair*. "Then, finally, I pulled the plug. I let a lot of people down, crew members and actors that turned down work. I wasn't the most popular person. We were devastated." But all was not lost; Lee had learned his lesson. "I saw I made the classic mistakes of a young filmmaker, to be overly ambitious, do something beyond my means and capabilities," he said. "Going through the fire just made me more hungry, more determined that I couldn't fail again."

Scored a Surprise Hit with *She's Gotta Have It*

When he filmed *She's Gotta Have It* a year later, Lee's determination paid off. Made on a shoestring \$175,000 budget in just twelve days, the black-and-white picture was shot on one location with a limited cast and edited on a rented machine in Lee's apartment. By the time it was completed, Lee was so deeply in debt that his processing lab threatened to auction off the film's negative.

After Island Pictures agreed to distribute it, *She's Gotta Have It* finally opened in 1986. A light comedy centering on sex-loving artist Nola Darling and her relationships with three men, the film pokes fun at gender relations and offers an insightful spin on stereotypical macho male roles. It packed houses not only with the black audience Lee had anticipated, but also with a crossover, art-house crowd. Grossing over \$7 million, the low-budget film was a surprise hit.

With the success of *She's Gotta Have It*, Lee became known in cinematic circles not only as a director, but also as a comic actor. Mars Blackmon—one of Nola's rival lovers, played by Lee—won an instant following with his now-famous line, "Please baby, please baby, please baby, baby, please." "After *She's Gotta Have It*, Spike could have gone a long way with Mars Blackmon," the film's co-producer Monty Ross told *Mother Jones*. "He could've done *Mars Blackmon the Sequel*, *Mars Blackmon Part 5*." Not anxious to be typecast, though, Lee "said to the studios 'Mars Blackmon is dead.'"

School Daze: A Microcosm of Black Life

With a major hit under his belt and the backing of Island Pictures, Lee had more latitude with his next film, a musical called *School Daze*. An exposé of color discrimination within the black community, *School Daze* draws on Lee's years at Morehouse. "The people with the money," he told the *New York Times*, "most of them have light skin. They have the Porsches, the B.M.W.'s, the quote good hair unquote. The others, the kids from the rural south, have bad, kinky hair. When I was in school, we saw all this going on." This black caste system, Lee explained to *Newsweek*, was not a limited phenomenon. "I used the black college as a microcosm of black life."

School Daze created a brouhaha in the black community: while many applauded Lee's efforts to explore a complex social problem, others were offended by his willingness to "air dirty laundry." Everyone agreed that the film was controversial. When production costs reached \$4 million, Island Pictures got hot feet and pulled out. Within two days, Lee had arranged a deal with Columbia Pictures that included an additional \$2 million in production costs. But Columbia, then under the direction of David Puttnam, apparently misunderstood the film's true nature. "They saw music, they saw dancing, they saw comedy," Lee told *Mother Jones*. By the time *School Daze* was released in 1988, Puttnam had been ousted. Despite the fact that the studio's new management failed to promote it, the film grossed \$15 million.

Explored Racial Tensions in *Do the Right Thing*

School Daze established Lee's reputation as a director ready to seize heady issues by the horns. *Do the Right Thing*, released in 1989, confirmed it. The story of simmering racial tension between Italian and African Americans in the Bedford-Stuyvesant section of Brooklyn, the film becomes a call to arms when violence erupts in response to the killing of a black man by white police officers. It ends on a note of seeming ambiguity with two irreconcilable quotes: Martin Luther King Jr.'s, "The old law of an eye for an eye leaves everyone blind," followed by Malcolm X's, "I am not against violence in self-defense. I don't even call it violence when it's self-defense. I call it intelligence."

The meaning of "the right thing," Lee told *People*, is not ambiguous. "Black America is tired of having their brothers and sisters murdered by the police for no reason other than being black." "I'm not advocating violence," he continued. "I'm saying I can understand it. If the people are frustrated and feel oppressed and feel this is the only way they can act, I understand."

Critical response to the film was both enthusiastic and wary. Media critic Roger Ebert called it "the most honest, complex and unblinking film I have ever seen about the subject of racism." Others voiced warnings of possible violence. *New York* magazine said, "Lee appears to be endorsing the outcome, and if some audiences go wild he's partly responsible."

Striking a Balance: *Mo' Better Blues*

Despite the fact that *Do the Right Thing* failed to inspire the predicted violence, Lee chose a lighter topic for his next film—a romance. The saga of a self-centered jazz trumpeter, Bleek Gilliam, whose personal life plays second fiddle to his music, “*Mo' Better Blues* is about relationships,” Lee explained to *Ebony*. “It’s not only about man-woman relationships, but about relationships in general—Bleek’s relationship to his father and his manager, and his relationship with two female friends. Bleek’s true love is music, and he is trying to find the right balance.”

Bleek’s character was inspired by Lee’s jazz-musician father, Bill Lee, who wrote the film’s score. “Bleek is my father’s nickname,” Lee told *People*. The character’s dilemma—the need to temper the obsessive nature of the creative act—however, has universal relevance. That theme, *Newsweek* suggested, is one with which the director himself can readily identify.

Although recognized for its technical mastery and snappy score—partially the result of a \$10 million budget—*Mo' Better Blues* received tepid reviews. “The movie is all notions and no shape,” said the *New Yorker*, “hard, fierce blowing rather than real music.” And more than one critic took offense at Lee’s shallow treatment of female characters and ethnic stereotyping of Jewish jazz club owners Moe and Josh Flatbush.

Examined Interracial Love in *Jungle Fever*

In his next film, *Jungle Fever*, Lee explored the theme of romance further—but this time, from a more provocative slant. Inspired by the 1989 murder of black teenager Yusuf Hawkins by a mob of Italian-American youths, *Jungle Fever* examines the sexual mythology that surrounds interracial romance. “Yusuf was killed because they thought he was the black boyfriend of one of the girls in the neighborhood,” Lee told *Newsweek*. “What it comes down to is that white males have problems with black men’s sexuality. It’s as plain and simple as that. They think we’ve got a hold on their women.”

Jungle Fever looks at issues of race, class, and gender by focusing on community response to the office affair of a married, black architect and his Italian-American secretary. Lee concludes that interracial relationships are fueled by culturally based, stereotypical expectations. “You were curious about black . . . I was curious about white,” the architect explains when the couple parts ways. But Lee insisted in an interview with *Newsweek* that the film does not advocate separatism. The characters aren’t meant “to represent every interracial couple. This is just one couple that came together because of sexual mythology.”

Although it received mixed reviews, *Jungle Fever* succeeded in whetting the appetite of Lee groupies for further controversy. *Malcolm X*, Lee’s pièce de résistance, satisfied even the most voracious.

Malcolm X

Sparking controversy from the moment of its inception, the making of *Malcolm X* became a personal mission for Lee, who had long been an admirer of the legendary black leader. Vowing to cut no corners, Lee planned a biographical film of epic proportions that required months of research, numerous interviews, and even an unprecedented trip to Saudi Arabia for authentic footage of Malcolm’s pilgrimage to the holy city of Mecca; taken shortly before his assassination in 1965, this journey that is said to have brought on a significant transformation in Malcolm’s ideology.

The final product, a three-hour-and-21-minute production, traces Malcolm X’s development from his impoverished, rural roots to his final years as an ever-evolving activist. “I knew this was going to be the toughest thing I ever did,” Lee told *Time*. “The film is huge in the canvas we had to cover and in the complexity of *Malcolm X*.”

Lee fought tooth and nail to win the right to direct the film and to defend his vision of *Malcolm X* from the start. When he learned of plans by Warner Bros. to make *Malcolm X*, Norman Jewison had already been chosen as its director. After Lee told the *New York Times* that he had a “big problem” with a white man directing the film, Jewison agreed to bow out.

Lee, however, faced considerable resistance to his role as director of the film. Led by poet and activist Amiri Baraka (formerly LeRoi Jones), an ad hoc group that called itself the United Front to Preserve the Memory of Malcolm X and the Cultural Revolution voiced its opposition to Lee’s direction in an open letter. “Our distress about Spike’s making a film on Malcolm is based on our analysis of the [exploitative] films he has already made,” *Ebony* quoted the group as saying.

But Lee’s spat with Baraka was only a momentary setback. He still had to deal with reworking an unsatisfactory script, which had been started by African American novelist James Baldwin shortly before his death and completed by writer Arnold Perl. And when Lee first locked horns with Warner Bros. over *Malcolm X*’s budget, he was bracing for another prolonged battle.

Initially, the director had requested \$40 million for the film—an amount that was necessary, he claimed, in order to accurately portray all of the phases of his subject’s life. The studio countered with a \$20-million offer, prompting Lee to raise an additional \$8.5 million by selling foreign rights to the film, kick in a portion of his own \$3-million salary, and, to make up the difference, acquire the backing of a host of black celebrities, including Bill Cosby, Oprah Winfrey, Michael Jordan, Janet Jackson, and Prince—much to the studio’s embarrassment. “It didn’t look good for Warner Bros. that Spike had to go to prominent African Americans to finish the movie,” noted *Entertainment Weekly*. When the film was completed, Barry Reardon, the studio’s president of distribution, conceded, “Spike did a fabulous job. He knows theaters, he’s very smart. This is Oscars all the way.”

Although *Malcolm X* received no Oscars, the film played a significant role in the elevation of the black leader to mythic status; it also spawned a cultural phenomenon often referred to as "Malcolm-mania." By the time the movie was released, its logo, a bold "X," was pasted on everything from a ubiquitous baseball cap to posters, postcards, and T-shirts. What's more, a plethora of spin-off products was born, ranging from serious scholarly studies to a plastic Malcolm X doll, complete with podium and audio cassette. Promotional merchandise for the film was marketed by Lee himself through Spike's Joint, a chain of stores that comprise a portion of the director's growing business empire.

Lee is quick to defend himself against charges of commercialism. In fact, he says, Malcolm X's philosophy—that African Americans need to build their own economic base—is the motivation for his business investments. "I think we've done more to hold ourselves back than anybody," Lee told *Esquire*. "If anybody's seen all my films, I put most of the blame on our shoulders and say, 'Look, we're gonna have to do for ourselves.' . . . I feel we really have to address our financial base as a people."

Lee is Married

In mid-1993 Lee began shooting his seventh feature film, *Crooklyn*, a comic tribute to his childhood memories of life in Brooklyn in the 1970s. He managed to take a break from filming, however, in order to marry Linette Lewis. Lewis, a lawyer, had been romantically linked to Lee for a year prior to their wedding. *Crooklyn* was released in 1994 to mixed reviews and a tepid reception at the box office.

Lee fared far better in 1995 with his next film, *Clockers*, an adaptation of Richard Price's inner-city novel. *Clockers* tells the story of two brothers who fall under suspicion of murder. One, a drug-dealer, was ordered to kill the victim by his supplier. The other, an upstanding family man, confesses to the crime, saying that he was attacked in the parking lot. On one level the movie unravels as a whodunit, yet ultimately the "who matters less than the why." According to Richard Schickel of *Time*, "[*Clockers*] is more than a murder mystery At its best, it is an intense and complex portrait of an urban landscape on which the movies' gaze has not often fallen. Yes, this housing project is home to a feckless delinquent population. But it is also home to middle-class black families struggling to preserve their values" The film won outstanding reviews, with some critics citing it as Lee's best work. Owen Gleiberman of *Entertainment Weekly* wrote, "*Clockers* is a work of staggering intelligence and emotional force—a mosaic of broken dreams." Despite the positive critical reception, the film drew neither large audiences nor any Oscar nominations.

In *Girl 6*, released in 1996, Lee returned to the theme of female sexuality. The movie features an aspiring actress, who becomes so fed up with movie executive asking her for sexual favors, that she resorts to becoming a phone-sex worker in order to make ends meet. The screenplay was written by Suzan-Lori Parks, a respected African-American playwright. Despite her esteemed reputation, critics were disappointed with film's lack of insight into the heroine's

character. Critical reception was lukewarm. Stanley Kauffmann of the *New Republic* wrote, "Lee directs with as close to total lack of conviction as I have seen in a director whose convictions have carried him over some rough spots in the past."

His next film, *Get on the Bus*, focuses on an eclectic group of African American men riding a bus on their way to the Million Man March in Washington D.C. The men include homosexuals, a mixed race policeman, a Republican, and both young and old men. They learn to overcome their differences as they unite for the march. *Get on the Bus*, despite its low turnout in movie theaters and criticism by some African Americans, succeeds in capturing the spirit of the Million Man March. In 1997 Lee released *4 Little Girls*, a documentary about the bombing of a Birmingham, Alabama church in 1963. A moving work about a hideous hate crime that claimed the lives of four young girls in their Sunday school, Lee interviewed family members as well as prominent spokespeople such as Coretta Scott King and Walter Cronkite in order to place the event in a broader context of American race relations.

Lee's innate ability to "do for himself," his father suggested in an interview with *Mother Jones*, is the key to his success as a filmmaker. "Spike was kind of chosen," he explained. "I think there was something spiritual about it. He inherited it from his family. [The ability] to make a statement." Fellow filmmaker John Singleton, writing in *Essence*, said of Lee, "No other Black contemporary entertainer can claim to enlighten so many young Black people." But, as he stated in the *New York Times*, Lee wants even more to prove "that an all-black film directed by a black person can still be universal."

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Tsung-Dao Lee

Tsung-Dao Lee (born 1926) disproved the principle of parity.

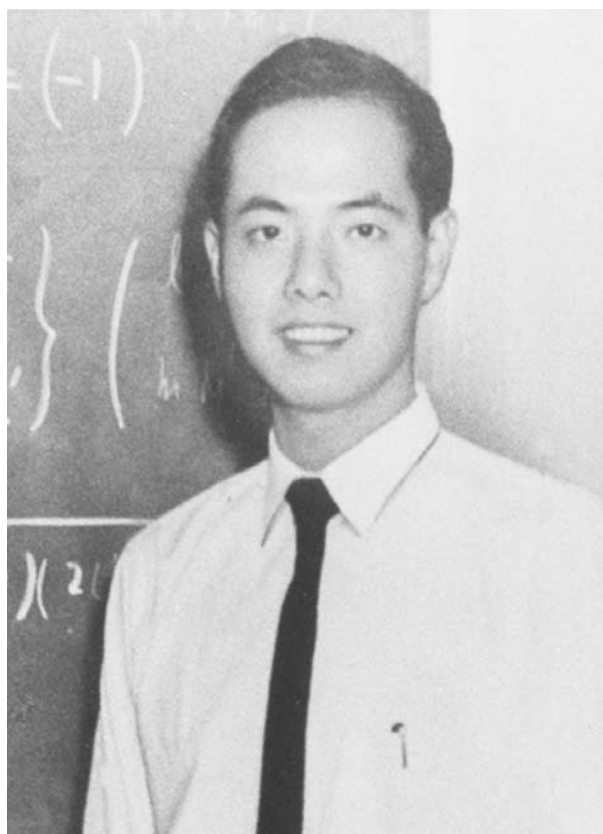
Tsung-Dao Lee and his colleague physicist Chen Ning Yang developed the revolutionary theory that the unusual behavior of the K-meson (a subatomic particle) is a result of its violating a supposedly inviolable law of nature, conservation of parity, which defines the basic symmetry of nature. A few months after their theory had been announced, fellow physicist Chien-Shiung Wu obtained experimental confirmation of their remarkable discovery. For their work, Lee and Yang were awarded the 1957 Nobel Prize in physics.

Lee was born in Shanghai, China, on November 24, 1926. He was the third of six children born to Tsing-Kong Lee, a businessman, and Ming-Chang Chang. Lee attended the Kiangsi Middle School in Kanchow and, after graduation, entered the National Chekian University in Kweichow. After the invasion of Japanese troops in 1945, Lee fled to the south, where he continued his studies at the National Southwest Associated University in Kunming.

In 1946, Lee was presented with an unusual opportunity. One of his teachers at Kunming was the theoretical physicist Ta-You Wu. When Wu decided to return to the United States (where he had worked toward his Ph.D. degree), he invited Lee to accompany him. Lee accepted the offer, but found himself in a somewhat peculiar position. He had not yet received his bachelor's degree and found that only one American university would accept him for graduate study without a degree. He therefore decided to enroll in that institution, the University of Chicago.

At Chicago, Lee selected a topic in astrophysics for his doctoral research. Working under physicist Enrico Fermi, he completed that research and was awarded his Ph.D. in 1950 for his dissertation, on the hydrogen content of white dwarf stars. While at Chicago, Lee also renewed his friendship with physicist Chen Ning Yang. Lee and Yang had been acquaintances at Kunming, but they became very close friends after both reached the United States. They were separated in 1950 when Lee went to the Yerkes Astronomical Observatory at Lake Geneva, Wisconsin, and Yang went to the Institute for Advanced Studies at Princeton University. Lee then spent the next year (1950–51) as a research associate at the University of California at Berkeley. The two friends were reunited in 1951, however, when Lee accepted an appointment at the Institute for Advanced Studies.

Lee's departure from Princeton in 1953 for a post as assistant professor of physics at Columbia University seems to have had little effect on his collaboration with Yang. The two worked out a schedule that allowed them to continue meeting once a week, either in New York City or in Prince-



ton. By the spring of 1956, these regular meetings had begun to focus on a particularly interesting subject, a subatomic particle known as the K-meson. Discovered only a few years earlier, the K-meson puzzled physicists because it appeared to be a single particle that decayed in two different ways. The decay schemes were so different that physicists had become convinced that two distinct forms of the K-meson existed, forms they called the tau meson and theta meson.

The single difference between these two mesons was that one form had even parity and the other form had odd parity. The term parity refers to the theory that the laws of nature are not biased in any particular direction. That is, if one has two sets of interactions that are mirror images of each other, the physical laws describing those interactions are identical. This concept is known as the conservation of parity, a concept long held by physicists.

The problem that Lee and Yang attacked was that vast amounts of experimental evidence suggested that the theta and tau mesons were one and the same particle. The only contrary evidence was that the two mesons had opposite parity and, therefore, supposedly could not be identical. During an intense three-week period of work in the spring of 1956, Lee and Yang solved this puzzle. Their solution was to suggest, simply enough, that in some types of reactions, parity is not conserved. The beta decay of the (one and only) K-meson was such a reaction. They then devised a series of experiments by which their theory could be tested. The fundamental elements in the Lee-Yang theory were announced in a paper sent to the *Physical Review* on June 22,

1956 and later given the title, "Question of Parity Conservation in Weak Interactions."

About six months later, the experiments suggested by Lee and Yang were carried out by one of their colleagues, Chien-Shiung Wu, first at Columbia and then at the National Bureau of Standards. The experiments confirmed the Lee-Yang prediction in every respect. Less than a year later, the two theorists were awarded the 1957 Nobel Prize in physics for their work.

After promotions to associate professor (1955) and professor (1956) at Columbia, Lee returned to the Institute for Advanced Studies in 1960 for three years. He then was appointed Enrico Fermi Professor of Physics at Columbia in 1963. In 1984, he was made University Professor at Columbia. Beginning in 1981, Lee held appointments as honorary professor at a number of Chinese universities, including the University of Science and Technology (1981), Jinan University (1982), Fudan University (1982), Quinghua University (1984), Peking University (1985), Nanjing University (1985), and Zhejiang University (1988). He married Hui-Chung Chin (also known as Jeanette) on June 3, 1950, while they were both students at Chicago. The Lees have two sons, James and Stephen.

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Anton van Leeuwenhoek

The Dutch naturalist and microscopist Anton van Leeuwenhoek (1632-1723), using simple microscopes of his own making, discovered bacteria, protozoa, spermatozoa, rotifers, Hydra and Volvox, and also parthenogenesis in aphids.

Anton van Leeuwenhoek was born on Oct. 24, 1632, at Delft. His schooling was informal, probably including some mathematics and physical sciences but no languages. At the age of 16 he was sent to Amsterdam to become an apprentice at a linendraper's shop where he remained for about 6 years.

In 1654 Van Leeuwenhoek returned to Delft and married Barbara de Mey, who was to bear him five children. He bought a house and shop and set up in business as a draper. He remained there for the rest of his life. His wife died in 1666 and in 1671 he remarried; his second wife bore him one child.

In 1660 Van Leeuwenhoek was appointed chamberlain to the sheriffs of Delft, an office which he held for 39 years. Little is known of his activities for the next 13 years; however, in his spare time he must have begun to grind lenses to make simple microscopes. As early as 1668 he took one of his microscopes on a visit to England and used it to examine chalk from the cliffs in Kent.

In 1673 Regnier de Graaf, a brilliant young physician of Delft, wrote a letter about Van Leeuwenhoek's work to Henry Oldenburg, Secretary of the Royal Society in London. This letter was published in *Philosophical Transactions*, and Oldenburg wrote to the author requesting further communications. Thus began a correspondence with the Royal Society which was to continue until Van Leeuwenhoek's death. All his observations were described in letters (at least 200), either to the Royal Society or to his friends, that were written in his own language, Nether-Dutch. He never wrote a scientific paper or a book. His letters are full of random observations, with little coherence, and were written in a conversational style. Despite the casual way in which he described his observations, he never confused the facts with his speculations, and so it is possible to identify easily many of the organisms he studied from his detailed descriptions.

The Royal Society elected him a fellow in 1680, an honor which pleased him although he never found time to visit London to sign the register. His discoveries soon made him famous, and many came to visit him in Delft. His enthusiasm for the study of nature never waned even in old age, and despite his infirmities he still continued to make observations and send letters to the Royal Society. After his



death on Aug. 26, 1723, his daughter Maria sent a cabinet to the Royal Society which her father had prepared 22 years previously, containing 26 of his microscopes made from silver.

Van Leeuwenhoek's Microscopes

Apart from those microscopes sent to the Royal Society, Van Leeuwenhoek left 247 completely finished microscopes, most of which had an object mounted in front of the lens, and also 172 lenses mounted between metal plates. Properly speaking, the instruments were not microscopes at all but simple magnifying glasses. Each consisted of a single biconvex lens of remarkable clarity which was mounted between two metal plates. The lens was fixed, and the object to be examined was raised or lowered and rotated upon its axis by a coarse-threaded-screw. The lenses were of exceptional optical quality and had magnifying powers ranging from 50 to 200. The short (about 1 millimeter) focal lengths of the lenses would have necessitated placing the eye almost in contact with the lens, and it is not clear how Van Leeuwenhoek obtained the necessary illumination to achieve his remarkable results. He was always very secretive about his methods. Clifford Dobell suggested that he might have discovered some simple method of dark-ground illumination, whereas Barnett Cohen pointed out that the optical properties of spherical drops of fluid containing the objects under observation may have been used by Van Leeuwenhoek.

Microscopical Observations

Van Leeuwenhoek's curiosity was insatiable, and he examined everything he could with his microscopes, ranging from samples of about 200 biological species to mineral objects; he even attempted to observe the explosion of gunpowder.

Van Leeuwenhoek gave clearer descriptions of red blood cells than either of his contemporaries Marcello Malpighi and Jan Swammerdam. He first described them in 1674 and estimated their size to be, in modern terminology, 8.5 microns in diameter (the correct value is 7.7 microns). In 1682 he clearly described the nucleus within the red blood cells of fish, and in 1683 he noticed the sedimentation of erythrocytes from a suspension and their lysis upon addition of water. His description of the blood capillaries in the intestine in 1683 was accompanied by comments on a different type of capillary which contained "a white fluid, like milk"; he had discovered the lymphatic capillaries.

In 1677 Van Leeuwenhoek examined fresh semen, in which he observed living spermatozoa. His unique observations on microorganisms probably began in 1674, when he examined water from a lake near Delft. He gave the first description of the common green alga *Spirogyra* but also observed smaller organisms, which were probably free-living protozoa. Dobell believed that Van Leeuwenhoek saw *Vorticella*, *Monas*, *Bodo caudatus*, and *Colpidium*.

Van Leeuwenhoek also discovered parasitic protozoa, describing the flagellate *Giardia* in a sample of his feces, which also contained bacteria which can be identified as *Spirochaeta*. In a letter written in 1683 he describes and

illustrates five different kinds of bacteria present in his own mouth: these can readily be identified as a motile bacillus, *Selenomonas sputigena*, a micrococcus, *Leptothrix buccalis*, and a spirochete. He continued to make observations on microorganisms until 1716, and while studying free-living protozoa, he also discovered other organisms such as *Volvox*, *Hydra*, and rotifers.

Van Leeuwenhoek's discovery of microorganisms has tended to overshadow his other work, which has not received full recognition. He was one of the first comparative anatomists, since he often followed a structure in several different species. As a pioneer of microdissection, he succeeded in obtaining results which are remarkable even by modern standards. Between 1680 and 1701 he carried out a series of microdissections, mainly on insects, and one of his most original discoveries was parthenogenesis in aphids. The parent aphids did not contain eggs, but young aphids just like the parent.

An Assessment

Van Leeuwenhoek's insatiable curiosity, coupled with remarkable tenacity and skill, makes him one of the most outstanding scientists of all time. In his own modest way he realized how rare his gifts were and also that other people's motives were not always those of a true student of nature. In a 1715 letter he noted: "Some go to make money out of science, or to get a reputation in the learned world. But in lens-grinding and discovering things hidden from our sight, these count for nought. And I am satisfied too that not one man in a thousand is capable of such study, because it needs much time . . . and you must always keep thinking about these things if you are to get any results. And over and above all, most men are not curious to know: nay, some even make no bones about saying, What does it matter whether we know this or not?"

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Georges Lefebvre

The French historian Georges Lefebvre (1874-1959) was one of the major 20th-century historians of the French Revolution.

Georges Lefebvre was born at Lille on Aug. 6, 1874. His father had little money to spend on his son's education. Young Lefebvre attended the local public school, followed the "special curriculum" in the local lycée—which emphasized modern languages, mathematics, and economics instead of the classical languages—and graduated from the University of Lille. This education, he later wrote, "opened my mind to economic and social

realities, and gave me the air of an independent, self-taught individual among my colleagues later on." He began research on his doctoral thesis in 1904, but as a provincial school-teacher, preoccupied by supporting a family and his aged parents, he did not complete it until 1924, when he was 50 years old.

Lefebvre's doctoral thesis, "The Peasants of the Nord Department and the French Revolution," was a detailed statistical study of the effect of the Revolution on the countryside. It was based on a thorough analysis of thousands of tax rolls, notarial records, and the registers of rural municipalities, whose materials he used to trace the effects of the abolition of feudalism and ecclesiastical tithes, the consequences of property transfers, the movement of the bourgeoisie into the countryside, and the destruction of collective rights in the peasant villages. He argued that the Revolution completed the breakdown of peasant solidarity and transformed the village community. It created a class of peasant proprietors attached to the gains of the Revolution and to the principle of private property.

After his thesis appeared, Lefebvre was named professor at Clermont-Ferrand. In 1928 Marc Bloch succeeded in having him brought to Strasbourg, and in 1935 he was named to Paris. He reached retirement age in 1941 but was invited by his colleagues to remain until the Liberation.

Lefebvre was a man of the left and called himself a Marxist. He considered Jules Guesde and Jean Jaurès to have had the greatest influence on his intellectual life. He had seen Jaurès only twice, from a distance, but the latter's *Socialist History of the Revolution* determined the direction of Lefebvre's research. Lefebvre's Marxism, however, was thoroughly tempered: "Marx clarified the dominant influence of the mode of production, but it was never his intention to exclude other factors, especially man . . . It is man who makes history."

Lefebvre showed the breadth of his views when he turned from statistical social history to social psychology. In *The Great Fear of 1789* (1932) he sought the causes of this movement in the peasant mind: the fear of "brigands," poverty, and unemployment, to which 1789 added a political crisis and fear of an "aristocratic plot." He also wrote several general histories of the Revolution, integrating the social and economic history of the period with the political. The most famous are *Napoleon* (1935), *1789* (1939), and *The French Revolution* (1951). He died in Paris on Aug. 28, 1959.

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Fernand Léger

The French painter Fernand Léger (1881-1955) was one of the original cubists. The imagery of his mature

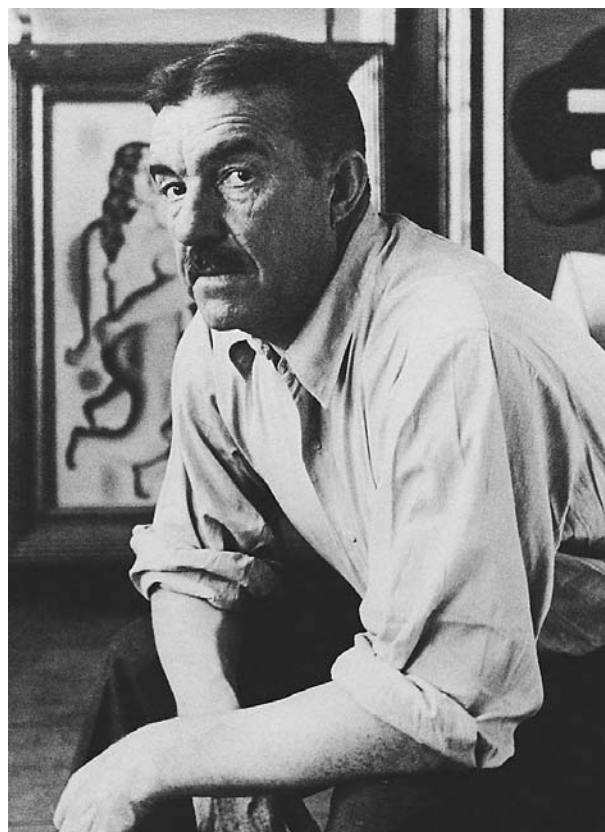
paintings is concerned with the human figure in urban and technological environments.

At the turn of the century Paris was the acknowledged center of the international art world, a locus of extraordinary intellectual and creative vitality. Numerous artistic styles reached fruition at this time, included Fauvism, postimpressionism, and Art Nouveau. Moreover, there were individual masters working in Paris during these years, most notably Henri Matisse and Pablo Picasso, who would affect the entire history of modern art. It was within this charged atmosphere that Fernand Léger began his career as a painter.

Léger was born in Argentan, Normandy, on Feb. 4, 1881. In 1900 he moved to Paris, where he worked as an architectural draftsman and studied briefly at the École des Beaux-Arts. During this period he came under the influence of Paul Cézanne and Matisse, and he became friends with the modern primitive Henri Rousseau. By 1906 Léger had decided to devote himself entirely to painting, and from then until 1910 he gradually adjusted his art to the radical and burgeoning style of cubism.

Early Style

Léger's work from the early 1910s reflects many of the basic tenets of cubism. Pictorial space becomes increasingly shallow, and forms from the visible world gradually lose their identity, giving way to abstract planes of somber



color. A distinctive feature of these early paintings involves Léger's personal penchant for machinelike constructions: however nonobjective the pictures are, their imagery seems to consist of metallic sheets, cones, and cylinders. Occasionally, human figures or landscape forms are translated into this new vocabulary, but, just as frequently, the mechanical elements appear as abstract ends in themselves. This interest in machine technology persisted throughout Léger's entire career. Some of his best and most characteristic early works are *Nudes in the Forest* (1910), *Woman in Blue* (1912), and *Contrasting Forms* (1914).

Léger's career was interrupted by World War I. He was mobilized in 1914, and in 1917 he was gassed and hospitalized for several months.

Between the Wars

During the 1920s Léger was highly productive not only in painting but in related fields. He designed sets and costumes for the Swedish Ballet (1921-1922) and collaborated with Dudley Murphey on a film, *Ballet mécanique* (1923-1924). The film, which utilized Léger's mechanistic images extensively, was a seminal work in the history of experimental cinema. Both activities reveal a characteristic feature of 20th-century art in general: the modern artist's persistent desire to relate his work to other creative fields and to combine the esthetics of different media.

In 1925 Léger designed a series of murals for the Pavillon de l'Esprit Nouveau at the Exposition des Arts Décoratifs in Paris. His art was amply suited to such an enterprise, particularly in terms of its large scale and strong, projecting color. In addition, his concern with the human figure in its modern, technological environment made his art accessible in public and social terms. He continued to engage in public projects throughout his career, such as the mosaics for the facade of the Church of Notre-Dame at Assy (1949) and the murals for the United Nations General Assembly auditorium in New York City (1952).

During the 1920s, although Léger remained generally faithful to the cubist dicta of shallow space and planar construction, he began to broaden his forms, thereby achieving an increased sense of monumentality. The work from this period can be separated into two groups: figurative and nonfigurative.

The first group most successfully conveys Léger's machine-world philosophy. In *The City* (1919), for instance, forms of the urban environment are translated into large planar areas that suggest the enormous sweep of the city and its dwarfing of human inhabitants. But his vision of the modern world was never pessimistic. Paintings like *Le Grand déjeuner* (1921) and *Woman with Flowers in Her Hand* (1922) are populated by human figures who dominate their environments. With bodies constructed of brassy cones, spheres, and cylinders, and with black hair that resembles sheets of polished enamel, these figures are both as large and as powerful as the urban worlds they inhabit. In addition, Léger's color, which in the 1920s became more vibrant and aggressive, helped to corroborate his optimistic vision of the modern city.

Léger's nonfigurative paintings during this period are more intimate. Based on still-life motifs, they look like details or miniatures of the robust figurative panoramas. Nevertheless, they retain the artist's characteristic machine-world orientation. An excellent example of this style is *Compass* (1926).

Late Work

Between 1940 and 1946 Léger lived in the United States. He traveled extensively, responding enthusiastically to the American landscape, particularly to its vast urban complexes, and taught briefly.

Léger's style during these years, beginning actually in the late 1930s, shifted again. He continued to monumentalize his scale and to intensify his interest in the human figure. In many works, for instance, *Romantic Landscape* (1946) and *Homage to David* (1948-1949), he broke away from the shallow space of cubism, returning to a more classical figure and landscape imagery.

When Léger returned to France, he settled at Gif-sur-Yvette near Paris. There he continued to work on his painting and on public commissions until his death on Aug. 17, 1955.

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Sardar Farooq Ahmed Khan Leghari

Chief of the Baluch Leghari tribe, one-time member of the civil service, and distinguished politician, Sardar Farooq Ahmed Khan Leghari (born 1940) became the eighth president of the Islamic Republic of Pakistan in November 1993.

Sardar Farooq Ahmed Khan Leghari was born on May 2, 1940, in the village of Choti Zerim in the Dera Ghazi Khan district, in the southern part of Pakistan's Punjab province. His father, Nawabzada Sardar Mohammad Khan Leghari, was chief of the Baluch Leghari tribe, which had settled in Dera Ghazi Khan in the sixteenth century; kindred groups are scattered across central Punjab, Baluchistan, and parts of Sindh. Nawabzada Sardar Mohammad Khan Leghari played an active role in the Paki-

stan Movement before the creation of the nation of Pakistan in 1947, and in the late twentieth century the Legharis were one of the most active political families of the Punjab.

As befitted the only son of a powerful feudal Sardar whose estates ranged over 115,000 acres, Farooq Ahmed Leghari attended elite Aitchison College in Lahore (1958) and went on to the Punjab University, from which he graduated in 1960, before entering Oxford University where he obtained a B.A. (Honors) in economics and an M.A. in 1963.

Upon his return to Pakistan, Farooq Ahmed Leghari, an avid sportsman and polo player, joined the civil service of Pakistan in 1964 and served in various capacities until 1973 when, on the death of his father, he succeeded as chief of the Leghari tribe. He then resigned from the civil service to take up a political career as a member of the Pakistan People's Party (PPP), which had been founded by Zulfikar Ali Bhutto in 1966.

Starting out in June 1973 as a joint secretary of the PPP in Dera Ghazi Khan district, he moved on to become finance secretary of the provincial branch and eventually the party's secretary-general. Elected to the Pakistan Senate in August 1975, he joined the cabinet of Prime Minister Zulfikar Ali Bhutto as minister of production in 1977.

Farooq Leghari next won a National Assembly seat in the elections of March 1977. Violent countrywide protests charging that the PPP had rigged the polls culminated in the imposition of martial law, which led to a coup headed by the chief of the army staff, General Zia ul-Haq, on the night

of July 4-5, 1977. Prime Minister Bhutto was removed and afterwards executed on April 4, 1979. Farooq Leghari remained staunchly loyal to the PPP throughout Zia's reign despite being held for four years in prison for his activities with the Movement for Restoration of Democracy (MRD), an alliance forged by the PPP in 1981 that greatly threatened Zia's regime.

General Zia died in a plane crash on August 17, 1988, whereupon Ghulam Ishaq Khan, the chairman of the Senate now elevated to president, called for elections in November. Benazir Bhutto, daughter of Zulfikar, was named prime minister on December 1. Farooq Leghari won seats in both the Punjab Assembly and the National Assembly, defeating an uncle and an aunt in the campaign. However, he lost his bid to become chief minister of the Punjab to Nawaz Sharif, the candidate of the vigorously anti-PPP Pakistan Muslim League (Nawaz). Leghari took his seat in the National Assembly and served as minister of water and power in Benazir Bhutto's cabinet.

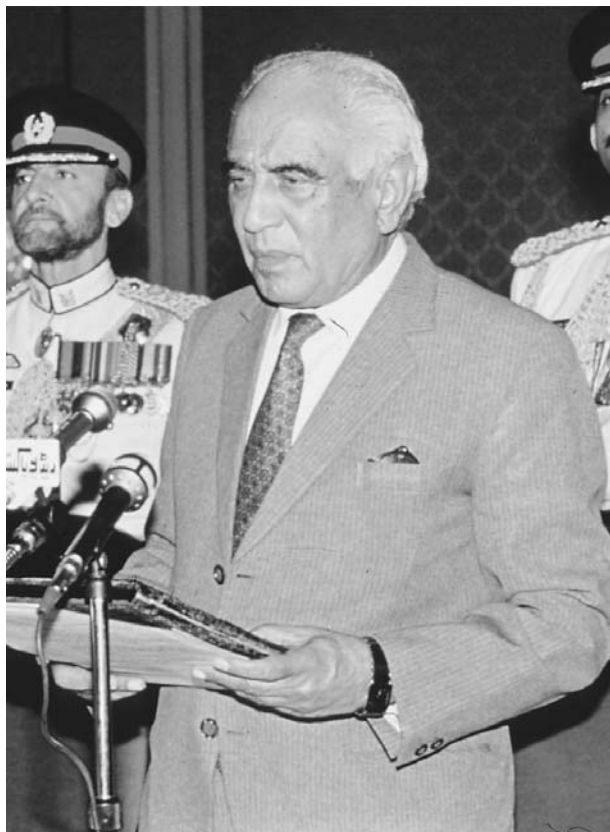
As neither of the main parties had won a clear majority in the 1988 elections, the Bhutto government was beset by tenacious opposition spearheaded by Nawaz Sharif. These efforts bore fruit on August 6, 1990, when President Ghulam Ishaq Khan deposed Benazir Bhutto, citing her government for corruption and ineptitude.

Following new elections held on October 24, 1990, in which the PPP won only 45 out of 217 seats, Nawaz Sharif became prime minister. Farooq Leghari retained his seat in the National Assembly as the only PPP member from Dera Ghazi Khan. From 1990 to 1993, he assisted Benazir Bhutto as deputy leader of the opposition in the National Assembly.

By March 1993 President Ghulam Ishaq Khan and Prime Minister Nawaz Sharif were set for a head-on collision. At issue was the allocation of power between their two offices; the argument centered on General Zia's 1985 controversial Eighth Amendment to the 1973 Constitution, which gave the presidential office sweeping arbitrary powers, including the right to dismiss Parliament and its leader, the prime minister.

By April, their differences had become intractable; on the 18th the president dissolved the National Assembly and dismissed the prime minister. Sardar Farooq Leghari was then inducted into the caretaker cabinet of Prime Minister Balkh Sher Mazari as finance minister. On May 26 the Supreme Court held the president's dissolution order illegal and Prime Minister Nawaz Sharif was reinstated, but the power struggle continued to paralyze the government. This conflict prompted the army to step in on July 18 to secure the resignations of both the president and the prime minister. Senate Chairman Wasim Sajjad became the acting president.

Fresh elections were called for October 6. The PPP won a plurality and on the 19th Benazir Bhutto was sworn in as prime minister; Nawaz Sharif became the leader of the opposition in the National Assembly. Farooq Leghari returned to the National Assembly as a PPP candidate, having won the highest number of votes for a National Assembly seat. He was appointed foreign minister in Prime Minister Bhutto's new government.



Hectic negotiations then preceded the election of a new president. The field eventually narrowed down from ten long-standing veteran politicians to a one-on-one contest between Wasim Sajjad, representing PML (Nawaz), and Farooq Leghari, PPP candidate for the Pakistan Democratic Front, the ruling coalition. On November 13, 1993, Leghari won by a margin of 106 votes in an electoral college of 462. He was sworn in the next morning as Pakistan's eighth president for a term of five years.

In November of 1996, Leghari made a bold move and dismissed Bhutto as prime minister, accusing her of corruption. He dissolved the national assembly, ordered a new general election for February of 1997, and set up an interim government. The two candidates for the new February elections, Bhutto and Sharif, had both had terms of office abruptly ended by the president amid accusations of corruption, but as was generally expected, Sharif won the election. In April of 1997, Pakistani lawmakers stripped the President of his right to dismiss Parliament, and according to Sharif, Leghari "most democratically and graciously agreed with the proposed amendments" to Pakistan's constitution.

As a hard-core politician, Sardar Farooq Leghari was expected to strengthen democratic institutions by putting an end to the polarization between the head of state and the government's chief executive. It was also hoped that he would be able to soothe ethnic tensions between the provinces and thus bring about greater political stability.

To these tasks Farooq Leghari brought numerous personal qualifications. He spoke the major languages of all four provinces and was well-versed in their cultures. His mother and wife both came from the North-West Frontier Province. He was seen therefore as a symbol of national federation. He was respected for his honesty, as a man of principle with commitment and integrity. His life-style was appealingly simple despite his feudal background.

Leghari resigned from the PPP and pledged to be non-partisan, without bias or preference, and to revive the 1973 Constitution in its original form without the Eighth Amendment.

Further Reading

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Augusto Bernardino Leguía y Salcedo

Augusto Bernardino Leguía y Salcedo (1863-1932) was twice president of Peru. During his presidency the first industrialization of Peru began, and the country settled most of its boundary disputes with its neighbors.

Augusto Bernardino Leguía was born on Feb. 19, 1863, in Lambayeque. Educated in Valparaíso, Chile, he served in the Peruvian army during the War of the Pacific (1879-1881). After the war he was an insurance executive with the New York Life Insurance Company. By 1900 Leguía was a rich man. In 1903 he became Peru's minister of finance, serving until he resigned in 1907 to run for the presidency.

Elected, he served from Sept. 24, 1908, to Sept. 24, 1912. After leaving office Leguía was under constant attack by the new government and was finally exiled. He lived in London from 1913 to 1919, when he returned to run again for president. Having been elected, and fearing that he would not be allowed to take office, he organized a coup d'état and became provisional president on July 4, 1919. Although a new constitution made him constitutional president, he ruled as a dictator from then until Aug. 24, 1930.

His Achievements

Leguía was hailed as an outstanding leader. His main contributions to Peru were threefold. First, during his years in power, most of Peru's boundary disputes with its neighbors were settled: with Brazil by a treaty in 1909, with Columbia by a treaty in 1927, and with Chile by a treaty in 1929.

Second, Leguía stimulated Peru's first industrial development. Borrowing money from New York bankers (about \$90 million in the 1920s), Leguía promoted economic growth and foreign private investment by building roads, railroads, irrigation projects, and sewerage systems. He modernized the educational system, the public administration, and the armed forces. He increased the country's budget from around 50 million soles in 1919 to 141 million soles in 1931, but at the same time the national debt rose from about \$40 million (U.S.) on Dec. 31, 1919, to about \$146 million on June 30, 1929.

The economic development of Peru during Leguía's dictatorship benefited the country in the long run, but in the short run it caused inflation, helped to create a new oligarchy of wealth based on graft and speculation, and, because the accent upon export products forced Peru to import food for its people, caused their standard of living to be lowered.

Third, Leguía's new constitution of 1920 was the country's first to include the direct election of the president and Congress and to give the vote to all literate males over 21. But Leguía never observed the constitution, ran managed elections, censored the press, and jailed and exiled many Peruvians. By stifling all opposition, he created the climate in which Peru's first modern political party, the Peruvian Aprista party, was developed, and the activity of the Apristas through the years after Leguía's downfall pushed Peru into the modern world.

As a result of the world depression, the loans from Wall Street ceased, and Leguía was overthrown by a military coup d'état on Aug. 24, 1930. Arrested by the victorious military officers, he eventually was put in the Lima penitentiary, where he became sick and died on Feb. 6, 1932, as a prisoner in the Naval Hospital of Bellavista.

Further Reading

There is no biography of Leguía. Background information is in Frederick B. Pike, *The Modern History of Peru* (1967); Carlos A. Astiz, *Pressure Groups and Power Elites in Peruvian Politics* (1969); and Sir Robert Marett, *Peru* (1969). □

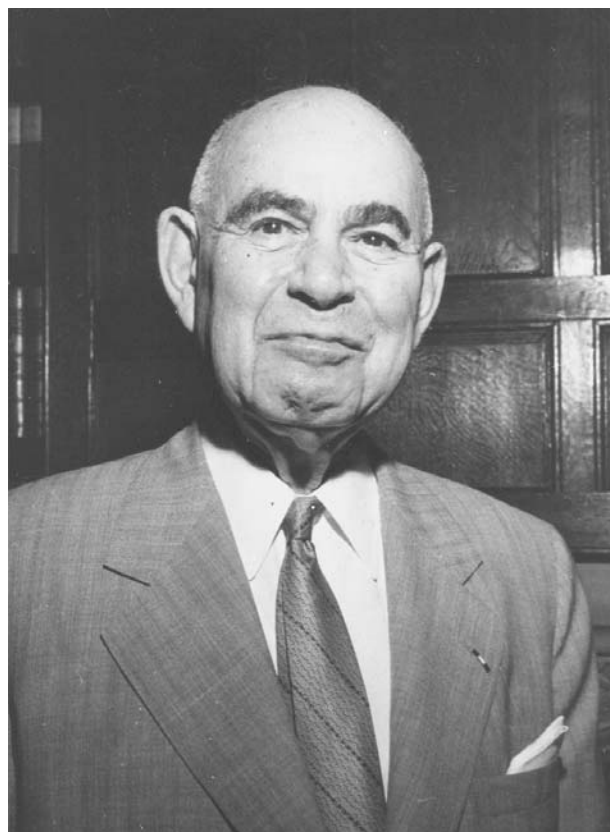
Herbert Henry Lehman

Herbert Henry Lehman (1878-1963), American banker and statesman, was a distinguished and productive governor of New York.

Herbert H. Lehman was born in New York City on March 8, 1878, the eighth child of a prosperous Jewish businessman. Following his graduation from Williams College in 1899, he entered the business world, acquiring a considerable fortune as a textile executive and, later, as a member of the banking house of Lehman Brothers. He was a staunch Democrat and attended a Democratic state convention as early as 1910. Lehman managed New York Governor Alfred E. Smith's campaign for reelection in 1926. In 1928 he was finance chairman of the Democratic National Committee and an ardent supporter of Smith for the presidency. Also in 1928 he accepted the nomination for lieutenant governor on Franklin Roosevelt's gubernatorial ticket. Though Smith was defeated, Roosevelt and Lehman were elected—Lehman by a very narrow margin.

Lehman was reelected lieutenant governor in 1930. In 1932, with Roosevelt running for the presidency, he was nominated for governor and won handily. He served in that office for 10 years (he was reelected in 1934 and 1936, and in 1938 for a 4-year term), distinguishing himself by his interest in social reform, in public housing, and in regulation of the power industry.

With the coming of World War II, Lehman turned his attention to international affairs. He played an important role in the United Nations Relief and Rehabilitation Administration, of which he was appointed the first administrator in 1943. This organization represented the efforts of 44 nations to deal with the vast problems of relief and rehabilitation raised by the war. It operated in 25 countries, served



the needs of more than a billion people, and distributed 25 million long tons of relief and rehabilitation supplies.

Lehman resigned as director in 1946 in order to run for the U.S. Senate. In this election he was soundly defeated by the Republican candidate, Irving Ives. This did not quench Lehman's political ambition, however. In 1949 he defeated John Foster Dulles to fill an unexpired term in the Senate and was elected for the full 6-year term in 1950. He declined to run for reelection in 1956.

In the Senate, Lehman was not among the small coterie who played a dominant role in legislation. But he showed great courage in opposing Joseph McCarthy's attempt to raise the specter of communism in the United States through his senatorial hearings. Lehman was singularly free from the call of political expediency. Throughout his life he maintained a wide interest in a great variety of social causes. He died on Dec. 6, 1963.

Further Reading

The full-length study of Lehman is Allan Nevins, *Herbert H. Lehman and His Era* (1963). □

Wilhelm Lehmbruck

The German sculptor Wilhelm Lehmbruck (1881-1919) revitalized the image of the human figure in northern Europe. His particular innovation in treating the figure was his use of attenuated proportions.

Wilhelm Lehmbruck, the son of a miner, was born in Meiderich on Jan. 4, 1881. He studied at the School of Applied Arts in Düsseldorf (1895-1899). When his father died in 1899, Lehmbruck worked part time as a draftsman. In 1901 he entered the master class of Karl Janssen at the Düsseldorf Academy. Lehmbruck's work of this period thematically related to the naturalist literature of Émile Zola and Gerhart Hauptmann, and he depicted the urban industrial worker.

The 1904 International Art Exhibition in Düsseldorf included many sculptures by Auguste Rodin, which had an immediate impact on Lehmbruck's work. He began to concentrate almost exclusively on the female form, executing portraits, nudes, and mother and child groups. When the government purchased his *Bather* (1905), Lehmbruck was able to travel to Italy. On his return the following year, he completed his education at the Düsseldorf Academy and continued to model the female form, now exploring the more fragmented image.

The major change in Lehmbruck's style came as a result of his stay in Paris (1910-1914), interrupted only by another visit to Italy in 1912. He exhibited at the Salon d'Automne (1910) and the Salon des Indépendants (1911/1912). During this period his figures began to assume their characteristic elongated proportions, best represented by the *Kneeling Woman* (1911) and *Standing Youth* (1913). But Lehmbruck did not direct his interest only to Gothic attenu-

ations, for he simultaneously examined in greater detail the possibilities of the incomplete figure. His compositions also reveal his interest in exaggerated gesture and in kneeling, standing, and bending poses, which express his desire to transform the nude from academic artifice to relevant image.

Lehmbruck returned to Germany in 1914, and he continued to refine those artistic problems first stated in his Parisian works. The increasing interiorization of his figures and the more reflective and inward-turning poses betray his own anxiety about World War I. And while his sculpture attempts to state a more universal image of reflection, even despair, it is in Lehmbruck's drawings that one sees the greater affinities with the German expressionist painters. He committed suicide in Berlin on March 25, 1919.

Further Reading

The most recently published and thorough assessment of Lehmbruck's work is August Hoff, *Wilhelm Lehmbruck: Life and Work* (1961; trans. 1969). Werner Hofmann, *Wilhelm Lehmbruck* (1958), is the other critical work available in English. The most inclusive listing of the sculptor's work is in the catalog to the Lehmbruck Museum in Duisburg entitled *Wilhelm Lehmbruck Sammlung* (2 vols., 1964). □

Gottfried Wilhelm von Leibniz

Gottfried Wilhelm von Leibniz (1646-1716) was a German mathematician and philosopher. Known as a statesman to the general public of his own times and as a mathematician to his scholarly contemporaries, he was subsequently thought of primarily as a philosopher.

Gottfried Wilhelm von Leibniz was born in Leipzig on June 23, 1646. His father, who was professor of moral philosophy at the University of Leipzig, died in the boy's sixth year. As a result, his early education was somewhat haphazard, but through his own industry he was ready for the university at the age of 15. He pursued the course in law in preparation for a political career and also studied theology, mathematics, and the new natural philosophy of the Enlightenment, receiving his bachelor's degree in 1663.

After 3 years of further study at Leipzig, Leibniz transferred to the University of Altdorf, where he received his doctorate in law in 1667. He declined the offer of a professorship there and accepted instead a position in the service of the elector of Mainz.

Early Travels

At this time Louis XIV's aggressive activities were a serious threat to the German states, and in a pamphlet published in 1670 Leibniz proposed a defensive coalition of the



northern European Protestant countries. At the same time, to give the German principalities, recently weakened by the Thirty Years War, a respite for economic recovery, he conceived a plan whereby Louis might gain Holland's valuable possessions in Asia by way of a "holy war" against non-Christian Egypt. Leibniz was invited to Paris to present his plan; although it was not adopted, his 4-year stay in the French capital, with visits to London in 1673 and 1676, was crucial for his intellectual development.

Before coming to Paris, Leibniz had devised a calculating machine based on the principles of an earlier one invented by Blaise Pascal but capable of performing much more complicated mathematical operations. His demonstrations of this machine before the Académie Royale des Sciences and the Royal Society of London aroused much interest and led to fruitful relations with members of these groups and to his election to membership in the Royal Society shortly after his first London visit.

Especially important as a stimulus to Leibniz's interest in mathematics was his contact in Paris with the Dutch mathematician Christiaan Huygens, which resulted in Leibniz's developing both the integral and the differential calculus during the years of his residence there.

In the Service of Brunswick

In 1676 Leibniz transferred his services to the house of Brunswick and moved to Hanover, which became his home and the seat of his activities for the remaining years of his life. He was sent on important diplomatic missions, with

freedom to seek out leading scholars wherever he went; he received many honors, as well as a generous stipend, and had ample leisure for pursuing his own interests. Charged with the writing of a history of Brunswick from earliest times, he had access not only to the resources of the ducal library but also to the historical repositories of Germany and Italy.

In the history itself (which at his death he had completed to the year 1005) Leibniz brought geological data to bear for the first time on historical interpretation and made use of original documents in a thoroughly modern way. To his historical research was due also his dedication to the solving of political conflict by enlightened compromise. In a pamphlet of 1672 he had proposed an alliance of all the European powers against Turkey; now he sought a reunification of all Christians, not in war but in peace. Through correspondence with the French prelate Jacques Bossuet, he tried, by adducing historical evidence, to establish the reasonableness of Christian unity; but in this he was no more successful than in his earlier grandly conceived attempts at mediation of differences.

In 1678 Leibniz founded the *Acta eruditorum*, a journal for the publication of scholarly papers which gained wide circulation in Europe and in which, over the next 35 years, most of his own published writings appeared. In 1700 he was elected a member of the French Académie Royale. In the same year, upon his recommendation, the Akademie der Wissenschaften was founded at Berlin. He drew up its statutes, following the pattern of the French Académie and the Royal Society of London, and was its first president, retaining that position for the rest of his life. It was also through his influence that similar academies were established at Dresden, St. Petersburg, and Vienna.

Leibniz's disposition to moderation and tolerance fitted him well for his role as diplomat and for his position of leadership among European scholars. His enormous correspondence reflects the warmth and loyalty of many friends and supporters, among whom were a number of women. The philosopher-diplomat must have had an appeal for the new "learned woman" of his time. In several instances prominent women smoothed the way for Leibniz's contact with people who might otherwise have been difficult to access, helped him to promote interest in the founding of academies of science, and were responsible for his putting some aspects of his philosophy into simplified form for the general reader.

The last years of Leibniz's life were clouded by the controversy with Isaac Newton over the invention of the calculus, now considered to have been a case of independent discovery by two highly gifted minds. The unfortunate taking of sides and exchanges of accusations, the dragging on of the affair, kept alive for more than 10 years by bursts of partisanship on one side and then the other, the "findings" of a biased investigating commission, which exonerated Newton and failed to remove the charge of plagiarism against Leibniz, had serious and far-reaching effects on the development of science. The cutting off of free communication of ideas between the English scientists and those of the Continent was ironically to the detriment of the former:

Leibniz's notation was more efficient than Newton's (it has since been generally adopted) and facilitated the great strides in mathematical physics made on the Continent during the next hundred years, in which the participation of English scientists was negligible.

For Leibniz himself, who had always been a proponent of free interchange among scholars, the whole procedure was a crushing offense. The final blow was the Duke of Brunswick's refusal to include him (as a controversial figure) in his entourage when, in 1714, he became England's George I.

When Leibniz died at Hanover 2 years later, on Nov. 14, 1716, his popularity with his own countrymen had waned with his declining court favor. His only worthy eulogy was composed on the first anniversary of his death by the French academician Bernard de Fontenelle; it was read before the meeting of Leibniz's colleagues in Paris and recorded in their archives.

Contribution to Philosophy

His voluminous notebooks indicate that during the years at Hanover Leibniz's thought was increasingly dominated by the development of a comprehensive cosmic philosophy. He composed no complete exposition of his philosophical theories, but to any of his correspondents who inquired about them he freely expounded phases of his "new system," and on three important occasions he took issue with exponents of differing views in extended polemical essays which brought out the essentials of his own philosophy.

In his *Théodicé*, written in reply to an attack upon his views in Pierre Bayle's *Dictionnaire historique et critique* (1699), Leibniz defines God as "infinite possibility" and the world (actuality) as "compossibility" in that it contains the greatest number of simultaneous possibilities; it is therefore the best of all possible worlds. In defining "substance," he proceeds from the traditional postulate that all predicates are contained in their subjects, to the designation as substances of all words which can be used only as subjects.

In a criticism of John Locke's *Essay on Human Understanding* (1690) Leibniz refuted Locke's major premise that the senses are the source of all understanding by adding "except the understanding itself," distinguishing three levels of understanding: the self-conscious, the conscious, and the unconscious or subconscious. And in an essay known as the "Monadology," he more specifically defines the ultimate elements of the universe as individual percipient centers of possibility or force, which he calls "monads." Each unit perceives the universe from its own point of view and interprets what it perceives according to its own level of understanding, but there is no interaction or intercommunication among the units and therefore no operation of cause and effect.

In the famous exchange of letters (1715-1716) with Samuel Clarke, Leibniz describes space and time as merely systems of relationship or order, calling Newton's treatment of them as absolute entities a reversion to medieval notions.

Such ideas as these, characteristic of Leibniz's application of logic to the problems of metaphysics, found little response among the philosophers of his time, who were more receptive to the patterns of Locke's empiricism. But when Leibniz's *Nouveaux essais sur l'entendement humain* was finally published in 1765, Locke's influence was receding, and Leibniz's work became a major factor in the formation of the transcendental philosophy of Immanuel Kant.

Antecedents of Mathematical Logic

A striking aspect of Leibniz's thought was the recurring notion of a universal symbolic language. In 1666 he published an article entitled *Dissertatio de arte combinatoria*, with subtitle "General Method in Which All Truths of the Reason Are Reduced to a Kind of Calculation." This early work establishes the theme of the gigantic project which was Leibniz's lifelong goal. The project involved bringing together all knowledge in a single compendium, with each division of the arts and sciences reduced to its primary propositions and related to other subjects in such a way that any portion or desired fact could be extracted at will, and from which the whole body of human knowledge could be reconstructed. It would provide a tool for learning without a teacher and would point up areas in which further investigation was needed.

The most remarkable feature of the plan was the *lingua characteristica*, a system of symbols representing logical ideas which would constitute a universal language of reasoning and would facilitate thought in the same way that mathematical symbols facilitate calculation. In the Chinese ideogram, which represents a concept rather than a sound, Leibniz saw a possible model for his "alphabet of thoughts."

Although he was unable to bring to fruition either his grand design for an encyclopedia of knowledge or the symbolic language into which it was to be translated, Leibniz's ideas were embodied in the mathematical logic developed by George Boole and Giuseppe Peano in the 19th century and by Alfred North Whitehead and Bertrand Russell in the 20th, and these ideas foreshadowed modern cybernetics and computer theory.

His Influence

Leibniz's originality of mind left its mark on each of the many areas in which he was active. His detailed memoranda, covering the more than 40 years of his political career, constitute in themselves a major source for the history of this period. His contributions in the field of mathematics had forceful impact on the work of his contemporaries and immediate successors. His innovative ideas in political theory and philosophy, on the other hand, were not congenial to the thought of his times; in the 19th and 20th centuries, however, many of his theories have given rise to important developments in these and related fields, ranging from Freudian psychology to Einsteinian physics, and he is now recognized as one of the most fertile and profound intellects of the age of the Enlightenment.

Further Reading

Generous selections from Leibniz's writings are in *Leibniz: Selections*, translated by Philip P. Wiener (1951), and *Gottfried Wilhelm von Leibniz: Philosophical Papers and Letters*, translated with an introduction by Leroy E. Loemker (2 vols., 1969). There is no full-scale modern biography in English. John T. Merz, *Leibniz*, a 19th-century German biography, is available in an English translation (1948). For a general estimate of Leibniz and his work, Ruth L. Saw, *Leibniz* (1954), is useful, and Cornelius A. van Peursen, *Leibniz* (trans. 1969), is a perceptive short study. Bertrand Russell, *A Critical Exposition of the Philosophy of Leibniz* (1900; 2d ed. 1951), is a comprehensive interpretation. Still worth consulting is Herbert W. Carr, *Leibniz* (1929). For a more complete discussion of Leibniz in relation to his times than the histories of science and mathematics afford, Rudolf Meyer, *Leibniz and the 17th Century Revolution* (trans. 1952), is recommended.

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□

Annie Leibovitz

As a photographer of today's hottest celebrities—and who herself has become a celebrity—Annie Leibovitz (born c. 1949) has chronicled popular culture for more than 25 years.

She is “a photographer of celebrities who has herself become a celebrity.” For the past 25 years, no photographer has delivered more photographs of the people we most want to see than has Annie Leibovitz. Her pictures are recognizable for their bright colors, intense lighting, and above all, for unique and surprising poses. In magazine spreads and advertising campaigns, Leibovitz has demonstrated that she is a master of projecting the popular culture of our time.

Anna-Lou Leibovitz was born in Westbury, Connecticut. Her father, Sam Leibovitz, was an Air Force lieutenant colonel and because of his career, the family moved often during Leibovitz's childhood. Her mother, Marilyn Leibovitz, was a modern-dance instructor and the chief force in raising Annie and her five siblings. Leibovitz remembers taking many dance classes from her mother and other teachers. She credits this for her later interest in photographing dancers.

During high school Leibovitz played guitar and wrote music and was the head of the school folksinging club. She also developed an interest in painting and attended the San Francisco Art Institute, beginning in 1967. She considered a career as a painting instructor. During a vacation from school, Leibovitz visited her family, then living in the Philippines. She and her mother took a trip to Japan, where she bought a camera and began taking pictures.

When she returned to school, Leibovitz enrolled in a night class in photography. “I was totally seduced by the



wonderment of it all,” she told a writer for *ArtNews*. “To see something that afternoon and have it materialize before your eyes that same day. There was a real immediacy to it. I lived in the darkroom.”

Begins Long Association with *Rolling Stone*

From then on Leibovitz was hooked on photography. She worked on a kibbutz, a collectively run farm, in Israel for several months in 1969. She took pictures while there and continued to snap away when she returned to California. In 1970 a friend suggested that she take her prints to *Rolling Stone* magazine, which was headquartered in San Francisco. *Rolling Stone* was just getting started then, a new magazine about rock music and the counterculture that had emerged in the late 1960s from the bohemia of the 1950s. Jann Wenner, the magazine's founder, was impressed by Leibovitz's photos. He began giving her assignments, paying her \$47 a week before she had even graduated from college. Leibovitz recalled, “I can never forget the sensation of being at a newsstand and seeing for the first time my photograph transformed into the *Rolling Stone* cover.”

By 1973, when she was only 23 years old, Leibovitz had become chief photographer for *Rolling Stone*; she stayed with the magazine for ten more years. During that time she traveled around the country and the world photographing everyone who was anyone in pop music. Her reputation was cemented by photographs of two subjects. One was former Beatle John Lennon. She snapped countless

shots of Lennon between 1970 and his death in 1980. One of her most famous photographs was taken on December 8, 1980, only two hours before Lennon's murder.

Documents the Rolling Stones on Tour

The second subject that would spread Leibovitz's renown was the English group the Rolling Stones; she was hired by the band in 1975 to document their concert tour of that year. The photographs she produced as she traveled and lived with the Stones have been called "some of the most eloquent images ever made of the world of Rock and Roll." That project and growing acclaim for *Rolling Stone* made Leibovitz a big name among contemporary photographers. Unfortunately, she became associated with drugs as well as with rock and roll; the pressure of her career and nearness to rock's excesses led her to begin using cocaine. "I went on that [Rolling Stones] tour to get to the heart of something, to see what it was like," she later told *Vanity Fair*. "People always talk about the soul of the sitter [in a photograph], but the photographer has a soul, too. And I almost lost it." Leibovitz has admitted that it took her five years to "get off the tour," but she did, and her career continued to climb.

Develops Signature Style with Color

Leibovitz's early photographs were in black and white. When *Rolling Stone* began printing in color in 1974, she started using color film, staging elaborate scenes for the magazine's covers. She explained to *ArtNews*, "When I was in school, I wasn't taught anything about lighting, I was only taught black-and-white. So I had to learn about color myself." Nonetheless, Leibovitz quickly developed her signature style, notable for brilliant color, partly because it printed well.

During her years with *Rolling Stone* and in her work for other magazines, Leibovitz photographed many of the biggest names in entertainment, including keyboardist-singer Stevie Wonder, rocker Bruce Springsteen, film director Woody Allen, country songbird Dolly Parton, pop singer Linda Ronstadt, actress Meryl Streep, dancer Mikhail Baryshnikov, and action film star Arnold Schwarzenegger. Initially her photographs of celebrities were like snapshots, capturing the subject in the moment. But she soon became aware of her ability to put people at ease, helping them to "let down their guard." She encouraged her famous subjects to pose for her doing crazy or silly things that frequently revealed their personalities more than just a "straight" portrait could. Another secret of Leibovitz's success is her careful pre-shoot research of her subjects: she reads their books or poetry, sees their movies or performances, and when possible, spends time observing their daily lives.

Becomes Known for Photographing Celebrities

Her best-known photographs feature actress Whoopi Goldberg with only her face, arms, and legs peeking out of a bathtub full of milk; TV star Roseanne Arnold mud-wrestling with her husband Tom; and the artist Christo wrapped in

fabric like one of his artworks. Photography writer and critic Andy Grundberg pointed out how Leibovitz "exaggerates the distinctive characteristic of [the celebrities'] public image in a way that's funny and deflating." Perhaps her most controversial photograph was for a 1992 *Vanity Fair* cover; on it appeared actress Demi Moore—nude and very pregnant.

Broadens Reputation at Vanity Fair

In 1983 Leibovitz left *Rolling Stone*; shortly thereafter she became chief photographer for *Vanity Fair*. This afforded her the opportunity to photograph even more stars, including many artists, writers, poets, and dancers. That year she also mounted her first solo show, many of her portraits numbering among its 60 pictures. A reviewer for the *Christian Science Monitor* attested of Leibovitz's work: "There is humor and beauty here, as well as images that some may consider downright outrageous. . . . She goes a step beyond what is necessary to create striking images of famous people."

In 1986 Leibovitz added advertising to her list of assignments. She has contributed her photographs to the ad campaigns of numerous companies, among them Honda, Arrow shirts, Rose's Lime Juice, the Gap, and American Express. Her work on behalf of the latter earned her the coveted Clio Award, the equivalent of an Academy Award, from the advertising industry. Leibovitz says that some of the success of these photographs can be attributed to large budgets, most notably from American Express, which enabled her to fly her subjects to virtually any locale and allowed her to spend several days photographing them. "I've moved into the terrain of making pictures, composing, theatre," she told *New York* magazine.

Washington D.C. Exhibit Showcases Work

In 1991 Leibovitz was honored with a major exhibition at the National Portrait Gallery in Washington, D.C. It was only the second display of the work of a living photographer ever mounted at the site. The exhibit drew more visitors during its five weeks than ordinarily visit the National Portrait Gallery in an entire year. A book was published to accompany the show titled *Photographs: Annie Leibovitz 1970-1990*. It contains almost 200 of her photos, dating back to her kibbutz days in 1969. In the early 1990s Leibovitz's work was shown in Arizona, Florida, Utah, Boston, and San Francisco, to name just a few of its destinations.

In 1996, the Atlantic Committee named Leibovitz the official photographer for the US Olympic Team. *Vanity Fair* printed her work in its May issue and *Sports Illustrated* featured the photographs in its official Summer Games program. In addition, Leibovitz's first attempt at photographing athletes was shown in a Centennial Olympic Park exhibit during the 1996 Olympic Games in Atlanta, as well as in her latest photography book, *Olympic Portraits*.

Leibovitz herself is quite recognizable—tall, with lanky blonde hair, a prominent nose, and a broad smile. Despite the exposure she has received over the years and the stars with whom she has hobnobbed, she claims to be quite shy.

An exercise enthusiast, she maintains an apartment in New York City and a home on Long Island but spends much of her time traveling on assignment. The photographer has said she sometimes regrets not having much time for her personal life, conceding, "My longest relationship has always been my work. My work has always delivered for me." But she has also claimed, "I'm happy doing exactly what I'm doing. . . . I can do this the rest of my life. It's only going to get better."

Despite its popularity, Leibovitz's work has received some criticism that it is superficial because of its emphasis on celebrities. More often, however, critics comment on how much her celebrity photographs reveal about their subject and about contemporary American culture. Leibovitz has said that it is important to her to study the work of earlier artists and photographers. Yet the unusual poses, vivid lighting, and unexpected elements in her portraiture indicate a totally modern vision. The reflection of culture and society has been the goal of many artists; Annie Leibovitz has amply achieved this aim with her camera.

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Earl of Leicester

Robert Dudley was the fifth son of Edward VI's most powerful subject, John Dudley, Duke of Northumberland. Robert was brought to court and knighted during the reign of Edward VI. Marriage to a Norfolk heiress, Amy Robsart, followed. The Dudley family and its fortunes were suddenly eclipsed by the death of Edward and by the abortive attempt of Northumberland and his sons to depose Mary Tudor in favor of Lady Jane Grey. Robert, two brothers, and his sisters survived the Marian revenge, but not until the accession of Elizabeth I did he escape the shadow cast by his father's treason.

Elizabeth and Robert had known each other as children, and she was clearly drawn to him. She was lavish in the honors granted him, and rumor inevitably linked the two romantically. Thus when Amy Robsart died in a fall late in 1560, Dudley was widely suspected of having had a hand in the accident. Though he was exonerated by a jury, popular suspicion was not allayed, and thus chance of marriage with the Queen was effectively blocked.

By 1564 Elizabeth sought to use Dudley to neutralize Mary Stuart of Scotland; by creating him Earl of Leicester, she gave him a rank fit for a royal consort. Mary's match

with her cousin Darnley put an end to this plan, and the new earl remained at court. Leicester's presumption upon Elizabeth's favor antagonized both the older nobility and the inner ring of royal ministers, and his petulant interference with every marriage proposal the Queen received did nothing to allay old suspicions. During the mid-1570s Leicester's private affairs (awesome in their complexity) claimed most of his attention. A secret, unacknowledged marriage with Lady Douglas Sheffield was followed by an open wedding to Lettice Knollys, widow of the Earl of Essex.

As a member of the House of Lords, Leicester had taken the lead in the formation of the Protestant Association in 1584, which swore to protect Elizabeth with their lives. He adopted an increasingly anti-Spanish position in the Privy Council and led the party which favored open intervention on the side of the Dutch rebels. In 1585, reluctantly, Elizabeth agreed to dispatch an army and, equally reluctantly, to send Leicester as its head. Before fighting a single battle, the earl found himself named "Absolute Governor" of the United Provinces. Elizabeth, who feared being dragged unprepared into a full-scale war with Spain, denounced his actions loudly. Leicester's arrogance coupled with his ineffectiveness as a military leader led to his return to England, and to the resignation of his Dutch title, by April 1588.

As the threat of Spanish invasion grew, the earl was made nominal commander of the English defense; an empty honor, it proved his last, for he died of a fever on Sept. 4, 1588. Clearly, at the end, Leicester recognized the extent of his debt to Elizabeth's favor, for he left her a collection of jewels and "strong expressions of fidelity."



Further Reading

In 1584 Leicester was slandered in an anonymous pamphlet usually known as *Leicester's Commonwealth*, which accused him of subverting the state to his ambition. These charges were refuted by his nephew, Sir Philip Sidney, and by Elizabeth herself. Two modern studies present a highly romanticized picture of Leicester: Milton Waldman, *Elizabeth and Leicester* (1944), and Elizabeth Jenkins, *Elizabeth and Leicester* (1961). Eleanor Rosenberg, *Leicester: Patron of Letters* (1955), contains a list of works dedicated to the earl and makes a case for him as a sponsor of learning.

Additional Sources

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Jacob Leisler

Jacob Leisler (1640-1691), colonial political leader, became de facto governor of the New York colony after leading a revolt against British officials and colonial aristocrats.

Jacob Leisler, son of a Calvinist clergyman, was born in Frankfurt, Germany, early in 1640. He arrived in New Amsterdam in 1660, a destitute soldier employed by the Dutch West India Company. Energetic and ambitious, he became a trader. His marriage in 1663 to Elsje Tymens—widow of one wealthy merchant and stepdaughter of another—gave him ties to leading colonial families and the capital to engage in fur, tobacco, and wine trading. Within a decade he was one of New York's richest traders. He traveled widely on his own vessels and was once captured by Algerine pirates. In New York he became a militia captain and a deacon in the Dutch Reformed Church and served briefly as justice of the peace and commissioner of the Court of Admiralty.

Religious Controversy

Yet Leisler was never fully accepted by the aristocracy, possibly because he lacked polish but more probably because he became involved in legal suits concerning alleged abuses in his church and his wife's inheritance from her stepfather. In 1675 Leisler and Jacob Milborne, later his son-in-law, aligned themselves against Edmund Andros, governor of the Dominion of New England, who had appointed an Anglican-licensed minister to the Dutch Reformed Church pastorate at Albany. Leisler and his faction protested that the appointment violated ecclesiastical liberty. The ensuing legal proceedings aligned both colonial officials and aristocrats against Leisler. The Anglican clergyman received the appointment, promising the governor's council to follow the Dutch Church Sacraments, but within a year



Jacob Leisler (far right)

Leisler and Milborne charged that he was unorthodox; the clergyman sued them for slander. This case, too, came before the council, though it was settled with a show of amicability.

Colony in Revolt

After James II, the English monarch, was deposed (1688) Governor Andros was captured by the colonists in Boston and sent to England as a prisoner. Lieutenant Governor Francis Nicholson was left in power in New York. The colonists, who desired representative government, suspected that Nicholson had deliberately neglected the Manhattan fort to invite French invasion. They dreaded the Catholic influence of former governor Dongan (in retirement on Long Island) and were enthusiastic over the accession of William of Orange (William III) to the English throne. Nicholson's unwillingness to recognize William or to assemble the militia against a rumored French naval attack led the militia to demand surrender of the fort—and to request Leisler to lead them. The governor's council proved unable to maintain control. Leisler, recognized as leader of the workingmen and most of the militia, proclaimed allegiance to William and Mary and gained the support of significant Dutch and English elements in the province.

De Facto Governor

Nicholson fled in June 1689. An elected Committee of Safety for six counties named Leisler captain of the Manhattan fort and then commander in chief. He repaired the fort and consolidated the support of most of the city's population, jailing those few who questioned the committee's authority. When official communications addressed to Nicholson or to "such as for the time being . . . [are] administering the laws" were delivered to him, Leisler assumed that this was effective recognition of his place as provisional lieutenant governor. In fact, however, the British government never sanctioned his takeover; Col. Henry Sloughter had already been named governor and given two companies of troops to accompany him to New York.

Leisler functioned as executive for over a year. He suppressed riots, collected customs duties, instituted courts, and called an elective assembly from portions of the colony acknowledging his administration. He also organized an intercolonial expedition against Canada after the Schenectady massacre of 1690 and gained the grudging support of local Albany authorities. But his attempt to collect tariffs turned some merchants against him. He imprisoned key aristocrats who attempted to undermine his position, though he showed clemency to mob leaders who assaulted him physically. He filled official posts with kinsmen and supporters.

Surrender to British Authority

King William's War delayed Col. Sloughter's departure from England, but in January 1691 his troops reached New York, and their commander, Maj. Ingoldsby, demanded surrender of the fort. Leisler believed Ingoldsby lacked legal authority beyond his own commission and refused. For 2 months war hung in the air, and on March 17 shots were exchanged and two soldiers killed. Sloughter arrived 2 days later; Leisler surrendered the fort on March 20, leaving his foes ample time to claim that he had plotted treason.

Leisler and Milborne were immediately imprisoned and then convicted of treason and murder. Political enemies of the two persuaded Sloughter to sign the death warrant, and they were hanged May 16, 1691. The trials were blatantly unfair; Parliament later rescinded the attainder against Leisler, and the colonial Assembly voted an indemnity to his heirs. Historians have hailed "Leisler's Rebellion" as one of the earliest manifestations of self-determination and urban democracy in America.

Further Reading

Leisler was a controversial figure in his own day and later. The most scholarly and detailed account of his uprising, with as much information on the man as is readily available, is Jerome R. Reich, *Leisler's Rebellion* (1953). Charles M. Andrews, *Narratives of the Insurrections* (1915), is worthwhile. The best local history dealing with the revolt is Mariana Van Rensselaer, *History of the City of New York in the Seventeenth Century* (2 vols., 1909); most of the other accounts are obviously partisan, and all are fragmentary regarding Leisler. □

Claude Le Jeune

Claude Le Jeune (ca. 1530-1600) was a Flemish composer active in France. He created a new species of composition, *musique mesurée*, and was also acclaimed for his numerous settings of the French Psalter.

Born in Valenciennes (now in France, then part of Flanders), Claude Le Jeune spent his earliest years in Flanders and may have traveled thereafter to Venice for a stay with the composer Adrian Willaert. Le Jeune settled in Paris about 1564. Although an avowed Huguenot, he was in charge of planning musical activities at the French court, particularly those attending the marriage of the Duc de Joyeuse in 1581. The following year saw the composer's appointment as *maître des enfans de musique* to François d'Anjou, brother of King Henry III. In 1596 Le Jeune was listed as *maître compositeur ordinaire de la musique* to King Henry IV and retained this post until his death in Paris about Sept. 26, 1600.

Although much of Le Jeune's music is lost, 659 works have come down to us. They include 67 chansons, 146 airs, 320 psalms, 41 sacred songs, 10 motets, 1 Mass, 1 Magnificat, and 3 instrumental pieces. The last four genres are of little importance: they belong to his early, formative years or inadequately represent the composer's stature or development. Of greater weight are the chansons, airs, and settings of the Huguenot Psalter. The chansons extend from music-oriented, elaborately contrapuntal pieces of the 1550s, through Italianate, text-oriented, chromatic works of the 1560s and 1570s, to a clarified idiom free of "madrigalisms" in the last pieces of the 1580s and 1590s.

Much more significant are the hundred-odd airs in *musique mesurée*. By adapting classical quantitative meters to French poetry, the poet Jean Antoine de Baif wrote many lyrics in *vers mesurée*; these in turn were set by Le Jeune in note-against-note counterpoint. Despite their artificial structure, these strophic songs are among the composer's loveliest inspirations.

Le Jeune turned to the French Psalter as translated by Clément Marot and Théodore de Bèze at least four times in his career, employing the original Genevan tunes for the last three. In the first arrangement (1564) he set 10 of the psalms in motet (imitative) style. His *Dodecachordon* (1598) was 12 psalms composed as imitative motets in each of the 12 modes. In contrast to these settings were two volumes of psalms, one for three voices (first published 1602-1610) and one for four to six voices (first published 1601). Written in simple note-against-note style, they were probably designed for congregations or choirs of Protestant churches. The version for four to five parts, in particular, was admired throughout Europe and America during the 17th and 18th centuries and established Le Jeune's reputation even at the expense of his larger and more important creations.

Further Reading

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Sir Peter Lely

Sir Peter Lely (1618-1680), a German-born painter who worked in England, was the most famous baroque portrait painter at the court of Charles II.

Peter Lely was born on Oct. 14, 1618, at Soest in Westphalia; his family was Flemish. He was trained as an artist in Holland and was in England by 1647. This was not an auspicious time to launch a career as a portrait painter in England. The nation was involved in the civil wars, which ended in 1649 with the execution of Charles I and the accession to power of Oliver Cromwell, the army, and the Parliamentarians. But Lely secured the patronage of influential people, and between 1647 and 1660 he impartially painted royalist and Parliamentarian alike. Charles II became king in 1660, and the following year Lely was appointed Principal Painter to the King and granted a pension of £200 a year; from then on he was the most popular painter of society portraits in England.

Lely's name is associated with the "grand manner" portraits he painted of society beauties and court ladies. Wrapped in voluminous but disordered shimmering draperies, the subjects of these opulent portraits gaze languidly at the spectator from heavy-lidded eyes and convey a curious combination of sensuality and dignity. Most of the portraits are three-quarter length, and generally the sitter is posed somewhat to one side of the composition. The setting is often a turbulent landscape and is frequently enriched by swags of drapery, an architectural element, or a decorative urn. Lely was famous for his facility in handling fabrics, and the play of light on flowing satin clothing is one of the primary visual elements of his paintings.

In the 1630s Sir Anthony Van Dyck had established the general style and format of the sumptuous baroque portrait in England. Lely's work lacks the delicacy and refinement of Van Dyck's finest English portraits and is more robust and heavier in tone and volume. Lely's mature style in the female court portrait is best seen in the series of 10 portraits painted as a set (1662-1665) and known as the "Windsor Beauties." By the late 1660s his work was in such demand that he frequently utilized studio assistants even in the execution of the original version of a portrait.

Always conscious of his position, Lely conducted himself in a lordly manner; Samuel Pepys found him a "mighty proud man, and full of state." He lived well and accumulated an impressive art collection. He was knighted by King Charles II in 1680 and died the same year, on December 7, in London.



Further Reading

The only recent work devoted entirely to Lely is R. B. Beckett, *Lely* (1951). For an excellent analysis of Lely's position within the context of 17th-century English art see Margaret Whinney and Oliver Millar, *English Art, 1625-1714* (1957). Older but still useful works are C. H. Collins Baker, *Lely and the Stuart Portrait Painters* (2 vols., 1912) and *Lely and Kneller* (1922). See also Ellis K. Waterhouse, *Painting in Britain, 1530-1790* (1953; 2d ed. 1962). □

Abbè Georges Édouard Lemaître

The Belgian astronomer Abbé Georges Édouard Lemaître (1894-1966) originated what came to be called the "big bang" theory of cosmogony.

Georges Lemaître was born in Charleroi on July 17, 1894. Already at age 9 he had decided to become both a scientist and a priest. He never saw any essential conflict between science and religion; later in life he is reported to have asked: "Do you know where the heart of the misunderstanding lies? It really is a joke on the scientists. They are a literal-minded lot. Hundreds of professional and amateur scientists still actually believe that the Bible pretends to teach science. This is a good deal like

assuming that there must be authentic religious dogma in the binomial theorem."

At the University of Louvain, Lemaître took courses in engineering and the humanities, with emphasis on the former. By 1914 he had become a first-class civil mining engineer, and at the outbreak of World War I he joined the Belgian army. Gradually, Lemaître's interests shifted from engineering to mathematics and the physical sciences. In 1920 he obtained his doctorate in the latter subjects. Entering the Seminary of Malines, where he was permitted to continue his scientific studies, he became familiar with Albert Einstein's general theory of relativity. In 1923 he was ordained a priest. He then studied at Cambridge University, England. In America during 1924-1925 Lemaître pursued his interests in relativity, especially its cosmological implications, at Harvard University and the Massachusetts Institute of Technology. In 1925 he returned to the University of Louvain, where he was first put in charge of courses and later appointed professor.

Lemaître's most important scientific contribution, his ideas on the origin of the universe, later to be termed the "big bang" theory of cosmogony, developed at Louvain during 1925-1931. These ideas were stimulated by V. M. Silpher's observations which showed that the spectral lines of stars in nebulae are shifted toward the red end of the spectrum, which implied that these nebulae are receding from the earth. To Lemaître, this seemed inconsistent with Einstein's matter-filled static model of the universe; more promising was De Sitter's model, in which the nebulae were

forced progressively farther apart. But De Sitter's model also seemed unsatisfactory to Lemaître.

In 1925 Lemaître announced his intention of exploring De Sitter's theory further. Two years later he succeeded in reconciling De Sitter's universe with Einstein's universe by an intermediate model, a matter-filled expanding universe, for which Lemaître deduced a law relating the distances of nebulae to their velocities of expansion, a law that proved to be in accord with E. P. Hubble's measurements of 1929.

In 1931 Lemaître formulated his famous hypothesis, the "big bang" theory of cosmogony, to account for the expanding universe. By Lemaître's own account, it was while reading a 1931 article on the origin and end of the world that the basic idea occurred to him. Suppose, he reasoned, we reverse a well-known process, the ever-increasing multiplication of radiant energy particles (or quanta) in the universe. If the total energy remains constant, we will then obtain at some remote time in the past only one huge energy quantum, a "primeval atom," as he termed it. This primeval atom—at the creation of the universe—must therefore have exploded in a huge fireball; and Lemaître later demonstrated how this explosion, obeying only the known laws of physics, could have produced the ever-expanding nebulae, the stars, and all other constituents of the observable universe, including the radioactive elements and the extremely high-energy cosmic rays.

Lemaître also explored a variety of fields, from cosmic rays to calculating machines. While he saw Baade's postwar researches support his cosmological time scale, he also saw his cosmogonical model challenged by the steady-state theory of H. Bondi, T. Gold, and F. Hoyle. At present, however, Lemaître's model has received additional support from the detection of a very small amount of radiation in the universe, presumably left over from the primordial fireball which burst asunder several billion years ago. Lemaître died in Louvain on June 20, 1966.

Further Reading

A general account of Lemaître's work is in Ferdinand Gonseth's preface to Lemaître's *The Primeval Atom: An Essay on Cosmogony*, translated by Betty H. and Serge A. Korff (1950). For background see George Gamow, *The Creation of the Universe* (1952), and Milton Munitz, ed., *Theories of the Universe* (1957). □



Curtis E. LeMay

Curtis E. LeMay (1906-1990) was one of the outstanding combat leaders of World War II who helped lead the strategic bombing of Japan and Germany, built the Strategic Air Command, and was Air Force chief of staff from 1961 to 1965.

Curtis E. LeMay's life and career epitomize the growth and development of U.S. military forces as America moved from isolationism in the 1930s to superpower status today. He was born in Columbus, Ohio, on November 15, 1906. LeMay worked his way through Ohio State University. In 1928 he was commissioned without completing his degree, which he completed later.

In the 1930s, LeMay helped develop the ideas and equipment America used in World War II. He participated in the Army's support of the Civilian Conservation Corps; he helped fly the mail when Franklin D. Roosevelt ordered the Air Corps to deliver it; and he was one of the pioneers of aerial navigation. He was the B-17 navigator who in 1937 found the battleship *Utah* and in 1938 found the Italian liner *Rex* in demonstrations of the ability of aircraft to find ships. These exercises were important in the battle to build the Air Corps as well as in the evolution of the science of aerial navigation.

In 1936 LeMay had moved from fighters to bombers, because he saw the future of military aviation in bombers—the aircraft that could take the offensive and carry the battle to the enemy. Shortly after becoming a bomber pilot he met Robert Olds. Olds taught LeMay two important lessons: first, that the peacetime Air Corps existed only to be ready to fight when and where the elected representatives of the American people directed; and second, that readiness required constant training. LeMay later built these lessons into the Strategic Air Command.



In the hectic days of early 1943, while preparing the 305th Bomber Group in California for the European war, LeMay allowed the members of the group, including himself, to take only every other weekend off and thus earned for life the nickname of "Iron Ass." While leading the 305th to Europe, and still training hard, LeMay was struck by Bell's Palsy, leaving his face frozen for life. This frozen face and his no-nonsense attitude about combat readiness gave him an undeserved reputation for cold-bloodedness and indifference to subordinates' problems.

In the summer of 1944 LeMay moved from B-17 operations against Germany to B-29 operations against Japan. That August he took command in India of B-29s which refueled in China for missions against Japan. LeMay reorganized the command's training, maintenance, and operations, but the logistics arrangements were impossible and ensured that the India-based B-29s' contribution to the American war effort was merely a token.

On January 18, 1945, LeMay left India and moved to Guam to command B-29s operating from the Marianna Islands against Japan. Once again LeMay reorganized an outfit, exercising his leadership and teaching his techniques and doctrines. The weather over Japan kept the precision bombing doctrines used in Europe from producing comparable results. LeMay, without telling his superiors and in the face of his flyers' concerns about their losses, started low level firebombing of Japanese cities. These tactics destroyed the Japanese urban areas and, in LeMay's opinion, made possible the surrender of Japan without an invasion after the dropping of the atomic bomb. In a 1985 interview with the *Omaha World Herald* he said that at the time he believed his firebombing had been so successful that Japan would probably have collapsed without the use of the bomb, but stated he went along with President Truman's decision to do so because of the President's authority.

LeMay did not see the use of atomic weapons instead of conventional weapons as a moral issue. For him the moral issue was, and remained, how to win with the least possible American casualties. LeMay believed that the use of too little force would needlessly prolong the war and thus produce more casualties than would have been caused by overwhelming force initially.

After the defeat of Japan in 1945, LeMay played a central role in the development of the United States Air Force (USAF). He first moved to the Pentagon and guided the creation of the Air Force's research and development organization. In 1947 he became the commander of the USAF units involved in the occupation of Germany and in 1948 started the USAF efforts in the Berlin Airlift.

That same year, as the Cold War developed, he became commander of the Strategic Air Command (SAC). LeMay served in that position until 1957. In SAC he gave the United States one of its most important military instruments to implement the national policies of containment and deterrence. Determined that if war came again American forces would be prepared, LeMay stressed realistic training and made SAC aircrews as combat ready as possible. Simultaneously he worked hard to provide for his peoples' needs.

Under LeMay SAC became one of the elite military forces of the world.

From SAC he went on to duty as vice chief of staff of the Air Force and then as chief of staff from 1961 until 1965. As chief of staff LeMay participated in the Cuban missile crisis and the early stages of the Vietnam War. In both cases he argued for strong military action but loyally executed the strategy selected by his civilian superiors.

When LeMay retired he had served as a four star general longer than anyone else in American history (1951-1965). He continued to serve his country in a variety of ways. He was active as an adviser to the Air Force, ran as the third party vice-presidential candidate with George Wallace in 1968, and served as one of the directors of the National Geographic Society. While running with Wallace on the American Independent Party ticket, LeMay caused controversy by indicating he would support the use of nuclear weapons to end the war taking place in Vietnam.

In his last years, LeMay kept out of the public eye. He died at an air force hospital in California on October 1, 1990.

Further Reading

Iron Eagle: The Turbulent Life of General Curtis LeMay (1986) by Thomas M. Coffey is the only full biography of LeMay. His autobiography, written with MacKinlay Cantor, is *Mission with LeMay: My Story* (1965). His role in the history of the U.S. Air Force is documented in Robert Frank Futrell, *Ideas, Concepts, Doctrine: A History of Basic Thinking in the United States Air Force, 1907-1964* (1971). Dewit W. Copp's *Forged in Fire, Strategy and Decisions in the Air War Over Europe, 1940-45* (1982) covers the World War II years in Europe. LeMay's importance in the air campaign against Japan is covered in Haywood S. Hansel Jr.'s *Strategic Air War Against Japan* (1980) and in *The Army Air Forces in World War II*, Volume 5. For more information, see *The Pacific: Matterhorn to Nagasaki, June 1944 to August 1945* (1953), edited by Wesley F. Craven and James L. Cate. Harry R. Borowski, in *A Hollow Threat, Strategic Air Power and Containment Before Korea* (1982), explains LeMay's role as the architect of SAC. The 1985 interview with the *Omaha World Herald* is mentioned in LeMay's obituary in the October 2nd edition of *New York Times*. □

Anton Lembede

Anton Lembede (1913-1947) helped revitalize and provided much of the philosophical foundation for black resistance to white supremacy in South Africa in the mid-20th century.

Anton Muziwakhe Lembede grew up in a South Africa in which the black population was being stripped systematically of its land and basic rights. In the year of his birth (1913) the white government deprived blacks of access to most of the country's land, though they comprised 80 percent of the population. As South Africa became increasingly industrialized, rural whites and

blacks, pushed off the land by poverty, migrated to the cities to fill the growing demand for labor. To protect whites from job competition, the government's "Civilized Labour" policy of 1924 barred blacks from many trades. In the 1930s blacks' few voting rights were curtailed, as was their right to settle permanently in cities. The climax of discrimination occurred in 1948, when the newly elected Nationalist Party launched *apartheid*, whose purpose was to segregate the races thoroughly, except where whites needed blacks as menial laborers.

Lembede's parents were Zulu sharecroppers on a white farm. They were devout Roman Catholics and, though impoverished, struggled to educate their children. Lembede apparently had a powerful urge for knowledge, and in 1933 he won a scholarship to Adams Teacher Training College. Here he joined the African elite by earning a degree with distinction in Latin in 1937. While holding several teaching jobs during the next several years, he studied philosophy and law by correspondence with the University of South Africa, earning a Master's degree in philosophy.

In 1943 Lembede began work in the Johannesburg law office of Pixley Seme, a founder of the African National Congress (ANC) in 1912. The ANC had steadily protested treatment of blacks; its methods, reflecting the largely middle class membership, involved cooperation with liberal whites and work within the established system. By the 1930s this activity had accomplished little, and younger members like Lembede began to view the ANC as stale, its methods futile and outmoded. Lembede and several other members, including Peter Mda and Nelson Mandela, formed the Youth League in 1944 as a subsidiary of the ANC to rethink the ANC's philosophy and methods. Lembede became the league's first president.

The Youth League sought to adapt the ANC's activity to new South African conditions. Urbanization had brought masses of blacks together, far from their traditional homelands. Life in the segregated slums of Johannesburg, Durban, and Port Elizabeth created new problems and frustrations. Urban blacks, the league felt, needed more militant leadership. Marxism, speaking directly to the growing working classes, had gained among black intellectuals. In addition, the Youth League noted the failure of the ANC's traditional methods and increasing black poverty. Lembede, often working with Mda, became the leading theoretician of the departure from ANC orthodoxy.

The league argued that civil disobedience was necessary to redress African grievances. Lembede, however, insisted that direct action must be preceded by the development of a new philosophy and, more important, a new mentality among blacks. He thus developed the concept of "Africanism," which involved a vigorous African nationalism and the rejection of European standards as the basis for African behavior. There was, Lembede argued, an African "spirit," stemming from traditional African culture and history, which needed to be reborn. He stressed the accomplishments of African heroes of the past. To this spirit could be grafted elements of other cultures, such as Christian morality, appropriate to modern life, but the African spiritual foundation was crucial. Blacks, battered by genera-

tions of white paternalism and oppression, needed pride in their Africanness. Among other things, this meant no alliances with whites, even the most sympathetic. Otherwise, Africans would be deflected from fulfilling their own needs and remain dependent on whites. Lembede also asserted that South Africa was an African land, and blacks were the only legitimate “owners.”

Many Marxists were among the most energetic opponents of racism, but Lembede rejected Marxism as being both insufficiently African and excessively materialistic. The fact that Lembede remained a practicing Roman Catholic probably contributed to this view, though he did espouse a vague socialism.

Once Africanism had become established, Africans could confront white power directly. Lembede did not, however, live to see the passage of the Youth League’s 1949 *Programme of Action*, which called for various forms of civil disobedience. He died of an undisclosed illness in July of 1947.

Although he was politically active only four years, Lembede’s influence on black politics in South Africa was profound. His ideas were basic to Youth League philosophy, which in time forced most of the more conservative ANC leaders into inactivity. In 1952 the ANC launched its Defiance Campaign, based on the *Programme of Action*, which included strikes and boycotts. When radical ANC members broke away in 1958 to form the Pan-Africanist Congress, they did so in part because of the failure of the ANC to adopt fully enough Lembede’s Africanism. After the PAC-influenced demonstrations of 1960, which culminated at Sharpeville in the killing of 69 blacks, the ANC and the PAC were outlawed. But Lembede’s ideas re-emerged in the Black Consciousness Movement, which rose to prominence in the 1970s under Steve Biko’s leadership. Such new leaders were, according to Gail Gerhart, “the embodiment of the Africanist vision of Lembede: proud, self-reliant, determined.”

Further Reading

There is no published biography of Lembede. Biographical sketches and considerations of his political activity appear in Mary Benson, *The Struggle for a Birthright* (1966); Peter Walshe, *The Rise of African Nationalism in South Africa* (1971); and particularly Gail M. Gerhart, *Black Power in South Africa* (1978). For an outline of South African history and society, see Leo Marquard, *The People and Policies of South Africa* (1969). □

Lyman Louis Lemnitzer

Lyman Louis Lemnitzer (1899-1988), American soldier-statesman and respected strategist, was one of the principal post-World War II architects of the North Atlantic Treaty Organization (NATO) and the Single Integrated Operational Plan (SIOP).

Lyman L. (“Lem”) Lemnitzer was born in Honesdale, Pennsylvania, on August 29, 1899, and showed an early interest in mechanical and technical matters. Choosing a military career, he spent a year of study beyond high school to prepare for a U.S. Military Academy appointment, which he received in June 1918. He graduated in 1920, 86th in a class of 271, with physics his best subject. Vicissitude was a hallmark of Lemnitzer’s early career, but he would later say that nothing in the service ever caused him to “blow his top” or even consider it. Yet after the class of 1920 were “graduated cadets” and appointed first lieutenants, he and many of his classmates were, eight months later, reduced to second lieutenants.

Commissioned in the Coast Artillery Corps (CAC), his early career saw him posted to the Coast Artillery (CA) School and to operational assignments in the Philippines and in Naragansett Bay, 1921-1934. He did two faculty tours at West Point (1926-1930) and (1934-1935) teaching physics, mechanics, and hydraulics. During his first CA School tour, Lemnitzer spent a great deal of time studying military history and theory. On his first tour in the Philippines he met Lt. Col. Stanley D. Embick (later brigadier general) who had been at Versailles in 1919 and from whom he learned much about the conduct of diplomacy.

His education at the Army Command and General Staff College turned him into a planner, he later maintained, and was followed by a tour as an instructor in tactics at the CA School. In 1940 he graduated from the Army War College. As World War II approached, Lemnitzer was prepared to



work as a planner and staff officer, having been promoted to major in July 1940.

After a series of command and staff assignments (1940-1941), he went to the War Plans Division, then Army General Headquarters and Headquarters Army Ground Forces appointments (May 1941-July 1942), by the end of which he was a brigadier general. Having taken command of the 34th Antiaircraft Brigade, his arrival in the United Kingdom saw his planning background and his affiliations catch up to him when Eisenhower made him assistant chief of staff for plans and operations at Allied Forces Headquarters. He helped plan "TORCH" and went on Clark's dangerous negotiations mission to French North Africa (October 1942), which marked the beginning of his soldier-diplomat reputation. For his assistance to French resistance leaders who were fighting the Axis-controlled Vichy government, Lemnitzer was given the Legion of Merit by the French government after the war. There followed command and staff assignments in Tunisia, Sicily, and Italy, finishing as deputy chief of staff to Supreme Allied Command (SAC) Mediterranean, then headed by Gen. Sir Harold Alexander. In that capacity he went to Switzerland to negotiate the German surrender in Italy with Nazi SS General Karl Wolff in March-April 1945.

He served as chief of staff to SAC Mediterranean before being appointed Army member of the Joint Strategic Survey Committee. He pressed for jointness in the services postwar and came to believe that most future wars would be coalition wars. He had gained the great respect of U.S. allies during the war and probably modelled himself on Eisenhower and Alexander, the two generals whom he most admired.

Lemnitzer became the first deputy commandant of the National War College (1947) and was selected to head the U.S. military delegation to set up the North Atlantic Treaty Organization (NATO) (Summer 1948). He then headed the Office of Military Assistance, coordinating aid to U.S. allies, and he frequently appeared before Congress (1948-1950). Believing ever more strongly in coalition warfare, he pushed for policies that diverged from traditional U.S. isolationist views.

His advocates, seeing a future for him, saw that he went to jump school (aged 51); commanded the 11th Airborne Division, 7th Infantry Division in Korea (where he received the Silver Star for gallantry); and on to Army deputy chief for plans and research. He returned to the Far East as commander of the 8th Army and Army Ground Forces (March 1955), and then he succeeded Gen. Maxwell Taylor as commander-in-chief, Far East, United Nations Command and governor-general of the Ryukyus. Lemnitzer's diplomatic skills aided him greatly in dealing with Syngman Rhee of Korea, the Ryukyus legislature, and the Japanese government during these years. These skills were most severely tried during the implementation of the Status of Forces Agreement allowing U.S. servicemen accused of civil law violations to be tried in Japanese courts. Lemnitzer displayed remarkable force of character and integrity during the crisis occasioned by the first trial of a serviceman for

murder in Japanese courts. He came home to be vice-chief of staff (1957-1959).

Shortly before leaving office, President Eisenhower selected Lemnitzer to be chairman of the Joint Chiefs of Staff. Lemnitzer at once undertook the coordination of American nuclear forces in the face of a growing Soviet threat. He was the driving force behind the development of the Single Integrated Operational Plan (SIOP), the U.S. joint strategic nuclear strike plan, still the backbone of the U.S. strategy for deterrence. He also effected the White-Lemnitzer agreement for strategic airlift of Army forces by the U.S. Air Force.

When President Kennedy altered the plans for the Bay of Pigs operation without reference to the Joint Chiefs of Staff, Lemnitzer was out of the country on an around-the-world trip. On his return, he "ordered" the chiefs to say nothing, in spite of galling criticism, because U.S. allies were concerned more about governmental division than the failure of the effort.

In 1962 the Europeans, through Ambassador James Gavin, asked for Lemnitzer as NATO's supreme commander. He was also President Kennedy's personal choice, although his appointment was delayed by the Cuban Missile Crisis. He served from 1963 until 1969, the longest tour of any chief commander in that post. As he did throughout his career, he pursued a pragmatic course and avoided publicity. He streamlined the NATO nuclear strike request system, quietly used his personal influence to help calm one of the Turkish-Greek crises, and generally worked to strengthen NATO.

A father of two, Lemnitzer—along with his wife of over 40 years, Katherine Mead Tryon—often gave Christmas parties for the children of his staff. When a staff officer came to him with a proposal that "Lem" did not think was well thought out, he often rebuked him with " . . . you're calling from the jail." The general retired in 1969. In 1987 he was awarded the Presidential Medal of Freedom. He died at Walter Reed Army Hospital in Washington on November 12, 1988.

Further Reading

There is no biography of Lemnitzer, but short sketches of his life may be found in George W. Cullum, *Biographical Register of the Officers and Graduates of the U.S. Military Academy* (Supplement, Vol. IX, 1940-50); *Generals of the Army*, a U.S. government publication (1953); *Webster's American Military Biographies* (1978); John B. Spore, "Two Soldiers (Lyman Lemnitzer and Andrew J. Goodpasteur, past and present Supreme Commanders, Europe) . . . or, There Is More Than One Way To Reach the Top," *Army* (July, 1969); F. C. Painton (editor), "Russia's Growing Power" (interview with Lyman Lemnitzer), *U.S. News* (May 12, 1969); "General Lemnitzer," *TIME* (March 30, 1959); and "Changed Line-Up in the Top Command," *U.S. News* (March 30, 1959). Lemnitzer's obituary, written by Albin Krebs, is in the November 13th issue of the *New York Times*. General Lemnitzer conducted oral interviews with Army War College students, and these are available in the archives of the Military History Institute, Carlisle Barracks, Pennsylvania. Access is restricted. □

Antoine, Louis and Mathieu Le Nain

The brothers Antoine (1588-1648), Louis (1593-1648), and Mathieu (1607-1677) Le Nain were French painters of genre, religious scenes, and portraits.

The work of the Le Nain family, and especially that of Louis, is an ideal example of the naturalism that typifies the French national style through the ages. With them an intelligent balance was struck between the exaggerated realism of the Netherlandish and German schools on the one hand and the noble generalization and idealism of the Italian school on the other.

The Le Nain brothers were born in Laon, which is between Paris and Flanders; this closeness to Flanders perhaps accounts for their preference of the peasantry as subject matter, but their presence on French soil may account for their awareness of the value of infusing classical standards, for reasons of balance, into their art. There are distinctions within this formula, however, among the three brothers. And here, once again, is manifest another characteristic of French art: the fluctuation within the naturalistic mode between medieval mannerism and classicism. The former is noticeable in the small-scale, calligraphic, and archaically composed style of the eldest brother, Antoine, and it is also present in the animation, variety of dramatic lighting effects, and social consciousness of the youngest brother, Mathieu. But the work of the middle brother, Louis, with large, quiet figures, monumentally posed, and cool tonal neutrality, appears to stabilize by classical means the other brothers' relative exuberance. We have, thus, in a single family of artists a demonstrable composite of the ingredients of French art.

Because only 15 dated works survive, all executed between 1641 and 1648 and signed "Le Nain" but without a Christian name, the plausibility of collaboration points up even more their microcosmic interrelationship. The gamut of their distinctively expressive means in collaboration is apparent in *Venus at the Forge of Vulcan*.

The brothers were probably jointly trained in Laon in the prevailing Netherlandish styles of Adriaen Petersz van der Venne and Hendrick Avercamp, and all three probably died in Paris, Antoine and Louis a few months after the founding in 1648 of the Royal Academy of Sculpture and Painting, of which the three were original members. In 1629 Antoine is recorded as master painter to the abbey of St-Germain-des-Prés in Paris. Mathieu and Louis, still apprentices, arrived the next year. In 1633 Mathieu is listed as master painter to the city of Paris. Antoine excelled in miniature and small-scale single and group portraits on copper, painted in strong local tones (*Portrait of the Marquis de Troisvilles* and *Family Reunion*).



Antoine Le Nain

Louis Le Nain

There are indications that sometime between 1626 and 1630 Louis must have gone to Rome, for the influence of the Netherlandish artists painting in Rome at the time, the Bamboccianti, or painters of small low-life scenes, particularly that of Pieter van Laer, is strong, as is that of Orazio Gentileschi. A Roman sojourn is implied also by the reflections in subject matter, composition, and mood in Louis's *Peasant Family* (ca. 1645-1648) and the *Procession of the Ram of The Drunkards* by the Spanish artist Diego Velázquez, who was in Rome in 1629-1630. Louis Le Nain's expressive content differs, however, from the vulgar bravado and hilarity of contemporary Dutch painters of the peasantry. Such a work as his *Peasants in the Country* dignifies and memorializes into frozen, immutable silence his subjects, calmly posed like monoliths among the carefully selected paraphernalia of the barnyard. These immortal peasants sit among the tokens of an earthly pilgrimage with the hushed deference which bespeaks an awareness of their being the guests of God. Their environment is lonely, the landscape airless, anticipating the aridity of some surrealist paintings.

Mathieu Le Nain

While Antoine's and Louis's clientele was probably among the sober provincial bureaucracy, Mathieu's was undoubtedly a more urban and prosperous middle class.

Surviving his brothers by almost 30 years, he was, as the artistic heir of two extremely competent brothers, not only more facile in his painting technique but also worked in a more socially evolved municipal environment. Mathieu's relatively baroque frivolity is, therefore, understandable. He was a lieutenant in the Paris militia and a knight, probably of the Order of St. Michael, which the king frequently conferred on deserving artists. Mathieu somewhat pompously styled himself lord of Jumelle, a small farm he owned near Laon.

Mathieu took pleasure in underlining social distinctions. An extreme example, a late work, is *The Gardener*, which anticipates the arch sentimentality of Jean Baptiste Greuze a century later. The humble, obviously love-sick young gardener is mischievously eyed by a housemaid as he offers flowers to their demure mistress. Such pretentiousness bespeaks the courtly influence of Versailles on French and international taste. Whether or not this content can be called inherent or incipient mannerism as found in late baroque and rococo art, it is fundamentally antagonistic not only to the gravity of the early 17th century but also to the naive sincerity of Mathieu's older, long-deceased brothers.

Despite the expressive variety within the formula of uniformity of the Le Nain brothers' styles, the sobriety of their work as a whole concurs with the substantial values and metaphysical quiet of the first half of the 17th century everywhere in France other than in the courtly milieu. In their production, particularly that of Louis, sincere respect for the dignity of man is the grand and universal theme.

Further Reading

The best summary of the lives and of the many unresolved problems of scholarship surrounding the Le Nain brothers is François-Georges Pariset's article in the *Encyclopedia of World Art*, vol. 9 (1964). His bibliography contains all the notable and necessary works on the subject. For background material see Anthony Blunt, *Art and Architecture in France 1500-1700* (1954; 2d ed. 1970). □

Pierre Charles L'Enfant

Pierre Charles L'Enfant (1754-1825), French-born American architect, designed the plan on which Washington, D.C., was built.

The philosophical ideals of 18th-century France gave the American Revolution its ideological character. When the new republic was created, artists were called upon to symbolize and incorporate these ideals in official arts commissions. The work of Pierre Charles L'Enfant is the architectural expression of those ideological convictions.

L'Enfant was born in Paris. He studied painting under his father at the Royal Academy in Paris and later trained as an engineer. In 1777, during the American Revolution, he joined the American army as a volunteer and rose to the rank of major of engineers. After the war he gained George

Washington's admiration by designing an eagle insignia for the Society of the Cincinnati.

In 1788 L'Enfant was commissioned to redesign the New York City Hall into an appropriate seat for the new Federal government. For Federal Hall, L'Enfant prepared a design that would consciously symbolize the union of the 13 colonies. He used emblematic motifs such as capitals with stars and rays in foliage, an exterior frieze with 13 metopes, each containing a star, and a pediment crowned with an eagle grasping 13 arrows.

When the decision was made to lay out a new Federal capital on the Potomac, L'Enfant wrote to President Washington offering his services. His plans were published in 1791. The symbolism of this design was more mature and coherent than that used in Federal Hall. The radiating streets and squares, named after the 13 states and centering on the two key buildings, the Capitol and the White House, symbolized union. Also contained in L'Enfant's plan were "statues, columns, obelisks . . . to perpetuate not only the memory of such individuals whose counsels or military achievements were conspicuous in giving liberty and independence to this country, but also those whose usefulness hath rendered them worthy of general imitation, to invite the youth of succeeding generations to tread in the paths of those sages or heroes whom their country has thought proper to celebrate."

Despite his great talent, L'Enfant never had a successful career. He was often impatient and tactless with clients, including his most prestigious employer, the U.S. govern-



ment, from whose service he was dismissed in 1792. In turn, the overproud architect refused to accept payment for his work. In 1795 he began to build a lavish town house in Philadelphia for the banker Robert Morris, but L'Enfant's temperament and the banker's financial reverses prevented the completion of the building. L'Enfant died in obscurity; in 1909 his body was moved to Arlington National Cemetery.

Further Reading

The standard biography of L'Enfant is Hans P. Caemmerer, *The Life of Pierre Charles L'Enfant* (1950). □

Vladimir Ilich Lenin

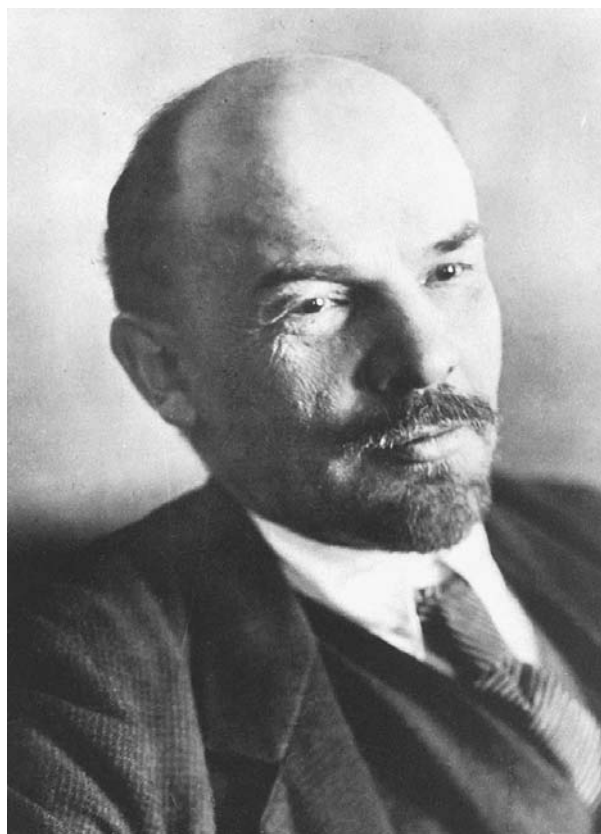
The Russian statesman Vladimir Ilich Lenin (1870-1924) was the creator of the Bolshevik party, the Soviet state, and the Third International. He was a successful revolutionary leader and an important contributor to revolutionary socialist theory.

Few events have shaped contemporary history as profoundly as the Russian Revolution and the Communist revolutions that followed it. Each one of them was made in the name of V. I. Lenin, his doctrines, and his political practices. Contemporary thinking about world affairs has been greatly influenced by Lenin's impetus and contributions. From Woodrow Wilson's Fourteen Points to today's preoccupation with wars of national liberation, imperialism, and decolonization, many important issues of contemporary social science were first raised or disseminated by Lenin; even some of the terms he used have entered into everyone's vocabulary. The very opposition to Lenin often takes Leninist forms.

Formative Years

V. I. Lenin was born in Simbirsk (today Ulianovsk) on April 10 (Old Style), 1870. His real family name was Ulianov, and his father, Ilia Nikolaevich Ulianov, was a high official in the czarist educational bureaucracy who had risen into the nobility. Vladimir received the conventional education given to the sons of the Russian upper class but turned into a radical dissenter. One impetus to his conversion doubtless was the execution by hanging of his older brother Alexander in 1887; Alexander and a few associates had conspired to assassinate the Emperor. Lenin graduated from secondary school with high honors, enrolled at Kazan University, but was expelled after participating in a demonstration. He retired to the family estate but was permitted to continue his studies in absentia. He obtained a law degree in 1891.

When, in 1893, he moved to St. Petersburg, Lenin was already a Marxist and a revolutionary by profession, joining like-minded intellectuals in study groups, writing polemical pamphlets and articles, and seeking to organize workers. The St. Petersburg Union for the Struggle for the Liberation of Labor, which Lenin helped create, was one of the impor-



tant nuclei of the Russian Marxist movement. The most important work from this period is a lengthy pamphlet, "What Are the 'Friends of the People,' and How Do They Fight against Social-Democracy?" In it Lenin presents the essentials of his entire outlook.

In 1897 Lenin was arrested, spent some months in jail, and was finally sentenced to 3 years of exile in the Siberian village of Shushenskoe. He was joined there by a fellow Marxist, Nadezhda Konstantinovna Krupskaya, whom he married in 1898. In his Siberian exile he produced a major study of the Russian economy, *The Development of Capitalism in Russia*, in which he sought to demonstrate that, despite its backwardness, the economy of his country had definitely transformed itself into a capitalist one. If Lenin had produced nothing else than this learned though controversial work, he would today be known as one of the leading Russian economists of his period.

Emigration to Europe

Not long after his release from Siberia in the summer of 1900, Lenin moved to Europe, where he spent most of the next 17 years, moving from one country to another at frequent intervals, periods of feverish activity alternating with those of total frustration. His first step was to join the editorial board of *Iskra* (*The Spark*), then the central newspaper of Russian Marxism, where he served together with the top leaders of the movement. After parting from *Iskra*, he edited a succession of papers of his own and contributed to other socialist journals. His journalistic activity was closely linked with organizational work, partly because the underground

organizational network within Russia to some extent revolved around the distribution of clandestine literature.

Organizational activity, in turn, was linked with the selection and training of personnel. For some time Lenin conducted a training school for Russian revolutionaries at Longjumeau, a suburb of Paris. A perennial problem was that of financing the movement and its leaders' activities in their European exile. Lenin personally could usually depend on financial support from his mother; but her pension could not pay for his political activities. Much of the early history of Russian Marxism can be understood only in the light of these pressing money problems.

His Thought

A Marxist movement had developed in Russia only during the last decade of the 19th century as a response to the rapid growth of industry, urban centers, and a proletariat. Its first intellectual spokesmen were people who had turned away from populism (*narodnichestvo*), which they regarded as a failure. Instead of relying on the peasantry, they placed their hopes on the workers as the revolutionary class. Rejecting the village socialism preached by the Narodniks, they opted for industrialization, modernization, and Westernization. Their immediate aim they declared to be a bourgeois revolution which would transform Russia into a democratic republic.

In accepting this revolutionary scenario, Lenin added the important proviso that hegemony in the coming bourgeois revolution should remain with the proletariat as the most consistently revolutionary of all classes.

At the same time, Lenin, more than most Marxists, made a clear distinction between the workers' movement, on the one hand, and the theoretical contribution to be made by intellectuals, on the other. Of the two, he considered the theoretical contribution the more important, the workers' movement being a merely spontaneous reaction to capitalist exploitation, whereas theory was an expression of consciousness, meaning science and rationality. Throughout his life Lenin insisted that consciousness must maintain leadership over spontaneity for revolutionary Marxism to succeed. This implies that the intellectual leaders must prepare the proletariat for its political tasks and must guide it in its action. Leadership and hierarchy thus become key concepts in the Leninist vocabulary, and the role and structure of the party must conform to this conception. The party is seen as the institutionalization of true consciousness. It must turn into the general staff of the revolution, subjecting the working class and indeed all its own members to command and discipline.

Lenin expressed these ideas in his important book *What's To Be Done?* (1902), the title of the work expressing his indebtedness to Nikolai Chernyshevsky. When, in 1903, the leaders of Russian Marxism met for the first important party congress, formally the Second Congress, these ideas clashed head on with the conception of a looser, more democratic workers' party advanced by Lenin's old friend Iuli Martov. This disagreement over the nature and organization of the party was complicated by numerous other conflicts of view, and from its first important congress Rus-

sian Marxism emerged split into two factions. The one led by Lenin called itself the majority faction (*bolshevik*); the other got stuck with the name of minority faction (*menshevik*). Lenin's reaction to the split was expressed in his pamphlet "One Step Forward—Two Steps Back," published in 1904.

Mensheviks and Bolsheviks disagreed not only over organizational questions but also over most other political problems, including the entire conception of a Marxist program for Russia and the methods to be employed by the party. Bolshevism, in general, stresses the need for revolution and the futility of incremental reforms; it emphasizes the goals of Marxism rather than the process, with its timetable, by which Marx thought the new order was to be reached; in comparison to menshevism it is impatient, pragmatic, and tough-minded.

The Revolution of 1905 surprised all Russian revolutionary leaders, including the Bolsheviks. Lenin managed to return to Russia only in November, when the defeat of the revolution was a virtual certainty. But he was among the last to give up. For many more months he urged his followers to renew their revolutionary enthusiasm and activities and to prepare for an armed uprising. For some time afterward the technology of revolutionary warfare became the focus of his interest. His militancy was expressed in an anti-Menshevik pamphlet published in 1905, "Two Tactics of Social-Democracy in the Democratic Revolution."

The major impact of the aborted revolution and its aftermath was a decided change in Lenin's attitude toward the peasantry. Lenin came to recognize it as a class in its own right—not just as a rural proletariat—with its own interests, and as a valuable ally for the revolutionary proletariat. His pamphlet "The Agrarian Question in the Russian Revolution of 1905-7" presents these new views in systematic fashion.

Bolshevism as an Independent Faction

In the 12 years between the Revolution of 1905 and that of 1917, bolshevism, which had begun as a faction within the Russian Social-Democratic Workers party, gradually emerged as an independent party that had cut its ties with all other Russian Marxists. The process entailed prolonged and bitter polemics against Mensheviks as well as against all those who worked for a reconciliation of the factions. It involved fights over funds, struggles for control of newspapers, the development of rival organizations, and meetings of rival congresses. Disputes concerned many questions about the goals and strategies of the movement, the role of national liberation movements within the Marxist party, and also philosophic controversies. Lenin's contribution to this last topic was published in 1909, *Materialism and Empirio-criticism*.

Since about 1905 the international socialist movement had begun also to discuss the possibility of a major war breaking out. In its congresses of 1907 and 1912, resolutions were passed which condemned such wars in advance and pledged the parties of the proletariat not to support them. Lenin had wanted to go further than that. He had urged active opposition to the war effort and a transforma-

tion of any war into a proletarian revolution. He called his policy “revolutionary defeatism.” When World War I broke out, most socialist leaders in the countries involved supported the war effort. For Lenin, this was proof that he and they shared no aims or views. The break between the two schools of Marxism had become irreconcilable.

During the war Lenin lived in Switzerland. He attended several conferences of radical socialists opposed to the war or even agreeing with Lenin’s revolutionary defeatism. He read extensively on the Marxist theory of state and wrote a first draft for a book on the subject, *The State and Revolution*. He also immersed himself in literature dealing with contemporary world politics and wrote a book which may, in the long run, be his most important one, *Imperialism: The Highest Stage of Capitalism* (1916), in which Marxism is effectively made applicable to the 20th century. By the beginning of 1917 he had fits of despondency and wrote to a close friend that he despaired of ever witnessing another revolution. This was about a month before the fall of czarism.

Lenin in 1917

It took a good deal of negotiation and courage for Lenin and a group of like-minded Russian revolutionaries to travel from Switzerland back to Russia through enemy country (Germany). Much has been made of Lenin’s negotiations with an enemy power and of the fact that some Bolshevik activities were supported financially by German intelligence agencies. There is no convincing evidence, however, which might show that acceptance of funds from objectionable sources made Lenin an agent of these sources in any way. And from his point of view the source of aid was immaterial; what counted was the use to which it was put.

The man who returned to Russia in the famed “sealed train” in the spring of 1917 was of medium height, quite bald, except for the back of his head, with a reddish beard. The features of his face were arresting—slanted eyes that looked piercingly at others, and high cheek-bones under a towering forehead. The rest of his appearance was deceptively ordinary: a man of resolute movements clad quite conservatively in a middle-class suit.

Versed in many languages, Lenin spoke Russian with a slight speech defect but was a powerful orator in small groups as well as before mass audiences. A tireless worker, he made others work tirelessly. Self-effacing, he sought to compel his collaborators to devote every ounce of their energy to the revolutionary task at hand. He was impatient with any extraneous activities, including small talk and abstract theoretical discussions. Indeed, he was suspicious of intellectuals and felt most at home in the company of simple folk. Having been brought up in the tradition of the Russian nobility, Lenin loved hunting, hiking, horseback riding, boating, mush-rooming, and the outdoor life in general. He sought to steel himself by systematic physical exercise and generally forbade himself those hobbies which he considered time-wasting or corrupting: chess, music, and companionship. While his life-style was that of a dedicated professional revolutionary, his tastes in art, morals, and manners were rather conventional.

Once he had returned to Russia, Lenin worked feverishly and relentlessly to utilize the revolutionary situation that had been created by the fall of czarism so as to convert it into a proletarian revolution which would bring his own party into power. These were the crucial 6 months of his life, but space does not permit a detailed account of his activities in the period. The result of his activities is well known: Opinions in Russia quickly became more and more polarized. Moderate forces found themselves less and less able to maintain even the pretense of control. In the end, the so-called provisional government, then headed by Kerensky, simply melted away, and power literally fell into the hands of the Bolsheviks. As a result of this so-called October Revolution, Lenin found himself not only the leader of his party but also the chairman of the Council of People’s Commissars (equivalent to premier minister) of the newly proclaimed Russian Socialist Federative Soviet Republic.

Ruler of Russia

During the first years of Lenin’s rule as dictator of Russia, the major task he faced was that of establishing his and his party’s authority in the country. Most of his policies can be understood in this light, even though he alienated some elements in the population while satisfying others. Examples are the expropriation of landholdings for distribution to the peasants, the separate peace treaty with Germany, and the nationalization of banks and industrial establishments.

From 1918 to 1921 a fierce civil war raged which the Bolsheviks finally won against seemingly overwhelming odds. During the civil war Lenin tightened his party’s dictatorship and eventually eliminated all rival parties from the political arena. A spirited defense of his dictatorship can be found in his “The Proletarian Revolution and the Renegade Kautsky” (1918), in which he answers criticism from some more moderate Marxists. Lenin had to create an entirely new political system with the help of inexperienced personnel; he was heading a totally exhausted economy and had to devise desperate means for mobilizing people for work. Simultaneously he created the Third (Communist) International and vigorously promoted the spread of the revolution to other countries; and meanwhile he had to cope with dissent among his own party comrades, some of whom criticized him from the left. The pamphlet “Left-wing Communism: An Infantile Disorder” is a response to this criticism.

When the civil war had been won and the regime established firmly, the economy was ruined, and much of the population was bitterly opposed to the regime. At this point Lenin reversed many of his policies and instituted a trenchant reform, called the New Economic Policy. It signified a temporary retreat from the goal of establishing communism at once and a resolve to make do with the social forces available: the Communist party declared itself ready to coexist and cooperate with features of the past, such as free enterprise, capitalist institutions, and capitalist states across the borders. For the time being, the Soviet economy would be a mixture of capitalist and socialist features. The stress of the party’s policies would be on economic recon-

struction and on the education of a peasant population for life in the 20th century. In the long run, Lenin hoped that both these policies would make the blessings of socialism obvious to all, so that the country would gradually grow into socialism. The wariness, the caution, the fear of excessive haste and impatience which Lenin showed in the years 1921-1923 are expressed only inadequately in the last few articles he wrote, such as "On Cooperation," "How We Must Reorganize the Workers and Peasants Inspectorate," and "Better Less but Better."

In 1918 an assassin wounded Lenin; he recovered but may have suffered some lasting damage. On May 26, 1922, he suffered a serious stroke from which he recovered after some weeks, only to suffer a second stroke on December 16. He was so seriously incapacitated that he could participate in political matters only intermittently and feebly. An invalid, he lived in a country home at Gorki, near Moscow, where he died on Jan. 21, 1924. His body was preserved and is on view in the Lenin Mausoleum outside the walls of the Moscow Kremlin.

Further Reading

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John Winston Lennon

The English musician, poet, and songwriter John Winston Lennon (born 1940) was a founder of The Beatles, the single most important and influential group in the history of rock 'n' roll music. He was murdered in 1980.

Childhood with Aunt Mimi

John Winston Lennon was born on October 9, 1940, during a German air-raid over Liverpool. His father, Alf Lennon, was a seaman, who deserted his wife Julia and their infant child. Over twenty years later when Alf Lennon tried to reenter his famous son's life, Lennon did not welcome him. Unable to raise Lennon alone, Julia asked her sister and brother-in-law, Mimi and George Smith, to care for her son. Tragically, an off-duty police officer knocked down and killed Lennon's mother in 1958.

Formative Years

Lennon attended Dovedale Primary in Woolton, and then Quarry Bank High School. He continued his education at Liverpool's College of Art, where he met his future wife Cynthia Powell. Lennon told *Rolling Stone* reporter Jann Wenner that his school teachers did not recognize his precocious artistic talent: "People like me are aware of their so-called genius at ten, eight, nine . . . I always wondered, 'Why has nobody discovered me?' . . . I got . . . lost in being at high school."

Inspired by Rock 'n' Roll Greats

Inspired by the rock 'n' roll of Elvis Presley and Chuck Berry in the mid 1950s, Lennon started learning the guitar. His mother had introduced the banjo to him, and he initially



John Lennon (left)

played the guitar like a banjo with the sixth string slack. Lennon never considered himself a technically gifted guitarist, but told Wenner that he could make it “howl and move.” His early passion for rock ‘n’ roll never left him and he would continue to prefer it above all other forms of music.

Lennon formed his first group, the Quarrymen, in 1956. That year he met Paul McCartney, with whom he eventually collaborated in writing more than 150 songs. In its range and quality, this production far surpassed the achievement of other writers in the rock idiom. Lennon explained his complimentary song writing experience to a *Playboy* interviewer, “[McCartney] provided a lightness, an optimism, while I would always go for the sadness, the discords, the bluesy notes.” Although many of their famous hits were written individually, they always credited them jointly. Lennon and McCartney made some early appearances as The Nurk Twins.

Genesis of The Beatles

By 1959 George Harrison had joined the new group, which by then had been renamed Johnny and the Moondogs. The group unsuccessfully auditioned for Carrol Levis at the Manchester Hippodrome. Still waiting for their first break, they became the Silver Beatles in 1960. For the next two years they played local engagements in Liverpool, most frequently at the Cavern Club, where numerous English groups gained their initial success. The Beatles first appeared in Germany in 1960 and made their debut professional recording with Rory Storm and the Hurricanes in Hamburg. While playing at the Cavern, they came to the attention of Brian Epstein who heard them and asked if they needed a manager. In 1962 Ringo Starr joined the group. They signed with Parlophone Records and released their first record, “Love Me Do.” Lennon married Cynthia Powell in August of 1962, and they had a son, John Charles Julian, the following year.

Number One

During 1963 the Beatles’ popularity spread throughout England, and they reached #1 in the Melody Maker chart with “Please Please Me.” In 1964 their records, including “She Loves You,” “I Want to Hold Your Hand,” and “Do You Want to Know a Secret,” were released in the United States. “I Want to Hold Your Hand” reached #1 in the United States. Their revolutionary artistic and commercial leadership in the world of rock music thereafter was unchallenged.

The Poet

James Rorondi and Jas Obrecht in *Guitar Player* asserted that “John was unquestionably the band’s preeminent word-smith.” He extended his writing skill beyond The Beatles. In 1964 he published a book of poems and fictitious anecdotes, *In His Own Write*; a second volume, called *A Spaniard in the Works*, followed a year later. Both works are remarkable in terms of their wit, inventive use of language, and prankish, sometimes diabolical sense of humor. The same verbal sensitivity also informs the Lennon-McCartney

songs, which as a group marked new levels of sophistication, maturity, and intelligence in the development of rock lyrics. In 1967 Lennon appeared in *How I Won the War*, a film by Richard Lester, who had directed the Beatles’ first two films, *A Hard Day’s Night* and *Help!*

The Beatles’ Continued Success

The success of The Beatles was unsurpassed. However, in March of 1966, Lennon infamously declared that The Beatles were more popular than Jesus Christ, resulting in their temporary ban on American airwaves. The Beatles released “Sgt. Pepper’s Lonely Hearts Club Band” in May of 1967, which Lennon believed to be their most creative album. Although he had been taking LSD and other narcotics, Lennon claimed that “Lucy in the Sky with Diamonds” was not inspired by drugs, but by a painting by his son, Julian. The girl with “kaleidoscope eyes” was the woman of his dreams, whom he found to be Yoko Ono.

Disillusionment and the End of The Beatles

Lennon, like the other Beatles, was interested in the teachings of the Maharishi, and he attended a two month instructor’s course in transcendental meditation in early 1968. The band wholeheartedly embraced the Maharishi’s teachings, but soon became disillusioned with him and transcendental meditation. However, this experience did not dull Lennon’s interest in the counterculture. In October of 1968, Lennon was arrested with Ono, for the possession of hashish, and Lennon pled guilty and received a fine. Divorced from his first wife in November of 1968 on the grounds of adultery with Ono, Lennon married Ono, a Japanese environmental artist with whom he collaborated in both music and the visual arts. Ono and Lennon released “Unfinished Music Number One: Two Virgins” in November of 1968, featuring the couple naked on the cover. The couple spent their honeymoon protesting against the war in Vietnam. In the same year, and as a form of protest, Lennon returned to the British government the Member of the Order of the British Empire Medal, which Queen Elizabeth had awarded the Beatles in 1965. Meanwhile, the Beatles recorded their final album, “Abbey Road” in 1969 as the group began to disintegrate. Many fans blamed Ono for breakup, only strengthening Lennon’s commitment to her. The Beatles made their last live public performance, an impromptu show on the rooftop of Apple Studios in January of 1969. In 1970 the group officially disbanded.

Lennon and Ono

Lennon and Ono moved to the United States in September of 1971. However, Lennon continued to be a high profile figure after the immigration service declared him ineligible for residency and served him with a deportation notice because of his 1968 drug conviction. The New York Supreme Court eventually reversed the order in 1975. In New York, Lennon recorded “Imagine.” Lennon and Ono split for a year and a half, during which time Lennon moved to Los Angeles and lived with another woman. The couple reconciled in January of 1975 and Sean Ono Taro Lennon

was born later that year on father John's birthday. In 1976 Lennon announced that he was going to be a househusband, and he did not record anything until 1980. After the hiatus, Lennon worked with Ono to produce "Double Fantasy," which many critics considered among Lennon's best work. Other songs recorded during the sessions for "Double Fantasy" were posthumously collected into an album called "Milk and Honey."

Lennon's Death

On December 8, 1980, Mark David Chapman, a deranged fan, murdered Lennon outside the Dakota in Manhattan. Lennon's death returned his music to worldwide prominence and propelled the song "Starting Over" to #1 in the United States and other countries. For a man who had lived an extraordinary life, his hopes for the future were modest. He told Wenner, "I hope we're a nice old couple living off the coast of Ireland or something like that—looking at our scrapbook of madness."

Further Reading

The most thorough biography of Lennon and the other Beatles is Hunter Davies, *The Beatles: The Authorized Biography* (1968). For the evolution of the Beatles' music and its relation to the history of rock 'n' roll see Carl Belz, *The Story of Rock* (1969). Other biographical sources include: Les Ledbetter, *New York Times* (December 9, 1980); Julia Baird with Geoffrey Giuliano, *John Lennon, My Brother*, Henry Holt and Company (1988); Jann S. Wenner, *Rolling Stone*, no. 641 (October 15, 1992); James Rotondi and Jas Obrecht, *Guitar Player* 28, no. 9 (September 1994); *People Weekly* 45, no. 6 (February 12, 1996). □

André Le Nôtre

The French landscape architect André Le Nôtre (1613-1700), or Le Nostre, gave to the art of the formal garden its most monumental and definitive expression. His style spread to every corner of Europe.

Born in Paris on March 12, 1613, André Le Nôtre was early trained in the practical aspects of gardening procedure, being both the son and grandson of gardeners who had worked at the palace of the Tuileries. The possibility of raising this craft to a noble art form was greatly enhanced by his study of painting under Simon Vouet and by his knowledge of architecture, very possibly learned from François Mansart. In addition to this sound academic training, La Nôtre's style was formed by careful study of the writings on perspective and optics by Salomon de Caus and Père Nicéron.

Though Le Nôtre succeeded to the position of his father as chief gardener at the Tuileries in 1637, it was not until he began his work on Nicolas Fouquet's château of Vaux-le-Vicomte in 1655 that the landscape architect became famous. Here, in collaboration with the architect Louis Le

Vau, Le Nôtre had for the first time the opportunity to create an entire château and garden complex which ultimately resulted in an unparalleled visual harmony of the whole. Throughout the gardens, which were designed as a logical architectural extension of the structure they served, there is a spirit of ordered discipline, geometric formality, and perfect equilibrium among the various components—fountains, sculptures, parterres, and architectural elements.

Upon the completion of Vaux in 1661, Le Nôtre was active in the service of King Louis XIV, redesigning the gardens of Fontainebleau, Saint-Germain-en-Laye, and the Tuileries. Le Nôtre's masterpiece was the vast garden project for Versailles, which he began in 1662 and which engaged his talents throughout the remainder of the century. For Louis XIV he also executed the gardens of the Grand Trianon and Clagny, and for the French nobility he designed the splendid garden complexes of Sceaux, Chantilly, Meudon, Saint-Cloud, and Pontchartrain. Among the lesser gardens to which his name assuredly can be attached are those of Maintenon, Saint-Cyr, the Palais Royal, and Gailon.

In referring to Le Nôtre's death on Sept. 15, 1700, the *Mercure de France* wrote, "The king has just lost a man rare and zealous for his service, a man who, very singular in his art, did him great honor."

Further Reading

Major studies in English of Le Nôtre are Helen Fox, *André Le Nôtre: Garden Architect to Kings* (1962), and F. Hamilton



Hazlehurst, *Gardens of Illusion: The Genius of André Le Nôtre* (1972), in which the life and works of the landscape architect are examined in detail.

Additional Sources

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St. Leo I

St. Leo I (ca. 400-461) was pope from 440 to 461. He strengthened the papal office and thus earned the title of father of the papacy. He played a large role in the disputes over the nature of Christ, and his views were accepted by the Council of Chalcedon.

The 5th century saw the rapid deterioration of Western civilization. At the beginning of the century the Goths entered northern Italy and in 410 under Alaric entered and sacked Rome. The Roman Empire in the following years changed from unified dominion to a divided and often warring group of local states. The growth of the Christian Church was the precise opposite of the decline of the empire. In the preceding 4 centuries the Church had not only spread over the civilized world but had also developed organizational patterns similar to those of the empire. Local cities were governed by bishops, of whom the bishop of the central city was preeminent.

Accession to Papacy

Very little is known of Leo prior to his accession to the papacy. The town of Volterra, 51 miles southeast of Pisa, claims to have been his birthplace; his actual birth seems to have been some time very near the end of the 4th century. His family, of Etruscan blood, probably moved to Rome early in his life to find greater security.

Leo was elected to the papacy without rival on Sept. 29, 440. The sermons he preached at his election and each year on its anniversary displayed not only his considerable rhetorical skill but also his own understanding of his office. In the sermon on the first anniversary of his elevation Leo said that St. Peter "rejoices in your love and welcomes the regard shown by the partners of his office for that which the Lord has appointed, finding in it proof of the united love of the whole Church which embraces Peter in Peter's see, and gives her affection as generously to his unworthy successor as to the great shepherd himself." Leo throughout his papacy demanded that all recognize in his office "Peter in Peter's see" and give to it the unique authority of the Petrine succession.

In the execution of the responsibilities of his office Leo displayed great administrative skill. This was particularly true in the West, where he dealt successfully with a variety



of problems. The Vandal invasions of Africa and the fall of Carthage in 439 resulted in the presence of many African refugees in Rome and Italy, among whom were many Manichaeans. These dualists had long been active in North Africa, and Augustine himself had once been such a believer. Their activity in Italy presented Leo with a serious problem which he largely resolved with the help of the imperial government, which proclaimed an edict against the Manichaeans. This was enforced by a composite civil court. Such a partnership of Church and state was often useful to Leo.

Beyond his jurisdiction as metropolitan and provincial bishop Leo entered several local disputes, which he resolved in a manner that further extended the recognition of the universal authority of the Roman pope. In 444 an appeal was made to Leo against Hilary, Bishop of Arles. Leo decided against Hilary and prescribed the manner of episcopal elections and consecrations. Leo's letter to the Gallic bishops was supported by an imperial rescript signed by both emperors, Theodosius II of the East and Valentinian III of the West. In respect to the authority of the Roman see they ordered: "Let no one presume to undertake any illicit act contrary to the Authority of that see. For the peace of the churches will undoubtedly be preserved, if the whole body acknowledges its governor."

Leo also entered disputes farther from Rome. In Dacia and Macedonia, where the influence of the see of Constantinople was considerable, the bishop of Thessalonica had been regarded by the bishop of Rome as his vicar. In 446

Leo rebuked Anastasius of Thessalonica and ordered him to be more faithful to canonical procedures.

Nature of Christ

The central crisis of Leo's career grew out of a combination of doctrinal and political controversies in the Eastern Church. The Council of Nicaea had left unresolved the problem of the relationship between God and man in Jesus Christ; the Council had also not dealt with the importance of Constantinople in relation to the other major sees of the East. In the 5th century Alexandria took issue with Constantinople in terms of the doctrine of Christ.

Cyril, the able and aggressive bishop of Alexandria, maintained against Nestorius, the Antiochene bishop of Constantinople, that the human and divine are united in Christ; Nestorius sought to maintain the separate identity of the divine and human. The Council of Ephesus in 431 under the control of Cyril condemned Nestorianism. With Dioscurus, Cyril's successor, and Flavian, Nestorius's successor at Constantinople, the controversy broke out anew. The Alexandrine party contended that Flavian's insistence upon the integrity of the two natures in Christ (diophysitism) destroyed the unity of the person; against them it was argued that not to recognize the two natures was to proclaim a Christ of one nature (monophysitism) who was neither God nor man.

Early in the conflict Flavian appealed to Rome for support; Leo advised that the doctrines of the Fathers of the Church should be preserved. In March of 449 an imperial council called a council to meet at Ephesus in August. Flavian again appealed to Leo for support. Leo's answer of June 13, 449, is his most important work. In this *Tome*, as it is called, Leo set forth both his own doctrine and the claim of his office for final authority in matters of doctrine. Leo did not attempt to reach the speculative heights of Eastern theologies but rather set forth in direct and simple language what he believed to be the Catholic faith. In Christ the two natures of godhead and manhood meet in one person without confusion. "While the distinctness of both natures and substances is preserved, and both meet in one Person, lowliness is assumed by majesty, weakness by power, mortality by eternity." Thus setting forth a diophysite position, Leo also condemned Eutyches, a follower of Dioscurus.

The Second Council of Ephesus met under the control of the Alexandrine party, which prevented the reading of Leo's letter. Called Latrocinium (Robber's Council) by Leo, it restored Eutyches, deposed Flavian, and condemned diophysitism. These actions were supported by Theodosius II, the Eastern emperor.

The death of Theodosius gave the diophysite party the opportunity which Leo sought. In urging another council, Leo, however, desired only that monophysitism be repudiated and that his *Tome* be accepted as the statement of the Universal Church. The Council met at Chalcedon in 451, and at its second session on October 10 Leo's representatives secured the acceptance of the *Tome* and at the next session the condemnation of Dioscurus. While Leo wanted the Council to stop at this point, it proceeded to draw up a definition of the faith; nevertheless, the Roman forces pre-

vailed in the drafting committee, and the definition proclaimed by the Council, the Chalcedonian Definition, was the triumph of Leo's Christology.

Leo's victory was mitigated, however, by the canons passed against the protest of the Roman delegates, for three canons dealt with the privileges of Constantinople. The twenty-eighth canon in particular recognized Constantinople as "New Rome," in second place in ecclesiastical affairs to the elder. Although the primacy of the pope was recognized, the patriarch of Constantinople was given the same privileges of honor and the right to ordain metropolitans in Asia, Pontus, and Thrace. These limitations of papal authority were not accepted by Leo, who declared the ultimacy of the canons of Nicaea. Despite his doctrinal victory and Leo's own conciliatory attitude, much of the monophysite party remained unconvinced and continued to exist, especially in Egypt.

Last Years

Leo's concerns in this period were not merely political and doctrinal. In 452 Attila the Hun moved his forces into northeastern Italy. With an embassy of Roman leaders Leo visited Attila and obtained his withdrawal. The reasons for Attila's decision were complex, but the image of Leo's turning back the barbarians from Rome has caught the imagination of many. Gaiseric the Vandal advanced on Rome in 455, and on this occasion Leo, despite a meeting outside the walls of Rome, was unable to prevent the occupation and sack of Rome.

In the face of all of these distractions, Leo continued his overseeing of the Church. In 458 a series of letters took issue with the Synod of Narbonne and laid down enduring patterns in the West for the administration of penance. On Nov. 10, 461, Leo died.

Further Reading

Edmund Hunt translated a selection of Leo's *Letters* (1957) in the "Fathers of the Church" series. William Bright's translation of the *Tome* is in *Christology of the Later Fathers*, edited by Edward Rochie Hardy and Cyril C. Richardson (1954). A thorough and complete biography of Leo is Trevor G. Jalland, *The Life and Times of St. Leo the Great* (1941). An older study is Charles Gore, *Leo the Great* (1897). R. V. Sellers, *The Council of Chalcedon* (1953), is a careful study of the Council in its context. The doctrinal questions are considered by J. N. D. Kelly, *Early Christian Doctrines* (1958; 4th ed. 1968). □

Leo III

Leo III (ca. 680-741), called the Isaurian, was Byzantine emperor from 717 to 741. He rescued the empire from disaster and began the containment of the Arabs' eastern advance. He also initiated the controversial Iconoclastic movement.

Leo was born in Germanicea in northern Syria, but his family was resettled in Thrace by one of the population movements of the last Heraclian emperor, Justinian II, during his initial regime (685-695). Leo attracted this sovereign's attention during his second regime (705-711) and then won a reputation for daring exploits during the chaos of the Heraclian dynasty's collapse. Under the insecure Anastasius II (713-715) he was advanced to command of the Anatolikon Theme, one of the military provinces of Asia Minor. Rivalries between troop units of the various themes produced rebellions and instability, encouraging Leo's own ambitions. Leo formed a coalition with another thematic commander, Artavasdus, who became his son-in-law. Evading Arab attacks, Leo captured the weak puppet emperor Theodosius III (715-717). He then entered Constantinople, where he was crowned emperor on March 25, 717.

Though a usurper, Leo III proved the right man for the times. Having failed in earlier efforts to overrun the "Empire of the Christians" and to take its great capital, the Arabs under their Umayyad rulers had again taken the offensive. From 695 on, exploiting the chaos attending the Heraclian collapse, the Arab armies plunged deep into Asia Minor and threatened Constantinople directly. With only the briefest time for preparations, Leo faced a full-scale siege as the Arabs began, on Aug. 15, 717, to attack Constantinople with all the land and sea forces the caliphate could muster. Leo's leadership was brilliant. As with the previous Arab siege, under Constantine IV 40 years before, the combination of strong fortifications, excellent organization, and the

fearsome secret weapon known as "Greek fire" gave the Byzantines success. The Arabs withdrew in disarray in August 718. This great triumph against the final tide of the Arab offensive saved not only the Byzantine Empire but all of eastern Europe, and perhaps more beyond, from Moslem conquest.

The Arabs' menace to the empire did not end altogether, for during the 720s and 730s they resumed their offensive into Asia Minor. Leo devoted further efforts against them, and in 740 he won a great victory at Akroinon which further crippled the Arabs' position, enabling his son and successor to take the offensive against them. Not only was the capital freed from danger, but the safety of Asia Minor, the empire's greatest source of manpower and revenue, was secured.

Leo III advanced the system of the themes (administrative divisions of the empire) to a significant extent. He reconsolidated the system by dividing the original themes into smaller units and reorganizing them; he had learned from his own success how easy it was for a commander of a large territory to seize the throne. A number of new institutional codifications marked his reign. By far the most important of these is his *Eklogá*. Issued in 726, this is a digest of essentials from Justinian I's old *Corpus juris civilis*, but now in Greek, the empire's functional language. This code demonstrated the continuing evolution of Roman law in the East, amalgamated with new Christian and Oriental elements. Leo's work is therefore a bridge between the legal landmarks of Justinian's age and the mature Byzantine codifications of the late 9th century.

Leo's most controversial legacy was the initiation of a campaign against the use of images (icons) in the Church. Though the movement may have been aimed indirectly at the centers of icon support, the monasteries, as parasitical drains on the empire's wealth and manpower, a genuine religious and theological concern cannot be overlooked. Influences of Islam, Judaism, and even some Christian heresies have been suggested as affecting Leo's movement, but it may also reflect a puritanical Asiatic reaction to the Greek philosophical rationalization of physical representation of the Divine.

Leo moved cautiously to discredit images in 726, and he promulgated a formal decree against them only in 730. Popular reaction was strong at home, and further opposition came from the papacy in Rome. Leo's power over distant Italy was limited, and he retaliated by transferring important provinces from Roman ecclesiastical jurisdiction to that of the see of Constantinople. (This move has also been assigned by some historians to Leo's son, Constantine V.) Such friction between pope and emperor only encouraged the papacy's drift into its epoch-making alliance with the Carolingian Franks. Nevertheless, Leo left the full-scale pursuit of Iconoclastic policy within the empire to his successor.

Originally promising the succession to Artavasdus, Leo secured a dynastic line of his own when his son, Constantine, was born in 718. Leo made him coemperor in 720, guaranteeing this family succession. In 733 Leo married Constantine to a princess of the Khazars, thereby winning these Turks as valuable allies against the Arabs in the Cau-



casus. Leo shared command and authority with Constantine in his last years, so that power passed directly to his son when he died on June 18, 741.

Further Reading

Useful general accounts of Leo's reign are in J. B. Bury, *A History of the Later Roman Empire: Arcadius to Irene* (2 vols., 1889); George Ostrogorsky, *History of the Byzantine State* (1957; 2d ed. 1969); Romilly Jenkins, *Byzantium: The Imperial Centuries* (1966); and *The Cambridge Medieval History*, vol. 4, 2 pts. (2d ed., 1966-1967). The fullest study of the religious issues is Edward James Martin, *A History of the Iconoclastic Controversy* (1930). □

St. Leo IX

St. Leo IX (1002-1054) was pope from 1049 to 1054. He was a man of action who opposed simony, enforced clerical celibacy, negotiated with emperors, and led an army against invaders of Italy.

The future pope Leo IX was born Bruno of Egisheim on June 21, 1002, in the district of Alsace. He was a relative of the Holy Roman emperor Conrad II, and after he was ordained a priest, he served for 2 years as chaplain at the Emperor's court. In 1026 the Emperor caused him to be named bishop of Toul in Alsace. During his 22 years as leader of the church in Toul, Bruno was concerned about both the morals of his people and the welfare of the emperors.

When the papacy was vacant in 1048 and delegates from all over the empire met in Worms to decide on the candidates, Bruno's cousin, Emperor Henry III, proposed him as the next pope. Bruno accepted but insisted that the people and clergy of the city of Rome elect him formally, as was their right. This they did, and in 1049 he was consecrated pope with the name of Leo IX.

Several months later, while presiding over the Easter Synod in Rome, Leo took over leadership of the reform movement in the Church by enacting strict regulations against priests' marrying and against simony (using religious activities to make money). He also reacted unfavorably to the teachings of Bérenger de Tours that the body and blood of Christ were present only symbolically in the sacrament of the Eucharist. After the synod Pope Leo set out to bring its message to other parts of Italy. He continued his travels throughout Germany in the company of the Emperor, presiding over synods in Reims and Mainz, and later went into France and Hungary with his words of reform and renewal. In the course of his travels he came in contact with a number of outstanding men, many of whom he later brought to Rome to be future leaders of the Church.

When King Macbeth of Scotland came to Rome to seek forgiveness for his crimes, Leo pronounced the absolution. He directed King Edward the Confessor of England to build what later came to be Westminster Abbey. When the Normans invaded the southern part of Italy in 1053, Leo led an



army of German and Italian soldiers against them. He was not as successful in war as he had been in Church affairs and was taken prisoner by the Normans. When, in 1054, his health failed in prison, perhaps because of malaria, he was taken back to Rome to die. Leo IX was acknowledged after his death to have been a successful leader of men and a true reformer of the Church.

Further Reading

A scholarly, historical study of Leo is in Horace K. Mann, *The Lives of the Popes in the Middle Ages*, vol. 6 (1925). Frederich Gontard, *The Popes* (1964), contains a sketch of Leo's life. Some helpful illustrations accompany the outline of his personality and accomplishments in Geoffrey Barraclough, *The Medieval Papacy* (1968). □

Leo X

Leo X (1475-1521), who was pope from 1513 to 1521, was a lavish patron of the arts and an international political manipulator. The Reformation began during his reign.

In the second half of the 15th century the Renaissance was in full swing in Italy. The glories of man had been rediscovered and were being reappreciated after the religious austerities of the Middle Ages. The classic art of

ancient Greece had come back into style; the ornate Latin of early Rome was being mastered again. Life in this world had become more important, for those who could afford it, than life in the next. The princes of Italy's city-states fought and schemed to preserve their power and increase their wealth.

It was into this kind of world that Giovanni de' Medici, the future pope Leo X, was born on Dec. 11, 1475. His father, Lorenzo de' Medici or Lorenzo the Magnificent, ruled Florence. His uncle, Giuliano de' Medici, had been assassinated by agents of Pope Sixtus IV, who as ruler of Rome was a political rival. Young Giovanni and his older brother Pietro were carefully schooled by their father in the arts of government as well as the pleasures of wealth. One of his tutors was Pico della Mirandola, an outstanding humanist and persuasive teacher. Giovanni grew up as an intelligent young man, deeply interested in literature and art, passionately devoted to his family, and reasonably religious by the standards of his time. He formally entered the ranks of the Roman Catholic clergy when he was 7 and was made a cardinal by Pope Innocent VIII at 13. As a churchman, he was entitled to receive the revenues from a number of wealthy churches in Florence and Rome, adding to his family's influence and fortune.

Ecclesiastical Career

In 1492, when he was 16, Giovanni took up residence in Rome as a full-fledged member of the College of Cardinals but returned to Florence when his father died later that same year. He helped his brother Pietro administer the affairs of their family and their city, until an uprising in 1494



forced the Medicis into exile. Because he had opposed the election of Rodrigo Borgia as Pope Alexander VI, Giovanni was in disfavor and could not immediately go back to Rome. He used his time of exile to travel extensively throughout Europe.

At Pietro's death in 1503 Giovanni became head of the Medici family. He gladly took up the work offered him by Pope Julius II in 1512, to lead a papal army against his family's enemies in Florence. The expedition was a disaster. His army was defeated and Giovanni was taken prisoner. Agents of the Medicis soon secured his release, and when his family was reestablished in Florence, Giovanni returned in triumph as ruler of the city. He was elected pope in February 1513. Giovanni left Florence in charge of his younger brother, Giuliano, as he himself assumed control of the Church, the city of Rome, and the Papal States. He was ordained a priest on March 15, consecrated a bishop on March 17, and enthroned as Pope Leo X on March 19. At the age of 37 he had at his disposal all of the wealth and the power of the papacy.

Leo moved quickly to consolidate his political power. He joined with Emperor Maximilian I of Germany, King Ferdinand V of Spain, and King Henry VIII of England to drive the French out of northern Italy. When the French reinvaded, he agreed to return part of their former territory if they would give military support to the Medici family in Florence. Shortly afterward he signed an agreement with the French king, Francis I, allowing the king to control the selection of all the bishops in France, an agreement which was to last until the French Revolution.

In his own kingdom of Rome, Leo placed his relatives in positions of power. His cousin Giulio became the cardinal archbishop of Florence and an official in the Pope's court. He named his nephew Lorenzo to rule Florence in place of his brother Giuliano, whom he married to a daughter of the French house of Savoy. When he discovered a plot in his own palace to poison him, Leo had one cardinal executed and another put in prison. To neutralize the power of the remaining officials, he created 31 new cardinals, all members of his own family or people he could otherwise trust. One of his last political moves was to form another alliance with Emperor Charles V and King Henry VIII of England to drive the French out of northern Italy again.

Patron of the Arts

While negotiating with kings and emperors for the future of Europe, Leo found time for the pleasures he loved. Artists, writers, and musicians came to Rome from all over Italy at his request. He created special projects to take advantage of the outstanding talents of the artist Raphael. He set up a Greek printing press in Rome and encouraged the Jewish community in the city to begin their own printing operation. Church positions were found for writers, poets, and translators, some of the more favored of whom he made bishops. Leo himself was a master of classical Latin and delighted in giving impromptu speeches in the style of Cicero. He commissioned plays and had them performed before his court. As a connoisseur of the arts, he was un-

equaled in Europe. While he was pope, Rome became the cultural center of the West.

Leo particularly liked to hunt and did so in a grand style. The Pope and his entourage beginning a chase was as much a show for the Roman people as a sport for the papal court. He would frequently attend Mass before he set out and would sometimes offer the Mass himself. But religion, although valuable, never interfered with what he considered the important demands of his position. When the papal finances began to show the strain of Leo's extravagant expenses, he unhesitatingly made use of his religious powers for added income. He demanded a fee from all new bishops and cardinals and authorized the selling of indulgences throughout Germany to obtain money for a grand rebuilding of Saint Peter's Basilica, Rome's most important church.

Martin Luther

The news in 1517 that a German monk had proclaimed 95 theses in opposition to many of the Church's practices, particularly the indulgence business, drew from Leo the remark that Martin Luther was "a drunken German who would soon be sober." But Luther had touched a popular nerve. People, whose deep spiritual need was not being satisfied by Leo's kind of Church, supported him in large numbers, as did many German princes who had long resented the flow of money to Rome.

After several years of unsuccessful negotiations, in 1520 Leo issued against Luther the decree *Exsurge Domine*, which began: "Arise, O Lord, and judge thine own cause. . . . A wild boar has invaded thy vineyard." Luther burned the document and was then formally excommunicated from the Church by the Pope. When, a year later, King Henry VIII of England wrote a treatise against Luther, Leo rewarded him with the title Defender of the Faith. However, Luther's Reformation gained irresistible momentum throughout northern Europe, while Pope Leo went back to his political intrigues in Italy.

Last Years

The military expedition against the French that Leo had set in motion by his last treaty with the Emperor and the King of England ended in November 1521, when the Emperor's forces captured Milan from the French and turned over four northern Italian provinces to the Pope's soldiers. Leo hardly had time to enjoy his victory. He died suddenly in his palace during the night of Dec. 1, 1521, just a few days before his forty-sixth birthday. Many suspected he had been poisoned.

Throughout his Church career Leo had been concerned above all for the welfare of his own Medici family and then for the political power of the papacy. His sumptuous style of life reflected his upbringing in his father's Florentine court. Leo played international politics with a skill and daring that were outstanding for his age. He was a personification of the humanistic ideals of the Renaissance, a man who lived elegantly and fully, a man of taste and talent. Yet, Leo was not a religious leader and failed to meet the spiritual needs of his age. As pope, Leo X was a superb Italian prince.

Further Reading

Thorough and historically valuable accounts of Leo's life are presented in several older studies: William Roscoe, *The Life and Pontificate of Leo the Tenth* (4 vols., 1805-1806); Ludwig Pastor, *History of the Popes*, vols. 7 and 8 (1908); Herbert M. Vaughan, *The Medici Popes* (1908); and Joseph A. Gombieau, *The Renaissance: Savonarola, Leo X* (1913). Frederick Gontard, *The Popes* (1964), gives a lively and interesting description of Leo's character and the style of the papacy during his rule. Works on church history, such as Philip Hughes, *A History of the Church*, vol. 3 (1947), are helpful for placing Leo X in the context of the movements of his time. □

Leo XIII

Leo XIII (1810-1903), who was pope from 1878 to 1903, is known for his social reforms and his recognition of the rights of the worker. During his reign the Roman Catholic Church achieved an international prestige it had not enjoyed since the Middle Ages.

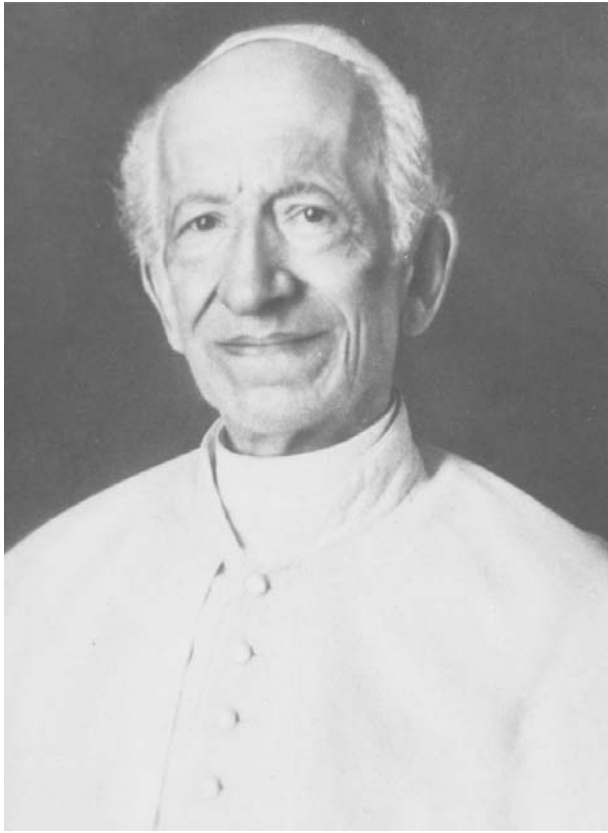
Vincenzo Gioacchino Pecci, who became Pope Leo XIII, was born on March 2, 1810, in Carpineto, Italy. He was educated by the Jesuits at Viterbo and in Rome. After becoming a priest on Dec. 31, 1837, he was named apostolic delegate to Benevento. After a period as delegate to Perugia, he was appointed apostolic nuncio to Brussels in January 1843 and became an archbishop. Already at Perugia he had shown himself to be a social reformer. At Louvain he mediated in the bitter controversy between the Jesuits and the university. Reappointed to Perugia in 1846, he was made cardinal in 1853 by Pius IX. He spent the next 25 years restoring churches, promoting education of the clergy, and advocating social reform.

Political Revival

Leo became pope at a low ebb in the prestige of the papacy. The Pope had been a "prisoner" in the Vatican since 1870. Tension existed between the Vatican and most European governments. There were no strong Catholic political parties in Europe. The democracies and the Vatican traded no friendship. Within the Church there existed a polarization because of the authoritarian rule of Pius IX. Between the Italian state and the Vatican there were the utmost frigidity and ill feeling.

Elected pope at the age of 68, Leo was not expected to hold the post long or to make any great changes. His pontificate, however, lasted 25 years. One of his first undertakings was to offset the secularizing philosophies of governments imbued with anticlerical, antipapal, and anti-Church policies. It was the age of the *Kulturkampf* in Germany and of governmental anticlericalism in France, Belgium, and the Netherlands.

Leo's methods were in the main conciliatory and quite simple in intent. His strength lay in his obvious and proven



enthusiasm for learning, for scientific achievement, and for a relatively open-minded discussion with all comers. As part of his program he set out to strengthen the Catholic political parties in Europe. His policies bore fruits within his lifetime, and their acceptance was aided mightily by the ever-growing threat of socialism and an early form of communism which had started with the Communist Manifesto of Friedrich Engels and Karl Marx in 1848. Thus Germany's chancellor Otto von Bismarck came to see the newly revived Catholic Center party as a bulwark against socialism. Extreme anticlerical legislation was repealed by his government by 1887. In 1881 the Prussian government had re-appointed an envoy to the Vatican (the first since 1874). Similarly, in Belgium, Catholics gained political power and helped mitigate anticlericalism and secularizing policies. In France, Leo was less successful. His appeal was laced with too political a motivation, which divided Catholic supporters and created antagonism lasting well beyond Leo's death.

Italian Policy

For Italy, Leo adopted a policy marked by an intransigence which produced more or less the same bitter fruits as in France. Leo hoped Germany would force a solution of the "Roman question" and restore the papacy to a position of temporal power. But the Triple Alliance between Germany, Austria, and Italy dashed these aspirations. Leo could expect no help from France, where his policies had, rather, fomented antipapal feeling. When Mariano Rampolla became secretary of state for Italy in 1887, he sought the friendship of the democracies, the United States,

and France particularly. Leo was much more in favor of a monarchical paternalism than of a democratic form of government; he feared the latter as an open door to anticlerical and secular policies. In Italy, Leo allowed Catholics to participate in municipal politics, but he maintained the traditional ban on all Catholic participation in national politics almost to the end of his life. In his encyclical letter *Immortale Dei* (Nov. 1, 1885) Leo denounced democracy as irreconcilable with the authority of the Church, although he did allow that with proper conditions Catholics could work within such a democratic framework. In *Libertas praestantissimum* (June 20, 1888) he declared personal liberty and freedom to be a legitimate political goal, but he tied the success of such a goal to adherence to Roman Catholicism. Leo sought, in other words, to reconcile the liberalism of his day with traditional Roman Catholic teaching. Although he did not succeed, he laid the foundations for a later development in the mid-20th century. The policies of John XXIII, for instance, reflected Leo's thoughts but took some essential steps forward.

Diplomatic Relations

On the general plane of diplomatic relations, Leo was successful. He established cordial relations with Spain, Austria, Great Britain, Switzerland, Germany, the United States, and many South American countries. The tension between the Vatican and Russia was relaxed. His centralization policies included a new organization of pilgrimages to Rome, more frequent audiences for the visiting faithful as well as for non-Catholics, an expanding panache of papal ceremonial and glory, and the encouragement of cordial ties of collaboration and mutual respect between Catholic academic institutions and corresponding institutions in Europe and the Americas.

Social Reform

Leo is remembered more for his encyclical letter *Rerum novarum* (May 15, 1891) than for many other acts. The letter was part of his attempt to halt the drift of working people and industrial labor away from his Church. In part a rather dramatic departure from traditional policies of the Vatican and the Roman Catholic Church's outlook, the letter vindicated for workers and poor people the rights which never before had received such papal or ecclesiastical sanction.

The minimum standards Leo demanded for workers, such as a means of frugal sustenance and a minimum wage, now seem to be grossly underestimated. But in Leo's day, they represented violent if well-timed departures from the traditional norms. The letter's value lay much more in its accurate prediction of social reforms which, if implemented, might have averted such later developments as the Russian Revolution and the rise of Soviet bolshevism.

In *Rerum novarum* Leo also defended the rights of the family and the right to private property, themes which later became acute when communism spread throughout Europe and these rights were attacked and encroached upon by a dictatorial statism. His recommendations for effective legislation, his approval of labor unions and cooperative organizations, and his lauding of labor and its fruits as worthwhile

and as dignified human elements helped shape the policies of many labor movements throughout the world. Concretely, *Rerum novarum* strongly influenced the formation of Catholic political parties and labor syndicates outside Italy and Spain, thus combating the spread of Marxism.

Leo also strengthened Rome's ties with Eastern-rite churches and carried the centralization policies of his predecessors to a considerable length. He relaxed the intransigence of his predecessor, Pius IX, by opening the Vatican archives and library to qualified historians of all faiths.

It would be a mistake, however, to assess Leo's pontificate as a radical or even a strong departure from that of his predecessors. He built on the strong centralization of Pius IX, who, although he failed in international politics, left Leo a strongly united Church and a store of spiritual resources. When Leo died on July 20, 1903, he enjoyed a vast personal prestige; his Church was enthusiastic for the papacy; but Leo, like his predecessor, had not been able to adapt Church structure and thought to the new realities of the emergent 20th century.

Further Reading

For studies of Leo see Henry Edward Manning, *Leo XIII on the Condition of Labour* (1891); Eduardo Soderini, *The Pontificate of Leo XIII* (1932; trans., 3 vols., 1934-1935); and Henry Somerville, *Studies in the Catholic Social Movement* (1933). □

Moses de Leon

The Jewish mystic Moses de Leon (ca. 1250-1305) is the reputed author of the most important of Jewish mystical books, the "Book of Zohar."

Born in León, Spain, Moses de Leon lived in Guadalajara for the first 30 years of his life, then moved to Ávila, where he spent the remainder of his years. There is little authentic information about his early life, but as a young student he is known to have been attracted to the Cabala, the occult theosophy then flourishing in Provence and Spain.

From 1280 onward, Moses de Leon was circulating copies of the *Zohar*, stating that he had the original ancient manuscript in his home. The scholar Isaac ben Samuel of Acre visited Spain in 1335 in order to see the original. But by that time Leon was dead, and his widow denied that the book had ever existed. Modern scholars have found that the *Zohar* is written in an artificial Aramaic with stray influences from medieval Hebrew; its material is drawn from ancient sources now lost. Leon's style has also been detected in the *Zohar*. Scholars have concluded that Leon wrote the book himself and attributed great antiquity to it in order to ensure its acceptance.

Like so many others, Leon feared the use of philosophy and rationalism in his day. To combat it, he composed the

Zohar, which is an interpretation of the Pentateuch. It is composed of three parts: the *Book of Zohar* ("Book of Splendor") proper, interspersed with short tracts; the *Tiqqune Zohar* ("Restoration of Splendor"); and the *Zohar Hadash* ("New Zohar").

The purpose of the *Zohar* is to describe the 10 *sefiroth*, or souls, of God. In so doing, it also explains man's destiny and God's commandments governing that destiny. Man can only partially understand these mysteries. But by means of the *sefiroth* man can mount to God through created things. The 10 *sefiroth* therefore form a "world of union," a mystical tree by which God's life is communicated to man and by which man is able to ascend to God in perfection. The present unredeemed condition of the world is due to the fact that the original union between God and His *Shekhina*, or Presence, has been ruptured by impurity and evil. Man's hope is that union will again be achieved, and to that end man must practice attachment to God by observing His commandments.

Moses de Leon was a homiletic genius, a skillful compiler, and a complex commentator. Influenced chiefly by the Neoplatonism of the Spanish school of mystics, he had a close liaison with Joseph Gikatila, a disciple of the famed Abraham Abulafia (who developed an elaborate system of contemplative techniques). As with all Cabalistic development in Jewry, the *Zohar* and its popularity corresponded to the ever-deepening desire of the Jews to be saved from their European exile and bondage. The *Zohar* offered a mystical solution to their to their yearnings.

Further Reading

For information on Leon see Gershom G. Scholom, *Major Trends in Jewish Mysticism* (1941; 3d ed. 1961) and *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition* (1960). □

Daniel Leonard

Daniel Leonard (1740-1829), American loyalist lawyer and essayist, was John Adams's opponent in a notable newspaper exchange on the eve of the American Revolution.

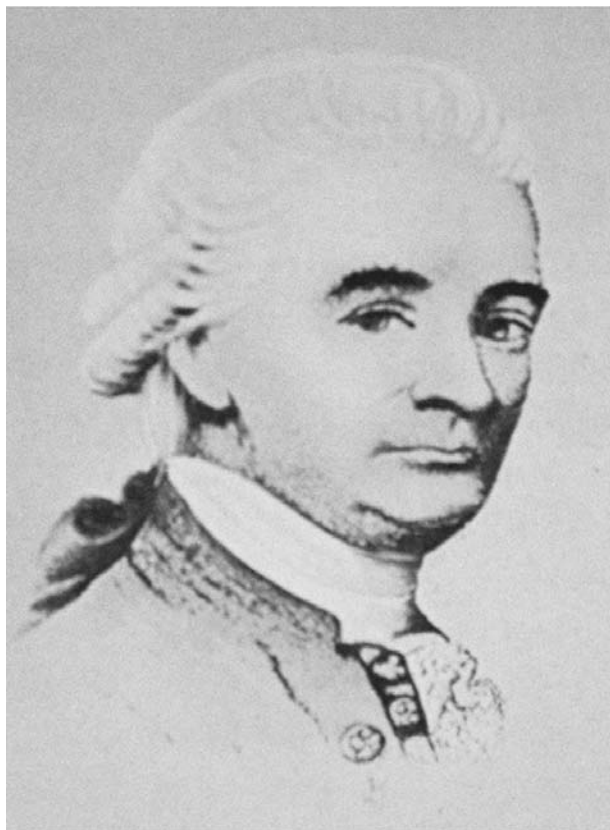
Daniel Leonard belonged to a family long prominent in Massachusetts. He attended Harvard and delivered the salutatory address at his graduation exercises in 1760. He then studied law in the office of Samuel White, Speaker of the Massachusetts House of Representatives. He married White's daughter in 1767. Soon he began to assume an appropriate role in politics; among other offices, he was elected to the Massachusetts House of Representatives in 1770.

Through the 1760s and early 1770s Leonard enjoyed the advantages of his family's wealth and position and of his own popularity. Then in 1773 and 1774 Leonard sacrificed these by supporting British policy. According to traditional

accounts, Leonard was persuaded by Massachusetts Governor Thomas Hutchinson to support the loyalist position in the spreading conflict between the Colonies and Great Britain. Leonard accepted office as an appointed member of the governor's council, which had been reorganized under the Massachusetts Government Act, one of the Coercive or Intolerable Acts. The resulting ostracism and threats of violence by neighbors convinced Leonard to seek the protection of British soldiers in Boston.

Safe for the moment, Leonard wrote 17 articles for the *Massachusetts Gazette*, using the pseudonym "Massachusettensis." In the essays he stated the opinion that men of property such as himself should support the Crown and that resistance to Great Britain could not succeed. He thought Great Britain had the constitutional right, as well as the military power, to impose its policies upon America. Moreover, he really saw George III "as the provident father of all his people"—whether in the New World or the Old. John Adams, writing as "Novanglus," answered Leonard's arguments by clearly defining the American view of the constitution of the empire; he stated that Americans owed loyalty to the king and not to Parliament.

As revolutionary activity increased, Leonard was forced into exile. He went to England and again took up the practice of law. From about 1782 to 1806 he held office as chief justice of Bermuda. After two brief visits to Massachusetts, where he still had numerous relatives, he returned to London and spent the last 15 years of his life as an active barrister. He died of a pistol shot, either the victim of an accident or suicide.



Further Reading

There is no full-length study of Leonard, but biographical sketches and information on him are in Lorenzo Sabine, *Biographical Sketches of Loyalists of the American Revolution* (1864; repr. 1966); Claude H. Van Tyne, *The Loyalists in the American Revolution* (1902; repr. 1959); James H. Stark, *The Loyalists of Massachusetts* (1907); and Carl Van Doren, *Secret History of the American Revolution* (1941). □

Leonardo da Vinci

Leonardo da Vinci (1452-1519) was an Italian painter, sculptor, architect, engineer, and scientist. He was one of the greatest minds of the Italian Renaissance, and his influence on the painting of the following generations was enormous.

Leonardo da Vinci was born on April 15, 1452, near the village of Vinci about 25 miles west of Florence. He was the illegitimate son of Ser Piero da Vinci, a prominent notary of Florence, who had no other children until much later. Ser Piero raised his son himself, a common practice at the time, arranging for Leonardo's mother to marry a villager. When Leonardo was 15, his father apprenticed him to Andrea del Verrocchio, the leading artist of Florence and a characteristic talent of the early Renaissance.

Verrocchio, a sculptor, painter, and goldsmith, was a remarkable craftsman, and his great skill and passionate concern for quality of execution, as well as his interest in expressing the vital mobility of the human figure, were important elements in Leonardo's artistic formation. Indeed, much in Leonardo's approach to art was evolutionary from tradition rather than revolutionary against it, although the opposite is often true of his results.

Assistant in Verrocchio's Workshop

After completing his apprenticeship, Leonardo stayed on as an assistant in Verrocchio's shop, and his earliest known painting is a product of his collaboration with the master. In Verrocchio's *Baptism of Christ* (ca. 1475), Leonardo executed one of the two angels, a fact already recorded in the 16th century, as well as the distant landscape, and he added the final touches to the figure of Christ, determining the texture of the flesh. Collaboration on a major project by a master and his assistant was standard procedure in the Italian Renaissance. What is special is that Leonardo's work is not, as was usual, a slightly less skilled version of Verrocchio's manner of painting but an original approach altering it. It completely possesses all the fundamental qualities of Leonardo's mature style and implies a criticism of the early Renaissance. By changing hard metallic surface effects to soft yielding ones, making edges less cutting, and increasing the slight modulations of light and shade, Leonardo evoked a new flexibility within the figures. This "soft union," as Giorgio Vasari called it (1550), is also present in the special



lighting and is emphatically developed in the spiral turn of the angel's head and body and the vast depth of the landscape.

Apparently Leonardo had painted one extant work, the *Annunciation* in Florence, before this. It is much nearer to Verrocchio in the stability of the two figures shown in profile, the clean precision of the decorative details, and the large simple shapes of the trees, but it already differs in the creamier modeling of the faces. A little later is Leonardo's portrait of Ginevra de' Benci, the young wife of a prominent Florentine merchant, in which her oily face with softly contoured lips is seen against a background of mysteriously dark trees and a pond.

Independent Master in Florence

About 1478 Leonardo set up his own studio. In 1481 he received a major church commission for an altarpiece, the *Adoration of the Magi*. In this unfinished painting, Leonardo's new approach is far more developed. A crowd of spectators, with odd and varied faces, flutters around and peers at the main group of the Virgin and Child, and there is a strong sense of continuing movement. In the background the three horses of the kings prance among intricate architectural ruins. However, the painting also illustrates Leonardo's strong sense of the need for a countervailing order: he placed in the center of the composition the Virgin and Child, who traditionally in paintings of this theme had appeared at one side of the picture, approached by the kings from the other side. Similarly, the picturesque ruins are rendered in sharp perspective.

The simultaneous increase in both the level of activity and the organized system which controls it will climax later in Leonardo's *Last Supper*, and it shows us his basically scientific temperament—one concerned with not only adding to the quantity of accurate observations of nature but also subjecting these observations to newly inferred physical or mathematical laws. In their paintings earlier Renaissance artists had applied the rules of linear perspective, by which objects appear smaller in proportion as they are farther away from the eye of the spectator. Leonardo joined this principle to two others: perspective of clarity (distant objects progressively lose their separateness and hence are not drawn with outlines) and perspective of color (distant objects progressively tend to a uniform gray tone). He wrote about both of these phenomena in his notebooks.

The *Adoration of the Magi* was, as noted above, left unfinished. In his later career Leonardo often failed over a period of years to finish a work, essentially because he would not accept established answers. For example, in his project for a bronze equestrian statue he began his work by delving into such matters as the anatomy of horses and the method by which the heavy monument could be transported from his studio to its permanent location. In the case of the *Magi* altarpiece, however, the unfinished state may merely result from the fact that Leonardo left Florence in 1482 to accept the post of court artist to the Duke of Milan. In leaving, Leonardo followed a trend set by the leading Florentine masters of the older generation, Verrocchio and Antonio Pollaiuolo, who went to Venice and Rome to execute commissions larger than any available in their native Florence.

Milan (1482-1499)

Leonardo presented himself to the Duke of Milan as skilled in many crafts, but particularly in military engineering, asserting that he had worked out improved methods for shooting catapults and diverting rivers. Such inventions, as well as the remarkable machinery that Leonardo produced in Milan for stage pageants, point to his profound interest in the laws of motion and propulsion, a further aspect of his interest in living things and their workings. Again, this preoccupation differs from older artists only in degree.

Leonardo's first Milanese painting is the altarpiece *Virgin of the Rocks*. It exists in two versions: the one in Paris is earlier and was executed by Leonardo; the one in London is later, and there is controversy as to whether Leonardo participated in its execution. A religious brotherhood in Milan commissioned an altarpiece from Leonardo in 1483, and it is also a matter of argument as to which version is the one commissioned. Some scholars believe that it is the London work and that the Paris version was painted while Leonardo was still in Florence. But this view requires some remarkable coincidences, and the more usual opinion is that the picture in Paris is the original one executed for the Milanese commission and that it was taken away by Leonardo's admirer the king of France and replaced in Milan by the second painting.

Although the *Virgin of the Rocks* is a very original painting, it makes use of a venerable tradition in which the

Holy Family is shown in a cave. This setting becomes a vehicle for Leonardo's interests in depicting nature and in dimmed light, which fuses the outlines of separate objects. The artist once commented that one should practice drawing at dusk and in courtyards with walls painted black. The figures in the painting are grouped in a pyramid.

The other surviving painting of Leonardo's Milanese years is the *Last Supper* (1495-1497), commissioned by the duke for the refectory of the convent of S. Maria delle Grazie. Instead of using fresco, the traditional medium for this theme, Leonardo experimented with an oil-based medium, because painting in true fresco makes areas of color appear quite distinct. Unfortunately, his experiment was unsuccessful; the paint did not adhere well to the wall, and within 50 years the scene was reduced to a confused series of spots. What we see today is largely a later reconstruction, but the design is reliable and remarkable. The scene seems at first to be one of tumultuous activity, in response to the dramatic stimulus of Christ's words "One of you will betray me," which is a contrast to the traditional static row of figures. But the 12 disciples form four equal clusters around Christ, isolated as a fifth unit in the middle. Thus, Leonardo once again enriches the empirical observation of vital activity but simultaneously develops a containing formula and emphasizes the center. This blend of the immediate reality of the situation and the underlying order of the composition is perhaps the reason the painting has always been extraordinarily popular and has remained the standard image of the subject.

In its own time, the *Last Supper* was perhaps less well known than the project for a bronze equestrian statue of the previous Duke of Milan, on which Leonardo worked during most of his Milanese years. He wanted to show the horse leaping, a technical problem of balance in sculpture that was solved only in the 17th century. Numerous drawings of the project exist.

Besides apparatus for pageants and artillery, architectural projects also occupied Leonardo in Milan. He and the great architect Donato Bramante, also a recent arrival at the court, clearly had a mutually stimulating effect, and it is hard to attribute certain innovative ideas to one of them rather than the other. The architectural drawings of Leonardo, very similar to the buildings of Bramante, mark the shift from the early Renaissance to the High Renaissance in architecture and show a new interest in and command of scale and grandeur within the basic harmonious geometry of Renaissance structure. No buildings can be attributed with certainty to Leonardo.

When Leonardo's patron was overthrown by the French invasion in 1499, Leonardo left Milan. He visited Venice briefly, where the Senate consulted him on military projects, and Mantua. He planned a portrait of Isabella d'Este, Duchess of Mantua, one of the most striking personalities and great art patrons of the age. The surviving drawing for this portrait suggests that the concept of the later *Mona Lisa* had already been formulated.

Florence (1500-1506)

In 1500 Leonardo returned to Florence, where he was received as a great man. Florentine painters of the generation immediately following Leonardo were excited by his modern methods, with which they were familiar through the unfinished *Adoration of the Magi*, and he also now had a powerful effect on a still younger group of artists. Thus it was that a younger master passed on to Leonardo his own commission for the *Virgin and Child with St. Anne*, and the monks who had ordered it gave Leonardo a workroom. Leonardo's large preparatory drawing was inspected by crowds of viewers. This theme had traditionally been presented in a rather diagrammatic fashion to illustrate the family tree of Christ; sometimes this was done by representing Anne, the grandmother, in large scale with her daughter Mary on her knee and with Mary in turn holding the Christ Child. Leonardo sought to retain a reference to this conceptual pattern while drawing sinuous, smiling figures in a fluid organic interrelationship. Several varying designs exist, the last version being the painting of about 1510 in Paris; this variety suggests that Leonardo could not fuse the two qualities he desired: an abstract formula and the immediacy of life.

During his years in Florence (1500-1506), even though they were interrupted in 1502 by a term as military engineer for Cesare Borgia, Leonardo completed more projects than in any other period of his life. In his works of these years, the emphasis is almost exclusively on portraying human vitality, as in the *Leda and the Swan* (lost; known only through copies), a spiraling figure kneeling among reeds, and the *Mona Lisa*, the portrait of a Florentine citizen's young third wife, whose smile is mysterious because it is in the process of either appearing or disappearing.

Leonardo's great project (begun 1503) was the battle scene that the city commissioned to adorn the newly built Council Hall of the Palazzo Vecchio. In the choice of theme, the *Battle of Anghiari*, patriotic references and the wish to show off Leonardo's special skills were both apparently required. Leonardo depicted a cavalry battle—a small skirmish won by Florentine troops—in which horsemen leap at each other, churning up dust, in quick interlocking motion. The work today is known through some rapid rough sketches of the groups of horsemen, careful drawings of single heads of men which are extraordinarily vivid in suggesting immediate response to a stimulus, and copies of the entire composition. Leonardo began to paint the scene, experimenting with encaustic technique (the paint is fused into hot wax on the surface of the panel), but he was called back to Milan before the work was completed. A short time thereafter, the room was remodeled and the fragment was destroyed.

Both the *Battle of Anghiari* and the *Mona Lisa* contain their animation in neatly balanced designs. In the battle scene, the enemies are locked in tense symmetry; in the portrait, the crossed arms form the base of a pyramid capped by the head, which gives the lady her quality of classic rightness and prevents the less than full-length portrait from seeming incomplete and arbitrarily amputated at the lower edge.

Milan (1506-1513)

Called to Milan in 1506 by the French governor in charge, Leonardo worked on an equestrian statue project, but he produced no new paintings. Instead he now turned more and more to scientific observation. Most of his scientific concerns were fairly direct extensions of his interests as a painter, and his research in anatomy was the most fully developed. Verrocchio and other early Renaissance painters had attempted to render the human anatomy with accuracy, but Leonardo went far beyond any of them, producing the earliest anatomical drawings which are still considered valid today, although he occasionally confused animal and human anatomy and accepted some old wives' tales.

The notebooks Leonardo was now filling with data and drawings, later piously arranged by his heirs, and the visual intensity that was always his starting point reveal his other scientific interests also: firearms, the action of water, the flight of birds (leading to designs for human flight), the growth of plants, and geology. Leonardo's interests were not universal: theology, history, and literature moved him little. All his interests had in common a concern with the processes of action, movement, pressure, and growth; it has been rightly said that his drawings of the human body are less anatomical than physiological.

Last Years

In 1513 Leonardo went to Rome, where he remained until 1516. He was much honored, but he was relatively inactive and remarkably aloof from its rich social and artistic life. He continued to fill his notebooks with scientific entries.

The French king, Francis I, invited Leonardo to his court at Fontainebleau, gave him the title of first painter, architect, and mechanic to the king, and provided him with a country house at Cloux. Leonardo was revered for his knowledge more than for any work he produced in France. He died on May 2, 1519, at Cloux.

His Influence

Leonardo's influence on younger artists was enormous; it is often said to have first affected his teacher, Verrocchio. By the time Leonardo left Florence in 1482, he had already begun to influence the city's most talented younger painter, Filippino Lippi, only 5 years his junior. During the 1490s Filippino and Piero di Cosimo, another admirer of Leonardo, were the leading painters in Florence. In Milan, Leonardo overwhelmingly dominated a rather weak generation of artists, who were soon turning out smiling Madonnas in imitation of his style.

Leonardo's greatest impact came in Florence just after his return in 1500, when young artists already conditioned by the master's early work were able to absorb and transmit his message rather than merely copy the superficial aspects of his style. Fra Bartolommeo soon reflected this new approach, as did Andrea del Sarto shortly afterward.

On a subtle and more significant level, Leonardo at this time transformed the two greatest young artists to come in

contact with him. Raphael came to Florence in 1504 at the age of 21, eager to increase his knowledge of perspective and anatomy, and he quickly revealed Leonardo's influence in his portraits and Madonnas; his results were less intellectual, psychological, and energetic and more coolly formal, but with Leonardo's vitality. About 1503 Michelangelo changed from a sculptor of merely grand scale to one whose figures are charged with energy. This may be seen in the contrast between Michelangelo's *David* and *St. Matthew*.

From this time on Leonardo influenced, directly or indirectly, all painting, as Vasari implies. His influence on science was much less, although his drawings may have been known to the anatomist Andreas Vesalius and had an effect on his great publication of 1543. However, most of Leonardo's scientific observations remained unknown until the same questions were again investigated in later centuries.

Further Reading

Jean Paul Richter edited *The Literary Works of Leonardo da Vinci* (2 vols., 1883; 2d rev. ed. 1939). Two excellent books are Kenneth Clark, *Leonardo da Vinci: An Account of His Development as an Artist* (1939; rev. ed. 1967), which is relatively brief and emphasizes Leonardo's work as a painter, and Ludwig H. Heydenreich, *Leonardo da Vinci* (trans. 1954), which is more detailed and concerned with the definition of his personality. A collection of essays which shows all sides of Leonardo's genius is C. D. O'Malley, ed., *Leonardo's Legacy: An International Symposium* (1969). An illuminating collection of articles is Morris Philipson, ed., *Leonardo da Vinci: Aspects of the Renaissance Genius* (1966). Leonardo's scientific work is emphasized in Ivor Blashka Hart, *The World of Leonardo da Vinci: Man of Science, Engineer and Dreamer of Flight* (1962), and Richard B. McLanathan, *Images of the Universe: Leonardo da Vinci, the Artist as Scientist* (1966). A fine specialized study is Arthur E. Popham, ed., *The Drawings of Leonardo da Vinci* (1945). □

Leonidas I

Leonidas I (ca. 530 BC-480 BC) was a Spartan king immortalized in Greek literature and legend because of his heroic last stand against Persian invaders.

Leonidas is a legend without a biographer. Almost nothing is known of his life. The exact date of his birth is as unknown as the particulars of his childhood. Even the spectacular events surrounding his epic struggle in 480 B.C. are shrouded in mystery and open to controversy. The chief source is the famous Greek historian, Herodotus, but even here Leonidas is given relatively scant attention, and modern scholars have been forced to critically reexamine each of Herodotus's sentences to reconstruct more telling and at times more accurate detail.

Leonidas was born on Spartan territory in the Peloponnesian Peninsula in southern Greece probably between the years 530-500 B.C. He was the son of the Spartan king Anaxandrides and was descended from the Greek cult hero Heracles. However, during his youth and early manhood,

Leonidas could not have expected to become king because of a peculiar set of circumstances.

When Anaxandrides' first wife did not conceive during the early years of the marriage, Spartan elders compelled him to take a second wife (contrary to Spartan custom). The firstborn—and only—child of Anaxandrides' second union was a male, Cleomenes, who became heir to the throne. In the meantime, the first wife conceived three sons; Dorieus, Leonidas, and Cleombrotus, respectively.

The fates were ironical. Cleomenes was psychologically impaired and possibly mentally handicapped, while Dorieus, who would have been heir apparent under more normal circumstances, excelled in "manly quality." Nevertheless, when Anaxandrides died, Cleomenes mounted the throne. Unable to live under his brother's rule, Dorieus set sail for distant lands and embarked on a series of adventures, resulting in his death.

When Cleomenes himself died, probably in 487 B.C., he left no male issue. The line of succession suddenly fell on Leonidas who had married Cleomenes' daughter and, consequently, his own half-niece. Leonidas was only one of Sparta's kings; customarily, this Greek city-state had two. During Cleomenes' reign, the second king had been Demaratus, but they had engaged in a feud and Demaratus had deserted to the Persian Empire. Leotyichides succeeded Demaratus. Thus, Leonidas ruled, according to Spartan tradition, in partnership.

According to custom, Leonidas assumed an important position in the priesthood of his state, but his most significant role was as commander of the Spartan army. In matters of war, a Spartan king was expected to be the "first in the march and the last to retreat." In his youth and early manhood, Leonidas would have received very strenuous physical conditioning, along with many years of military training, to hone his warrior's skills to the peak of martial perfection. This was the mandatory agenda of the Spartan male and a regimen which would last, in varying and lessening degrees of severity and discipline, until age 60.

The product of this conditioning was the finest warrior and army in ancient Greece and most probably the world. The Spartan heavy warrior or *hoplite* carried a long, thrusting spear; a short, stabbing sword; and a dagger. His defensive accoutrements included a bronze, crested helmet; a large, round shield; and sometimes a breastplate and leg-greaves ("armor"). Traditionally, the Spartan *hoplite* wore a bright red cloak which was considered the most manly of colors.

These warriors fought grouped together, shoulder-to-shoulder, in a tactical unit called a *phalanx*. Presenting a forest of spears and shields, the phalanx may be likened, not too unreasonably, as the "tank" of the ancient world. From the front, the phalanx was well-nigh unstoppable, but it was vulnerable in the flanks and rear. In order to limit their vulnerability, the Spartans deployed more lightly-armed javelin troops. In this form of infantry warfare, the Spartans were unequalled. There is no evidence that they employed archers or slingers. Nor did they employ cavalry in significant numbers, for the terrain of Greece is such as to limit the

utility of mounted action. Naval matters were, for the most part, left to Sparta's allies.

Despite his impressive war machinery, Leonidas might have been recorded as no more than a name on the scroll of Sparta's kings had it not been for the epic events of 480 B.C. which thrust him center stage. King Xerxes and his Persian Empire invaded Greece.

The roots of the Greco-Persian conflict had begun 20 years previously when several small ethnic-Greek states in Asia Minor rebelled against Persian rule. Many Greek states including Athens supported their rebellious cousins, and through skill and good fortune the Greeks managed to defeat King Darius's Persian army at Marathon in 490 B.C.

Ten years later, Darius's son and Persia's king, Xerxes, determined to settle the Greek problem once and for all. As he assembled his mighty army, which even modern scholarship concedes may have totaled 25 million, he dispatched a fifth column of spies and diplomats to demand the submission of the Greeks. This army was well-stocked with cavalry and had at its core the 10,000-man elite body known as the Immortals. A powerful navy significantly larger than anything the Greeks could muster anchored the seaward flank of the army as it marched. The Persian force was centralized and ably led; its only flaw, perhaps, was the preponderance of ethnic units subject to the Empire who might be counted on to fight with varying degrees of enthusiasm.

The immensity of the Persian threat compelled Athens and Sparta to set aside former rivalries and work together. Athens, with her mighty fleet, placed herself under Spartan command. Feuding was endemic among the Greek states, however, and would disrupt Greek ability to react, especially in the first months. In particular, Greek indecision about holding the strategic Pass of Tempe resulted in its early abandonment to the Persians. As Xerxes crossed the Hellespont from Asia Minor, several of the northern Greek states began to defect.

Within the Spartan Council of Elders there was much debate over which of two basic strategies was best. Most dear to the Spartan heart was a stout defense of the Corinth Isthmus, the chokepoint that led into the Peloponnesian Peninsula. But this act would have surrendered northern and central Greece and thereby greatly reduced the chance for a more united stand. The second option was to block the Persian advance at the Pass of Thermopylae.

Thermopylae, so named because of its hot springs (*thermē* in Greek means heat), controlled the vital coast road into central Greece. To the east was the Island of Euboea, the north of which could be used to block the advance of a hostile fleet and thereby protect the right flank of a Greek army at Thermopylae even as the inland mountains served to protect the left.

At length, the preponderance of Spartan opinion elected to send an advance guard to the Pass to be followed by a larger army when the religious festival of *Karneia* was over. Leonidas selected 300 citizen warriors, a customary number when embarking on a special mission, but he only chose among the best who had sons so that no family line would become extinct through the death of the father. In all,

4,000 troops from the Peloponnesian states accompanied Leonidas north in that fateful August of 480 B.C.

While en route to Thermopylae, Leonidas was joined by 700 Thespians, 400 Thebans, 1,000 Phocians, and 1,000 Locrians so that his small army totaled about 7,000. Simultaneously, the allied Greek state navy took position at Artemision at the northern end of Euboea Island. Evidence suggests that many Greeks considered these measures sufficient and that no major action would occur before a larger force could be dispatched to reinforce Leonidas.

Having reached Thermopylae, scouts and informants revealed the immensity of the approaching Persian army. Leonidas held a council at which several Greek contingents expressed an interest in retreating to Corinth. The Phocians and Locrians argued vehemently for holding the Pass, probably because their lands would be the first ravaged by the invader. Leonidas decided to stand and fight. At the same time, he sent messengers to several cities to ask for help.

The Pass of Thermopylae ran west to east, mountains rose sharply to the left or southern side, and the Aegean Sea washed the right or northern side. Leonidas set his main position in the center and began rebuilding the old Phocian wall which had been the scene of many an ancient martial drama. His disposition was well-chosen, for the Persian army would have to disrupt their formations to enter the mouth of the Pass and once inside would have to face the Greeks on more equal terms. The wall itself could serve as a defense, or as a rallying point for a counterattack.

Leonidas seems to have learned about the "Achilles heel" of Thermopylae only after arriving in the Pass. A circuitous mountain route existed, known as the Anapaea Path, by which an enterprising enemy might enter in the rear of Thermopylae, trapping the defenders inside. During a council, the Phocians volunteered to defend this path as they were used to the local terrain and local area. Leonidas accepted.

In the meantime, one of King Xerxes' scouts rode into the pass. As an act of defiance, the Spartans, aware of the scout, continued to play athletic games and leisurely dressed their hair for battle. Unmolested, the scout reported to Xerxes. The Persian King immediately called on the exiled Spartan king, Demaratus, for advice. Demaratus explained the Persians were facing the flower of the Greeks.

Xerxes delayed four days after this reconnaissance to enjoin battle. During this period, he probably waited for his logistics train to arrive and coordinated strategic plans with his navy. On the fifth day, he attacked.

Xerxes' Mede and Cissian divisions moved in first, fighting inside the Pass for several hours. These units were mauled by the better armed and more skillful Greeks. During the second half of the day, Xerxes called on his elite guard, the Immortals, led by the able Hydarnes. Once inside Thermopylae, however, they could not make their superior numbers felt. Time and again the Greeks drove them back and the Persian King was said to have leapt from his throne out of concern thrice that day.

During the course of the second day's battles, the Persians fared no better. Herodotus relates that the Greek

territorial units fought in rotation to relieve each other, and that some units feigned retreat in order to draw out the enemy, then suddenly turned and counterattacked their disordered pursuers.

On that second day, however, the Persian King received an extraordinary windfall. A local Greek by the name of Ephialtes offered to guide the Persians over the Anapaea Path for a reward. That evening, Hydarnes and his Immortals entered the mountainous forest of oak trees near the Asopus River and climbed to the summit where they caught the Phocian Greeks off guard. Pelting the Phocians with arrows, the Immortals bypassed them and continued along the path, the end of which would place them at the village of Alpenoi at the eastern end of Thermopylae directly at Leonidas's rear.

On the final, fatal dawn, Leonidas heard from scout runners that they would soon be surrounded. He called a council and once again the opinion was divided. Leonidas declared it would be dishonorable for the Spartans to retreat. The leader of the Thespians, Demophilus, said it would be dishonorable to desert the Spartans. Nevertheless, the other Greek contingents withdrew except for the Thebans, whom Herodotus claimed were forced to stay by Leonidas because they were suspected of dealings with the Persians. As they ate their last meal, Leonidas is reputed to have said: "Eat hearty, lads, for today we dine in Hades."

Mid-morning of the third day, fresh Persian waves came into the Pass. Realizing they would soon be hit by Hydarnes' Immortals from the rear, Leonidas advanced past the Phocian wall into a wider part of the Pass in order to more fully deploy and inflict maximum damage on the enemy while there was still time.

According to Herodotus, the Persians had to drive their leading regiments on with whips against Leonidas's *hoplites*. Ranks and files were trampled to death by their comrades and many were driven into the sea to drown.

[T]he Greeks, knowing that their own death was coming to them from the men who had circled the mountain, put forth their very utmost strength against the barbarians; they fought in a frenzy, with no regard to their lives.

Most of the *hoplites* had their spears broken in these intense encounters. In order to encourage his troops, Xerxes had sent two of his brothers into the fray to lead by example. Both of them were killed. At this point Leonidas fell, fighting no doubt, from the front rank in the tradition of a Spartan king. Immediately, a struggle ensued over possession of his body. After pushing back four Persian attacks, the Greeks successfully claimed their King's remains.

At this juncture the Immortals were seen inside Thermopylae and closing. Herodotus claimed that the bravest Greek warrior left was Dieneces, who had said at the start of the campaign that if the Persians darkened the sky with arrows he would be pleased to fight in the shade. If not Dieneces, it is certain that some Spartan notable bore, or ordered warriors to bear, Leonidas's body to the hill overlooking the wall that was to be the place of the last stand. As the Spartans and Thespians took their positions, the Thebans

deserted to the Persians, who were deploying their regiments to fully surround the last of the Greeks.

In that spot the Greeks defended themselves with daggers—those who had any left—yes, and with their hands and teeth, and the barbarians buried them in missiles.

The remains of the Greeks were eventually buried at or near the hillock of the last stand. It is possible the body of Leonidas was never found. It is certain he was beheaded and the head impaled by the Persians as an example. In ancient times a lion statue was erected to Leonidas and three inscriptions were placed at the scene of battle, two of which are worthy of note: “Here is the place they fought, four thousand from Peloponesus, And here, on the other side, three hundred ten thousands against.” And as a specific tribute to the 300 Spartans who gave their culture devotion’s full measure: “Go tell the Spartans, stranger passing by, that here obedient to words we lie.”

In the 1930s, archaeological excavations unearthed hundreds of Persian arrowheads at the hill of the last stand. The lion statue and inscriptions were gone, but in 1992 a statue of a Greek *hoplite* stands, spear upraised, against Xerxes’ order for the Greeks to surrender their weapons. The inscription reads: “Come and get them.”

In the months after Thermopylae, the Persian navy was defeated at Salamis and their mighty army at Plataea. After the battle of Plataea, the nephew of Leonidas, one Pausanias, was urged by a warrior to dismember the body of the Persian commander in the fashion done to his uncle. Pausanias replied:

For Leonidas, whom you bid me avenge, I tell you he has been greatly avenged; he has found great honor in these countless souls here—both he himself and the others who died at Thermopylae.

Further Reading

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Léonin

Léonin (active ca. 1165-1185), or Leoninus, of the Cathedral of Notre Dame in Paris, is the earliest known composer of polyphonic art music and the

creator of controlled rhythm and meter, as well as of the earliest notation to convey rhythm.

About the life of Léonin absolutely nothing is known. His name is mentioned in a treatise, actually class notes taken at lectures an anonymous English student attended at the University of Paris about a century later, in the 1270s. In this treatise Léonin is connected with Paris and is praised as the best composer of organa (two-voiced settings of soloistic portions of chants of the Mass and the daily prayer hours).

Léonin evidently composed his organa for the Cathedral of Notre Dame, whose present magnificent stone structure rose in the main between 1163 and 1208. It has been suggested that he was a choirboy first and later became the master of the choirboys. This would account for the diminutive of Léo by which he was known and also for the absence of his name from the preserved list of the higher officers of the Cathedral.

Léonin’s works may be called the cradle of Western art music. His organa are arranged for two vocal lines. One is the chant tune, the *cantus firmus*, laid out either in notes of undefined length or, in some sections, in a sequence of definite note values; the other is a newly composed melodic descant, a rhythmically controlled coloratura of great ingenuity, coordinated with the *cantus firmus*. Although organa had existed for some time before Léonin, the separation of these two styles, the “pure organum”—with long chant notes—and what was then called “discant,” where both voices have strict rhythm, was his creation. So was the notation he used to symbolize this rhythm, the “modal notation,” which laid the basis for musical notation as we know it. Moreover, his works constitute the first comprehensive repertoire of liturgical polyphony, which, with settings for about 100 Gregorian chants for all the major feasts of the Church year, remained in use for more than 2 centuries and spread to all the Western countries. This repertoire formed what the anonymous English student called the *Magnus liber organi* (Great Book of Organa); it became a widely imitated model.

Léonin also created a second species of polyphonic music, the conductus, a processional song. Monophonic conducti as well as sporadic two-part settings had existed before Léonin, but he established the polyphonic species firmly. Conducti are Latin songs, covering a wide range of contents—religious, political, lyrical, convivial—sometimes heard at Church and sometimes at performances of liturgical dramas, processions, banquets, and private occasions. The poetic texts are stanzaic, in strict rhythm, and sung more or less one note to each syllable, with both voices moving in essentially the same rhythm, though at verse and stanza ends and beginnings cadenzalike duet passages of many notes are often sung to a single syllable.

Further Reading

- The best survey of Léonin’s works is in Donald Jay Grout, *A History of Western Music* (1960). Much of Léonin’s music is available in modern transcription in William Waite, *The*

Rhythm of Twelfth-Century Polyphony, and a few works have been recorded. □

Conte Giacomo Leopardi

Conte Giacomo Leopardi (1798-1837), Italy's greatest romantic poet, had encyclopedic interests. His critical writings, correspondence, philological studies, and notebooks of literary and philosophical reflections supplement his poetry.

Born in stifling, provincial Recanati on June 29, 1798, Giacomo Leopardi devoted his precocious adolescence entirely to learning. His cold, stern mother, Adelaide, concerned only with restoring the family's finances and maintaining a noble facade, neglected the emotional needs of her children. Conte Monaldo, his conservative and impoverished father, for a time sheltered Giacomo from the ideas of the Enlightenment, channeling his attention toward religious and philological studies. These intense years of study produced *A History of Astronomy* (1814), *An Essay on the Popular Errors of the Ancients* (1815), and *Julius Africanus* (1815), but delicate health soon became a major source of personal suffering, limiting his capacity for sustained work.

Beginning in 1816 Leopardi's early antiquarianism and religiosity ceded to a developing interest in literature. While some erroneously attributed the change to his association with the critic Pietro Giordani, abundant evidence exists that Leopardi's philosophical skepticism was manifest before they met. The early *Canti*, written before his first departure (1822) from Recanati, reveals an emerging belief that the universe neither held meaning for him nor offered any remedy for the *noia*, a cosmic sense of alienation, which afflicted him.

A 3-month stay in Rome (1822) heightened Leopardi's disillusionment with life, for he found Roman society corrupt, ignorant, and hostile to new ideas. Although his erudition earned the esteem of several learned foreigners, he could not find work and had to return to Recanati's oppressive atmosphere. Trying to escape, in 1825 he went to Milan and Bologna, where he prepared an edition of Cicero, a commentary of Petrarch, and a collection of his own prose and poetry. Failing health and lack of funds sent him back to the family home. He journeyed (1827-1828) to Florence and Pisa but again reluctantly returned to Recanati. Tuscan friends in 1830 advanced him money, enabling him to abandon forever "that horrible nightmare of Recanati." From 1833, suffering rapidly failing eyesight and health, he lived in Naples with a friend, Antonio Ranieri, his loyal stenographer, editor, and valet, whose *Seven Years of Confraternity with Giacomo Leopardi* (1880) documents those difficult years. Leopardi died on June 14, 1837.



I canti

A collection of 61 poems, *I canti* represents Leopardi's major poetic achievement. Its three chronological divisions reveal the development of his philosophical pessimism, far deeper than the subjective romantic melancholy of many contemporaries.

In the first stage (1819-1820) Leopardi discloses his intimate suffering and views himself cut off from the happiness that others may find in life. The best examples are "To the Moon," "The Infinite," and the longer "The Evening before the Holiday," in which Leopardi contrasts his constant personal anguish with the joys of others who focus solely on the festivities of the forthcoming day while Leopardi's imagination leaps past the morrow to see the return to everyday, humdrum existence.

The second phase (1821-1823) advances an explanation for the suffering that everyone must endure. As the human species evolved, reason and experience proved that early illusions of felicity were false. Leopardi develops a corollary to this historical process: as the child matures to adulthood, he learns through bitter experience that his youthful ideals were mistaken. Leopardi concludes that modern society deprived people of happiness. "To spring," subtitled "Concerning Ancient Myths," most forcefully depicts this stance.

In the final stage (1828-1837) the poems are almost philosophical in their relentless quest for truth, however bitter. Leopardi portrays a world devoid of Providential order in which Nature, now the pitiless enemy, has given

man intelligence with which to realize the nothingness of life. A note of hope emerges in *La ginestra*, his last major poem, in which he points to human compassion and solidarity in suffering as the only relief from anguish, boredom, and loneliness. Other key poems are "Memories," "The Lonely Thrush," and "The Nocturnal Song of a Wandering Shepherd in Asia."

Other Works

In addition to *I canti*, Leopardi wrote several important works. The *Operette morali* (*Short Moral Works*), written between 1823 and 1828, divides into 24 parts, 19 composed upon his return from Rome and 5 in the following years. Although they assume various forms—dialogues, narrations, and lyrical prose pieces—their unity derives from Leopardi's search for truth in a hostile world devoid of all hope. Leopardi concludes that the only possible happiness lies in man's renunciation of illusions and his acceptance of death.

The *Zibaldone* (1817-1832, written mostly about 1827) is a collection of notes, sketches, ideas for poems, and philosophical and literary discussions. From its several thousand pages, frequently redundant, emerges Leopardi's view of poetry as creation and invention, not mere imitation. In rejecting the utilitarian spirit of the time, Leopardi sought solace in the pursuit of beauty, cultivated despite his awareness that most modern men avoided lyrical poetry while inexorably exploring the grim truth of Nature's cruel indifference. The *Pensieri* (*Thoughts*), 111 short prose sections published posthumously, continues the *Zibaldone*. Leopardi's *Collected Letters*, a further guide to his works, reflects his principal concerns during various stages of his tragically brief existence.

Further Reading

The most thorough, readable study on Leopardi in English is J. H. Whitfield, *Giacomo Leopardi* (1954). Also of value are two books written by Iris Origo, *Leopardi: A Biography* (1935) and *Leopardi: A Study in Solitude* (1953).

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Leopold I

Leopold I (1790-1865), the first king of independent Belgium, reigned from 1831 to 1865. He founded the Saxe-Coburg dynasty, which remains the ruling house of Belgium.

The youngest son of Francis Frederick, Duke of Saxe-Coburg-Saalfeld, Leopold was born in Coburg, Germany, on Dec. 16, 1790. After receiving a military education and serving as a page at the court of Napoleon I, Leopold became an officer in the armies of Czar Alexander

I. After the defeat of Napoleon, he settled in Great Britain, where he married Princess Charlotte, the only child of King George IV and Caroline of Brunswick and heiress presumptive to the English throne. Charlotte died in 1817, and Leopold remained in Great Britain until he was elected king of the Belgians on June 4, 1831. He accepted the crown, although he had rejected the throne of Greece in 1830, and took the oath of loyalty to the recently formed Belgian nation in Brussels on July 21, 1831.

The first decade of Leopold's reign was devoted to the establishment of diplomatic and military security for the emerging Belgian nation. The major European powers recognized Belgium, and finally, in 1839, the last issues with the Netherlands resulting from the revolt of 1830 in which Belgium had gained its independence were settled. That same year Leopold also procured a major-powers treaty recognizing Belgian neutrality in the event of European conflict.

On Aug. 9, 1832, Leopold married Louise of Orléans, daughter of the French monarch Louis Philippe. Three children of this marriage survived: Leopold (1835-1909), Duke of Brabant and successor of Leopold I as king of the Belgians; Philip (1837-1905); and Charlotte (1840-1927).

Leopold was less successful in internal politics than in international relations. The monarch attempted to form a conservative front, grouping clericals and Liberals into a controlling parliamentary bloc. Between 1830 and 1847 this concentration disintegrated, and the Crown was forced to recognize the principle of government by parties and



ministerial responsibility. In 1847 this process of transition was completed by Leopold's recognition of an all-Liberal Cabinet. Leopold remained an authoritarian of Old Regime values, although circumstances had forced him to move Belgium along parliamentary lines.

Leopold's wide family connections earned him the nickname "Uncle of Europe." He was instrumental in bringing about the marriage of his niece Queen Victoria of England to his nephew Prince Albert of Saxe-Coburg-Gotha. Leopold I died at Laeken on Dec. 10, 1865.

Further Reading

There is no standard biography of Leopold. A work favorable to him is Joanna Richardson, *My Dearest Uncle: A Life of Leopold, First King of the Belgians* (1961). For a brief, sound discussion of the international position of Belgium during the early years of Leopold's reign see Brison D. Gooch, *Belgium and the February Revolution* (1963). □

Leopold II

Leopold II (1747-1792) was Holy Roman emperor from 1790 to 1792. He used his outstanding talents as a diplomat and administrator to strengthen the empire by pacifying the Netherlands and Hungary and making agreements with Prussia and Turkey.

Born in Vienna on May 5, 1747, Leopold was the third son of Maria Theresa and Emperor Francis I. In 1765 he succeeded his father as grand duke of Tuscany, ruling as Leopold I but known by his full name, Peter Leopold. His 25-year rule made Florence a citadel of the Enlightenment.

Leopold's reforms, although no less radical than those of his brother Joseph II in Austria and just as distinguished by an institutionalized anticlericalism, met less opposition. Because Leopold discussed them beforehand with representatives of the local nobility and bourgeoisie, they went less against the grain.

Joseph considered Leopold his only friend, confided in him, and frequently asked his opinion. Leopold always replied with the utmost courtesy and respect, although, as can be learned from his secret journal, he actively disliked his brother. Leopold thought Joseph had brought the monarchy to the brink of ruin by impetuous and unwise policies. In 1790 Joseph lay dying and summoned Leopold, his heir. Leopold, to avoid association in the popular mind with his unpopular brother, made excuses. Joseph died, deprived of this last consolation.

Having become emperor, Leopold put down the revolt in the Austrian Netherlands, came to terms with Hungarian rebels, and negotiated the Convention of Reichenbach (1790) with Prussia, preventing that state from profiting from Austria's troubles by acquiring part of its territories. In 1791 he ended the war with the Turks on favorable terms, reacquiring Belgrade and Walachia.



Leopold's attention was increasingly drawn to the perilous situation of his sister Marie Antoinette in France, and in February 1792 he signed the Treaty of Pillnitz with Prussia, which provided for possible common action by these two powers against France and so made war extremely likely.

Internally, while ostensibly retaining what was viable in Joseph's program, Leopold canceled or ignored most reforms to which there was vocal opposition, thus sacrificing the heart of the program. At the same time he secretly encouraged Hungarian liberals to agitate for reform. What might have resulted from his convoluted and contradictory policies remains an enigma, as he died suddenly in Vienna on March 1, 1792, before either his domestic or foreign policies had come to fruition. His son Francis II succeeded him as emperor.

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Leopold II

Leopold II (1835-1909) was king of the Belgians from 1865 to 1909. He founded the Congo Free State.

Leopold was born in Brussels on April 9, 1835. He was the second child of the reigning Belgian monarch, Leopold I, and his second wife, Louise, the daughter of King Louis Philippe of France. His elder brother had died a few months after his birth in 1834, and thus Leopold was heir to the throne. When he was 9 years old, Leopold received the title of Duke of Brabant.

Leopold's public career began in 1855, when he became a member of the Belgian Senate. That same year Leopold began to urge Belgium's acquisition of colonies. In 1853 he married Marie Henriette, daughter of the Austrian archduke Joseph. Four children were born of this marriage; three were daughters, and the only son, Leopold, died when he was 9 years old.

In 1865 Leopold became king. His reign was marked by a number of major political developments. The Liberals governed Belgium from 1857 to 1880 and during their final year in power legislated the Frère-Orban Law of 1879. This law created free, secular, compulsory primary schools supported by the state and withdrew all state support from Roman Catholic primary schools. In 1880 the Catholic party obtained a parliamentary majority and 4 years later restored state support to Catholic schools. In 1885 various socialist and social democratic groups drew together and formed the Labor party. Increasing social unrest and the rise of the Labor party forced the adoption of universal male suffrage in 1893.

In 1876 Leopold organized, with the help of Henry Stanley, the International Association for the Exploration

and Civilization of the Congo. The Congo Free State was established under Leopold II's personal rule at a European conference on African affairs held in Berlin in 1884-1885. Leopold then amassed a huge personal fortune by exploiting the Congo. His rule there, however, was subject to severe criticism, especially from British sources. Criticism from both Social Catholics and the Labor party at home forced Leopold to give the Congo to the Belgian nation. The Congo Free State was transformed into a Belgian colony under parliamentary control in 1908.

On Dec. 17, 1909, Leopold II died at Laeken, and the Belgian crown passed to Albert, the son of Leopold's brother, Philip, Count of Flanders.

Further Reading

The best introductions to the "Congo question" are Ruth Slade, *King Leopold's Congo* (1962), and Roger Anstey, *King Leopold's Legacy* (1966). A discussion of Leopold's role in the southern Sudan can be found in Robert O. Collins, *King Leopold, England, and the Upper Nile, 1899-1909* (1968). □

Leopold III

Leopold III (1901-1983) became king of the Belgians in 1934. His refusal to join the government-in-exile in World War II finally led to his abdication in 1951.

On Nov. 3, 1901, Leopold was born to Prince Albert and Princess Elisabeth, Duchess of Bavaria. His father became king in 1909 and reigned until his accidental death in 1934. Leopold succeeded his father. On November 4, 1926, Leopold married Princess Astrid of Sweden. Three children were born of their union: Josephine Charlotte (1927), Baudouin (1930), and Albert (1934). Queen Astrid died in an automobile accident shortly after the beginning of her husband's reign.

Leopold's reign began under difficult circumstances. Belgium was confronted with high levels of unemployment and sharply declining levels of income. The Catholic-Liberal coalition governments that had governed since the Labor party had become the opposition in 1927 sought to maintain the gold standard for the Belgian franc and simultaneously to avoid a devaluation. In March 1935, Leopold called upon Paul van Zeeland to form a government of national union that included the Labor party. This coalition government devalued the franc and succeeded over the next years in cutting Belgium's high unemployment.

Although Leopold's reign was thus at first successful in internal policy, the monarch encountered increasing difficulties in foreign affairs. In 1936 Leopold affirmed Belgium's policy of independence and neutrality, implying that the nation would not enter into any agreement with France or Great Britain directed against National Socialist Germany. However, Belgium's neutrality did not preclude a certain measure of informal military planning with the French high command.





Leopold assumed personal command of the Belgian armed forces in September 1939, and he held this position on May 18, 1940, when the German attack on the Netherlands, Belgium, and France began. During the first week of the campaign, Leopold and the bulk of the Belgian army were pushed beyond Bruges. Gradually, the Belgian forces were forced into a pocket in western Flanders by the German army. Leopold, accompanied by a number of his Cabinet ministers, was urged to follow the example of Queen Wilhelmina of the Netherlands and to establish a government-in-exile. Leopold refused, however, and, allowing his ministers to leave for Paris and eventually London, he unconditionally surrendered Belgium to the Nazis on May 28. The Germans moved Leopold at once to the Laeken palace, where he refused to exercise active rule under the German occupation and where he remained until 1944. Then he was evacuated into Germany.

On Sept. 19, 1944, the first session of the Belgian Parliament since the country's liberation from the Nazis approved the position of the Belgian government-in-exile in London that Leopold not be allowed to continue his reign. Leopold was freed by Allied troops on May 8, 1945, but by then Parliament had banned him from Belgian soil. On Sept. 20, 1944, Parliament had elected Leopold's brother, Prince Charles of Flanders, as regent of the kingdom. During the regency, which lasted until July 22, 1950, Parliament presented its case against Leopold, and the Crown responded with a defense of Leopold's actions in May 1940 and in the following years. On March 12, 1950, a small majority of the Belgian electorate approved Leopold's return as king in a

referendum. Leopold returned in July 1950, but great unrest followed, and he delegated his powers to Prince Baudouin on Aug. 11, 1950. Leopold formally abdicated in favor of Baudouin on July 16, 1951. Leopold continued to live in Laeken, the traditional home of Belgian kings, with his second wife, Marie Lilian Baels, whom he had married on Sept. 11, 1941. When Leopold's son Alexandre married in 1969, Leopold left Laeken, where some felt he had too much influence over Baudouin. Leopold died on September 25, 1983, in Brussels.

Further Reading

Although brief and by no means a biography of Leopold, a study that touches on the most important aspects of his reign is Ergasto Ramon Arango, *Leopold III and the Belgian Royal Question* (1963). For an introduction to Belgian foreign policy in a broader context see Jane Miller, *Belgian Foreign Policy between Two Wars, 1919-1940* (1951). □

Jean Marie Le Pen

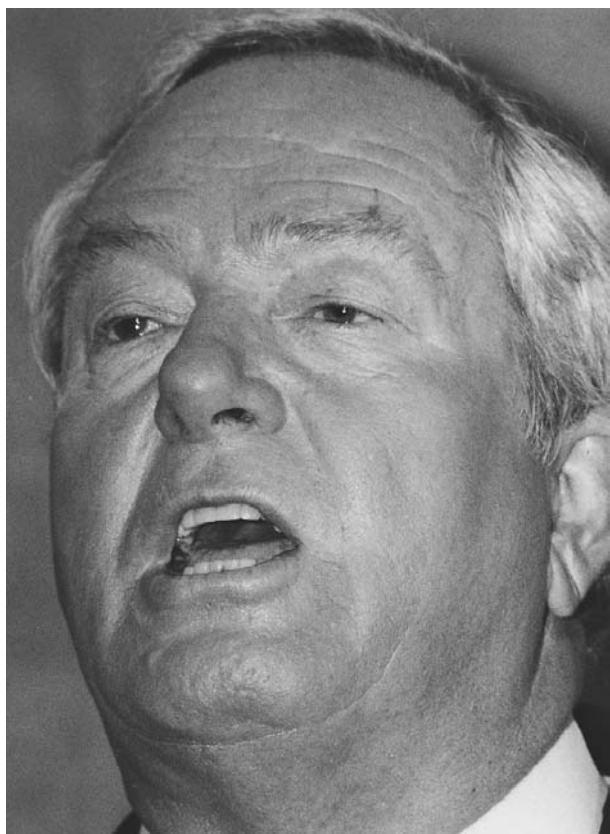
Jean Marie Le Pen (born 1928) was a French political activist who led the radical right to its most important, although limited, electoral successes since World War II.

Born in the Breton fishing port of La Trinité-sur-Mer in 1928, Jean Marie Le Pen became a "national orphan" when his fisherman father was lost at sea in 1942. After a Jesuit education, he studied law in Paris, where he became president of the law students' "corporation" and began his career of radical rightist, anti-communist activity. Le Pen left his studies to enroll in the elite 1st Foreign Paratroop Battalion and served in the final months of the 1954 Indochina campaign.

Elected Deputy

Back in Paris, he came to the notice of the shopkeeper turned radical-right politician Pierre Poujade, on whose list he was elected deputy for the Seine in 1956. Le Pen soon broke with Poujade, joining the Centre National des indépendants et paysans, under whose auspices he was reelected in 1958. As a deputy, Le Pen returned to his unit in 1957, serving in the infamous Battle of Algiers during which French troops smashed an urban terror campaign through the systematic though unavowed use of torture. Several specific charges of torture have been levied against Le Pen. He has denied them, but his defamation suits against papers repeating them, such as the *Canard Enchaîné*, have been unsuccessful. From Algiers, the deputy-soldier also participated in the 1956 Suez expedition.

Le Pen worked for "French Algeria" as orator on the summer 1957 caravan which visited the vacation beaches. During both the May 1958 revolt and the 1960 insurrection, the rightist deputy was briefly interned by the authorities, but he took no part in the later abortive generals' putsch. In



1965 he served as secretary-general of the ill-fated presidential election campaign of Tixier-Vignancour.

To support himself during the dry years, Le Pen founded a company to sell historical recordings. An historical appreciation stressing the popular and legal character of the Nazi rise to power that he wrote for a set of documentary recordings led to his conviction for "apology for war crimes" in 1968. In 1976 he received a substantial inheritance from an industrial heir with radical-right sympathies.

Elected President of the National Front

Meanwhile, in 1972 Le Pen founded and had become president of the Front National, an organization designed to reunite the French radical right that included many former members of the violent neo-fascist organizations *Occident* and *Ordre Nouveau*. In maneuvers with more "revolutionary" components of his party, Le Pen gained increasing control and steered the Front National to electoralism and legalism while drawing on the clientele of more intransigent groups. Unlike its rival, the *Parti des Forces Nouvelles*, however, the Front National eschewed alliances with parties of the respectable right. Despite this, neither the Front nor Le Pen achieved more than derisory electoral results. In 1981 he could not even get on the presidential ballot.

The advent of a Socialist president and a government with Communist participation, along with the continuing recession, gave the Front National its chance. Le Pen responded by concentrating on, and linking, the issues of

immigrant workers (actually the North African minority) and "insecurity" (law and order). In first-round municipal elections in 1983 Le Pen received 11 percent of the vote in Paris and the Front National 17 percent in the left municipality of Dreux, forcing its way onto the unified right list for the second round (later over a third of the local electorate voted Front National).

The Penetration of the Front

The 1984 European Parliament elections, using proportional representation, gave the Front 11 percent, ten deputies (including Le Pen), and major media coverage. Further elections confirmed the Front's penetration, with results depending on the use of proportional representation (e.g., 1986 legislative elections, which gave the Front 35 deputies) or majoritarian two-round consultations (1988 presidential and legislative elections). The Front National's greatest strengths were east of a line from Le Havre to Perpignan, in the Midi, with its strong Pied Noir vote, the Paris area, and urbanized districts with or near large immigrant groups. Its voters came from across the spectrum, from such right parties as the Rally for the Republic (RPR—the old Gaullist party) through the Socialists, though more rarely the Communists, despite that party's concomitant decline. While the left vigorously opposed Le Penism (though its policy of proportional representation favored it), the right parties were divided between principled condemnation and the need for local electoral alliances.

Le Pen denied being fascist or racist and sued, usually successfully, anyone who publicly called him such. His ideology drew most from the reactionary tradition of the French right, from Charles Maurras and Auguste Barrès (between whom it effected an uneasy synthesis) through Henri Pétain, updated to be Republican and legalist, and with a Reaganite neo-liberalism replacing the more traditional corporatism. The support of Romain Marie's integrist Catholic groups did not translate into votes in traditionalist Catholic areas. Though his lieutenants included many with neo-fascist or anti-Semitic backgrounds, his periodic lapses into language that approached anti-Semitism, or a less than systematic hostility to Nazism, can be understood as the real man showing through or as calculated scraps thrown to the more extremist among his followers.

Support for Baghdad

Alone among major French politicians, Le Pen criticized allied policy in the Persian Gulf in 1990 and 1991, adopting an anti-Atlantist position that may represent the adjustment of this professional anti-communist to the end of the Cold War.

In 1996, Le Pen called for U.N. sanctions against Iraq to be lifted during a visit to Baghdad. "This visit comes within the framework of political moves to remove sanctions on the Iraqi people, silence on which has become a moral scandal due to the tragic situation emanating from their continuation," Le Pen said. Le Pen met President Saddam Hussein and Deputy Prime Minister Tareq Aziz during his visit and blamed the U.S. for the suffering of the Iraqi people. Le Pen met with Saddam on a trip to Baghdad in

November 1990, during the Gulf War. Le Pen backed Saddam in the conflict and has since lobbied for the United Nations to lift its embargo on Iraq. Also on this excursion, Le Pen's wife Jany presented Iraq's health authorities with medical supplies and two ambulances.

Back in France, amidst a growing economic crises, Le Pen surprised everyone when he received strong support in the first round of France's presidential elections in 1996 by collecting 15 percent of the vote, his best showing in three tries for the presidency, on a campaign to expel France's 3 million immigrants, which would mean expelling 1,000 people a day for seven years. The election placed The National Front as the third most popular party in France. Despite the strong showing, he had not exactly become mainstream. Opinion polls indicate 71 percent of the French consider his party "a threat to democracy," and analysts place him on the right-wing fringe of the political spectrum. Despite his strong showing in 1996, he opted out of the presidential race in 1997.

Le Pen's Beliefs

Although Le Pen continues to insist that he is neither racist nor anti-Semitic, his party shares the rhetoric of European neo-Nazi groups and he is the target of France's main Jewish organization, the Representative Council of Jewish Institutions (CRIF) and France's Movement against Racism MRAP. CRIF denounced Le Pen for continuously spreading anti-Semitic propaganda due to comments he made in the French press. He was convicted in 1987 in a French court for anti-semitism and made to pay a hefty fine. And MRAP said Monday vowed to sue Le Pen for saying gas chambers had nothing to do with anti-Semitism and repeating they were a mere detail of World War II. Also, card-carrying members of his party have been implicated in several highly publicized deaths of Arabs in France. He once suggested that people with AIDS—"a deadly disease, contracted mainly from sodomy," he says—be confined to specialized homes, which he dubbed "Aidatoriums."

French state television in February 1997 ran a documentary highly critical of far-rightist politician Le Pen after a court rejected his bid to have excerpts of his speeches deleted from the program. The program, "Le Pen in Quotes," used testimonies from historians and disgruntled former allies of Le Pen to draw parallels between his statements on immigrants and racial inequality with the ideology of the Nazis and of the French wartime collaborationist Vichy regime. The one-hour program on France-2 television also cited inconsistencies in Le Pen's statements on his personal history and wealth, producing testimonies purported to show that he had built up a large fortune from personal legacies of National Front sympathizers.

Further Reading

Since Le Pen was for most of his life the representative of a marginal political current in France, the radical right, and only rose to national prominence in the late 1980s, most works about him are available only in French. In English, one can get a good background on the political currents which gave him birth in René Rémond, *The Right Wing in France, From 1815 to De Gaulle* (1969). On Le Pen's electorally

important activities since 1983, one can look at James G. Shields, *Campaigning from the Fringe: Jean-Marie Le Pen* in John Gaffney, editor, *The French Presidential Elections 1988* (1989) and Julius W. Friend, *Seven Years in France, François Mitterrand and the Unintended Revolution 1981-1988* (1989). □

Guillaume Frédéric Le Play

The French sociologist and economist Pierre Guillaume Frédéric Le Play (1806-1882) had widespread influence through having been one of the first to develop and use the social-survey method of investigation.

On April 11, 1806, P. G. F. Le Play, was born at La Rivière, Saint-Sauveur (Calvados). He was graduated with honors from the École des Mines in 1840, subsequently was appointed to a professorship in metallurgy there, and served as coeditor of the *Annales des mines*. He was invited to visit various nations to study conditions and reorganize their mining industries. During the course of these extensive travels he kept careful notes on the conditions of workers and their family life. In 1848 he resigned his professorship to devote full time to social science studies and the development, refining, and publicizing of his theory of social reform.

Le Play's first important work, *European Workers* (6 vols., 1855), was a collection of monographs on the moral life and material conditions of 36 working-class families which he had studied in various parts of Europe from 1829 to 1855. To continue studies in this area and to spread his ideas for social reform, he founded the Société des Études Pratiques d'Économie Sociale in 1856.

In 1862 Le Play published a methodological guide to instruct his collaborators in uniform methods of observing families. In 1864, at the suggestion of Napoleon III, he published a two-volume extract from *European Workers* under the title *Social Reform in France* (rev. ed., 3 vols., 1887), which dealt with religion, poverty, family groups, private enterprise, and government. The work was to a great extent responsible for his prominent reputation in government and academic circles. Again at the request of Napoleon III, he published *The Organization of Work* (1870) and *The Organization of the Family* (1871), works which expanded sections of *Social Reform in France* concerning industrial organization and the family. The two-volume *Constitution of England* (1875) portrayed the English systems of education and legislation as virtually ideal. A grandiose synthesis of his ideas appeared in *The Essential Constitution of Humanity* (1881), a program for the organization of the world.

Le Play was also quite active in practical affairs. In 1871 he organized local and autonomous groups under the title Unions for Social Peace, the purpose of which was to act in conformity with the principles of *Social Reform in France* and to propagate his ideas. The unions were quite

successful, drawing a large number of adherents, including many from the academic milieu. A review, *Social Reform*, was founded in 1881 as their official organ and to carry on their work.

As a pioneer in establishing the methodology of the social-survey analysis in all of these various works, Le Play utilized the device of the family budget for the purpose of determining standards of living. He came to the conclusion that working-class families have so meager an economic existence that all their social organization and habits are bound up with the family budget, especially when the budget is dependent upon wage labor, which in turn is dependent upon the amount of labor available, that is, the geographical location of the family home. Through his studies of the family under variegated geographical conditions, he was a pioneer in the use of the comparative method in sociology.

In social philosophy he was much influenced by what he understood as traditional Christian moral principles. In opposition to the ideology of the French Revolution, he stressed duty and obedience to authority as the bases of a sound economic and social organization. He viewed private property, in contrast to communal ownership, as the foundation of the modern state; thus he argued for primogeniture and the patriarchal family. Opposing both socialism and laissez-faire as solutions to the labor problems that arose from the industrial revolution, he advocated instead voluntary cooperation between employers and workers to safeguard religion, property, and the family. It was the moral duty of the upper classes to emancipate the oppressed workers. The English system of administration, he felt, was superior to the stifling French bureaucracy because it rested on a spirit of self-government. The all-powerful French system, in contrast, destroyed local and provincial independence.

In government Le Play advocated a kind of mixed system, with democracy being natural for the local community, aristocracy for the province, and monarchy with the support of parliament for the entire state. Church leaders should not exercise political power but should lead the people back to Christian ideals through moral suasion. In educational reform he advocated practical programs to prepare students for later employment.

Le Play died on April 5, 1882. He continued to exert an important influence, both academically and practically, through his various disciples, the review, and the organizations he founded, and materially influenced the development of sociology not only in France but in Great Britain and the United States.

Further Reading

Le Play's thought is discussed in a number of works, some of which contain biographical sketches: Pitirim Sorokin, *Contemporary Social Theories* (1928); Floyd Nelson House, *The Development of Sociology* (1936); Carle C. Zimmerman and Merle E. Frampton, *Family and Society* (1937), a synopsis and elaboration of *European Workers*; Harry Elmer Barnes and Howard Becker, *Social Thought from Lore to Science* (2 vols., 1938; 3d ed. rev., 3 vols., 1961); Emory S. Bogardus, *The Development of Social Thought* (1940; 4th ed. 1960); and

Harry Elmer Barnes, *An Introduction to the History of Sociology* (1948). □

Miguel Lerdo de Tejada

Miguel Lerdo de Tejada (1812-1861) was a Mexican liberal politician. He is most famous for his formulation of the anticlerical laws which bear his name.

Miguel Lerdo was born in the port city of Veracruz. His father was of Spanish blood and moderately successful as a merchant; the belief exists that he may have been a friend of Antonio López de Santa Ana when both families later lived in Jalapa. As a youth, Miguel was active in the Liberal party, and in 1849 he took part in the Veracruz municipal government, holding at various times the posts of minister of health, public works, and education. In 1853, although still a federalist, Lerdo supported Santa Ana for the presidency and was a member of the commission which called Santa Ana home from exile. Lerdo later served in Santa Ana's Ministry of Public Works.

After Santa Ana's overthrow, Lerdo, always a Liberal, easily collaborated in the government of Ignacio Comonfort, serving as his minister of finance. In 1856 he wrote the famous Ley de Desamortización de Fincas Rusticas y Urbanas, known as the Ley Lerdo. The law's purpose was to disamortize the land held in mortmain by the Church. Conservative by later standards, the law proposed to take Church real estate and sell it on the open market. The proceeds were immediately to be handed over to the Church with a 5 percent sales tax accruing to the government. If the Church desired, it could sell the lands without government interference.

The law created a storm, as the clergy would not recognize the government's right to force them to sell their land. The Mexican Church appealed to the papacy, but the law gave them only 3 months in which to sell. With the clergy refusing to bend, the government began to confiscate and sell Church lands. The clergy rebelled openly. Lerdo, as the author of the hated law, was disliked by the Conservative forces but became a hero to many Liberals, who wanted to make him president.

In 1867 the Conservatives seized Mexico City; Lerdo escaped and joined Benito Juárez in Veracruz. During the Three Year War (1857-1860) Lerdo was one of the most prominent Liberal leaders, serving as minister of the Treasury and as a negotiator with the United States for the sale of lower California (Maclane-Ocampo Treaty). In 1860 he quarreled with Melchor Ocampo over the direction which the sale of Church lands was to take and retired to private life to prevent an open break within the Liberal party. He had also disagreed with Juárez in 1860 over the suspension of the foreign debt, which Lerdo heartily advocated and Juárez at that time opposed.

In November 1860 the Veracruz government called for presidential and congressional elections, and Lerdo

emerged as the candidate of a large Liberal faction and a serious rival of Juárez. Although personally attacked by Ocampo and other prominent Juárezistas, he remained a threat. On March 22, 1861, Lerdo died suddenly at his home in Mexico City.

Further Reading

There is no biography of Lerdo. Some information can be found in Frank Knapp's biography of Lerdo's brother, *The Life of Sebastian Lerdo de Tejada, 1823-1889* (1951). Those interested in Miguel Lerdo's life must consult general histories of the period. Among the best are Hubert Howe Bancroft, *History of Mexico* (6 vols., 1883-1888), and Henry Bamford Parkes, *A History of Mexico* (1938; 3d rev. ed. 1960). □

Mikhail Yurievich Lermontov

Mikhail Yurievich Lermontov (1814-1841) was a Russian poet and prose writer. Fearless, impulsive, and passionate, he was the embodiment of Russian romanticism.

The contributions of Mikhail Lermontov to Russian literature are remarkable in view of his short life. Absorbing the romanticism of his European predecessors and contemporaries and, in his mature writing, disciplining it by realism and restrained language, he chastened early romantic impulses and language without losing the color and personal lyricism that first inspired his writings. Anton Chekhov said, "I know of no language better than that of Lermontov," and recommended it as a model for young writers.

Lermontov was born in Moscow Oct. 2/3, 1814. His mother died when he was 3, and his grandmother and father struggled for control of the child. The grandmother eventually won, but not before emotional scars were inflicted on the young boy. His health was poor, so his grandmother took him on several trips to the Caucasus, a region that left him with strong, affectionate impressions.

After an excellent secondary education, Lermontov entered the University of Moscow in 1830, where many schoolmates—among them Vissarion Belinsky, Aleksandr Herzen, Konstantin Aksakov, and Nicholas Stankevich—were destined to become, as he was, famous men of letters. Lermontov did not mix well with his fellow students and by nature stood aloof. In June 1832 he withdrew and entered the elite Guards School in St. Petersburg.

Early Period (to 1832)

By the summer of 1832 Lermontov had written more than 300 lyric poems, 3 plays, and some narrative poems, many unfinished. Romantic extravagances and themes about betrayed love, incest, and murder characterize the narrative poems, as in *The Corsair* (1828) and *Two Odalisques* (1830). Many early works show the marked



influence of Lord Byron, although that of Friedrich von Schiller and Victor Hugo, among others, is also discernible. Dramas, such as *The Spaniards* and *The Strange Man*, usually have the theme of a sensitive youth and the tragic circumstances that ensue from that sensitivity. Many early poems are immature and extravagant, but some are remarkably good, for example, "The Angel" (1831), an anthology piece.

Middle Period (1832-1837)

Serving in the Hussars with light duties, Lermontov pursued the social pleasures of St. Petersburg, writing 4 narrative poems, 2 dramas (*Masquerade* and *Two Brothers*), and fewer than 30 lyrics. Of the narrative poems *The Demon* was most important. Lermontov worked on it from 1829 to 1841, with no fewer than eight revisions, five by 1834. The theme is a variation of the traditional "fallen angel."

During this period Lermontov first attempted prose fiction in *Vadim* and *Princess Ligovskaya*, probably because the genre was in the ascendant. *Vadim*, written between 1832 and 1834, has roots in the commonplaces of the Gothic tale and romantic themes. The story takes place against the background of Pugachev's rebellion of 1773-1774, and its theme is unrequited love. The most important prose effort, the unfinished social tale *Princess Ligovskaya*, provides an early sketch of Pechorin, the hero of *A Hero of Our Times*, although the style is at times florid and the narrative structure is faulty.

In 1837 Aleksandr Pushkin was killed in a duel, and Lermontov, who admired him tremendously, wrote a eulogy blaming those surrounding the throne. He was arrested, incarcerated, and then exiled for a year to military duty in the Caucasus.

Final Years (1837-1841)

Virtually everything Lermontov wrote during these years was of a high order. Whereas earlier poems reflected his immediate personal interest, these later poems (fewer than 70 lyrics) are about truth, freedom, honesty, and dignity. Many, filled with contempt and scorn for society, concern the conflict between the poet and the mob. He also completed five narrative poems and began two others, the best being *The Fugitive*, *Mtsyri*, and the final version of *The Demon*.

A Hero of Our Times (1840), the first Russian psychological novel and a great example of Russian prose, provoked a great deal of critical comment. The influential critic Vissarion Belinsky spoke in approving tones, but many critics considered it a distortion of reality. The work consists of five stories relating the adventures of Grigory Pechorin from various perspectives; the last three stories are narrated in the form of a journal. The setting is the Caucasus, and the themes are Pechorin's abduction of a native princess, an encounter with smugglers at the Black Sea port of Taman, a romantic rivalry between Pechorin and another officer for the affections of a Princess Mary, and an experiment by a friend of Pechorin's to prove the validity of predestination. The five parts are ordered to give progressively a closer and fuller view of Pechorin, but the order is psychological rather than chronological, with all the story elements subordinated to this psychological portrait. Pechorin suffers from boredom, lack of faith, and general spiritual desiccation. He is a vividly drawn character, a triumph of Russian literature.

During these years Lermontov was exiled to the Caucasus repeatedly by Czar Nicholas I, who was greatly displeased with his spirited irreverence. Lermontov was assigned to the front ranks, where his life would be in great danger. Lermontov obeyed orders cheerfully, distinguishing himself by his bravery. The Czar's design was not destined to be fulfilled; another fate awaited Lermontov. In Pyatigorsk, Lermontov provoked N. S. Martynov, a former fellow cadet and then a retired major, to a duel with his merciless satire of Martynov's affectations of Caucasian dress and manners. In the duel, fought on July 15, 1841, Martynov killed Lermontov with his first shot.

Further Reading

A balanced and intelligent review of Lermontov's work and some biographical information are in John Mersereau, *Mikhail Lermontov* (1962), and in the long introduction to *Michael Lermontov*, translated by C. E. L'Ami and Alexander Welikotny (1967). Recommended for general historical and literary background is Prince D. S. Mirsky, *A History of Russian Literature* (2 vols., 1927), which is available in abridged form, in one volume, edited by Francis J. Whitfield (1958).

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Alain René Lesage

The French novelist and playwright Alain René Lesage (1668-1747) created a vision of his transitional epoch as rich in good humor as in moral failings.

Born in Brittany, Alain René Lesage went to Paris to study and practice law, soon abandoning this first career for a literary vocation which made him entirely dependent on his pen, with the distinction of being perhaps the first French writer to support himself and his family solely by the pursuit of letters. The early years of his career were given over to hackwork and translations from Spanish theater and romance. Lesage was in fact approaching middle age when, in 1707, he experienced his first personal successes with the comedy *Crispin rival de son maître* and a novel, *Le Diable boiteux*, inspired by Antonio de Guevara's *Diablo conjuelo*.

Lesage pushed his satirical bent to the limits of audacity in 1709 in a bitter comedy, *Turcaret*, which unmasks the moral depravation of a former lackey risen to the equivocal heights of high finance. Clearly out of step with the revered conventions of the Comédie Française, Lesage began a long feud with "respectable" theatrical people of his time and henceforth dedicated his dramatic talents to the production, singly or in collaboration, of more than 100 farcical vaudevilles.

The influence of Lesage on the novel remains far more profound and permanent. *Gil Blas*, a picaresque romance, began appearing in 1715 and was not completed until 1735. Within the broad lines of a Spanish narrative convention, Lesage gave free rein to a satirical originality founded securely in the French comic genius of Molière and Jean de La Bruyère. Moreover, his picaro was far less soiled than most and, ultimately, was open to improvement, even to the development of a modest wisdom, disillusioned perhaps, but above all conscious of the healing and elevating effects of time and calm reflection. Critics have found in *Gil Blas* a dual moral significance linked conceptually to the novel's form: on the satirical side, life is seen to be a theater of illusion, pretension, weakness, and deceit, while on the constructive side, man comes into his own—literally becomes himself—only after a series of painful meanderings; yet this often pitiable life is of inestimable value, since its vagaries have as their end product man himself.

Lesage wrote several other novels, all of lesser importance: they include *Les Aventures de M. Robert Chevalier, dit de Beauchêne* (1732), set in French Canada and filled with swashbucklers and Indians, and other experiments in the picaresque such as *Don Guzman d'Alfarache* (1732) and *Le Bachelier de Salamanque* (1736). His last years were



spent far from Parisian distractions, at Boulogne-sur-Mer, in just the sort of happy retreat among devoted members of his family which had been the reward of his worldly-wise hero Gil Blas.

Further Reading

Full-length studies of Lesage are in French. In English, chapters or partial treatments of him appear in Frederick C. Green, *French Novelists, Manners and Ideas: From the Renaissance to the Revolution* (1928; rev. ed. 1964); Lester George Crocker, *An Age of Crisis: Man and World in Eighteenth Century French Thought* (1963); and Vivienne Mylne, *The Eighteenth-century French Novel: Techniques of Illusion* (1965). □

Pierre Lescot

The French architect Pierre Lescot (c. 1500-1578) was one of the creators of the French classical style of architecture.

Pierre Lescot was probably born in Paris of a family sufficiently prosperous to provide him with an education in the liberal arts, for the poet Pierre de Ronsard, a fellow courtier, recorded that Lescot had a natural talent for painting and that he had studied mathematics and architecture. There are no records of Lescot's activity before 1544 and after 1559. Though less a practitioner of

architecture and more a theorist and decorator than Philibert de l'Orme, Lescot emerged as a talented amateur whose esthetic influence at court in the last years of the reign of Francis I (1515-1547) and throughout the reign of Henry II (1547-1559) was greatly enhanced through his collaboration in implementing new classical concepts with the sculptor architect Jean Goujon.

Lescot's major surviving monument is the Cour Carrée (Square Court, 1546-1551) of the Louvre Palace in Paris. Works attributed to Lescot, in collaboration with Goujon, are the Hôtel Carnavalet (c. 1545-1550) in Paris, subsequently altered three times; the Fountain of the Innocents (1547-1549) in Paris, now totally reconstructed; and the fragmentary château of Vallery.

In the south facade of the Cour Carrée, Lescot employed classical elements entirely new to France at the time. Since Lescot is known to have gone on an official mission to Rome only in 1556, after the completion of all works associated with his name, and since there is no sign of his having absorbed the fundamental monumentality of Roman architecture of the High Renaissance by Donato Bramante or Antonio da Sangallo the Younger, one may deduce that Lescot's awareness of classical architecture came rather from studying the writings of the Roman architect Vitruvius (1st century B.C.) and from Roman ruins on French soil. One is confronted in the Louvre facade by a screen of inherent, lingering Gothic verticality, though symmetrical and sagely balanced horizontally, instead of the fundamentally three-dimensional or blocklike Roman esthetic. The even placement of the three pavilion bays like towers and the pitched roof contribute to the soaring height reminiscent of French medieval fortresses. The variety of fenestration, the flickering surface animation resulting from Goujon's relief sculpture, and the use of the most elaborate orders, the Corinthian and Composite, are decidedly un-Roman applications of classical precepts.

Nothing is known of Lescot after the death of Henry II in 1559, though the architect lived another 19 years.

Further Reading

Among the many scholars who have attempted to resuscitate the corpus of Lescot's life and works, Anthony Blunt renders the most succinct and reasonable account of Lescot in his *Art and Architecture in France, 1500-1700* (1954; 2d ed. 1970). □

Vicomte de Lesseps

The French diplomat Ferdinand Marie Vicomte de Lesseps (1805-1894), successfully promoted the Suez Canal and made an abortive attempt to build the Panama Canal.

Ferdinand de Lesseps was born on Nov. 19, 1805, at Versailles. After a childhood spent at Pisa—where his father was sometime consul—and then in Paris, his education at the Lycée Napoleon fitted him for entry into the

French consular service. From 1825 he held posts of rising importance, usually in the Mediterranean area. In 1849 he went as minister plenipotentiary to the Mazzini Republic in Rome. The unknowing tool of duplicity from the first, he was made a political scapegoat, but he weathered this storm, as he was to ride out future crises, through his political innocence and personal integrity. He soon resigned from the foreign service.

With the accession of Mohammed Said, an old friend, as pasha of Egypt in 1854, Lesseps saw a way to realize an old ambition: the cutting of the Suez Canal from the Mediterranean to the Red Sea, an idea which was not new. In Egypt, Lesseps became Said's favorite to undertake the project and by the year's end had gained a concession to cut the isthmus. It authorized Lesseps to form the *Compagnie Universelle du Canal*; the concession was to last 99 years. The international repercussions surprised Lesseps, for he did not appear to realize how the canal could change the balance of power and hazard communications with the British Indian Empire.

The British government applied pressure to delay the Ottoman sultan's ratification of Said's firman, while Lesseps went on with his preparations. Skillfully meeting opposition, Lesseps floated his company with an issue of 400,000 shares in 1858. France took 207,111 shares; Said was allowed 177,642 shares. Lesseps commenced work in 1859. Said was succeeded in 1863 by Ismail Pasha, who ordered Lesseps to release the Egyptian laborers and return the land granted by Said in 1856, with the aim of stopping the work. But even greater progress was made after the timely intro-

duction of mechanical evacuation machinery. Lesseps became a national hero when the canal was opened on Nov. 17, 1869.

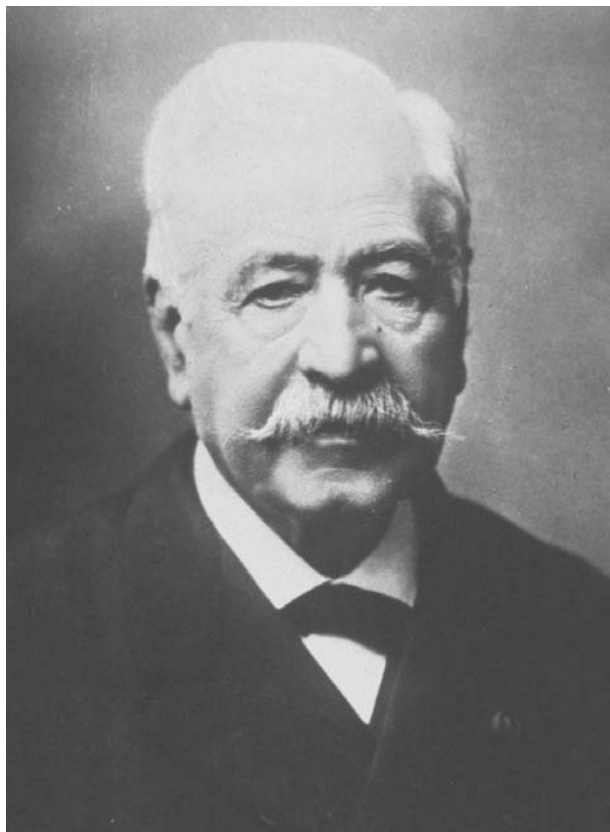
In 1879 Lesseps was drawn into the Panama whirlpool. He was chairman of an international conference to determine the course of a lockless ship canal through the Isthmus of Panama. The French Panama Canal Company was formed, capital was raised, and construction began in 1880 in spite of warnings against the proposed type of construction. Lesseps neither understood the engineering and the climatic problems nor realized how his funds were being misappropriated. Work on the canal ceased in 1889. Following a scandal in France and an investigation, Lesseps and others were convicted on charges of graft. Though discharged on appeal, Lesseps had become senile and perhaps never realized he had been tried. He died on Dec. 7, 1894, at La Chânaie (Indre), France.

Further Reading

Writings on Lesseps are numerous. Charles Robert Longfield Beatty, *De Lesseps of Suez: The Man and His Times* (1956), is excellent. On the Suez Canal, John Marlowe, *The Making of the Suez Canal* (1964), offers a recent reassessment based on original work. □

Doris Lessing

Doris Lessing (born 1919) was a South African expatriate writer known for her strong sense of feminism. A short story writer and novelist, as well as essayist and critic, Lessing was deeply concerned with the cultural inequities of her native land.



The heroines who populate the work of Doris Lessing belong to the avant garde of their day. Leftist, fiercely independent, feminist, her characters, like Lessing herself, are social critics rebelling against the cultural restrictions of their societies. And like their creator, Lessing's heroines populate two geographies: Southern Africa and England. Lessing's fiction closely parallels her own life. Her characters have experienced her experiences; they know what she knows.

The daughter of an English banker, Doris May Taylor was born in Kermanshah, Persia, on October 22, 1919. In 1925 the Taylor family moved to Southern Rhodesia (now Zimbabwe) to a farm 100 miles west of Mozambique. Lessing's childhood was spent in the hills near the farm. She attended convent school until an eye problem forced her to drop out at age 14. At that point her self-education began, mostly with the reading of the major nineteenth-century Russian, French, and English novelists.

In 1938 she moved to Salisbury, took an office job, and began writing. A year later, she married Frank Wisdom. The marriage, which produced a son and a daughter, ended in divorce in 1943. In 1945 she married Gottfried Lessing. That



marriage also ended in divorce, in 1949, after producing one son.

In 1949 Lessing left Southern Rhodesia for England with her youngest son and the manuscript of her first book, *The Grass Is Singing*, in hand. The book, a chronicle of life in Africa which took its title from T. S. Eliot's "The Waste Land," was published the following year (1950) and was immediately well received.

After her arrival in England Lessing wrote a great number of short stories, books, plays, poems, essays, and reviews. Her most significant works include the short story collections *This Was The Old Chief's Country* (1951), *A Man and Two Women* (1963), and *African Stories* (1957) and the novels that make up the "Children of Violence" series—*Martha Quest* (1952), *A Proper Marriage* (1954), *A Ripple from the Storm* (1958), *Landlocked* (1965), and *The Four-Gated City* (1969)—as well as the novels *Five* (1953), *Retreat to Innocence* (1956), *The Golden Notebook* (1962), and *Briefing for a Descent into Hell* (1971).

While Lessing was also prolific in producing non-fiction, it is in her fiction that she made her strongest statements. Her writing borders on the autobiographical. Her fictional accounts of Africa and England bear a strong resemblance to her own life, and the heroines of her novels greatly resemble each other and their creator. Her books all deal with the same themes: the problem of racism in British colonial Africa and the place of women in a male-dominated world and their escape from the social and sexual

repression of that world. These are the themes of Lessing's life as well as her work.

While these and a few other subjects appear in almost all her work, they are most deeply explored and most fully realized in Lessing's two watershed works—the "Children of Violence" series and *The Golden Notebook*. The "Children of Violence" series spans most of her career. The five-novel series takes its heroine, Martha Quest, from a farm in central Africa to the capital of the colony—where she is exposed to city society—and on to London. The series, written from 1952 to 1969, is special as contemporary literature in two aspects: first, for its African setting, and second, for filtering that experience through the eyes of a woman.

Martha Quest, the first of the series, deals with the sexual and intellectual awakening of its protagonist once she leaves the claustrophobic farm setting. *A Proper Marriage* explores a failing marriage, and by its end Martha has left her husband and daughter for increased left-wing political involvement. The third book, *A Ripple from the Storm*, shows the failure of that political commitment to satisfy her social and personal needs, and *Landlocked*, which brings the series into the 1940s, completes Martha's estrangement from collective politics and from Africa. Postwar London is the setting for the final book, *The Four-Gated City*, in which the mature Martha has abandoned her political activism for introspection. The series ends with an apocalyptic vision of the future.

The Golden Notebook was Lessing's most ambitious and perhaps her most misunderstood book. Taken by critics as a latter-day tract on feminism, the book does have a layer of feminist philosophy. But at its core, *The Golden Notebook* has more to do with the rights of the individual in a society than with the role of women. *The Golden Notebook* is a carefully constructed work that builds on a short novel called *Free Women*. The main character of *Free Women*, Anna Wulf, a writer keeps a series of notebooks—black, red, yellow, and blue—which punctuate the novel. In effect, the heroine of *Free Women* steps out of the novel to comment on its action. The whole—*Free Women* and the notebooks—becomes *The Golden Notebook*.

The Golden Notebook with its meticulously crafted construction is about patterns—patterns in art and patterns in society. Freedom, the freedom to break these patterns, is Lessing's goal—for her characters, for her work, and for herself. Lessing also experimented with science fiction and fantasy: from 1979 to 1983 she wrote four novels, the "Canopus in Argos: Archives" series, which involve a struggle between good and evil set forth amidst galactic empires over thirty thousand years. One of them, *The Making of the Representative for Planet Eight* (1982), was the basis for a 1988 opera by the composer Philip Glass. In a perhaps whimsical attempt to examine how people would react to her writing if it was not done under the name of a famous author, Lessing wrote *The Diary of Good Neighbor* and *If the Old Could . . .* under the pseudonym "Jane Somers." The books sold poorly and were largely unreviewed until the real identity of the author became known.

Lessing never found any obstacles too daunting for her when it came to writing. In an interview with Dana Micucci of the *Chicago Tribune* she said, "It all depends on how you look at things. Suppose you don't expect anything to be easy? I never did. I had sticking power . . . I just got on with the work. And I think there are such things as writing animals. I just have to write."

Lessing also did some nonfiction work: *In Pursuit of the English* (Simon & Schuster, 1961) about her youth in London, *Prisons We Choose to Live Inside* (Harper and Row, 1987), a collection of lectures, and *The Wind Blows Away Our Words* (Vintage Books, 1987), which described in detail the sufferings of Afghan refugees from the Soviet invasion of their country. Another example was *African Laughter: Four Visits to Zimbabwe* where she deplored the destruction of wildlife and the environment in that country, and criticized the narrow-mindedness of many of the minority white community there.

Doris Lessing's work is the work of an exile. As a white South African, she was an outsider to European society; as a socialist, she prohibited herself from re-entering Africa; as a woman, she was left out of a male-dominated culture; and as an artist, she was relegated to the outside of the collective of which she and her characters strived so hard to be a part. And her characters were exiles as well. But the Lessing heroines are not simply vehicles for social criticism; they are not just trumpets for certain causes. They are fully realized works of fiction. Lessing's contribution was not to any cause, but to literature.

Further Reading

A Small Personal Voice (1974) contains short pieces of analysis of the author's work by Lessing herself. The book is also useful for the transcripts of interviews with the writer which contain biographical information. *Notebooks/Memoirs/Archives* edited by Jenny Taylor (1982) is a book of critical analysis dealing specifically with the feminist and political aspects of Lessing's work. For more general analysis, see *Contemporary Writers: Doris Lessing*, by Lorna Sage (1983); *Writers and Their Work, Doris Lessing*, by Michael Thorpe (1973), *Critical Essays on Doris Lessing*, edited by Claire Sprague and Virginia Tiger (G.K. Hale, 1986) and *Understanding Doris Lessing* by Jean Pickering (University of South Carolina Press, 1990). Her interview with Dana Micucci can be found in the *Chicago Tribune* (January 3, 1993). One of several biographies, is *Doris Lessing* by Ruth Whittaker (St. Martin's Press, 1988). *Under My Skin: Volume One of My Autobiography* details much of the author's life. *African Laughter: Four Visits to Zimbabwe* (Harper Collins, 1992) discusses the author's trips to Zimbabwe. □

Gotthold Ephraim Lessing

The German philosopher, dramatist, and critic Gotthold Ephraim Lessing (1729-1781) was one of the most brilliant representatives of the German Enlightenment and stood on the threshold of the Sturm und Drang, or Storm and Stress, movement.

Gotthold Ephraim Lessing, the son of a parson, was born on Jan. 22, 1729, in Kamenz in der Oberlausitz near Dresden, Saxony. After early education at the Fürstenschule St. Afra in Meissen, he attended the University of Leipzig from 1746 to 1748. This "little Paris" of 18th-century Germany was the stronghold of Johann Christoph Gottsched.

Early Works

In 1748 Frau Caroline Neuber's company performed Lessing's *Der junge Gelehrte*, a comedy about a haughty, pedantic young scholar, composed in the French manner and, to a degree, autobiographical, as Lessing himself was in danger of becoming a bookworm. From 1749 he was a feuilletonist and critic in Berlin; his friends and acquaintances included Karl Wilhelm Ramler, Christoph Nicolai, and Moses Mendelssohn, on whom Lessing modeled the noble Jew in his *Lustspiel* (comedy) entitled *Die Juden* (1749).

With *Miss Sara Sampson* (1755) Lessing introduced a new German genre, the *bürgerliches Trauerspiel* (domestic tragedy), which turned away from the French tragedy. The play is based on the Medea theme but in an English setting.

From autumn 1755 to May 1758 Lessing was in Leipzig, where he met Ewald von Kleist, the author of *Der Frühling*. Kleist, mortally wounded at the battle of Kunersdorf in 1759, was Lessing's model for Tellheim in *Minna von Barnhelm*. In Berlin from 1759 Lessing, with Mendelssohn and Nicolai, published the *Briefe, die neueste*



Literatur betreffend (referred to as *Literaturbriefe*). These letters, concerning the most recent literature, attacked literary facades, mediocrities, and inflated celebrities, above all Gottsched. Nobody was supposed to deny that German theater owed many improvements to Gottsched, but Lessing, in the seventeenth *Literaturbrief*, claimed to be that "Nobody" and repudiated indebtedness to Gottsched, who, instead of pointing to Shakespeare as Lessing did, saw in the French theater the model for Germany.

At the end of the letters Lessing published his *Doktor Faust fragment* (1759), a brilliantly conceived work, unfortunately never completed. In Act II, scene 3, seven spirits of hell offer their services. Faust needs the swiftest: neither the finger through the flames, nor the arrows of the plague, nor the wings of winds, nor the rays of the sun, nor the thoughts of men, nor the revenge of the revenger can be as quick as the transition from good to evil, which he chooses as his quickest servant.

In the same year Lessing wrote *Abhandlungen über die Fabel* and *Fabeln*. *Abhandlungen* contains five "Essays on Fable": on the essence of fable; on the use of animals, for example, the wolf and lamb, to illustrate a moral truth; on the division of the stories; on their artistic presentation; and on their use in education. Lessing lets the readers discover the moral for themselves. In this respect and others he differs from Christian Fürchtegott Gellert's treatment of fable: Gellert imitated the easy, lengthy flow of Jean de La Fontaine's narrative, whereas Lessing is almost barrenly brief; Gellert wrote in verse meter, Lessing mostly in prose; Gellert's fables reflect his own age, Lessing's are timeless.

Zerstreute Anmerkungen über das Epigramm (1771), counterpart to *Abhandlungen über die Fabel*, reveals Lessing's unique mastery of succinct statements, pointed modes of expression, and witty sayings. According to Lessing the *Sinngedicht* (epigram) is a kind of headline or inscription (as on monuments) to arouse curiosity and attention.

Middle Period

The *Laokoon* (1766, first part) is, next to *Hamburgische Dramaturgie*, Lessing's most important literary and esthetic criticism. Poetry and paintings are interpreted as essentially different expressions: actions, or things which succeed one another, are the true subjects of poetry; bodies are the true subjects of painting and sculpture. Beauty, not Johann Joachim Winckelmann's "noble simplicity and serene greatness," is the highest principle of artistic presentation. Laokoon's death agony would distort his features to an unbearable degree. The sculptor is subject to artistic laws different from those of poetry. *Bildende Kunst* (pictorial art) depicts bodies adjacent to one another and presented in the most pregnant moment of time, whereas literature presents actions in succession.

In 1767 *Minna von Barnhelm*, set in the Seven Years War, appeared, a landmark in 18th-century German drama—its first successful comedy, first truly national drama, and still a popular play. Doubtless the national elements are unmistakable, but they are not decisive in this comedy of situation (the deception with the ring, the appar-

ent poverty, and so on) and of character (the teasing Minna and the chivalrous but rigid Tellheim). The vividly funny, mirth-provoking effects are mainly delegated to subaltern figures (Just, Franziska, and the retired sergeant major Werner), whose deeds are set against the serious, touching conflict between Tellheim and Minna, at times verging on tragedy. But their essentially generous characters assure an ultimately happy outcome.

From 1767 to 1770 Lessing was dramaturge of the national theater in Hamburg. His periodical, *Hamburgische Dramaturgie*, appeared on April 22, 1767, the day a national theater first opened in Germany. Lessing revealed himself as a champion of Shakespeare and a relentless critic of the slavishly observed French "three unities" of time, place, and action. For Lessing, Shakespeare was nearest to the Greek tragedians—thus in a sense a "classic" author.

It was not until the early German romantics that Shakespeare was fully understood as essentially akin to the German genius. But in a *Literaturbrief* Lessing maintained that, after Sophocles's *Oedipus*, no plays have more power over passions than *Othello*, *King Lear*, or *Hamlet*. Lessing translated Aristotle's *fobos kai eleos* as *Furcht* (fear; not *Schrecken*, or terror) and *Mitleid* (pity). The two terms are pivotal in the main discussions of the *Hamburgische Dramaturgie*: we are prompted by the fear that a similar fate may befall us; thus fear is pity transferred to ourselves.

Lessing's *Letters of Antiquarian Content* (*Briefe antiquarischen Inhalts*, 1768-1769) arose from a bitter dispute in Halle with the antiquarian Christian Adolf Klotz, who attacked *Laokoon*. Another polemic against Klotz, who misunderstood a remark in *Laokoon*, is the inquiry into the theory about death and youth, *Wie die Alten den Tod gebildet* (1769), in which Lessing rightly maintains that skeletons portrayed by the ancient Greeks never were meant to symbolize death.

According to Lessing, the skeletons on sarcophagi, sepulchers, monuments, and the like portrayed lemures, or spirits of the dead. The Greeks showed death as the twin brother of sleep, as in Homer, namely as a youth. Klotz misread and deliberately obscured Lessing's statement about death in chapter 11 of *Laokoon*. There is no question of mawkishly glossing over the terrors of death. As a rationalist, Lessing faced the issue with unshrinking sentiment: death meant the end of suffering; Lessing, therefore, aptly concludes his erudite *Untersuchung* with a reference to Scripture in which an angel is the image of death.

Later Works

In the spring of 1770 Lessing went to the Brunswick Ducal Library in Wolfenbüttel, where he stayed until his death on Feb. 15, 1781. *Emilia Galotti*, a domestic tragedy based on the Virginia theme, appeared in 1772. Lessing's intention was to modernize the Roman story; rather than fall into the prince's seductive power, Emilia chooses to die at the hands of her father, Odoardo. The ultimate solution remains a rather unconvincing, highly intellectual exercise: Friedrich von Schlegel called it "a great example of dramatic algebra;" Johann Wolfgang von Goethe spoke of a *nur gedacht* (thought-out) play.

Lessing's introduction of the theme of political power and arbitrary authority, however, must have found a ready response among the angry young men of his time, although the play does not advocate a violent break with traditional powers. Galotti sacrifices his daughter—he does not kill the prince. The real flaw is that *Emilia Galotti* has no hero. Emilia is clearly not the hero, nor is her father. Marinelli is too contemptible a villain, and the prince lacks personal stature as a ruler. Although he masters brilliant repartee, for example, in the conversation with the painter Conti, he reveals himself as a moody, irresponsible lover and ruler who is quickly ready to sign a death sentence.

From 1778 Lessing engaged in a vehement theological conflict with orthodox Protestants when he published fragments from the *Apologia for the Reasonable Worship of God* by the Hamburg professor Hermann Samuel Reimarus. Lessing's fearless attack on the Hamburg pastor Johann Melchior Goeze in *Anti-Goeze* (1778) and his noble defense of tolerance were, however, frustrated when the Protestants persuaded Karl I, Duke of Brunswick, to silence him. Lessing, cruelly condemned to refrain from answering the attacks, suffered a year of despair: his beloved wife, Eva König, widow of a Hamburg friend, died in January 1778. Lessing had married her in the autumn of 1776.

In *Anti-Goeze* Lessing uttered the proud statement: "If God in His right hand held all truth and in His left hand the ever-active quest for truth, although with the reminder that I shall for ever and ever err, and said to me: 'Choose,' I would in humility choose His left hand and say: 'Father, give. Pure truth is for You alone.'" Lessing's views obviously had much in common with Baruch Spinoza's pantheism. Both believed that ultimate truth lay beneath all church dogmas.

Nathan der Weise: Ein dramatisches Gedicht (1779; *Nathan the Wise*), written in blank verse, demonstrates that idea. It is less a drama than a manifestation of Lessing's progressive thinking, religious tolerance, and enlightened humanitarianism. There is no doubt that Mendelssohn and Lessing himself were the models of Nathan's character. The play, in spite of comedy-like features, is no *comédie larmoyante*. It turns on the meaningful ring fable from Boccaccio's first day in *The Decameron*: the rings symbolize the three religions—Christian, Jewish, Mohammedan. This ring parable appears also in the *Gesta Romanorum*, an early-14th-century Latin collection of stories.

Die Erziehung des Menschengeschlechts (1780) reaffirms Lessing's profound belief in the enlightenment and progress of the human race. Various forms of religion are merely stages in the striving toward perfection and truth. Lessing pretended to be merely the editor of the hundred paragraphs of "The Education of the Human Race." In fact, it summarizes his doctrines of faith. Does he uphold the dogma of immortality? He clearly believes in metempsychosis, that is, the transmigration of the soul of a human being (or animal) at death into a new body; and he strongly reasserts his trust in human progress and its highest stages: enlightenment and the purity of the heart. The doctrine of *Erbsünde*, the original sin, is demonstrated as the inability of man to be intelligently governed by moral law. Education is the key to Lessing's faith. There is a very per-

sonal note in the statements of religious conviction as regards the foundation of all certainty in knowledge and of faith in an eternal Providence that can never be rationally perceived. Lessing realizes that "the shortest line is not always the straight one."

Whether Lessing was the first critic in Europe, as Thomas Babington Macaulay claimed, is arguable, but he was certainly, with Goethe and Schiller, a most brilliant and fearless judge of artistic form and a great modern literary critic.

Further Reading

Important works on Lessing are Henry Burnand Garland, *Lessing: The Founder of Modern German Literature* (1937; 2d ed. 1963), and J. G. Robertson, *Lessing's Dramatic Theory* (1939). Interesting recent studies are Henry E. Allison, *Lessing and the Enlightenment: His Philosophy of Religion and Its Relation to Eighteenth-century Thought* (1966), and Peter Heller, *Dialectics and Nihilism: Essays on Lessing, Nietzsche, Mann, and Kafka* (1966). See also Kuno Francke, *A History of German Literature as Determined by Social Forces* (1897; 4th ed. 1927); W. H. Bruford, *Germany in the Eighteenth Century: The Social Background of the Literary Revival* (1935); Curtis C. D. Vail, *Lessing's Relation to the English Language and Literature* (1936); and E. L. Stahl and W. E. Wuill, *German Literature of the 18th and 19th Centuries*, edited by A. Closs (1970).

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John Letcher

John Letcher (1813-1884), American politician, was a U.S. congressman before becoming Confederate governor of Virginia during the Civil War.

John Letcher was born in Lexington, Va., on March 29, 1813. He attended Washington College (today Washington and Lee University) and subsequently studied law. In 1839 he established a law practice in Lexington and in the same year became editor of the *Valley Star*, a Democratic newspaper in a local Whig stronghold. Intensely interested in politics, Letcher was active in the presidential campaigns of 1840, 1844, and 1848, serving as Democratic elector in 1848. Although never a true abolitionist, he signed the Ruffner Pamphlet of 1847, which proposed the abolition of slavery in that part of Virginia west of the Blue Ridge; however, he soon repudiated this antislavery stand. Letcher attended the state constitutional convention of 1850-1851 and was a vigorous advocate of retaining the Caucasian basis of representation in both houses of the legislature.

In 1851 Letcher was elected to the U.S. Congress, where he served until 1859. As a member of the Ways and Means Committee, he was a vigilant opponent of government extravagance, for which he earned the name "Honest

John Letcher, Watchdog of the Treasury." In Congress he consistently defended the rights of the South against Northern interference, although he never glorified slavery as an institution.

Letcher was nominated by the Virginia Democratic party for the governorship in 1859 and was elected by a slight margin after a spirited campaign. His Whig opponents characterized him as an abolitionist, and he was often referred to as the candidate of the "free soil democracy of Virginia." In the 1860 presidential campaign Letcher supported Stephen A. Douglas, and after the secession of the lower South, he provided support for the peace movement. Letcher opposed the secession of Virginia until the Federal government called for troops in April 1861.

As Virginia's governor during the Civil War, Letcher proved a zealous supporter of the Confederacy and advocated the vigorous prosecution of the war until Southern independence could be achieved. After the war he was imprisoned for several months in Washington. Upon his release and his return to Virginia, he counseled the South to accept the outcome of the war in good faith. Letcher himself had lost a great deal of property; his home had been burned by the Union Army, and inflation left him practically bankrupt. For 10 years after the war Letcher practiced law in Lexington. He served two terms in the Virginia House of Delegates, from 1875 to 1877. He died in Lexington on Jan. 26, 1884.



Further Reading

The only thorough study of Letcher is F. N. Boney, *John Letcher of Virginia: The Story of Virginia's Civil War Governor* (1966). This work demonstrates excellent use of research materials and is ably presented. □

Louis Le Vau

The French architect Louis Le Vau (1612-1670) was one of the creators of the French classical style, which dominated the academic architecture of the 17th century.

Louis Le Vau was born in Paris, the son of a master mason of the same name. By 1639 he was a successful architect whose interests centered on developing the Île Saint-Louis as a residential area. There he designed town houses for a number of wealthy patrons, including Saintot, Hesselin, Gillier, Gruyn des Bordes, and Jean Baptiste Lambert. The Hôtel Lambert reveals the architect to be a brilliant innovator in adjusting an imaginative plan to a highly irregular site. He also designed country residences. Before 1645 he built the château of Livry, later named Le Raincy (destroyed in the French Revolution).

In 1654, with his appointment as first architect to the king, Le Vau was catapulted into the limelight. Three years later he received from Nicolas Fouquet the important commission for the château of Vaux-le-Vicomte. The building and its garden complex outshone in splendor all others of the day. The grouping and the contrasts of shape within the heavy masses of the building, monumental in scale, assure an impressive visual effect. In general, Le Vau was more interested in an overall effect of grandiosity than in properly applying the classical idiom to structural problems.

Particularly noteworthy at Vaux is the great central oval salon facing on the gardens; it represents the culmination of a novel idea employed at Le Raincy, where a similar form governed the shape of the principal section of the building. Le Vau collaborated closely at Vaux with the painter-decorator Charles Le Brun and the landscape architect André Le Nôtre.

During the 1660s Le Vau was occupied largely with royal projects. In his capacity as first architect he made additions to the château of Vincennes, designed the hospital of La Salpêtrière, reworked the facade of the Tuileries, rebuilt the Louvre's Galerie d'Apollon, which had been destroyed by fire in 1661, and designed and erected the new south wing of the Louvre. He also executed a plan for an additional wing for the Louvre facing St-Germain-l'Auxerrois, but it was rejected by Jean Baptiste Colbert; the final design of this facade (the Colonnade) appears to have been a collaborative effort of Le Vau, Le Brun, and Claude Perrault.

From 1661 until his death Le Vau worked sporadically at Versailles. Initially his work was confined to altering the château built by Louis XIII in 1624. Later he added service

wings to the sides of the forecourt, and after 1668 he created his famous “envelope,” which completely cloaked the garden facade of the older structure in magnificent, monumentally scaled classical dress. The grand staircase, or Escalier des Ambassadeurs, designed by Le Vau, was constructed after his death by François d’Orbay, Le Vau’s constant collaborator. The staircase (destroyed in the 18th century) was considered one of the most impressive in Europe. The decorative scheme was planned by Le Brun.

One of Le Vau’s most enduring contributions was his design (1660s) for the Collège des Quatre Nations (today the Institut de France) in Paris. Executed after his death by D’Orbay, it is unique to France in embodying in its plan and elevation many of the principles of Roman baroque architecture as practiced by Pietro da Cortona and Francesco Borromini. The design reflects Le Vau’s constant quest for visual grandeur.

Further Reading

Le Vau has been neglected by architectural historians. Hence, the definitive study of his life and works has yet to be written. Presently the best reference to his architecture is the general study of French art by Anthony Blunt, *Art and Architecture in France, 1500-1700* (1954; 2d ed. 1970). □

Urbain Jean Joseph Leverrier

The French mathematical astronomer Urbain Jean Joseph Leverrier (1811-1877) made theoretical investigations which led to the discovery of the planet Neptune.

Born at Saint-Lô in Normandy on March 11, 1811, U. J. J. Leverrier entered the highly competitive École Polytechnique to prepare for a career as a professional scientist. His early interest was in chemistry; but when the teaching post in astronomy fell vacant at the Polytechnique in 1837, Leverrier took it and thereby entered the discipline in which he was to spend the rest of his life.

The aspect of astronomy with which Leverrier was primarily concerned was celestial mechanics, the mathematical analysis of the planetary motions. According to the principles of celestial mechanics, each planet was supposed to move around the sun in an essentially elliptical orbit with minor deviations due to attractions by the rest of the planets. The computations involved were very complicated, but the results were generally sufficient to provide predictions of considerable accuracy. There was, however, one prominent exception—the planet Uranus. Although it had been the subject of a great deal of study since its discovery in 1781, attempts to reduce its motion to rule had yet to meet with complete success. The remaining error was small by ordinary standards (1 minute of arc, or the angle subtended by a nickel at a distance of 100 yards), but it was a scandal in a



profession accustomed to accounting for angles less than one-tenth that size.

In 1845 Leverrier decided to look into the question. After concluding that the difficulty was probably due to the action of an unknown planet whose effects were not being taken into account, he undertook a series of detailed calculations which culminated in an estimation of the location of the unknown planet. On Sept. 23, 1846, the planet, later named Neptune at Leverrier’s suggestion, was discovered by J. G. Galle, the director of the Berlin Observatory, less than a degree from the spot indicated by Leverrier.

Leverrier’s work was universally acclaimed as one of the outstanding scientific achievements of all time, and he received honors from virtually every country and scientific society in Europe. He embarked on similar but less successful investigations of a slight anomaly in the motion of Mercury which was resolved only in the 20th century through the work of Albert Einstein. Leverrier continued with exhaustive examinations and revisions of all the existing planetary theories. In addition, he served with distinction as director of the Paris Observatory, organized the French meteorological service, and worked for the inclusion of scientific instruction in the French educational system. He died in Paris on Sept. 23, 1877.

Further Reading

There is no biography of Leverrier, nor is there any thorough discussion of his technical contributions. Most of what has been written about him is in French; but Morton Grosser, *The*

Discovery of Neptune (1962), presents a good account of Leverrier and one aspect of his work. □

René Lévesque

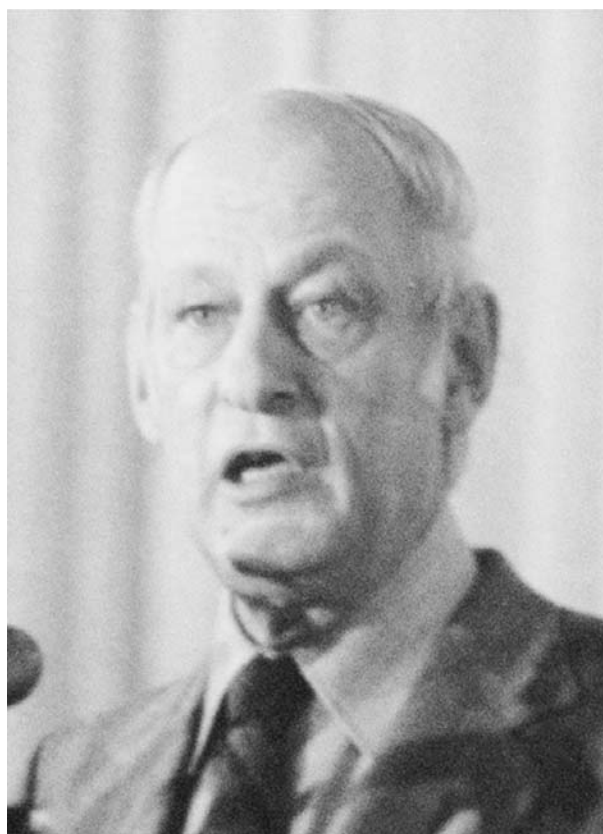
As premier of the province of Quebec, Canada, from 1976 to 1985, René Lévesque (1922-1987) was the first French-Canadian political leader since confederation to attempt, through a referendum, to negotiate political independence for Quebec.

René Lévesque was born in New Carlisle, in the Gaspé region of Quebec, on August 24, 1922, the son of Dominique Lévesque, a lawyer, and of Diane Dionne-Pineault. Upon completing his primary education in New Carlisle, he pursued his classical education at the Jesuit Collège de Gaspé and the Collège Saint-Charles-Garnier in Quebec City. In the fall of 1941 he began studies in law at Laval University, which he did not complete.

He pursued a career in radio journalism and acted as a liaison agent and war correspondent for the U. S. armed forces in 1944 and 1945. Between 1946 and 1951 he worked for the French-language section of the International Service of the Canadian Broadcasting Corporation. After serving as correspondent in Korea in 1951-1952, he created Radio-Canada's news service system and co-produced the program *Carrefour* (Crossroads). Between 1956 and 1959 he produced and served as animator for a television news program entitled *Point de mire* (Target). During 1959 he led a bitter campaign for the creation of a union for Radio-Canada's producers. When that goal was accomplished he left Radio-Canada a committed neo-nationalist in search of a new career and a new country.

Attracted by the neo-nationalist platform of the Quebec Liberal Party of Jean Lesage, Lévesque accepted an invitation to join the party. He quickly became one of the leading forces in Quebec's "Quiet Revolution" once the party defeated the longstanding Union Nationale Party in June 1960. As minister of natural resources from March 1961 to January 1966 he was responsible for the campaign which brought about the nationalization of Quebec's private hydro-electric companies by 1964. This development allowed Hydro-Québec, which employs thousands of highly skilled French-speaking Québécois, to become North America's largest and most successful producer and distributor of electricity.

Lévesque became one of the strongest proponents of a powerful, neo-nationalist Quebec state, both politically and economically. He was the government's most vociferous critic of the existing Canadian constitution. He advocated, as a minimum, "special status" for Quebec which entailed much greater taxing powers, exclusive control over all health and social welfare programs, and significant powers for Quebec in international affairs. When negotiations with Ottawa encountered serious opposition after 1965, he started promoting the concept of associate-state status for



Quebec. His views were considered far too radical for the majority in the Liberal Party. After the party's defeat in 1966 he left and created the Mouvement souveraineté-association (MSA) in November 1967 which became the Parti Québécois (PQ) in October 1968.

As president of the PQ from its formation into the 1980s René Lévesque pursued the party's central goal of achieving a new constitutional arrangement with the rest of Canada; that is, political independence with continued economic association. When Lévesque and the party agreed to postpone the constitutional question for a referendum, the PQ achieved power in November 1976. The PQ's most significant legislative measure was Bill 101, the Charter of the French Language, which confirmed French as the only official language of the province and set out tough provisions to make French the language of work for all Québécois.

The Lévesque government prepared for the referendum by trying to assure American investors that a politically independent Quebec would remain a friendly ally of the United States and by seeking to assure Quebec citizens that sovereignty and association would be achieved simultaneously, thereby minimizing the socio-economic risks. During the historic 1980 referendum campaign, the Canadian prime minister, Pierre Elliott Trudeau, declared that the rest of Canada would never agree to political independence with the continued benefit of economic association for Quebec. He also promised to begin the process of reforming the century-old British North America Act to give Canada a renewed federal system. As a result of this dramatic intervention, 60 percent of the voters rejected the PQ's request

for a mandate to negotiate sovereignty-association. The PQ strategy of achieving independence democratically and by stages had failed.

Under Lévesque's leadership the PQ won the 1981 provincial election, but the disintegration of the independence movement and its political expression, the PQ, set in immediately. Reduced to a mere premier caught in the dilemma of administering a debt ridden province faced with a serious recession and rising unemployment, and confronted with a humiliating defeat on the constitution which was voted down along with an amendment formula in 1982, Lévesque had to abandon long cherished plans for wide-ranging socio-economic reforms. In fact, he introduced deep cuts in the salaries as well as the quantity of public and para-public employees. The unlimited growth of the Quebec state was over.

The results were predictable. The PQ lost quite dramatically the widespread public support that had brought it to power in 1976. When Lévesque decided not to hold the forthcoming election on the issue of independence as promised, he precipitated a major schism in the party. All the leading independentists resigned, leaving his government in a precarious position.

While René Lévesque was responsible for many of the socio-economic reforms after 1960, the central goal of the Quiet Revolution—political independence for Quebec—had been thwarted. The neo-nationalist movement, led with great vigor and sincerity by Lévesque, would have to await a new leader and a more opportune time in order to re-emerge as a significant force in Quebec society. In 1985 Lévesque, one of Quebec's most sincere politicians, stepped down as party leader and was replaced by Pierre Marc Johnson, a Montreal lawyer and physician.

Further Reading

There are two biographies of René Lévesque which deal with his career prior to his becoming premier in 1976: Peter Desbarats, *René: A Canadian in Search of Country* (1976) and Jean Provencher, *René Lévesque: Portrait of a Quebecker* (1975). On the rise of René Lévesque and the Parti Québécois there is Pierre Dupont, *How Lévesque Won: The Story of the PQ's Stunning Election Victory* (1977) and Vera Murray, *Le Parti Québécois: de la fondation à la prise du pouvoir* (1976). By far the best treatment of Lévesque is the study by a journalist, Graham Fraser, *René Lévesque & the Parti Québécois in Power* (1984). Solid background for understanding the historical context in which Lévesque operated after World War II can be found in Michael D. Behiels, *Prelude to Quebec's Quiet Revolution: Liberalism versus Neo-nationalism, 1945-1960* (1985) and Kenneth McRoberts and Dale Posgate, *Quebec: Social and Political Crisis* (1980).

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Levi ben Gershon

The medieval Jewish scientist, philosopher, and theologian Levi ben Gershon (1288-ca. 1344), also called Gersonides and Leo Hebraeus, is known for his continuation of the Jewish Aristotelian tradition in philosophy and for his advanced scientific studies.

Levi ben Gershon was born at Bagnols in the Languedoc region of France. He derived from a scholarly family and probably supported himself by practicing medicine. He lived most of his life in the cities of Avignon, Orange, and Perpignan, where the Jews were protected by the papacy. The exact date of his death is unknown.

Modern historians admire Levi ben Gershon for the breadth of his knowledge and writings. He also reflects the close coincidence between Jewish and Christian philosophy in the later Middle Ages. Philosophers of both faiths reacted excitedly to the rediscovery of Aristotle's writings. In the 13th and 14th centuries, both Judaism and Christianity tried to reconcile faith and reason. Theologians of each religion tried to reconcile their faith to the pagan philosophy of Aristotle, although in each case reason lost out to faith in the 14th and 15th centuries.

Levi ben Gershon ranks as the most radical of Jewish Aristotelians, or, more properly, Averroists, the name applied to medieval philosophers who derived their knowledge of Aristotle from the Arab philosopher Averroës. As an Averroist, Levi ben Gershon insisted that Judaism was compatible with Aristotle's teachings. When the two conflicted, he reinterpreted Jewish Scripture to its detriment, at least in the opinion of his opponents. They called his major work, *Milhamot Adonai* (Wars of the Lord), by a derogatory title: "Wars against the Lord."

More radical in his thinking than the outstanding Jewish Aristotelian, Maimonides, Levi ben Gershon marked the end of his school of thought. Both philosophers were attacked and rejected by such later writers as Hasdai Crescas. Levi ben Gershon wrote on many other subjects, in Hebrew, and admiring Christian scholars translated much of his work into Latin. His book on trigonometry was very advanced, and Pope Clement VI had it translated as *De sinibus, chordis et arcubus*. Levi ben Gershon improved the camera obscura, and he may have invented the cross-staff, which he called Jacob's staff, for measuring the altitude of stars. He also accomplished valuable astronomical work, although he rejected the heliocentric theory.

A distinguished Talmudist, Levi ben Gershon was a remarkably learned and intelligent man who materially advanced the science and philosophy of his period. Much of his scientific and philosophical thought is contained in his magnum opus, *Milhamot Adonai*.

Further Reading

The most informative book on Levi ben Gershon and his philosophical tradition is Isaac Husik, *A History of Medieval Jewish*

Philosophy (1916). For the milieu in which Levi ben Gershon lived see S. W. Baron, *A Social and Religious History of the Jews*, vol. 8 (1969). □

Carlo Levi

The Italian writer and painter Carlo Levi (1902-1975), noted as an anti-Fascist leader during Mussolini's dictatorship, scored a sensational international success with his book "Christ Stopped at Eboli" in 1945.

Carlo Levi was born on Nov. 29, 1902, in Turin, Italy. Although he received a degree in medicine from Turin University, he never practiced medicine. Instead, he took up painting and followed literary pursuits. Levi directed the clandestine anti-Fascist publication *Lotta politica* and with a group of colleagues founded the Giustizia e Libertà movement.

His first arrest for anti-Fascist activities was in 1934. In 1935-1936 Levi lived in political exile under police surveillance in the southern province of Lucania because of his opposition to the Fascist government. Following his release, he joined the Resistance in Paris. In 1944 and 1945 he lived in Florence and was coeditor of *La nazione del popolo*. In 1945 and 1946 he directed *L'Italia libera* in Rome.

Most Famous Work

Levi's exile in the remote province of Lucania in surroundings hardly touched by modern civilization created a deep impression upon him. Out of this experience of a world almost outside of time grew his first book, *Cristo si è fermato a Eboli* (1945; *Christ Stopped at Eboli*). A combination of reportage, diary, and journalist chronicle, the work was written with an astute insight into the southern Italian dilemma. Upon its publication in the United States in 1947, the work was described in the *New York Times Book Review* by Paolo Milano as "a diary, an album of sketches, a novelette, a sociological study and a political essay."

Other Writings Varied

Ideologically, Levi denounced the rift between the classes and protested the exploitation of the lower classes. Thus, he saw in Italian history a continual struggle between *contadini* (peasants) and *luigini* (after Don Luigi, the local schoolteacher and party functionary of *Cristo si è fermato a Eboli*). Such ideas were at the root of his volume of essays *Paura della libertà* (1946).

Levi's next book, *L'orologio* (1950), showed his disillusion with the course Italian life took after the Liberation. The Rome of the immediate postwar era was the subject of this book, in which narration and critical observation alternate and in which facts are mixed with fancy.

In Levi's later writings his tendency to mix fact with fancy was resolved in favor of the factual and critical approach. *Le parole sono pietre: Tre giornate in Sicilia* (1955)



was an account of a trip to Sicily and a further denunciation of the situation in the Italian south. *Il futuro ha un cuore antico* (1956) was a critical report on a trip to the Soviet Union, whose great traditions Levi viewed as being absorbed by the revolution. *La doppia notte dei tigli* (1959) was a critical, if not too accurate, travelog on a few days Levi spent in Germany. With *Tutto il miele è finito* (1964) Levi returned to a critical investigation of underprivileged Italian provinces. This book, which took its title from a Sardinian wake tune, was a description of a trip to Sardinia.

Political Career

Levi was elected to the Italian Senate in 1963 and served on the Communist ticket for two terms. He was not re-elected in 1972. Throughout his life, Levi was a prominent figure on the Roman artistic scene.

Many of Levi's paintings focus on the human figure and demonstrate his belief in man as the center of the universe: "Any art that doesn't address itself to the whole of man is destined to failure."

Levi died of pneumonia at the age of 72 in Rome on January 5, 1975.

Further Reading

A useful background work in English for the study of Levi is Sergio Pacifici, *A Guide to Contemporary Italian Literature from Futurism to Neorealism* (1962). □

Primo Levi

Italian author and chemist Primo Levi (1919-1987) was considered one of the foremost writers of concentration camp literature. He recounted with objective, scientific precision and detail the horrors of his year spent in Auschwitz. His focus, in life and in literature, was to promote understanding through memory and testimony, to respond to the “greatest crime of the century” with intelligence and humanity.

Primo Levi was born in Turin, Italy, on July 31, 1919 to an intellectual Jewish family. Levi's grandfather was an engineer, as was his father, Cesare Levi, who encouraged his son's interests in a wide variety of cultural pursuits, giving him access to a well furnished home library. The father-son relationship was complex in that Levi's introverted personality often contrasted with his father's more extroverted, exuberant nature. In any case, Levi recognized in his father the man responsible for his great interest in the arts, literature, and particularly the sciences. Levi's mother was also an avid reader and was well acquainted with her husband's interests. In his younger sister Levi found both a best friend and deep affection. Certainly, Levi's home and family was conducive to an intellectual life.

Levi's schooling contained both positive and negative experiences. During his first year at the Massimo D'Azeglio school he was forced, because of his physical frailness, to study privately. Nonetheless, he was a model student, and when he returned to school he won the admiration of his teachers and, consequently, aroused the envy of his peers. His Jewish origins often set him apart from the other students, and he frequently found himself the victim of aggression, targeted also because of his slight physical constitution. During high school he studied literature with academic success, yet his principal interests were clearly directed more toward scientific disciplines. He discovered a love for the rigor of scientific research and, completely unaware of his literary talents, decided to become a scientist.

Levi was an enthusiastic reader throughout his life. Two important influences on his later scientific works were Jack London and Jules Verne. During high school, in addition to the classics and Dante, for whom Levi had a passion, he read Mann, Flaubert, Hugo, Conrad, Kafka, and others. After his concentration camp experience, Levi found Mann to have been a sign of Germany's positive value, a reason to refrain from passing universal judgment on the German people. Levi also enjoyed North American writers and contemporary Italian narrative, particularly Alberto Moravia's *Gli indifferenti* (*The Indifferent Ones*) for its comment on the degradation of the Italian bourgeoisie during fascism.

Levi's university years marked his decision to dedicate his studies to science. In 1937, at age 17, he enrolled in the University of Turin's department of chemistry. His university career began happily, with great academic success and



interaction with other students, both Jewish and non-Jewish. But in 1938 the Italian anti-Jewish racial laws went into effect under Mussolini's Fascist regime. According to the new measures, Italian Jews were forbidden to teach and enroll in all schools, and foreign Jews were not allowed to enroll in schools or keep a residence in Italy. This situation provoked a profound sense of isolation for Levi, yet despite all of these hardships he succeeded in graduating *summa cum laude* in 1941.

One of Levi's most significant friendships was with fellow chemistry student and anti-fascist Sandro DelMastro, who pushed Levi to develop his physical skills and resistance, almost as if in preparation for the life-threatening tests that he would later face in the Nazi *Lager* (concentration camp).

From 1941 to 1943 Levi worked under a false name as a chemist in northern Italy. During this period his father died. On September 8, Armistice Day, when the Italian Government fell, Levi fled to Torino where he was hidden by non-Jewish friends. He subsequently went to Val D'Aosta to join the "Justice and Liberty" movement. He was captured by the Fascist militia still collaborating with the German troops. The attack came in retaliation for a sortie by the partisans on the barracks of the Ivrea militia on December 13, 1943. Levi was fortunately able to rid himself of his false documents (which declared him to be Ferrero from Eboli) and was held prisoner for two months. He willingly admitted to being a Jew, as he assumed, mistakenly, that the admission to being a partisan meant sure death, and also because the Italians had promised not to turn any Jews over

to the Germans. Levi was taken to Fossoli, near Modena, where he remained until February 22. The SS then arrived and took the 650 Jews of Fossoli to Auschwitz concentration camp. As he was leaving Italy, Levi managed to toss a postcard from the train. It reached his family, alerting them to the fact that he had been deported to Auschwitz (now in Poland).

Survival in Auschwitz, Levi's first work, recounts his experiences in the Nazi *Lager* with the detached objectivity of a scientist. Convinced that subjective commentary was unnecessary, Levi let the events and circumstances speak for themselves. He saw his duty as that of "bearing witness" and was confident that this work would serve as testimony to the atrocities committed there.

Levi remained in the concentration camp for approximately one year. He was freed January 27, 1945, when the Soviet's Red Army arrived. After a nine-month journey home, he wrote down his memories. He sent the result, *Survival in Auschwitz*, to the Einaudi Publishing Company, where Natalia Ginzburg rejected it. Also during this period Levi became technical director of a chemical industry in Turin and married a young Jewish woman, with whom he had two children, Lisa in 1948 and Renzo in 1957. In 1955 Levi took part in a conference on Nazi *Lagers*, after which he decided to resubmit his book to Einaudi. This time, in 1956, it was accepted by Luciano Foà. It was a great success and was translated into various languages. (In the United States it was published in 1960 under the title *If This Is a Man*.)

In 1961 Levi began writing *The Reawakening*, which he finished in December of 1962. This work tells the story of Levi's return to Italy via Eastern Europe. Published in 1963, it won the Campiello Prize the same year. Like *Survival in Auschwitz*, it enjoyed great success and was translated into six languages. In 1964 *Survival in Auschwitz* was adapted for and performed on radio, directed by Giorgio Bandini, followed by a theatrical version in November 1966 at the Carignano Theater of Turin, directed by Gianfranco DeBosio. In 1966 Levi's collection of short stories called *Storie naturali* was published, including works from 1952 to 1964, as well as a story from 1946. It was published under a pseudonym, Damiano Malabaila, as Levi felt that these stories didn't coincide with the serious tone of his concentration camp works. They are, in fact, of a science fiction nature, and won the Bagutta Prize in 1967.

One year later Levi wrote another collection, published in 1971 under his real name, called *Vizio di forma*, also a great success. English translations of stories from *Vizio di forma* and *Storie naturali* are collected in *The Sixth Day and Other Tales*. In 1975 he published *The Periodic Table*, for which he won the Prato Prize for Resistance the same year. Later works include *L'osteria di Brema* (1975), a collection of poetry; *The Monkey's Wrench* (1978), winner of the Strega Prize in 1979; *La ricerca delle radici* (1981); *Antologia personale* (1981); *Lilit e altri racconti* (1981), published in English as *Moments of Reprieve*; *If Not Now, When?* (1982), which won him the Campiello Prize for the second time as well as the Viareggio Prize in 1982; *Ad ora incerta* (1984), poetry translated in *Collected Poems*, *Other*

People's Trades (1985); and *The Mirror Maker* (1986). Levi's last work, *The Drowned and the Saved* (1986), takes its title from a chapter of *Survival in Auschwitz* and deals with the issues of survival, shame, and memory. It also contains a series of letters from German readers and Levi's responses to them.

Levi was an extraordinary figure in that he maintained his humanity inside the concentration camp and succeeded in resisting the temptation of hate and bitterness. He used his literary talents to "bear witness" to the inhuman experiences undergone in Auschwitz and sought to simply tell his story rather than pass judgment. On April 11, 1987, Primo Levi, for reasons unknown, ended his own life in Turin, Italy.

Further Reading

Various essay collections have been published on Levi's works. See, for instance, *Reason and Light*, Susan Tarrow, ed. (1990), as well as *Primo Levi: Il presente del passato* (1991), Alberto Cavaglion, editor. Ferdinando Camon's *Conversations with Primo Levi* is essential for understanding Levi's outlook on life and his experiences. For a more detailed biography and discussion of his works, see Massimo Dini and Stefano Jesurum's *Le opere e i giorni* (1992) and Fiore Vincenti's *Invito alla lettura di Primo Levi* (1990).

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Rita Levi-Montalcini

An Italian and American biologist, Rita Levi-Montalcini (born 1909) discovered the nerve growth factor (NGF), a protein molecule that enhances differentiative processes of the sensory and sympathetic neurons and may exert a modulatory role on neuro-immuno-endocrine functions of vital importance in the regulation of homeostatic processes.

Rita Levi-Montalcini was born in Turin, Italy, on April 22, 1909. Together with her twin sister Paola, a renowned painter, she was the youngest in an upper-middle-class non-observant Jewish family which included a

stern, industrialist father, a gentle but resourceful mother, a son, and three daughters, all of whom were gifted in either artistic or scientific pursuits. The profound gender inequality in her parents' household persuaded Rita (and Paola) that raising a family was incompatible with the devotion needed to pursue the call of creativity by a woman. The twin sisters were vindicated in their choice as each became famous in her respective career, while never regretting the choice of staying single. The close bond between them, as well as that between Rita and their mother, may have supplied a lifelong emotional reservoir, one which most people, creative or otherwise, seek to fill via the more conventional avenue of forming their own families.

In 1936 Levi-Montalcini obtained the M.D. degree, with distinction, from the University of Turin, and served there as an assistant in neurobiology in the clinic headed by the professor of anatomy Giuseppe Levi until 1938. Then the passage of the racial laws by the Fascist régime that barred Jews from Italian universities and other public institutions forced her to continue her research first in a Belgian laboratory and, after the outbreak of World War II, in a makeshift laboratory in her refuge home outside Turin. During the German invasion of northern Italy, she resided clandestinely in Florence (1943-1944), eventually becoming in 1944 a volunteer physician with the Allied Forces there. In 1945 she resumed her career as assistant to Professor Giuseppe Levi, who as an outspoken anti-Fascist scientist had also been in hiding during the war while working on the study of nerve cells grown *in vitro*.



In the fall of 1946, Levi-Montalcini arrived for a one-term research visit in the Department of Zoology at Washington University in St. Louis, Missouri, while responding to an invitation from its chairman, Professor Viktor Hamburger, a pioneer of experimental embryology. Hamburger had noticed her follow-up, in a paper published in 1939 during her stay in Belgium, of transplantation experiments in neuroembryology that he had published in 1934 while still in Germany as an assistant of Hans Spemann, an experimental embryologist who received the Nobel Prize in 1935. Hamburger, a refugee scientist from Nazi Germany who settled in St. Louis in 1937, suggested that they reinvestigate together the topic of the regulatory mechanisms governing the development and differentiation of motor and sensory nerve cells or, in experimental terms, the effects of amputation on the development of the nervous centers in charge of the innervation of the excised limbs in the chick embryo. Shortly after her arrival in Hamburger's laboratory, Rita observed in histological sections of chick embryos various differentiative processes of the nervous system, such as active migration, elimination, and separation of cell populations. These observations convinced her of the ultimate solvability of the then almost uncharted mechanisms of neurogenesis.

Inspired by the preliminary results of experiments with transplantation of neoplastic tissues, which a former student of Hamburger reported in a letter while seeking further advice, Levi-Montalcini focused her work on two tumors that had the capacity to greatly stimulate the proliferation of nerve fibers in host embryos. She eventually concluded that the effect was "radically different" than that observed following transplantation of normal limb buds or other embryonal tissues. She further deduced that the tumor exercised a neurotropic effect by releasing a humoral or fluid factor able to accelerate differentiative processes in sympathetic and, to a lesser degree, sensory cells, as well as to cause excessive and precocious production and abnormal distribution of nerve fibers.

In order to convince potential objectors of the humoral effect of neoplastic tissues on nerve cells, Levi-Montalcini decided to conduct these experiments *in vitro*. For that purpose she traveled to the Institute of Biophysics in Rio de Janeiro where a former collaborator of Giuseppe Levi, the German refugee Hertha Meyer, set up an *in vitro* culture unit. In Rio Levi-Montalcini conducted the experiments that would determine the direction of all her future research, while following the *in vitro* impact of tumor and non-tumor released humoral factors on proliferation and differentiation of cells of various origins.

The most exciting phase in Levi-Montalcini's research came upon her return to Hamburger's laboratory where the arrival of biochemist Stan Cohen as a research associate provided her with a like-minded collaborator. Their complementary skills enabled them in the following six years (1953-1959), especially after discovering that snake venom and mouse salivary glands were richer sources of nerve growth factor (NGF), to characterize NGF both biologically and chemically. Their further use of immunological meth-

ods demonstrated the fundamental role of NGF in differentiation and survival of sympathetic cells.

In 1961 Levi-Montalcini, who had become full professor at Washington University in 1958, began a commuting life divided between her newly established Center of Neurobiology in Rome and Washington University in St. Louis where she continued to teach. In 1969 the Italian National Research Council (CNR or Consilio Nazionale de la Recherche) transformed her research unit, previously attached to an Institute of Public Health, into an official CNR research center called the Laboratory of Cell Biology. In addition to neurobiology, it also included departments of cell biology, physiological genetics, and immunology. Between 1979, when Levi-Montalcini retired as director of this laboratory, and 1989, when she became guest professor at CNR's Institute of Neurobiology in Rome, she continued to work in the Laboratory of Cell Biology as a guest researcher.

Advances leading to an upsurge in NGF research in the 1990s include the identification and synthesis of the genes coding for murine and human NGF by means of recombinant DNA technology and genetic engineering. Other recent advances include the realization that the spectrum of action of the NGF molecule is not restricted to stimulating the differentiation of the sensory and sympathetic neuronal cell lines but also includes the hemopoietic-immune system, the cholinergic system of the basal forebrain nuclei, and other cell populations in the central nervous system involved in neuroendocrine functions.

The rise in the biological relevance of NGF in the 1980s also led, after a period of relatively modest reception, to a reevaluation of Levi-Montalcini's research in the 1950s. In 1986 she shared the Nobel Prize in physiology/medicine with Stan Cohen. Levi-Montalcini received honorary citizenship of many towns and cities, including Rome and Turin, and numerous awards in Europe and America, including membership in the U.S. Academy of Sciences (1968), the Pontifical Academy (1974), the Italian National Academy "dei Lincei" (1976), the Belgian Royal Academy of Medicine (1979), and the French Academy of Sciences (1989). She was also the recipient of many honorary degrees, from the University of Uppsala, Sweden; Weitzman Institute of Science, Israel; the University of London; the University of Brazil; and Harvard, among others. In 1987 she was awarded the highest honor for an American scientist, the national medal of Science.

Levi-Montalcini remains active in the scientific community, upholding status as professor emeritus at Washington University since 1977, as well as contributing greatly to scientific studies and programs in her native country of Italy. Since winning the Nobel Peace prize she has also been appointed president of the Italian Multiple Sclerosis Association. Levi-Montalcini also established fame as the first woman to attain full membership to the Pontifical Academy of Sciences in Rome. She still continues research at the Institute of Cell Biology in Rome. Along with her sister, they have established educational youth programs that provide counseling and grants for teenagers interested in the arts or sciences.

Further Reading

The best source on Rita Levi-Montalcini is her autobiography, *In Praise of Imperfection, My Life and Work*, translated by Luigi Attardi (1988). On her work, see her writings "NGF: An uncharted route" in F. G. Worden and others, editors, *The Neurosciences: Paths of Discovery* (1975), and "The Nerve Growth Factor: Its Mode of Action on Sensory and Sympathetic Nerve Cells" in *The Harvey Lectures, Series 60* (1966). See also Viktor Hamburger, *The Heritage of Experimental Embryology: Hans Spemann and the Organizer* (1988). Additional information can be found in the series "New Hopes, New dreams" by Roger Rosenblatt *Time* (August 1996). □

Emmanuel Levinas

Emmanuel Levinas (1906-1995) was a major philosopher of the 20th century who attempted to proceed philosophically beyond phenomenology and ontology and to engage in a more immediate and irreducible consideration of the nature and meaning of other persons. A strongly religious person, Levinas also wrote extensively on Jewish themes.

Emmanuel Levinas was born in Kaunas, Lithuania, in January 1906, into a traditional Jewish family. He did his elementary and secondary studies in Jewish and secular subjects first in Lithuania and then, later, in Russia. At the age of 18 he went west to study at the University of Strasbourg, where he majored in philosophy both at the undergraduate and graduate levels. In 1928 he moved to the University of Freiburg to study with the great philosopher Edmund Husserl, the father of the so-called phenomenological school in modern philosophy. In Freiburg he also encountered, for the first time, Martin Heidegger and was deeply influenced by his classic 1927 work *Sein und Zeit* (*Being and Time*) (1962). In 1930 he received his doctorate for a thesis on the *Théorie de l'intuition dans la phénoménologie de Husserl* (*The Theory of Intuition in Husserl's Phenomenology*) (1973).

He became a naturalized French citizen in 1930 and subsequently professor of philosophy and director of the Ecole Normale Orientale of the Alliance Israelite Universelle in Paris. In 1964 he assumed a professorship in philosophy at the University of Poitiers, and later, in 1967, at the University of Paris at Nanterre, moving finally to a professorial appointment at the Sorbonne in 1973. He retired in 1979, but continued writing books, some of which sold over 200,000 copies.

Levinas' work is best understood as an attempt to proceed philosophically beyond the views of Husserl and Heidegger, concerned as they were with phenomenology and ontology, respectively, and to engage in a more immediate and basic consideration of the nature and meaning of other persons. Such a focus reveals the Other—that is, the other person—as existing in his or her own right—that is, not subject without remainder to incorporation within the

conceptual world of the subject-knower, nor, again, something whose essence can be captured by thought. Once the nature of this otherness is grasped, once the Other is appreciated as beyond the totality of ones' organization of the world as knowledge, as what Levinas called "non-synthesizable," the Other can be rightly understood as a window, an access, through which to intuit the Infinite.

In this connection, Levinas emphasized aspects of experience which he took to be beyond totality (conceptualization) yet, at the same time, which give access to the Infinite. Among the salient items which he called to attention in this context are, for example, the philosophical significance of the Human Face, the mystery of human speech, the centrality of ethics, and the particularity of each human being's relation to God. Each of these elements in human experience defies categorization and systematization. Each is rooted in an act of intersubjectivity which recognizes the privileged position of the Other.

Moreover, Levinas insisted, *contra* both Husserl and even more especially Heidegger, that this fundamental intersubjectivity is essentially ethical in character. In doing so he inverted the relationship between ontology and ethics and made ethics primary. Levinas referred to this ethically charged intersubjectivity as characterized by responsibility for the Other. The Other, by his or her nature, makes an ethical demand upon oneself, and the self in response can only be the fully human personality that it is by assuming the moral responsibility demanded of it. Even when the Other does not respond at all, or responds unethically, the self is bound by its own moral imperatives, emerging from its own compelling subjectivity, to act with moral correctness. It is this demand and the behavior predicated upon it that makes one human. And it is in just this ethical modality that we glimpse the Infinite within our finite existence. In ethical action we testify to the Infinite, and such testimony, in effect, brings into being a dialogue of man and Spirit, a dialogue in which the human testimony interiorizes and makes its own the previously exterior and distant "voice" of God. His work was influential even amongst Christians—Pope John Paul II often praised and quoted his writings.

This latter concern, this concentration upon man's establishing a partnership with the Ultimate, reflects Levinas' preoccupation with traditional religious and especially Jewish categories. An observant and learned Jew, Levinas saw his philosophical work as consistent with his religious heritage, though not necessarily in the medieval harmonistic sense. Thus, in addition to technical works on the cutting edge of contemporary philosophy, he also wrote numerous papers and monographs on Jewish themes, especially as they are found, analyzed, and classified in the Talmud (rabbinic sources). Levinas died of heart failure on December 25th, 1995, in Paris.

Further Reading

Levinas wrote a series of important books in French, a number of which have been translated into English. His main philosophical works are *The Theory of Intuition in Husserl's Phenomenology* (English translation, 1973); *Existence and Existents* (English translation, The Hague, 1978); *En découvrant l'existence avec Husserl et Heidegger* (Paris, 1974); *Totality*

and Infinity (English translation, 1969); *Difficile Liberté* (Paris, 1963); *Quatre lectures Talmudique* (Paris, 1968); *Otherwise than Being or Beyond Essence* (English translation, The Hague, 1981); *Ethics and Infinity* (English translation, 1985); *Collected Philosophical Papers* (English translation by A. Lingis, The Hague, 1987); *The Levinas Reader* (edited and translated by Sean Hand, Oxford, 1989); and *Emmanuel Levinas: Basic Philosophical Writings* (edited and translated by A. Peperzak, S. Crichley, and S. Bernasconi, Bloomington, 1996).

A full bibliography of all Levinas' publications up until 1981 is found in Roger Burggraeve, *Emmanuel Levinas* (1982). Web pages dedicated to Emmanuel Levinas, including complete bibliographies of his work can be found at <http://fw1.netcom.com/cybertak/lev.html> (by Peter Atterton) and at <http://www.yk.rim.or.jp/lenna/levinas-e.html> (by Gen Nakayama). For more biographical details see Emmanuel Levinas, "Signatures," in Adrian Peperzak (editor), *Research in Phenomenology*, vol. 8 (1978). For a discussion of Levinas' philosophical views there is Jacques Derrida's interesting essay "Violence and Metaphysics: An Essay on the Thought of Emmanuel Levinas" in his collection *Writing and Difference* (1978); Edith Wyschogrod's basic study entitled *Emmanuel Levinas: The Problem of Ethical Metaphysics* (The Hague, 1974). Two valuable essays in English that treat essential aspects of Levinas' philosophical outlook are Luk Bouckaert, "Ontology and Ethics: Reflections on Levinas' Critique of Heidegger," in *International Philosophical Quarterly* (1970), and Edith Wyschogrod, "God and Beings Move" in *The Journal of Religion* (April 1982). Levinas' obituary, written by Peter Steinfels, was in the December 27th edition of the *New York Times* □

James Levine

The American conductor and pianist James Levine (born 1943) was an outstanding musical director who developed and maintained the Metropolitan Opera as one of the world's finest companies.

James Levine was born in Cincinnati, Ohio, into a musical family. A prodigy, he made his debut as a pianist performing Mendelssohn's Second Piano Concerto with the Cincinnati Symphony Orchestra when he was ten years old. At the age of 13 he studied piano with Rudolf Serkin at the Marlboro Music Festival. The festival needed someone to conduct the offstage chorus for a production of Mozart's opera *Così fan tutte*. Levine took the position and enjoyed it so much that he began to think of a career as a conductor.

He also spent summers in his childhood at the Aspen Music School and Festival where he studied with Walter Levin, violinist with the La Salle Quartet. He continued to study privately at home in Cincinnati and, through special arrangements, was able to devote afternoons to music studies and still complete a normal high school education. In 1961 he enrolled at Juilliard and was found to be so advanced that he was placed directly in the graduate program, in which he studied conducting with Jean Morel and piano with Rosina Lhévinne. During this time, he also studied with

Rudolf Serkin, Alfred Wallenstein, Max Rudolf, and Fausto Cleva.

In 1962 he conducted Bizet's opera *The Pearl Fishers* at Aspen. When Levine was 20, George Szell, one of the world's foremost conductors, asked him to be assistant conductor of the Cleveland Orchestra, the youngest musician to hold such a post. From 1964 to 1970, he attended George Szell's rehearsals, concerts, and recording sessions and himself rehearsed and conducted under Szell's watchful eye. During this time he was also music director of the University Circle Orchestra and chairman of the Cleveland Institute's Department of Orchestral Training. He continued to appear at the Aspen Music School and Festival, now as a teacher as well as a conductor. He managed to perform the same activities for the Detroit Symphony Orchestra's summer festival, Meadow Brook. In addition to all these commitments he also worked at Oakland University.

In 1971 he conducted both *Luisa Miller* and *Tosca* at the Metropolitan Opera and was named its principal conductor—a post created for him; he was named music director of the Met in 1976; and in 1986 he was chosen the company's first artistic director. He also began his prolific recording career at this time, conducting operas by Verdi and Bellini.

Levine put his stamp upon the Metropolitan Opera. He managed to spend eight months a year there despite his hectic schedule, expanding its repertoire and developing its production values. He made numerous additions from the

canon of modern opera, including *Lulu*, *The Rise and Fall of the City of Mahagonny*, *Billy Budd*, and *Porgy and Bess*.

Levine revived *Lohengrin*, *Tannhäuser*, and *Der fliegende Holländer*, and he began a Mozart cycle which added *Idomeneo* and *La Clemenza di Tito* to the Met's Mozart repertoire. He also presented uncut versions of *Parsifal*, *Die Meistersinger von Nürnberg*, *La Forza del Destino*, and *Don Carlos*, a reflection of his strongly held view that the composer's work is to be presented as he—not some subsequent, lesser musical light—envisioned it.

Although prolific in his studio recordings, Levine believed in live recordings and perceived the value of recordings to be their documentation of the style and the performances of an era. To this end, he moved beyond the traditional Saturday radio broadcasts of the Metropolitan Opera to create the "Live from the Met" television opera series in 1977. These programs, presenting complete, subtitled versions of actual performances and using increasingly sophisticated camera techniques, brought live operas into the homes of the largest potential audience in history. This series included *La Bohème*, *The Rise and Fall of the City of Mahagonny*, *Tosca*, *Faust*, and a variety of other works. He also initiated the annual revue of orchestral programs with soloists. In 1983 James Levine was the subject of a *Time* magazine cover story which claimed him to be America's leading maestro. The next year, he was named Musician of the Year by *Musical America* and was the first recipient of New York City's annual Cultural Award.

Levine conducted on tours with the Met orchestra throughout the United States, Canada, Europe, and Japan. In addition, he was a regular guest with the Philharmonic Orchestra, the Boston Symphony Orchestra, the Berlin, Munich and Vienna Philharmonics, and the Bayreuth Festival in Germany. He also had the honor of conducting in Frankfurt on that city's 1200th anniversary in 1990.

In 1996 James Levine celebrated 25 years with the Metropolitan Opera with an eight-hour performance on April 27th, broadcast over television. Excerpts from 43 operas, along with many of the most gifted performers such as Plácido Domingo, Birget Nilsson, and Kiri Te Kanawa, were featured. Bernard Holland of the *New York Times* wrote, "What everyone seemed to share was a deep respect for Mr. Levine's ability. In opera conducting, no one accompanies better than him. . . . It is hard to recognize legends while they are still among us, but rest assured Mr. Levin will be one." In a documentary film about his career, *James Levine: A Life in Music*, the conductor stated, "I sometimes say that music chose me, the more I felt I just wanted to be immersed in it and the more it answered all my needs."

Further Reading

James Levine is discussed in both *The New Grove Dictionary of Music and Musicians* (London, 1980) and *Baker's Biographical Dictionary*, 6th edition (1978). The conductor's style is dealt with in "James Levine on Verdi and Mozart" by B. Jacobson (adapted from the book *Conductors on Conducting*), in *HiFi/Mus Am* (December 1978). See also "Men of the Met: Working Visionary—James Levine, music director of the Metropolitan Opera, explores how he is putting his dreams for the company into action" by R. Jacobson, *Opera News* (Sep-



tember 1980). For a discography and consideration of Levine's conducting, see "The State of U.S. Conducting" by R. Dettmer, *Fanfare* (1982). Levine is the subject of an in-depth examination in *Maestro: Encounters with Conductors of Today* by Helena Matheopoulous (1982). Levine's 25th anniversary celebration is reviewed in the April 29th edition of the *New York Times*, "Eight Hours Honoring 25 Years in Artistry," by Bernard Holland. A full-length television movie, *James Levine: A Life In Music* profiled the conductor. Directed by Peter Weinberg, it was shown throughout Europe and the United States. Web sites where information about Levine can be found are a history of Levine at the Metropolitan Opera at <http://www.opera.it/freeweb/domingo/levine/chron.htm> and details about *A Life In Music* at http://www.unitel.classicalmusic.com/ucatalogue/portrait/173_5htm. □

Claude Gustave Lévi-Strauss

The French social anthropologist Claude Gustave Lévi-Strauss (born 1908) became a leading scholar in the structural approach to social anthropology.

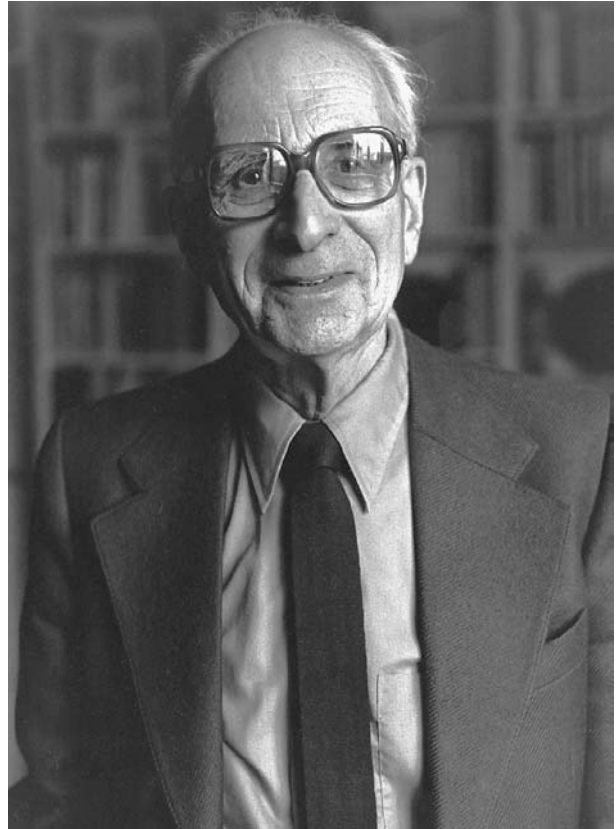
Claude Lévi-Strauss was born on November 28, 1908, in Brussels, Belgium, of a cultured Jewish family. He grew up in France, attended a lycée in Paris, and studied philosophy at the Sorbonne, University of Paris. After holding several provincial teaching posts, he became interested in anthropology and accepted an appointment as professor of sociology at São Paulo University, Brazil (1935-1939), which enabled him to do field research among Brazil's Indian tribes.

Lévi-Strauss returned to wartime France and served in the army (1939-1941). He taught in New York City at the New School for Social Research and at the École Libre des Hautes Études (1942-1945). He was also cultural attaché in the French embassy (1946-1947).

Back in France, Lévi-Strauss was associate director of the Musée de l'Homme, director of the École Pratique des Hautes Études, and editor of *Man: Review of French Anthropology*. From 1960 he was professor of social anthropology, professor of comparative religions of nonliterate people, and director of the Laboratory of Social Anthropology at the College of France.

Lévi-Strauss's fame began with his book *Tristes Tropiques* (*A World on the Wane*, 1961). It is partly biographical, partly a philosophical reflection on travel, and mainly a systematic account of four primitive South American Indian tribes. In this and his next influential book, *The Savage Mind* (1966), he expressed his belief that in their potential all men are intellectually equal. Instead of primitive man's being frozen in his culture, he wrote, "A primitive people is not a backward or retarded people; indeed it may possess a genius for invention or action that leaves the achievements of civilized peoples far behind."

Citing examples, Lévi-Strauss argued that primitive man's conceptual mental structures, though of a different order from those of advanced man, are just as rich, utilitar-



ian, theoretical, complex, and scientific. There is no primitive mind or modern mind but "mind-as-such," in which is locked a structural way of thinking that brings order out of chaos and enables man to develop social systems to suit his needs. Man's mental structures and ways of achieving order are derived as much from primitive magic as from Western science, as much from primitive myth as from Western literature, and as much from primitive totemism as from Western morality and religion.

Lévi-Strauss's thesis, which excited world attention, is that if social scientists can understand man's mental structures, they can then build a study of man which is as scientific as the laws of gravity. If order exists anywhere, says Lévi-Strauss as a structuralist, then order exists everywhere, even in the brain.

Lévi-Strauss's search for the common denominator of human thought derives from structural linguistics, a 20th-century science which set out to uncover the possible relationships between the origins of human speech and the origins of culture. He goes beyond language in adding as concepts for social order such activities as music, art, ritual, myth, religion, literature, cooking, tattooing, intermarriage, the kinship system, and the barter of goods and services. He sees each as another related way by which a society maintains itself. Man's mental structures in bringing order out of chaos, no matter how divergent his patterns may seem in old and new cultures, may derive from a common mental code.

The work of Lévi-Strauss seeks to stimulate thinking and research on breaking the mystery of this code. His popularity rests on his belief that there are no superior cultures, that man acts according to a logical structure in his brain, and that once the code of this logical structure can be discovered, the human sciences can be as scientific as the natural sciences.

Lévi-Strauss was awarded the Wenner-Gren Foundation's Viking Fund Medal for 1966 and the Erasmus Prize in 1975. He has been awarded several honorary doctorate degrees from prestigious institutions such as Oxford, Yale, Harvard, and Columbia. He has also held several academic memberships including the National Academy of Sciences, the American Academy and Institute of Arts and Letters, the American Academy of Arts and Sciences, and the American Philosophical Society.

Further Reading

Lévi-Strauss's life and influence are recounted in E. Nelson and Tanya Hayes, eds., *Claude Lévi-Strauss: The Anthropologist as Hero* (1970). Octavio Paz, *Claude Lévi-Strauss: An Introduction* (trans. 1970), is an admiring exploration of his ideas. Edmund Leach, *Claude Lévi-Strauss* (1970), is a critical study. Also useful is Georges Charbonnier, ed., *Conversations with Claude Lévi-Strauss* (1961; trans. 1969). The general background is discussed in Marvin Harris, *The Rise of Anthropological Theory: A History of Theories of Culture* (1968). □

Bernard-Henri Levy

A French moralist and political philosopher, Bernard-Henri Levy (born 1948) won wide recognition as a social critic (especially of Marxism), an advocate of ethics and justice, a cultured non-despiser of religion, and a flamboyant intellectual maverick.

Bernard-Henri Levy was a French moralist and political philosopher of the late 20th century, one of the leading lights of the New Philosophers (*Nouveaux Philosophes*) school. This group, disenchanted with communist and socialist responses to the near revolutionary upheavals in France of May 1968, articulated a fierce and uncompromising moral critique of Marxist and socialist dogmas years prior to the collapse of the Soviet Union. In contrast to the "neo-conservatism" of ex-leftist anti-Marxist American intellectuals, however, neither Levy nor the New Philosophers embraced capitalist ideology on the rebound.

Testifying to strong rhetorical skills, timely concerns, and forceful argumentation, Levy's first book, *Barbarism with a Human Face*, published in 1977, sold over 100,000 copies. This was quite unusual, even in France, for a philosophical treatise. The book appeared in English translation in 1979. Along with Andre Glucksmann's *The Master Thinkers*, published in the same year, it is one of the central manifestos of the French New Philosophers. "Apply Marxism in any country you want," Levy wrote, summing up the book's thesis, "you will always find gulag in the end. Histor-

ical contingencies have not betrayed a pure Marxism still to be tried, they are proof of its essential and real failure."

Without retreating to an ideal world, and without defending either the rule or the values of capital, but arguing primarily and vehemently against the callous (and ultimately cynical) Marxist reduction of meaningful action and belief to *realpolitik*, Levy insisted positively on the saving autonomy of ethics. "Discredit *politics*, stick with the *provisional*, rehabilitate *ethics*—these are the three orders, the three levels of analysis that must be separated from one another, or else we will sink into the murderous mirages of appearance."

Levy's second book, *The Testament of God*, published two years later in 1979 (and appearing in English translation in 1980), was equally popular. He again argued for the independence and primacy of ethics over purely political and historical analyses of human affairs. But now, against all the grains of the regnant French intellectual left, he boldly affirmed the foundation of modern ethics in biblical ethics. A list of seven calls to action, which Levy named "commandments," lies at the center of the moral protest that drives *The Testament of God*: law is superior to events; the world can at all times be judged morally; the moral good must be done now, without concern for the future; undertake only what is immediately worthy of repetition; truth is of another order than politics; resist evil without theory or party; and be committed by first being detached.

In defending ethics and opposing evil, especially the evils of Marxist and anti-Marxist idealism, Levy opposed another strong current of post World War II French intellectual fashion: opposition to the state. "Anti-statism," he wrote, "is once again and unmistakably, a reversal that preserves intact the shape of what it overturns." Levy thus did not oppose the state per se; he opposed the totalitarian state, which, according to a dialect whose contours his analyses trace, is itself an anti-statist institution, appearance to the contrary. The non-totalitarian state, in contrast, is a guarantor of law and justice, and as such is a bulwark of morality. In this line of thinking, including the religious expression of it, Levy was profoundly influenced by the great ethical metaphysics of his French-Jewish senior, Professor Emmanuel Levinas.

Levy's third book, *The French Ideology*, targeted a wider audience than Marxists and leftist intellectuals. Published only two years after *The Testament of God*, in 1981, it outraged French sensibilities from left to right by exposing in the French character and in the French world view deep strains of a xenophobic nationalism, tending dangerously, as he saw it, toward fascism. The behavior of an entire generation of Western Europeans before and during World War II—not only the more obvious moral compromises that produced and sustained a Nazi regime in Germany, but also those that produced and sustained Vichy cooperation and lack of resistance in France—left a contemporary heritage of a deep political repression, whose surface twists and turns of self-deception Levy unflinchingly exposed.

Ever vigilant and faithful to the independence and height of a moral perspective, Levy wrote prolifically in pursuit of both negative and positive themes: attacking

Marxism and socialism in their theory and practice, as well as in both their crude and sophisticated forms; attacking capitalist materialism; and defending a new appreciation for the redemptive power of ethics, the Bible, and religion in a modern world all too morally adrift. From 1983 to 1991 Levy published one book per year: *Questions of Principle*, Vol. 1 (1983); *The Devil in the Lead* (1984); *Impressions of Asia* (1985); *Questions of Principle*, Vol. 2 (1986); *In Praise of Intellectuals* (1987); *The Final Days of Charles Baudelaire* (1988); *Frank Stella: The Difference* (1989); *Questions of Principle*, Vol. 3 (1990); and *Adventure of Freedom: A Subjective History of Intellectuals* (1991). In 1994, he published *Women and Men: A Philosophical Conversation*, which was reviewed as fluctuating between perception and provocation in its views towards feminism and the feminist movement.

Levy's choice of media besides books placed him among philosopher icons of popular culture. In 1997, he wrote and directed his first feature film, *Day and Night*. Levy regarded the film, which starred his wife, the actress Arielle Dombasle, as a beautiful film, despite it turning out to be a critical disaster. Levy often appeared on television and radio shows to discuss philosophy, and was a part of a trend, based in France, popularizing philosophy.

Readers and commentators are usually struck not only by the directness and clarity of his argumentation, but by the trenchant, combative rhetoric Levy put in its service. In an interview published in 1985 Levy said of his own manner of philosophizing: "I do not and would never, it seems to me, philosophize without responding, provoking, perturbing, retorting—in brief, without in one way or another being polemical. Passionate to convince, deliriously logical, obsessed to demonstrate . . . my books really are less 'treatises' than 'essays.' This does not mean, to be sure, that they are less serious, weighty, or less erudite. But it means that they are books which always take 'positions'."

The same rhetorical flair contributed to Levy often being ignored in "serious" academic discussions of political thought. But there is no doubt a second, deeper reason, one more symptomatic and less self-conscious, for this exclusion. Levy's nuanced but unabashed retrieval of biblical themes and sources for European spiritualism flew in the face of an intelligentsia and an intellectualism whose commitment to atheist secularism had perhaps become, as Nietzsche suggested more than one hundred years earlier in *On the Genealogy of Morals*, its last and least questioned point of honor.

Further Reading

The best sources of additional information on Bernard-Henri Levy are his own writings, which are listed in the text. □

David Levy

David Levy (born 1937) was the Israeli minister of foreign affairs and deputy prime minister in the Likud-led government established in 1990.

David Levy was born in Rabat, Morocco, in December 1937 and lived in the development town of Beit Shean after immigrating to Israel with his family in 1957. His father, Moshe, was a carpenter in Morocco but became unemployed soon after the family migrated to Israel. His brother, Maxim, was also active in Israeli politics.

Levy was popular with the generation of Israelis who arrived in the country after independence, especially those of North African origin. To a significant degree he was a "man of the people" and seemed to have a good deal of attraction with the common man in Israel, partly because in many respects his biography was very similar to that of most of the immigrants to Israel from North Africa. In Israel his family lived first in a *ma'abarot* (the tent camps set up to temporarily house new immigrants). Then they moved to the development town of Beit Shean. Unemployment was widespread, as was poverty. As a teenager Levy was involved in protests against conditions and even spent some days in jail. He also worked in the cotton fields of a nearby kibbutz and organized a strike to protest working conditions. When they were first married, his wife, Rachel, worked as a cook and cleaning woman at the town school. They had a large family of 12 children.

Beginning of a Political Career

Levy began his political career in the Histadrut (the Israel labor federation) and later served as chairman of its faction in the Likud Party bloc. He was a candidate for the position of secretary-general of the Histadrut in the 1977



and 1981 elections, but he failed to win. At the age of 26 (1963) he was elected to represent the construction workers' union on the Beit Shean Worker's Council. The next year he was elected to the Municipal Council on behalf of the Herut Party and soon became deputy council chairman. He joined the Herut Central Committee.

First elected on behalf of the Herut Party to the Seventh Knesset (parliament) in October 1969, he was re-elected to all subsequent Knessets on behalf of the same faction in the Likud bloc. Levy was appointed minister of immigrant absorption in June 1977, and minister of construction and housing in January 1978. In August 1981 he became deputy prime minister and minister of construction and housing, and he retained those posts in the National Unity Government established in 1984. In the government established in December 1988 he became deputy prime minister and minister of construction and housing. As minister of housing he worked out various approaches to facilitate housing for young couples through subsidized mortgages and various guarantees for builders. He became minister of foreign affairs in the Likud-led government established by Prime Minister Yitzhak Shamir in June 1990, while retaining the position of deputy prime minister.

Political Views

Levy was a vocal advocate of the need for Israel to be strong, secure, and self-sufficient; such a position, he believed, would ultimately lead to peace. Levy's precise views on foreign policy issues were not well articulated and the evidence does not present a clear picture. He supported the Camp David Accords (1978) and helped to secure their passage in the Israeli parliament. He endorsed Israel's withdrawal from Lebanon in 1985 and was the only Likud minister to do so. At the same time, in the spring of 1990 he was one of the so-called "constraints ministers" who reduced Prime Minister Shamir's ability to move ahead on the peace plan which had engaged Egypt and the United States in the quest for negotiations to resolve the Arab-Israeli conflict. In the case of peace with Egypt and of the withdrawal from Lebanon he diverged from the mainstream of Likud to the more moderate left, but in the spring of 1990 he diverged to the more hardline right.

Some of his views on foreign policy became clearer after he assumed the post of foreign minister in June 1990. He rejected the central elements of United States Secretary of State James Baker's plan for an Israeli-Palestinian dialogue. He made clear that he would find unacceptable the inclusion of the Arab residents of East Jerusalem or those deported from the West Bank or Gaza Strip in the peace talks with Israel. He believed this to be a requirement of the Palestine Liberation Organisation (PLO) and would refuse their demands while saying yes to the United States. Levy was consistent in his strong opposition to the creation of a Palestinian state and to negotiations with the PLO.

Levy established for himself a strong political constituency, based on but not limited to the disaffected and lower-income Sephardic/North African community in Israel. He also developed impressive political skills and a range of experience in various domestic arenas. In 1990 he added

the foreign affairs portfolio—providing another crucial element essential to his expected movement toward the position of prime minister.

Consistent Conflict

In 1993, Benjamin Netanyahu won 54 percent in the Likud primary to Levy's 26 percent, to gain the leadership of the opposition party. He further vowed not to take a leadership role in a Netanyahu team.

He eventually reconciled with the Likud and Netanyahu enough to accept a position as Foreign Minister and Deputy Prime Minister, although his tenure was consistently marked with public and frequent disagreements with rival Netanyahu.

Levy had twice before threatened to smash party unity, in each case if he were not appointed to a top cabinet post—the result being that he became deputy prime minister under Menachem Begin and foreign minister under Yitzhak Shamir. He boycotted the Central Committee meeting of the Likud in 1995, vowing to defect and found a new political party. The new party would be centrist, and would support the evolving peace agreement with the Palestinians, with the condition that no Israeli settlements are dismantled and that the security of Jewish settlers would have been insured. Several days later, however, he rescinded his vow to leave and publicly announced that he would stay with the Likud party.

In August 1996, Levy again vowed to represent a new party in general elections as candidate for prime minister. "New Way" was regarded as able to chip away at the Likud's power base and win a nominal number of seats in the parliament in November 1996. He provided no political agenda for the New Way, but called for the suspension of peace talks with Syria unless it curbed attacks against the Israeli army in south Lebanon by Hizbolla guerrillas.

Further Reading

The reader interested in learning more about David Levy is faced with the fact that the only biography of Levy is in Hebrew—Aryeh Avnery, *David Levy* (Israel: 1983). The reader should also consult more general works on Israeli society and politics. These include Bernard Reich, *Israel: Land of Tradition and Conflict* (1985); Asher Arian, *Politics in Israel: The Second Generation*, Revised Edition (1989); and Bernard Reich and Gershon R. Kieval, *Israeli National Security Policy: Political Actors and Perspectives* (1988). Israel's internal trouble with the PLO is described in Ze'ev Schiff and Ehud Ya'an, *Intifada: The Palestinian Uprising—Israel's Third Front* (1990). □

Lucien Lévy-Bruhl

The French philosopher, sociologist, and anthropologist Lucien Lévy-Bruhl (1857-1939) concerned himself primarily with the nonrational belief systems of primitive man.

Lucien Lévy-Bruhl was born in Paris on April 10, 1857. He attended the Lycée Charlemagne, pursuing studies in music, philosophy, and natural science, and graduated from the École Normale Supérieure in philosophy in 1879. He taught philosophy at Poitiers and Amiens before he attended the University of Paris to pursue his doctorate in 1884. He taught in Paris until his appointment to the Sorbonne in 1896 as titular professor of the history of modern philosophy. Lévy-Bruhl's scholarly work began with a history of modern French philosophy in 1889; a book on German philosophy (since Gottfried Wilhelm von Leibniz) appeared in 1890, one on Jacobean philosophy in 1894, and one on Comtean philosophy in 1900. *Ethics and Moral Science* (1902) marked the beginning of Lévy-Bruhl's anthropological interests. He recognized the impossibility of an absolute ethic because of the incommensurability of thought systems in different cultures, and he called for scientific study of the known range of moral systems, including the primitive. This book was probably influential in the appointment of Lévy-Bruhl to a chair in the history of modern philosophy at the Sorbonne in 1904.

Although Lévy-Bruhl remained more interested in primitive thought than in social institutions, his work moved from philosophy toward sociology under the influence of the Durkheimian sociologists. In 1925 he, along with Marcel Mauss and Paul Rivet, founded the Institute of Ethnology at the Sorbonne, dedicated to the memory of Émile Durkheim, who had died in 1917. Lévy-Bruhl, however, disagreed with some tenets of Durkheim's methodology, particularly the rationality of primitive man. He thus resigned from the institute and the Sorbonne in 1927 to devote himself to writing and travel.

Lévy-Bruhl wrote six books elaborating his concept of the nature of the primitive mind: *Mental Functions in Primitive Societies* (1910), *Primitive Mentality* (1922), *The Soul of the Primitive* (1928), *The Supernatural and the Nature of the Primitive Mind* (1931), *Primitive Mythology* (1935), and *The Mystic Experience and Primitive Symbolism* (1938). Never a fieldworker, he had access to more adequate descriptions of primitive cultures at the end of his life. He rejected some evolutionary implications of his earlier formulation of civilized and "primitive," or "prelogical," mentalities as polar and irreconcilable types. Later books dealt more fully with intermediate types. Posthumously published notebooks (1949) indicated his willingness to compromise even on the term "prelogical."

Lévy-Bruhl was aware of similarities between primitive and civilized thought but, in response to previous attributions of extreme rationality to primitive man, preferred to stress differences. Although postulation of a "primitive mentality" at first glance relegates primitive man to an inferior cultural status, Lévy-Bruhl was more concerned to demonstrate that primitive cultures must be studied in terms of their own categories. Though this view should encourage extensive fieldwork, his equation of all primitive thought patterns in practice minimized descriptive efforts.

After his retirement Lévy-Bruhl lectured at Harvard, Johns Hopkins, and the University of California. He died in Paris on March 13, 1939.

Further Reading

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Kurt Lewin

The German-American social psychologist Kurt Lewin (1890-1947) carried out researches that are fundamental to the study of the dynamics and the manipulation of human behavior. He is the originator of field theory.

Kurt Lewin was born in Mogilno, Prussia, on Sept. 9, 1899. He studied at the universities of Freiburg and Munich and completed his doctorate at the University of Berlin in 1914. He taught in Berlin from 1921 until the advent of Hitler to power in 1933, when he emigrated to the United States. He was visiting professor at Stanford and at Cornell before receiving an appointment as professor of child psychology in the Child Welfare Research Station of the State University of Iowa in 1935. In 1945 he left Iowa to start the Research Center for Group Dynamics at the Massachusetts Institute of Technology. He also served as visiting professor at the University of California, Berkeley, and at Harvard.

At Iowa, Lewin and his associates conducted notable research on the effect of democratic, autocratic, and laissez-faire methods of leadership upon the other members of groups. Largely on the basis of controlled experiments with groups of children, Lewin maintained that contrary to popular belief the democratic leader has no less power than the autocratic leader and that the characters and personalities of those who are led are rapidly and profoundly affected by a change in social atmosphere. In effecting such changes on human behavior patterns, Lewin argued, the democratic group that has long-range planning surpasses both the autocratic and laissez-faire groups in creative initiative and sociability. As a general rule, he contended, the more democratic the procedures are, the less resistance there is to change.

The central factors to be considered if one wishes to transform a nondemocratic group into a democratic one are ideology, the character of its members, and the locus of coercive physical power within the group. Although coercive physical power is thus not the *only* factor to be considered, Lewin warns against the naive belief in the goodness of human nature, which overlooks the fact that ideology



itself cannot be changed by teaching and moral suasion alone. It can be done only by a change in the distribution of coercive physical power. But he also warns that democratic behavior cannot be learned by autocratic methods. The members of the group must at least *feel* that the procedures are "democratic."

Lewin was a Gestalt psychologist, and that approach materially influenced him when he originated field theory. Strictly speaking, field theory is an approach to the study of human behavior, not a theory with content which can be used for explanatory, predictive, or control purposes. His work in this area has been judged as the single most influential element in modern social psychology, leading to large amounts of research and opening new fields of inquiry. According to Lewin, field theory (which is a complex concept) is best characterized as a method, a method of analyzing causal relations and building scientific constructs. It is an approach which maintains that to represent and interpret faithfully the complexity of concrete reality requires continual crossing of the traditional boundaries of the social sciences, rather than a progressive narrowing of attention to a limited number of variables. The theory, which thus requires an interdisciplinary approach to the understanding of concrete reality, has also been termed dynamic theory and topological psychology. It holds that events are determined by forces acting on them in an immediate field rather than by forces acting at a distance. In the last analysis, it is a theory about theory building, or a metatheory.

Lewin believed that a social scientist has an obligation to use his resources to solve social problems. He helped

found the Commission on Community Interrelations of the American Jewish Congress and the National Training Laboratories. Shortly after his death on Feb. 12, 1947, the Research Center for Group Dynamics was moved to the University of Michigan, where it became one of two divisions of the Institute for Social Research and continued to exercise an important influence.

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□

Andrew Lewis

Andrew Lewis (ca. 1720-1781), American soldier during Lord Dunmore's War, won an important victory over Native Americans that stabilized the frontier during the American Revolution and prepared the way for westward expansion.

Andrew Lewis was born in Donegal, Ireland, and fled to America with his parents after his father had killed the landlord in self-defense. Andrew became a pioneer settler in Virginia's Roanoke River frontier. There he served as justice of the peace, county lieutenant, and member of the House of Burgesses. However, he decided on a military career. His Army service started badly with a succession of defeats. He was with George Washington when their forces surrendered at Ft. Mifflin in 1777. He was also with Gen. Braddock's defeated army but apparently was not present at the disastrous ambush of 1755. Three years later Lewis was captured during the Ft. Duquesne reconnaissance of Maj. James Grant and taken to Montreal as a prisoner.

Lewis's luck finally began to turn when he was appointed a Virginia commissioner to the Indian treaty concluded with the Six Nations at Ft. Stanwix in New York in 1768. In 1774 Lord Dunmore, British governor of Virginia, chose him to lead a force against Native Americans who were raiding the border. Determined not to disappoint the governor, Lewis led his men in a skillful 160-mile march across the Allegheny Mountains to Point Pleasant (now in West Virginia). There he was attacked by a Shawnee force led by the famed chief Cornstalk. Lewis then rallied his men. In the bloody battle that followed, he lost 81 men, and 140 others were wounded. However, Lewis's force killed 200 Indians and so demoralized the remainder that he won an uneasy peace from them on the exposed frontier.

Lewis's victory nullified the Quebec Act of 1774, which had blocked American expansion westward by extending the Canadian border down to the Ohio River. It also set the stage for George Rogers Clark's successful campaign in Illinois during 1778 and 1779 and, most important, opened the way for westward settlement by the new United States of America after the Revolution.

During the American Revolution, Lewis served as a brigadier general. He resigned his Army commission in 1777 because of ill health but continued to serve the state of Virginia, especially as a member of Governor Thomas Jefferson's executive council. He died on September 26, 1781.

Further Reading

Lewis's brief but important role in American History has been neglected by historians. To learn more about him, the reader must refer to various local histories of Virginia, such as John Lewis Peyton, *History of Augusta County, Virginia* (1882; 2d ed. 1953), and Joseph A. Wadell, *Annals of Augusta County, Virginia, from 1726 to 1871* (1886; rev. ed. 1902).

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Carl Lewis

In the 1984 Olympics in Los Angeles, Carl Lewis (born 1961) became the first athlete, since Jesse Owens in 1936, to win four gold medals in Olympic competition. In 1996 he competed in the long jump event at the Summer Olympics in Atlanta, winning his fourth gold medal in that event.

Qualifying for the United States Olympic team every four years since 1980, athlete Carl Lewis has won nine Olympic gold medals in four different events and held world records in the 100-meter dash and the long jump. Lewis's long domination at the Olympics and other international events is particularly remarkable in light of his sport of choice—track and field. The grueling demands of sprinting, long jumping, and relays demand youth and vigor. Lewis has defied not only the stopwatch but the march of time and has become, in the words of fellow athlete Mike Powell in *Sports Illustrated*, “the best track and field athlete ever.”

Lewis is the first athlete since Jesse Owens to win four gold medals in track during the same Olympic Games. The circumstances surrounding those victories were very different, however. Owens returned to the United States in 1936 a national hero and retired from competition. Lewis, on the other hand, received boos from the crowd at the 1984 Olympics and earned a cold shoulder from big business and fans alike. The rough treatment he received—stemming, he has claimed, from unfair press coverage—only sharpened his resolve to continue competing. From 1984 through 1996



he sprinted and jumped on a world-class level, as ever-younger opponents gnawed at his heels.

New York Times Magazine correspondent Trip Gabriel observed that Carl Lewis “has embodied the heartbreak of fulfilled promise. He was, by any measurement, the greatest track-and-field athlete of all time, yet Americans refused to warm to him. He won four gold medals at Los Angeles, yet he emerged from the [1984] Games less popular than he was before they began. The public found him arrogant and overly calculating in his attempts to cash in on his victories in a supposedly amateur sport.” Since then, according to Gabriel, both Lewis and his fans have matured. The athlete “has become revered, as much for his longevity as for anything else.” Public reverence for the athlete translated to hearty cheers in Barcelona, Spain, in 1992 as Lewis—at the age of 31—won Olympic gold in the long jump and the 400-meter relay.

A Lifetime of Dedication

“I always had the feeling that I was born to do something. I’m convinced that God has given me the talent,” Lewis asserted in the *Philadelphia Daily News*. Born on July 1, 1961, in Birmingham, Alabama, Frederick Carlton Lewis is the son of two star athletes who attended Tuskegee Institute. His father, Bill, ran track and played football; his mother, Evelyn, was a world-class hurdler who represented the United States at the 1951 Pan-American Games. By the time Carl was born, the third of four children, the elder Lewises were coaching young athletes in track and field events.

When Carl was still a youngster, his family moved to Willingboro, New Jersey. There his parents worked as high school teachers and founded the Willingboro Track Club. Ray Didinger noted in a *Philadelphia Daily News* profile that Lewis's parents considered their youngest son "the third-best athlete in a family of four" and encouraged him to pursue music lessons instead. Carl had other ideas. He went out into his back yard, measured off twenty-nine feet, two-and-a-half inches, and stuck a strip of tape on the ground. The distance was one that even the world's best athletes could not meet, but young Carl Lewis began jumping toward it with singular determination.

"Carl didn't just go after his goals, he stalked them," Bill Lewis commented in the *Philadelphia Daily News*. "He was a serious kid. There was nothing flighty about him. Some kids want to be a fireman one day, a movie star the next. Carl set his mind on track and that was it. He said he wanted to be the best, period."

Striving to pass his older brothers Mack and Cleve—and even his younger sister Carol—Lewis began high school predicting that he would achieve a distance of 25 feet in the long jump. Skinny and small, he lost far more meets than he won. "I believed setting goals was the only way I could get where I wanted to go," Lewis explained in the *Philadelphia Daily News*. "I studied track. Being around my parents and the club helped a lot. But I knew, in the final analysis, it was up to me. I never lacked for confidence. Even when I was younger, when I was losing a lot, I felt it was only a matter of time before I was the best." Indeed, Lewis was once singled out at a Philadelphia track meet for youngsters by Jesse Owens himself, who urged the other children to follow the example of "this spunky little guy."

A late bloomer, Lewis finally reached his goal of a 25-foot jump during his junior year at Willingboro High School. In 1978 he won at the national junior championships with a 9.3-second time in the 100-meter run and a 25-foot 9-inch long jump. He also received an All-American ranking in the 200-meter sprint. When he graduated from Willingboro in 1979, Lewis was the top-ranked high school track athlete in the country. The years of dedicated practice, the quiet self-confidence, and the sense of destiny had set the stage for a phenomenal track and field career.

"King Carl"

In the autumn of 1979 Lewis entered the University of Houston on an athletic scholarship. There he worked with coach Tom Tellez, an expert on body mechanics who suggested improvements in Lewis's style of jumping. Lewis was perceived as a natural talent who could also implement new strategies without suffering setbacks. After just one year of college he qualified for the 1980 Olympic team and was one of the many athletes who saw opportunity pass them by when former President Jimmy Carter cancelled the United States' participation in the Games.

Instead of wallowing in self-pity, Lewis solidified his top national ranking in the long jump and the 100-meter dash at the 1981 National Collegiate Athletic Association (NCAA) indoor championships. He was the first athlete to

win two events at an NCAA championship and was awarded the Amateur Athletic Union's Sullivan Award.

In 1982 Lewis left the University of Houston to compete under the auspices of the Santa Monica Track Club in California. Coach Tellez followed him west and continued to work closely with him. By 1983 Lewis had become a winner in four categories: long jump, 100-meter run, 200-meter run, and 400-meter relay. He notified the world that he was ready for the 1984 Olympics by winning three gold medals at the track and field world championships in Helsinki, Finland, in 1983. During the early months of 1984 he set an indoor world record by long jumping twenty-eight feet, ten-and-a-half inches. With speed, consistency, and desire, Lewis looked like a conquering hero who would return from the 23rd Olympics covered with gold medals.

America loves its heroes, and the press was quick to descend upon the young track star who predicted with all confidence that he would win four events in Los Angeles in the summer of 1984. Unfortunately for Lewis, his confidence was perceived in some quarters as arrogance—he showed up late for press conferences, made candid remarks about how much money he hoped to earn, and questioned the whole business of amateur athletics. Brad Hunt, a sports agent, told the *New York Times Magazine* that Lewis "became so big and so hyped that the bandwagon became unappealing before people even started jumping on it." Hunt noted that a member of Lewis's entourage had hinted that the athlete might someday earn as much as singer Michael Jackson. "I don't think the sporting press, and that's where your image starts, wanted the Olympic hero to be Michael Jackson," Hunt said. "They wanted the Olympic hero to be Jesse Owens, who up until that time was the symbol of Olympia, the man who did it for the glory of the country and the thrill of participation."

Lewis went to the 1984 Olympics under intense media scrutiny, and he fulfilled his astounding predictions. He won a gold medal in the 100-meter sprint with a time of 9.99 seconds. His performance in the second event, the long jump, drew jeers from the crowd when he decided to let his first leap of twenty-eight feet, one quarter inch stand and pass on the last four tries to avoid the risk of injury. No one beat him at that distance, and he took a second gold medal. For his third, Lewis set an Olympic record with a 19.8-second run in the 200-meter race. Last but not least, the athlete anchored the 400-meter relay team to an Olympic record victory at 37.83 seconds.

One might expect fame and fortune to follow such exploits, but Lewis found himself nicknamed "King Carl" in the press. A lucrative product endorsement contract with Nike was cancelled, and no others followed in the United States. Track is a worldwide sport, however, and Lewis fared far better in Europe and Japan, where he became a hero. He continued to participate in important indoor and outdoor track meets, consistently winning the 100-meter dash and the long jump. Stung by negative press coverage, which he asserted was often twisted and biased, he refused to conform to others' expectations. "I was supposed to be humble and nice and say, 'Thank you for coming out,' and be totally accessible," the athlete was quoted as saying in the *New*

York Times Magazine. "I'm not supposed to be able to speak clearly, and decipher what's going on in the media. I'm supposed to be the typical amateur who's 22 and scared to death and can't believe he won the Olympics."

A new cloud appeared on Lewis's horizon in 1985: Canadian sprinter Ben Johnson, who began to beat Lewis steadily in the 100-meter sprint. Lewis came to the 1988 Olympic Games in Seoul, South Korea, as the underdog in the 100-meter event, a position that helped his media image immensely. Initially he ran second in Seoul to Johnson, who finished the 100-meter in record time. Lewis was given the gold medal by default soon afterward, when it was revealed that Johnson had used anabolic steroids. Lewis earned a second gold in Seoul for his signature event, the long jump.

Six gold medals in two successive Olympic games did little to improve "King Carl's" status with the media. As Gabriel put it, after the Johnson scandal at the 1988 Olympics, "Lewis . . . was not embraced as a conquering hero. To a large extent, his own victory was seen as tarnished, and he became swept up in the apparent blanket condemnation of the sport." Worse, Lewis himself was charged with steroid use by a former opponent, whose accusations were printed in the prestigious German periodical *Stern*. Lewis vehemently denied the charges—and sued the magazine—while willingly submitting to drug tests after numerous races. A staunch opponent of steroid use, Lewis has never been linked to drug use by anything but unsubstantiated rumor.

Vindicated in 1992

By 1992 Lewis had won eight world championship gold medals and had dominated the long jump for ten years. Age began to take a toll on the athlete, however. For a decade he had chased the outdoor long jump world record of Bob Beamon, only to watch Mike Powell reach that pinnacle at the 1991 world track and field championships in Tokyo, Japan. Lewis made four personal best jumps at the same meet but still could not beat Powell. The low point for Lewis came at the 1992 Olympic trials, where he failed to make the cut for the 100-meter and 200-meter sprints. He did qualify for the long jump and the 400-meter relay, and a week later he discovered that he had been suffering from a low-grade sinus infection.

Lewis experienced something at the 1992 Olympic trials that had long eluded him—total acceptance from an American crowd. He was given a standing ovation in New Orleans as his second-place finish in the long jump qualified him for an Olympic berth. Going into the Olympics as an underdog in his favorite event, Lewis remained true to form, predicting victory and more: appreciation, finally, for his decade of accomplishments. "I'm only 30 years old and I've had to deal with more than most people in an entire lifetime," he told the *New York Times Magazine*. "I went through the Olympics and people tried to put me down and tear me down and force me to retire. And for some silly reason I kept on running and ignored them, and now I've made it and I'm reaping the benefits of that perseverance. I'm publicly bigger than I've ever been, and it's a great thing

to go through a career and be at this stage and everybody loves you the most."

The admiration of fans came showering down in Barcelona in 1992, when Lewis beat Powell in the long jump to earn his seventh gold medal, and then anchored the 400-meter relay for an eighth. *Sports Illustrated* contributor Gary Smith wrote, "In [Lewis's] early years as a world-class athlete, there was sometimes almost a desperation in the way he made sure you knew this about him: He was not just a trackman. He was limitless. But in the end there was one thing he couldn't escape: his own talent. One by one, all the trappings that were supposed to make him unique fell away like leaves, leaving only this rare, bare-trunk truth: Excelling at the simplest things—running and jumping—for the longest time is what has made Carl Lewis unlike any athlete who ever lived."

Following the 1992 Olympics, Lewis' performance began to suffer a bit, prompting speculation that he may be feeling his age. In August 1993 he won only one medal at the World Track and Field Championships, a bronze in the 200 meters. He blamed it on a back injury he had suffered in an automobile accident in February, and did make a bit of a comeback in early 1994, helping his Santa Monica Track Club teammates to a world record (1:18.68) in the 4x200 relay, and clocking a 10.04 in the 100 meters at the Houston Invitational in May.

But by 1995 Lewis was being beaten consistently by the young up-and-comers in the track world. "When you've been to 14 Mount SAC Relays or 13 of this meet or 11 of this, you don't approach it the same way," he told *Sports Illustrated*. "I have a difficult time getting focused for some of the meets I've been to so many times. But the one thing I've kept is my enthusiasm for training and for major meets." But Lewis's status as a world-class athlete was in question in some circles. The top sprinter of 1994, Dennis Mitchell, told the *Chicago Tribune*, as quoted by *Sports Illustrated*, "Right now, all the other sprinters in the world aren't worried about Carl at all."

Lewis plans to keep competing in track and field events as long as he can continue to win. He even participated in the 1996 Olympic trials, and won a chance to participate in the long jump—and compete for his fourth straight gold in the event—at the Atlanta Games. On July 29, 1996, he easily won the top medal with a distance of twenty-seven feet, ten and three-quarters inches. He has no intention of hanging onto the sport until much younger—and less talented—runners pass him by. With endorsement contracts from Panasonic, among others, and hefty appearance fees, he is a wealthy man who plans to retire and perhaps run for political office in Houston. His experiences as world and Olympic champion along with his Christian faith have helped Lewis develop a philosophy about his singular career. "Everybody has difficult times," he remarked in the *Philadelphia Daily News*. "If you expect life to be wonderful and everybody to love you and everything special to happen to you all the time, then you're not really dealing with the real world."

Eight of Lewis's Olympic gold medals are still in his possession. The ninth—his first, for the 100-meter sprint,

was buried with his father Bill in May of 1988. "My father was most proud of the 100," Lewis revealed in the *Philadelphia Daily News*. "More than anything, he wanted me to win that medal. . . . Now he has it and he'll always have it."

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Cecil Day Lewis

The British poet, essayist, and detective story writer Cecil Day Lewis (1904-1972) regarded himself as a voice of revolution, both poetic and political, taking as a necessary starting point the "certainty of new life."

Born on April 27, 1904, in Ballintogher, Ireland, C. Day Lewis was the only child of the Rev. F. C. Day Lewis. When Cecil was 4, his mother died and the family moved to England. He was educated at Sherborne School on a scholarship and was an exhibitioner at Wadham College, Oxford. Of necessity he taught at various schools until 1935, when he began to give full time to writing, editing, and political activity. During the 1930s he was a friend of W. H. Auden and Stephen Spender, sharing their leftist political views.

Lewis had written poetry seriously since he was 6 and in 1927 had been coeditor of *Oxford Poetry*. But his financial independence was achieved through his detective stories, which have been highly praised and have been regarded by some critics as achievements on a par with his poetry. He said of them that they release "a spring of cruelty" that is in all men.

During 1941-1946 Lewis was editor of books and pamphlets for the Ministry of Information. In 1946 he was appointed Clark lecturer at Trinity College, Cambridge, and in 1951 professor of poetry at Oxford. He has been said to have mellowed by this time and abandoned the revolutionary direction of his early work, with some loss of force. In 1964-1965 he was the Charles Eliot Norton professor of poetry at Harvard. After 1962 he was a member of the Arts Council; he was a fellow of the Royal Society of Literature and the Royal Society of Arts.



Throughout his career Lewis published poetry, an increasing amount of criticism, and detective stories signed Nicholas Blake. In 1964 he edited the amended edition of one of his spiritual ancestors—*The Collected Poems of Wilfred Owen*. His publications are too numerous to list or to discuss here. The reader may want to explore first what has appeared in standard anthologies and in Lewis's own collections: *Collected Poems*, 1935; *Short Is the Time* (poetry from 1936 to 1943), 1945; *Poems, 1943-47*, 1948; *Collected Poems*, 1954; *The Gate, and Other Poems*, 1962; *Requiem for the Living*, 1964; and *The Room, and Other Poems*, 1965. For his critical views, one may look at *Revolution in Writing*, 1935; *The Poet's Task*, 1951; *The Poet's Way of Knowledge*, 1957; and *The Lyric Impulse*, 1965. Louis Untermeyer has said that the essays in Lewis's *A Hope for Poetry* (1934) are "by far the best analysis of recent poetry that has yet appeared."

In 1968 Lewis was appointed poet laureate. He died in London on May 22, 1972.

Further Reading

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Clarence Irving Lewis

Clarence Irving Lewis (1883-1964), American philosopher, was a pioneer in symbolic logic and the founder of conceptual pragmatism.

Born on April 12, 1883, C. I. Lewis received his bachelor's degree from Harvard, having studied with Josiah Royce and William James. After teaching at the University of Colorado, he returned to Harvard in 1908 and was awarded his doctorate 2 years later. During this period he studied with George Santayana and Ralph Barton Perry, as well as with Royce. He had married Mabel Maxwell Graves in 1907.

In 1911 Lewis went to the University of California to teach philosophy. He was given the task of teaching symbolic logic and, finding no textbook in English for the course, set out to write one. *Survey of Symbolic Logic* was published in 1918 while Lewis was serving in the U.S. Army. This book contains not only the first history of the subject in English but also Lewis's own system of intensional logic based on strict implication. The final presentation of this system was *Symbolic Logic* (1932), written with Cooper Harold Langford.

In 1920 Lewis returned to Harvard as a professor of philosophy. While teaching he also worked out his theory of conceptual pragmatism, published in *Mind and the World-order* (1929). According to Lewis, knowledge consists of the conceptual interpretation of the empirically given data of experience. Basic concepts utilized in the interpretation are a priori. However, the mind is not fitted out with a set of categories once and for all, as Immanuel Kant had claimed. Rather, the categories are selected pragmatically—that is, with attention to the ends of action, for which knowledge is gained and into which it issues.

Lewis's lectures before the American Philosophical Association were published as *Analysis of Knowledge and Valuation* (1946). The book was divided into three parts. The first described Lewis's theory of logic; the second advanced his theory of empirical knowledge; and the last set forth his theory of value judgment. The work stimulated intense discussion and comment in philosophical journals.

After retiring from Harvard in 1953, Lewis joined the Stanford University faculty. He focused on ethics and social philosophy. His 1954 lectures at Columbia University were published as *The Ground and Nature of the Right* (1955). His lectures at Indiana University were published as *Our Social Inheritance* (1957).

Lewis died at his home in California on Feb. 3, 1964. His manuscript on ethics, edited by John Lange, was published as *Values and Imperatives* (1969).

Further Reading

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tains a comprehensive survey of Lewis's thought. Special aspects of Lewis's philosophy are treated in Bella K. Milmed, *Kant and Current Philosophical Issues* (1961); Chung-ying Cheng, *Peirce's and Lewis's Theories of Induction* (1969); and J. Roger Saydah, *The Ethical Theory of Clarence Irving Lewis* (1969). □

Clive Staples Lewis

The British novelist and essayist Clive Staples Lewis (1898-1963) was an established literary figure whose impact is increasingly recognized by scholars and teachers.

On November 29, 1898, Clive Staples Lewis was born in Belfast, Ireland. He was the son of A. J. Lewis, a solicitor, and Flora August Hamilton Lewis, whose father was a clergyman. The death of his mother occurred when he was a child. After spending a year in studies at Malvern College, he continued his education privately under the tutelage of W. T. Kirkpatrick, formerly headmaster of Lurgan College.

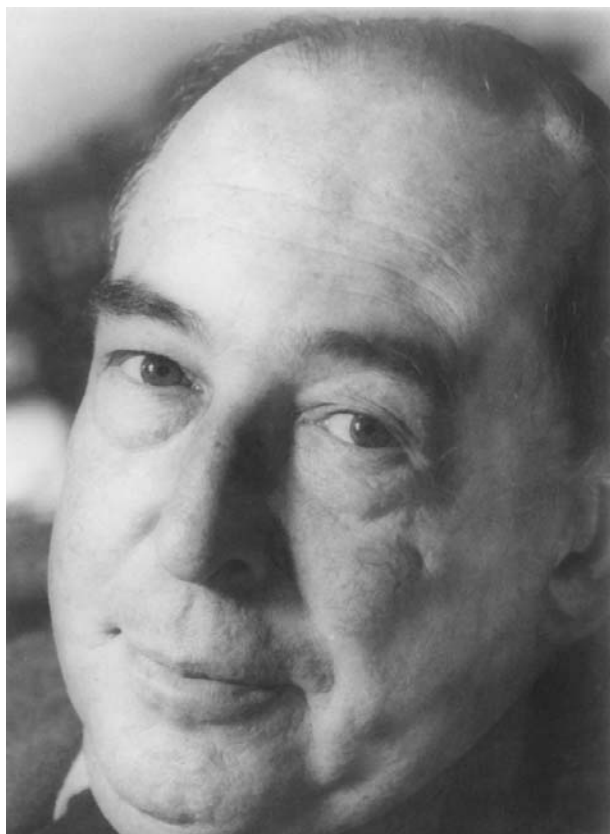
During World War I he served as a second lieutenant in the infantry, interrupting his career as scholar begun in 1918 at University College, Oxford. Wounded in the war, he returned to Oxford, where in 1924 he was appointed lecturer at University College. In 1925 he was appointed fellow and tutor at Magdalen College, England, where he lectured on English literature.

Lewis early grew disillusioned with religion and only later "converted" to Christianity, joining the Anglican Church. Taciturn about the details of his early life, his autobiography, *Surprised by joy: The Shape of My Early Life*, fails to provide enlightenment and leaves the Lewis scholar to speculations about his childhood and early disenchantment with emotional Christianity. Perhaps his headmaster, a clergyman who urged him to "think" by application of the rod, contributed to his dissuasion.

His autobiography does reveal, however, that he had little interest in sports as a boy and that he was a voracious reader. Among his early favorite authors was G. K. Chesterton who was himself a paradoxical and religious writer.

Widely read as an adult, his knowledge of literature was prodigious and made of him a superb conversationalist much sought after for his company. Lewis thoroughly enjoyed sitting up into the wee hours in college rooms "... talking nonsense, poetry, theology, and metaphysics over beer, tea, and pipes."

His subjects at Oxford were medieval and Renaissance English literature, in which he became a scholar, lecturer, and tutor of renown. His reputation was made secure by his *English Literature in the 16th Century* (1954) and *Experiment in Criticism* (1961). Aside from scholarly writings, his output included science-fiction, children's stories, and religious apologetics.



In 1926 his first publication, *Dymer*, a narrative versification in Rime Royal, appeared under the pseudonym Clive Hamilton. *Dymer* revealed something of his satirical gift. *The Pilgrims' Regress*, an allegory published in 1933, presented an apology for Christianity. It was not until the appearance of his second allegorical work, *The Allegory of Love* (1936), however, that Lewis received acclaim by winning the coveted Hawthornden prize.

His *Pilgrims' Regress* is a work of allegorical science fiction, in which a philologist is kidnapped by evil scientists. *The Screwtape Letters* (1942), for which he is perhaps best known, is a satire in which the devil, here known as Screwtape, writes letters instructing his young nephew, Wormwood, how to tempt souls to damnation.

Of his seven religious allegories for children titled *Chronicles of Narnia* (1955) he commented that, "stories of this kind could steal past . . . inhibitions which had dissuaded him from his own religion." . . . "An obligation to feel can freeze feeling." His later rejoining of Christianity was philosophical, not emotional.

Lewis was married, rather late in life, in 1956, to Joy Davidman Gresham, the daughter of a New York Jewish couple. She was a graduate of Hunter College and for a time belonged to the Communist Party. She had previously been married twice. When her first husband suffered a heart attack, she turned to prayer. Reading the writings of Lewis, she began to attend Presbyterian services. Later, led by his writings to Lewis himself, she divorced her second husband, Williams Gresham, left the Communist Party, and married

Lewis. Her death preceded her husband's by some three years. C. S. Lewis died, at his home in Headington, Oxford, on November 24, 1963. A major collection of his works is held by Wheaton College in Illinois.

Further Reading

Lewis's autobiography *Surprised by Joy* (1955) was written at age 57. Later biographical information is contained in *Letters of C. S. Lewis* (1966) as edited by W. H. Lewis. Further insights to the artist's life are provided in *C. S. Lewis at the Breakfast Table and other Reminiscences* (1979), edited by James T. Como. C. S. Lewis's works include: "Out of the Silent Planet" (1938); "Rehabilitations" (1939); "The Personal Heresy" with E. M. W. Tillyard (1939); "A Preface to Paradise Lost" (1942); "The Case for Christianity" (1942); "Perelandra" (1943); "Christian Behavior" (1943); "Abolition of Man" (1943); "Beyond Personality" (1944); "That Hideous Strength" (1945); "Miracles" (1947); "Weight of Glory" (1949); "Mere Christianity" (1952); and "Studies in Words" (1960). □

Essington Lewis

Essington Lewis (1881-1961) was chief executive of Broken Hill Proprietary Co. Ltd., Australia's largest steel company (1921-1950), director-general of munitions (1940-1945), and director-general of aircraft production (1942-1945). As the most powerful leader of Australia's newly emerging heavy industry after World War I, Lewis's career embraced some of the most important changes in 20th-century economic development in that country.

Essington Lewis was born on January 13, 1881, at Burra Burra, South Australia, the third son of John Lewis, a native-born livestock and pastoral station agent, and Martha Anne, nee Brook. His mother was an English-born daughter of a Bristol excise inspector whose widow migrated to South Australia with her children soon after her husband's early death. Essington Lewis was the third of six children and spent his childhood and adolescence in modest prosperity under a vigorous patriarchal regime. His primary education was undertaken at the government school at Burra Burra. At the age of 13 he was sent to St. Peter's College, Adelaide, to complete his secondary education. Lewis's school career was generally undistinguished except by its length, which resulted from sojourns spent on the family cattle property, and by his prowess in physical education.

In 1901 Lewis decided upon a career as a mining engineer and enrolled at the South Australian School of Mines. He was awarded his diploma in 1905, having completed his practical training in the employ of the Broken Hill Proprietary Co. Ltd. (BHP) at Broken Hill in the far west of New South Wales. Lewis joined BHP in 1904 as an underground miner in the company's silver-lead-zinc mine and by mid-1905 had progressed to the position of shift boss in the surface treatment plants. Later that year he was trans-

ferred to the company's lead smelter at Port Pirie on the Spencer Gulf in South Australia. There he undertook a variety of managerial jobs, rising to the position of assistant manager in 1913.

Mining Engineer to Corporate Executive

It was during this period that BHP took some decisions which were to have a significant bearing on Lewis's future. Faced with the seemingly irreversible decline of its once spectacularly rich mine at Broken Hill, BHP began to consider diversification to prolong the company's life. In 1912 the company committed large resources to the construction of a steelworks. Because the economics of steel production favored a port location close to suitable supplies of coking coal, the works were built at Newcastle in the northern New South Wales coalfield. They began production in 1915.

Lewis's horizons within the company expanded with this decision. Initially he was given the responsibility for developing supplies of material for charging the blast furnaces. With the opening of the steelworks, Lewis moved to BHP's head office in Melbourne as the unofficial assistant to Managing Director G. D. Delprat. Delprat had been increasingly impressed by Lewis's organizing ability and had actually intervened with the Commonwealth government to prevent Lewis joining the army during World War I. In confirmation of Lewis's rising prestige, he was appointed assistant general manager of BHP in November 1919, and with Delprat's resignation in February 1921 he became general manager.

For the next 20 years Lewis presided over the destiny of Australia's largest industrial organization, steering the company through the fluctuating fortunes of post-war reconstruction, depression, and re-armament. The source of Lewis's unusually strong influence on the company lay partly in his personal qualities—his thoroughness, dedication to work, and open aggression ensured him mastery of men and situations—and partly in his ready access to a trusting board of directors presided over by his confidant, Harold Darling, whose partnership with Lewis was to be a source of great stability and strength throughout the interwar years. This relationship was cemented by Lewis's appointment as managing director and his elevation to the board in 1926.

For Lewis, the key to BHP's survival as Australia's premier steel producer depended upon comprehensive efforts to drive down costs to enable the company to compete with its domestic and foreign rivals. To this end Lewis embarked upon a policy of vertical and horizontal integration based upon the retention of sizable amounts of company profits to finance new plant and equity participation. This was to lay the foundation for an impressive expansion of the company's interests. Between 1919 and 1925 the company became independent of outside shipping through its purchase of a small fleet of ore carriers to transport ironstone from South Australia to Newcastle. In the mid-1920s BHP also purchased collieries in the northern New South Wales coalfield, and in 1935 it secured mines on the southern and western coalfields as well.

In an important reversal of Delprat's policy, Lewis also encouraged BHP to take a direct interest in a number of iron and steel fabricating industries which had grown up in response to Australia's increasingly protected domestic market for industrial manufacturers. Important purchases were made at cheap prices during the Depression. Where outright control was not possible or desirable, Lewis encouraged co-operation through joint share ownership with important British and American steel manufacturers in specialized areas of steel production such as tubes, industrial containers, and machine tools.

Management by a Firm Grip

Lewis's policy also involved an expansion of the basic iron and steel industry, which resulted in geographical diversification of production centers and the merger of its main rival within the BHP group. In 1935, suffering under the joint impact of the Depression and problems with a new plant, BHP's main competitor, Australian Iron and Steel Co. Ltd., agreed to a take-over of its operations by BHP. This gave BHP a monopoly of domestic steel production. The consequent increases in efficiency and fall in costs which resulted by 1939 gave BHP a major advantage over its foreign competitors as well. By the outbreak of World War II under Lewis's direction BHP had effectively secured control of all aspects of the Australian steel market except the production of tin plate. It was also in a position to pursue a vigorous export trade. Such a commanding position also prompted Lewis to reconsider the economics of pig-iron smelting at the South Australian ironstone site. Encouraged by the prospect of back loading its iron ore vessels with coal and faced with increasing demand for pig iron as a result of its market position, the company began construction of a new blast furnace in 1938.

Lewis's obsession with cost control, rationalization, and increased efficiency also had a major impact on industrial relations within the iron and steel industry. As general manager and then managing director, Lewis inherited the burden of BHP's unenviable reputation as an employer, derived from its intransigent hostility to unionism among its mining and smelting employees at Broken Hill and Port Pirie. Never afraid to lay off labor, demand increases in productivity, or contemplate temporary plant closure, in 1922 and 1923 and again during the Depression Lewis seized his chance to restructure the work force and introduce new plant technology.

Aided by acute unemployment after 1929, Lewis was able to drive down average wage levels in the steel industry below their pre-Depression level and keep them there at least until 1937. The result was a considerable increase in productivity and a remarkable reduction in costs. The price was a lasting bitterness between the company and its workforce. This atmosphere was not dispelled by Lewis's continuing opposition to trade unionism and his general and open distrust of the arbitration system, which he saw as promoting union preference and an interference with the company's ability to determine its cost structure. Only in the late 1930s was there any noticeable change in either Lewis's or the company's position on these matters as a result of the

increasingly powerful and profitable position secured by BHP in an expanding market.

Lewis's opposition to the arbitration system was a manifestation of his hostility to interference in the operation of the company's affairs. In other areas, such as tariff protection, Lewis positively favored state initiatives. He was one of several members of BHP management who were active in the Australian Industries Protection League formed at the end of World War I to secure higher tariffs for Australian industry. BHP benefitted from the introduction of protective tariffs in many areas of steel production in the 1920s and 1930s, as well as from government financial policy in the 1930s, most particularly in the area of currency management. In other areas of government economic policy, such as overseas borrowing (a prominent issue after 1929), Lewis was highly critical.

Directing Australia's War Production

Lewis's ambiguity towards state intervention in economic affairs was intensified in the 1930s by international political developments. A visit to Japan in 1934 convinced him of the inevitability of a war with Japan in which Australia would be inextricably involved. Upon his return he began the active promotion of BHP's involvement in a range of defense initiatives which were to culminate in his appointment as director-general of munitions in 1940. Thus, he helped promote the Commonwealth Aircraft Corporation in 1936 with a view to establishing Australia's capability in aircraft production, and in the same year he secured the building of a pilot munitions plant at Newcastle. In 1937 Lewis took steps to make Australia virtually self-sufficient in special steels for war purposes, and in 1939 BHP agreed to enter the shipbuilding industry for defense purposes.

The Commonwealth government was increasingly aware of the significance of Lewis's contribution to Australian defense capability. In 1938 he was made chairman of the newly established Advisory Panel on Industrial Organization. In September 1939, together with Norman Myer, he was appointed business consultant to the Defense Department. In May 1940, faced with the need to mobilize industry on a broad front to prosecute the war, the Commonwealth government appointed Lewis to the office of director-general of munitions. In what was arguably the most responsible job held by an Australian up until that time, Lewis was given ultimate control over the production of all ordnance, explosives, ammunition, small arms, aircraft, and vehicles and of all machinery and tools used in producing such munitions.

In January 1942 Lewis's powers were extended still further by his appointment as director-general of the new Department of Aircraft Production. The extraordinary variety of materials produced by Lewis's two departments in the war years not only provided Australia with a considerable part of her means of waging war against Japan and Germany but also introduced a range of industrial techniques that were to have a profound effect upon Australian manufacturing industry in the post-war years. With support from all political groups, Lewis was awarded the Companion of Honour (CH) in 1943 in recognition of his services.

It was the apogee of his career. Although he returned actively to the position of chief general manager of BHP in 1945 and did much to promote the company's adjustment to peace-time conditions, he retired as chief executive of the company only five years later following the death of his long-time friend Harold Darling. He took the chairmanship of the board in 1950, but in 1952 he finally retired from a full-time position with BHP and occupied the part-time position of deputy chairman until his death at his country property in Victoria on October 2, 1961. Lewis married Gladys Rosalind, nee Cowan, in 1910. She died in 1954. He was survived by three daughters and two sons.

Further Reading

Essington Lewis is listed in the *Australian Dictionary of Biography* edited by G. Serle and N. B. Nairn. A full biography of Lewis is G. Blainey, *The Steel Master. A Life of Essington Lewis* (1971). His work in the steel industry is discussed in Helen Hughes, *The Australian Iron and Steel Industry, 1848-1962* (1964) and in N. R. Wills, "The Basic Iron and Steel Industry" in A. Hunter (editor), *The Economics of Australian Industry* (1963); his work in the Departments of Munitions and Aircraft Production is covered in Volume V of Series 4 on Australia in the War of 1939-1945 entitled *The Role of Science and Industry* by D. P. Mellor (1958).

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Gilbert Newton Lewis

Gilbert Newton Lewis (1875-1946) was an American physical chemist whose concept of electron pairs led to modern theories of chemical bonding. His concept of acids and bases was another fundamental contribution.

Gilbert N. Lewis was born at Weymouth, Mass., on Oct. 23, 1875. He received his bachelor's degree in 1896 and his doctorate in 1899 from Harvard University and then served as instructor in chemistry at Harvard until 1900. After a year in Leipzig, Germany, he was in charge of the laboratories of the U.S. Bureau of Weights and Measures in the Philippine Islands in 1904-1905. He became assistant professor of physiochemical research at the Massachusetts Institute of Technology in 1907 and full professor in 1911. He married Mary H. Sheldon in 1912, and they had three children. Also in 1912 he accepted the chairmanship of a small chemistry department at the University of California at Berkeley, where he remained until his death.

In 1916 Lewis published his famous paper "The Atom and the Molecule," in which he proposed that nonionic molecular compounds were the result of the sharing of electrons among atoms. He suggested that a chemical bond was produced in the formation of a molecular compound.

This involved the sharing of a pair of electrons by two atoms. He called this a covalent bond, and it became the basis of the electronic theory of the chemical bond.

Lewis made another important scientific observation in 1916, when he propounded the electron-pair concept of acids and bases, in which acids were classified more generally as electron-pair acceptors, and bases as electron-pair donors. This theory was useful in explaining many reactions otherwise difficult to classify. According to this theory, not only proton-donating compounds are classified as acids. Any compound or ion capable of accepting a pair of electrons to form a new compound is considered to be an acid. In 1923 he published *Valence and the Structure of Atoms and Molecules*. Three years later he wrote *The Anatomy of Science*.

At Berkeley, Lewis gradually built one of the most powerful and creative chemistry departments in the world. His lectures in thermodynamics drew students from all over the world, many of whom became famous. Among these were Linus Pauling, Harold Urey, Melvin Calvin, and William Giaque, each of whom received the Nobel Prize in chemistry. Many scientists believe that Lewis, who received a large number of science's most prestigious honors, should have become a Nobel laureate in chemistry, but this prize eluded him. He died on March 23, 1946.

Further Reading

A good account of Lewis and his work is in *Great American Scientists*, by the editors of *Fortune* (1961). His major contri-

butions to chemistry are explained on a simple level in Gregory R. Choppin and Bernard Jaffe, *Chemistry: Science of Matter, Energy and Change* (1965).

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Harry Sinclair Lewis

Although Harry Sinclair Lewis (1885-1951) was the most celebrated American literary figure of the 1920s, his popular, mildly satirical novels today are valued mainly for their sociohistorical relevance.

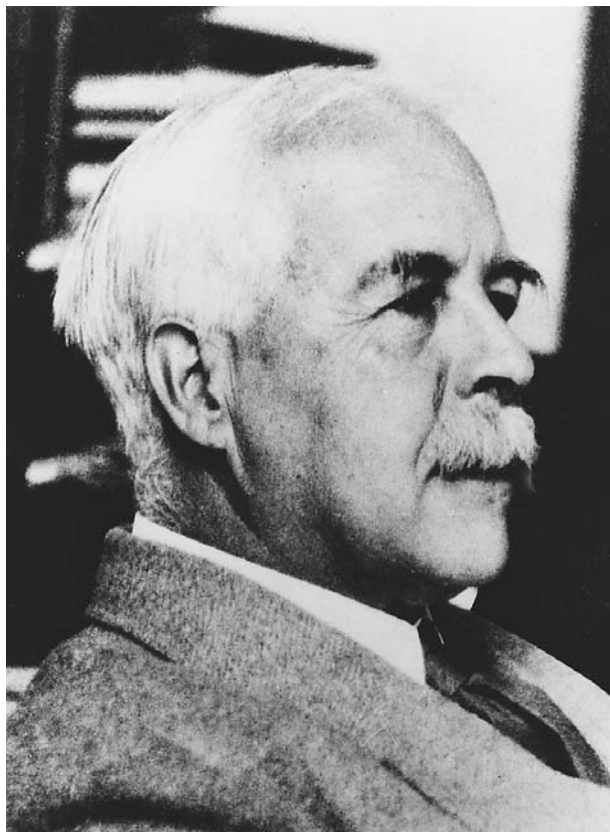
In his best work Sinclair Lewis wrote with infectious exuberance, and his visual detail and sensitive dialogue provide a striking, though superficial, verisimilitude. He lacked the insight into social complexities characteristic of the naturalistic authors of the next generation, but Lewis's satire of the smugness, hypocrisy, and puritanism of American small-town life served as a needed contrast to the sentimental literary traditions that had enshrined so much of provincial America. The importance of this achievement, however, should not obscure Lewis's artistic failings: a commonplace world view, little literary imagination, and a style that often failed to rise above journalism.

Born in Sauk Centre, Minn., the son of a small-town physician, Lewis was a lonely, awkward, introspective boy. He first left his provincial environment to study at Yale, briefly interrupting his education in 1907 to work at Upton Sinclair's socialist colony in New Jersey. After his graduation in 1908, Lewis spent several years doing newspaper and editorial work in various sections of the United States. His first four novels were all unsuccessful and insignificant, containing little indication of the satire and realism to follow.

Main Street and *Babbitt*

In 1920 Lewis achieved instant worldwide recognition with the publication of *Main Street*, which, according to Lewis's biographer Mark Schorer, "was the most sensational event in 20th-century American publishing history." It is the story of a gifted young girl, married to a dull, considerably older village doctor, and her futile attempts to bring culture and imagination to vapid small-town life. "This is America," wrote Lewis, "a town of a few thousand in a region of wheat and corn and dairies and little groves. The town is, in our tale, called Gopher Prairie, Minn. But its Main Street is the continuation of Main Streets everywhere." Lewis's satire on smug provincial complacency, though devastating and admirable for its cultural criticism at the time, seems curiously naive today.

Lewis next focused on the American businessman in *Babbitt* (1922), perhaps his major work and the novel more





likely to retain its impact. The reason for *Babbitt's* success is that Lewis, never a master of literary realism despite his reportorial skills, deliberately wrote in a fantastic, almost surrealistic style. Abandoning formal plot development or structure, the work achieves a quality of improvisational spontaneity. The prose, consistently energetic, often rises to such Dickensian flourishes as, "His shoes were black lace boots, good boots, honest boots, standard boots, extraordinarily uninteresting boots," and "Babbitt loved his mother, and sometimes he rather liked her." The creation of George F. Babbitt—whose name has become synonymous with bourgeois mediocrity—an intellectually empty, emotionally immature man of dubious morals who nevertheless remains a lovable comicstrip figure, is Lewis's greatest accomplishment. The ineffectiveness of the satire is attributable less to the obviousness of the attack and the author's lack of ingenious wit than to the irony that Lewis himself embodied the Philistinism which he derided. But to fault the satirical impotence of the novel appears superfluous for, as one critic has remarked, "If Babbitt could write, he would write like Sinclair Lewis."

Later Novels and Nobel Prize

Lewis's next popular novel, *Arrowsmith* (1925), returns to the conventional form of *Main Street* to portray a young doctor's battle to maintain his integrity in a world of pettiness, dishonesty, and commercialism. Despite its often simplistic treatment of the dedication of pure scientists as a means of spiritual salvation, *Arrowsmith* was offered the Pulitzer Prize. Lewis, however, immediately refused it, be-

cause the terms of the award require that it be given not for literary merit, but for the outstanding presentation of "the wholesome atmosphere of American Life."

Elmer Gantry (1927), an extremely emotional assault on religious hypocrisy, seems more concerned with the main character's degeneracy than with the failings of organized religion. *Dodsworth* (1929), a sympathetic portrait of a wealthy retired manufacturer seeking happiness in Europe, is more successful. Here Lewis makes little effort to conceal his liking of, and even admiration for, the values of Babbitt. In 1930 Sinclair Lewis became the first American to win the Nobel Prize, but this distinction brought little personal happiness.

The large quantity of writing Lewis produced in the following years is almost without interest. To the earlier superficiality of his fiction was now added a fatal dullness. *Ann Vickers* (1933) traces the career of a neurotic woman who starts as a social worker and ends as the mistress of a politician; *It Can't Happen Here* (1935) warns of the possibility of a fascist takeover of the United States; *Gideon Planish* (1943) is an expose of organized philanthropy; *Cass Timberlane* (1945) deals with an unhappy marriage between a middle-aged judge and his loving wife; *Kingsblood Royal* (1947) takes on the subject of racial prejudice; and *The God-Seeker* (1949) tells the story of a New England missionary's attempts to convert the Indians of Minnesota in the 1840s.

Final Years

Lewis spent his last years traveling throughout Europe, unable to find publishers for his work and poignantly aware that his place in American literature was far less significant than his early admirers had led him to believe. Writing before the reputations of Hemingway, Fitzgerald, and Faulkner were established, and at a time when Theodore Dreiser was encountering critical and public hostility over the uncouth nature of his genius and assault on conventional traditions, Lewis by the nature of his talent and intellectual limitations had been able to fill the literary vacuum. But later critics accused him of depriving the stronger novelist Dreiser of the Nobel Prize in 1930. Married and divorced twice, Lewis retreated into almost total solitude. Increasingly sensitive to his physical deterioration, he was reluctant to be seen even by his few friends. He died on Jan. 10, 1951, of heart seizure, in an obscure small-town clinic just outside Rome.

Lewis's unique place in American literary history is perhaps best expressed by Mark Schorer: "He was one of the worst writers in modern American literature, but without his writing one cannot imagine modern American literature. That is because, without his writing, we can hardly imagine ourselves."

Further Reading

The definitive biography of Lewis is Mark Schorer, *Sinclair Lewis: An American Life* (1961). For early critical estimates of Lewis's work see sections in Carl Van Doren, *The American Novel* (1921; rev. ed. 1955); Walter Lippmann, *Men of Destiny* (1927); and James Branch Cabell, *Some of Us* (1930). In

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John Llewellyn Lewis

John Llewellyn Lewis (1880-1969) was one of the most powerful and controversial American labor leader of the 20th century. In founding the Congress of Industrial Organizations, he brought trade union organization to mass-production workers.

The American labor movement as it functions today owes much to John L. Lewis, who, along with his loyal disciples, seized the opportunity provided by President Franklin Roosevelt's New Deal program to make trade unionism a force in national affairs.

John L. Lewis was born in Lucas, Iowa, on Feb. 2, 1880, to Welsh immigrant parents. He grew up in a coal-mining and trade unionist family. After his father was black-listed for participating in a strike in 1882, the family moved about in constant search for work.

Life as a Miner

At the age of 15 John began work as a coal miner. Two years later he returned to Lucas, where he met his future wife, Myrta Bell. She influenced him to read avidly and widely, a habit that later produced the flowery phrases, Shakespearean quotations, and mixed metaphors of his famous public speeches.

A burly, adventurous young man, Lewis traveled to the West in 1901, where he worked as a miner in Montana, Utah, Colorado, and Arizona. He was in Wyoming in 1905 when a coal mine explosion killed 236 miners; this experience has been considered crucial in inspiring Lewis's devotion to miners' unionism and his passion for mine-safety legislation.

Early Career as a Union Official

In 1907 Lewis married Myrta Bell. In 1909 they moved to the heart of the southern Illinois coalfield, one of the key districts in the United Mine Workers of America (UMWA). Aided by his five brothers who joined him there, Lewis gained control of the UMWA local. Following an Illinois mine disaster, the astute lobbying by which he achieved improved mine safety and workmen's-compensation legislation brought him recognition. As a result, Samuel Gompers, President of the American Federation of Labor (AFL), offered Lewis appointment as an AFL field representative and legislative agent.



Traveling on an AFL expense account, Lewis visited the important mining districts and ingratiated himself with local officials through generous use of AFL funds. Thus he was able to construct his own political machine within the UMWA. In 1916 he became the UMWA's chief statistician. A year later he was elected vice president; this, in effect, allowed him to run the union. In 1920, when Lewis became president of the UMWA, the union claimed 500,000 members.

Union President

Lewis's desire for power and the American environment of the 1920s would combine finally to undermine the UMWA's strength. Attempting to establish dictatorial control over the union, he alienated much of the membership as well as influential union leaders. This led to division of the union in Illinois and establishment of a dual miners' union. Lewis also negotiated agreements with employers that sacrificed jobs for the sake of higher wages. A Republican by belief and tradition, Lewis maintained a rather narrow social vision. When the Depression struck the country in 1929, his power had lessened greatly.

The CIO

The factors that hindered Lewis during the 1920s operated to his advantage in the 1930s. His lust for power allowed him to observe conditions that other labor leaders missed. Aware that the power of business had suffered from the Depression and the New Deal's more benign attitude toward unions, Lewis moved in 1933 and 1934 to rebuild

the UMWA into a large and flourishing organization. He urged the AFL to organize and enroll mass-production workers into industrial unions. When the craft unionists who controlled the AFL refused to accept industrial unionism, Lewis challenged them by creating the Committee for Industrial Organizations (CIO) within the AFL in 1935. At the same time he resigned his AFL vice presidency.

Under Lewis's wise leadership the CIO proceeded to mount militant and well-financed organizing efforts in the automobile, steel, rubber, and other industries. In 1937, during protracted industrial conflicts, the CIO succeeded in bringing union organization and collective bargaining to the mass-production industries. Lewis remained a barrier against attempts to reunite the labor movement, however. In 1938 he transformed the CIO into a permanent competitor with the AFL.

Relations with Roosevelt

Successful in confrontations with the General Motors and United States Steel companies, Lewis took on President Roosevelt. Lewis had left the Republican party and turned New Dealer in 1936, providing the Democrats with a half million dollars in campaign funds. But when Roosevelt refused to heed his every demand, Lewis turned against him. In 1940 he opposed Roosevelt's reelection (allegedly because he had been denied second place on the ticket) and endorsed Wendell Willkie for the presidency. In a national radio speech, he called on workers to vote Republican and promised to resign as president of the CIO if Roosevelt won. When Roosevelt did win, Lewis resigned his presidency in 1941, though not without much drama.

Final Years

Lewis remained a thorn in the side of other labor leaders, employers, and public officials. Using what power he retained as UMWA president, he frequently called strikes in times of national emergency. This resulted in antilabor legislation and rising criticism of Lewis's behavior, though the miners' demands were usually fulfilled.

During his last years as president of the UMWA, Lewis returned to his 1920s strategies. Again, as Lewis traded jobs for higher wages and welfare benefits, his union shrank in membership and influence. He finally resigned his presidency in 1960. He died on June 11, 1969, in Washington.

Further Reading

There is no scholarly biography of Lewis, but three journalistic accounts of his life are available. The best of these, although laudatory and sometimes unreliable, is Saul Alinsky, *John L. Lewis* (1949). More critical are C. L. Sulzberger, *Sit Down with John L. Lewis* (1938), and James A. Wechsler, *Labor Baron: A Portrait of John L. Lewis* (1944). An interesting, revealing portrait is in the autobiography of another UMWA leader, John Brophy, *A Miner's Life*, edited by John O. P. Hall (1964). The works that best place Lewis in context of the 1920s and 1930s and critically assess his contributions are Irving Bernstein, *The Lean Years: A History of the American Worker, 1920-1933* (1960) and *Turbulent Years: A History of the American Worker, 1933-1941* (1970). □

John Robert Lewis

John Robert Lewis (born 1940), a veteran of the civil rights movement of the 1960s, was elected to the U.S. House of Representatives by the citizens of Atlanta, Georgia, in 1986.

John R. Lewis, a native of Troy, Alabama, first achieved national attention while he was chairman of the Student Nonviolent Coordinating Committee (SNCC) during the 1960s. Lewis was born on February 21, 1940, to Willie Mae and Eddie Lewis. He was one of ten children. The family led a relatively simple rural existence, with Eddie working as a tenant farmer and later a land holder while Willie Mae earned money by taking in laundry. The Lewis children were raised in a religious atmosphere characterized by loving concern for each child. No amount of love, however, could shield young John from the adverse effects of racial segregation then prevalent in Alabama. He was bussed past a well-equipped high school for white children to a one-room schoolhouse which only inadequately served the needs of African American students. Even as a schoolboy, Lewis observed that roads and modern conveniences which aided the development of the white community were denied to poverty-stricken African American neighborhoods in the Troy area.

While he was a teenager Lewis felt the call to the gospel ministry and began to preach periodically in local churches. He listened regularly to a radio gospel program presented by a young Boston-trained theologian, Martin Luther King, Jr., and was inspired because King, a southern African American man, was intelligent, articulate, and interesting. King also had thoughtful ideas about addressing the problems of racial injustice through passive resistance. When Lewis was 15 he learned of the Montgomery, Alabama, bus boycott led by King, Ralph D. Abernathy, and other members of the Montgomery Improvement Association (MIA). The MIA led the vast majority of the African Americans in the city in their decision to refuse to ride the segregated city busses unless they were treated more fairly by white drivers and passengers. It filled Lewis with pride to see the African American community of Montgomery acting in concert and with determination to continue the boycott until the bus company agreed to their demands. The boycott drew national and international attention, and many people, both African American and white, rejoiced when, after a year-long struggle, the city bus company agreed to give African American passengers the same rights as whites and pledged to hire some African American bus drivers.

Lewis had much more than a passing interest in the boycott: it inspired him to want an active role in the civil rights struggle. He was not yet sure exactly what he could do, but he was a willing volunteer long before he could become actively involved. As King and Abernathy found in their religion an avenue for social action, so Lewis began to pursue more actively his own theological training with a view toward doing the same. He traveled to Tennessee, where he attended the American Baptist Seminary and later



enrolled at Fisk University in Nashville. Both of these institutions of higher learning were open primarily to African American students.

Lewis was kept from actively participating in civil rights agitation for a while by his parents who were frightened for his life. But in 1960, after four students from North Carolina Agricultural and Technical College in Greensboro sat down in the “white-only” section of the local Woolworth’s lunch counter and refused to move, hundreds of African American and white students all over the South determined to follow their example. Such “sit-ins” provoked a spontaneous but quiet revolution which allowed students to register their protests without harming anyone or destroying any property. The students welcomed being jailed as a result of their sit-ins and, because of the publicity it gave to their cause, they often refused to post bail.

Though Lewis’s parents continued to urge him not to get involved, he felt that at 20 he knew his own mind. He joined the lunch counter sit-in demonstrations that were taking place in Nashville. Soon he had been jailed four times, but this was just the beginning of the violence that would be inflicted on this apostle of nonviolence. Before the federal Civil Rights Act was passed four years later in 1964, Lewis had been jailed and beaten many times and had suffered a fractured skull at the hands of an angry white mob in Selma, Alabama, during the 1963 Selma to Montgomery protest march.

Because of the spontaneity of the sit-ins, the students had no organizational body or any general affiliation with

existing civil rights groups. Ella Baker, the executive secretary of the Southern Christian Leadership Conference (SCLC, King’s regional organization), called a meeting in 1960 to help the students get organized. The students met at Shaw University in Raleigh, North Carolina, in April 1960. There, with Lewis as a co-founder along with about 200 other students, SNCC was formed. The students refused to affiliate with any of the existing major civil rights groups such as the SCLC, the National Association for the Advancement of Colored People (NAACP), or the Congress on Racial Equality (CORE), formed their own organization, and elected Marion Barry, a graduate student at Fisk University, as their first chairman.

After a 1961 Supreme Court decision declaring illegal all segregation in interstate bus depots and on busses, CORE leaders decided to stage a “freedom ride” from Washington, D.C., to New Orleans. Their purpose was to ignore all traditional forms of segregation on the busses and in the terminals. Led by CORE director James Farmer, 13 freedom riders, seven African Americans and six whites, left Washington, D.C., on May 4, 1961. Lewis was among them. The riders, who had pledged themselves to nonviolence, were brutally beaten during the ride. Lewis was the first to be attacked. Finally, when the Greyhound bus that some of the demonstrators were riding in was burned outside of Anniston, Alabama, the CORE volunteers were ready to discontinue their protest. SNCC members including Lewis refused to be dissuaded from their cause and continued the freedom rides. Lewis also led marches against segregated movie theaters in Nashville, again prompting numerous arrests as well as physical and verbal abuse by local whites. Through it all Lewis maintained a path of nonviolence toward achieving civil rights.

Lewis was unanimously elected chairman of SNCC in 1963 and served until 1966 when Stokely Carmichael, the proponent of the more aggressive “Black power” strategy, won his seat. During the time that he was chairman Lewis had the opportunity to be one of the speakers during the August 28, 1963, March on Washington, when nearly 250,000 African Americans and whites converged on the U.S. capital to stage a peaceful march for jobs and freedom. After he was ousted as SNCC chairman, Lewis went on to work for the Field Foundation, where in a number of capacities he continued his efforts. One of the most significant roles he played at the foundation was as director of its Voter Education Project (VEP). From 1970 through 1977, Lewis led grass roots efforts to organize southern African American voters, politically educate the youth the give voter assistance programs. In 1977 President Jimmy Carter appointed him to be director of US operations for ACTION, a federal agency overseeing economic recovery programs on the community level.

Determined to have a greater voice in community issues, Lewis became more involved in mainstream politics. In 1982 he was elected to Atlanta City Council where he was known for his close attention to the needs of the poor and the elderly. Twenty years after he stepped down as the leader of SNCC, Lewis, a member of the Atlanta city council, was elected to the U.S. House of Representatives after a

hard fought battle with his former SNCC co-worker, Georgia state senator Julian Bond. Lewis' reputation as a diligent listener to the needs of the poor, elderly African Americans and labor carried him onto victory.

As a Congressman, Lewis carried on the fight for civil rights. Although critics accused him of not having effective strategies for adapting his positions to the changing needs of African Americans, he nonetheless remained a voice calling for a "sense of shared purpose, of basic morality that speaks to blacks and whites alike". In 1991, Lewis became one of the three chief deputy whips for the Democratic Party, one of the most influential positions in the House. His criticism of House speaker Newt Gingrich brought him to the forefront of controversy in 1996, although he was considered a moderate by many African Americans. In 1994, during a speech to African Leaders in Ghana, Lewis summed up his experience and his commitment to civil rights for all peoples: "Do not give up, do not give out, and do not give in. We must hold on and we must not get lost in a sea of despair."

Further Reading

Although there is no full-length biography available on Lewis, there are several histories of SNCC which provide information about his life— Howard Zinn, *SNCC, The New Abolitionists* (originally published 1964, revised 1985); Cleveland Sellers, *The River of No Return* (1973); James Foreman, *The Making of African American Revolutionaries* (1972, 1985); and Clayborne Carson, *In Struggle* (1981). In addition an in depth article in *The New Republic* July 1, 1996 offers excellent biographical and political information. □

Matthew Gregory Lewis

The English novelist and playwright Matthew Gregory Lewis (1775-1818), known as Monk Lewis, a popular writer during the early 19th century, is remembered today only as the author of a Gothic novel, "The Monk."

Matthew G. Lewis was born in London on July 9, 1775. His wealthy and influential father, who became England's deputy secretary at war, intended him for a diplomatic career. Lewis was sent to Westminster School at the age of 8 and to Christ Church, Oxford, at the age of 15. He spent the summer of 1791 in Paris and the fall and winter of 1792-1793 in Germany, where he learned to speak German fluently and met Johann Wolfgang von Goethe. After Lewis received his bachelor of arts degree in 1794, he became an attaché to the British embassy at The Hague for 7 months. His mother, who had permanently separated from his father in 1791, had encouraged her son's desire to become a professional writer. From the age of 14 he had been "scribbling Novels and Plays."

In 1792 Lewis completed *The East Indian* and in 1794 *The Twins*, two plays that were performed several years later. More importantly, while in Holland, he wrote "in the

space of ten weeks" *Ambrosio, or the Monk*, a Gothic novel of ghosts, murders, and ravished maidens. When the novel appeared in 1796, it was an immediate best seller. At the age of 20, "Monk" Lewis, as he was henceforth known, found himself famous and welcomed into high society. But a number of critics, led by Samuel Taylor Coleridge in the *Critical Review*, attacked *The Monk* as blasphemous and obscene. As a result, Lewis never entirely escaped a reputation of being a licentious man.

From 1796 through 1802 Lewis served indifferently as a member of the House of Commons and continued to direct his energy into professional writing. From 1796 to 1812, 18 of his dramas were published or produced at London theaters. The first-produced and most successful was *The Castle Spectre*, a Gothic drama of ghosts, castles, and murders. Though none of these plays retains any interest today, they established Lewis as the leading popular playwright of his age.

Lewis was also busy with other literary activities. Between 1797 and 1806 he published translations of two German romances and two plays, the most important of which was Friedrich von Schiller's drama *Kabale und Liebe*.

In 1801 Lewis published *Tales of Wonder*, a collection of 60 poetic ballads of the supernatural, including 9 by Lewis and 5 by Walter Scott. Lewis also wrote a number of songs, many for inclusion in his plays. The best of these he published as *Twelve Ballads* in 1808. The last volume Lewis brought out was *Poems*, a small selection of his lyric poetry



published in 1812. The death of Lewis's father in 1812 left him a rich man and ended his professional career.

On Jan. 1, 1816, Lewis landed in Jamaica to inspect and to improve the situation of the slaves on the large estates he had inherited there. In August of that year, he visited Lord Byron and Percy Bysshe Shelley in Geneva, where he translated Goethe's *Faust* aloud to Byron. Lewis spent the next 14 months traveling in Italy, then sailed again for Jamaica in November 1817. During the return voyage to England, he died of yellow fever on May 16, 1818, and was buried at sea. The posthumous publication of Lewis's *Journal of a West Indian Proprietor* in 1834 revealed, in its accurate and lively description of the real world, a new dimension of his talent.

Further Reading

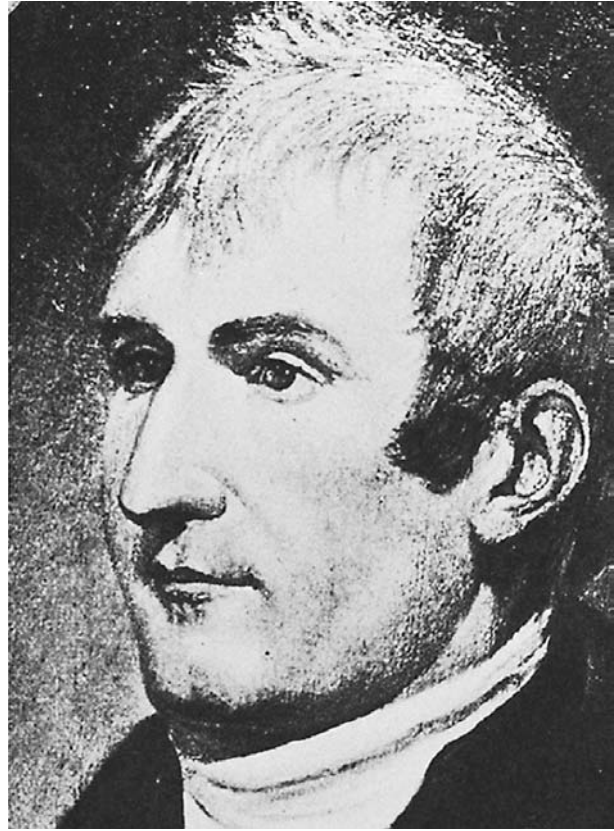
The standard biography of Lewis was written by Mrs. Margaret Baron-Wilson but published anonymously as *The Life and Correspondence of M. G. Lewis* (2 vols., 1839). It is detailed but contains inaccuracies sometimes designed to combat Lewis's reputation for immorality. These inaccuracies are corrected in Louis F. Peck's excellent modern study, *A Life of Matthew G. Lewis* (1961). Of special value are Peck's detailed discussions of Lewis's many publications. □

Meriwether Lewis

Explorer and U.S. Army officer, Meriwether Lewis (1774-1809) has been saluted as America's foremost explorer. The Lewis and Clark expedition is often called America's national epic of exploration.

Meriwether Lewis was born in Albemarle County, Va., on Aug. 18, 1774. His father became a Revolutionary War officer and died when Meriwether was 5. Meriwether became the man of the family, since his only brother was younger. Ending his formal schooling at the age of 18, he appeared destined for the life of a Virginia gentleman farmer. But in 1794, when Pennsylvania insurgents brought on the Whiskey Rebellion, Lewis answered President George Washington's call for militia volunteers. The campaign was bloodless, but Lewis enjoyed himself. He wrote his mother, "I am quite delighted with a soldier's life."

While on frontier duty, Lewis met William Clark, who was commanding the special company of sharpshooters to which Lewis was transferred. The two men quickly became friends. After service on the Mississippi River, Lewis was asked by his old Virginia friend Thomas Jefferson—now president of the United States—to become his confidential White House secretary. Lewis served in that capacity from 1801 until 1803, while the President discussed with him his dream of sending an exploring expedition to the Pacific via the Missouri River drainage. When Jefferson offered him leadership of the expedition, Lewis accepted, choosing Clark as his associate. Lewis took a "crash" course in sci-



ence from scholars of the American Philosophical Society, since he was to make scientific reports on the West.

The Expedition

On May 14, 1804, Lewis had Clark lead their little flotilla of boats up the Missouri River to North Dakota, where they decided to winter, building Ft. Mandan (near modern Bismarck). There had been hostile Indians and some tense moments along the way but, thanks to Lewis's diplomacy, there had been no battles.

Lewis and his men pushed on again in April 1805. By August the Missouri River had dwindled to a series of shallow tributaries which Lewis's canoes could not negotiate. Luckily, Lewis had hired Toussaint Charbonneau as an interpreter-guide. Though Charbonneau was nearly worthless, his wife, Sacajawea, was the sister of the chief of the Shoshone Indians; thus Lewis got the horses he needed to cross the Rocky Mountains. Once across, the explorers drifted in new canoes down the Clearwater and Snake rivers and continued down the Columbia to the Pacific. Winter quarters were built at Ft. Clatsop, south of the mouth of the Columbia.

On March 23, 1806, they began the homeward trek. Lewis split his party in order to explore more territory. He was nearly killed by hostile Blackfoot Indians and was accidentally shot by one of his own men during a hunt. Nevertheless, he and Clark got all of their men safely back to St. Louis. From there to Washington, D.C., Lewis enjoyed a

hero's welcome as his passage was celebrated by local citizens.

Last Years

As a reward, Jefferson made Lewis governor of Upper Louisiana Territory (later, Missouri Territory). Lewis resigned his Army commission, but before going to St. Louis to take office, he tried to finish editing his journals of the exploration for publication. He was unsuccessful, even though he delayed for almost a year.

Lewis found Missouri a lawless frontier, and although he threw himself into the work of administering the territory, the results were mixed. For one thing, Lewis was not cut out for a desk job. An ideal explorer, he was a mediocre administrator. Moreover, his second-in-command in St. Louis was hostile and jealous. In 1809 a State Department clerk delayed one of Governor Lewis's drafts for a mere \$ 18.70 to pay for the translation of the laws of Missouri Territory into French for its many Gallic citizens. The money was not important, but Lewis feared that the government might begin to question all of his official bills. He decided to go to Washington to set matters straight.

Lewis started down the Mississippi by boat but soon went ashore, ill with fever and possibly delirious. He wrote President James Madison that he would continue by land. Still very ill, he hurried on with a companion and two servants, taking the Natchez Trace. On Oct. 11, 1809, while his companion looked for a strayed horse, Lewis rode to a lonely Tennessee inn to spend the night.

During the night the innkeeper's wife, according to her later story, was awakened by a shot and heard Lewis moaning. Frightened, she did nothing; at daybreak Lewis's servants found the governor near death from a bullet wound in his head. He died at sunup, his last words being, "I am no coward, but I am so strong; it is so hard to die." When Jefferson heard of Lewis's death, he accepted the theory of suicide that was suggested by those who found his body. But a strong minority, then and later, felt that Lewis had been murdered, for murders were common on the Natchez Trace at this time.

Incredibly, the nation that had cheered Lewis's great exploration of the Louisiana Territory, the Rockies, and Oregon only a few years before, now neglected him. His remains were not moved to Washington, D.C., or to Virginia. Not even a gravestone was erected. His friend Alexander Wilson, the ornithologist, made a personal pilgrimage to the inn and paid the innkeeper to fence the grave to keep out rooting hogs. Finally, in 1848 the state of Tennessee erected a handsome monument over Lewis's grave. Today his gravesite is a national monument.

A large share of the responsibility for the brilliance of the Lewis and Clark expedition must go to William Clark, but the genius of this corps of discovery was Lewis himself. He combined a talent for military leadership with an inquiring mind, which was perfect for the task at hand—exploring, mapping, and reporting upon the *terra incognita*, which in 1804 was the American Far West.

Further Reading

The most complete biography of Lewis is Richard Dillon, *Meriwether Lewis* (1965). Also useful is John E. Bakeless, *Lewis and Clark, Partners in Discovery* (1947). Calvin Tomkins retraced the explorers' route in *The Lewis and Clark Trail* (1965). Albert and Jane Salisbury's photo essay on the route of march, *Two Captains West* (1950), is informative. Donald Jackson, *Letters of the Lewis and Clark Expedition* (1962), is a model of scholarship, as is Reuben G. Thwaites, ed., *Original Journals of the Lewis and Clark Expedition* (1904-1905). An interesting one-volume summary of the explorers' journals is Bernard DeVoto, ed., *The Journals of Lewis and Clark* (1953).

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Oscar Lewis

The American anthropologist Oscar Lewis (1914-1970) was concerned with the study of culture change and was the originator of the "culture of poverty" concept.

Oscar Lewis was born in New York City in 1914. The son of a rabbi, he was raised in upstate New York and majored in history at the City College of New York. After receiving his B.A. in history in 1936 he matriculated as a history student at Columbia University. Becoming somewhat disaffected from the history then taught at Columbia, he followed the advice of his wife's brother, Abraham Maslow, and had a long talk with Ruth Benedict of the Anthropology Department. Attracted by the field and by Benedict, he switched departments. Among those at Columbia who influenced him, in addition to Ruth Benedict, were Ralph Linton and Margaret Mead.

Lewis was poor, and there was little financial aid available at the time. Therefore, his dissertation research was done in the library, rather than in the field, and combined history and anthropology. Receiving his degree in 1940, his dissertation on the effects of white contact on the Blackfoot Indians was published in 1942. That year Lewis worked for the Human Relations Area Files in New Haven, and in 1943 he went to Mexico as a U.S. representative of the Interamerican Indian Institute to work with Manuel Gamio and Juan Comas. Lewis conducted his first field work in Tepoztlan during these years, thereby beginning a life-long association with Latin America.

Upon his return to the United States Lewis worked for the U.S. Department of Agriculture as a social scientist. Briefly on the faculties of Brooklyn College and Washington University, Lewis was appointed to the faculty at the university of Illinois in Champagne-Urbana in 1948, starting the anthropology program there. Lewis served briefly as a consultant to the Ford Foundation in India, and while in this

post he recruited a number of Indian students and directed an ethnographic study of a village in India.

Lewis's research in Tepoztlan was in a village made famous earlier by the pioneering work of Robert Redfield. When Lewis published a book on Tepoztlan, it roused a considerable controversy for it was critical of Robert Redfield's findings. Redfield was not disturbed by this, but many other people were. Lewis had paid a great deal of attention in this study to economics and factional politics. An offshoot from this research developed into the major thrust of the rest of his career—the study of poor people by means of a detailed investigation of a small number of individuals in the family setting.

The first major publication with this focus was *Five Families*, about families who lived in Mexico City. This was followed by *The Children of Sanchez* and later by several other books on various members of and events in the Sanchez family. He also published a lengthy study of Pedro Martinez, a resident of Tepoztlan. Subsequently he added an interest in Puerto Rican poor people, both in Puerto Rico and in New York, and he was working on a study of Cuba when he died without warning at age 56.

Lewis is probably best known for his “culture of poverty” concept, which evolved from his work on poor families in Mexico. The basic idea was that the poor had a culture of poverty which in effect kept them poor. Thus a culture of poverty would be reproduced by generations of the poor and would last for some time even if the individuals or families were able to work themselves out of economic poverty. The concept of culture of poverty has been strongly attacked on conceptual grounds by Anthony Leeds in 1971 and earlier on other grounds as well by Charles Valentine (1968).

While Oscar Lewis is most well known for the culture of poverty concept, several of his other accomplishments were much more lasting. A major contribution was his study of variation in a peasant village. Much of anthropology had been presented as if a village, culture, or tribe were homogeneous and the important variation was that found *between* villages, tribes, etc. Redfield's account of Tepoztlan presented the village as essentially homogeneous. Lewis protested that there were wealth differences within the village, that there were profound political disputes and differences, and that these differences were important for an understanding of Tepoztlan, and by extension of any peasant village. Many subsequent accounts of peasant villages have described such differences or at least taken them into account.

Oscar Lewis's works include “The Effects of White Contact upon the Blackfoot Indians,” in *Monographs of the American Ethnological Society*, Vol. 6, edited by J. J. Augustin (1942); *Life in a Mexican Village: Tepoztlan Restudied* (1951); *Village Life in Northern India* (1958); *Five Families: Mexican Case Studies in the Culture of Poverty* (1959); *The Children of Sanchez* (1961); *Pedro Martinez, A Mexican Peasant and His Family* (1964); *La Vida: A Puerto Rican Family in the Culture of Poverty—San Juan and New York* (1966); *A Death in the Sanchez Family* (1969); and *Anthropological Essays* (1970).

Further Reading

Additional information on Lewis can be found in Anthony Leeds “The concept of the ‘culture of poverty’: conceptual, logical, and empirical problems, with perspectives from Brazil and Peru,” in E. B. Leacock, editor, *The Culture of Poverty: A Critique* (1971), and Charles Valentine, *Culture and Poverty: Critique and Counter-Proposals* (1968). □

Sol LeWitt

The American artist Sol LeWitt (born 1928) created drawings and sculptures in the Minimalist and Conceptualist categories.

Sol LeWitt was born on September 9, 1928, in Hartford, Connecticut. He received a Bachelor of Fine Arts from Syracuse University in 1949. During the 1950s and 1960s he taught art in New York City, also working for a time as a receptionist at the Museum of Modern Art, and was employed in the graphics department of the I. M. Pei architectural firm. In 1963 he began to exhibit his work in New York, and he had his first one-man show at the Daniels Gallery in 1965. During the latter part of the 1960s he was involved in group exhibitions of Minimal art in New York and the Netherlands. Around 1969 his work became more conceptual, and during the 1970s he participated in major exhibitions in the United States, Switzerland, Italy, and West Germany. Beginning in 1980 he lived in Spoleto, Italy.

As an active artist, LeWitt has been identified with two late 20th-century movements, Minimalism and Conceptualism. In a sense, both movements are so simple that they require complex definitions. Minimalist artists emphasize basic materials and shapes and make deliberate efforts to avoid both subject matter and the “hand of the artist.” Conceptualism moves a step further by stressing the idea or concept of the work, not the object.

Early in LeWitt's career his repetition of serial shapes and emphasis on basic lines and planes made his sculpture fit into the Minimalist category, along with that of sculptors such as Donald Judd, Dan Flavin, and Robert Morris. From that foundation he moved into work that relied less on the formal qualities and more on the ideas of repetition, sequence, and system, and thus became more of a Conceptualist.

Conceptualist Controversy

His identification as a Conceptualist led to an interesting situation with one of LeWitt's works, *Standing Open Structure, Black*, 1964. It is an open rectangle made of wood and painted black. The museum where the piece is on long-term loan received a loan request from an exhibition with several European venues. Concerns about shipping and the absence of such an important work from a permanent installation prompted the museum to inquire as to whether LeWitt would consider having the work recreated overseas.

at the first venue. The author of influential writings on conceptual art, LeWitt had articulated the significance of the idea in the work of art. LeWitt's wall drawings, for instance, are much like musical scores: it is LeWitt's intention that they be originated by him, but be carried out by others, and that they are impermanent and repeatable. However, this was not true of all of his works. Thoughts of practicality led to an overgeneralization of LeWitt's conceptual stance and the idea that any of his works may be reproduced and still be authentic. Because LeWitt was alive (and still owns *Standing Open Structure*, Black), a telephone call resolved the question. Upon learning of the dilemma, LeWitt was amused but nonetheless did not agree to the recreation of his work, asking, "Would you repaint a Mondrian?"

Other early LeWitt structures, especially those painted white, have become dirty or discolored. Though some would make a case for them to be left as is, citing the historical value of their original appearance, LeWitt disagrees and has them repainted. As LeWitt asserts, "There is no reason why a piece shouldn't look as it was when it was made. I would like to have my work to always be as it was when it was made."

Early Works

Serial Project No. 1 (ABCD) (1966) is an example of LeWitt's Minimalist and serialist approach and was an early work to gain critical notice. The steel work is about six and one half feet square and the height varies from about one inch to twenty inches. It looks a bit like a symmetrical model of a city consisting only of square and rectangular buildings. There are four groups (ABCD) of nine-part grids, for a total of thirty-six. The viewer can easily see that the appearance of the work is based on logical patterns and arrangement of parts, although clearly describing every pattern used may be difficult since so many patterns are presented simultaneously. A work like this is somewhat like a musical score that might incorporate a theme that is repeated backward or as a mirror image of itself. The actual structure may not be easily described on first encountering the work, but the perceiver is aware that it is there.

Sculptural works made up of cubes and grids were important productions of LeWitt in the 1960s and into the 1970s. He also made some important drawings, again using the grid theme, such as *Variations of Incomplete Open Cubes* (1974). In this work the artist worked out all the possible variations from a diagram of a cube in perspective. He also made a number of drawings based on simple lines and variations on them. For example, *Four Basic Kinds of Straight Lines and All Their Combinations in Fifteen Parts* (1969) is a series of 15 pen and ink drawings of parallel lines, each part measuring eight inches square. The four basic kinds of straight lines are vertical (1), horizontal (2), diagonal left to right (3), and diagonal right to left (4). In this work the fifteen squares are labelled as follows, indicating which types of lines are used in each: 1, 2, 3, 4, 12, 13, 14, 23, 24, 34, 123, 124, 134, 234, and 1234. Later, LeWitt made similar works with different kinds of arcs, and with different kinds of geometric forms.

In his work of the 1960s, which emphasized lines, grids, and systems, LeWitt was inspired by the sequential photographs of the late 19th-century photographer Eadweard Muybridge, whose images of horses and human figures were studies in motion. His photographs pointed out to LeWitt the formal value of repetition, sequence, and a system.

Later Work

In his later work LeWitt put more emphasis on the monumentality of the idea and its manifestation, even as he continued to use lines, grids, and systems. Works of the 1970s and later were presented on a monumental scale, often designed for specific rooms for exhibition. These works often have extremely lengthy titles that also serve as instructions for putting the work up. For example, the following is the title of a piece first installed at the Museum of Modern Art in 1978:

Three-part drawing: A six-inch (15 cm) grid covering the walls. 1st wall: On a red wall, blue lines from each corner to points on the grid, yellow lines from the center to points on the grid; 2nd wall: On a yellow wall, blue lines from each corner to points on the grid, red lines from the midpoint of each side to points on the grid; 3rd wall: On a blue wall, red lines from the midpoint of each side to points on the grid, yellow lines from the center to points on the grid. (The number of lines and their length are determined by the draftsmen, but each wall has an equal number of lines.)

This title describes the work well enough that the draftsman who installs it will know what to do. As in many other conceptual pieces, the artist's interest was in the concept and idea, not the execution of the work. This work also shows LeWitt's interest in simplicity—using primary colors, grids, and lines.

In keeping with his simple conceptual style, he provided squares on the walls for the Holocaust Memorial Museum in Washington. Wrenching simple is what some called LeWitt's Black Form, a cube of black stones, which was erected in the middle of a plaza in Munster, Germany. Later, after officials had removed it, he built another, which was put up in front of the Town Hall in Hamburg-Altona as a monument to Jews who suffered and died in the Holocaust.

In 1993 LeWitt created a sixty-two-foot-high, site-specific drawing expressly for the atrium of the High Museum of Art in Atlanta. On certain days, when the sun comes through the skylight, shadows are cast across *Irregular Bands of Color*, animating the work, changing it and making it enormously complex. The drawing—which was done in ink washes directly on the wall, like a kind of fresco—has the configuration, basically, of stars within stars. But the star at the center is not visible because an architectural element conceals it. Bands is thus also about our will to make order out of chaos until ultimately we realize that chaos is ready the natural order.

LeWitt received a commission in 1996 to add to the new National Airport terminal in Washington. His charge

was to design an 18-foot medallion to be set in the floor of the main concourse. The first viewing of his new wall paintings was shown for the first time in the U.S. in December of 1996 and combined both modernist and conceptual elements. The work comprises simple and common seven 12-foot squares of oil, painted directly onto the wall, one each in red, yellow and blue; one in dark gray, one in light gray; and two in black. The work reflects the essence of the Modernist art movement: monochrome painting, geometric form, heroic scale and modulated repetition. However, this installation is in principle conceptual. LeWitt created a set of written instructions that, when carried out by artisans, realizes the work of art.

For LeWitt the idea was always the primary key. In his published statements it is clear that he believed his work and similar conceptual work need not be boring, as is sometimes perceived, but should be cool and unemotional, allowing the viewer to re-think and enjoy the thoughts and mental considerations behind the work. With many works of art it is easy for the viewer to respond primarily emotionally; with LeWitt's work, there must be a thinking response.

Further Reading

An excellent monograph is A. Legg, editor, *Sol LeWitt* (1978), which includes writings by the artist. More limited selections by LeWitt are found in D. Ashton, editor, *Twentieth-Century Artists on Art* (1985), and Ursula Meyer, editor, *Conceptual Art* (1972). Useful studies are G. Battcock, *Minimal Art* (1968), and R. Pincus-Witten, *Postminimalism* (1977). For a broader discussion of various art movements, including Minimalism and Conceptualism, see C. Robins, *The Pluralist Era* (1984). Other more general studies of this period are B. Rose, *American Art Since 1900* (1975); S. Hunter and J. Jacobus, *Modern Art* (1985); E. Lucie-Smith, *Art in the Seventies* (1980); and E. Lucie-Smith, *Movements in Art Since 1945* (1985). □

Liang Ch'i-ch'ao

Liang Ch'i-ch'ao (1873-1929) was a Chinese intellectual and political reformer and one of the most influential popularizers of Western ideas in modern China.

Liang Ch'i-ch'ao was born on Feb. 23, 1873, in southern China near the city of Canton. His initial education was given by his grandfather and father, who were farmers, with such success that Liang passed the first civil service examination at the astonishingly young age of 11 years. Liang again displayed his precocity by passing the second-level, or provincial, examinations at the age of 16. Liang's performance was so impressive that the chief examiner arranged for Liang to marry his younger sister.

Early Reformist Activity

The year 1890 was a milestone in Liang Ch'i-ch'ao's life. He then met and became a student and disciple of

K'ang Yu-wei. For the next decade Liang's intellectual development was dominated by this brilliant, if unorthodox, Confucian scholar, although Liang also gained ideas about the modern Western world from Timothy Richard, an English missionary who was influential in Chinese reformist circles during the 1890s.

Liang's political career began in 1895, when he and K'ang Yu-wei organized nearly 1,300 examination candidates in Peking to protest the humiliating peace terms of the Treaty of Shimonoseki after the Sino-Japanese War, and to memorialize the Emperor, requesting reform of the imperial government. These petitions had no visible effect, and the two young men realized that effective reform could be accomplished only after the concept had been popularized among China's intellectuals. They played a leading role in the Ch'iang-hsüeh hui (Society for the Study of National Strengthening), which held its inaugural meeting on Aug. 22, 1895.

Liang at this time began his long journalistic career by serving as one of the chief contributors to the reform newspaper founded by the society. The Ch'iang-hsüeh hui's promotion of constitutional and democratic ideas inevitably provoked opposition among conservative officials in the Peking government, and in early 1896 the government proscribed the reform group and its publications.

Undeterred, Liang quickly resumed his reform propaganda, serving as editor of a newspaper in Shanghai and subsequently as a dean of Chinese studies in a school established by progressive gentry in the province of Hunan. Among the reforms Liang was now advocating were the establishment of constitutional government, industrialization of the economy, introduction of Western subjects into the educational curriculum, and the ending of footbinding and opium smoking.

Hundred Days Reform Movement

In 1898 Liang's teacher, K'ang Yu-wei, had gained the confidence of the Emperor, and the famed Hundred Days Reform movement had begun. Liang rushed to Peking to participate in this ill-fated attempt at restructuring much of the Chinese nation. During the reforms Liang served in a nominally relatively low position but was, nevertheless, viewed as a leader of the reformers. When the empress dowager terminated the reforms on Sept. 21, 1898, Liang fled to Japan.

Reform versus Revolution

During the next 13 years Liang's popularity and influence reached their apogee. In 1899 K'ang Yu-wei organized the Pao-huang hui (Society to Protect the Emperor) to oppose the despotic rule of the empress dowager Tz'u-hsi and to garner support for a constitutional monarchy under the unfortunate emperor Kuang-hsü.

Thus far in his career, Liang had displayed little disagreement with the ideas of K'ang Yu-wei. Now in Japan, however, exposure to the relatively modern society of Japan and to Western writings such as John Stuart Mill's *On Liberty* and Jean Jacques Rousseau's *Social Contract* opened for him new and exhilarating vistas. Whereas K'ang consid-

ered Confucianism essential for the maintenance of China's cultural and political integrity, Liang now thought that Confucianism was an obstacle to the modernization and strengthening of the nation.

This new intellectual independence resulted in a rift with K'ang that was never entirely healed. Liang's political views now assumed a radical cast, and he espoused the Ch'ing dynasty's replacement by a republican form of government. He briefly cooperated with Sun Yatsen's revolutionary movement, but by 1903 Liang disavowed these radical views as a result of a trip to the United States and resumed his cooperation with K'ang in striving for the establishment of a constitutional monarchy in China. The trip convinced Liang that the Chinese people were not yet adequately trained or educated to permit the effective operation of democratic institutions.

Liang wrote prolifically during these years of exile. As editor of several journals, most notably the *Hsin-min ts'ung-pao* (New People's Miscellany), he touched on virtually the entire realm of Western thought. Everything related to the West was within the scope of his interest and knowledgeable comment.

This dazzling display of knowledge, presented in a distinctively free and lucid style, brought Liang a fame unequaled by that of any other Chinese writer of the time. The *Hsin-min ts'ung-pao* was read avidly by Chinese students in Japan, and many of the 14,000 copies of each issue were smuggled into China. However, Liang's influence declined after 1905. His commitment to gradual, evolutionary change lost its appeal to the Chinese youth, who were becoming increasingly impatient with the Manchu rulers. And his warnings that political violence would provoke the intervention of the foreign powers did not dissuade most Chinese students in Japan from joining the revolutionary movement led by Sun Yat-sen. It is curious that, after his prolonged polemics against the revolutionary position, Liang himself in late 1910 and in 1911 called for an overthrow of the Manchu rulers. His new radical views doubtless influenced the political moderates within China, and he therefore contributed to their acceptance of the revolution when it erupted on Oct. 10, 1911.

Career after the Revolution

After the revolution Liang returned to China. He led in the formation of the Chin-pu-tang (Progressive party) in 1913, and accepted a series of important governmental appointments from President Yüan Shih-k'ai. However, when Yüan in 1916 attempted to replace the republic with a new dynasty, Liang helped from the rebel movement that forced Yüan to relinquish the throne and restore the republic.

In 1919 Liang went to Europe as a member of China's unofficial delegation to the Paris Peace Conference. This trip greatly disillusioned him about the West. It seemed that the West was culturally and morally bankrupt as a result of its obsession with science and materialism. He now thought that the West must restore a balance of the material and spiritual qualities in life and that China was uniquely

equipped to help the West regain an appreciation for the humanistic values.

In 1920 Liang Ch'i-ch'ao became a professor of history at Nankai University in Tientsin. And until his death on Jan. 19, 1929, he devoted himself to teaching and scholarly writings on the intellectual history of China.

Further Reading

Two of Liang's works available in English are *History of Chinese Political Thought during the Early Tsin Period*, translated by L. T. Chen (1930), and *Intellectual Trends in the Ch'ing Period, 1644-1912*, translated by Immanuel C. Y. Hsü (1959). There exist two excellent intellectual biographies of Liang: Joseph R. Levenson, *Liang Ch'i-ch'ao and the Mind of Modern China* (1953; 2d rev. ed. 1967), and Hao Chang, *Liang Ch'i-ch'ao and Intellectual Transition in China, 1890-1907* (1971). □

Liang Wu-ti

Liang Wu-ti (464-549) was probably the most famous and most cultured Chinese emperor of the Southern dynasties, and his reign is generally considered their economic and cultural culmination.

Liang Wu-ti was born Hsiao Yen. He had made a name for himself as a literatus, a general, and a perfect when, in 500, his cousin, the reigning emperor Kao-tsu of the Southern Ch'i dynasty, killed Hsiao Yen's elder brother, Hsiao I. In order to avenge his brother's death, and incidentally rid the country of an extremely dissolute sovereign, Hsiao Yen attacked the capital Chien-k'ang (Nanking) and dethroned and killed the Emperor. After a short interregnum Hsiao Yen mounted the throne himself as the first emperor of the Liang dynasty on April 30, 502, assuming the name of Liang Wu-ti, or Emperor Wu of the Liang dynasty.

In the first half of his reign Emperor Wu devoted himself to his tasks with indefatigable ardor. In particular, he promulgated a series of laws attempting to bring the peasantry back under the authority of the central government and prevent them from being mulcted by the "semifeudal" great families. At the same time he greatly fostered education and traditional Confucian studies, founding a temple of Confucius in the capital in 505 and reopening the state university, appointing five professors, one for each of the five books of the canon, with 100 students for each professor. Wu-ti was attempting in this way to reeducate the idle rich, who had in the past centuries gradually become complete illiterates. In 512 he also reformed the ritual, publishing a new ritual code in 8,019 articles.

His Religious Views

Emperor Wu's Confucianism seems to have been mainly educative, for the good of the state; he is much better known for his fervor as a Buddhist. As early as 504, he issued an edict saying that of all the ways to truth, "only the Buddha's was the right one, all the others heterodox: We eschew the heterodox ways in order to serve the

Tathagata." He greatly favored the Buddhist clergy, going so far, in 517, as to order the destruction of the Taoist temples. He became a strict vegetarian and prohibited the use of animal victims for the state sacrifices.

Wu-ti's most striking illustration of his attachment to Buddhism was the curious customs he originated on April 24, 527, and that later became common practice. On that date, and two or three times later, he left the secular world by entering the T'ung-t'ai Monastery as a slave. His ministers were then required to ransom him for fantastic sums (cash equivalent of \$ 1 billion in 527!) so that he could return to the throne. He came to be called the "Bodhisattva Emperor."

As can be seen by this extravagant game, Emperor Wu's Buddhism, toward the end of his reign, became an obsession and kept him more and more from state affairs. His policies proved dead letters, and his disinterest with the government allowed the ignorant and selfish nobles to quarrel among themselves. The final catastrophe came in the person of a barbarian from the North named Hou Ching, who, although he arrived in the South with only 800 men, was soon able to recruit an army of discontented peasants and slaves large enough to take the capital in 548-549. He so annoyed and tormented the 85-year old emperor that the latter allowed himself to die of hunger on June 7, 549. His appellation was "Shuta." He is sometimes given the posthumous title "Kao-tsu."

Further Reading

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Liaquat Ali Khan

Liaquat Ali Khan (1896-1951) was the first prime minister of Pakistan. He played an important role in the negotiations leading to the creation of Pakistan and then in the consolidation of the new state.

On Oct. 1, 1896, Liaquat Ali Khan was born at Karnal in Punjab, India. His family were wealthy landowners who later moved to the United Provinces. He was educated at Aligarh and Oxford University. After qualifying as a barrister in England in 1922, he returned to India.

Liaquat was elected to the Legislative Council of the United Provinces in 1926, where he served for the next 14 years. During this period he was active in the affairs of the Muslim League, and in 1937 he became its secretary. Genial and able to mingle easily with all classes, he was a useful counterpoise to the austere Mohammad Ali Jinnah,

with whom he worked closely in building up the Muslim League as an effective political organization after 1937. Liaquat was elected to the Central Legislative Assembly in 1940, where, as deputy leader of the Muslim League party, he strengthened the Muslim demand for a separate homeland.

In 1946, when independence for India was being negotiated with the British, Liaquat was appointed finance minister in the interim government. His "poor man's budget," which put heavy taxes on the rich and threatened to investigate the activities of the great industrialists, was regarded as an attack on the Indian National Congress, which the industrialists helped to finance.

After partition on Aug. 15, 1947, Liaquat became prime minister of Pakistan. Although at first he was subordinate to Jinnah, the governor general, after Jinnah's death in 1948 he emerged as the most powerful figure in the nation. Two major issues were used by his opponents, however, to undermine the stability of his regime. One was relations with India, which had been embittered by the struggle over Kashmir. Open war seemed a possibility in 1950, but Liaquat's journey to Delhi, where he signed an agreement with Jawaharlal Nehru pledging cooperation between the two countries, lessened some of the tension. This action was fiercely criticized by militant groups in Pakistan as a concession to India.

The other issue was the demand by orthodox Moslems to declare Pakistan an Islamic state, with all laws conforming to the Koran. Liaquat, who was a liberal democrat, with strong commitments to modernization, opposed this demand as reactionary. His compromise, as accepted by the legislators, was that Pakistan was a state where "Moslems would be enabled to lead their lives . . . in accord with the teachings of Islam." He was not able to halt the growing factionalism, however, and a fanatic assassinated him on Oct. 16, 1951.

Further Reading

A brief account of Liaquat's career is given in S. M. Ikram, *Modern Muslim India and the Birth of Pakistan* (1950; 2d ed. 1965). His speeches are collected in M. Rafique Afzal, ed., *Speeches and Statements of Quaid-i-Millat Liaquat Ali Khan, 1941-51* (1967). □

Willard Frank Libby

The American chemist Willard Frank Libby (1908-1980) pioneered in radiocarbon dating, for which he received the Nobel Prize.

Willard Libby, a farmer's son, was born on December 17, 1908, at Grand Valley, Colorado. After schooling near Sebastopol, California, he entered the University of California at Berkeley, graduating in 1931, earning his doctorate in 1933, and teaching physical chemistry there until World War II.

Libby's most notable achievement, the method of radiocarbon dating, stemmed from the 1939 discovery that cosmic rays at about 10 miles' altitude interacted with air to give a relatively high density of neutrons. This implied rapid formation of radiocarbon by neutron capture by the abundant nitrogen isotope. Radiocarbon has a long halflife (about 5,730 years), decaying into nitrogen. It may be assumed that after many thousands of years its rate of formation equals its rate of disintegration. If it is rapidly oxidized to carbon dioxide and this enters the biosphere, all living things will have the same specific radiocarbon content, that is, the same proportion of this isotope to the others. But at death carbon absorption stops and thereafter the specific radiocarbon content of the organic remains will steadily diminish with time. Accurate measurements should therefore establish the time that has elapsed since death; a new method of geological dating is thus provided.

During the war Libby worked on isotope separation by the gaseous-diffusion method, and his ideas on radiocarbon dating remained embryonic. In 1945 he moved to the Enrico Fermi Institute of Nuclear Studies, Chicago, and began an extensive study of radiocarbon. The halflife was accurately measured on the artificially produced isotope. The natural isotope was discovered by comparing the radioactivity of methane from sewage and petroleum. The former, only recently out of the biosphere, had a measurably higher activity.

These measurements were made on borrowed equipment by an expensive technique known as isotope enrichment, so Libby decided to devise a simpler method using

more sensitive apparatus. Unfortunately, more sensitive counters picked up "background" radiation, much of it due to penetrating cosmic rays. Attempts by Libby to shield the apparatus in various ways met with limited success. The problem was solved by surrounding the counting equipment containing the sample with counters which switched off the central counter whenever an interfering particle (muon) arrived. With this refined apparatus Libby, with E.C. Anderson, made radiocarbon dating a practical possibility. For this work Libby received the Nobel Prize for chemistry in 1960. His method has now become an important routine tool in archeology.

From 1954 until 1959 Libby was research associate in the Geophysical Laboratory of the Carnegie Institute and simultaneously served on the U.S. Atomic Energy Commission. In 1959 he was appointed professor of chemistry at the University of California. In addition to his work on radiocarbon he applied similar considerations to tritium; thus he showed that water remains about nine days in the atmosphere between evaporation and precipitation. Libby was long interested in the behavior of "hot atoms," that is, those whose high energies derive from recoil in nuclear transformations, and used isotopes to study exchange reactions, especially in solution.

In 1966, Libby divorced his wife Leonor and later married Leona Woods Marshall, a professor of environmental engineering at UCLA. Libby remained at the University of California as the Director of the Institute of Geophysics until his retirement in 1976. He died in Los Angeles on September 8, 1980, from complications ensuing from a bout with pneumonia.

Further Reading

A sketch of Libby's life is in Eduard Farber, *Nobel Prize Winners in Chemistry, 1901-1961* (rev. ed. 1963). A similar sketch can be found in the H.W. Wilson Company's *Nobel Prize Winners* (1987). For background see Theodore Berland, *The Scientific Life* (1962), and Lynn and Gray Poole, *Men Who Dig Up History* (1968). A more recent biographical sketch is included in the H.W. Wilson Company's *Nobel Prize Winners* (1987). □



Roy Lichtenstein

Roy Lichtenstein (1923-1997), American painter, sculptor, and printmaker, startled the art world in 1962 by exhibiting paintings based on comic-book cartoons.

Roy Lichtenstein was born in New York City in 1923. He attended school there, and in 1939 studied with Reginald Marsh at the Art Students League. The following year he entered Ohio State University. However, in 1943 his education was interrupted; he served in the U.S. Army for three years. He received his bachelor of fine arts degree from Ohio State University in 1946 and a master of

fine arts in 1949. He taught at Ohio State until 1951, then went to Cleveland to work. In 1957 he started teaching at Oswego State College in New York; in 1960 he moved to Rutgers University. Three years later he gave up teaching to paint full time.

From 1951 to about 1957 Lichtenstein's paintings interpret themes of the American West—cowboys, Indians, and the like—in a style broadly imitative of modern European painters. Next, he began hiding images of comic strip figures (Mickey Mouse, Donald Duck, Bugs Bunny) in his paintings. By 1961 he had evolved the imagery for which he became known. Broadly, he uses four types of images. The first three are advertisement illustrations—commonplace objects such as string, golf balls, kitchen curtains, slices of pie, or a hot dog. He also used commercialized variants of other artists' works, such as *Woman with Flowered Hat* (1963), based on a coarse, supermarket reproduction of a Picasso, and adaptations of paintings by Piet Mondrian, of Gilbert Stuart's portrait of George Washington, and of Claude Monet's haystacks and cathedral facades.

The fourth type of Lichtenstein imagery appears in paintings based on comic strips, with their themes of passion, romance, science fiction, violence, and war. In these, Lichtenstein employs the techniques of commercial art: projectors magnify and spray-gun stencils create dots to make the pictures look like newspaper cartoons seen through a magnifying glass.

Lichtenstein's art is irreverent, at times antiseptic, yet the impact is usually brutal. He is fascinated with converting

the banal into art and debasing fine art through commercialization. In the late 1960s he turned to design elements found in Art-Deco and the commercial art of the 1930s, as if to explore pop art's forerunners. In 1966 his work was included in the Venice Biennale. In 1969 New York's Guggenheim Museum gave him a large retrospective exhibition.

The 1970s saw Lichtenstein continuing to experiment with new styles. His "mirror" paintings consist of spherical canvases with areas of color and dots. One of these, *Self-Portrait* (1978), follows Magritte in its playful placement of a mirror where a human head should be. During this decade, Lichtenstein also created a series of still lifes in different styles.

In the 1980s and 1990s, Lichtenstein began to mix and match styles, often augmenting his cartoony images with ideas derived from abstract expressionism. Often his works relied on optical tricks or illusions, drawing his viewers into a debate over the nature of "reality." Always the works were marked by Lichtenstein's trademark sense of humor and the absurd.

Lichtenstein's longevity and prolific output brought him appreciation as one of America's greatest living artists. His reputation as a gray eminence was solidified by his 1994 commission to design a painting to adorn the hull of the United States' entry in the America's Cup yacht race. A series of maritime-themed works followed. In 1995, the Los Angeles County Museum of Art launched a traveling exhibition, "The Prints of Roy Lichtenstein," which covered more than two decades of his work in this medium.

1996 marked a major departure for Lichtenstein. In an exhibition at New York's Leo Castelli gallery, he unveiled a series of paintings, "Landscapes in the Chinese Style," which eschewed irony in favor of delicate, wispy "impressions" of traditional Chinese landscape paintings. The series was praised for its subtlety and restraint, as recognizable Lichtenstein techniques—the use of modulated dots to represent mass for example—were used to support the compositions rather than to declare an individual style. Lichtenstein died on Sept. 29, 1997, at the age of 73.

Further Reading

Two museum catalogs are *Roy Lichtenstein: Exhibition Held at the Tate Gallery, 6 January-4 February 1968* (1968), with an essay on the artist and an interview with him, and Diane Waldman, *Roy Lichtenstein* (1969), written for the 1969 Guggenheim exhibition. Further material on Lichtenstein and pop art is in Lucy R. Lippard, *Pop Art* (1966), and John Russell and Suzi Gablik, comps., *Pop Art Redefined* (1969). Books focused exclusively on the artist include Lawrence Alloway, *Roy Lichtenstein* (1983), Lou Ann Walker, *Roy Lichtenstein: The Artist at Work* (1994), and Janis Hendrickson, *Roy Lichtenstein* (1996). □





Trygve Halvdan Lie

The Norwegian statesman Trygve Halvdan Lie (1896-1968), first secretary general of the United Nations, developed a political role for this new office that his successors maintained.

Trygve Lie was born in Oslo, Norway, on July 16, 1896. The son of a carpenter, he worked his way through school as an office boy with the Labor party. He was elected president of a branch of the Labor party at the age of 16. On graduation from the Oslo University faculty of law in 1919, he joined the secretariat of the Labor party.

At the age of 25 Lie was appointed one of three of the Labor party's national executive secretaries. A year later he became legal adviser to the Trade Union Federation. When the Labor government came to power in 1935, Lie, then elected to Parliament, was appointed minister of justice. In 1939 he became minister of commerce and, with the outbreak of World War II, minister of shipping and supply.

After the German invasion of Norway, Lie, as a member of the government, escaped with the King and other ministers to England. Lie was named acting foreign minister of the government in exile and became foreign minister in 1941. He played a principal part in ensuring that Norwegian ships and sailors continued their vital service to the Allied forces.

Lie led the Norwegian delegation to the United Nations Conference on International Organization in San Francisco in April 1945. He served as chairman of the Conference commission that dealt with the draft articles of the UN Charter on the Security Council. That winter the first General Assembly of the UN convened in London; Lie was narrowly defeated in a contest for Assembly president.

First Secretary General

Lie was both the United States' and the Soviet Union's second choice for secretary general. On the United States' proposal, cordially supported by the U.S.S.R., Lie was agreed upon by the Security Council and was elected secretary general by the General Assembly on Feb. 1, 1946, for a 5-year term.

Now thrust to the center of the world diplomatic stage, Lie was a burly, slow-speaking, quick-tempered man and a shrewd politician, not lacking in international ideals. Though his education and his style were unsophisticated, he brought valuable administrative and labor-negotiating experience to his office, plus determination and a sense of what the United Nations should become. A forceful politician rather than an artful diplomat, Lie impressed his personality on the unformed office of secretary general.

Thus, when at the outset of its organizational life the Security Council considered Iran's complaint that Soviet troops remained on Iranian territory contrary to the UN Charter, Lie was not only the traditional behind-the-scenes conciliator but took an active public stance. He submitted, on his own initiative, a legal opinion which (though not followed) established the precedent that the secretary general had the right to intervene substantively and on his own motion in the Council's discussions. This precedent was soon embodied in the UN rules of procedure.

Lie progressively developed the powers of his office through his activity on various questions that came before the UN. Despite his efforts to promote continuing Soviet participation in the UN and to facilitate inclusion of Communist China, Lie maintained general support until the outbreak of the Korean War in 1950. Then his outspoken role in organizing the UN's security effort against North Korean aggression led the Soviet Union to break with him.

The U.S.S.R. made clear that it would not support Lie's continuation for a second term in office. The United States was unwilling to see Lie ejected and maintained that it would accept no secretary general but Lie. Thus, the Security Council was deadlocked, and the General Assembly extended Lie's term for 3 years. The U.S.S.R., claiming this extension was illegal, refused to recognize Lie as secretary general once his original term expired, and Lie's usefulness was profoundly impaired.

At the same time, persecution in America of alleged Communists of United States nationality employed by the UN Secretariat caused Lie and his staff much pain. Disheartened by this and by the Soviet boycott, Lie decided the best interests of the UN lay in his resigning. His resignation took effect in April 1953.

Lie returned to Norway, wrote his memoirs, and resumed Cabinet and ambassadorial functions in the Norwegian government. He died on Dec. 30, 1968, survived by his three daughters.

Further Reading

Lie described his 7 years with the UN in *In the Cause of Peace* (1954). See also Stephen M. Schwebel, *The Secretary-General of the United Nations* (1952); Leon Gordenker, *The UN Secretary-General and the Maintenance of Peace* (1967); Andrew W. Cordier and Wilder Foote, *The Public Papers of the Secretaries-General of the United Nations*, vol. 1: Trygve Lie (1969); and Arthur Rovine, *The First Fifty Years* (1971).

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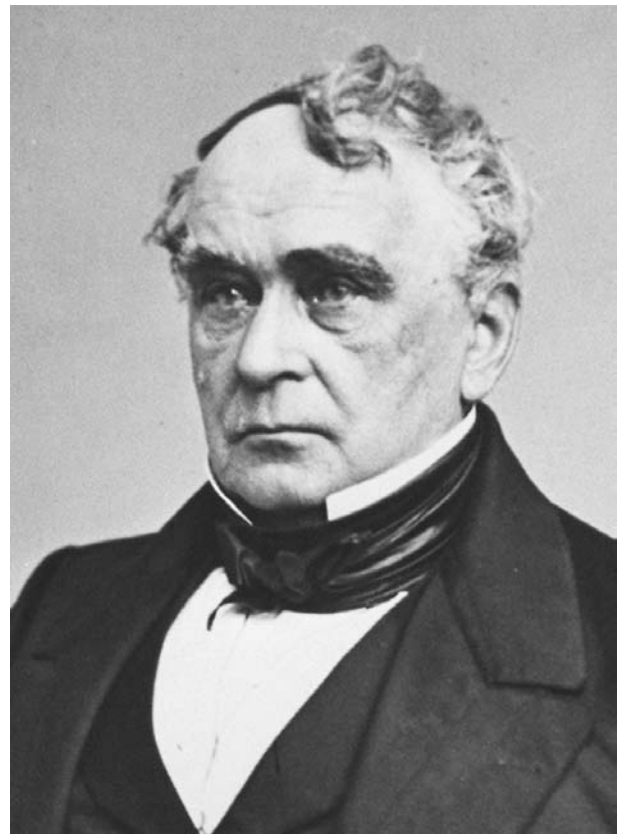
Francis Lieber

The German-American political scientist Francis Lieber (ca. 1798-1872) is regarded as the first practitioner of political science as a separate academic discipline in the United States and as America's first academic political philosopher.

Francis Lieber was born in Berlin on March 18, 1798. His adolescence and early manhood were spent against a background of various revolutionary upheavals and wars in Europe. In 1815 he volunteered for the Prussian army, fought in the battles of Ligny and Waterloo, was seriously wounded in the assault on Namur, contracted typhus, and nearly died. Out of these early experiences he emerged with decidedly liberal views, to the extent that he dreamed of assassinating Napoleon III.

Upon his return to Germany, Lieber became a member of the Turnverein movement, an organization of gymnastic associations founded to build strength and fellowship. They later developed as centers for fostering nationalism and German unification. Suspect for his liberalism during the general suppression of student organizations in 1819, he was imprisoned (an experience which may have led to his later interest in penology) and harassed by the police during the remainder of his residency in Germany. Prohibited from entering a Prussian university, he obtained a degree at the University of Jena.

About 1821 Lieber went to Greece, as did many European students, intellectuals, and litterateurs, to participate in the revolutionary movement for Greek independence. Appalled at the subservience of the modern Greek character, he moved on to Italy, where he spent nearly 2 years in the family of the German historian Barthold Georg Niebuhr. Lieber returned in 1824 to Germany, where he was again imprisoned. While confined he wrote a collection of poems which were later published under the pseudonym Franz



Arnold. In 1826 he fled to England, where he remained almost 2 years before going to the United States and setting in Boston.

Out of Lieber's proposal to translate the Brockhaus encyclopedia into English developed the first edition of the *Encyclopaedia Americana* (13 vols., 1829-1833), which he edited. During this period he also lectured on politics and history in the larger cities of America and translated leading French and German scholars in the social sciences into English. At the invitation of the trustees of Girard College he developed a plan of instruction for that school which was published in 1834 and which influenced the curricula of various other leading institutions of higher learning. In 1835 he received his first academic appointment as professor of history and political economy at South Carolina College, where he remained until 1856. There he wrote the works which established his reputation as a political philosopher, especially *A Manual of Political Ethics* (1838-1839), *Essays on Property and Labor* (1841), and *Civil Liberty and Self-government* (1853).

Although he was teaching in the Deep South at a time when hot-blooded radicals were demanding secession, Lieber did not hesitate to advance—at no little personal risk—the organic view of the nation. According to this conception, the oneness of the nation is produced through the consciousness of a common culture, history, and destiny which is manifested in political institutions. The nation is an evolutionary growth. It is not something which is produced as a result of entering into an arbitrary contractual agreement, whether that be among individuals or among states.

This organic conception of the American Union, accepted in the North, justified the claim that the Union existed in perpetuity and was indissoluble. It was the view uttered by Abraham Lincoln in his first inaugural address (and in many of his other writings). In his various writings Lieber also stressed that the English political traditions, embodying civil liberties and local self-government, derived their importance as guarantees of personal liberty from the fact that they were institutional growths, not because they were paper guarantees for certain liberties.

During the Civil War, Lieber was one of the strongest academic supporters of the Union. At the request of the general in chief, he wrote *Guerilla Parties, Considered with Reference to the Law and Usages of War* (which was also influential during the Franco-German War) and the influential and significant *Instructions for the Government of the Armies of the United States in the Field*, which became the basis for subsequent efforts to codify the international law of war; its basic principles reappear in the Hague Conventions.

Following the Civil War, Lieber was a supporter of the Radical Republicans. He wrote numerous essays on political subjects, vigorously urging, for example, free trade. An ardent nationalist and defender of civil liberties, he managed to combine the academic and the practical life through the range of his thought—from the more theoretical subjects of politics such as the nature of the state to the more practical subjects such as civil administration and guerrilla warfare.

From 1856 to his death on Oct. 2, 1872, Lieber taught at Columbia. The beginning of the academic discipline of political science is generally considered to have begun with the creation of a separate chair for Lieber at Columbia in 1857.

Further Reading

Some insights can be gleaned from Lieber's autobiographical *The Stranger in America* (2 vols., 1835). The leading biography is Frank Freidel, *Francis Lieber: Nineteenth-century Liberal* (1947). For his thought see the works mentioned in the article and Charles E. Merriam, *A History of American Political Theories* (1913; repr. with new introduction, 1968) and *American Political Ideas, 1865-1917* (1920). □

Max Liebermann

The German painter Max Liebermann (1847-1935) founded the German impressionist school and coordinated its development with the modern movement in Paris.

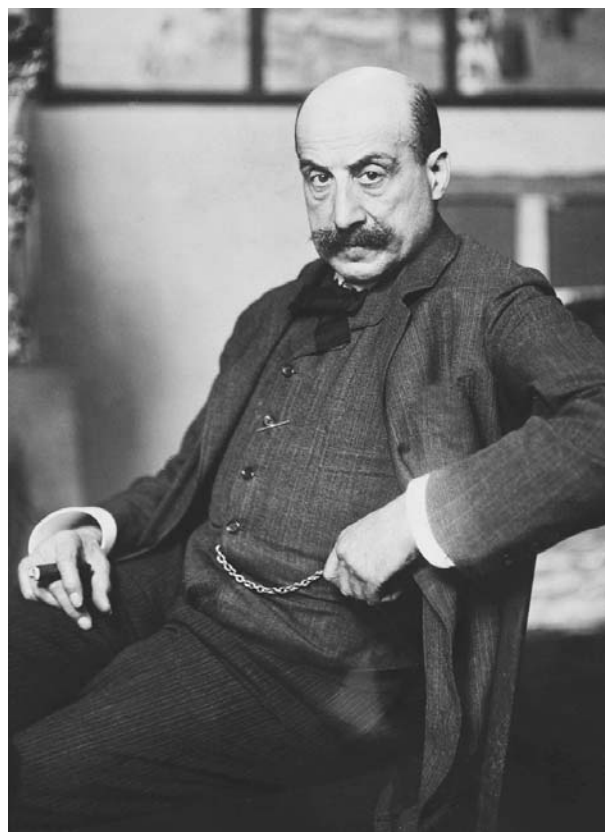
Max Liebermann was born on July 20, 1847, in Berlin into a Jewish family. His admiration for the Dutch painter Jozef Israëls and the many Jewish themes found in his works, particularly those executed in the Netherlands, testify to his religious consciousness. Liebermann began to study art at the University of

Berlin, but he did not enter an art academy until 1868. This was in Weimar, where he remained until 1873. Between 1871 and 1875 he made three visits to the Netherlands, a country which appealed to him and to which he returned many times later.

Liebermann started to paint as a realist, and the free brushwork of Frans Hals influenced him decisively. Liebermann settled in Paris in 1873, and his early contact with the Barbizon school (1874) made him an adherent of plein-air (open-air) painting. He moved to Munich in 1878 and in 1884 settled in Berlin, where he lived the rest of his life. He retained the Old Master touch with its subdued color scheme until 1890, and his genre scenes—pictures of people working and street and market themes—were strongly realistic.

Only after he discovered Édouard Manet did Liebermann's palette become lighter, but it never approached the brilliance of Claude Monet's or Pierre Auguste Renoir's. Liebermann's colorism remained more connected with German and French realist painting. The influence of Edgar Degas liberated his style as a draftsman and graphic artist, and finally Liebermann's own mature and personal style emerged in pictures of sporting events and riders on the beach, views of his garden in Wannsee, portraits of high society, and self-portraits.

In 1892 Liebermann founded the Malervereinigung XI, a predecessor of the Berlin Secession. His first retrospective exhibition was held in the Berlin Academy in 1897, to which he was elected a member in 1899. That same year he



founded the Secession, whose chairman he remained until 1911. In 1920 he became president of the Berlin Academy of Arts and Letters; the Nazis removed him from this position in 1932.

Liebermann, who was also a resourceful and original writer on art theory and a personality of great charm and wit, was one of the first artists to be persecuted by the Nazis because of his religion. In 1933 he was forbidden to paint and to exhibit, and his pictures were removed from German public collections. He died on Feb. 8, 1935, in Berlin.

Further Reading

There are no full-length biographies of Liebermann in English. A short biography is in Peter Selz, *German Expressionist Painting* (1957). Liebermann is also discussed in Museum of Modern Art, *German Art of the Twentieth Century* (1957), by Werner Haftmann and others, and in Bernard S. Myers, *The German Expressionists: A Generation in Revolt* (1957). □

Baron Justus von Liebig

The German chemist Baron Justus von Liebig (1803-1873) was one of the pioneers in the field of organic chemistry and introduced the science of agricultural chemistry.

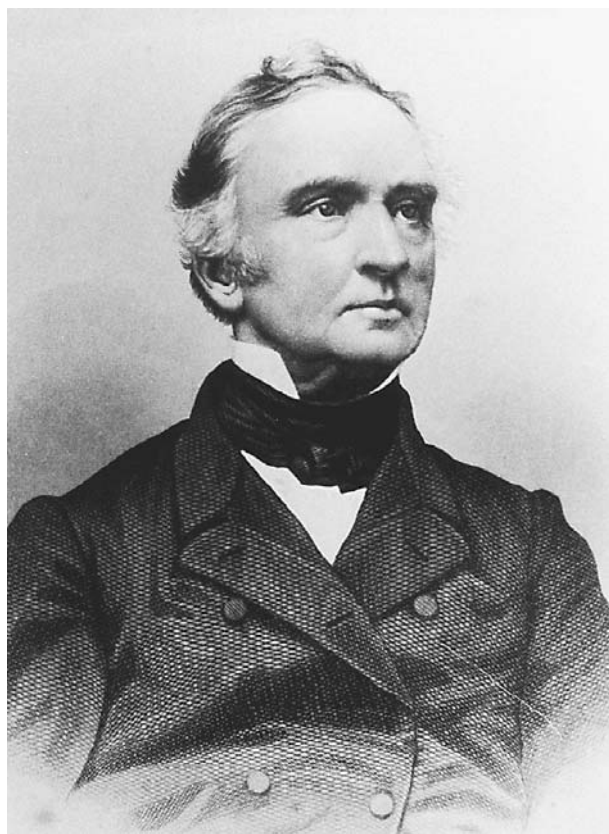
Justus Liebig was born in Darmstadt on May 12, 1803, the son of a druggist and dealer in chemicals. His early interest in chemistry may possibly be attributed to the fact that as a boy he was permitted to play with the chemicals in his father's laboratory. He was at first apprenticed to an apothecary, but after his experiments had blown out all the windows in the attic of the shop, this career came to a sudden end. He was then 15 and determined to study chemistry and devote his life to it.

Liebig was a student in chemistry at both Bonn and Erlangen and received his doctoral degree from the latter university in 1822. However, he was not satisfied with his knowledge and training and went to Paris, which was then an important center for chemical research. He worked first in the private laboratory of a chemist, and from there he was taken into the laboratory of the discoverer of gas laws, Joseph Gay-Lussac. Liebig worked there from the summer of 1823 until the spring of 1824.

When he returned to Darmstadt carrying impressive letters of recommendation from Gay-Lussac and Alexander von Humboldt, the Hessian government immediately appointed Liebig as assistant professor of chemistry at the small University of Giessen. Two years later he was made professor, but in 1852 he moved to Munich, where he remained for the rest of his life.

Years at Giessen

When Liebig arrived at Giessen, he found the small school poorly prepared for instruction in chemistry. He changed all of this and made Giessen the chemical studies



center of the world during his stay of 28 years. He was described as one of the greatest chemistry teachers of all time.

Not the least of Liebig's accomplishments at Giessen was the elimination of practical chemistry training, that is, in methods for making soap, distilling spirits, manufacturing paints and varnishes, and other industrial procedures. He contended that no progress in chemical technology could be made until there had been established a firm theoretical foundation which was thoroughly understood by a new generation of chemists. Liebig predicted that the German chemical industry would gain great benefits from the scientific study of chemistry, and the latter half of the 19th century proved him to have been right.

The Giessen years were also marked by Liebig's close association with Friedrich Wöhler. Their partnership proved to be one of the soundest and most productive in the history of science. They became personally acquainted in 1824, when Liebig paid a visit to Berlin, and from that point on their partnership and friendship were confirmed. In 1832 they discovered the "benzoyl radical" (C_7H_5O), the importance of the discovery being its demonstration that in organic substances there are groups of atoms which hold together and in reactions act like elements. From this discovery Liebig was led to the discovery of the ethyl radical (C_2H_5), which is found in such compounds as alcohol and ether. Wöhler and Liebig published their results on experiments with uric acid in 1838.

At Giessen, Liebig produced chloroform and chloral, discovered hippuric acid, studied the alkaloids and the amino acids, and began his work in agricultural chemistry and in the chemistry of life itself. He was the editor of *Annalen der Pharmacie* (1832-1839), which was continued as *Annalen der Chemie und Pharmacie* after 1840. He developed a method of organic analysis which is still used today. Although many of his theories were modified by later research and increased knowledge, he did more than any other individual to raise chemistry to a preeminent position in 19th-century Germany.

Theories in Biochemistry

About the midpoint in his career Liebig turned his attentions to biochemistry, literally, the chemistry of living organisms. He began by making analyses of such tissue fluids as blood, urine, and bile, and he went on from those studies to a consideration of body metabolism in animals. Out of his researches he proposed the theory that body heat and the ability of muscles to do work came from the energy which the oxidation of foodstuffs such as fats and carbohydrates provided.

Liebig also turned his attention to the process of fermentation. Here he fell into error, for he believed that fermentation resulted from the transmission of vibration from the particles in the mixture, which he thought were in a state of violent motion. This theory regarded fermentation as being independent of living organisms, that is, as purely a chemical reaction. In the case of yeast, for example, he denied that it was living and became involved in a long dispute with Louis Pasteur on the question. In this controversy Liebig was the loser, as Pasteur was able to offer incontrovertible proof that fermentation depends upon the presence of living organisms such as yeast cells.

Agricultural Chemistry

Liebig inaugurated the study of plant chemistry and its relationship to agriculture. In his view, green plants supported all life, and they derived their life from inorganic elements found in the soil and in the air. Green plants, he stated, receive from the air carbon from carbon dioxide, and nitrogen from ammonia. He believed that ammonia was also a component of rainwater, so that plants had an ample supply. In this concept, he was later proved to be wrong, and eventually he advised the use of some ammoniacal salts in plant fertilization.

Liebig also found, through the analysis of hundreds of samples of plant ash, that plants contain elements such as sodium, potassium, calcium, and phosphorus. They were the mineral content of plants and must come from the soil itself. Liebig said that the mineral content of soils could become exhausted, rendering the land unproductive for agricultural purposes. It was known that soil could replenish itself; that is, if no crops were grown on a piece of land for a time, eventually it would regain its productivity. Liebig suggested that this natural process of replenishment be supported through the use of mineral fertilizers.

To this end, Liebig began to compound mineral "manures," fertilizers that contained phosphates and pot-

ash, and he added them in an insoluble state so that rainwater would not wash them away. It was later realized that plants need these minerals in a soluble state and are quite capable of holding them in the soil regardless of rainfall. In spite of his lack of pronounced success with chemical fertilizers, Liebig showed the way for other researchers, and the modern chemical fertilizer industry may be said to be his offspring. Much of his work in this field is described in *Chemistry in Its Application to Agriculture and Physiology* (1840).

His Place in Chemistry

Liebig, who received many honors during the course of his life, stands out as perhaps the most influential of the many German chemists of his age. He was a pioneer in chemical education, a discoverer in the realm of organic chemistry, and the first chemist to give serious consideration to the application of chemical science to food, nutrition, and agriculture. He also began basic research in the highly complicated field of biochemistry. At the time of his death on April 18, 1873, in Munich, one of his students, A. W. Hofmann, wrote, "No other man of learning, in his passage through the centuries, has ever left a more valuable legacy to mankind."

Further Reading

The biographical literature on Liebig is mostly in German. W. A. Shenstone, *Justus von Liebig: His Life and Work* (1895), is a comprehensive biography in English. See also James R. Partington, *A History of Chemistry* (4 vols., 1961-1964); Aaron Ihde, *The Development of Modern Chemistry* (1964); Isaac Asimov, *Short History of Chemistry* (1965); and Eduard Farber, *The Evolution of Chemistry: A History of Its Ideas, Methods, and Materials* (2d ed. 1969). □

Yegor Kuz'mich Ligachev

Yegor Kuz'mich Ligachev (born 1920) was a member of the Central Committee of the Communist Party of the Soviet Union beginning in 1966. During the 1980s he became a leading advocate of a more conservative approach to perestroika but was ousted from command in 1990.

At the stormy and controversial 28th Congress of the Communist Party of the Soviet Union (CPSU) in July 1990, Yegor Ligachev, a member of Mikhail Gorbachev's Politburo since 1985 and secretary of the Central Committee with responsibilities in agriculture, stood up to denounce the general course of the U.S.S.R. since 1985. He no doubt expressed the frustrations of many long-time party loyalists when he stated: "Thoughtless radicalism, improvisation, and swinging from side to side have yielded us little good during the past five years of *perestroika*." At the Congress, Ligachev presented himself as the spokesperson for traditional Marxist-Leninist, socialist values developed

since 1917, in distinction to the new centrist course led by Gorbachev or the more radical reforms demanded by party liberals. Although the party's conservative wing appeared to have the majority of delegates to the party congress and Ligachev was the hero of the moment, he paid a heavy price for fleeting glory. At the end of the congress, Ligachev, who was defeated in an attempt to become deputy general secretary, was not reelected to the Politburo.

Yegor Ligachev was a long-time party official who had the archetypal party career. Except for short periods, his entire adult life was spent as a party official, first at the local and regional levels and later in Moscow. During the 1980s, Ligachev worked in several areas, including party personnel, ideology, and agriculture, and he was especially known internationally for the anti-alcohol campaign and advocacy of a more conservative approach to *perestroika* (restructuring).

Until the 1990 party congress, Ligachev publicly professed support for *perestroika*, amidst rumors that he was Gorbachev's most consistent opponent on the Politburo and had blocked specific policies. However, at the 28th Party Congress, when he openly attacked those who supported *perestroika*, he was roundly rebuffed by the congress. The counter attack was led by Eduard Shevardnadze, the foreign minister, and Gorbachev.

Yegor Ligachev was born November 29, 1920. Little is known about his early life or his family. He was Russian by nationality. He studied from 1938 to 1943 at the Ordzhonikidze Institute for Aircraft Construction in



Moscow, from which he held a technical engineering degree. (He later studied at the Higher Party School, in 1951.) Ligachev joined the Communist Party in 1944, at age 24. In 1957, he became Party Chief of Akademgorodok. After World War II, he worked in various positions in the Novosibirsk region, including first secretary of the Komsomol, chief of the party's Department of Culture, deputy chairman of the Executive Committee of the Novosibirsk Soviet (deputy mayor), eventually serving as secretary of the Novosibirsk Obkom (provincial committee) from 1959 to 1961.

In 1961, he began working for the Central Committee of the CPSU in the party's Russian Bureau, created by Khrushchev and terminated by Brezhnev. In 1965, Ligachev was made first secretary of the Tomsk Obkom, a position he held until 1983. In 1983, he became chief of the Department for Party Organizational Work of the CPSU and was appointed a secretary of the Central Committee with responsibilities for cadres. In 1985, under Gorbachev, he became secretary for ideology, cadres, and world communist affairs, and in this period, was considered one of Gorbachev's principal allies. In September 1988, after the reorganization of the Secretariat of the CPSU, Ligachev became the head of its commission on agriculture, an important but vulnerable position in the party hierarchy. Despite numerous proposals, relatively little substantive change occurred to improve agriculture. Even in 1990, a year with an outstanding grain crop, the inability to harvest the crop in a timely way meant the U.S.S.R. had to import grain.

Ligachev enjoyed the privileges of the central elite for a long time. In 1966, he was elected a candidate member of the Central Committee. He was promoted to full membership at the 1976 party congress. From 1985 to 1990, he served on the Politburo of the CPSU. In the late 1980s, Ligachev was perceived abroad as functioning as the de facto "second secretary" of the CPSU, pressuring Gorbachev from the right, as opposed to Boris Yeltsin, who was pressuring Gorbachev from the left. Ligachev's conception of *perestroika* was limited. It would keep the basic framework of the CPSU and the economy intact. His reforms would be closer to Khrushchev than Gorbachev in their goals. He was opposed to leasing land to the peasants or other forms of privatization in agriculture and opposed to the wide-scale introduction of a market economy. He supported democratization in principle, but opposed strikes by workers and the comprehensive de-Stalinization of the Gorbachev era. He was also critical of the course of Soviet foreign policy pursued by Gorbachev and Shevardnadze.

Ligachev's downfall began when Gorbachev as general secretary successfully promoted the election of Vladimir Ivashko of the Ukraine to the new post of deputy general secretary. In 1988, Ligachev was demoted to the position of Agricultural Secretary. Ivashko, a Gorbachev ally in the process of *perestroika*, easily defeated Ligachev. The deputy was to oversee day-to-day management of the CPSU, while Gorbachev, remaining as general secretary, concentrated on the presidency. Ligachev's political career came to an end in 1990 when he was removed from the Politburo.

Further Reading

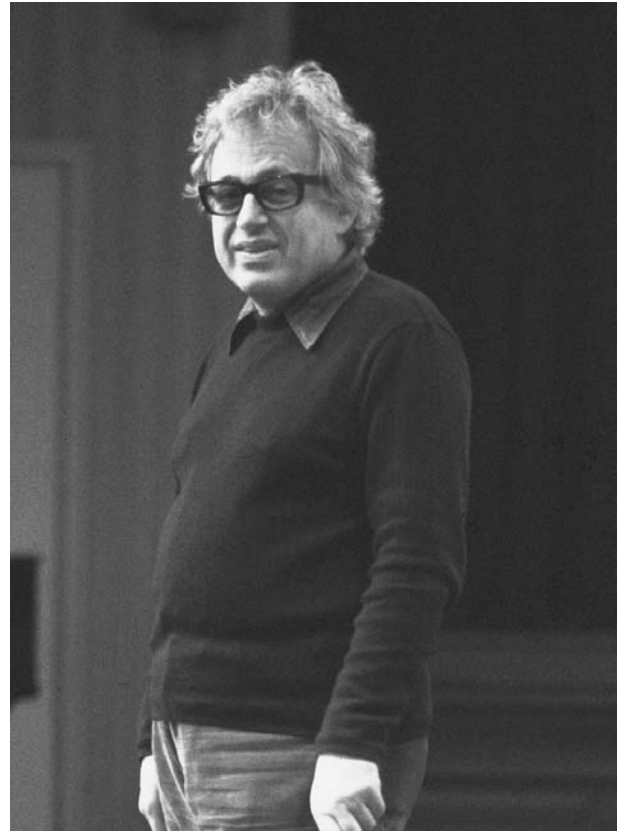
Because of the pivotal, often controversial role Ligachev played in the Gorbachev administration, it is possible to read about him from several different perspectives. To observe Ligachev from the viewpoint of the opposition, Boris Yeltsin's *Against the Grain* (1990) is a good place to start. Essays in Seweryn Bialer's *Inside Gorbachev's Russia* (1989) also provide insights on the man and his views, as does Jonathan Harris' study *Ligachev on Glasnost and Perestroika* (No. 5 of the Carl Beck Papers, University of Pittsburgh). Harris carefully documents Ligachev's speeches and activities through 1988, and one can perceive the pattern of Ligachev's persistent opposition to Gorbachev, while publicly maintaining allegiance to the policies of *perestroika*. Ligachev's central role in the "Yeltsin Affair" is treated by Bialer also in *U.S. News and World Report* (March 28, 1988). *New Perspectives Quarterly* (Summer 1988) contains an interesting interview with Ligachev in which he affirms that he and Gorbachev "are on the same wave length." Yegor Ligachev's final attempts to oppose Gorbachev are published in his unabridged book *The Memoirs of Yegor Ligachev: Inside Gorbachev's Kremlin* (1993) Introduction by Stephen F. Cohen. In the book, Ligachev recaptures the history between himself and Gorbachev throughout their years in politics. □

György Ligeti

The Austrian composer György Ligeti (born 1923) was one of the most important figures in the avant-garde of music in Europe.

György Ligeti was born to Hungarian Jewish parents on May 28, 1923. After high school, he studied composition with Farkas at the Kolozsvár conservatory (1941-1943) and also took private lessons with Paul Kadosa during the summers of 1942 and 1943. After graduating from the Budapest Academy of Music, he devoted himself to the study of Rumanian folk music. From 1950 to 1956, he taught harmony, counterpoint, and musical analysis at the Budapest Academy.

Following the suppression of the Hungarian Revolution of 1956 by the Soviets, Ligeti left his country and moved to Vienna. He soon came into contact with the elite of the Western European musical avant-garde, including Karlheinz Stockhausen, Herbert Eimert, and Gottfried Koenig. In 1957 Ligeti was invited by Eimert to work at the West German radio electronic studios of Cologne; there, he wrote *Artikulation* (March 1958). He suddenly achieved fame after the performance of *Apparitions* for orchestra at a 1960 music festival in Cologne. He had already sketched this piece in Hungary, where he used a different title: *Víziók* (Visions). Starting in 1959, he gave lectures at the Darmstadt summer sessions, and from 1961 he regularly taught composition at the Stockholm Academy of Music as a visiting professor. He moved for a year to West Berlin, holding a scholarship, and then went to Stanford University in California in the spring of 1972 as composer in residence. In 1973 Ligeti was appointed professor of composition at the Hamburg Musikhochschule. Then a member of the Royal Swed-



ish Academy of Music and of the West Berlin Academy of Arts, he was awarded a German decoration for merit and the Bach Prize of the city of Hamburg in 1975.

While living in Hungary most of his works were for piano; he also wrote songs and chamber music with piano, for example *Idegen Foldon* (In Foreign Land) for female chorus (1945-1946), *Two Capriccios* (1947) for piano, and *Musica Riservata*, 11 pieces for piano (1951-1953). For political reasons, most of his compositions could be neither printed nor performed (except for his folksong arrangements and a few other pieces). During the 1940s, Ligeti had begun to develop an individual style. His *Piano Trio* (1941-1942) was the first of his works to be performed. But the new political situation of 1948 compelled him to put a halt to most of his research. In order to retain his position of composer he had to write a lot of arrangements of popular songs.

After the death of Stalin in 1953, cultural restrictions were less rigid, and Ligeti was able to continue some of his research. The influence of his countryman Bela Bartók remained important in works such as the two choruses *Ejszaka* (Night) and *Reggel* (Morning) and the string quartet *Métamorphoses Nocturnes* (1953-1954). They all used a free tonal language far from his post-1956 works, although some structural elements indicated Ligeti's future musical evolution.

His Music after 1956

Moving to Vienna in December 1956, Ligeti quickly integrated with his music the styles of the Western avant-

garde. A drastic change of orientation in Ligeti's music occurred while he was working on *Pièce électronique* (1957-1958) and *Artikulation* (1958) at the electronic studios of Cologne. Although *Apparitions* is fully notated in conventional terms, it had a strong impact on the European avant-garde throughout the 1960s. The composer introduced his "chromatic cluster technique." Density and volume of the texture became structural elements in place of the traditional pitches or rhythmic figures. In *Atmosphères* for orchestra (1961) and *Volumina* for organ (1961-1962), Ligeti developed his sophisticated effects of texture to their ultimate consequence. Far from the strong European post-Webern movement and the rigidity of its ultra serial system, Ligeti's works in the 1960s led to the evolution of avant-garde music as it developed a more flexible language.

Trois Bagatelles for piano (1961) and *Poème Symphonique* for 100 metronomes (1962) were parodies of John Cage's "happenings." In a lecture on the future of music (*Die Zukunft der Musik*, 1961) Ligeti attacked the idea of the "happenings" and demonstrated their futility.

More important were his two theatrical works *Aventures* (1962-1966) and *Nouvelles Aventures* (1962-1965), in which he used an invented language drawing on a large variety of speech sounds. In the *Requiem* (1963-1965) and the choral *Lux Aeterna* (1966), Ligeti developed the style of *Atmosphères* contrapuntally. He introduced microtonal intervals in his *Second String Quartet* (1968) as well as in *Ramifications* (1968-1969, for two strings ensembles tuned a quarter-tone apart) and also in the *Double Concerto* for flute, oboe, and orchestra in order to create a new texture with false harmonic and melodic relations. It was also during the 1960s that Ligeti wrote pieces which were used by director Stanley Kubrick for his film *2001: A Space Odyssey*.

Superimposing different meters to produce a perpetual change in rhythm and color, Ligeti invented a very personal world of sound easily recognizable in such pieces as *Continuum* for harpsichord (1968), *Coulée* for organ (1969), *Chamber Concerto* (1969-1970), *Clocks and Clouds* for female chorus and orchestra (1972-1973), or *San Francisco Polyphonie* for orchestra (1973-1974). Ligeti's opera *Le Grand Macabre*, whose premiere took place in Stockholm in 1978, was an enormous success and was performed in several opera houses, including La Scala in Milan and the Paris National Opera. In 1982 he wrote a new *Trio* for horn, violin, and piano, which was well received, and the next year wrote two vocals, the *Drei Phantasien für 16 Stimmen* and the *Magyar etudok* (*Hungarian Studies*). Ligeti has been honored internationally for his abilities, having been made a member of the Swedish Academy of Music, the American Academy of and Institution of Arts and Letters, and the Akademie der Künste in Berlin and becoming a Commandeur in the Ordre National des Arts et Lettres in Paris.

Further Reading

A biography, *György Ligeti* by Paul Griffiths, was published in 1983 (London, Robson Books). Additional information of Ligeti and his work can be found in O. Nordwall, *Ligeti Dokument* (Stockholm, 1968), which includes letters,

sketches, scores, and lectures, in A. Jack, *Ligeti*, and in "György Ligeti: Distinguished and Unpredictable," by D. Soria in *Musical America* (September, 1987). An interview is featured in *Music and Musicians* (1974) and another one by Dermot Clinch in the *New Statesman* (December 13, 1996). □

Li Hung-Chang

Li Hung-chang (1823-1901), Chinese soldier, statesman, diplomat, and industrialist, was one of the most powerful and influential officials in China and a leader of the Self-strengthening movement.

During the latter half of the 19th century China had to contend with internal rebellions and everincreasing foreign encroachments. To cope with this twin threat, a few far-sighted Chinese leaders advocated a policy of military and economic development along Western lines which would give China the strength to suppress the rebellions, get rid of the Westerners, and preserve its superior traditional culture. This movement was known as the Self-strengthening movement.

Li Hung-chang was born on Feb. 15, 1823, in Hofei in Anhwei Province. In 1843 he passed the first of the official examinations. Shortly thereafter he set out for Peking. Because Li's father and the soldier-statesman Tseng Kuo-fan both had received their *chin-shih* degrees (the highest academic degree) in 1838, Li became Tseng's student in the capital, and thus began the long and close association between these two men which was to affect the course of Chinese history. In 1844 Li passed the second examination and in 1847 achieved the *chin-shih* degree and was made a bachelor of the Hanlin Academy—a signal honor.

Military Career

Li's budding career as a scholar-official in the capital was cut short in 1853, when he and his father were ordered to return to Anhwei to organize the local militia to fight the Taiping and Nien rebels. For the next 6 years he fought the rebels in Anhwei and received honors but was dissatisfied and frustrated in what he considered a backwash area. In 1858 he resigned his position in Anhwei and set out to join Tseng, who was the commander of his own army fighting the Taiping rebels in Kiangsi.

Between 1859 and 1862 Li served under Tseng in various military and administrative capacities. He has been described during this period as "a brash, young genius," and because of this, his relations with Tseng were often strained. Tseng's attempts to discipline and mold Li's character, however, gradually met with success, and in 1861 Tseng sent Li back to Anhwei to recruit an army which came to be known as the Huai Army. In 1862 Li led his new army to Shanghai and was concurrently made governor of Kiangsu Province.



In Shanghai, Li for the first time came into close contact with foreigners and saw for himself the military strength of the West. The Ever Victorious Army, a Chinese mercenary group led by foreigners, also proved to Li that, given the proper leadership, training, and weapons, Chinese soldiers could fight effectively. Operating out of Shanghai, Li's Huai Army, spearheaded at times by the Ever Victorious Army, cleared Kiangsu of Taiping rebels. Through the efforts of Tseng, Li, and Gen. Tso Tsung-t'ang, in Chekiang, the Taiping Rebellion was crushed in 1864.

Li continued to work closely with Tseng, who was the governor general in Nanking and nominally Li's superior. The two men cooperated in rehabilitating the Shanghai-Soochow area, established an arsenal in 1865, and supported each other's efforts at reform and in the suppression of the Nien Rebellion between 1865 and 1868. When Tseng was made governor general of Chihli in 1868, Li assigned elements of his Huai Army to Tseng so that Tseng would have a military force on which he could rely.

After the suppression of the Nien Rebellion in 1868, Li kept his army intact. It was the best army in China, owed him personal allegiance, and was the basis of Li's further rise in power. When France threatened war because of the Tientsin Massacre in 1870, Li, who was the governor general of Hunan and Hupei, was ordered to bring the Huai Army to Tientsin to support Tseng in the negotiations. While en route he received word of his appointment as the governor general of Chihli to replace Tseng, who had been sent back to Nanking. Li held this post for the next 25 years, and because of his talents, his army, and his close proximity to

Peking he played a leading role in China's international and domestic affairs.

Reforms and Industrial Revolution

As the superintendent of trade for the northern ports, a post he held concurrently with his governor generalship after 1870, Li was responsible for all trade relations with foreigners in the northern half of China. As a result, especially after 1875, he gradually became a one-man foreign office. He was responsible for, or involved in, all of China's negotiations with foreign powers from 1871 until his death. For his efforts he was called a traitor and an appeaser by the war advocates, but Li knew that China had to buy time in order to build up its strength if it hoped to get rid of Western influence. The price it had to pay, he felt, was to give in to the foreign demands without a fight. Experience had shown that military defeats cost China more than diplomatic defeats, so Li was willing to pay the lesser price.

Li's efforts in Western-style industrial development grew out of his desire to see China economically, as well as militarily, strong. In 1872 he established the China Merchants Steam Navigation Company in order to restore China's economic rights, which the foreigners had usurped by taking over the coastal and inland shipping. To provide fuel for his ships he founded the Kaiping mines in 1877 and built China's first railway in 1880 to get the coal to the docks. He established the first telegraph lines in 1881, and in 1882 the first cotton mill, which was granted a monopoly in order to prevent the foreign interests from invading the market and removing the profits from the country. In all his commercial and industrial enterprises Li made sure that they were financed and controlled by Chinese.

Despite Li's concerted efforts to build up China's military defenses in the form of a modern army, navy, forts, arsenals, docks, and military academies, he was a realist, although an arrogant one, and recognized that he was bucking a conservative, self-seeking system that was innately opposed to anything Western or anything that involved change. With the halfhearted support of the empress dowager Tz'u-hsi, he was able to hold the conservatives at bay until 1894, when they pushed China into war with Japan, and all Li's efforts at "self-strengthening" failed to save China from defeat. He had failed to realize that the ships and guns of the West would be of no use without the ideas and institutions of the West.

Final Years

Although Li had been opposed to the war, he was blamed for the fiasco, as it was his army and navy that had fought and lost, and he narrowly escaped with his life. He was further humiliated by the Japanese insistence that he personally sign the Treaty of Shimonoseki in 1895, which ended the war. To get him out of the country until the furor died down, Li was sent to Russia early in 1896 as China's representative at the coronation of the Czar. He conferred with Bismarck in Germany and Gladstone in England and returned to China from the United States and Canada in October.

Until he was appointed governor general at Canton in 1899, Li was in semiretirement, continuing to hold only minor posts. However, in 1900 his stay in Canton was interrupted by the Boxer Rebellion in the North, and he was once again called upon to save his country. The foreigners, in retaliation for the Boxer siege of the legation quarter in Peking, had mounted an eight-nation allied force which had occupied the capital. He negotiated the Boxer Protocol, which he signed only a month before his death on Nov. 7, 1901.

Further Reading

The two most recent books in English on Li are Kenneth E. Folsom, *Friends, Guests, and Colleagues* (1968), in which Li's career is used as an example of the personal relationships in Chinese government and society; and Stanley Spector, *Li Hung-chang and the Huai Army* (1964). Arthur W. Hummel, ed., *Eminent Chinese of the Ch'ing Period* (2 vols., 1943), contains a lengthy biography of Li. □

John Lilburne

John Lilburne (1615-1657), known as "Free-born John," was an English political activist and pamphleteer. He was a radical Puritan in the forefront of the Leveller movement against established institutions and in favor of egalitarian democracy.

John Lilburne grew up in Durham in the North Country, close to Scottish reformist influences. At an early age he was undoubtedly impressed by scenes of the suppression of Puritan preachers who attacked the doctrine and ceremonies of the Church of England as being too popish. While still in his teens he moved to London, where he was an apprentice to a cloth merchant until 1637. In 1638 he was tried and convicted in the Court of Star Chamber for printing and circulating scurrilous literature. He was whipped, pilloried, and then imprisoned until released by the sympathetic Long Parliament in 1641. This marked the beginning of a long career of persecution and imprisonment.

Lilburne served the parliamentary cause against King Charles I from 1642 to 1645, when he gave up his commission in protest against signing the Covenant of the Presbyterians. He then became a leading pamphleteer in the cause of the Independents and later its more radical offshoot, the Leveller movement. Appealing to individual conscience in religion and extreme democracy in government, he soon openly defied the more conservative Puritan elements and in 1646 was imprisoned and fined a large sum.

Again released, Lilburne achieved perhaps the acme of his power in 1647 in the document that bears the stamp of his influence, *An Agreement of the People*. This statement of army radicals and Levellers called for representative government through guaranteeing the rights of Parliament and extending suffrage. Once again he was jailed, this time by authority of Parliament, and eventually brought to trial in



1649. He conducted his own defense superbly; he was acquitted by a jury and released in November of 1649 amid much popular jubilation.

Lilburne's pamphleteering then took a new direction as he struck out against trade monopolies of all sorts, and he championed the cause of some dispossessed tenants. A climax was soon reached with Lilburne's vituperative attacks against Sir Arthur Hesilrige, one of the leaders in Parliament. Lilburne was found guilty of slanderous accusations, was fined and required to pay damages, and finally was banished from England for life by act of Parliament in January 1652. His exile, chiefly in Holland, was restless and troubled.

In 1653 Lilburne defiantly returned to England and was promptly jailed. Though he was acquitted by the jury, Oliver Cromwell's government considered him too dangerous to be let loose, and he was imprisoned until released—now a convert to Quakerism—by special permission of the Lord Protector. He lived only another year.

Lilburne once described himself as "an honest, truebred, free-born Englishman, that never in his life loved a tyrant nor feared an oppressor." He paid heavily for his pamphleteering, much of which was beyond the realm of decency and fairness, though he was never happier than as a center of contention and defiance.

Further Reading

The best book on Lilburne is Pauline Gregg, *Free-born John: A Biography of John Lilburne* (1961). It places Lilburne's tumult-

tuous life in perspective with the Leveller movement. Also interesting is Mildred A. Gibb, *John Lilburne, the Leveller: A Christian Democrat* (1947). An essential work, and the best for understanding the Levellers, is Theodore Calvin Pease, *The Leveller Movement: A Study in the History and Political Theory of the English Great Civil War* (1916; repr. 1965).

Additional Sources

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Gregg, Pauline, *Free-born John; a biography of John Lilburn*, Westport, Conn., Greenwood Press 1974, 1961. □

David Eli Lilienthal

David Eli Lilienthal (1899-1981), American public administrator, was director of the Tennessee Valley Authority in its formative period and then became the first chairman of the Atomic Energy Commission. Steven Neuse in *David E. Lilienthal*, described him as, "one of the century's most noteworthy public figures."

David E. Lilienthal was born in Morton, Indiana, on July 8, 1899. His parents, Leo and Minnie (Rosenak) Lilienthal were Czechoslovakian immigrants. His father, a storekeeper, moved his family from town to town across the Midwest. Lilienthal graduated from high school in Michigan City, Indiana. He received his bachelor's degree in 1920 from De Pauw University, where he was elected to Phi Beta Kappa. Not only an intellectual, he also obtained a reputation as a light-heavyweight boxer. Three years later, Lilienthal earned a law degree from Harvard Law School and married Helen Marian Lamb. They later became the parents of a daughter, Nancy Alice, and a son, David Eli. At Harvard, Professor Felix Frankfurter stimulated Lilienthal's interest in natural resources.

Specialized in Public Utilities Law and Administration

For a few years, Lilienthal was a member of a Chicago firm that specialized in labor law. In his own practice after 1926, he served as special counsel for the city of Chicago in a suit against the Bell Telephone System that eventually brought \$20 million to the city. From 1926 to 1931, he also edited the *Public Utilities Carriers Service* for the Commerce Clearing House of Chicago. By 1931 Lilienthal had become known as an expert in public utilities law and administration. His reputation took him to Wisconsin, where Governor Philip F. LaFollette, asked him to reorganize the Public Service Commission. On Lilienthal's recommendation utilities statutes and the operation of the Public Service Commission were overhauled to give the state effective control over privately owned utilities. Lilienthal's success led several other states to employ his model for similar legislative changes. As an able administrator, he attracted President



Franklin Roosevelt's attention to help lead America's first corporation created by an act of Congress.

Head of the TVA

In 1933 President Franklin Roosevelt chose Lilienthal as one of the three codirectors of the Tennessee Valley Authority (TVA). Congress created the TVA to rehabilitate the entire valley of the Tennessee River and help its inhabitants out of poverty. Roosevelt envisioned programs for flood control, the provision of cheap electricity, the improvement of navigation, and the education of farmers in modern techniques. Lilienthal managed the power program and introduced an enormous hydroelectric dam building program. Lilienthal's vision of massive economic development of the valley conflicted with the views of Chairman Arthur Morgan. The controversy on the TVA board ended with Morgan's resignation in 1938. Lilienthal's changes also drew the wrath of private interests, who could do little to stem the TVA's developments. However, he forbade his employees from participating in politics, declaring that, "A river has no politics." Three years later, on September 15, 1941, Lilienthal became board chairman. An earnest conservationist, he introduced programs to teach the valley's farmers techniques to stem soil erosion and the importance of cheap fertilizers.

After the U.S entered World War II, TVA took on added responsibilities to meet expanding wartime needs. TVA power made possible the creation of the vital nuclear research installation at Oak Ridge, Tennessee, and provided cheap power for high-energy consumption industries, such

as wartime aluminum manufacturing. Through his contact at Oak Ridge, Lilienthal acquired new interests in the field of atomic power. By 1945 the TVA was America's largest producer of electric power and the per capita income of the region had risen 73% above its prewar level.

Truman Named Lilienthal Chairman of the AEC

Congress established the Atomic Energy Commission (AEC) in July of 1946 to develop America's nuclear resources under a civilian energy program. On October 28, President Truman named Lilienthal as the AEC's first chairman. In addition to developing nuclear energy he headed the commission in developing the atomic bomb. His years with the AEC were stormy. This was the era of steadily deteriorating Soviet-American relations, of frequent frustration of American power overseas, and of mounting national paranoia on the question of Communist infiltrators in the U.S. government. The AEC received its share of congressional investigations and accusations, and Lilienthal was personally under attack much of the time, countering accusations of Communism because of his Czechoslovakian ancestry and charges of mismanagement. Lilienthal tendered his resignation to Truman in November to take effect on December 31, 1949, ending nearly 20 years of government service.

Private Businessman

In 1950 Lilienthal toured the United States delivering a series of lectures entitled *Atoms for Peace*, which advocated less government secrecy but continued government control in atomic energy and research. He then began a new career as a business executive. Initially he served as an industrial consultant to the Carrier Corporation and to the international banking firm of Lazard Frères and Company. Then he built up an aggregation of mineral and chemical patent companies, in the process accumulating a sizable personal fortune. In 1955, with Lazard Frères backing, Lilienthal and his TVA successor, Gordon Clapp, founded the Development and Resources (D&R) Corporation. It provided managerial and technical services to foreign nations for developing natural resources through TVA-like projects. By 1967 the company's fees totaled over \$3 million a year. At President Lyndon Johnson's instigation, Lilienthal and his associates signed a three-year contract with the federal government to plan the development of the Mekong Delta in South Vietnam. Although D&R initially had with significant successes, it ultimately failed. D&R met its downfall in the late 1970s principally because of its associations with two of America's greatest foreign policy disasters: Vietnam and Iran. Lilienthal's optimism and faith in domestic success overshadowed the difficulty in transferring American economic values and technologies abroad.

Private Life and Death

Lilienthal published seven journals, *Journals of David E. Lilienthal*, covering most of his adult life, from meeting his wife until a few days before his death. During the war years he published his best-selling book *TVA: Democracy on the*

March (1944), which defended the policies of the TVA when it was under threat. A few years later he produced *This I Do Believe* (1949) as a result of the congressional hearing in 1948. He received honorary LL.D. degrees from DePauw University (1945), Michigan State University (1949), Boston University (1952), and the Universidad de Los Andes, Colombia (1954). He was bestowed with many awards, including the Freedom Award from Freedom House (1949) and the Public Welfare Medal of the National Academy of Sciences (1951).

Lilienthal died in New York City on January 14, 1981. Shortly after Lilienthal's death, Arthur E. Schlesinger, Jr. wrote to his wife Helen: "Dave was one of the remarkable men of the century—remarkable especially in his unflagging and unquenchable commitment to the possibility of constructive work—so rare in an age given over so sadly to the work of destruction."

Further Reading

The best source for Lilienthal's career is *The Journals of David E. Lilienthal* (4 vols., 1964-1969), which is complete through 1959. Lilienthal's other major published writing is *Big Business: A New Era* (1953). Biographical sources include: Willson Whitman, *David Lilienthal: Public Servant in a Power Age* (1948), basically a paean to Lilienthal's work with the TVA; *The National Cyclopaedia of American Biography*, Volume I, James T. White and Company (1960); *New York Times* (January 16, 1981); Steven M. Neuse, *David E. Lilienthal: the Journey of an American Liberal*, The University of Tennessee Press (1996). The TVA's inception and its early development are treated insightfully in Arthur M. Schlesinger, Jr., *The Age of Roosevelt* (3 vols., 1957-1960). □

Lydia Kamakaeha Liliuokalani

Lydia Kamakaeha Liliuokalani (1838-1917), last ruler of the Hawaiian Kingdom, was deposed in 1893 after attempting to wrest Hawaii from foreign influence.

Lydia Liliuokalani was born on Sept. 12, 1838, in Honolulu of a family of high chiefs. She was educated at the Chiefs' Children's School, under the discipline of missionary teachers. At the age of 24 she married John O. Dominis, son of a Boston sea captain. The couple lived part of the time at Washington Place, which later became the home of Hawaii's governor.

When her brother Kalakaua came to the throne in 1874, Princess Liliuokalani became prominent in the social life of his court. She had talent as a poet and musician and in 1878 composed "Aloha Oe" (Farewell to Thee), still one of Hawaii's best-loved songs. During Kalakaua's absence on a world tour in 1880-1881, Liliuokalani served as regent. She also accompanied Kalakaua's queen, Kapiolani, to England to Queen Victoria's Golden Jubilee in 1887.

On her return, Liliuokalani found that King Kalakaua had been forced to sign a new constitution that took away much of his power. When he died in 1891 while on a trip to the United States, Liliuokalani was proclaimed queen.

Liliuokalani's accession came at a time of economic distress and political unrest. Annexationist sentiment was high among American residents of Hawaii. In January 1893 the Queen tried to proclaim a new constitution that would return power to the throne. The annexationists quickly overthrew her, after the United States minister to Hawaii had landed troops "only to protect American life and property." The Queen yielded under protest, hoping the United States would restore her to the throne. After investigation, President Grover Cleveland tried this, but it proved a hopeless task. The annexationists rightly guessed that Cleveland would not use guns to force the restoration of Liliuokalani, and they refused to yield power.

In 1894 annexationists formed the Republic of Hawaii. Six months later they quickly put down an insurrection in which Liliuokalani was implicated. Thereafter, she gave up her claim to the throne, swore allegiance to the republic, and announced her intention to live quietly as a private citizen.

Though Hawaii became a territory of the United States in 1898, Liliuokalani still ruled in the hearts of her people. When she died in Honolulu on Nov. 11, 1917, she was given a magnificent state funeral.



Further Reading

Liliuokalani's *Hawaii's Story by Hawaii's Queen* (1898; repr. 1964), largely ghostwritten, gives her version of the revolution. Ralph S. Kuykendall, *The Hawaiian Kingdom*, vol. 3: *1874-1893: The Kalakoua Dynasty* (1967), is an indispensable guide to source materials on the Queen's reign. Bernice Piilani Irwin, *I Knew Queen Liliuokalani* (1960), gives personal, fragmentary glimpses of the Queen. Mary H. Krout, *Hawaii and a Revolution* (1898), is a lively contemporary account written by a journalist. □

The Limbourg brothers

The Limbourg brothers (active ca. 1399-1416) were Netherlandish illuminators in the service of the French Duke of Berry. They are the most famous of all medieval miniature painters and among the foremost exponents of the International Gothic style.

Though commonly referred to as the Limbourg brothers, the correct surname of this trio of Netherlandish artists is Maelwael (probably a nickname meaning "paint well"), and their given names are Pol, Herman, and Jehanequin. Pol is assumed to be the oldest and the leading master of the group, though their painting styles are inseparable. They began their career, prior to 1399, as apprentices to a goldsmith in Paris, which may account for the delicacy and ornateness of their precise manner of painting. In 1402 the younger brothers entered the service of Philip the Bold, Duke of Burgundy. Philip died 2 years later, and nothing is known of the three brothers until 1410, when they were established at the court of Jean de France, Duke of Berry. There they enjoyed such favor that they could play a practical joke on him: in 1411 they gave him a New Year's present of a counterfeit illuminated manuscript made of a painted piece of wood.

The Limbourgs were well acquainted with the major currents in contemporary art, which they synthesized without losing their originality. They shared with their predecessor at the Duke of Berry's court, Jacquemart de Hesdin, an enthusiasm for Italian art, and their works reveal many borrowings from Florentine, Sienese, and northern Italian painting.

Probably the earliest work attributable to the Limbourgs is the *Moralized Bible*, commissioned by Philip the Bold; only the first 24 folios were illustrated by the brothers. These illuminations, which were completed sometime before 1410, are sketchy and not fully painted, with delicate washes of color applied to figures viewed through framing arches. The famous frontispiece depicting St. Jerome in his study is a detailed pen-and-ink drawing of great beauty, particularly in the enframing Gothic architecture with its myriad of simulated sculptures. A boxlike room with the front wall removed, an Italianate device, reveals the consuming interest in perspective—still poorly achieved—that was a leading feature of the painting of the International Gothic style about 1400.

Books of Hours

The atelier of Jacquemart de Hesdin had produced four sumptuous manuscripts, all Books of Hours, for the Duke of Berry, and the Limbourg brothers produced two more, the *Belles Heures du duc de Berry* (also known as the *Heures d'Ailly*) and the *Très riches Heures du duc de Berry*. The Book of Hours was the most important religious book in the hands of the laity. In it normally was to be found a church calendar, prayers from the offices, or hours, of the Virgin (from matins to complines), psalms, and other prayers. The book could be plain and unillustrated or a luxury object, ostentatiously and very expensively illustrated, as are these commissions of the Duke of Berry.

The *Belles Heures* (9 by 6 inches in size), completed about 1410, has a full complement of superb miniatures on vellum whose fresh and brilliant colors have not changed with time. The full-page "Annunciation" (the picture for matins) is especially splendid. It is marked by many Italian borrowings, including rich acanthus rinceaux for the borders instead of northern ivy leaf tendrils.

Très riches Heures

The *Très riches Heures*, by far the most famous illuminated manuscript ever made, was begun in 1413, left unfinished in 1416 at the death of the Duke of Berry and of the Limbourg brothers, and completed about 1485 for a subsequent owner. The justly famous calendar received for the first time elaborate, full-page illustrations: the 12 large scenes are all landscapes, except for the January picture, which shows the duke banqueting in a tapestried hall (instead of the customary medieval representation of King Janus at table). The remaining occupations of each month make a sharp distinction between the nobles and the poor, with the farmers doing all the work and the elegantly attired courtiers doing the hunting and lovemaking.

In February, for example, the peasants perform their chores in a snowy landscape, the first snow landscape in all painting. In March a farmer plows his field before the duke's castle of Lusignan; this is one of the calendar's nine remarkable "architectural portraits," mostly of the duke's many châteaux. In this picture the figures cast pronounced shadows, the first such touch of realism in art since Hellenistic times. The activity in April is that of courtiers joyfully partaking of the pleasures of a spring landscape. The picture for June shows haymaking outside the wall of Paris, with the Seine and the Ste-Chapelle; and the months continue, each concept a novel one. Many other large illustrations, for example, a "Zodiac Man" as frontispiece, "The Fall of Man in Paradise," and "Hell," are included in this oversize Book of Hours, and there are many pages of beautiful floral decoration.

Three stylistic elements are blended in this chief monument of the International Gothic style. First is Italian idealization, plus individual motifs which reveal the brothers' knowledge of specific Italian works of art. Second is the tendency toward a mannered elegance of form, with an emphasis on calligraphic lines and excessive refinement of proportions and dress of the figures. And third is the new element of naturalistic observation.

The work of the Limbourg brothers ended the period of Italian influence and dependence in painting north of the Alps. Not for almost a century did Italian ideas again have the strength to dominate the northern spirit.

Further Reading

The Limbourg brothers are discussed in Millard Meiss, *French Painting in the Time of Jean de Berry: The Limbourg Brothers* (in press), and in the facsimile edition of *The Très Riches Heures of Jean, Duke of Berry* (1969), with a preface by Millard Meiss. D. Düringer, *The Illuminated Book: Its History and Production* (1958; rev. ed. 1967), is recommended for general background. □

Maya Ying Lin

Maya Ying Lin (born 1959) was an American architect whose two most important works in the 1980s were the Vietnam Veterans' Memorial in Washington, D.C., and the Civil Rights Memorial in Montgomery, Alabama.

Maya Ying Lin was born in 1959 in Athens, Ohio, a manufacturing and agricultural town 75 miles southeast of Columbus. Athens is also the home of Ohio University, where both Lin's mother, a poet, and her late father, a ceramicist, taught. The couple fled China just before the Communist Revolution of 1949, leaving behind a prominent family which had included a well-known lawyer and, perhaps significantly, an architect. Lin's family in America includes her mother and an older brother, Tan, who, like his mother, is a poet.

During her childhood Maya Lin found it easy to keep herself entertained, whether by reading or by building miniature towns. From an early age she excelled in mathematics, which led her toward a career in architecture. While in high school Lin took college level courses and worked at McDonalds. She considered herself a typical mid-westerner in that she grew up with little sense of ethnic identity, but admits to having been somewhat "nerdy," since she didn't date or wear make-up and found it enjoyable to be constantly thinking and solving problems.

After graduating from high school, Lin enrolled at Yale to study architecture. Her best-known work, the design for the Vietnam Veterans' Memorial in Washington, D.C., grew out of a class project during her senior year at Yale. In 1981 her entry was chosen out of a field of 1,421 unlabelled submissions in a design competition which was open to all Americans, not just professional architects. Lin was just 21 years old at the time and admits she worried that her professional life had peaked before it had properly started.

Lin's design, in keeping with the competition criteria of sensitivity to the nearby Lincoln Memorial and Washington Monument, the inclusion of the names of all the dead and missing of the war, and the avoidance of political statements about the war, was simple. She proposed two 200-foot-long



polished black granite walls, which plunged ten feet below grade to meet at an obtuse angle of 130 degrees. The two arms were to point to the Lincoln Memorial and Washington Monument and to be inscribed with the names of the approximately 58,000 men and women killed or missing in Vietnam. These names were to be listed chronologically, according to the dates killed or reported missing, instead of alphabetically, so they would read, in Lin's words, "like an epic Greek poem." The memorial was dedicated in November of 1982.

The story of the politics surrounding the choice of Lin's design reads like an epic in itself. For the jury, the choice of her proposal was unanimous. Jury chairman Grady Clay described it as "an eloquent place where the simple setting of earth, sky, and remembered names contains messages" for everyone who will visit. The proposal was generally accepted by veterans, but early on a small but vocal minority of veterans and others appeared who attacked the design as "a tribute to Jane Fonda," a "wailing wall for draft dodgers," and "a black gash of shame." Lin's galvanizing design was perhaps best described by one veteran who likened it to a Rorschach test for what each American thinks of the Vietnam War. Such a description suggests that Lin was successful in her intentions to create "a very psychological memorial . . . that brings out in people the realization of loss and a cathartic healing process."

Maya Lin cited Edwin Lutyens' Memorial to the Missing of the Somme Offensive at Thiepval, France, of 1927-1932, as an influence on her concept of the Vietnam Memorial. This huge, abstract geometric form consists of a central arch

flanked by two barrel-vaulted tunnels on which over 70,000 names are inscribed. In addition to Lutyens, Lin has expressed interest in the works of Minimalist artists Dan Flavin, Robert Irwin, and James Turrell, who all experimented with light as an art medium and were pioneers in the anti-object, anti-gallery movement of the 1960s. Turrell's definition of art as a "part of the realm of experience," where each viewer bears responsibility for finding meaning in a work and where each viewer's reaction becomes part of the work itself, could equally be applied to Lin's memorial, with its lack of traditional forms and highly polished black granite surface, which reflects each visitor's unique response to the memorial.

After the Vietnam Memorial project, Lin returned to Yale for a Master's degree. Her later projects included designs for a Philadelphia stage set; a corporate logo; an outdoor gathering place at Juniata College in Huntingdon, Pennsylvania; a park near the Charlotte, North Carolina, coliseum; and a ceiling for the Long Island Railroad section of Pennsylvania Station. In addition, her lead and glass sculptures have been exhibited at New York's Sidney Janis Gallery.

Maya Lin's second nationally recognized project was the design of the Civil Rights Memorial in Montgomery, Alabama, commissioned by the Southern Poverty Law Center. Lin's conception of the memorial grew out of her admiration of a line in Martin Luther King's "I have a dream" speech, which proclaims that the struggle for civil rights will not be complete "until justice rolls down like water and righteousness like a mighty stream." Water, along with this key phrase from the King years, became her theme. King's words stand out boldly on a convex, water-covered wall which overlooks an inverted cone-shaped table with an off-center base. The surface of this table is inscribed with the names of 40 who died in the struggle for civil rights between 1955 and 1968, as well as with landmark events of the period. This element is also bathed in a film of moving water, which serves to involve the viewer sensually—through sound, touch, and the sight of his or her reflection—while the words engage the intellect.

The two geometric elements of the Civil Rights Memorial, although Minimalist in nature, are not completely devoid of symbolic meaning. Lin has noted that the asymmetrical, cone-shaped table looks different from every angle, a quality which implies equality without sameness—an appropriate sentiment in a memorial to civil rights. Lin says this memorial will be her last and notes that she began and ended the 1980s with memorial projects. She feels fortunate and satisfied to have had the opportunity.

In 1993, Lin created a sculptural landscape work called *Groundswell* at Ohio State University—a three level garden of crushed green glass. The glass used in the effort reveal Lin's environmentalist nature. Lin remains an active sculptor and architect. In 1997 she began work on a 20,000 square foot recycling plant. Lin currently lives in Vermont. She stays out of the public eye as much as possible. Still, so much of her work is so public and so innovative that publicity is hard to avoid.

Further Reading

While information on the Vietnam Memorial and the controversy surrounding it is legion, Maya Lin's career is young, and thus there is no mass of critical research dealing with her specifically. Most useful in piecing her story together were Jan Scruggs' and Joel Swerdlow's book *To Heal a Nation* (1985), which briefly discusses Lin and her views, and an article in *Time* magazine by Jonathan Coleman ("First She Looked Inward," November 6, 1989). On the Vietnam Memorial see Elizabeth Hess, "A Tale of Two Memorials," *Art in America* (April 1983); Arthur Danto, "The Vietnam Veterans' Memorial," *The Nation* (August 31, 1985); and Michael Sorkin, "What Happens When a Woman Designs a War Monument?," *Vogue* (May 1983). On the Civil Rights Memorial see "Civil Rights Memorial Dedicated," in *Art in America* (December 1989) and David Grogan and Linda Kramer, "Maya Lin Lets Healing Waters Flow Over Her Civil Rights Memorial," *People Weekly* (November 20, 1989). To read about Lin's current project, the article "The Fifty" appears in *Time* (December 5, 1994). □

Abraham Lincoln

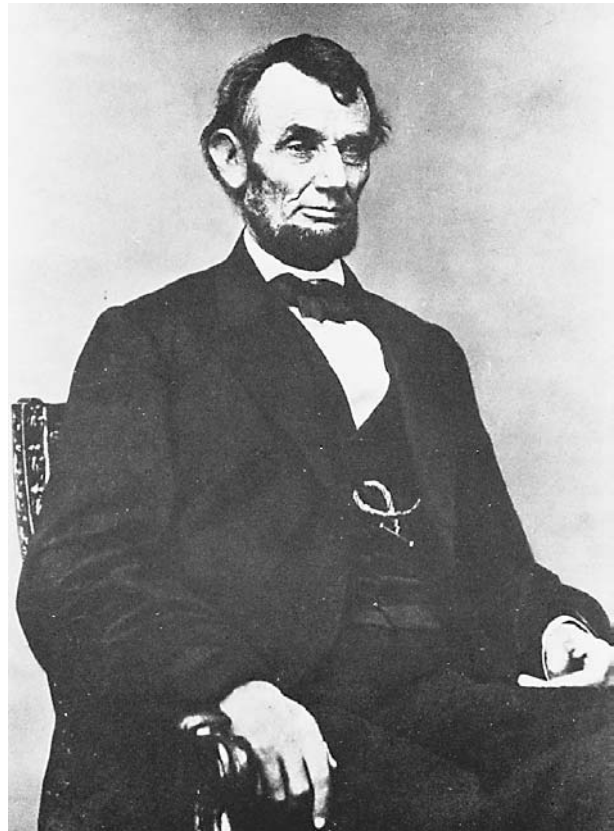
Sixteenth president of the United States and president during the Civil War, Abraham Lincoln (1809-1865) was immortalized by his Emancipation Proclamation, his Gettysburg Address, and two outstanding inaugural addresses.

Abraham Lincoln was born on Feb. 12, 1809, in a log cabin on a farm in Hardin County, Ky. His father had come with his parents from Virginia and had grown to manhood on the Kentucky frontier. He had evidently become moderately successful as a farmer and carpenter, for in 1803 he was able to pay £118 cash for a farm near Elizabethtown. Three years later he married Nancy Hanks, described as "intelligent, deeply religious, kindly, and affectionate," but as "illiterate" as himself. Of her family and background little authentic is known.

Lincoln's Background

The young couple soon moved to the one-room cabin on Nolin Creek where their second child, Abraham, was born. Two years later the family moved to the farm on Knob Creek that Abraham later remembered. There, when there was no pressing work to be done, Abraham walked 2 miles to the schoolhouse, where he learned the rudiments of reading, writing, and arithmetic.

Five years later the elder Lincoln sold his lands and carried his family into the untracked wilderness of Indiana across the Ohio River. It was late fall, and there was time only to pull together a crude three-sided shelter of logs, brush, and leaves. The open side was protected by a blazing fire which had to be replenished at all times. The only water was nearly a mile away. For food the family depended almost entirely on game.



They began building a better home and clearing the land for planting. They were making progress when, in the summer of 1818, a dread disease known as milk sickness struck the region. First it carried off Mrs. Lincoln's uncle and aunt and then Nancy Hanks Lincoln herself. On the shoulders of Abraham's 12-year-old sister, Sarah, fell the burden of caring for the household; the home was soon reduced to near squalor.

The next winter Abraham's father returned to Kentucky and brought back a second wife, Sarah Bush Johnson, a widow with three children. Abraham learned to love her and in later years referred to her as "my angel mother."

As time passed, the region where the Lincolns lived grew in population, and James Gentry's little store became a trading center around which the village of Gentryville grew. There Abraham spent much of his spare time, early showing a marked talent for storytelling and mimicry. He grew tall and strong, and his father often hired him out to work for neighbors. Through this came the chance, with Gentry's son Allen, to take a flatboat of produce down the Ohio and Mississippi rivers to New Orleans—Lincoln's first sight of anything other than frontier simplicity.

Meanwhile Lincoln's father had again moved his family to a new home in Illinois, where he built a cabin on the Sangamon River. This was open prairie country, but the abundant trees along the streams supplied the rails to fence their fields. Young Lincoln, already skilled with his ax, was soon splitting rails, not only for the Lincoln farm but for others as well.

At the end of the first summer in Illinois an attack of fever and ague put the Lincolns again on the move. This time it was to Coles County. Abraham, however, did not go along. He was now of independent age and had agreed with two friends to take a cargo of produce, belonging to one Denton Offutt, downriver to New Orleans. Offutt was so impressed with Lincoln's abilities that he placed him in charge of the mill and store which he had established at New Salem.

Entering Public Life

This was the turning point; the Lincoln of history began to emerge. To the store came people of all kinds to talk and trade and to enjoy the stories and rich human qualities stored up in this unique man. The young roisterers from Clary's Grove found him to be more than a match for their champion wrestlers and became his devoted followers. The members of the New Salem Debating Society welcomed him; and when the Black Hawk War broke out, the volunteers of the region elected Lincoln to be their captain. On his return he announced himself as a candidate for the Illinois Legislature on a "Henry Clay-Whig" platform of internal improvements, better educational facilities, and lower interest rates. He was not elected, but he did receive 277 of the 300 votes cast in the New Salem precinct.

Lincoln next formed a partnership with William Berry and purchased one of the other stores in New Salem. However, on the death of his partner Lincoln found himself responsible for a \$1,100 debt. His appointment as New Salem postmaster and the chance to work as deputy surveyor of the country improved his finances. He also was enabled to widen his acquaintances and to win election to the state legislature in 1834. The skill with which Lincoln conducted his campaign so impressed John Todd Stuart, the Whig leader of the county and an outstanding lawyer in Springfield, that he took Lincoln under his care and inspired him to begin the study of law.

Lincoln served four successive terms in the legislature and became floor leader of his party in the lower house. Meanwhile, he mastered the law books he could buy or borrow and in September 1836 passed the bar examinations and was admitted to practice. He played an important part in having the state capital moved from Vandalia to Springfield, and in 1837 he moved there to become Stuart's law partner. Coming into a firm already well established, Lincoln had a secure legal future. He not only practiced in Springfield but rode the Eighth Circuit of some 160 miles through the Sangamon Valley. He did not, however, neglect politics, and in 1846 he was elected to the U.S. Congress.

In these years Lincoln had become engaged to Mary Todd, a cultured and well-educated Kentucky woman who was visiting relatives in Springfield. After a rather stormy courtship, they were married on November 2, 1842. The part which Mary played in Lincoln's life is still a matter of controversy.

National Politics

Lincoln's election to Congress came just as the war with Mexico began. Like many Whigs, he doubted the jus-

tice of the war, but since it was popular in Illinois he kept quiet.

When Congress convened in December 1847, Lincoln, the only Whig from Illinois, voted for the Wilmot Proviso whenever it came up. When William A. Richardson, Illinois Democrat, presented resolutions declaring the war just and necessary and Mexico the aggressor, Lincoln countered with resolutions declaring that Mexico, not the United States, had jurisdiction over "the spot" where blood was first shed. These resolutions, together with one to abolish slavery in the District of Columbia, brought sharp criticism from the people back in Illinois. Lincoln was "not a patriot." He had not correctly represented his state. Although the Whigs won the presidency in 1848, Lincoln could not even control the patronage in his own district. His political career seemed to be ended. His only reward for party service was an offer of the governorship of far-off Oregon, which he refused. He could only return to the practice of law.

War on the Horizon

During the next 12 years, while Lincoln rebuilt his legal practice, the nation was drifting steadily toward sectional confrontation. Victory in the Mexican war, having added vast western territory to the United States, had raised anew the issue of slavery in the territories. To southerners it involved the security and rights of slavery everywhere; to Northerners it was a matter of morals and democratic obligations. Tempers flared and the crisis developed. Only the frantic efforts of Henry Clay and Daniel Webster brought about the Compromise of 1850 as a temporary truce. The basic issues, however, were not eliminated. Four years later Stephen A. Douglas, by his bill to organize the Kansas-Nebraska Territory according to "squatter sovereignty" and "with all questions pertaining to slavery . . . left to the decision of the people," reopened the whole bitter struggle.

Douglas's bill, plus the repeal of the Missouri Compromise, brought Lincoln back into politics. He had always viewed slavery as a "moral, social and political wrong" and looked forward to its eventual abolition. Although willing to let it alone for the present in the states where it existed, he would not see it extended one inch. Douglas's popular sovereignty doctrine, he thought, revealed an indifference to the moral issue and ignored the growing Northern determination to rid the nation of slavery. So when Douglas returned to Illinois to defend his position, Lincoln seized every opportunity to point out the weakness in it.

Republican Leader

Lincoln's failure to receive the nomination as senator in 1855 convinced him that the Whig party was dead, and by summer 1856 he became openly identified with the new Republicans. At their state convention that year he delivered what many have considered his greatest speech. It was an appeal aimed at welding all anti-Nebraska men into a vigorous and successful party. Thus, Lincoln had made himself the outstanding leader of the new party. At the party's first national convention in Philadelphia, he received 110 votes for vice president on the first ballot. Though he was not

chosen, he had been recognized as an important national figure.

Violence in Kansas and the Supreme Court decision in the Dred Scott case soon centered national attention on Illinois. There Douglas, who had broken sharply with the new administration over acceptance of the proslavery Lecompton Constitution, had returned to wage his fight for reelection to the Senate. It would be an uphill struggle, with the fate of the national Democratic party in the balance. It would not be like earlier elections, for Illinois had grown rapidly and the population majority had shifted from the southern part of the state to the central and northern areas. In these growing areas the new Republican party had gained a large majority and offered, in Abraham Lincoln, a rival candidate of proven ability. Some Republicans in the East thought that Douglas should not be opposed, because of his stand on Kansas; but Lincoln thought differently. He had delivered his now famous "house divided" speech, and he pressed Douglas for a joint discussion of issues. Out of this came the Lincoln-Douglas debates, in which Lincoln proved his ability to hold his own against the "Little Giant." In the end Douglas was reelected, but Lincoln had gained national attention. Invitations for speeches pored in from all over the country. His speech at Cooper Institute in New York attracted wide attention and gave him a new standing in the East.

When the Republican National Convention met to choose its presidential candidate for 1860, Lincoln was the first or second choice of most delegations. As a result, when serious objections were raised against other first choices, many turned to Lincoln. That he stood well in the states which the Republicans had lost in 1856 also helped; the bargains and promises which Lincoln's managers made did the rest. He was nominated on the third ballot. The split in the Democratic party and the formation of the Constitutional Union party made Lincoln's election certain. He would be a minority, sectional president. Seven Southern states reacted by seceding from the Union and forming the Confederate States of America.

Sixteenth President

In the critical months before taking office, Lincoln selected his Cabinet. It was a strange group, chosen with the aim of representing all elements in the party. The skill with which Lincoln taught each of his men that he was their master and secured maximum service from them is one of the marks of his greatness.

In his inaugural address he clarified his position on the national situation. Secession, he said, was anarchy. The Union could not legally be broken apart. He would not interfere with slavery in the states, but he would "hold, occupy, and possess" all Federal property and places. Firmness and conciliation would go together.

The first test came when Secretary of State William H. Seward secretly conferred with Southerners regarding the evacuation of Ft. Sumter in Charleston harbor. Lincoln firmly but kindly put Seward in his place and refused to yield even though it meant the outbreak of the Civil War.

A second test came when Col. John C. Frémont, in command at St. Louis, invoked martial law and announced the confiscation of the property of all persons who had taken up arms against the government and the freeing of their slaves. Lincoln quickly rescinded the orders and, when Frémont resisted, removed him from command.

Civil War

From this time on, Lincoln's life was shaped by the problems and fortunes of civil war. As president, he was the head of all administration agencies and commander in chief of the armies. On him the criticisms for inefficiency in administration and failure in battle fell first. Radicals in Congress were soon demanding a reorganization of his Cabinet and a new set of generals to lead his armies. He let the dissatisfied congressmen air their views and in the end withdrew in confusion. To the critics of Gen. George McClellan, he pointed to the army this general had created, relieved him when he failed, but brought him back to serve until better men had been developed. Meanwhile Lincoln himself studied military books. He correctly evaluated Gen. Ulysses S. Grant and Gen. William T. Sherman and the importance of the western campaign.

As to slavery, Lincoln waited until after the victory at Antietam, when it would have real meaning as a war measure, to issue his Emancipation Proclamation. Later, at Gettysburg, he gave the war its universal meaning as a struggle to preserve a nation "conceived in liberty, and dedicated to the proposition that all men are created equal."

As the war dragged on, Lincoln's critics began to question his chances for reelection. Salmon P. Chase in the Cabinet and Radicals in Congress plotted to crowd him aside, and only the loyalty of the people and final military success secured his reelection. His second inaugural address was brief. It lacked bitterness toward the South and urged his people "to bind up the nation's wounds." "With malice toward none; with charity for all," Americans could achieve and cherish a just and lasting peace.

Lincoln had already taken steps in that direction. As the Federal Army had conquered Southern territory, he had set up military governments and soon had governments in Tennessee, Louisiana, Arkansas, and Virginia. When Congress opposed this, he applied the "pocket veto" to its bill. He had never learned to hate. He was interested only in a restored Union. He did insist on ending slavery in the reconstructed states, and there are some indications that he favored votes for capable Negroes. What the final outcome might have been, history does not know, for on the night of April 14, 1865, an assassin's bullet ended his life. Then, as Edwin Stanton said, he belonged to the ages.

Further Reading

Lincoln's writings are gathered in *The Collected Works of Abraham Lincoln* (8 vols., 1953), edited by Roy P. Basler and others. *The Lincoln Reader* (1947), edited by Paul M. Angle, is one of many anthologies of selected writings. *Lincoln and His America, 1809-1865: The Words of Abraham Lincoln* (1970), arranged by David Flowden and the editors of Viking Press, is a handsome book that gives a portrait of Lincoln's entire life

through his own words and includes hundreds of photographs.

The literature on Lincoln is enormous and still growing. A useful bibliography is Paul M. Angle, *A Shelf of Lincoln Books: A Critical, Selective Bibliography of Lincolniana* (1946). One of the most popular biographies is Carl Sandburg's sprawling study, *Abraham Lincoln: The Prairie Years* (2 vols., 1926) and *Abraham Lincoln: The War Years* (4 vols., 1939), all condensed into one volume in 1954. Among the many good biographies are older works: W. H. Herndon and J. W. Weik, *Herndon's Lincoln* (3 vols., 1889); the classic work of John G. Nicolay and John Hay, *Abraham Lincoln: A History* (10 vols., 1890), condensed into an excellent one-volume edition in 1966; Lord Charnwood, *Abraham Lincoln* (2 vols., 1925); and Albert J. Beveridge, *Abraham Lincoln, 1809-1858* (2 vols., 1928). Edgar Lee Masters, *Lincoln the Man* (1931), portrays Lincoln unfavorably. More recent biographies are Benjamin P. Thomas, *Abraham Lincoln* (1952); Stefan Lorant, *The Life of Abraham Lincoln* (1954); Reinhard Henry Luthin, *The Real Abraham Lincoln* (1960); and Edward J. Kempf, *Abraham Lincoln's Philosophy of Common Sense: An Analytical Biography of a Great Mind* (3 vols., 1965).

Interpretative studies of Lincoln's life include Roy P. Basler, *The Lincoln Legend: A Study in Changing Conceptions* (1935), which analyzes the creation of a national legend about Lincoln; David Herbert Donald, *Lincoln Reconsidered: Essays on the Civil War Era* (1956); Richard N. Current, *The Lincoln Nobody Knows* (1958); and David D. Anderson, *Abraham Lincoln* (1970), which examines Lincoln's personal and political life through the development of his thought and prose.

There are numerous studies of specific aspects of Lincoln's career and influence. Among them are T. Harry Williams, *Lincoln and the Radicals* (1941) and *Lincoln and the Generals* (1952); David M. Potter, *Lincoln and His Party in the Secession Crisis* (1942; with a new preface, 1962); Reinhard Henry Luthin and Harry J. Carman, *Lincoln and Patronage* (1943); Jay Monaghan, *Diplomat in Carpet Slippers* (1945); Burton J. Hendrick, *Lincoln's War Cabinet* (1946); James G. Randall, *Lincoln and the South* (1946), *Lincoln the President* (4 vols., 1946-1955), *Lincoln the Liberal Statesman* (1947), and *Mr. Lincoln* (1957); William Best HesseHine, *Lincoln and the War Governors* (1948); Donald W. Riddle, *Lincoln Runs for Congress* (1948); Don E. Fehrenbacher, *Prelude to Greatness: Lincoln in the 1850s* (1962); Benjamin Quarles, *Lincoln and the Negro* (1962); Paul Simon, *Lincoln's Preparation for Greatness: The Illinois Legislative Years* (1965); Dean Sprague, *Freedom under Lincoln* (1965); and Richard Allen Heckman, *Lincoln vs. Douglas: The Great Debates* (1967), which attempts to diminish the exaggerated importance of the debates and place them in a better perspective. A critique of special interest is Benjamin P. Thomas, *Portrait for Posterity: Lincoln and His Biographers* (1947). The 1860 and 1864 presidential elections are detailed in Arthur M. Schlesinger, Jr., *History of American Presidential Elections* (4 vols., 1971). □

Benjamin Lincoln

Benjamin Lincoln (1733-1810), American soldier, was a loyal but undistinguished general who participated in many of the great battles of the Revolution.

Benjamin Lincoln was born on Jan. 24, 1733, in Hingham, Mass., where, after "a good common education," he became a farmer, as his father was. He also eventually succeeded his father as town clerk and commander of the local militia regiment. As the Revolutionary crisis deepened, Lincoln joined the town's committee of safety, served in the Massachusetts provincial congresses, and, after Lexington and Concord, saw extensive militia duty alongside George Washington's Continentals. The commander in chief informed the Continental Congress that Lincoln was "well worthy of Notice in the Military Line."

In February 1777 Congress appointed Lincoln a major general in the regular service. He was a popular man, loved by his troops for his thoughtfulness and integrity, but his talents as a tactician and strategist were minimal.

Because of Lincoln's appeal among his fellow New Englanders, Washington sent him to rally the militia of the region against British general John Burgoyne, who, in 1777, was driving down from Canada in hopes of splitting the American states in two. Lincoln dispatched columns that cut the enemy's supply line to Canada and then joined Gen. Horatio Gates's Northern Army in time to participate in the defeat of Burgoyne near Saratoga, N.Y.

Lincoln's only major independent command was in the South, where between 1778 and 1780 he sought to check British efforts to regain the area. With a limited war chest and inadequate support from the states, Lincoln did reasonably well. However, he bowed to pressures from local politicians and decided to withstand a siege of Charleston by Sir



Henry Clinton's formidable royal army. Soon surrounded and low on supplies, he surrendered the city on May 12, 1780, and over 5,000 men—the largest single American loss of the war.

Lincoln was to gain his revenge; Washington gave him the honor of receiving the British capitulation at Yorktown in 1781. For the next 2 years Lincoln held the post of secretary of war in the government formed under the Articles of Confederation. Lincoln donned his uniform once more to put down Shays' Rebellion in western Massachusetts. Following the adoption of the Constitution, President Washington appointed him collector of the Port of Boston and twice called upon him to carry on negotiations with the Indian tribes. Lincoln died in the house of his birth on May 9, 1810.

Further Reading

A biography of Lincoln, now dated and based on little research, is Francis Bowen, *The Life of Benjamin Lincoln* (1847). The best scholarly analysis of Lincoln's contribution to the Revolution is Clifford K. Shipton's "Benjamin Lincoln: Old Reliable" in George A. Billias, ed., *George Washington's Generals* (1964).

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Jakov Lind

Jakov Lind is the pseudonym used by Heinz (Henry) Landwirth (born 1927), an Austrian autobiographer, short story writer, novelist, and playwright. His writings were influenced by his experiences of repression under the Nazis.

Almost invariably, Jakov Lind writes about the darker side of human experience, of existence in a senseless, nightmarish world in which heroism and intelligence are no assurance of survival. Instead, one survives day by day, somehow, anyhow, as in his own life, accounts of which he has given in *Counting My Steps* (1969), *Numbers* (1972), and *The Journey to Jerusalem* (1973). He lays out his life story not in a straightforward manner but in vignettes and episodes, yet there seem to be few gaps.

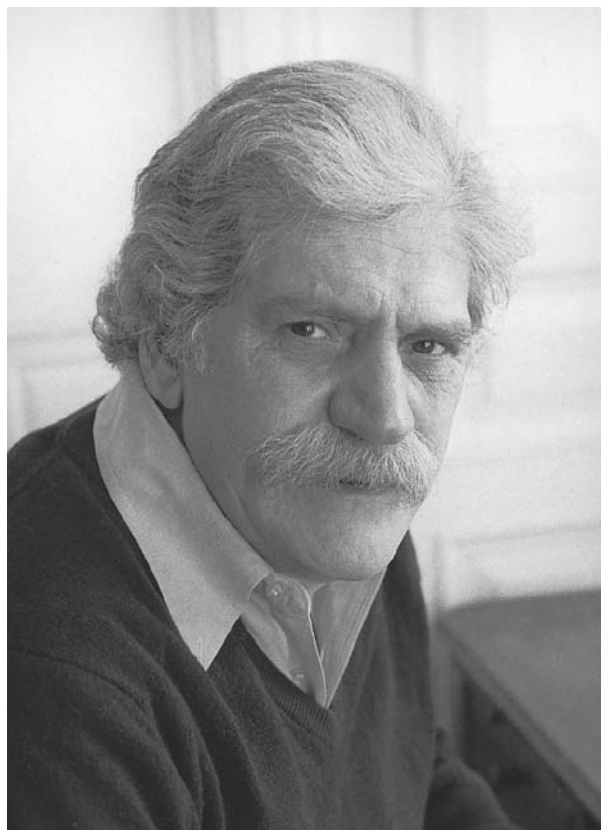
Lind was born on February 10, 1927, in Vienna that had its own native-born fascists; as early as 1934, life began to change for the Jews of Austria, including Lind and his family. He had a Jewish upbringing, though the family was not devout, and even as a boy he was already a Zionist. His mother, Rosa (Birnbau) Landwirth, was an amateur poet and had studied the violin. His father, Simon, a merchant, was a lover of music. Both parents fostered their children's creativity. Lind was already attempting to write books and aspired to be a poet in the 1930s. His oldest sister showed a talent for sketching fashion designs, and his second sister

both drew and painted well enough to have earned the highest grades in her class.

In 1938 the German Army marched into Austria, and in December of that year, Lind left for Holland on a train full of children. Two years later, Holland also fell to the Nazis. Still, Lind managed to remain at large, and in June 1943, eluding the last large-scale roundup of Jews in Amsterdam, he assumed a new identity as Jan Gerard Overbeek, a laborer born in Gelderland, Holland.

Fearful of being sent to Poland to perform forced labor, Lind left Holland for Germany where he worked as a deckhand on a river barge that plied the Rhine. In November 1944, he met a German who was ostensibly involved in metallurgical research for the Third Reich's Ministry of Aviation. Lind delivered envelopes for him. After Hitler had died, the youth confessed his true identity to his employer, at which point the so-called metallurgist revealed that he had been involved in nuclear research and had been passing information to the Allies through a Swiss corporation, in which activity Lind had unwittingly assisted.

With the end of the war, Lind went to Palestine where he took the name of Jakov Chaklan, then returned to Europe where he spent a few years working at various jobs which involved manual labor, acting, and editing. In 1955, he married a literary agent, Faith Henry, and the couple had two children, Simon and Oona. The marriage did not last. Lind lived mainly in London after 1956, though he spent time abroad. During one sojourn, he was writer-in-resi-



dence at Long Island University in New York during the academic year 1966-1967.

He himself pointed to autobiographical influences in *Soul of Wood* (1962) and *Landscape in Concrete* (1963). In the first story of *Soul of Wood*, from which the collection of stories takes its title, a paralyzed Jewish youth, Anton Barth, is taken into the protection of a former employee of his parents. The former employee hopes to benefit after the war from having befriended a Jew. Again and again, the helplessness of young Barth is emphasized until it becomes apparent that this helplessness, this paralysis, is a metaphor for the helplessness of the Jews under the Nazis. In Lind's works, many of the characters are obsessed. In *Landscape in Concrete*, for instance, the not-too-bright young Wehrmacht (army) sergeant is so upset by the muddiness of the battlefields that he wants to tidy everything up with concrete, to put everything under cement. If the theme of the powerlessness of the individual in the face of tyranny is emphasized in his early work, it is even more apparent in his later work, as in his novella *Travels to the Enu: The Story of a Shipwreck* (1982), in which the crew and the captain are criminals, and the passengers, who are made to do the work of the crew, are the victims of these criminals.

There is no doubt that Lind's subject as a writer is the fascism he experienced in the formative period of his life, first under Austria's native fascists, whose real influence was felt in 1934. He himself had suffered under fascism, and the Nazis had killed his parents. He was objective enough and wise enough in the ways of the world, however, to realize that fascists have no monopoly on cruelty, as *Travels to the Enu* demonstrates. Nor must the reader conclude that because Lind seems to be saying that heroism and courage may not save oneself that the author admires wit and cunning more. His use of a setting in *Travels to the Enu* that is far removed from Austria or Nazi Germany is proof of his belief in the universality of cruelty, and his vivid depiction of cruelty and its underlying motives demonstrate an understanding of human psychology. As one enters Lind's bleak and almost despairing world, it is for the discerning reader to contrast this world with the ideal world, where kindness and decency are the rule and compassion is no rarity.

Further Reading

Works by Lind include the English editions of *Soul of Wood*, and *Other Stories* (1965); *Landscape in Concrete* (1966); and *The Silver Foxes Are Dead* (1969), all translated from the German by Ralph Mannheim; and *Travels to the Enu: The Story of a Shipwreck* (1982). Autobiographical works include *Counting My Steps: An Autobiography* (1969); *Numbers: A Further Autobiography* (1972); and *The Trip to Jerusalem* (1973). □

Anne Morrow Lindbergh

A talented author and aviator in her own right, Anne Morrow Lindbergh (born 1906) was also known as the wife of the famous flyer Charles A. Lindbergh.

Anne Morrow Lindbergh was born in Englewood, New Jersey, on June 22, 1906, one of the four children of Dwight Whitney and Elizabeth Reeve (Cutter) Morrow. Her father, the future ambassador to Mexico and from 1930 to 1931 the Republican senator from New Jersey, was a lawyer and partner in J.P. Morgan & Company before entering public service. Her mother, an educator and acting president of Smith College in 1939-1940, was also a poet.

A shy, quiet child, from an early age Anne Morrow wrote plays and discovered through writing her own personal connection with the world. In 1924 she entered Smith College, where she majored in English. She graduated with prizes in creative and expository writing in 1928, the same year one of her poems appeared in *Scribner's Magazine*.

Marriage to Lindbergh

In December 1927, at an official reception at the United States Embassy in Mexico where her father was serving as American ambassador, Anne had met the young aviator and international hero Charles A. Lindbergh. Publicly adulated for his 1927 transatlantic solo flight from New York to Paris in *The Spirit of St. Louis*, "the Lone Eagle" was considered America's most eligible bachelor. Anne Morrow was thought one of the luckiest women in the country when on May 27, 1929, the two were married in Englewood, New Jersey. Ironically, these two intensely private people were spotlighted in the press for most of their adult lives.



As the wife of the world's most famous aviator, Anne accompanied Charles on many goodwill tours and business trips promoting aviation. She even learned to fly herself, in 1930 becoming the first woman to obtain a glider pilot's license. In 1934, she was awarded the Hubbard Medal of the National Geographic Society, the first woman so honored.

Kidnapping

On June 22, 1930, at the age of 24, Anne gave birth to the couple's first child, Charles Augustus Lindbergh, Jr. In March 1932 the young Charles was kidnapped from the family's 400-acre home near Hopewell, New Jersey. The case of the missing "Lindbergh Baby" became the most famous kidnapping in the country's history. The publicity was enormous and the hunt for the child and the abductor intense. When the child's dead body was found in the woods near the small New Jersey town on May 12, approximately two months after the ordeal had begun, the country mourned with the parents. Law enforcement agencies vowed to find the murderer and bring him to justice. In September 1934, Bruno Richard Hauptmann, a carpenter, was arrested as a suspect. He was later tried, convicted, and executed, although subsequent investigation has called that conviction into question.

Fearing for the safety of their second child, Jon Morrow Lindbergh, born on August 16, 1932, and eager to escape the sensationalism and the publicity surrounding the kidnapping and the trial, Anne and her family sailed secretly to England on Dec. 21, 1935, where they rented a cottage in Sevenoaks, Kent.

During this period, Anne re-established the literary career she had put on hold after marriage. In 1934 she published, in *National Geographic Magazine*, "Flying Around the North Atlantic," a narrative of one of her expeditions with her husband in search of transatlantic airline routes. Harcourt published her first book, *North to the Orient*, in 1935; it was an account of their 1931 Arctic-Asian journey. Her work was warmly appreciated by a reading public eager to learn what they could about the hero worshipped around the world and how this famous couple reacted to the tragedy of their murdered child. In the *Saturday Review* Glendy Culligan wrote, "The letters and diaries achieve both spontaneity and art, thanks in part to her style, in part to a built-in plot and a soul-searching heroine worthy of a Bronte novel."

The years leading up to World War II were spent by the Lindberghs in semi-seclusion on a four-acre islet near Port-Blanc, France. The United States military had enlisted Charles to perform occasional aviation intelligence missions to assess the air strength of the European powers. Lindbergh concluded that Nazi Germany's air power was overwhelmingly superior to that of the other countries and recommended appeasement of Germany's expansion. On a visit to Germany in 1938, Lindbergh was awarded the Service Cross of the Order of the German Eagle by Marshal Hermann Goring.

This decoration and expressions of pro-Nazi feelings made Lindbergh an increasingly unpopular figure in the

United States. His advocacy of a strict isolationist policy ran counter to public feeling, and in 1940, after having resettled her family in the United States, Anne published *The Wave of the Future*. The book was intended to explain Lindbergh's position and to help restore her husband's reputation in the eyes of the American people. During the war, family was a strong pull in Anne's life. Between 1937 and 1945 she gave birth to four more children: Land, Anne, Scott, and Reeve. Her aviator husband died in 1974.

With the end of the war, Anne continued to write, publishing in 1955 *Gift from the Sea*, a series of autobiographical essays which was on the nonfiction best-seller list for weeks. A book of poems, *Unicorn and other Poems, 1935-1955*, came out in 1956. A novel, *Dearly Beloved: A Theme and Variations*, was published in 1962. By the early 1970s she had begun to edit and publish her voluminous letters and diaries. After *Bring Me a Unicorn* in 1972, she published four more volumes: *Hour of Gold, Hour of Lead* (1973); *Locked Rooms and Open Doors* (1974); *The Flower and the Nettle* (1976); and *War Within and Without* (1980). Altogether, two thousand pages of Anne's diaries and letters have been published. As one critic has observed, "Anne's works are unified by one theme, or rather one dilemma, namely, that 'eternal struggle' of what 'I must be for Charles and what I must be for myself.'"

Further Reading

Anne Morrow Lindbergh's best known works include *Gift from the Sea* (1955) and *Hour of Gold, Hour of Lead: Diaries and Letters of Anne Morrow Lindbergh 1929-1932* (1973). Books commenting on her life include Dorothy Herrmann, *Anne Morrow Lindbergh, A Gift for Life* (1992); Judy Lomas, *Women of the Air* (1987); Joyce Milton, *Loss of Eden: A Biography of Charles and Anne Morrow Lindbergh* (1993); and David Kirk Vaughan, *Anne Morrow Lindbergh* (1988).

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Charles Augustus Lindbergh

Charles Augustus Lindbergh (1902-1974), American aviator, made the historic first solo nonstop flight across the Atlantic Ocean.

Charles A. Lindbergh was born on February 4, 1902, in Detroit, Michigan. His father was a congressman from Minnesota (1907-1917). After attending schools in Little Falls, Minnesota, and Washington, D.C., Lindbergh enrolled in a mechanical engineering program at the University of Wisconsin. He left to study flying in Lin-

coln, Nebraska (1920-1922). He made his first solo flight in 1923 and thereafter made exhibition flights and short hops in the Midwest. He enrolled in the U.S. Air Service Reserve as a cadet in 1924 and graduated the next year. In 1926 he made his first flight as an airmail pilot between Chicago and St. Louis.

Lindbergh wanted to compete for the \$25,000 prize that Raymond Orteig had posted for the first nonstop flight between New York and Paris. With financial backing from St. Louis businessmen, Lindbergh had the *Spirit of St. Louis* built. On the first lap of his flight to New York, he traveled nonstop to St. Louis in 14 hours and 25 minutes—record-breaking time from the West Coast.

On May 20, 1927, Lindbergh took off in his sil-verwinged monoplane from Roosevelt Field, Long Island, bound for Le Bourget Airport outside Paris. Better-equipped and better-known aviators had failed; some had even crashed to their death. But Lindbergh succeeded. He arrived on May 21, having traveled 2,610 miles in 33 1/2 hours. He was immediately acclaimed a hero and received numerous honors and decorations, including the Congressional Medal of Honor, the French Chevalier Legion of Honor, the Royal Air Cross (British), and the Order of Leopold (Belgium). During a 75-city American tour sponsored by the Daniel Guggenheim Foundation for the Promotion of Aeronautics, he was greeted by wild demonstrations.

In December 1927 Lindbergh flew nonstop between Washington and Mexico City and went on a goodwill trip to the Caribbean and Central America. During one tour he met

Anne Spencer Morrow, the daughter of the U.S. ambassador to Mexico, and married her in 1929. The Lindberghs made many flights together. In 1931 they flew to Asia, mapping air routes to China, and two years later in a 30,000-mile flight they explored possible trans-oceanic air routes.

In March 1932 tragedy struck the Lindbergh family when their infant son was kidnapped. A \$50,000 ransom was paid, but the baby was found dead. The nation's concern and horror resulted in legislation expanding the role of Federal government law-enforcement agencies in dealing with such crimes, specifically empowering the government to demand the death penalty for kidnapers taking victims across state lines. After the execution of the convicted murderer in 1935, the Lindberghs moved to Europe. While in France, Lindbergh worked with Alexis Carrel, an American surgeon and experimental biologist who in 1912 had won the Nobel Prize in physiology or medicine. The two men perfected an "artificial heart and lungs," a perfusion pump to keep organs alive outside the body by supplying blood and air to them.

In the late 1930s Lindbergh conducted various air-power surveys in Europe. He toured German aviation centers at the invitation of Nazi leader Hermann Göring and became convinced of Nazi military invincibility. Also in the 1930s he was on the Board of Directors of Pan-American World Airways. In 1939 he surveyed American airplane production as special adviser on technical matters. He performed noteworthy promotional work for aviation during this period.

Just prior to World War II, as a member of the America First Organization, Lindbergh warned that United States involvement could not prevent a German victory. He was criticized by President Franklin D. Roosevelt for radio broadcasts urging America to refrain from fighting in "other people's wars." As a result, Lindbergh resigned his commission in the U.S. Air Force. After the Japanese attack in 1941, he supported the American effort, serving as a civilian technician for aircraft companies in several theaters of war. After the war he once again became a technical adviser for the U.S. Air Force and eventually was recommissioned a brigadier general in the Air Force Reserve.

The great aviator's Nazi sympathies severely damaged his reputation in the public eye. But the popularity of his and his wife's books helped restore some of the esteem he had lost due to his infatuation with Hitler. Lindbergh wrote several accounts of his epic-making 1927 flight. *We* (1927) and *The Spirit of St. Louis* (1953), for which he received the Pulitzer Prize for biography, are interesting and modest summaries of his early life and accomplishments. With Carrel he coauthored *Culture of Organs* (1938), and in 1948 he wrote *Of Flight and Life*. His later works included *The Wartime Journals of Charles A. Lindbergh* (1970) and *Boyhood on the Upper Mississippi: A Reminiscent Letter* (1972). *An Autobiography of Values* (1977) was published posthumously. Toward the end of his life he grew increasingly interested in the spiritual realm. He also spoke out on environmental issues. He spent his final years with his wife in a house they had built on a remote portion of the island of Maui. He died there on August 26, 1974.



After her husband's death, Anne Morrow Lindbergh continued to publish books of her diaries and letters. She retired to Darien, Connecticut, where a series of strokes sapped her of her faculties. In 1992, she was the victim of an embezzlement scam devised by a woman whom her children had hired to manage her daily affairs. The state of Connecticut joined with the Lindbergh children in pressing charges against the perpetrator.

Further Reading

The Wartime Journals of Charles A. Lindbergh was published in 1970. An early account of Lindbergh is George B. Fife, *Lindbergh: The Lone Eagle* (1927). Kenneth S. Davis, *The Hero: Charles A. Lindbergh and the American Dream* (1959), is informative and provocative and also excellent for Lindbergh's association with the America First Organization. Walter S. Ross, *The Last Hero: Charles A. Lindbergh* (1968), is a well-documented book, especially informative about the mysterious postkidnaping period of Lindbergh's life in the 1930s. A comprehensive biography, published soon after the famed aviator's death, is Leonard Mosley, *Lindbergh: A Biography* (1976). A more recent study of the famed aviator is Walter L. Hixson, *Charles A. Lindbergh: Lone Eagle* (1996). □

John Vliet Lindsay

A lawyer and politician, John Vliet Lindsay (born 1921) was a member of the U.S. Congress from 1959 to 1965 and mayor of New York from 1966 to 1973. He was one of the most publicly visible and controversial urban leaders of his time.

John Vliet Lindsay was born November 24, 1921, into a family of five children of George Nelson Lindsay, an investment banker of English descent, and Florence Eleanor Vliet Lindsay. This upper class Episcopalian family sent young John Lindsay to St. Paul's School in Concord, New Hampshire, and then on to Yale for a B.A. degree in 1943. Entering the U.S. Naval Reserve as an ensign officer in May of that year, Lindsay served as a gunnery officer during World War II, earning five battle stars and the rank of senior lieutenant at his discharge in 1946. He received a law degree from Yale in 1948. The following year he was admitted to the New York state bar and joined the law firm of Webster, Sheffield, Fleischmann, Hitchcock, and Christie. In 1949 he married Mary Anne Hutchinson, a Vassar graduate and former school teacher who bore him three daughters—Katherine, Margaret, and Anne—and a son, John, Jr.

Active as Young Republican leader during Dwight D. Eisenhower's first presidential campaign, Lindsay attracted the attention of U.S. Attorney General Herbert Brownell, Jr., who invited him to serve as executive assistant in Washington, D.C., in 1955-1956. Acting as liaison between the Justice Department and the White House, Lindsay helped draft legislation including the Civil Rights Bill of 1957.

Returning to New York City, Lindsay ran for Congress from a wealthy central Manhattan district which included



Fifth and Park avenues. He won election in 1958 as well as reelection in 1960, 1962, and 1964. Although representing a "silk stocking" district, he became known as one of the most liberal Republicans in the House and advanced and supported measures for civil rights, civil liberties, medical insurance for aged citizens, a larger federal role for cities, and liberal immigration policies. Often a maverick, he annoyed his own party leadership when he supported a Democratic president's proposal to enlarge the House Rules Committee, and in 1964 he declined to support the Republican candidate for the presidency, Barry Goldwater. Nonetheless, he was reelected by a sizable margin that year.

Mayor of the "Big Apple"

Tall, handsome, photogenic, and untainted by New York's "clubhouse politics," Lindsay was an appealing figure when he ran for mayor in 1965 and won the overwhelming support of African-Americans, Puerto Rican, and liberal and reformist voters. Winning a three-candidate election, Lindsay was the first Republican to sit in the mayor's chair since 1945. Although heralded as an "urban messiah" during his first election—which a writer in *Newsweek* magazine called the first step in "The Making of the President, 1972"—Lindsay had much more difficulty in 1969 when he lost the Republican mayoral primary and was re-elected as a Liberal-Independent, garnering only 41 percent of the vote in a three-candidate race. By then the burdens of mayoring in America's largest city had taken their toll and considerably diminished his popularity.

Lindsay's record as mayor is a mixture of notable successes and some spectacular failures. He reorganized and consolidated 50 city departments and agencies into ten and brought efficiency and professional administration into several city departments. He cultivated good relations with New York's minorities and sought to decentralize city government with neighborhood city halls. His "ghetto walks" in 1967 and 1968 were credited with maintaining racial peace in New York when other big cities exploded with racial violence and burning.

Lindsay's first administration saw a doubling of welfare spending and a generous increase in pensions and in the number of city workers, and the city budget grew massively from \$3.8 to \$6.1 billion. On the negative side Lindsay was plagued by chronically bad relations with municipal unions and a series of crippling strikes. On his first day in office, strikers closed down the city's transit system and later exacted a large 15 percent pay increase and generous pension bonuses. Later, when New York City nearly went bankrupt in 1975, critics recalled that generous transit settlement as the first of a series of millstones that almost sank the city into insolvency.

Lindsay's support of a decentralized school system, which included a proposal to turn over hiring teachers to local neighborhoods, brought him three strikes and a bitter controversy which polarized the city and in which the African-American community and the Jewish community accused each other of "racism" and "anti-Semitism." Lindsay lost the "Ocean Hill-Brownsville" school fight, which the mayor later described as "the low point of my career." The mayor also was defeated by a thumping 2 to 1 majority by voters in his effort to establish a civilian review board to consider citizen complaints against the police. Meanwhile, to meet soaring expenditures the city had to enact an income tax in 1966, to double subway fares, and to obtain increased state and federal aid.

No Success as a Democrat

In 1971 Lindsay had switched to the Democratic Party and entered the presidential primaries the following year, only to be beaten soundly in two states and to withdraw with no noticable impact upon the nomination process. In 1973 Lindsay, his popularity at a low point, announced his decision not to run for a third term, saying it was based upon "personal considerations." He added in a *New York Times* article by Sam Roberts: "My love for this city and the work still to be done have tempted me to carry on. Eight years is too short a time, but long enough for one man." He failed to endorse any candidate in either the primary or the general election, both of which were won by the city's Comptroller Abe Beame. Lindsay's political career was probably damaged irreparably by New York's fiscal crisis in the mid-1970's for which he was held accountable. Although willing to "take the blame where it is due," Lindsay insisted with good reason that he was not wholly at fault for New York almost going bankrupt. In 1980 Lindsay entered the Democratic primary race for U.S. senator from New York but ran third with only 17 percent of the vote, losing to Elizabeth Holtzman.

A Return to Public Life

After leaving the Mayor's office, Lindsay returned to the legal profession, served as television commentator for ABC's "Good Morning America," and was the author of three books: *Journey into Politics* (1966), *The City* (1970), and *The Edge* (1976). By the early 1980s, Lindsay's reputation had begun to rise again. In 1981 he was appointed by Mayor Ed Koch as a trade representative for the city, going overseas to urge businesses to invest in New York. The next year he chaired a committee which examined ways to relieve overcrowding in the courts, and became Chairman of the Port Authority Board. In 1984 Lindsay was appointed Chairman of the Lincoln Center for the Performing Arts, a position he held until his retirement in 1988 following a heart operation. In the mid-1990s, he was in the process of writing a book of reflections on his life and prescriptions for problems facing New York and other large cities, *Still On My Mind*.

Further Reading

For information on Lindsay's political career and the perils of mayoring in New York City see Harry Stein, "An Exile in His Own City," *New York Times Magazine* (January 8, 1978); Nat Henthoff, "The Mayor," *New Yorker* (May 3 and 10, 1969); Woody Klein, *Lindsay's Promise: The Dream That Failed* (1970); and Roger Starr, "John V. Lindsay: A Political Portrait," *Commentary* (February 1970). For insights into the school fight see Richard Reeves, "Here Comes the Next Mayor," *New York Times Magazine* (November 2, 1969). Lindsay's speech announcing his decision not to run for reelection was printed in the March 8th edition of the *New York Times*. Lindsay's chairing the commission on judicial reform was mentioned in "Plan Calls for Ex-Judges to Aid Courts," *New York Times* (November 5, 1982) and his appointment as Chairman of Lincoln Center was discussed in "Lindsay to Announce Goals for Beaumont," by Harold Schoenberg, *New York Times* (November 22, 1984). For Lindsay's political commitment and beliefs see John Corry, "The All-Star Race," *New York Times Biographical Service* (June 1980) and also Lindsay's books mentioned in the text. □

Vachel Lindsay

Vachel Lindsay (1879-1931), American "folk" poet, is best known for his poems about Johnny Appleseed and for "The Congo," which uses syncopated jazz rhythms.

Vachel Lindsay was born in Springfield, Ill. He studied at Hiram College in Ohio, the Art Institute of Chicago, and the New York School of Art. He lived as a modern-day troubadour, selling poems and drawings as he traveled. His Swedenborgian religious background was strengthened by his personal rediscovery of the 18th-century Swedish mystic Emanuel Swedenborg. Many of Lindsay's poems echo the work of the English poet William Blake, in diction and theme, particularly the poems about children, poor people, and the immanence of divinity. Lind-

say's literary "litany of heroes" included American transcendentalist Ralph Waldo Emerson and Walt Whitman.

Lindsay's poetry exuded patriotic and democratic exuberance and optimism. He was hailed by many contemporary poets, particularly Edgar Lee Masters and Amy Lowell, and contemporary critics saw him as an exemplar of the "New Poetry."

Lindsay's first major book was *General William Booth Enters into Heaven* (1913). The book *The Congo* appeared in 1914 and *The Chinese Nightingale* in 1917. Lindsay's all-inclusiveness might have surprised even Emerson and Whitman—concerned as both were with writing the poem that expressed all of multitudinous America. During his brief career Lindsay managed to hymn such national heroes, real and mythological, as Abraham Lincoln, General William Booth, John L. Sullivan, Johnny Appleseed, John P. Altgeld, Theodore Roosevelt, and Pocahontas.

With lilting freshness the poem "Kalamazoo" manages to find beauty and romance in the awkward commonplaces of American life, and in its conclusion identifies a lovestruck midwestern girl with the legendary Helen of Troy: "Who burned this city of Kalamazoo—/ Love-town Troy-town Kalamazoo?" Although Lindsay often resorted to flat statement in his poems about God's immanence, parts of "Johnny Appleseed" are among his best work. However, the rhythms of "General Booth" and "The Congo" (the latter is ridiculous as the serious "study" of the Negro Lindsay meant it to be) tend to become tire-some, and even the best of Lindsay's work tends toward doggerel. But his cele-

brations of America and its people remain unsurpassed in their genre (for example, "The Golden Whales of California," "Abraham Lincoln Walks at Midnight," and "The Eagle That Is Forgotten").

Lindsay's collected poems appeared in 1938 (rev. ed. 1952). His letters are also important (edited by A. J. Armstrong, 1940), and the autobiographical *Adventures while Preaching the Gospel of Beauty* (1914) and *A Handy Guide for Beggars* (1916) give further insight into the man.

Though Lindsay's work was in vogue for a while during his lifetime, he was an odd man, subject to fits of melancholy. After a prolonged period of insanity, he committed suicide in New York. His works have been largely ignored by recent critics.

Further Reading

A book devoted completely to Lindsay is Edgar Lee Masters, *Vachel Lindsay: A Poet in America* (1935). Other discussions of Lindsay are in Mark Harris, *City of Discontent* (1952); Eleanor Ruggles, *The West-going Heart* (1959); and Hyatt H. Waggoner, *American Poets: From the Puritans to the Present* (1968).

Additional Sources

South, Eudora Lindsay, *From the Lindsay scrapbook: Cousin Vachel*, Lafayette, Ind.: J.A. Blair, 1978. □

Benjamin Barr Lindsey

Benjamin Barr Lindsey (1869-1943), American jurist and reformer, founded the juvenile court. His arguments favoring a loose construction of marriage vows helped modernize understanding of the implications of marriage.



Benjamin B. Lindsey was born in Jackson, Tenn., on Nov. 25, 1869, the son of a Confederate soldier. He attended Southwest Baptist University. Financial necessity forced him to go to work. In despair over his slow progress in his law studies at Denver, Colo., he attempted suicide, but his gun misfired. He was admitted to the bar in 1894 and was soon involved with cases for the poor and young. Because of his Populist sympathies and democratic ideals he distrusted Colorado politics, but his services gained him the position of public administrator and guardian in the county court. In 1901 he was elected county judge.

Soon Lindsey began his long battle on the behalf of children, sponsoring laws that shielded them from criminal prosecution. He also created the Juvenile Court of Colorado, which in 1907 became the Juvenile and Family Relations Court—a major achievement of the Progressive era.

Lindsey engaged continually in propaganda and political action to advance his social causes. He traveled widely, urging the creation of humane laws and better family counseling services. In his work he was assisted by his wife,

Henrietta. He recognized that crime was a product not only of poverty and ignorance but of corporate determination to resist child-labor and child-care laws. He also understood the need for measures to assist wayward children and to aid needy or deserted mothers.

Lindsey's increasing radicalism led him to denounce the negative influence of big business in *The Beast and the Jungle* (1910), written with a collaborator. His fame was spread by such articles as Lincoln Steffens's "Ben Lindsey, the Just Judge." Lindsey also contributed to Edwin Markham's *Children in Bondage* (1914).

Although Lindsey supported America's entry into World War I, he continued to seem radical to Denver conservatives. His notoriety increased when he advocated "companionate marriage," which was carelessly identified as "free love." In fact, Lindsey, in *The Companionate Marriage* (1927), written with Wainwright Evans, had urged legal marriage, birth control, counselling, and divorce if all else failed. Nevertheless, his court was taken from him, and in 1929 he was debarred from practice in Colorado.

The next year, in New York, Lindsey was publicly denounced by a Catholic bishop and arrested for protesting the false statements that had been made respecting his beliefs. Finally, Lindsey became a lawyer in Los Angeles, Calif., where he was elected judge of the supreme court. He died on March 26, 1943.



Further Reading

Lindsey's *The Dangerous Life* (1931), a collaboration with Rube Burrough, provides autobiographical data and polemics on his causes. Background is in Lincoln Steffens, *Upbuilders* (1909; repr. 1968). □

Nguyen Van Linh

Nguyen Van Linh (born 1914) was one of the most clandestine figures in the entire hierarchy of the Vietnamese Communist Party, itself famed for its clandestine character. He was virtually unknown until emerging from his shadowy jungle warfare duty in 1975. His postwar political fortunes hit a peak when he served as his party's secretary-general from 1986 to 1991.

During the first 35 years of his career of service to the Vietnamese Communist Party, Nguyen Van Linh lived and operated in the hostile political environment of South Vietnam. These years displayed his wily ability to devise and lead covert operations against North Vietnam's enemies. His skill was not simply revolve around his being a revolutionary insurgent or even a spy and secret police agent; rather, covert persona was so brilliant and complex that it propagated a disinformation campaign about him which, with the exception of a few top officials in Hanoi, meant no one ever knew exactly who he was. For example, during the war with the United States, American intelligence files in Saigon carried biographical data gathered from penetration agents and defector interrogations on five separate individuals—Nguyen Van Linh, Nguyen Van Cuc, and Nguyen Van Muoi, plus two code-named figures, Muoi Ut and Muoi Cuc. Only after the war, when Nguyen Van Linh appeared on the platform at the Saigon victory parade, did inquiring reporters discover, from Linh himself, that all five names were his.

After being elected party secretary-general in 1986, Linh was obliged to reverse roles and move into the limelight. He became a public figure charged with pushing through major reforms of the party cadre system and the state's economic institutions. However, Linh was ill equipped to perform this task well due to the fact that it required mobilization and motivational skills of quite a different kind from those that he had developed during years of warfare.

By the 1990s, his leadership increasingly had come under attack from conservative elements in the Politburo, triggered by fears and anxieties largely growing out of the upheaval in the Leninist political systems of Eastern Europe, the U.S.S.R., and China. Finally, he retired June 27, 1991, "due to advanced age and declining health" and was replaced by Do Muoi.

Linh was born Nguyen Van Cuc on July 1, 1914, in what is now Hai Hung province, south of Hanoi. Little is

known about his family, although it is probable that he came from a bourgeois background. His official biography tells nothing about his education except to note that he was a student at the time he was jailed by the French in 1930 at the age of 16. Linh joined the Communist Party during the Popular Front era, in 1936, and was assigned to recruitment duties in Saigon where he served until his second incarceration by the French (1941-1945). During the Vietnam war, Linh was the party's chief agent in Saigon and the surrounding provinces, heading a structure called Central Office in South Vietnam (COSVN). Most of his work was organizational rather than guerrilla warfare since the South was a distinct military backwater during the Vietnam war.

When the party decided to resume armed struggle in the South in 1959, Linh was a natural candidate to head the newly reconstituted COSVN. However, in the next three years, as party leader in the South, he was judged by Hanoi to have failed to defeat the Republic of Vietnam's counterinsurgency strategic hamlet program and was demoted to a deputy post under his replacement, General Nguyen Chi Thanh. After Thanh was killed, the assignment went to Pham Hung, and Linh stayed on as his deputy.

After the forced unification of North and South Vietnam in 1975, Linh, as secretary of the Ho Chi Minh City (formerly Saigon) Party Central Committee, became Hanoi's chief instrument in developing the institutions known as the re-education camps and the New Economic Zone in the city and surrounding region. He also supervised the "Cholon coup d'état" in 1978 which emasculated the southern capitalist trade and consumer goods distribution systems. All of these programs were part of the Communist Party's effort to "break the Saigon machine"—that is, to destroy and then restructure the city's social and economic relationships. Southerners have never forgiven Linh for his part in these traumatic events.

Linh was named to the Politburo by the Fourth Party Congress in December 1976. For reasons never made clear, without announcement, he was dropped from the Politburo in March 1982. Until 1985, he was something of a non-person within the party. Then, also without announcement, he was returned to the Politburo sometime between April and July 1985.

Much of Linh's day-to-day work over the years was associated with the mass organizations which act as the chief instruments for mobilization and motivation of the general Vietnamese population. This involved supervising the continuing campaign to purge the party of the slack, the incompetent, and the corrupt.

In personality, Linh struck outsiders as a serious yet mild-mannered man, one who always expressed himself carefully, and one possessed of a sardonic wit. There is virtually no reliable information about his private life.

Further Reading

There are no full-length biographies of Nguyen Van Linh. A biographical sketch of him is found in the *Year-book of International Communist Affairs* 1987, Richard F. Staar, editor. His official biography was carried in the January 1987 issue of *Vietnam Courier* (Hanoi). See also *New York Times*,

February 3, 1988. Linh published virtually nothing before 1975. He made several speeches and gave a few interviews in the first decade after the end of the war. After 1986, he published numerous short articles, chiefly in Vietnamese periodicals, as well as two full length works: *Ho Chi Minh City: Ten Years* (Hanoi: 1988); and *Renovation of Our National Defense* (Hanoi: 1990). The *Cambridge Biographical Encyclopedia* (1994) contains much of the same data already collected. □

Carl Linnaeus

The Swedish naturalist Carl Linnaeus (1707-1778) established the binomial system of biological nomenclature, formalized biological classification, and gave the first organization to ecology.

Carl Linnaeus was born on May 23, 1707, in Råshult, the eldest of five children. Two years after his birth his father became the Lutheran minister at Stenbrohult. There young Carl had his own garden, which, he later remarked, "inflamed my soul with an unquenchable love of plants."

In 1716 Linnaeus went to the grammar school in nearby Växjö. He studied Latin, religion, mathematics, and science, but his interest in plants tended to interfere with his studies. A favorite book was Aristotle's *Historia animalium*, which his father had given him. His mother hoped he would enter the ministry, but he showed no interest in that career. Johan Rothman, a master at the high school, encouraged Linnaeus's interests in science and suggested that he study medicine. The father reluctantly agreed, and Rothman tutored Linnaeus in physiology and botany for a year.

In 1727 Linnaeus entered the University of Lund. The science and medical instruction was very weak, and after a year he transferred to Uppsala University, where he found that the two medical professors were old and seldom lectured. Fortunately, he soon attracted the interest of Olof Celsius, a theology professor who was interested in the plants of Sweden. Celsius gave him free room and board and became his mentor.

The most important contemporary development in botany was the study of the sexuality of plants. Linnaeus had learned of this discovery while at Växjö, but it was not generally known in Sweden. He wrote an essay on the subject, which Celsius showed to one of the professors of medicine, Olof Rudbeck. Rudbeck was so impressed with Linnaeus that he appointed him lecturer in botany and tutor of his sons.

His Travels

In 1732 Linnaeus received a grant from the Uppsala Scientific Society for a trip to Lapland. In 5 months he gained valuable knowledge of the Lapps and the natural resources of the country. The success of this trip led to invitations from the government at various times to make other trips to survey the resources of Sweden. On one of his



journeys, through the province of Dalarna in 1734, he met Sara Lisa Moraea, to whom he became engaged.

Linnaeus needed a medical degree to become professionally established. At some European universities it could be earned by satisfactorily completing examinations and defending a thesis. In 1735 Linnaeus traveled to Holland, and after a week at the University of Harderwijk he took the examinations, defended his thesis on the cause of intermittent fever, and received his degree. He remained away from Sweden for 3 years, spending most of his time in Holland but also traveling in Germany, France, and England, meeting leading scientists as he went. He had brought with him a number of botanical manuscripts, and these won the admiration of the leading naturalists and the wealthy banker George Clifford.

These men provided Linnaeus with work and assisted in the publication of his manuscripts. The years in Holland were the most productive of his life: he published his *Systema naturae*, *Bibliotheca botanica*, *Fundamenta botanica*, *Critica botanica*, *Flora Lapponica*, *Methodus sexualis*, *Genera plantarum*, *Classes plantarum*, *Hortus Cliffortianus*, and lesser works. With understandable pride he concluded that in 3 years he had "written more, discovered more, and made a greater reform in botany than anybody before had done in an entire lifetime."

The Professor

Linnaeus returned to practice medicine in Stockholm. He was appointed physician to the Admiralty and soon had

the best medical practice in Stockholm. In 1739 he married Sara Moraea; they had two sons and four daughters. Linnaeus became professor of botany at Uppsala University in 1741.

As a professor, Linnaeus was immensely successful. He had a genius for organization which he applied to both science and science education. His popularity with students was also based upon his attractive personality and his concern for their success. He taught botany, zoology, natural history, pharmacy, dietetics, and mineralogy. There were 186 students who defended these under his supervision. It was the custom for the adviser to write much, if not all, of the dissertation, and those which his students defended contained some of his important ideas in ecology and natural history. These theses were published separately and then collected into a periodical entitled *Amoenitates academicae* (1749-1790).

Linnaeus was not without detractors, some sincere, but many merely jealous. However, the love of his students and the value of his work ensured both his widespread influence and the receipt of many honors. He was appointed chief royal physician in 1747 and was knighted in 1758; he then took the name Carl von Linné. He retired in 1776 and was permitted to appoint as his successor his son Carl. Linnaeus died in Uppsala on Jan. 10, 1778.

Binomial Nomenclature and Classification

Linnaeus is most widely known for having introduced efficient procedures for naming and classifying plants and animals at a time when new species were being rapidly discovered by explorers. Before the insights of evolutionary theory provided a rationale for classification and nomenclature, the criteria used were arbitrarily chosen according to similarities in morphology, habitat, and man's uses of the species. In Linnaeus's day the problems of classification were most acutely felt in relation to flowering plants. Naturalists agreed that morphology was the most natural criterion, but in practice it was difficult to know which groups were most similar.

Linnaeus realized that new plants were being discovered faster than their morphological relationships could be established, and he decided to abandon for a while the attempt to achieve a natural classification. He devised a simple numerical classification based upon the number of floral parts. This system was so useful that it remained popular into the 19th century.

Gradually Linnaeus also developed a consistent system of names, in which each species of plant and animal had a genus name followed by a specific name: for example, *Plantago virginica* and *Plantago lanceolata* were the names of two species of plantain. Because he was the first to achieve a consistent and efficient system of nomenclature, botanists agreed in 1905 to accept his *Species plantarum* (2 vols., 1753) and zoologists agreed to accept the tenth edition of his *Systema naturae* (1758) as the official starting points for scientific names of plants and animals.

Ecology as the Economy of Nature

The subject of ecology as a distinct area of investigation was first outlined by Linnaeus in a thesis entitled *Specimen academicum de oeconomia naturae*, which was defended by one of his students in 1749. Linnaeus organized ecology around the balance of nature concept, which he named the "economy of nature." He emphasized the interrelationships in nature and was one of the first naturalists to describe food chains. He also studied plant succession, the diversity of habitat requirements among species, and the selective feeding habits of insects and hoofed animals. He was strongly interested in the distribution of species and studied their different means of dispersal. He urged the application of biological knowledge not only in medicine but also in agriculture, for he believed that the effective combating of agricultural pests must be based upon a thorough knowledge of their life histories.

Further Reading

Linnaeus, an extremely productive author, wrote in Latin and Swedish; some of his writings have been translated into English. A good introduction to his life and writings is *The Compleat Naturalist: A Life of Linnaeus*, by Wilfrid Blunt with the assistance of William T. Stearn (1971). The most thorough biography of Linnaeus is a two-volume study in Swedish by Theodor Magnus Fries, which was abridged and modified for English publication by Benjamin Daydon Jackson, *Linnaeus (afterwards Carl von Linné): The Story of His Life* (1923). Two shorter and more recent biographies are Knut Hjalmar Hagberg, *Carl Linnaeus* (trans. 1953), and Norah Gourlie, *The Prince of Botanists: Carl Linnaeus* (1953). The contributions of Linnaeus and his students are discussed by Robert E. Fries in *A Short History of Botany in Sweden* (1950). □

Lin Piao

Lin Piao (1907-1971) was a Chinese Communist military commander and political leader. His distinguished military career and loyalty to the principles of Mao Tse-tung were the basis for his rise to second position in the Chinese Communist leadership. He was involved in an unsuccessful coup d'état in 1971.

Lin Piao was born in Huangkang County, Hupei Province. His father owned some land and a small dye works. Lin's education was begun in the village school and continued in Hankow, where his father opened a cloth business and later became purser on a river steamer. While in middle school in Hankow, Lin was influenced by the modernizing nationalist ideas that spread through the Chinese student body after the May Fourth movement of 1919. He was also influenced by his elder brother and a cousin who were both active in the newly formed Socialist Youth League, a Communist auxiliary organization.

Lin's political career began when he and some fellow students organized the Social Welfare Society, a small activist student group. He participated directly in student dem-

onstrations of the May Thirtieth movement, which developed in 1925 over the treatment of Chinese by foreigners in Shanghai. Just graduated from middle school, Lin was elected as a Hupei delegate to the National Student Federation meeting in Shanghai to coordinate the actions of the protesting students. While in Shanghai, Lin joined the Socialist Youth League.

In the fall of 1925 Lin went to Canton and entered the Whampoa Military Academy, then a major institution in the alliance between Russia, the Kuomintang (KMT), and the Chinese Communist party (CCP). In the academy, which was headed by Chiang Kai-shek, Lin participated in activities in association with other leftist cadets.

After his graduation with the fourth class of the academy in October 1926, Lin became an officer in the regiment of Yeh T'ing, the only regiment of the revolutionary army then fully under Communist control. He joined the regiment in the Northern Expedition that conquered southern and central China for the revolutionary forces, and in the fighting he quickly rose to company commander's rank by early 1927.

During this period Lin also joined the Communist party. During the spring and summer of 1927 the alliance between the KMT and the Communists was broken off, first by Chiang Kai-shek and then by the other Nationalist leaders. Yeh T'ing's regiment and some other Communist-led forces were ordered into insurrection, and Lin participated in their attempt to capture Nanchang on August 1. This insurrection is now officially considered the first action of the Chinese People's Liberation Army.

After the failure of the uprising, these forces undertook a series of campaigns in southern China that also failed. Lin became an officer in a small part of this force commanded by Chu Teh, who led them through a difficult campaign for survival in the early months of 1928. Even when the force dwindled to less than a thousand men, Lin refused to leave it. In April they arrived in the Ch'ingkan Mountains, where Mao Tse-tung had begun to construct a small guerrilla base. Chu became commander in chief and Mao political commissar of the forces there.

Rise in the Party

Lin was early recognized by Chu as a young man of extraordinary talent and was promoted rapidly. Lin was also one of the earliest supporters of Mao's guerrilla warfare methods, which soon came under attack from the Comintern, the Chinese Communist party leadership, and most of the professionally trained officers in the Communist forces. By the early 1930s Lin was commander of an army and also head of the Communist military academy.

When the Soviet area was made untenable by Chiang Kai-shek's campaign in 1934, Lin participated in the famous 8,000-mile Long March to northwestern China. After their arrival in Yen'an in 1935, Lin was primarily involved in the training of young officers. During this period he married Liu Hsi-ming, a student at the party training school. They had a daughter in 1941, and some sources say Lin also had a son.

At the outbreak of the Sino-Japanese War in 1937, Lin was a division commander in the 8th Route Army under Chu Teh. In September his division inflicted the first significant defeat on Japanese forces in the battle of P'inghsinkuan. In the summer of 1938 Lin was seriously wounded in action and was sent to the U.S.S.R. for treatment and recuperation. He remained in the Soviet Union until late 1941, probably studying Soviet military techniques and military medicine. He did not again have a field command until after the end of the Sino-Japanese War. When he returned to Yen-an, he was made a member of the Communist liaison mission to the National government in Chungking, a position he held until 1943. From then until the end of the war he was deputy director under Mao at the party school in Yen-an.

Fighting against the Nationalists

Lin again received an active field command in 1945, leading the Communist forces that moved into Manchuria at the end of the war. There he consolidated the Communist position, recruiting and organizing a force that eventually reached 700,000 men. He commanded this army in the fight against the Nationalist troops that attempted to take Manchuria for Chiang Kai-shek.

After initial defeats in the cities in 1946, Lin developed rural bases from which he counterattacked in 1948. The Nationalist forces were totally destroyed at the battle of Chinchow in October and at Mukden, which fell to Lin's army on November 1. With his forces reorganized as the 4th Field Army, Lin moved quickly into northern China. His troops took Kalgan in December and participated in the capture of Tientsin and Peking in January 1949. Elements of Lin's command then entered the Yangtze Valley campaigns and formed the vanguard of the troops that occupied Canton in October.

At this point, with the Nationalists driven out of mainland China to Formosa, the government of the People's Republic was established in Peking. Under the military administration system that remained in force until 1954, Lin controlled six provinces. Units of the 4th Army also served as the vanguard of the Chinese forces that entered the Korean War in 1950.

While Lin's career had been primarily as a military officer, by 1945 he had become a significant figure in the party hierarchy. After 1949 he was a member of the party's government council charged with supervision of the national defense government. He became a vice-chairman of the National Defense Council in 1954 and a member of the Politburo in 1955. By 1958 he had become the sixth-ranking leader of the CCP, when he was made a vice-chairman of the Central Committee and member of the Standing Committee of the Politburo.

Military Reformer

In September 1959 Gen. P'eng Te-huai was purged as a result of disputes within the party leadership over issues that included the question of professionalism versus Mao's "guerrilla line," and Lin became the party's top military official by replacing P'eng as minister of defense. In the

early 1960s Lin pressed through a series of army reform measures aimed at creating a Maoist military force. These included a de-emphasis on professionalism and technologically advanced weaponry in favor of policies that emphasized the superiority of politically conscious men over weapons.

These reforms stressed the importance of political training in the army, the recruitment of men and officers from the proletariat and the poor peasantry, and the "mass line." Insignia of rank were abolished, and officers (apparently including Lin himself) were required to spend some time serving as privates. These changes in the military came to be presented as creating a model of Maoist thought in practice and served as the basis for a nationwide campaign to "emulate the People's Liberation Army" in spirit and action.

As this campaign developed, Lin's prestige rose continually. In September 1965 he was selected to deliver a major policy address entitled "Long Live the Victory of People's War!" This well-publicized speech generalized from the Maoist strategy in the Chinese Revolution to the world scene, arguing that the "world villages" of the underdeveloped areas would eventually conquer the "world cities" of the developed areas. Although presented in hostile circles as a new *Mein Kampf* for Chinese world domination, the speech was based on an assumption that these revolutions would develop inevitably and that they must be self-reliant, not dependent on foreign support.

Lin's growing status was marked still more clearly by his role in the Great Proletarian Cultural Revolution that began late in 1965. He took a leading part in the cultural revolution. After Liu Shao-ch'i was displaced from his position in the Communist hierarchy in the summer of 1966, Lin emerged as one of the top three leaders of the party. His position was made official in the new constitution of the CCP adopted at the Ninth Congress in 1969: Mao was named the leader of the party, and his "closest comrade-in-arms, Lin Piao," was identified by name as his second in command and his successor.

In July 1972 Mao announced that Lin was killed in a plane crash in Mongolia on Sept. 13, 1971, while fleeing China in the wake of an attempted coup. Mao said that Lin had plotted to assassinate him as part of a conspiracy aimed at replacing the civilian leadership with a military dictatorship.

Further Reading

Lin Piao's speech of September 1965 is published in English as *Long Live the Victory of People's War!* (1965). The only biography in English in Martin Ebon, *Lin Piao: The Life and Writings of China's New Ruler* (1970). See also Donald W. Klein and Anne B. Clark, *Biographic Dictionary of Chinese Communism, 1921-1965* (2 vols., 1971). Background information is in John Gittings, *The Rise of the Chinese Army* (1967). □

Ralph Linton

The American anthropologist Ralph Linton (1893-1953) developed theoretical positions that helped to unify cultural anthropology.

Ralph Linton was born on Feb. 27, 1893, in Philadelphia, Pa., into an old Quaker family. While attending Swarthmore College, he came under the influence of Spencer Trotter, a teacher of general science who inspired him to look beyond his own culture to understand the behavior and points of view of peoples in other parts of the world.

Linton did fieldwork in prehistoric archaeology in New Mexico and Colorado in 1912; in Guatemala in 1912 and 1913; near Haddenfield, N. J., in 1915; at Aztec, N. Mex., in 1916; in Mesa Verde National Park in Colorado in 1919; at the Hopewell site in Ohio in 1924; and in Wisconsin in 1929 and 1933. He did ethnological fieldwork in the Marquesas Islands of the Pacific (1920-1922) and in Madagascar (1925-1927); in the summer of 1934 he was in charge of the Laboratory of Anthropology's training expedition to the Comanche Indians of Oklahoma.

Linton left the Field Museum of Chicago to join the faculty of the University of Wisconsin in 1928. In 1937 he went to Columbia University, and in 1946 he moved to Yale to become Sterling professor of anthropology, a chair he occupied until his death.

During World War I Linton served at the front with the rank of corporal and was gassed; from these experiences he produced one of his earliest publications in social anthropology, "Totemism and the A. E. F."

Aside from several important contributions to the knowledge of certain cultures outside Western civilization, Linton helped to break down certain stances which tended to separate the historical approach to culture from the functional, the study of "primitive" cultures from civilizations, and the psychological aspects of culture from other features. Linton did much to unify cultural anthropology, which at one time was becoming a series of "sects."

Linton's writings not only contributed importantly to present knowledge of human culture but were models of English style. His most influential book and the one he regarded as his best, *The Study of Man* (1936), is readable by laymen and high school students as well as by specialists. *The Cultural Background of Personality* is of interest to the general reader as well as to the specialist. With his wife, Adelin, he published several books mainly for readers not trained in anthropology.

Linton was an inspiring teacher who usually approached advanced students as well as informants in the field on a "man-to-man" basis. He was elected president of the American Anthropological Association in 1946, was awarded membership in the National Academy of Sciences in 1951, and won the Huxley Memorial Medal of the Royal Anthropological Institute in 1954. He died in New Haven, Conn., on Dec. 24, 1953.

Further Reading

A biography of Linton by Clyde Kluckhohn is in National Academy of Sciences, *Biographical Memoirs*, vol. 31 (1958). There is an analysis of Linton's work in Hoffman R. Hays, *From Ape to Angel: An Informal History of Social Anthropology* (1958). See also Thomas Kenneth Penniman, *A Hundred Years of Anthropology* (1935; 3d ed. 1965). □

Lin Tse-hsü

The Chinese official Lin Tse-hsü (1785-1850) was the imperial commissioner in charge of suppressing the opium trade in Canton in 1839 and the first Chinese to advocate learning about the West.

Lin Tse-hsü was born on Aug. 30, 1785, in Fukien. In 1811 he received the *chin-shih* (the highest academic degree) and became a member of the Hanlin Academy. As an official in the provinces, beginning in 1820, he gained a reputation for his sincerity and dedication. Between 1820 and 1850, in any crisis situation involving flood control, sea transportation, the salt administration, or military affairs, Lin was almost certain to be considered for the job.

War on the Opium Trade

In the late 1830s opium smuggling in China had reached crisis proportions. On July 10, 1838, Lin submitted a memorial in which he advocated strong measures for its suppression. His ideas, as well as their implementation while he was governor general of Hunan and Hupei between 1837 and 1838, resulted in his being appointed imperial commissioner with full powers to suppress the opium evil. He arrived in Canton, the center of the opium trade, on March 10, 1839.

In Canton, Lin used a "get-tough" policy to bring the trade to a halt and force the foreign traders to surrender their existing supplies of opium. A total of 2,613,879 pounds of opium, worth about \$9 million, was turned over to Lin, which to everyone's amazement he promptly destroyed. In an attempt to persuade the British to stop producing opium in India, Lin also wrote his famous letter to Queen Victoria in which he admonished her, on moral grounds, to stop the practice.

While in Canton, Lin collected every scrap of information he could about the West—mainly from Western periodicals which he had translated into Chinese. This material was later compiled under the title *Gazetteer of the Four Continents* and was the first book to provide the Chinese with any reasonably reliable information about the West.

Lin's high-handed tactics and his insistence that foreigners be subject to Chinese law brought matters to a head. In August 1839, when the British refused to turn over some seamen involved in the murder of a Chinese, all British residents were ordered to leave China, and the Opium War (1839-1842) was on.

When it became obvious in 1840 that China could not win the war, Lin was dismissed and later banished to the northwest frontier. He was recalled in 1845 and given high office, but he retired in 1849. When the Taiping Rebellion broke out in 1850, he was again appointed imperial commissioner to suppress the rebels, but he died en route to his new post.

Further Reading

The best book in English on Lin is Chang Hsin-pao, *Commissioner Lin and the Opium War* (1964). See also Gideon Chen, *Lin Tse-hsü: Pioneer Promoter of the Adoption of Western Means of Maritime Defense in China* (1934). An extensive biography of Lin Tse-hsü is in Arthur W. Hummel, ed., *Eminent Chinese of the Ch'ing Period, 1644-1912*, vol. 2 (1943). □

Jacques Lipchitz

The Lithuanian-born American sculptor Jacques Lipchitz (1891-1973) was in the vanguard in translating Cubist pictorial motif and order into sculptural terms. In time, he modified this idiom to develop a highly personal expressionistic style. Christopher Sweet, in *Art News* described him as, "the most accomplished of the Cubist sculptors."

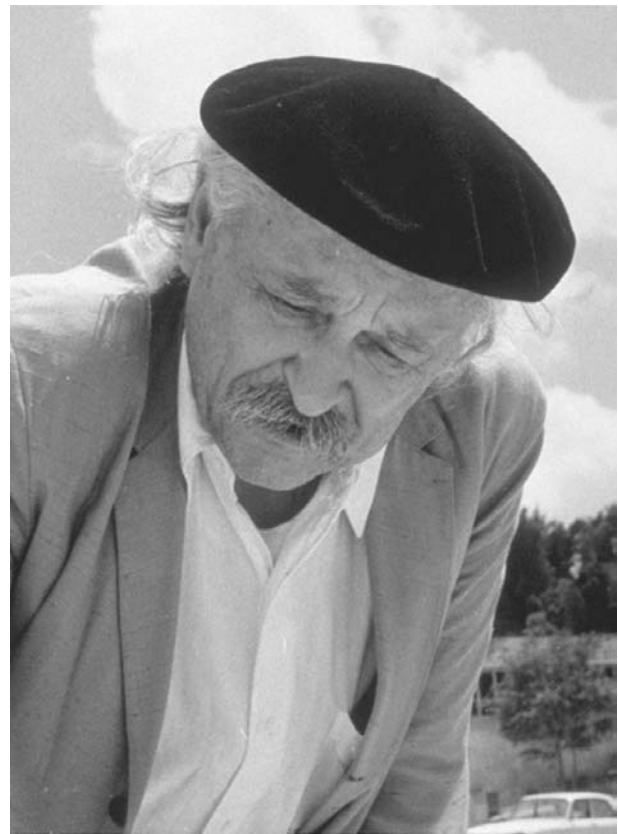
Jacques Lipchitz was born in Druskienski, Lithuania, on 22 August 1891. His father, a Jewish building contractor, came from a rich banking family. As a boy, Lipchitz was encouraged to draw. After he graduated from high school, his father expected him to go to engineering school, but Lipchitz opposed him and went to Paris in 1909 to study sculpture. His father, realizing the son's determination, relented and provided him with an allowance.

Studied in Paris

Lipchitz briefly studied at the École des Beaux-Arts and then at the Académie Julian and the Académie Collarossi. As a student, he won prizes for drafting and sculpture. He haunted the Louvre and studied art history; the periods he favored most were the Archaic Greek, Egyptian, and Gothic. A visit to St. Petersburg in 1911 stimulated his interest in Scythian sculpture and he remained enamored of non-European, particularly African, art.

Adopted Cubist Style

In 1912 Lipchitz established his own studio in the Montparnasse district of Paris. It happened to be alongside that of Constantin Brancusi, who helped to expose him to many avant-garde artists, including Pablo Picasso, Amedeo Modigliani, Diego Rivera, and Max Jacob. During the same year, he executed his large and accomplished *Woman and Gazelles* in the prevailing neoclassical manner. Influenced by Picasso, Lipchitz adopted Cubism and rejected his earlier style, which stressed curvilinear refinements and svelte con-



tours. Picasso had shown the way toward three-dimensional Cubism with his constructions and sculptures, and Lipchitz fully exploited the style sculpturally. Rather than sculpt from nature, he produced his Cubist work from his imagination, creating abstracted and simple forms with surfaces reduced to simple planes. *Horsewoman with a Fan* (1913), *The Matador* (1914), and *Sailor with Guitar* (1914), are representative of his transitional phase to Cubism. In *Sailor with a Guitar* he retained the basic proportions of the human body, but he transformed it into angular facets which produce sharp contrasts in shadow and light. This jaunty piece recalls the Cubism of Juan Gris, a friend of Lipchitz, rather than that of Picasso or Georges Braque.

Lipchitz began producing purely Cubist sculptures around 1915; *Head* is a typical Lipchitz sculpture from this era. In certain works, such as *Man with a Guitar* (1916), he prefigured the two versions of Picasso's 1921 *Three Musicians*. Although the Cubists heavily influenced Lipchitz, his powerful works also influenced them, including Picasso. He produced his Cubist sculptures in clay or plaster, then oversaw some worked into stone. Not until the 1960s did Lipchitz cast many of these works in bronze. The change for Lipchitz had been a radical one. In a sense, he had sacrificed his hard-earned skills as an academician to work in a style which at that time was little more than an eccentric fashion. Perhaps this conscious sacrifice explains the profundity of Lipchitz' commitment to Cubism.

In 1916 Lipchitz received support from the dealer Léonce Rosenberg, which permitted him to engage assistants and to launch more ambitious projects. He began to

change his angular style, fearing that his work had become too abstract and devoid of humanity. His sculptures became more complex, but he never lost control of his medium. Lipchitz opened up forms and pierced the material to reveal spaces which function as totalities in vital contrast with the surrounding mass. In 1920 Lipchitz had his first important one-man show at the Léonce Rosenberg Gallery in Paris. Two years later the American collector Dr. Albert Barnes commissioned Lipchitz to execute bas-reliefs for the exterior of the Barnes Foundation in Merion, Pennsylvania.

Altered Sculptural Style

In 1924 Lipchitz became a French citizen and married Berthe Kitrosser, whom he had known since 1915. About this time his style began to change again. Cubist elements were phased out, although vestiges of cubism persisted. He made several small sculptures, which he called "transparents," in search of new forms of expression. Some of these were made in cardboard and then cast in bronze. Two important pieces are *La Joie de Vivre* (1927) and the powerful, totemic *Figure* (1926-1930), a 7-foot bronze of compactly entwining forms which terminate in an abstract, ovoid head with a pair of small cylindrical forms so placed as to suggest piercing eyes. Jack Flam in the *Wall Street Journal* described *Figure* as, "one of his most powerful and original works Lipchitz ever did." From then on Lipchitz made most of his pieces as clay maquettes to be cast in bronze.

Increasing Popularity

Lipchitz' work was in increasingly great demand. In 1930 his first retrospective was held at the Galerie de la Renaissance in Paris. The following year, he executed one of his most impressive monuments, *Song of the Vowels*, which owes nothing to Cubism. His *Towards a New World* (1934) also illustrates his continued shift from Cubism and his renewed preference for the curves of the human form. In 1935 he held his major exhibition in the United States, at the Brummer Gallery in New York City. His monumental work displayed at the Paris World's Fair, *Prometheus*, won a gold medal.

Turbulence Evokes Powerful Allegorical Works

In the mid-1930s, when war seemed inevitable to many, Lipchitz was preoccupied with themes of violence. His sculptures assumed a ritualistic character, with their solemn repetition of blocky, organic shapes and vigorous contours, baroque in form and darkly expressionist in character. He used his work to attack Nazism, such as *David and Goliath* (1933). In 1941, to escape from Nazi persecution, Lipchitz abandoned all his possessions except the clothes he wore and a portfolio of drawings. With the help of the dealer Curt Valentin, Lipchitz found refuge and support in the United States. His work took on a strongly autobiographical feel, reflecting the horror of war. The pain of the mother in *Mother and Child* (1941-45) strongly conveys Lipchitz' anguish over wartime atrocities.

Continued Recognition and Commissions

In 1953 he set up a studio at Hastings-on-Hudson in New York. In the early 1950s, Mrs. John D. Rockefeller commissioned *Birth of the Muses* and he produced *Spirit of Free Enterprise* for Fairmount Park, Philadelphia. In 1954 the Museum of Modern Art gave him a large retrospective exhibition. In the late 1950s Lipchitz continued to use innovative sculptural techniques by creating works of clay or pastiche under water using only touch. His subsequent works were modest in intent and composed of "found objects," frequently incorporated with clay, the whole then being cast in bronze. He also executed portraits. Throughout the 1960s and 1970s, Lipchitz' work was shown in the United States, Europe, and Israel. One of his final projects, *PeaceEarth* (1967-1969) incorporated elements from his past. He died on 26 May 1973 and was buried in Israel.

Further Reading

Excellent works on Lipchitz are Henry R. Hope, *The Sculpture of Jacques Lipchitz* (1954), the catalog of the Museum of Modern Art retrospective; Robert J. Goldwater, *Lipchitz* (1959); Abraham M. Hammacher, *Jacques Lipchitz: His Sculpture* (1961); and Bert Van Bork, *Jacques Lipchitz: The Artist at Work* (1966). H. H. Arnason, *Jacques Lipchitz: Sketches in Bronze* (1969), offers good photographs of the maquettes. Other biographical sources include: *Wall Street Journal* (March 1, 1991); *ARTnews* 90, no. 7 (September 1991); *The Dictionary of Art*, Macmillan (1996). □

Li Peng

A protégé of the Chinese Old Guard who became premier of the People's Republic of China in 1989, Li Peng (born 1928) presided over the massacre in Tiananmen Square two months later.

Li Peng was born in 1928 at Chengtu, Szechwan Province. His father, the writer Li Shouxun, took part in the August 1 Nanchang Uprising against the Kuomintang (KMT) authorities in 1927 and was arrested and executed in Haikou, Guangdong Province, in 1930. In 1938 Li Peng was adopted by his father's friends Chou Enlai (the first premier of the People's Republic of China [PRC]) and Chou's wife, Deng Yingchao. He lived in the liaison office of the 8th Route Army in Chongqing with Chou En-lai and Deng Yingchao for about two years. Then he was sent to study at Yanan Institute of Natural Sciences in 1941 and at the Moscow Power Institute in 1948.

Early Career

After his return to China in 1955, Li worked as chief engineer and director of two large power plants in northeast China and as deputy chief engineer in the Northeast China Electric Power Administration. After 1966 he became director of the Beijing Electric Power Administration. During the Cultural Revolution Li, unlike many other cadres, was

shielded from the leftists' attacks of the Red Guard, thanks to his high-level connections.

A golden boy of China, Li was a protégé of the Old Guard, which included Deng Xiaoping, Chen Yun, and Peng Zhen, and was elevated rapidly beginning in the late 1970s. He was appointed vice-minister of power industry in 1979 and minister in 1981. In March 1982, when the Ministry of Power Industry and the Ministry of Water Conservancy were amalgamated, he was appointed first vice-minister of the newly-established Ministry of Water Conservancy and Electric Power. At the 12th National Party Congress, held in 1982, he became a member of the Chinese Communist Party (CCP) Central Committee. In 1983 he was appointed vice-premier of the State Council and a member of the leading group under the CCP committee in charge of finance and economy to supervise such industrial sectors as energy, transportation, and raw material supply. In 1985 he served concurrently as chairman of the State Education Commission. He was elevated to the CCP Politburo and the CCP Secretariat at the 5th Plenum of the 12th CCP Congress in September 1985.

Appointment as Premier

After the ouster of Party General Secretary Hu Yaobang in 1987, Li was selected by the Old Guard to succeed Zhao Ziyang first as acting premier and then as premier on April 9, 1989. Because of Li's conservative views, his appointment as premier was widely regarded as a major setback for reformists within the CCP leadership. At the 13th CCP



Congress in November 1987, he was elected second-ranking member of the Standing Committee of the CCP Politburo.

A technocrat without a vision for China, Li did not register any remarkable achievement in his different positions. He was highly unpopular among the college students because he did a poor job during his tenure as chairman of the State Education Commission. Li was widely seen inside China as an ambitious rising political star who was waiting in the wings to take over the party leadership. Because of his Soviet educational background and career experience, Li was known to favor a centrally-planned economy and to have strong reservations on China's open-door and market-oriented reforms championed by such reform leaders as Hu Yaobang and Zhao Ziyang. In his three-hour government report to the National People's Congress in March 1989, although he did not name names, he levelled many harsh criticisms unmistakably directed at Party General Secretary Zhao Ziyang.

Escalation of Conflict

His conflict with Zhao escalated in the spring of 1989 as Zhao called for dialogue with pro-democracy students and broad political reforms while Li articulated the hardline position and argued for tough measures to suppress the so-called trouble-makers who allegedly intended to stir up political and social turmoil in China. Li was closely involved in the CCP's decision to use force to crush the pro-democracy demonstration in Beijing on June 4, 1989, and had the dubious honor of being one of the most detested leaders in China (Zhao was ousted as General Secretary on June 24, 1989).

Li visited Moscow in April 1990 to reciprocate President Mikhail Gorbachev's visit to Beijing. There was also a Sino-Soviet summit in May 1989 that ended 30 years of bad relations between the two nations. At a press conference ending the first visit in 26 years by a Chinese premier, Li said Soviet ideas of change do not apply to China. He said, "Each country should decide for itself how socialism should be built. We do not have one model to follow." The decision by the Soviet Communist Party to give up its statutory monopoly on power, Li said, was "a choice made by the Communist Party and the people of the Soviet Union," but he added that China had no desire to emulate it.

Li was named as one of four candidates likely to succeed Deng Xiaoping, described as "the favorite son of the hard-liners." Even though he is not the only person responsible for the Tiananmen disaster, his image remained one of the worst among Chinese leaders in the late 1990s. According to reports, Deng disliked Li's dogmatic concepts, close links to the hard-liners, and lack of professional skills in commanding economic affairs.

Official Visits

In addition to the Soviet Union, Li visited many foreign countries, including the United States, Japan, Canada, Zambia, Mozambique, Gabon, Cameroon, Nigeria, Tanzania, Seychelles and the Federal Republic of Germany. In 1995, he met with the Canada-China Business Council in Montreal as leader of a 20-member delegation. He wel-

comed the prime ministers of Singapore and Russia in 1997. His publications include "Train more personnel for the Socialist modernization" (*The People's Daily*, June 1, 1986); "Certain questions concerning reform and development of higher education" (*The People's Daily*, July 17, 1986); and several "Reports on the Government Work" to the National People's Congress.

Li advocated reform, but at a measured pace, because of social stability and inflation. Internally, he called for further improvement of Party discipline and work, and encouraged the development of China's animal husbandry. He urged the world community to assist African nations with their economic problems as well. Li hastened China's television networks to give greater coverage of economic affairs in order to meet the country's growing needs for economic information. He said that economic development had top priority in the central government's work, so television stations should portray it in a "more vivid way".

Li was married to Zhu Lin in 1958. They had two sons and one daughter. He was scheduled to step down in 1997.

Further Reading

Additional information on Li Peng can be found in Parris H. Chang, "The Power Game in Beijing," in *The World & I* (October 1989); Francis X. Clines, "Soviet and Chinese Sign Broad Pact" in *The New York Times* (April 25, 1990); and in "Li Peng Meets the Press in Moscow" in *Beijing Review* (May 13, 1990). The 1989 massacre is described and analyzed by Lee Feigon in *China Rising: The Meaning of Tiananmen* (1990). □

Fritz Lipmann

Fritz Lipmann (1899-1986) was one of the leading architects of the golden age of biochemistry.

With his landmark paper, "Metabolic Generation and Utilization of Phosphate Bond Energy," published in 1941, Fritz Lipmann laid the foundation for biochemical research over the next three decades, clearly defining such concepts as group potential and the role of group transfer in biosynthesis. Most biochemists clearly recognized that Lipmann had revealed the basis for the relationship between metabolic energy production and its use, providing the first coherent picture of how living organisms operate. His discovery in 1945 of coenzyme A (CoA), which occurs in all living cells and is a key element in the metabolism of carbohydrates, fats, and some amino acids, earned him the 1953 Nobel Prize in physiology or medicine. Lipmann also conducted groundbreaking research in protein synthesis. He was an instinctual researcher with a knack for seeing the broader picture. Lacking the talent or inclination for self-promotion, he struggled early in his career before establishing himself in the world of biochemistry.

Fritz Albert Lipmann was born on June 12, 1899, in Königsberg, the capital of East Prussia (now Kaliningrad,

Russia). The son of Leopold, a lawyer, and Gertrud Lachmanski, Lipmann grew up in happy and cultured surroundings and fondly remembered the peaceful years at the turn of the century. He counted his only brother Heinz, who would pursue the arts as opposed to science, as one of the two people who most influenced him in his formative years. The other was Siegfried (Friedel) Sebba, a painter who would remain his friend for life. From these two, he first learned to appreciate the arts, an avenue of interest that he used to escape the confines and pressures of his laboratory investigations.

Early on, Lipmann demonstrated a diffidence in academic pursuit that would belie his future success. He admitted that he was never very good at school, even when he reached the university. After graduating from the gymnasium, Lipmann decided to pursue a career in medicine, largely due to the influence of an uncle who was a pediatrician and one of his boyhood heroes. In 1917 he enrolled in the University of Königsberg but had his medical studies interrupted in 1918 as he was called to the medical service during World War I. Serving near the front during the last days of the war, he first learned to exert authority and never forgot the grim experience of severely wounded men receiving bad care.

In 1919 he was discharged from the army and went to study medicine in Munich and Berlin. Lipmann's brother was a literature student in Munich, and Lipmann became involved with his brother's circle of artistic friends while he lived in Schwabing, which Lipmann called the Greenwich Village of the city at that time. Throughout his life he main-



tained fond memories of Berlin. He eventually returned to Königsberg to complete his studies and obtained his medical degree from Berlin in 1922. Even though he cared about patients, Lipmann became more intrigued by what went on inside the human body. This interest was further cultivated when during his practical year of medical studies he worked in the pathology department in a Berlin hospital and took a three-month course in modern biochemistry taught by Peter Rona. At the same time, Lipmann was troubled by his concerns over the ethics of profiting from providing necessary medical services. The final turning point came when he went to the University of Amsterdam on a half-year stipend to study pharmacology. There, he first became versed in biochemical problems and the working of a biological laboratory. He left Amsterdam bent on a new career as a researcher.

Returning to Königsberg, Lipmann, who had no money, lived with his parents while he studied chemistry in the university for the next three years. Looking for a laboratory to do research in for his thesis, he chose to work with biochemist Otto Meyerhof, whose physiological investigations focused on the muscle. For the most part, Lipmann worked on inhibition of glycolysis (the breakdown of glucose by enzymes) by fluoride in muscle contraction and did his doctoral dissertation on metabolic fluoride effects. During this time in Berlin, Lipmann met many of the era's great biochemists, including Karl Lohmann, who discovered adenosine triphosphate (ATP—a compound that provides the chemical energy necessary for a host of chemical reactions in the cell) and taught Lipmann about phosphate ester chemistry, which was to play an important role in Lipmann's later research. Lipmann also met his eventual lifelong companion while attending one of the masked balls popular at that time. Freda Hall, an American-born German and an artist, would become his wife.

Over the next ten years, Lipmann continued with a varied but not very lucrative research career. In *The Roots of Modern Biochemistry*, Freda remembered her husband as a very "unusual young man" who "seemed to be certain of a goal" but "had no position, no prospects, and it did not seem to trouble him." Although he was interested in his work, Freda recalled that "at no time was Fritz the obsessed scientist without other interests. He always had time for fun," which included tennis matches, bicycle races, and the theater.

Lipmann spent a short time in Heidelberg when Meyerhof moved his laboratory there but then returned to Berlin and worked with Albert Fischer on tissue culturing and the study of metabolism as a method to measure cell growth. But soon uniformed followers of Hitler began to appear in the streets of Berlin; both Lipmann and Freda had unpleasant encounters, and once Lipmann was beaten up. Realizing that they would soon have to leave Germany, Lipmann, through Fischer's intervention, received an offer to work at the Rockefeller Foundation (now Rockefeller University). Before leaving for the United States, Lipmann and Freda Hall were married on June 21, 1931. As it turned out, Freda's birth in Ohio made her an American citizen, thus greatly reducing obstacles to immigration. At the

Rockefeller Foundation, Lipmann worked in the laboratory of chemist Phoebus Aaron Theodor Levene, who had conducted research on the egg yolk protein, which he called vitellinic acid, and found that it contained 10 percent bound phosphate (that is, phosphate strongly attached to other substances). Lipmann's interest in this protein, which served as food for growing animal tissues, led him to isolate serine phosphate from an egg protein.

At the end of the summer of 1932, Lipmann and his wife returned to Europe to work with Fischer, who was now in the Biological Institute of the Carlsberg Foundation in Copenhagen, Denmark. Free to pursue his own scientific interests, Lipmann delved into the mechanism of fermentation and glycolysis and eventually cell energy transformation. In the course of these studies, Lipmann found that pyruvate oxidation (a reaction that involves the loss of electrons) yielded ATP. Lohmann, who first discovered ATP, had also found that creatine phosphate provides the muscle with energy through ATP. Further work led Lipmann to the discovery of acetyl phosphate and the recognition that this phosphate was the intermediate of pyruvate oxidation. A discovery that Lipmann said was his most impressive work and had motivated all his subsequent research.

Despite his belief in his work, Lipmann had still to make his mark in research. In his book, *Wanderings of a Biochemist*, Lipmann would remember his efforts at the institute and throughout that decade as a time of personal scientific development that set the stage for his later discoveries. "In the Freudian sense," said Lipmann, "all that I did later was subconsciously mapped out there; it started to mature between 1930 and 1940 and was more elaborately realized from then on."

But before Lipmann could piece together his formula for the foundation of how organisms produce energy, once again the rise of the Nazis forced him and his wife to flee to the United States; they were nearly penniless. Fortunately, Lipmann acquired a research fellowship in the biochemistry department of Cornell University Medical College. His work with pyruvate oxidation and ATP had germinated and set him on a series of investigations that led to his theories of phosphate bond energy and energy-rich phosphate bond energy. During a vacation on Lake Iroquois in Vermont, Lipmann began his essay "Metabolic Generation and Utilization of Phosphate Bond Energy," in which he introduced the squiggle (~) to represent energy-rich phosphate, a symbol subsequently used by other researchers to denote energy-rich metabolic linkages. In this essay, Lipmann also first proposed the notion of group potential and the role of group transfer in biosynthesis.

This essay was the turning point in Lipmann's career. Prior to its publication, Lipmann had contributed disparate pieces to the puzzle of biosynthesis, but through his natural scientific instinct and the ability to see the broader picture, he had now laid the foundation for the basis of how living organisms function. Although his essay covered a wide range of topics, including carbamyl phosphate and the synthesis of sulfate esters, his elucidation of the role of ATP in group activation (such as amino acids in the synthesis of

proteins), foretold the use of ATP in the biosynthesis of macromolecules (large molecules). In more general terms, he identified a link between generation of metabolic energy and its utilization. A prime example of ATP's role in energy transmission was the transfer of phosphor potential from ATP to provide the energy needed for muscles to contract.

Despite the growing acknowledgement that Lipmann had written a groundbreaking paper in biochemistry, he soon found himself without a solid job prospect when Dean Burk, whose lab Lipmann worked in, left for the National Institutes of Health. Burk was reluctant to take Lipmann with him because of Lipmann's lack of interest in Burk's cancer research. While Lipmann's renown had grown, he had also antagonized other researchers, especially by his insistence that the term "bond energy" had been misused and his replacement of the term with "group potential" to refer to the capacity of a biochemical bond to carry potential energy for synthesis. It also took many years for the squiggle to be fully accepted as a way to denote energy-carrying bonds. Fortunately, Lipmann gained an unusual appointment in the Department of Surgery at the Massachusetts General Hospital through the support of a Ciba Foundation fellowship. "This was really one of the lucky breaks in my life," Lipmann recalled in his autobiography. Soon he received growing support from the Commonwealth Fund as more and more people began to recognize the importance of his work. Building upon his group transfer concept, Lipmann delved into the nature of the metabolically active acetate, which had been postulated as an "active" intermediary in group activation. In 1945, working with a potent enzyme from pigeon liver extract as an assay system for acetyl transfer in animal tissue, Lipmann and colleagues at Massachusetts General Hospital discovered Coenzyme A (CoA), the "A" standing for the activation of acetate. (Coenzymes are organic substances that can attach themselves to and supplement specified proteins to form active enzyme systems.) Eventually, CoA would be shown to occur in all living cells as an essential component in the metabolism of carbohydrates, fats, and certain amino acids. In 1953 Lipmann received the Nobel Prize in physiology or medicine for his discovery specifically of the acetyl-carrying CoA, which is formed as an intermediate in metabolism and active as a coenzyme in biological acetylations. (Lipmann shared the prize with his old colleague and friend, Hans Krebs, from Berlin.) Although proud of the Nobel Prize, Lipmann often stated that he believed his earlier work on the theory of group transfer was more deserving.

In 1957 Lipmann once again found himself at the Rockefeller Institute, twenty-five years after his first appointment there. He was to spend the next thirty years at the institute, primarily working on the analysis of protein biosynthesis. He and his colleagues contributed greatly to our understanding of the mechanisms of the elongation step of protein synthesis (stepwise addition of single amino acids to the primary protein structure).

Lipmann's productive career included 516 publications between 1924 and 1985. His 1944 paper on acetyl phosphate is a citation classic, having been cited in other works more than seven hundred times. His work on high-

energy phosphate bonds and group transfer discoveries propelled biochemistry to the forefront of physiological research for nearly three decades. In addition to the Nobel Prize, Lipmann received the National Medal of Science in 1966 and was elected a foreign member of the Royal Society in London.

In 1959 the Lipmanns, who had a son Stephen Hall, bought a country home with Fritz's Nobel Prize money. Although his wife described him essentially as a city person, Lipmann enjoyed the country and often strolled the twenty acres of woods that surrounded his home with his Australian terrier, Pogo, named after the satiric comic strip character popular in the 1960s and 1970s. A private man who avoided political and social issues, Lipmann did, however, sign the Nobel laureate public appeal letters seeking prohibition of the hydrogen bomb and asking for freedom for the Polish Worker's Union. Lipmann's talent for writing was evident in the easy-to-follow and informative format of his scientific essays and in his autobiography. Still, he was given to preoccupation, and a colleague fondly recalled Lipmann once combing an auditorium after a lecture in search of his shoes, which he had left behind in going to the podium.

Lipmann's unique ability to see the entire scientific picture set him apart from many of his contemporaries. Interestingly, this ability also translated into his noted penchant for spotting four-leaf clovers almost anywhere. He kept them in books, manuscripts, and wallets, perhaps reflecting his own estimation that he had been fortunate in a life and career that allowed him to follow his instincts so successfully.

Despite failing strength, Lipmann continued to work until he suffered a stroke on July 17, 1986, and died seven days later. "One evening I heard him say: I can't function anymore," recalled Freda Hall in *The Roots of Modern Biochemistry*, "and that was that." Lipmann's ashes were scattered along his walking path in the woods that surrounded his home.

Further Reading

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The Roots of Modern Biochemistry, Walter de Gruyter, 1988. □

Li Po

Li Po (701-762), one of the most popular Chinese poets, was noted for his romantic songs on wine, women, and nature. His writings reflect the grandeur of the T'ang dynasty at the height of its prosperity.

Li Po was probably born in central Asia, where his ancestors had lived in exile since the early 7th century. His father took the family back to China about 705 and settled down at Mien-chou in Szechwan, where the poet grew up. A precocious boy, he started his poetic compositions early but disdained to take the literary examination. Except for a period of seclusion in the mountains near home, he spent his youth in search of adventures abroad. Skilled in swordsmanship, he led the life of the knight-errant, traveling extensively in Szechwan and, later, in his twenty-fifth year, northward to central China. He was married in 727 to the daughter of a retired prime minister at An-lu in Hupei, where he stayed the next 8 years. Meanwhile, he continued to explore the scenic rivers and lakes of neighboring regions.

Court Life and Travels

In 735 Li started a long journey that took him northward to the central plains of the Yellow River and eastward to the coastal areas of the Yangtze. These were the best years of his life as well as the most flourishing period of the dynasty, both of which he celebrated in poems. The climax came in 742, when he went to the capital, Ch'ang-an, and was presented to the emperor, Hsüan-tsung, who showered him with favors. Li was appointed a member of the Hanlin Academy and was lionized by fellow scholar-officials. At the zenith of his poetic power, he wrote some of his best-known songs for court festivities. He often frequented city taverns and got excessively drunk, thus earning the reputation, together with seven other notables of the court, as the



"Eight Immortals of the Wine-cup." Two years later he grew tired of court life and left it for another long period of travel.

In the autumn of the same year (744) occurred the memorable meeting of China's two great poets, Li Po and Tu Fu, in the eastern capital, Loyang. They had another meeting the next year in Ch'i-chou, Shantung, where Li Po was initiated into the Taoist religion by one of its patriarchs. After having settled his family (he had remarried by this time) in Shantung, Li Po journeyed once again for 10 years in northern and eastern China. In the poems of this period, he showed a growing interest in Taoism which replaced his youthful ardor for chivalry. He was beset, however, by mundane troubles; though well received by local dignitaries impressed by his poetic talents and fame, he began to complain of the lack of money and property.

At the time of the An Lu-shan rebellion in December 755, which was to shake the T'ang empire to its foundations, Li Po had gone to the Yangtze region, to which he had also moved his family. He was spared the dangers and hardships which his fellow poets in the North suffered when the rebels succeeded in capturing Loyang and Ch'ang-an.

But a worse fate awaited Li Po. He was involved for a short while in the unsuccessful uprising of Li Lin, Prince of Yung, who was then commander in chief of the T'ang forces in central China. As Li Lin's fleet sailed down the Yangtze, Li Po joined him in Kiukiang in early 757. After the prince's defeat by royalist troops, Li Po was imprisoned and threatened with a death sentence. Later, it was commuted to banishment to Yeh-lang (Tsun-i in Kwei-chow) in the remote southwest interior. Li Po took a leisurely trip to his destination. Amnesty came when he was still on his way. He happily retraced his steps eastward and wandered in the Yangtze area for another 2 years. He died in Tang-t'u in southern Anhwei in December 762.

Li Po's Philosophy

An aura of romanticism pervades Li Po's life and poetry. With his fondness for adventure and traveling, his search for alchemy and the elixir of life, his love of and intimate communion with nature, he exemplifies the typical Taoist trends in his poetry. It reflects the kind of melancholy and despondence that a man feels when he finds his talents unused and his life wasted.

To drown his sorrows, Li Po indulged himself in heavy drinking, which became with him a lifelong habit. Wine, however, was a blessing to him, rather than a bane, as it provided him with inspiration for poetry. In those moments of exhilaration, when alone or in company, he would dash off verses which flow freely without restraint. He is at his best in poems of the ancient style, which allow freedom of expression with little prosodic requirements. His finest lyrics are characterized by spontaneity of feeling, lofty imagination, and facility of language. They are filled with a "divine madness" that earns for him the sobriquet "An Immortal in Exile."

Further Reading

Though published some 50 years ago, *The Works of Li Po, the Chinese Poet*, translated by Shigeyoshi Obata (1922), remains

the only complete English translation of Li Po's poems; it has an adequate introduction and some biographical materials. It should be read together with Arthur Waley, *The Poetry and Career of Li Po* (1950), which gives a detailed life of the poet as well as new translations of his poems. For background information see James J. Y. Liu, *The Art of Chinese Poetry* (1962) and *The Chinese Knight-errant* (1967). □

Fra Filippo Lippi

The Italian painter Fra Filippo Lippi (ca. 1406-1469) was an important link between the early and late 15th-century Florentine painters.

Filippo Lippi was born in Florence. He took his vows in 1421 in the monastery S. Maria del Carmine, where Masaccio frescoed the Brancacci Chapel in the church (1426-1427). By 1430 Lippi is mentioned in church documents as "painter." Masaccio's influence, as well as Donatello's, can be seen in Lippi's early works, such as the *Tarquina Madonna* of 1437 (National Gallery, Rome) and the *Annunciation* (S. Lorenzo, Florence) and *Barbadori Altar* (Louvre, Paris), both begun in 1437/1438. However, the severity of Masaccio and Donatello was mitigated by Lippi, who was instrumental in salvaging from the Gothic past the lyrical expressiveness of a linear mode which Masaccio had all but given up for modeling in chiaroscuro.

Toward the middle of the 15th century Lippi's pictures became more finely articulated and his surface design more complex. It is probable that he had a large workshop, and the hand of assistants may be observed in the important fresco decoration started in 1452 in the choir chapel of the Prato Cathedral. After delays and strong protests this commission was finally completed in 1466. The cycle, a highly important monument of Early Renaissance painting, demonstrates Lippi's increasingly more mature style, revealing him to be witty, original, and well versed in all the artistic accomplishments of his time, to which he himself contributed. Through linear perspective Lippi was able to render a convincing illusion of recession and plausible three-dimensional figures. He knew how to express emotions, and he was a keen observer of nature.

Lippi painted astonishing portrait likenesses and combined figures and space with an animated surface rhythm, the best example of which can be seen in the *Feast of Herod*, one of the last scenes in the Prato cycle. During his stay at Prato he was the cause of a scandal (later resolved by papal indulgence): he ran off with a nun, Lucrezia Buti, who bore him two children, one of whom, Filippino Lippi (ca. 1457-1504), was also a painter. In the Prato frescoes as well as in his contemporary panel pictures, such as the *Madonna with Two Angels* (Uffizi Gallery, Florence), or in the exquisite tondo of the *Madonna* (Pitti Palace, Florence), Filippo Lippi anticipated later developments in 15th-century painting. In these pictures are to be found the sources of Sandro Botticelli, Lippi's most illustrious pupil.



Lippi's innovations extended also to iconography. In his quest for realism he introduced the "bourgeoise" Madonna: the type of contemporary Florentine lady elegantly dressed in the fashion of the time with the hair on her forehead plucked to stress the height of it. He also introduced the subject of the Madonna adoring the Child in the woods (Museum of Berlin, and Uffizi, Florence). Finally, Lippi was one of the first (perhaps the first) painters to introduce the tondo shape for devotional pictures, as in the *Pitti Madonna* or the *Adoration of the Magi* (National Gallery, Washington).

Lippi died at Spoleto while painting the frescoes in the apse of the Cathedral, a task completed by his pupils.

Further Reading

In English an excellent discussion of Lippi is in Bernard Berenson, *The Italian Painters of the Renaissance* (1952). Edward C. Strutt, *Fra Filippo Lippi* (1901), is outdated. □

Walter Lippmann

The American author Walter Lippmann (1889-1974) was his era's most respected journalist and a significant contributor to its political thought.

The only child of well-to-do, second-generation German-Jewish parents, Walter Lippmann studied at a private school in his native New York City. His parents took him often to Europe to absorb its culture. He completed his undergraduate studies at Harvard in three years with the highest honors and was an editor of the *Harvard Monthly* and cofounder of the Harvard Socialist Club. He remained at Harvard another year as assistant to George Santayana in the philosophy department. Also, the famous philosopher William James made himself available to Lippmann for private seminars.

In 1911 Lincoln Steffens, editor of the muckraking *Everybody's Magazine*, took Lippmann on as his secretary. His first book, *A Preface to Politics* (1913), brought him instant recognition and the opportunity to join Herbert Croly and Walter Weyl in founding the weekly *New Republic*. All three had backed Theodore Roosevelt for president in 1912; in 1916 they and their magazine switched to Woodrow Wilson. In 1917 Lippmann served as assistant to Secretary of War Newton D. Baker. As captain in military intelligence in 1918, Lippmann worked on Wilson's Fourteen Points program and on preparations for the Paris Peace Conference. In 1920 he left the *New Republic* to become editorial writer and, later, editor of the Democratic *New York World*.

When the *World* suspended publication in 1931, Lippmann moved to the Republican *Herald Tribune*, to which, for the next 30 years, he contributed his nationally syndicated column, "Today and Tomorrow." Here he recorded his responses to the ever-changing contemporary scene. Between 1912 and 1968 he supported, with varying reserva-

tions, six Republican and seven Democratic candidates for the presidency. In 1945, on the death of Franklin D. Roosevelt—whom he had never greatly admired—Lippmann wrote, "Here lay the political genius of Franklin Roosevelt: that in his own time he knew what were the questions that had to be answered, even though he himself did not always find the full answer."

The following years raised even more such questions, and Lippmann responded with firmness and courage. He opposed the Korean War, the Senate hearings of Joseph McCarthy, and the war in Vietnam. He expressed admiration for France's Charles De Gaulle, with whom—as with the U.S.S.R.'s Nikita Khrushchev—he established relations of personal confidence as had no American official of the time. His second wife, Helen Byrne Armstrong, mastered the Russian language so thoroughly that her fluency delighted Khrushchev.

In the late 1960s, Lippmann's opposition to the Vietnam War earned him the enmity of President Lyndon B. Johnson, who derided him as a treacherous, senile old man. At last Lippmann was all but cut off from the American political establishment. Though even his critics gave him credit for his independent stance, Lippmann shortly retired from the public scene. Failing health in the ensuing years forced his wife to put him in a New York nursing home. He died there on December 14, 1974.

A number of Lippmann's books on political science have become classics in their field, including *A Preface to Morals* (1929), *United States Foreign Policy* (1943), and *The Cold War* (1947).

Further Reading

Aside from Lippmann's own writings, excerpts from his works and summaries of his thoughts are in Clinton Rossiter and James Lare, eds., *The Essential Lippmann: A Political Philosophy for Liberal Democracy* (1963). A biography of Lippmann is Edward L. Schapsmeier and Frederick H. Schapsmeier, *Walter Lippmann* (1969). Useful studies are David E. Weingast, *Walter Lippmann: A Study in Personal Journalism* (1949); Marquis W. Childs and James Reston, eds., *Walter Lippmann and His Times* (1959); Charles Forcey, *The Crossroads of Liberalism: Croly, Weyl, Lippmann, and the Progressive Era, 1900-1925* (1961); and Ronald Steel, *Walter Lippmann and the American Century* (1980). Barry D. Riccio, *Walter Lippmann: Odyssey of a Liberal* (1994) focuses on Lippmann's relationship to liberal political ideas in the course of his evolution from socialism to conservatism. □



Richard Lippold

American-born sculptor Richard Lippold (born 1915) was best known as a pioneer of openwork sculpture and as a major force in the resurrection of the Constructivist tradition in the United States. Frequently associated with the early years of the New York School, Lippold's style is noteworthy for its marriage of technology and humanistic content.

Richard Lippold was born in Milwaukee, Wisconsin, on May 3, 1915. Following the example of his father, he pursued his studies in industrial design at the University of Chicago and the Chicago Art Institute from 1933 to 1937. Alongside work toward his B.F.A., Lippold engaged seriously in music and dance throughout the 1930s. His first employment (from 1937 to 1941) was as an industrial designer for the firm Cherry-Burrell Corporation, at which time he was also engaged in considerable freelance work. Lippold married Louise Greuel in 1940, also the year he began a long teaching career with a position at the University of Michigan. It was here that Lippold first became seriously interested in sculpture. In his style, derived largely from his engineering training, he was naturally drawn to the outstanding exponents of Constructivism: Gabo, Pevsner, Moholy-Nagy, and others. He undertook little or no formal training in the arts, strictly speaking, at this time or at any time subsequently.

In 1942 Lippold moved to New York City where he began realizing the kind of sculpture that characterized his oeuvre throughout his life. Lippold was one of the first American sculptors to advocate work incorporating, rather than displacing or occupying, space. Mass gave way to considerations of time and space, and his preference for media veered toward industrial materials—rods and wires, often held in place by tension. He was one of the first to experiment with the idea of kinetic sculpture and also paid uncommon attention to the role of the spectator's movement in the animation of his work.



From 1945 to 1947, Lippold taught at Goddard College, Vermont, a period during which his work was first included in a major group exhibition, "Origins of Modern Sculpture" at the Detroit Art Institute in 1946, and in which he received his first one-man show at the Willard Gallery, New York, in 1947. Lippold stayed with this gallery, with only brief interruptions, for the rest of his life. Such were the beginnings of what quickly became an extensive exhibition record both in America and abroad. Throughout these years, from 1947 to 1952, Lippold was art department chairman at Trenton Junior College, New Jersey, and also taught part-time, through 1948, at Queens College, New York.

The extent of Lippold's innovations can be measured by the fact that he was appointed artist-in-residence at the famous Black Mountain College in North Carolina in 1948. By this time he was considered an important figure among the first-generation New York School artists and was one of the few sculptors to take his place alongside such venerated painters as de Kooning, Pollock, Gottlieb, Rothko, and others of the Abstract Expressionist movement. Lippold was represented in both the 1947 and the 1948 Whitney Annuals and the 1948 San Paolo Biennial. His presence was felt in New York as a moderate counter to the domination of Surrealist sources—by which he was, however, somewhat influenced, especially in his content, if not so much in his form.

Lippold's first major commission (1950) was arranged by Bauhaus architect Walter Gropius for the Harvard University Graduate Law School. An out-of-doors construction, it is typical of Lippold's alignment of his work with architecture and urban design and is, broadly speaking, environmental in many of its intentions. His stature in American art secured, Lippold was included in the Museum of Modern Art's famous exhibition "Abstract Painting and Sculpture in America" (1951), mounted by A. C. Ritchie—the exhibition by which it is frequently adjudged that the New York School had "made it." Although not involved as a teacher, Lippold was selected as moderator for the first day of the "Artists' Sessions at Studio 35," a three-day affair which reflected on the history of the "Subjects of the Artist" school and on the nature and development of the New York School in general. The proceedings of the sessions were published in Robert Motherwell and Ad Reinhardt, *Modern Artists in America* (1951) and include some of Lippold's most revealing statements concerning his art and the art of his contemporaries.

Winner of many prestigious prizes throughout this period, Lippold taught at Hunter College, New York, from 1952 to 1965. It was early in this period that he received another major commission, this time from the Metropolitan Museum of Art, New York. The work was entitled "Variation within a Sphere, No. 10: The Sun." A severely geometric tension piece composed of gold wires, it is remarkable in its complexity, based largely in the movement of the spectator around the piece. The work dates from 1954 to 1956 and was followed in 1962 by a commission for the Pan American Building entitled "Flight." Although his style did not alter fundamentally in the later part of his career, it did admit of subtle and complicated variation. His work remained fresh and stood as an important dimension of

contemporary American sculpture, influencing such younger sculptors as Kenneth Snelson.

Among the works he did under commission were the sculptures for the King of Saudi Arabia at the King's palace and for the National Air and Space Museum (both in 1976), at a major Shinto Temple in Japan in 1982, in the Park Avenue Atrium Building (also in 1982) and a 16-story outdoor work in Seoul, South Korea, in 1983. He also had exhibitions at Venice Biennale in 1988 and at the Haggerty Museum in his birthplace of Milwaukee in 1990. Besides his numerous awards and prizes, Lippold's work is in the collections of the Museum of Modern Art, New York; The Whitney Museum of American Art, New York; the Metropolitan Museum of Art, New York; and many other of America's premier museums. Lippold lived and worked in Locust Valley, New York, in the 1980s.

Further Reading

Considering Richard Lippold's stature in the history of recent American sculpture, there is an astounding paucity of literature on the artist's work. Subject of neither a monograph nor an ambitious catalogue, discussion of the artist and his work is confined almost exclusively to the periodical literature. The reader is advised to consult the *Art Index* for articles and the available general histories of modern American sculpture for his work's historical context. One catalogue, *Richard Lippold 1952-1962*, Willard Gallery (1962), is useful for its list of Lippold's exhibitions, honors, and awards and for various statements by the artist. Lippold has been the subject of a television film, *The Sun*. □

Li Ssu

The Chinese statesman Li Ssu (c. 280-208 B.C.) was prime minister during much of the short but important Ch'in dynasty. His policies were of crucial importance to the dynasty and set precedents that were followed for the next 2,000 years.

Li Ssu was a native of the state of Ch'u in the Yangtze Valley. As a young man, he was a minor clerk in his home state. He was a student of Hsün Ch'ing (often referred to as Hsüntzu). Hsün Ch'ing was a Confucianist, but he set new directions for Confucianism that made it much more compatible with Legalism than had theretofore been the case. Legalism, in essence, was a highly authoritarian doctrine which aimed primarily at strengthening the ruler and controlling the populace thorough rewards and punishments rigidly applied. It was devoid of the humanistic values of Confucianism.

At this time the Chou dynasty was utterly powerless, and the number of feudal states had been drastically reduced as the larger ones conquered their smaller neighbors. Li Ssu realized that before long one of the remaining states would eliminate all the others. He correctly felt that his own state of Ch'u would not be the ultimate victor but that Ch'in would be.

Service in Ch'in

In 247 B.C. he therefore went to Ch'in, in western China, where he joined the entourage of Lü Pu-wei, the prime minister. Li Ssu came to the attention of Ch'in Shih Huang-ti, the king of Ch'in and future First Emperor, who promoted him to the office of senior clerk. Shortly thereafter Li Ssu was advanced to the position of alien minister (meaning a minister who was himself an alien, not a minister who was concerned with aliens).

In 237, under pressure from members of the royal family and from highly placed officials of the state of Ch'in, the ruler ordered that all aliens be deported because they were unreliable. Li Ssu wrote one of his best-known pieces in response to this edict. He argued that men should be employed because of their worth, not because of their origins. He urged the king of Ch'in to think in terms of an empire that would include all people, not simply of a state among states. Aliens, such as Li Ssu himself, were essential if the ruler were to carry out his aim of conquest of the other states. Li's advice was accepted and the edict withdrawn. Li Ssu thus remained in Ch'in until his death, devoting himself to aiding his ruler in building the empire.

Shortly after submitting his memorial opposing the expulsion of aliens, Li Ssu was promoted to the position of commandant (or minister) of justice. Although there is no specific information concerning his activities in this capacity, he was probably instrumental in bringing about the death of Han Fei Tzu in 233 on the grounds that Han was trying to dupe the Ch'in ruler. Following this, there is an 8-year gap in the record of Li's life.

Opponent of Feudalism

In 221 the state of Ch'in completed the conquest of all the other feudal states of China. Some of the ministers urged the Emperor to enfeoff his sons as kings of outlying territories; their enfeoffment would, in effect, have been to continue the existence of feudal institutions. Li Ssu argued that such a step would sow the seeds of future disorders, that in generations to come the offspring of the kings would turn against the emperor, and, therefore, that such political institutions ought not to be created. The First Emperor followed his advice.

The result of the Emperor's decision affected all subsequent Chinese history, for, in spite of occasional attempts to restore the revered Chou dynasty feudal institutions, China was never again governed in this manner. Instead of fiefs, China was now divided into 36 commanderies (*chün*). The head of each was a civil official called an administrator. There was also a commandant who controlled the military forces of the commandery. In addition, there was a supervising secretary whose duty it was to oversee the administration of the commandery and report on all activities there to the emperor.

The commanderies were divided into prefectures (*hsien*), which were likewise governed by appointees of the central government. Thus under the urging of Li Ssu the Chinese empire was ruled directly by the emperor and his appointees, not by autonomous feudal lords.

“Burning of the Books”

Sometime between 219 and 213 Li Ssu was elevated to the position of prime minister, the highest position in officialdom. Again there is a lack of information about his activities—until 213, when there occurred the famous incident of the “Burning of the Books,” an act for which subsequent Confucian historians condemned Li Ssu.

At a palace banquet a court adviser, who was probably a Confucianist, tried to convince the First Emperor, by citing precedents from antiquity, that he should reestablish feudalism. Li Ssu rejected the suggestion, but he did not stop there. He went on to argue that scholars and others ought not to be allowed to mislead people by citing records from earlier times.

The way to prevent this, Li Ssu said, was to order the burning of all historical records except those of the state of Ch’in. In addition, the works of the philosophers, including the texts that were to become the Confucian classics, were likewise to be surrendered to the officials, who would destroy them. Books dealing with medicine, divination, and agriculture were the only ones to be excluded from the order. Violators of the law were to be branded and condemned to forced labor or in some cases executed.

The First Emperor issued a decree incorporating these ideas. It is not known how many books were lost forever because of this order; however, many pre-Ch’in books did survive the burning. This was not the first time that such an order had been issued, and similar proscriptions were promulgated during later dynasties. In this case, it shows the Legalist mind at work. The people were generally supposed to be kept ignorant. Nothing should stand in the way of the Legalist ruler. And those who wanted to study were told to take the officials as instructors; the officials would teach them the laws, which is all they needed to know.

Li Ssu is notorious not only for “Burning of the Books” but also for his participation in a plot with the eunuch Chao Kao to cause the heir apparent, Fu-su, to commit suicide so that a younger son of the First Emperor could be placed on the throne. This occurred in 210, when the Emperor died. Within a year rebels had begun to sack government offices in eastern China. Chao Kao was able to control the young emperor, known as Erh Shih Huangti (the Second Emperor), so that Li Ssu could not inform the ruler of what was happening. Finally, in order to protect himself, but with complete disregard for the Emperor or the empire, Chao Kao slandered Li Ssu, who was thrown into prison. Although Li Ssu attempted to plead his innocence and although he could cite his many contributions to the building of the Ch’in empire, the Second Emperor was completely dominated by the irresponsible and unscrupulous eunuch. In 208 the Emperor condemned Li Ssu to being cut in two at the waist. Within 2 years the Second Emperor and Chao Kao died, and the Ch’in empire ceased to exist.

Li Ssu’s greatest contribution was his defense of the empire as a unified entity, ruled directly from the throne by salaried officials. Due to his insistence, China was never again ruled through a feudal system. His attempt to create uniformity in thought by burning books which did not agree

with the Legalist philosophy was to earn him the undying hatred of later Confucianists; however, later Confucianists were almost certainly under his influence when they made Confucianism the only orthodox school of thought. And finally, Li Ssu’s collaboration in deposing the heir apparent must be seen as a major factor leading to the downfall of the empire that he helped so much to create.

Further Reading

The standard work on Li Ssu is Derk Bodde, *China’s First Unifier: A Study of the Ch’in Dynasty as Seen in the Life of Li Ssu* (1938). The best brief history of the period may be found in Edwin O. Reischauer and John K. Fairbank, *East Asia: The Great Tradition*, vol 1 (1958). □

Georg Friedrich List

The German economist Georg Friedrich List (1789-1846) originated the historical theory of economic growth.

Friedrich List was born Aug. 6, 1789, in Reutlingen, Württemberg. He attended Latin school, worked in his father’s tannery, and at age 17 became a civil service clerk, rising to ministerial undersecretary in local government. He attended Tübingen University and in 1817 was appointed professor of political economy. In 1818 he formed an association of merchants in Frankfurt, urging the abolition of customs barriers among the German states. Political opposition led to his university resignation in 1819. He was elected to the Württemberg Assembly in 1820 but was expelled in 1822 because of his criticism of the government. To avoid imprisonment he fled the country. On his return to Germany in 1824, he was arrested but released on condition that he emigrate to America.

List farmed near Harrisburg, Pa., and also edited a German newspaper (*Der Adler*) near Reading. At the suggestion of Charles Ingersoll, a protectionist, he wrote *Outlines of American Political Economy* (1827), which influenced Congress in its passage of the “Tariff of Abominations” in 1828.

List’s success in developing a coal mine near Tamaqua and his building of the Little Schuylkill Railroad in 1831 made him wealthy. Schemes to develop a market abroad for American coal and plans for railroads in Europe took List to France in 1830. His support of Andrew Jackson’s election campaign led him to expect appointment in the Hamburg consulate. Although the Senate did not confirm this appointment, he was confirmed to the Leipzig consulate in 1833. In 1837 he helped develop the Leipzig-to-Dresden rail line, one of the first on the Continent. In Paris he wrote his important work *The National System of Political Economy* (1841).

Various schemes to promote German unity and commercial enterprise engaged List’s enormous energies: a postal system, railway extension, and parliamentary govern-



Joseph Lister

The English surgeon Joseph Lister, 1st Baron Lister of Lyme Regis (1827-1912), discovered the antiseptic technique, which represents the beginning of modern surgery.

Born in Upton, Essex, on April 5, 1827, Joseph Lister was the son of a wealthy wine merchant who developed an achromatic lens for the microscope. As a student Lister did microscopic research, and his acceptance of Louis Pasteur's work later may be related to his familiarity with the process of fermentation since childhood. After graduating from the University of London in 1852, Lister began a surgical career in Edinburgh; in 1860 he became professor of surgery at the Royal Infirmary in Glasgow.

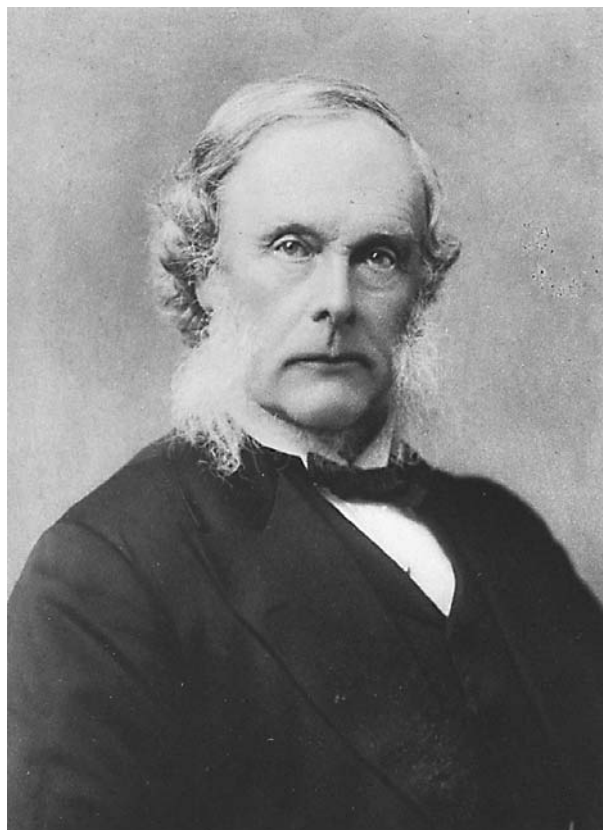
With the introduction of anesthesia in the 1840s operations had become more frequent, but many patients died from infection following surgery. Inflammation and suppuration (pus formation) occurred in almost all accidental wounds and after surgery, and more so when patients were treated at the hospital rather than at home by a visiting surgeon. The reason was unknown, but it was believed to be something in the air. As a result, wounds were heavily dressed or irrigated with water to keep the air out; operations were a last resort. The body's cavities (head, chest, or abdomen) were practically never opened; injured limbs were usually amputated.

ment to replace state bureaucracy. In 1843 he edited *Das Zollvereinsblatt* (Customs Union Journal) to promote his views and also contributed to other journals. In 1844 he went to Austria and Hungary to promote protectionism for native industries. Financial worries, illness, and depression marked his last years. In England in 1846 he was disappointed at not effecting a commercial treaty with Germany. Returning to Kufstein, Austria, he took his own life on Nov. 30, 1846.

List's economic view was characterized by nationalist protectionism. He urged protective tariffs for developing nations with free trade as the ultimate goal at advanced industrial stages. Some observers see his advocacy of German economic and political union, put into effect in Bismarck's time, as a forerunner of the European Common Market.

Further Reading

The only biography of List is Margaret E. Hirst, *Life of Friedrich List and Selections from His Writings* (1909). List's career and ideas are recounted in Joseph Dorfman, *The Economic Mind in American Civilization*, vol. 2 (1946), and Charles Gide and Charles Rist, *A History of Economic Doctrines from the Time of the Physiocrats to the Present Day* (trans., 2d ed. 1948). □



Lister's research centered on the microscopic changes in tissue that result in inflammation. When he read Pasteur's work on germs in 1864, Lister immediately applied Pasteur's thinking to the problem he was investigating. He concluded that inflammation was the result of germs entering and developing in the wound. Since Pasteur's sterilization by heat could not be applied to the living organism, Lister sought a chemical to destroy the germs.

That same year Lister read in the newspaper that the treatment of sewage with crude carbolic acid had led to a reduction of diseases among the people of Carlisle and among the cattle grazing on sewage-treated fields. In 1865 he developed a successful method of applying purified carbolic acid to wounds. The technique of spraying the air in the operating room with carbolic acid was only briefly used, as it was recognized that airborne germs were not of primary importance. Lister perfected the technical details of antiseptics and continued his research. He developed the surgical use of sterile catgut and silk and introduced gauze dressings. Antisepsis became a basic principle for the development of surgery; amputations became infrequent, as did death from infections; and new surgical procedures could be planned and safely executed.

In 1869 Lister returned to Edinburgh, and in 1877 he was appointed professor of surgery at King's College in London. He won worldwide acclaim and honors, including honorary doctorates, a baronetcy in 1882, and a peerage in 1897. After he retired in 1893 he became foreign secretary of the Royal Society and then its president from 1895 to 1900. He died at Walmer, Kent, on Feb. 10, 1912. Although Lister's antiseptic method was soon replaced by the use of asepsis, his work represented the first successful application of Pasteur's theory to surgery and marked the beginning of a new era.

Further Reading

The Collected Papers of Joseph Baron Lister (2 vols., 1909) contains an excellent description and evaluation of Lister's work. The official biography by Lister's nephew, Sir Rickman John Godlee, *Lord Lister* (1917; 2d ed. 1918), is detailed but dated. Frederick F. Cartwright's popularly written *Joseph Lister: The Man Who Made Surgery Safe* (1963) gives a well-balanced picture. □

Franz Liszt

The Hungarian composer Franz Liszt (1811-1886), known primarily as one of the first virtuoso performers on the modern piano, also inaugurated the symphonic poem and was an innovator in style and harmony.

The influence of Franz Liszt as a composer and conductor has received increasing recognition. Superlatives are essential in describing this artist, whose prolific output alone would make him unique among the great 19th-century musicians. As a child, he achieved fame

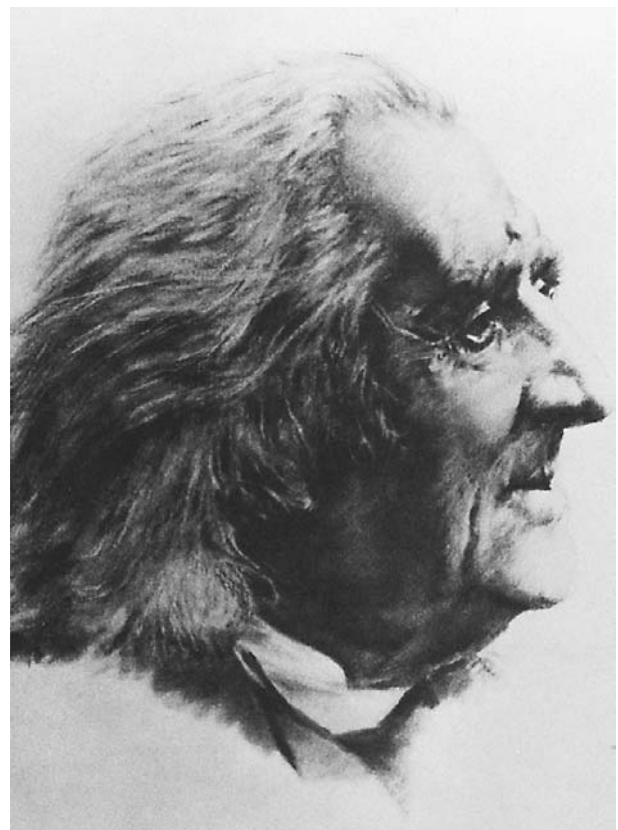
as a prodigy; as an adult, he became the first pianist able to support himself on his earnings as a performer. In a solo recital he could fill a hall to capacity, without the benefit of an orchestra. His pyrotechnics and digital facility are legendary. He was probably the most remarkable sight reader of all times; yet his prodigious memory is mentioned by all who knew him. One regrets that he died just a few years before the advent of recordings.

In his compositions Liszt experimented with formal changes, being among the first to unify a work by means of thematic transformation, reusing material from the first movement in successive movements but treating the material differently. His B-Minor Piano Sonata as well as both piano concertos and all of his symphonic poems are multisectional rather than multimovement works, each played without pauses between sections. Liszt grew to favor this kind of amalgamation—instead of a division into separate movements.

Born on Oct. 22, 1811, at Raiding, the son of Adam Liszt, an official in the service of Prince Nicholas Esterházy, Franz Liszt received his first instruction from his father. At the age of 9 he played in public for the first time. Shortly thereafter he moved with his family to Vienna, where he began his studies in piano with Carl Czerny and in composition with Antonio Salieri.

First Period

In 1823 Liszt left for Paris. He gave his first concert there the following year. When Luigi Cherubini refused him



admission to the conservatory because he was a foreigner, Liszt began to study composition with Ferdinando Paër, the Italian opera composer, and counterpoint with Anton Reicha, the Czech composer. Paris was Liszt's home for 2 decades. Here he participated in the cultural life of the city, becoming friendly with Frédéric Chopin, Felix Mendelssohn, A. M. L. de Lamartine, Victor Hugo, Heinrich Heine, and eventually Richard Wagner. After hearing Niccolò Paganini in 1831, Liszt determined to transfer the violinist's style of virtuosity to the keyboard.

Through Chopin's friend George Sand, Liszt met the Comtesse d'Agoult, who in 1835 left her husband and family to live with him. Three children were born of this liaison: Blandine, Cosima, and Daniel. Between 1835 and 1843 Liszt concertized extensively in Vienna, Leipzig, Prague, and Dresden, and he also continued to compose. Except for several fine songs, however, most of these works were transcriptions and arrangements of compositions by others. In 1843, already separated from the countess, Liszt accepted an appointment at Weimar as Grand Ducal Director of Music Extraordinary.

Middle Period

In 1846 Liszt returned to Hungary, where he became interested in gypsy music and eventually incorporated some of their melodies in his *Hungarian Rhapsodies*. On a concert tour in Russia, he met the Princess Carolyne von Sayn-Wittgenstein, who eventually left her husband to marry him. Unable to obtain a divorce in Russia, the princess moved with Liszt to the Villa Altenberg, a home they bought in Weimar in 1848. Here Liszt settled down to compose, teach, and conduct. He wrote the two piano concertos, the *Todtentanz* for piano and orchestra, and the symphonic poems *Tasso*, *Les Préludes*, *Mazeppa*, and *Hunnenschlacht* at Weimar; and he conducted the first performances of numerous works, including Wagner's *Lohengrin* (1850). Liszt's daughter Cosima married the pianist and conductor Hans von Bülow in 1857; she later left him for Wagner, with whom she had three children before marrying him.

In 1861 Liszt went to Rome to make arrangements for his wedding to the princess, but when she was unsuccessful in obtaining a divorce through the Vatican, they separated. In 1863 Liszt, who had often shown an interest in becoming a member of the Church, joined the Oratory of the Madonna del Rosario. Many of his sacred works, such as the *Legend of St. Elizabeth* and *Christus*, derive from this decade.

Final Period

While Liszt's daughter Cosima was living with Wagner, relations between Wagner and Liszt were somewhat strained. After Cosima and Wagner were married in 1870, however, the two composers were reconciled and occasionally performed on the same program. In 1871 Liszt was appointed Royal Hungarian Counselor and began the three-cornered journey to Rome, Weimar, and Budapest that became the pattern for the rest of his life. In 1873 the fiftieth anniversary of his career was celebrated at Budapest as a national occasion. In 1877 he participated in a concert in Vienna for the fiftieth anniversary of Ludwig van Beetho-

ven's death, just as he had contributed to the activities celebrating the centennials of Wolfgang Amadeus Mozart in 1856 and of Beethoven in 1870. Liszt was actively engaged in conducting and performing until his death.

In 1881 Liszt's seventieth birthday was celebrated in Rome with a concert of his own music. On May 22, 1883, Liszt gave a memorial concert for Wagner, who had died in February. Liszt gave his last concert on July 19, 1886, just 12 days before he died in Bayreuth. The extent of his tours and the number of his concerts defy the imagination. Almost 100 years before anyone else, he had maintained a jet-age performance schedule.

Liszt as Pianist, Conductor, and Teacher

Except for his study with Czerny, as a pianist Liszt was self-taught. Perhaps as a consequence, he was able to expand the traditional technique, devising a variety of new pianistic figurations and combining these with a highly advanced concept of tonality. Indeed, his later piano works bear an uncanny resemblance to the piano pieces of Béla Bartók. Liszt's writing for the piano is, like Chopin's, exceedingly idiomatic, and he ranks among the most significant composers of works for the piano. Although his *Hungarian Rhapsodies* are best known to the lay public, in these pieces posterity is honoring him for his least remarkable achievement.

Liszt gave the first performances of several of the most significant pieces, operatic and symphonic, of his day. In addition, he made piano transcriptions of dozens of songs by Franz Schubert and Robert Schumann, the nine symphonies of Beethoven, the operas of Wagner and Giuseppe Verdi, and the *Symphonie fantastique* of Hector Berlioz. Liszt's arrangements enabled other performers to play these works and thus to bring them before a wider public at a time when phonograph records were nonexistent.

Liszt was a great teacher, often offering his services free to those who were unable to pay him. His pupils were legion, and he developed a school of piano playing that included Von Bülow, William Mason, Carl Tausig, Rafael Joseffy, and, later, Arthur Friedheim, Alexander Siloti, Eugen d'Albert, and Moritz Rosenthal. Through his students, in particular Theodor Leschetizsky, Liszt must be acknowledged for his role in developing the pianistic skill of many outstanding pianists of the first four decades of the 20th century as well.

In 1836 Sir Charles Hallé described Liszt as follows (quoted in Harold Schonberg, 1963): "He is tall and very thin, his face very small and pale, his forehead remarkably high and beautiful; he wears his perfectly lank hair so long that it spreads over his shoulders, which looks very odd, for when he gets a bit excited and gesticulates, it falls right over his face and one sees nothing of his nose. He is very negligent in his attire, his coat looks as if it had just been thrown on, he wears no cravat, only a narrow white collar. This curious figure is in perpetual motion: now he stamps with his feet, now waves his arms in the air, now he does this, now that."

Further Reading

The definitive work on Liszt is in German. An especially valuable view of Liszt as seen by one of his students is in Amy Fay, *Music-study in Germany* (1880; repr. 1965). Sacheverell Sitwell's interesting monograph *Liszt* (1934; rev. ed. 1955) and Humphrey Searle, *The Music of Liszt* (1954; 2d rev. ed. 1966), are both available in paperback. For a dazzling report on Liszt the virtuoso see Harold C. Schonberg, *The Great Pianists* (1963). □

Li Ta-chao

Li Ta-chao (1889-1927) was an early Chinese Communist revolutionist, a prominent figure in the May Fourth movement, and one of the founders of the Chinese Communist party.

Orphaned son of a Hopei peasant, raised by his grandparents, Li Ta-chao managed to graduate from the Peiyang School of Law and Government in 1913. With the help of a sponsor in the Progressive party, he went to Tokyo and entered Waseda University. While there, Li contributed articles to *Chia-yin tsa-chih* (*Tiger Magazine*), in which he attacked Yüan Shih-k'ai for establishing a dictatorship and capitulating to Japan's Twenty-one Demands. Returning to Peking (now Beijing) in the summer of 1916, he became editor of the *Ch'en Pao* (*Morning Post*).

In February 1918 Li became chief librarian at National Peking University (Peita) and in 1920 was named professor of history, economics, and political science. At Peita he was swept up in the intellectual currents of the New Culture movement and became a member of the editorial board of the influential *Hsin ch'ing-nien* (*New Youth*) magazine. In December 1918 he and Ch'en Tu-hsiu founded the *Mei-chou p'ing-lun* (*Weekly Critic*) as an outlet for political protests against Tuan Ch'i-jui's warlord government.

Li exercised a profound personal influence on the students at Peita. His study at the library became a gathering place for political groups. Always ready to help young men in need, he found a place as clerk in the library for an indigent Hunanese named Mao Tse-tung. Li threw himself into the activities of student protest following the seminal demonstration of May 4, 1919, against the sellout of Shantung to Japan.

Meanwhile Li developed a serious interest in Marxism. His article "The Victory of Bolshevism" (October 1918) hailed the revolution in Russia. He organized a Marxist research society (1918) and a society for the study of Marxism (1920) and edited a special issue of *Hsin ch'ing-nien* on Marxism (May 1919).

Li soon became involved in the formation of a Communist nucleus. The catalyst for this activity was Gregory Voitinsky, a Comintern agent whom Li had sent to Shanghai with an introduction to Ch'en Tu-hsiu. Following discussions with Voitinsky, Ch'en organized a party nucleus; Li

soon followed in his footsteps. Thanks to his popularity among student activists, Li was able to attract into the party a number of talented youths who subsequently gained political renown. In line with his populist inclinations, Li encouraged students to go to the workers and peasants.

Li was unable to attend the founding congress of the Chinese Communist party (CCP) in July 1921, but the second congress a year later elected him to the party's Central Committee. At a special plenum of the committee in August 1922, Li supported the proposal of Comintern agent Maring advocating alliance with the Kuomintang, and Li was the first Communist to become a Kuomintang member. However, his efforts to extend the alliance to the presumably progressive warlord Wu P'ei-fu were brusquely terminated in February 1923, when Wu crushed the Peking-Hankow railroad strike. In January 1924 Li was elected to the Central Executive Committee of the Kuomintang and to the Central Executive Committee of its Peking branch; later he attended the fifth congress of the Comintern in the U.S.S.R.

Following a period of seclusion to avoid arrest by Wu P'ei-fu, Li returned to Peita to continue his pedagogical and political activities. Though reelected to the Kuomintang's Central Executive Committee in January 1926, he found his position in Peking increasingly tenuous. On March 18, 1926, he barely escaped with his life when police opened fire on a demonstration he had organized to protest imperialistic encroachments on China's sovereignty. Under increasing pressure from northern warlords, he was frequently driven to seek refuge in the Soviet embassy. There he was arrested on April 6, 1927, by the forces of Chang Tso-lin. On April 28 he and 19 comrades were executed.

Unlike his colleague Ch'en Tu-hsiu, Li died without falling victim to the internecine turmoil that soon rent apart the leadership of the CCP. Unlike Ch'en, who is anathematized as a "right opportunist" in Chinese Communist annals, Li remains honored as a founding father of the Chinese Communist movement.

Further Reading

A monumental intellectual biography of Li is Maurice Meisner, *Li Ta-chao and the Origins of Chinese Marxism* (1967). A shorter work, Huang Sung-k'ang, *Li Ta-chao and the Impact of Marxism on Modern Chinese Thinking* (1965), includes several of Li's articles in Chinese and in English translation. □

Little Richard

Little Richard (born 1932) inspired a generation of rockers with his frenzied rhythms and wildly energetic and outlandish stage persona.

Little Richard is a rock and roll pioneer in every sense of the word. Rock's first certified zany, he brought outlandish clothes and hairstyles to the national stage for the first time, astonishing 1950s audiences with his brazen sexual campiness. Mere stage appeal does not account

for Richard's wide cross-racial appeal, however. As Arnold Shaw noted in *The Rockin' '50s*, the artist "sang with an intensity and frenzy and commitment that marked the outer limits of rock 'n' roll. . . . He was excitement in motion, a whirling dervish at the keyboard, showmanship royale in eye-dazzling costumes topped by a high, slick pompadour of hair."

From the scat-singing prologue of "Tutti-Frutti" to his favorite expression, "Ooh, my soul!," Richard brought a new level of intensity—an unlikely pastiche of gospel and sexual innuendo—to popular music. A *People* magazine contributor wrote: "No performer deserves more credit for the metamorphosis of black rhythm and blues into rock 'n' roll." In *The Dave Given Rock 'n' Roll Stars Handbook*, author Given claims that Richard "gave R&R its meaning, its depth, and in so doing he inspired the careers of other great artists that followed: James Brown, Elvis, Gene Vincent, Jerry Lee Lewis, and Joe Tex, just to name a few."

Nor did Richard's influence end with the first generation of rockers. Many groups of the British Invasion, including the Beatles and the Rolling Stones, also looked to him as a mentor. According to Jay Cocks in *Time*, Richard "let blast with rock of such demented power . . . that he seemed possessed of darkling forces. Songs that sounded like nonsense . . . but whose beat seemed to hint of unearthly pleasures centered somewhere between the gut and the gutter."

Richard Wayne Penniman was born in Macon, Georgia, in 1932 (some sources say 1935). He was the third of twelve children, and the only child in his family with a



physical defect—his right leg is shorter than his left. From earliest childhood he was marked as "different by his effeminacy," as he explained in a *Rolling Stone* interview: "The boys would want to fight me because I didn't like to be with them. I wanted to play with the girls. See I felt like a girl." In the hope of curing his physical ailment and curbing his behavior, Richard's mother enrolled him in a charismatic Baptist church in Macon. There, at the age of ten, he started a gospel group called the Tiny Tots Quartet. This experience filled him with the desire to be a professional gospel singer like his hero, Brother Joe May, the "Thunderbolt of the Midwest."

Richard's religious fervor was not lasting, however. He dropped out of school in the ninth grade and joined a travelling medicine show. Then he hired on with Sugarloaf Sam, a minstrel show, where he occasionally donned a dress and danced with the chorus girls. It was during this period that he met Billy Wright, a popular postwar black performer. "Billy was an entertainer who wore very loud-colored clothing, and he wore his hair curled," Richard told *Rolling Stone*, "I thought he was the most fantastic entertainer I had ever seen."

As early as 1951 Richard cut his first recordings, having won a rhythm and blues talent contest at Atlanta's Eighty One Theatre. The songs, "Get Rich Quick," "Why Did You Leave Me," "Every Hour," and "Thinkin' 'bout My Mother," did not sell. Optimistically, Richard recorded four more sides of the same blues/boogie-type material, and it likewise failed. He returned to Macon with his band, the Upsetters, and half-heartedly sent a demo tape to Art Rupe of Specialty Records in Los Angeles. That tape languished at Specialty for almost a year, during which time Richard garnished his live act with various outrageous spectacles.

Rupe, it turned out, was looking for another black singer with a Ray Charles sound, and eventually Richard's tape came to him for review. He invited the young rocker to cut some songs in New Orleans. At first Richard began taping the same kind of blues-oriented songs he had been recording, but during a break he launched into a raucous song of his own invention, "Tutti Frutti," that contained the memorable line "Wop-Bop-A-Loo-Bop, A-Lop-Bam-Boom." Rupe was captivated. He ordered new lyrics (to replace Richard's frankly sexual ones), and released the song just before Christmas in 1955. It was resting at number 21 on the charts by the end of December.

"Many white kids had never heard a black man singing with the 'brakes off'," writes Stuart Colman in *They Kept On Rockin'*. "But when *Tutti Frutti* was released . . . several white stations thought the time was right and showed no hesitation in programming the disc From that point on there began a hit trail of some of the classiest black rock 'n' roll records that America and the world would ever see." Even though Richard sometimes had to watch other performers (like Pat Boone) score with his material, he did not lack for top hits himself.

Backed by the best studio musicians and his own inimitably vigorous piano playing, Richard soon had chart-toppers with "Long Tall Sally," "Rip It Up," "Slippin' and Slidin'," "Lucille," "The Girl Can't Help It," "Jenny,

Jenny," and "Good Golly, Miss Molly." *Rolling Stone* correspondent Gerri Hirshey noted that onstage and in the movies, Richard "was compelled to invent his particular brand of majesty. This was Little Richard, 'Handsome Man in Rock & Roll.' His image was an immaculate conception, a fantasy born of years in travelling medicine shows, drag-queen revues, churches and clubs. . . . But in Fifties America, this made for a terrible mess. He was black and gay, talented and loud, and worse—much worse—absolutely sure of himself."

Teens of both races loved the audacious Richard. No one was prepared, therefore, for his sudden abandonment of fame and fortune to study the Bible at a Seventh-day Adventist seminary. In 1957 Richard vowed never to sing rock 'n' roll again—some say an airplane malfunction frightened him into a conversion; another story has it that he interpreted the Soviet launching of *Sputnik* as a sign that rock and roll was evil and that he should quit performing. The Bible studies did not occupy Richard too long, though. By the early 1960s he was back on tour, this time in England with an unknown group called the Beatles. By his account in *Rolling Stone*, Richard not only taught his musical British admirers some of his falsetto voice stunts and riffs, he also had an opportunity to buy a 50 percent share of the group. He was a musician, not a businessman, so he passed on the Beatles' offer and returned to America to launch his own comeback.

For roughly twelve years Richard performed his old hits and—less successfully—new material to audiences hungry for classic rock. Then, in the mid-1970s, the lifestyle again began taking its toll. Richard told *Rolling Stone*: "I was getting deeper and deeper into drugs. All I wanted to do was to have sex with beautiful women and get high. I spent thousands of dollars getting high." He missed engagements, or performed poorly, and eventually was overcome by the conflicts of his bisexual personality. Once again he turned to the church, becoming an evangelist preacher and Bible salesman.

Little Richard renounced his strict religion early in 1988 and began to perform again, in a more subdued manner. He has had no trouble lining up engagements, even though he no longer decks himself in mirror-studded jackets, eyeliner, and tie-dyed headbands. Had he never taken the stage again, he would still have enjoyed a prominent place in the pantheon of rock 'n' roll legends. Hirshey sums up his career: "Little Richard bent gender, upset segregationist fault lines and founded a tradition of rock dadaists devoted to the art of self creation. But unlike the studied incarnations, . . . Richard never seemed to think about it. He went, with the inspiration of the moment, be it divine or hormonal, and caromed like a shiny, cracked pinball between God, sex and rock & roll."

Little Richard's acceptance in 1993 of the Grammy Lifetime Achievement Award was tainted slightly by his voiced displeasure at his award being presented before the actual telecast. The standing ovation he received upon his introduction to the crowd testified to his continued popularity.

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Royal Little

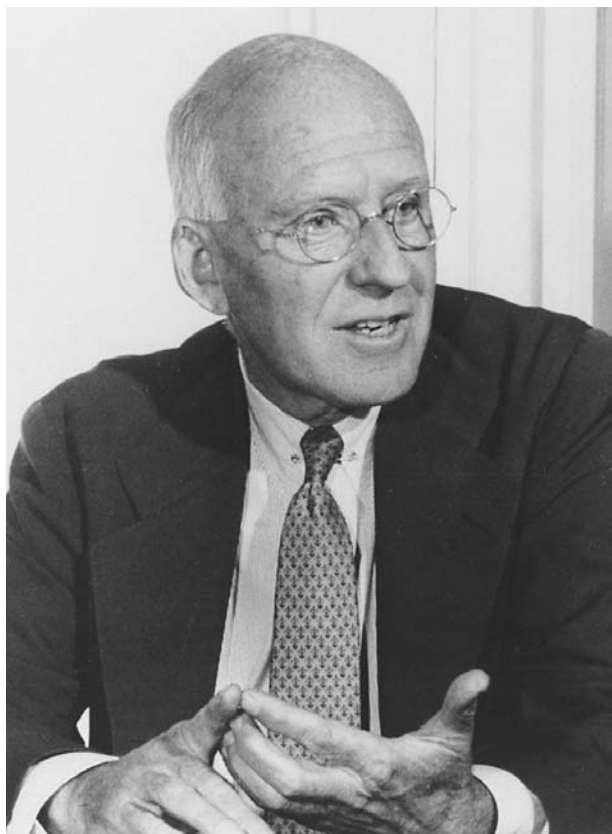
In the process of seeking to become the nation's most important textile tycoon, Royal Little (1896-1989) created Textron, the nation's first modern conglomerate corporation, and set the pattern which scores of others followed.

Royal Little was born in Wakefield, Massachusetts, in 1896, into a family which wandered throughout the nation as his stepfather sought employment as a printer. Little's uncle, Arthur D. Little, the head of a prominent consulting firm which bore his name, was childless and in 1910 suggested that Royal return to Boston, become a member of his household, and eventually enter the business. The family agreed. In January 1911, Little was enrolled in a private school, and after graduation he went to Harvard to study engineering. Little interrupted his studies to serve as a lieutenant in World War I, but he returned after the war and completed the requirements for the degree.

Instead of entering his uncle's business, Little took a job as an apprentice at Cheney Brothers Silk Co. and from there went to a variety of other textile firms, followed by a stint at a Wall Street brokerage, where he learned finance. World War II found him in charge at Atlantic Rayon, which became Atlantic Parachute since it manufactured these for the Armed Services. In 1943 Little changed the name again, this time to Textron, signalling his intention to transform it into a major textile concern.

There are two ways for a company to grow: internally and through acquisitions. Little meant to expand his business, but in order to accelerate development he wanted to acquire other companies as well. So he purchased Manville-Jenckes, Lonsdale Co., Nashua Manufacturing, and several factories from Gossett Mills and Hoskins Inc. which were fashioned into Textron Southern, all within a three year span. In 1947 Textron reported sales of over \$125 million, and Little appeared to have created his dreamed-of textile giant.

Textiles is a cyclical business, with recessions often following boom years, and this is what happened in 1948-1949. Little had gone through bad times during the interwar period, but had continued on in the same field. His experience with take-overs taught him a lesson—namely, that



although growth through acquisitions was fine, he was purchasing the wrong kinds of firms. Therefore, while Textron would continue to acquire textile operations, it would in addition seek companies in other industries. In particular Little would seek out firms which might be improved through better management or investments or which offered financial benefits by means of utilizing portions of the federal tax code to increase earnings.

Finally, during this period the Justice Department and the courts were aggressively enforcing the anti-trust acts. Large companies which dominated single industries were at risk of being singled out for prosecution. Little hoped that Textron would grow into a major concern through representation in a variety of industries rather than through domination of a single one. While a textile giant might become a target for anti-trusters, a firm with interests in such diverse fields as aerospace, golf carts, zippers, pens, and jewelry—all of which Textron was to enter through acquisitions—would not.

Little started out in 1949 by purchasing Cleveland Pneumatic Tool, which would have had to pay a large tax bill because of profits made during the war were it not able to use these to offset losses elsewhere in the business. Since Textron had large losses in 1948-1949 it seemed an ideal partner: a Textron loss of \$1 would be offset by a Cleveland Pneumatic Tool profit of \$1.

It worked out fine, and Little proceeded to purchase Pathe Industries, which was involved with real estate and newsreels. Still interested in textiles, he next tried to buy

American Woolen, a major company in the industry, which turned out badly. The bitter battle ended in a Textron victory, but in the process Little lost his taste for that business. He then abandoned textiles, eventually to rid himself of all involvement there, and became a conglomerator with a vengeance. Later on, he said his program had worked, "and that's how the so-called conglomerate trend got started in the United States."

During the 1950s and 1960s, Textron purchased more than a score of companies, including Dalmo Victor (radar antennas), MB Manufacturing (vibration eliminators), Kordite (plastic clotheslines and film), Camcar Screw & Manufacturing, Coquille Plywood, Benada Aluminum, Myrtle Point Veneer, and Federal Leather. Textron even acquired an old troop carrier which Little turned into a tourist ship. In 1960 Textron obtained Bell Aircraft, once a major defense contractor, which expanded greatly during the Vietnam War. After Little retired in 1960 the company continued to expand in this fashion, acquiring such well-known firms as Spiedel (watchbands), W. A. Scheaffer (writing implements), and Gorham Silverware.

By the early 1960s, Little had formulated his conglomerization rationale. Diversification, he said, eliminated the risks of the business cycle, since at any given time some companies were expanding while others were contracting. Thus the firm would never again experience anything as severe as the textile collapse of 1948-1949. Astute managers could shift assets from one company to another as needs dictated, which is to say that the earnings of subsidiaries with steady earnings which were not needed for expansion purposes could be shifted to rapidly-growing operations short of cash. Unlike many of the financiers of the 1980s, Little was firmly opposed to "raiding," which is a take-over not welcomed by the management of the company acquired. Because of this, Textron often played the role of "white knight," invited by companies under siege to make an offer for it so as to prevent acquisition by an unwanted suitor.

Little stepped down as chairman of Textron in 1960 and retired completely from the corporation two years later. By then it was one of America's top 100 companies with \$550 million in revenues. Little dabbled in other firms, the most important of which was Narragansett Capital, which invested funds in young, small, promising companies, and he also joined a former colleague to form a consulting company, Little and Casler. In addition, he golfed and went on camera safaris. Always a droll individual with a sense of humor, Little found time to write his autobiography, which is entitled *How to Lose \$100,000,000 and Other Valuable Advice* (1979). He died on January 10, 1989, at his home in Nassau in the Bahamas. Following his wishes, there was neither a funeral nor a memorial service. In his memoirs, he called funerals "a barbaric institution," saying, "I hope my friends will just think I've taken a long trip."

Further Reading

In addition to his autobiography, Little's career is discussed in Robert Sobel, *The Entrepreneurs: Explorations Within the American Business Tradition* (1974) and Robert Sobel, *The*

Rise and Fall of the Conglomerate Kings (1984). The conglomerate movement and Little's role in it are also discussed in Stan Sauerhaft, *The Merger Game* (1971) and Charles Gilbert, editor, *The Making of a Conglomerate* (1972). Little's obituary, by Eric Pace, is in the January 12th edition of the *New York Times* □

Maxim Maximovich Litvinov

The Soviet diplomat Maxim Maximovich Litvinov (1876-1951) was perhaps the best-known Bolshevik diplomat of his time and certainly the most successful in establishing cooperative efforts with the Western powers against the Nazi menace.

Maxim Litvinov, whose real name was Meyer Wallach, was born on July 17, 1876, to an impoverished Jewish family in Bialystok. Leaving Bialystok, he went to the Ukraine and in 1898 joined the newly founded Russian Social Democratic Labor party, spending most of his time recruiting supporters in the Kiev area. In 1903, when the party divided into Bolshevik and Menshevik factions, he opted for the Bolsheviks and established close ties with several Bolsheviks from the Caucasus area, notably Joseph Stalin.

For the next 15 years Litvinov roamed all over western Europe on various errands of daring for the Bolshevik cause, adopting all sorts of aliases to avoid police. At various times he was known as Kuznetsov, "Papasha" (literally, "Poppa"), Feliks, and various other code designations. In 1905 he was involved in a spectacular, if unsuccessful, attempt to smuggle guns to revolutionaries in Russia through the Black Sea. In 1907 he was arrested in Paris as he tried to change bank notes acquired in a bank holdup masterminded by Stalin. While he appears to have been singularly unsuccessful in his various exploits, his repeated efforts gave him a heroic reputation among revolutionaries.

After the Bolshevik Revolution of November 1917, Litvinov tried to muster support for the Bolshevik cause in London; however, his intense antiwar activity, as well as British unhappiness over the treatment of their Moscow agent Bruce Lockhart, led to Litvinov's expulsion from England. Back in Moscow, he was assigned to the Commissariat of Foreign Affairs, where he carried out a number of important assignments, including an abortive approach to Woodrow Wilson and, more successfully, the resolution of Soviet-Estonian conflicts.

In 1921 Litvinov became deputy commissar of foreign affairs, serving under Georgi Chicherin for almost a decade. It was a strange collaboration, for Chicherin and Litvinov not only were completely different personally and in orientation but actively and openly disliked each other. However, it was also a strangely successful collaboration with Litvinov making his own mark, as in 1928, when he startled Western disarmament commissions by proposing total disarmament rather than formulas or ratios. In 1930, when



Chicherin's ill health forced his retirement, Litvinov became commissar of foreign affairs.

Litvinov was perhaps the best-known and, by some criteria, the most successful diplomat in Soviet history. He was quick to perceive the importance of Hitler's accession to power in Germany in 1933 and to guide a reorientation of Soviet foreign policy to cope with the threat. Under his guidance the Soviet Union finally established diplomatic ties with the United States in 1933 and in the following year joined the League of Nations.

Proclaiming the mutual interest of all antifascist powers, capitalist or Communist, in containing fascism, Litvinov became world-famous for his policy of "collective security," a policy that reached its heights with the conclusion of a mutual defense pact with France in 1935, followed by a qualified pact with Czechoslovakia. His long-established ties with Stalin protected him during the purges of the 1930s, and indeed he was one of the very few Jews to survive in a high post under Stalin. His jovial and rotund appearance belied his fundamental toughness, and he acquired a respect both inside and outside the Soviet Union that few Soviet diplomats ever enjoyed. However, in 1939, when Stalin developed his own doubts about "collective security," he made overtures to Hitler by replacing Litvinov with Vyacheslav Molotov. When the change culminated in the Nazi-Soviet Pact of August 1939, Litvinov lapsed into semidisgrace and, early in 1941, was even relieved of the post he had held on the party's Central Committee since 1934.

However, when Hitler invaded the Soviet Union later in 1941, Litvinov was brought out of retirement and made ambassador to the United States as a renewed symbol of antifascism. He served in Washington until 1943, when he returned to the Soviet Union, carrying out various assignments in the Foreign Office until 1946. He then retired entirely from public life and lived in semiseclusion until his death on Dec. 13, 1951.

Further Reading

Depending on whether one accepts the claim of authorship, the most important book on Litvinov might be his purported diary, *Notes for a Journal* (1955). Scholars are divided on whether it is Litvinov's work, with the weight of opinion that it is not. A very sympathetic portrayal is Arthur U. Pope, *Maxim Litvinoff* (1943). Much more perceptive is the essay on Litvinov by Henry Roberts in Gordon A. Craig and Felix Gilbert, eds., *The Diplomats, 1919-1939* (1953).

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Li Tzu-Ch'eng

Li Tzu-Ch'eng (ca. 1606-1645) was a Chinese bandit whose rebellion was the last major popular uprising in imperial China. It also caused the downfall of the Ming dynasty, the last Chinese ruling house of the Middle Kingdom.

A native of Shensi, Li Tzu-Ch'eng spent his youth as a post-station messenger, skilled in horsemanship and archery and fond of quarrels and combats. Toward the end of the Ming dynasty, official corruption and maladministration caused general economic breakdown and sowed the seeds of popular uprisings. In 1628 a great famine occurred in Shensi, and bandits became rampant. One band was led by Li's uncle Kao Ying-hsiang, who styled himself Ch'uang-wang, or "Dashing Prince." By 1631 more than 200,000 people in Shensi and the neighboring Shensi provinces were engaged in bandit activities. In this year Li joined the band, styling himself "Dashing General," and soon commanded an independent force. In mid-1634, after plundering Honan, Li was caught by government troops in southern Shensi; he pretended surrender but soon rebelled.

Late in 1635 Li suffered another defeat by the government, and he temporarily joined another bandit leader, Chang Hsien-Chung. In 1636 Li entered Anhwei, then went westward into Honan and back again to Shensi. That fall Li succeeded his uncle, assumed the title Ch'uang-wang, and moved his base from Shensi to Szechwan, where in 1638 he suffered a decisive defeat. In 1639 Li moved into the drought-stricken Honan and attracted thousands of disaffected villagers, including two educated men, Li Yen and Niu Chin-hsing. Li Yen devised the slogan "Welcome

Ch'uang-wang and pay no taxes" and advised Li not to injure the people but to win them by kindness.

Early in 1641 Li captured Honan-fu, killing the father of Chu Yu-sung, who was enthroned at Nanking in 1644. Li won the support of the displaced peasants by his promise of equal distribution of land, but his destruction alienated the scholar-gentry class. In time Li became so strong and popular that his former comrade-in-arms Chang Hsien-chung came to seek his protection. The Ming court, then preoccupied with resistance against the Manchus, was unable to halt the bandits.

In 1643 Li moved into Hupei, founded a new capital, self-styled himself generalissimo, and then called himself Hsin Shun Wang (New Pacification Prince). By the end of the year Li named his kingdom Ta-shun (Great Pacification), took the reign title Yung-ch'ang (Ever-prospering), issuing coins with this inscription, and then turned his forces northward. On April 25, 1644, he captured Peking, and Emperor Ch'ung-chen (Chu Yu-chien) hanged himself.

About a month later Li and his 200,000 troops were defeated near Shanhaikuan by the combined forces of Wu San-kuei and the Manchus, who came to Wu's assistance. Li then hastened back to Peking and proclaimed himself emperor. On the evening of June 3 he burned part of the palaces and departed westward.

The Manchu forces took possession of Peking on June 6 and in March 1645 occupied the strategic pass into Shensi. Li Tzu-Ch'eng abandoned Sian and retreated to Hupei. In June/July of that year he was killed by villagers while making a raid in search of food.

Further Reading

A recent scholarly monograph on Li Tzu-ch'eng and his fellow rebels is James B. Parsons, *Peasant Rebellions of the Late Ming Dynasty* (1970). A concise but scholarly biography of him is in the U.S. Library of Congress, Orientalia Division, *Eminent Chinese of the Ch'ing Period, 1644-1912*, vol. 1, edited by Arthur W. Hummel (1942). Recommended for general historical background are Charles P. Fitzgerald, *China: A Short Cultural History* (1935; 3d ed. 1965), and Edwin O. Reischauer and John K. Fairbank, *A History of East Asian Civilization* vol. 1: *East Asia: The Great Tradition* (1960). □

Liu Hsieh

Liu Hsieh (ca. 465-522) was a Chinese literary critic. His treatise, "The Literary Mind," is the most systematic and comprehensive work of traditional Chinese literary criticism and influenced the development of Chinese criticism and poetics.

Liu Hsieh, with the courtesy name Wen-ho, was from Tung-kuan, the present-day Lühsien, Shantung Province. He was only a child when his father died, and he was reared in poverty by his mother, who passed away

when he was 20 years of age. Liu Hsieh never married, partly because of his poverty and partly because of his great interest in Buddhism. In his youth he stayed with the monk Seng-yu for over 10 years, assisting him in editing Buddhist sutras. During this period he stored his mind with Chinese classics and literature, for without his wide reading and his deep concern with the contemporary state of literature, he could not have written *Wen-hsin tiao-lung* (*The Literary Mind and the Carving of Dragons*), a critical work of unprecedented length in 50 chapters.

Liu Hsieh must have completed the work before 502, the year which marked the accession of the first emperor of the Liang dynasty in South China to replace the defunct Southern Ch'í dynasty. Under the new dynasty Liu began to serve in several official posts and to gain fame for both his literary discernment and Buddhist piety. *The Literary Mind* made no impression upon his time, however, until Liu Hsieh submitted a copy to Shen Yüeh, the reigning arbiter of taste, who pronounced on its importance. It was probably after that event that even Hsiao T'ung, an imperial prince and great patron of letters who compiled the classic anthology *Wen-hsüan*, esteemed him highly. Late in life, Liu Hsieh was commissioned by Emperor Wu to reedit certain Buddhist sutras. Upon the completion of this task he became a monk with the Buddhist name of Hui-ti.

The dynasties under which Liu Hsieh lived belonged to the Age of Disunity, which saw the flourishing of both Buddhism and literary criticism. Though he was a Buddhist, Liu Hsieh's fame rests solely with *The Literary Mind*. Written in the elegant style of parallel prose, it discusses various types of writing under the broad categories of what we would call imaginative and functional literature.

Like so many Western neoclassic critics who accord Homer a place equal to nature, Liu Hsieh reverse the Confucian classics as masterpieces of literature because they are always in accord with nature. He reproves contemporary writers for their departure from nature in their love of ornamentation. Nature provides the objective correlative for men's feelings, and true literature, the kind of literature in accord with *Tao* (truth) and the Confucian classics, is always rooted in true feeling. This emphasis on the ultimate lyrical character of literature unifies Liu's many seemingly contradictory criteria employed in the evaluation of literature. He is especially brilliant in his discussion of the rhetoric of composition, linking the creative process to what we would call the power of imagination.

Further Reading

Despite the original's difficult style and ambiguous critical vocabulary, an admirable English translation of *Wen-hsin tiao-lung* is Vincent Yu-chung Shih, *The Literary Mind and the Carving of Dragons* (1959), which also contains a long introduction giving a survey of Chinese criticism up to the time of Liu Hsieh. For further background see Ch'en Shou-yi, *Chinese Literature: A Historical Introduction* (1961). □

Liu Pang

Liu Pang (256 B.C.-195 B.C.) was emperor of China. His reign established China's imperial system which lasted until the twentieth century.

Liu Pang, posthumously named Kao Tsu, ruled as the first emperor of the Han dynasty (206 B.C.-220 A.D.) from 202 B.C. to 195 B.C. Empress Lü, the first woman ruler of China, was one of his wives. Liu Pang's influence on China is significant as his reign established the basis for the imperial system of China that would endure until the beginning of the twentieth century.

The child of peasant parents, Liu Pang spent his early adulthood working as a police officer. A turning point occurred in his life with the death of the Ch'in dynasty emperor Shih Huang-ti. Liu Pang became a rebel leader during the struggle for control of the nation. The Ch'in dynasty was replaced by the leadership of Hsiang Yu. Liu Pang was recognized for his leadership skills and took authority over a region in West China, the Han kingdom. As Liu Pang power increased, a civil war ensued. Although he came from a peasant background, Liu Pang was a skillful general. When Hsiang Yu committed suicide, Liu Pang became emperor of the Han dynasty.

The rule of Liu Pang laid the beginnings of a system of government and life that would have lasting weight on China. The influence of the Han dynasty was so significant, in fact, that many Chinese people continue to call themselves the "Han people." The Han dynasty employed some of the basic principles of the Ch'in dynasty but did not include some of its more oppressive policies. Liu Pang had, however, little mercy for those that challenged his authority in China. Liu Pang sought to improve the lives of peasants by lessening their taxes and renewing the rural economy. He is remembered as both a harsh man and as a practical leader. □

Liu Shao-Ch'í

Liu Shao-ch'í (1899?-1969?) was a leading organizer of the Chinese Communist party. Named chairman of the People's Republic (1959) and recognized as heir apparent to Mao Tse-tung, he became a major target of the Cultural Revolution in 1966 and was expelled from the party.

Liu Shao-ch'í was born in Hunan Province, China, to a landowning peasant family. In 1916, after a traditional education, he entered the Provincial First Normal School, where he was a schoolmate of future revolutionaries Mao Tse-tung, Jen Pi-shih, and Li Li-san. The school was an important center of radical activities, and Liu became interested in political activism. In 1919, he may

have worked with Mao in editing the radical magazine *Hsiang River Review*. He also studied French in hopes of going abroad for further education.

In 1920, Liu joined the Socialist Youth League, a Communist auxiliary organization, and began to study Russian. He was arrested in 1920 and left for Shanghai after being released. Lui spent 1921 in Moscow with a small group of league members, where he studied at the University for the Toilers of the East.

Rise in the Labor Movement

After his return to China early in 1922, Liu was assigned to work with labor organizations in Shanghai. Transferred to the Anyuan coal mines as an assistant to Li Li-san, Liu organized a successful strike in 1922. The following year, he replaced Li in charge of strike activities and then went to Canton to work with unions under the nationalist Kuomintang (KMT)-Communist coalition.

In 1925, Liu was named vice-chairman of the All-China Federation of Labor. In Shanghai that year, he organized anti-British activities, but by late 1926 he was in Wuhan, where the new national government of the Kuomintang was established.

When the Kuomintang purged the Communists in 1927, Liu directed the labor movement from underground. He became secretary general of the Hupei provincial labor union and organized an important demonstration in Hankow. In April, Liu was elected for the first time to a significant Communist party office, becoming a member of the Central Committee. In May, he was named general secretary of the All-China Federation of Labor.

Clandestine Operations

Between April and July 1927, a fragile alliance between the Communists and the KMT collapsed, leaving Liu and his comrades in a precarious situation. Liu's activities over the next few years are obscure. In 1928, he was made head of the Workers' Bureau of the party and in 1929, provincial secretary of party organization in Manchuria. By 1930, he was in Shanghai, where the official headquarters of the party were located. Two years later, he was sent to the Kiangsi Soviet base that Mao and Chu Teh had constructed and took charge of production activities in the supply workshops. While in Kiangsi, he was made chairman of the All-China Federation of Labor and was recognized as a major party leader in 1934 by his promotion to the power-holding Politburo.

Liu is reported to have left Kiangsi with the main detachment of Communist forces on the Long March to northwestern China, but he separated from the others to perform underground work in northern China. From then until 1942, he headed the party's guerrilla warfare activities in northern and central China. During that time he began to stress the necessity of maintaining party organization at all costs.

Major Party Member

Liu's emergence as a major figure in the Communist party was marked in 1939 by the publication under his own

name of a book that was later translated into English as *How to Be a Good Communist*. He stressed the importance of studying Marxism-Leninism and self-cultivation through participation in revolutionary work.

From 1939 to 1942, Liu played a major role in the organization of guerrilla units in central China and of the New 4th Army. After an army incident in January 1941 that ruptured relations between the Communists and the government in the anti-Japanese united front, Liu became the political commissar of the New 4th Army. By early 1943, he had become one of the top party leaders as a member of the Central Committee Secretariat. His report to the Seventh National Congress in 1945, translated under the title "On the Party," reflected his position as a leading authority on Chinese communism.

At the congress, Liu became the third-ranking party member after Mao and Chu Teh. During Mao's trip to Chungking for negotiations in 1945, Liu acted as his deputy at Yen-an. When the Communists were forced to evacuate Yen-an in 1947 due to resumption of the civil war, Liu headed a team that would assume leadership of the revolution if Mao and his group were killed or captured. With the creation of the People's Republic in 1949, Liu became second vice-chairman after Chu Teh as well as general secretary of the Central Committee.

Liu's public pronouncements during the 1950s appear to have reflected the general policies of the party and the government. He emphasized the necessity of collective leadership under Mao Tse-tung and held that Mao's thoughts and ideas were crucial to party principles, as well as being an important guide to revolutionaries in Southeast Asia. In October 1952, Liu attended the Nineteenth Congress of the Russian Communist party in Moscow, returning to China in January. In 1957, he acted for Mao when the leader paid a visit to the Soviet Union.

Liu's rise to power in the Chinese Communist party was capped in 1959 when he replaced Mao Tse-tung as chairman of the People's Republic. Mao, however, retained chairmanship of the party. Liu publicly supported the Great Leap Forward (1958-1960), Mao's grand plan to organize the huge Chinese population. Later evidence suggests, however, that Liu soon came to consider Mao's policies in error, especially after the economic setbacks from 1960 to 1962. Liu also supported the policies of economic and social retrenchment that followed.

Policy differences developed between Mao and Liu. Mao emphasized rapid development based on the political consciousness of the Chinese masses. Liu's apparently favored a slower growth, placing economic reliance on a small core of highly trained technical experts. Liu pushed for tighter central control of society through party authority, whereas Mao wanted less hierarchical structure with greater scope for mass activity.

Decline to Obscurity

Although it was not evident at the time, Liu's decline in power probably began in 1965, with the opening of the Great Proletarian Cultural Revolution. An attack on Wu Han, a playwright and journalist, broadened into an attack

on party officials associated with Wu Han, although Liu was not apparently involved. In April 1966, he made a state visit to Pakistan, Afghanistan, and Burma.

At a Central Committee meeting that August, Liu came under heavy attack, although there was no official announcement. Instead, at an August 18 meeting, he appeared on the rostrum in eighth position rather than second. It was at this meeting that the Chinese Red Guard, Mao's aggressive paramilitary units formed as part of the Cultural Revolution, were first noticed publicly. Liu was soon denounced in Red Guard publications and posters, although not in the official press. That changed in 1967 when the official press began to refer ominously to Liu as the "top person in authority taking the capitalist road" and then as "China's Khrushchev." Soon he ceased to be mentioned by name at all in the press or to appear in public, except perhaps at meetings where he was denounced.

Liu remained in his official post and in 1967, three documents appeared that were said to be self-criticisms made by Liu Shao-ch'i. They admit to errors on his part, but reject charges that he was not loyal or a true Communist in spirit.

In October 1968, a Central Committee report declared Liu guilty of "counterrevolutionary crimes." He was expelled from the party and dismissed from all party and government posts. The resolution expressed the committee's intention "to continue to settle accounts with him and his accomplices." Shortly after, newspaper editorials suggested that his crimes were great enough to warrant death.

Although Liu's whereabouts remained unknown, he was apparently imprisoned and probably died, or was killed, there, perhaps as early as 1969. In 1974, the Chinese Communist press acknowledged his death, but did not stipulate when. Late in that year, the *New York Times* carried his obituary. By 1980, the post-Mao Communist party in China apparently had second thoughts about Liu Shao-Ch'i and hailed him as a "great Marxist."

Further Reading

There is no standard biography of Liu. *The Collected Works of Liu Shao-ch'i* (3 vols., 1969) were published in Hong Kong. His most famous publication is *How to Be a Good Communist* (1952). See also *Quotations from President Liu Shao-ch'i* with an introduction by C. P. Fitzgerald (1968). Background on Liu's life is in Donald Klein and Anne B. Clark, *Biographic Dictionary of Chinese Communism 1921-1965* (2 vols., 1971), and in the chapter on him in Chün-tu Hsüeh, *Revolutionary Leaders of Modern China* (1971). See also Edgar Snow, *The Other Side of the River: Red China Today* (1961).

□

Liu Tsung-Yüan

Liu Tsung-yüan (773-819) was a Chinese poet and prose writer. A major figure in the neoclassic movement of the T'ang dynasty, he is the acknowledged

master of an important genre of Chinese literary prose, the landscape essay.

Liu Tsung-yüan was born in the suburb of Ch'ang-an, the capital, where his father was a minor official. At age 20 he passed the literary examination and earned the *chinshih* degree, one of the high graduate degrees. Three years later he was appointed collator at the Imperial Secretariat and began his official career.

Short Political Career

Liu Tsung-yüan's growing literary reputation and political activity won him many friends of similar mind and aspirations, including Han Yü and Liu Yü-hsi. Together with the latter, he joined a political faction that advocated radical reform of the government, which was then in the hands of corrupt officials allied with palace eunuchs and military governors.

Upon the ascension of a new emperor in 805, Liu's faction seized power, and he was promoted to an important secretariat position on the Board of Rites. His political success was short-lived. With the failure of the party 6 months later, he was demoted, together with seven other young reformers, to posts in the outlying districts of the T'ang empire.

Major Works

For 10 years, from 805, to 815, Liu Tsung-yüan stayed as subprefect of Yung-chou in remote southern Hunan. There he led the life of a political exile but made the best of it by visiting scenic mountains and streams in the surrounding region and engaging in literary writings. During this period he produced some of his best poetry and prose. In his poems he showed himself to be a superior lyricist who, while continuing the early traditions of Chinese nature poetry, endowed it with feeling and sensibility. Likewise, his informal prose writings, such as the eight landscape essays on Yung-chou, are characterized by an exquisite style, sensitivity to natural beauty, and an undercurrent of poignant emotion.

A sense of frustration and resentment pervades Liu's letters, in which he mourned bitterly the premature death of some of his young friends, seeing in their fate his own. A biting satire, piquant but not vitriolic, prevails in his animal fables and biographical sketches. Another aspect of his work, his perceptive, logical, and almost scientific mind, is shown in such historical and philosophical discourses as *Fei Kuo-yü*, a criticism of some absurd and illogical passages in the *Kuo-yü*, a historical work of the classical period; *T'ien-tui*, an answer to the riddellike verse questions which Ch'ü-Yüan, a 4th-century B.C. poet, poses to heaven on the legends of creation and other ancient myths; and *Feng-chien lun*, a political treatise in which Liu stresses the inadvisability of applying to the T'ang society of his time the outmoded feudal system.

In spring 815 Liu and the other subprefects were summoned back by the Emperor to Ch'ang-an. He was filled with the hope of reprieve and a new position at court, but to

his disappointment, he was sent farther away from the capital as governor of Liu-chou in Kwangsi Province, an aboriginal region infested with malaria and other subtropical diseases. The people there were superstitious and impoverished, and banditry was rife.

Continued Exile

During his governorship Liu was able to adopt reform measures to improve the people's livelihood and welfare. He established schools, repaired city walls, increased farm production, dug wells, and planted trees. Most importantly, he abolished slavery, to which children of poor families were sold so that they could ransom themselves with the wages they earned from work. Although busy with administrative duties, he continued unabated his literary activities. Highly regarded as a Buddhist scholar, he was asked to compile an inscription on the monument of the sixth Ch'an patriarch, Hui-neng, who attained great popularity a hundred years after his death and was honored posthumously by the Emperor. Liu's prominence as a writer also attracted many young men who sought eagerly to learn from him.

During an amnesty in 819, the Emperor finally agreed, upon the intercession of Liu's friends at court, to recall him to the capital. But before the imperial edict reached Liu-chou, Liu Tsung-yüan, whose health had been failing, had died, on October 27. In his epitaph on Liu Tsungyüan, Han Yü pointed out that if not for his political failure and life's hardships, Liu would probably not have had the time and occasion to produce such a wealth of great literature. As it is, the two friends together contributed to the revival of classical Chinese prose, which excels in simplicity, clarity, and vigor, and brought it to the height of its development in the T'ang dynasty.

Further Reading

Few of Liu Tsung-yüan's poems and essays have been translated. Background on his life and work can be found in Herbert A. Giles, *A History of Chinese Literature* (1923); Dora Evangeline Edwards, *Chinese Prose Literature of the T'ang Period A.D. 618-906*, vol. 1 (1937); Ch'en Shou-Yi, *Chinese Literature: A Historical Introduction* (1961); Ch'u Chai and Winberg Chai, eds. and trans., *A Treasury of Chinese Literature* (1965); and Liu Wu-chi, *An Introduction to Chinese Literature* (1966). □

2nd Earl of Liverpool

The English statesman Robert Barks Jenkinson, 2d Earl of Liverpool (1770-1828), served as prime minister from 1812 to 1827 and was at the center of governmental decisions during more than a quarter century of foreign and domestic crises.

The eldest son of Charles Jenkinson, Robert Jenkinson was born in London on June 7, 1770. He received a superb education, first at Charterhouse and then at Christ Church, Oxford. Interested in history and foreign languages, Robert proved adept at debate, and it was through

this talent that he won the notice and ultimately the friendship of his fellow student George Canning. After leaving Oxford, Jenkinson traveled to the Continent. At the age of 20 he was suddenly catapulted into public life by being chosen a member of Parliament for the borough of Appleby. When he was asked by William Pitt to defend an unpopular government measure, his brilliant speech won the approval of the entire House of Commons. He was appointed to the India Board in 1793 and the following year married Lady Louisa, daughter of the Earl of Bristol. During this time he was aided in his public and private affairs by Canning, who was also a rising young politician, and the two men seemed to make a most effective team.

In 1796 Jenkinson's father, who had been given a barony 10 years earlier, was raised to the earldom of Liverpool. The son thus received the title of the barony, Hawkesbury, as a courtesy; more important was the son's promotion to the lucrative and influential post of master of the mint. Hawkesbury supported most of Pitt's policies. When the Prime Minister sought to relieve Roman Catholics from some of the legal disabilities they labored under, he was forced to resign by King George III. But Hawkesbury had broken with Pitt over the Catholic issue, and he was willing to serve under Henry Addington, the new prime minister. At the age of 31 Hawkesbury was made foreign secretary and a member of the Cabinet. Almost his first task was to negotiate peace with the French. The resultant Treaty of Amiens seemed to make too many concessions to the French, now led by Napoleon Bonaparte, and the government was severely censured by the opposition. Hawkesbury



ably defended his actions in Parliament. In 1803 he was created Baron Hawkesbury and immediately became the government's principal speaker in the House of Lords.

The next year Pitt returned to office, and Hawkesbury was moved to the home secretaryship, while keeping his leadership in the Lords. When Pitt died at the end of 1805, Hawkesbury was asked by George III to form a new ministry, but he declined and became the leader of the Tory opposition. The Whig ministry fell in 1807 and the Tories returned to power under the nominal leadership of the Duke of Portland; Hawkesbury, Canning, Lord Castlereagh, and Spencer Perceval directed matters. Canning and Castlereagh, however, quarreled and then dueled, and Portland's health gave way and he resigned from office. Therefore Hawkesbury, who succeeded to his father's title upon the earl's death in 1808, and Perceval formed a government, which in the face of formidable (and irresponsible) opposition carried on the war against Napoleon and the administration of the country until Perceval was assassinated by a madman in 1812.

Prime Minister

Among the domestic tasks facing Liverpool had been the setting up of a regency under Prince George. His close ties with the regent (the old king having gone mad for the last time in 1810) led him to be asked once more to form a ministry. In 1812 he became prime minister and thus headed a government which, with only the most minor changes of personnel, ruled England for 15 years. His greatest talent seemingly lay in his ability to survive; his survival appeared to rest on his ability to reconcile men of differing opinions. In the last analysis Liverpool possessed this power because his own views did not follow any hard ideological line but differed considerably on each major problem confronting him.

Liverpool's chief foreign assignment was of course the winning of the war—which by now had become two wars, one against the French and the other against the new United States. His first 3 years in office saw the one against Napoleon won (twice) and the one against the United States brought to a successful conclusion. The coming of peace served to focus discontent on Britain's economic and social problems, and for the last dozen years of his public life, Liverpool would be forced to contend most fiercely in this area. The principal issues were free trade as opposed to protectionism, taxation, public order, and Catholic emancipation.

Liverpool made no concession to civil unrest; after the suppression of a gathering at "Peterloo," in 1819, he introduced the harsh measures known as the Six Acts into Parliament, where they were adopted by an overwhelming majority. When the Irish grew more unruly than usual in 1822, he not only opposed Canning's Catholic Relief Bill but suspended habeas corpus in Ireland and renewed the stringent Insurrection Bill; for the time, at least, these measures seemed to work.

The Prime Minister was much more "liberal" regarding questions of foreign policy. He supported Castlereagh in dealing with the reactionary powers of Europe and with the

newly created South American nations. After Castlereagh's suicide, Liverpool strongly urged George IV to appoint Canning to his position as foreign secretary. From 1822 on Liverpool gave his full support to Canning's policies. Liverpool was also a "liberal" in economic policy. He favored free trade and advanced the cause of the "free traders" by securing William Huskisson's appointment as member of the Board of Trade in 1822. Though he did not succeed in abolishing the Corn Laws, which limited the amount of grain which could be imported into Britain, he did introduce a sliding scale which enabled the government to act at its discretion to remove inequities.

Early in 1827 Liverpool suffered a paralytic stroke. He left the political arena and died on Dec. 4, 1828. Under Liverpool the development of Cabinet government reached maturity; the role of the king was permanently reduced; and the subordination of the Cabinet to the prime minister was completed.

Further Reading

The most complete treatment of Liverpool is Charles Duke Yonge, *Life and Administration of Robert Banks, Second Earl of Liverpool* (3 vols., 1868). More accessible is Sir Charles Petrie, *Lord Liverpool and His Times* (1954). For the student of political history, W. R. Brock, *Lord Liverpool and Liberal Toryism, 1820-27* (1941; 2d ed. 1967), is invaluable.

Additional Sources

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Livia

Livia (58 B.C.-29 A.D.) was an influential consort of Augustus, architect of the Roman Empire, who was depicted in imperial propaganda as the embodiment of womanliness and dedication, while her enemies believed her to be a ruthless seeker of power.

As mistress of the Roman world, Livia's private life was lived in public. Acting as a moral example of her husband's imperial ideology, she served Augustus as helpmate, sounding-board, conveyor of messages-off-the-record and as foster mother to his grandchildren and great-grandchildren. She also successfully secured the throne for her own son by a previous marriage.

On both sides of her family, Livia was the descendant of Roman senators. Her father Marcus Livius Drusus Claudianus was, as his name shows, a member of the Claudian family who was adopted by Livians. Such adoption of an adult, or nearly adult, male heir into a line which lacked one was quite common in Rome. The adoption also served as a political bond between two powerful families.

Livia's early life presumably resembled that led by most young girls in the politically and economically elite circles

of the Empire. Many of them were acquainted with rhetoric and philosophy, rather than restricted to the rudiments of literacy. Later some had literary interests, or, at least, joined the cultural avant garde of Roman society. But whatever education had been provided Livia, she displayed no later interest in taking up with a racy intellectual or artistic crowd. That helped to safeguard her reputation for both chastity and Roman traditionalism and made her a striking contrast to women like Augustus's granddaughter Julia.

Livia's marriage to Tiberius Claudius at 15 was typical for Roman women. Marriage to a cousin was also not uncommon. In this case it was even more to be expected, since the marriage of a Livia to a Claudius further cemented the relationship between both families. Aware of the politics of arranged marriage from an early age, Livia would later put this knowledge to good use in positioning her sons within the new royal family.

The young Livia had started her life as a Roman matron in the most conventional fashion, but the civil war which had already begun with Julius Caesar's death threw everything out of kilter. After the battle of Philippi, her father, who had fought for the Republic against the Second Triumvirate (Lepidus, Marc Antony, and Octavian), committed suicide rather than undergo the indignity of flight. But Livia, along with her infant son Tiberius and her husband, who had also fought in the battle, were fugitives. In their flight to join Sextus Pompey's forces in Sicily, they were nearly captured on two occasions when the child began crying and almost betrayed their presence. It must have been terrifying for Livia at 16 to be running for her life and to have her infant

son twice snatched from her and stuffed away where his cries could not be heard.

It remains unknown whether or not Livia was surprised to find her husband less dedicated to the survival of the Republican forces than to his own advancement. After Sextus Pompey refused to accord him the position he wanted, the family set out to join the triumvir Mark Antony, when hostilities broke out between the members of the Second Triumvirate. That journey too was traumatic for Livia. With her infant son and a few attendants, she was almost killed in a forest fire in Sparta. She barely escaped with a smoldering cloak and singed hair.

In 39 B.C., the triumvirs reached a settlement among themselves, and Livia's family returned to Italy under a general amnesty. There she met the triumvir Octavian. We do not know what Livia thought of him, but he was instantly enamored with her. Overcoming his conservative scruples, the elder Tiberius Claudius gave a traditional wedding feast to celebrate the marriage of his newly divorced wife—who was six months pregnant with his second son—to Octavian. Octavian, who had been unwilling to wait for her to deliver, had sought a priestly opinion that Livia was able to remarry while visibly pregnant. The incident foreshadowed the later Augustan government which appeared to defer to propriety and the constraints of tradition while actually accomplishing whatever Augustus (Octavian) wanted.

Little is heard of Livia during the ensuing years, but her former husband died in 33 B.C., presumably disappointed, as he had received no rapid political or military advancement. The young Tiberius, now nine, gave his father's funeral oration. Traditional funeral orations celebrated the political career and goals of the deceased. As war between Antony in the eastern Mediterranean and Octavian in the west loomed, it must have been obvious that the winner would dismantle the old Republic permanently. It was presumably a short and carefully worded speech. That same year Tiberius was betrothed to Vipsania, daughter of Octavian's close friend and aide Agrippa, who was probably even younger than he was. Some have seen Livia's hand at work there, strengthening her son's ties to his stepfather and positioning him for the assumption of power.

Given the circumstances of her remarriage, tension between Livia and her son was inevitable, and the relationship between Octavian and Tiberius was edgy at best. Octavian and Livia had a happy marriage, and Livia's younger son Drusus apparently got along well with his stepfather, but Tiberius did not. In the 20s B.C., Octavian (now the emperor Augustus) claimed to be restoring the old ways of the Republic, though he was actually putting together the elements of a new state. As Tiberius was educated in Roman politics and history, he must have felt increasing disquiet at the discrepancy between what Augustus claimed to be doing and his actual concentration of power in his own hands.

Nonetheless, Livia managed to devote herself wholeheartedly to both Augustus and Tiberius. Augustus's need for male family members to represent the dynasty in the provinces allowed her to serve the interests of her husband, son, and Empire at once. In 20 B.C., Tiberius was sent to deal with an Armenian crisis and handled it creditably.



Upon his return, he was married to Vipsania, and Livia's second son Drusus was set out on his political career. Nonetheless, the year ended on a frustrating note for Livia and Tiberius when Julia, Augustus's daughter by a previous marriage, bore the first of her three sons, Gaius. Lucius followed in 17 B.C. Tiberius could look forward only to being used in the interim, until the grandsons of the emperor's blood were old enough to take over.

But the events of 12 B.C. apparently forecast political success for Livia and Tiberius. Agrippa died, leaving Tiberius, at 29, the only adult male in or close to the family whom Augustus could entrust with potentially sensitive assignments. Undertaking the problem of pacifying tribes in the Danube basin, Tiberius handled the situation well. Livia at least agreed to—and was perhaps even enthusiastic about—Augustus's next plan for Tiberius. Forced to divorce his beloved Vipsania, with whom he had enjoyed a tranquil marriage, Tiberius was made to marry Augustus's daughter Julia, Agrippa's widow. At nearly 50, Livia had had to face the fact that she and Augustus could not have children together. Children of Tiberius and Julia would have been the next best thing. Then in 9 B.C., Tiberius as well as Livia felt deeply the loss of Drusus, who died in a fall from his horse.

The family crisis came in 5 B.C. Tiberius, who had served Augustus and Rome loyally at some personal cost, was distressed to witness popular affection for the two attractive young grandsons as well as a clamor in the streets calling for them to be allowed to hold political offices at an illegally early age. Never having aroused such popular enthusiasm, Tiberius now felt rejection. He understood an assignment in Armenia to be an effort to get him out of Rome and consolidate opinion behind Gaius and Lucius, and perhaps it was. Though his mother appealed to him to relent, Tiberius refused to work for the regime anymore. Infuriated, Augustus agreed to let him go to Rhodes for postgraduate study in philosophy, but Livia realized, as Tiberius did not, how precarious his position was. A good general was either loyal to the emperor or dead. In 1 B.C., perhaps at his mother's urging, Tiberius did ask Augustus if he might return to Rome, but Augustus's reply was hostile. Desperately afraid for her son, Livia secured an appointment for Tibullus as ambassador to Rhodes to mask from the public his complete estrangement from his imperial stepfather. When Gaius, Augustus's older grandson and heir apparent, began speculating openly about Tiberius's fate, Livia became frantic. Augustus, given to letting Livia have her way in almost everything, drew the line. He said that it was up to Gaius to let Tiberius return. Finally, in 2 A.D., he did, but Tiberius was ordered, as a condition, to withdraw from political life.

Later that year, the younger grandson Lucius died; Gaius died two years after. By this time, Tiberius and Augustus hated each other, but neither had a choice. Augustus was too old and frail to take active field commands himself; his great-grandson Germanicus was too young. Julia's youngest son was a juvenile delinquent. Tiberius could either serve the emperor or break his mother's heart and face execution. Suzanne Dixon's comment that "the royal family sometimes exaggerated its togetherness for

propaganda purposes," seems a tremendous understatement.

Extravagant Roman gossip and popular modern novels have suggested that Livia engineered the deaths of Gaius and Lucius, one at the western end of the Mediterranean and the other at the eastern, but this seems highly unlikely. Nor is it likely that she could have been eliminating all of the emperor's current and prospective heirs, with the exception of her own son, and still have retained the affection of Augustus, a subtle and clever man. Suetonius tells us that Caligula later remembered his great-grandmother as an "Ulysses in skirts," alluding to the Homeric hero known for his cunning rather than his use of arms, but the demented Caligula also believed that his horse could be a consul of Rome. Given his paranoid fantasies, there is little reason to accept this particular belief that Livia was indulging in Mediterraneanwide skulduggery.

Certainly Augustus came to respect Livia's devotion to her friends and her penchant for political maneuvering. Suetonius is our source for the gossip that she actually helped to procure for Augustus the younger women he wanted. Roman spouses of both genders were often known to be tolerant of even more exotic extramarital adventures, and that is not impossible. What is sure is that their marital union remained solid. As Suetonius says, "Livia remained the one woman whom he truly loved until his death." Perhaps she was the one person, other than himself, whom Augustus had ever really valued; his final words to her would be, "Be mindful of our marriage."

There is no doubt that during Augustus's final illness in 14 A.D., Livia had her eye on the future. She gave the order to seal the house and surround the streets with soldiers, ostensibly to avoid disturbing the dying man, but surely to secure control for herself and her son and to prevent anyone from contesting their version of his wishes. She was also suspected, along with Tiberius, of ordering the execution of Augustus's scapegrace grandson in exile, the young Agrippa Postumus. Perhaps she did; it would certainly have been the wise thing to do to keep him from being used as a pawn by other parties. She was even suspected of having hastened Augustus's end once he had become dangerously incapacitated. It is more likely that Augustus's loving dependence on her during his final weakness led him to accede to her wishes wholeheartedly. As Tacitus commented, "Livia had the aged Augustus firmly under control." It was never quite clear just when Augustus died. Livia did not allow an announcement until Tiberius was on the spot and in command of the Praetorian Guard.

If Livia consoled herself in her widowhood with the thought that there was only smooth sailing ahead, she must have been shocked by Tiberius's subsequent conduct. He had been disappointed too often to accept the responsibility of rule gladly. He still concealed Claudian republican sentiments which he did not enjoy betraying. At 56, he also did not wish to appear to be ordered about by his mother. Livia had been accorded unprecedented public honors by Augustus: he had dedicated a building in her honor, and she had been allowed to restore a temple. Coins in the provinces proclaimed her the mother of her country and even of the

world. She had been granted a status previously reserved for vestal virgins. Augustus's will posthumously adopted her into the Julian clan, allowing her to use the name Julia Augusta. Tiberius stopped the flood of honors.

Genuinely against according Romans the sorts of honors previously associated with the hellenistic potentates of the eastern Mediterranean, he kept the Roman senate from proclaiming her mother of the country and refused to let them put up an altar to her adoption or assign her special attendants. Still, the apparent rancor in some of the scenes in the senate recounted by Tacitus also stemmed from a reluctance to be reminded that his own good services had not secured him the throne; his mother's cleverness had. He was particularly piqued by a senatorial move to add "son of Livia" to his own nomenclature.

Still, Livia's influence often counted with Tiberius in times of discord. She was able to persuade him to show clemency to her friend Plancina who was accused of conspiring to assassinate Augustus's great-grandson Germanicus. In another case, Tacitus tells us that Tiberius did not want to deny his mother, so he promised to appear in court to defend a friend of hers, then took a very slow walk to court and arrived too late. Amazingly, Tacitus, who takes a very dim view of Tiberius, thinks this a smart ploy and reports that the Roman populace thought so too. There must have been a contemporary consensus that simply saying no to Livia was not to be contemplated.

Suetonius claims that "Tiberius then complained that his mother Livia vexed him by wanting to be co-ruler of the Empire," and he therefore avoided her. "Although he did occasionally need and follow Livia's advice, he disliked people to think of him as giving it serious consideration." He became especially angry when a blaze broke out near the temple of Vesta, and she took charge of crowd control and firefighting, "directing the populace and soldiery in person, as though Augustus were still alive."

One vignette in Suetonius is particularly telling. Tiberius and Livia began quarreling openly about a man whose name she wanted registered among those of potential jurors. "Tiberius agreed to do so on one condition—that the entry should be marked 'forced upon the emperor by his mother.'" Livia's response was to haul out some of Augustus's letters to her which described Tiberius's "sour and stubborn" character. Her point was presumably to remind Tiberius that he had not earned adoption as Augustus's successor. She had secured it for him.

Supposedly that incident inspired his partial retirement to Capri and his delegation of the government to the vicious Sejanus, which led in turn to Sejanus's plot, its discovery, and the subsequent "reign of terror" which killed so many senators. Among the consequences of the confrontation over the letters, according to Suetonius, was that Tiberius visited Livia only once in the last three years of her life and not at all during her final protracted illness at the age of 86. He did not attend her funeral or probate her will. He vetoed her deification, which was accomplished by a later emperor, Claudius, a handicapped grandson for whom she had little regard.

Livia had, nonetheless, secured a peaceful transition between the first and second emperors, no mean feat since there were no precedents, no legal guidance, and plenty of other claimants. It is quite possible that without her Augustus's great accomplishments including the *pax romana*, the Roman peace itself, might otherwise have been lost in another round of the sort of civil war which had racked the Republic for the previous century.

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Edward Livingston

Edward Livingston (1764-1836), American jurist and statesman, was one of the great legal reformers of the 19th century.

Edward Livingston was born on May 28, 1764, at Clermont, N.Y., into a wealthy family. He graduated from the College of New Jersey (Princeton) in 1781. After a legal apprenticeship he was admitted to the bar in 1785. In 1789 he married Mary McEvers, daughter of a New York merchant.

In 1794 Livingston was elected to the U.S. Congress. Vigorously anti-Federalist, he attacked Jay's Treaty and the Alien and Sedition Acts. After serving three terms he declined to seek reelection in 1800, instead accepting two appointments: as U.S. attorney for the District of New York and as mayor of New York City. In office he sought to reform the Mayor's Court and showed concern for the city's poor, but a clerk's misappropriation of federal taxes, for which Livingston accepted full responsibility, ruined his career in New York.

Livingston began life anew in New Orleans and was instantly successful in his law practice. He also engaged in extensive land speculation. One of his deals, the acquisition of a portion of riverfront property below the city, involved him in a lengthy controversy with the Federal government. This was but one of several differences with Thomas Jefferson's administration. Another saw Livingston champion civil liberties against martial rule, when he was unjustly implicated in the Burr conspiracy by the commander at New Orleans in 1806-1807. Yet during the War of 1812, when Andrew Jackson proclaimed martial rule, Livingston, who was serving as volunteer aide-de-camp and confiden-



tial adviser, did not oppose the action publicly. He did, however, tell Jackson privately that the proclamation was unconstitutional. Livingston was later to benefit politically from his service to Jackson.

Livingston's interest in and understanding of legal reform during his term in the Louisiana Legislature (1819-1821) led to his designation as one of the three codifiers of the state legal system. They revised the civil code and code of procedure and prepared a commercial code. He had previously been asked to prepare a revised criminal code. Neither the commercial code nor the penal code was enacted, the latter because it was too far ahead of its time. Livingston held that the purpose of punishment was to prevent crime. If a penalty did not deter criminal acts, it should be abolished; therefore he advocated abolition of the death penalty. However, publication of the penal code gave Livingston a reputation as a legal reformer, and the code was acclaimed in Europe and the United States.

In 1822 Livingston was elected to the U.S. Congress and reelected in 1824 and 1826. He unsuccessfully supported Andrew Jackson in the disputed election of 1824. Livingston was defeated for reelection in 1828, but with the support of President Jackson (newly elected that year) he was appointed to the Senate in 1829.

Livingston's Senate stay was short. In a major Cabinet realignment in 1831 Jackson appointed him secretary of state. He drafted Jackson's Nullification Proclamation, which forthrightly denied the right of states to nullification and secession. Two years later Jackson made him minister

to France. His main task was to bring about implementation of the French spoliation treaty. His skillful negotiation paved the way for the amicable settlement in 1836. He died at Montgomery Place, his New York estate, on May 23, 1836.

Further Reading

William B. Hatcher, *Edward Livingston: Jeffersonian Republican and Jacksonian Democrat* (1940), is solid and readable. Livingston's background can be understood by reading George Dangerfield's entertaining and insightful *Chancellor Robert R. Livingston of New York, 1746-1813* (1960). Indispensable for Livingston's New York political background is Alfred F. Young, *The Democratic Republicans of New York: The Origins, 1763-1797* (1967). □

Robert Livingston

Robert Livingston (1654-1728), colonial politician and landowner, was secretary for Indian affairs in New York province and greatly influenced British policy respecting western lands.

Youngest son of an eminent Presbyterian pastor, Robert Livingston was born on Dec. 13, 1654, in Ancrum, Scotland. His father was exiled in 1663 for resisting attempts to Anglicize the Scottish Church. Robert grew up in Rotterdam, Holland, where he received business training and became fluent in Dutch. Following his father's death in 1672, he emigrated to New England and then moved to Albany.

New York had just been restored to the English, and Livingston's background ideally suited him to become an intermediary between Dutch burghers and proprietary officials. From 1675 he was secretary to the commissioners directing affairs in the Albany area and ex officio town clerk. His marriage in 1679 to Alida Schuyler (widow of Nicholas van Rensselaer) allied him with the province's leading Dutch families, and his knowledge of the Indian trade enabled him to purchase prime tracts of land, including thousands of acres on the eastern bank of the Hudson River. In 1686 Livingston received a patent which allowed him to consolidate his landholdings into Livingston Manor.

As secretary for Indian affairs, Livingston fought against the trade in French furs and promoted England's commercial influence to the west. Albany wholesalers successfully blocked his attempt to prohibit, and then tax doubly, their Montreal traffic. However, Livingston's meticulous records bolstered New York's claims to the western lands in 1780. He also stressed the necessity of friendly relations with the Iroquois. Successive colonial governors came to rely heavily on Livingston's reports and recommendations.

Though favoring the dethroned James II, Livingston accepted the succession of William and Mary to the English throne. But his hostility to Jacob Leisler's rebellion in New York led his foes to attempt sequestration of his lands and offices; trips to England were required to confirm his posts and properties. He served on the councils of several gover-



nors, carefully invested his income from official positions, obtained dual salaries for holding more than one job, and probably profiteered in public contracts, such as the one (1710) for provisioning the Palatine German immigrants.

Livingston was elected from Albany to the New York Assembly in 1709 and after 1716 represented his own manor there. Chosen Speaker in 1718, he supported the Assembly in disputes with the governor. However, Livingston broke with most of the assemblymen over furtrading restrictions. Gradually he arranged for his son Philip to succeed him in administrative posts and in 1725 retired because of ill health. He died in early October 1728.

Further Reading

A scholarly account, generally favorable, of Livingston's career is Lawrence H. Leder, *Robert Livingston, 1654-1728, and the Politics of Colonial New York* (1961). Edwin B. Livingston, *The Livingstons of Livingston Manor* (1910), is somewhat limited by its almost exclusive reliance upon official records. □

Robert R. Livingston

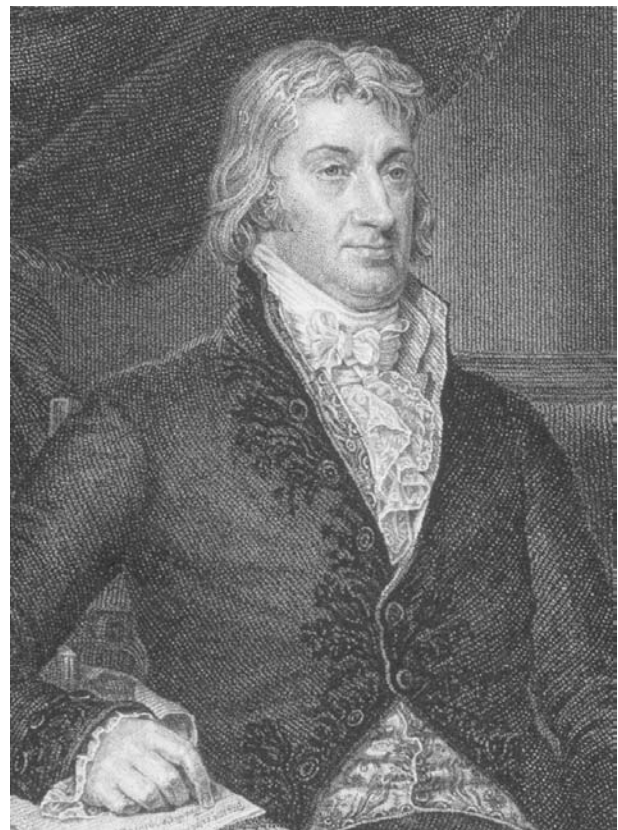
Robert R. Livingston (1746-1813), American jurist and diplomat, played a key role in negotiating the Louisiana Purchase.

Robert R. Livingston was born in New York City on Nov. 27, 1746, into a family of landed aristocracy. His great-grandfather, Robert Livingston, had married the widow of one of New York's great landowners. By 1746 the Livingstons were related to virtually all their fellow land barons and were, inevitably, deeply involved in the government of the colony. For decades before the American Revolution they had firmly opposed the politics of the royal governor and his colleagues. Livingston's father, a well-known jurist, was a foe of the Stamp Act, but he was also a nervous observer of the popular tumults marking the resistance to it.

Amid the rumblings of rebellion, Robert Livingston graduated from King's College (now Columbia) in 1765. He immediately entered a legal apprenticeship with his father's cousin, and later governor of New Jersey, William Livingston. Admitted to the bar in 1768, Robert acquired a practice befitting his family position, held minor offices, and, in 1770, married Mary Stevens, of a New Jersey landowning family.

Cautious Patriot

As a member of the New York Provincial Convention of 1775 and, a month later, of the Second Continental Congress, Livingston began a steady movement toward supporting American independence but maintained an equally steady resistance to letting radicals control the Revolution in New York. Though appointed to the committee to draft the Declaration of Independence, he neither contributed to the draft nor signed the document. He accepted the declaration,



however, and helped arrange for the military defense of New York. With John Jay and Gouverneur Morris, he drafted the New York Constitution of 1777, a conservative but effective document. Livingston's appointment in 1777 as chancellor of the Court of Chancery gave him both a high judicial office and membership on the governor's "Council of Revision." Thus for 24 years, he was a power in the state government despite the dominance of Governor George Clinton, who led a highly successful alliance of yeoman farmers, mechanics, and entrepreneurs deeply hostile to the old, landed gentry.

Nationalist and Francophile

In 1779 Livingston resumed his seat in the Continental Congress. He soon became part of the "nationalist" group, which included Robert Morris, Benjamin Franklin, and, later, James Madison and Alexander Hamilton. Livingston was elected first secretary for foreign affairs in August 1781. During his 2 years of service as secretary he did all he could to strengthen America's alliance with France.

For the next 2 years Livingston indulged his passion for scientific agriculture and efficiently presided over the Court of Chancery. In 1788 he, Hamilton, and John Jay were leading Federalist delegates to the New York constitutional ratifying convention, and in 1789 he administered the oath of office to President George Washington. However, by 1791 Livingston had become a Jeffersonian Republican, in uncomfortable alliance with his old foe Governor Clinton and the energetic newcomer Aaron Burr. At odds with the Jays, Schuylers, Van Rensselaers, and other traditional friends, Livingston began a decade of sometimes lonely, often acrimonious opposition to the Federalists. He fought against Jay's Treaty and maintained strong Francophile sentiments.

Louisiana Purchase

In 1801 President Jefferson appointed Livingston minister to France. Napoleon's acquisition of Louisiana and his plans for a huge Caribbean empire soon placed a grave responsibility on Livingston; possession of New Orleans (and thus control of the Mississippi) by a powerful, expansive France would, in Jefferson's words, "marry the United States to the British fleet" and throttle American dreams of a transcontinental republic. The Americans fretted helplessly in the face of Napoleon's omnipotence until the defeat of one of Napoleon's armies in Santo Domingo and the freeze-up of another in Dutch harbors suddenly changed the prospects. Just as Livingston received instructions to try to purchase New Orleans and, if possible, Florida, Napoleon decided to abandon his American plans. Livingston, meanwhile, had earlier suggested that the United States might be interested in acquiring lands west of the Mississippi. Aided by the arrival of special envoy James Monroe, Livingston held conferences with French ministers who, astonishingly, offered to sell the entire Louisiana Territory. Though lacking instructions to buy the vast territory, the Americans grasped the opportunity and signed the Louisiana Purchase Treaty on May 2, 1803.

Livingston and the Steamboat

Livingston remained 2 more years in Paris, then returned home to devote his last years to an old enterprise—agricultural progress (especially the breeding of Merino sheep)—and to a new one—development of the steamboat. Long interested in steam transportation, he agreed to back the plans of Robert Fulton, at the same time securing a monopoly in New York waters of such navigation. Livingston was aboard Fulton's famous steamboat on the voyage up the Hudson in 1807. However, the monopoly and the operation of the vessels proved contentious and not especially profitable. Livingston died at Clermont, N.Y., on Feb. 26, 1813.

Further Reading

George Dangerfield, *Chancellor Robert R. Livingston of New York, 1746-1813* (1960), is a well-written, thoroughly reliable account. Collateral studies related to Livingston's career are Samuel Flagg Bemis, *A Diplomatic History of the United States* (1936; 5th ed. 1965); James T. Flexner, *Steamboats Come True: American Inventors in Action* (1944); David M. Ellis, *Landlords and Farmers in the Hudson-Mohawk Region, 1790-1850* (1946); and Alfred F. Young, *The Democratic Republicans of New York: The Origins, 1763-1797* (1967). □

David Livingstone

David Livingstone (1813-1873) was a Scottish physician and possibly the greatest of all African missionaries, explorers, and antislavery advocates.

Before Livingstone, Africa's interior was almost entirely unknown to the outside world. Vague notions prevailed about its geography, fauna, flora, and human life. Livingstone dispelled much of this ignorance and opened up Africa's interior to further exploration.

David Livingstone was born on March 19, 1813, in Blantyre, coming from Highlanders on his father's side and Lowlanders on his mother's. The Livingstones were poor, so at the age of 10 David worked in the textile mills 14 hours a day, studying at night and on weekends. After some hesitation he joined the Congregational Church of his father. In 1836 he entered the University of Glasgow to study medicine and theology, working during holidays to support himself. In 1840 he received his medical degree, was ordained, and was accepted by the London Missionary Society. He had been influenced by Robert Moffat and the first Niger expedition to apply for service in Africa. After a 98-day voyage Livingstone arrived in Cape Town on March 15, 1841. He reached Moffat's station, Kuruman, at the time the outpost of European penetration in southern Africa, on July 31.

But Livingstone soon moved north to the Khatla people. It was here he permanently injured his left shoulder in an encounter with a lion. In 1845 he married Mary Moffat and settled farther north at Kolobeng. From here he set out with two friends, Oswell and Murray, to cross the Kalahari Des-



ert, discovering Lake Ngami on Aug. 1, 1849. On another journey, in 1851, Livingstone and Oswell discovered the Zambezi River.

Crossing the Continent

In April 1852 at Cape Town, Livingstone saw his wife and four children off to England. Returning to Kolobeng, he found that some Boers had destroyed his station, the last settled home he ever had. In December he set out to walk to the west coast. He reached Linyanti, in Barotseland, where Chief Sekeletu of the Makololo gave him 27 men to go with him. They walked through hostile, unknown country, and after incredible hardship he reached Luanda on May 31, 1854.

The British consul there nursed him back to health, but Livingstone refused passage back to England. He had not found the hoped-for waterway, and he wanted to return the Makololo to their chief. Having been reequipped by the British and Portuguese in Luanda, he left on Sept. 19, 1854, but reached Linyanti only on Sept. 11, 1855. Sickness, rain, flooded rivers, and hostile tribes delayed him and forced him to spend all his equipment. He was given fresh supplies and men by Sekeletu. On November 15 he reached the spectacular falls on the Zambezi, which the Africans called the "Smoke which Thunders" but which Livingstone named Victoria Falls in honor of the queen of England. He finally reached Quelimane on the east coast on May 20, 1856. For the first time Africa had been crossed from coast to coast. He waited 6 months for a ship which returned him to England.

Livingstone was now a famous man. In 1855 the Royal Geographical Society had awarded him the Gold Medal; now at a special meeting they made him a fellow of the society. The London Missionary Society honored him; he was received by Queen Victoria; and the universities of Glasgow and Oxford conferred upon him honorary doctorates. In November 1857 his first book, the tremendously successful *Missionary Travels and Researches in South Africa*, was published.

Livingstone caught the imagination not only of England but the world. He opened the eyes of the world to the tremendous potentialities of Africa for human development, trade, and Christian missions; he also disclosed the horrors of the East African slave trade.

Zambezi Expeditions

With mutual regrets he severed his ties with the London Missionary Society, but the British government agreed to support an expedition to explore the Zambezi River led by Livingstone, who was made a British consul for the purpose. He sailed for Africa in March 1858.

The Zambezi expedition met with many difficulties. It was marred by friction among the Europeans, mainly caused by Livingstone's brother Charles. The steam launch *Ma Robert* proved unsuitable, and the Kebrabasa Rapids killed the dream of Zambezi as an inland waterway. *The Ma Robert* was taken into the Shire River but was blocked by the Murchison Falls.

The explorers learned of the existence of two lakes to the north, and on a second journey they discovered Lake Chilwa on April 16, 1859. On a third journey up the Shire they left the boat, walked 3 weeks overland, and discovered Lake Nyasa on Sept. 17, 1859. A new steamer, the *Pioneer*, arrived in 1861, by which they explored the Ruvuma River in an effort to bypass the Portuguese. Later they managed to get the *Pioneer* to Lake Nyasa, which they explored but did not circumnavigate.

In January 1862 a third boat, the *Lady Nyassa*, arrived together with Mrs. Livingstone, giving him fresh hope. But Mary Livingstone died from fever at the end of April. The *Lady Nyassa* never reached the lake, and finally the British government recalled the expedition. The Royal Navy took over the *Pioneer* at Quelimane, but Livingstone took the *Lady Nyassa* on a daring voyage to Bombay, India, where it was sold. In July 1864 Livingstone reached England.

In 1865 Livingstone published his second successful book, *Narrative of an Expedition to the Zambesi and Its Tributaries*, and the Royal Geographical Society equipped him for another expedition to explore the watersheds of Africa. He reached Zanzibar in January 1866 and began exploring the territory near Lakes Nyasa and Tanganyika. On Nov. 8, 1867, he discovered Lake Mweru and the source of the Lualaba River. On July 18, 1868, he found Lake Bangweulu. In March 1869 he reached Ujiji only to discover that there was no mail and that his supplies had been stolen. He was sick, depressed, and exhausted, but in September he set out again, witnessing at Nyangwe the horrors of the Arab slave trade. He returned to Ujiji in October 1871.

Search for Livingstone

Europe and America thought that the lonely man was lost, so the *London Daily Telegraph* and the *New York Herald* sent Henry Stanley to search for him. Stanley found Livingstone at Ujiji and stayed 4 months. Unable to persuade Livingstone to return to England, Stanley reequipped him and departed from him near Tabora on March 14, 1872. In August, Livingstone was on his way again. Near Bangweulu he got bogged down in swamps but finally reached Chitambo's village. On May 1, 1873, his servants found him in his tent kneeling in prayer at the bedside. He was dead. His men buried his heart but embalmed the body and carried it to the mission of the Holy Ghost fathers at Bagamoyo. It reached England, where it was identified by the lion wound in the left shoulder. On April 18, 1874, Livingstone was buried in great honor in London's Westminster Abbey.

Livingstone's Influence

No one made as many geographical discoveries in Africa as Livingstone, and his numerous scientific observations were quickly recognized. He was right in using quinine as an ingredient for the cure of malaria.

Regarding himself as a missionary to the end, Livingstone inspired many new enterprises such as the Makololo, Ndebele, and Tanganyika missions of his own society, the Universities' Mission to Central Africa, and the Livingstonia Mission of the Church of Scotland. His life caught the imagination of the Christian world.

Livingstone drew the world's attention to the great evil of the African slave traffic. He taught the world to see the African as "wronged" rather than depraved, and the world did not rest until slavery was outlawed. He saw the cure for it in Christianity and commerce and also inspired enterprises such as the African Lakes Company. But in his wake came also European settlement and the colonial scramble for Africa with all its ambiguities.

Although the Zambezi expedition proved that Livingstone was no ideal leader for white men, he nevertheless greatly influenced men who knew him, such as Stanley, John Kirk, and James Stewart. He made a lasting impression on the Africans he met, which was amply attested to by those who followed him. His peaceful intentions and moral courage were immediately recognized.

Further Reading

In addition to Livingstone's own books, his *Cambridge Lectures* were edited by William Monk (1860) and *Last Journals in Central Africa: From 1865 to His Death by Horace Waller* (2 vols., 1874). The field notes that Livingstone kept during the Ruvuma River expedition were edited by George Shepperson, *David Livingstone and Rovuma: A Notebook* (1966). The most comprehensive biography is George Seaver, *David Livingstone: His Life and Letters* (1957). Still good is William G. Blaikie, *The personal life of David Livingstone* (1880; repr. 1969). Livingstone's Zambezi expedition is the subject of George Martelli, *Livingstone's River: A History of the Zambezi Expedition, 1858-1864* (1970). J. P. R. Wallis, ed., *The Zambezi Journals of James Stewart, 1862-1863* (1952), is an interesting companion piece to the Martelli study. For

general background see Roland Oliver and J. D. Fage, *A Short History of Africa* (1962; 2d ed. 1966). □

Livy

Livy (ca. 64 B.C.-ca. A.D. 12), or Titus Livius, was a Roman historian who lived in the period when Augustus was building the Roman Empire out of the ruins of the republican system. In a life of quiet study Livy became the leading historian of his day.

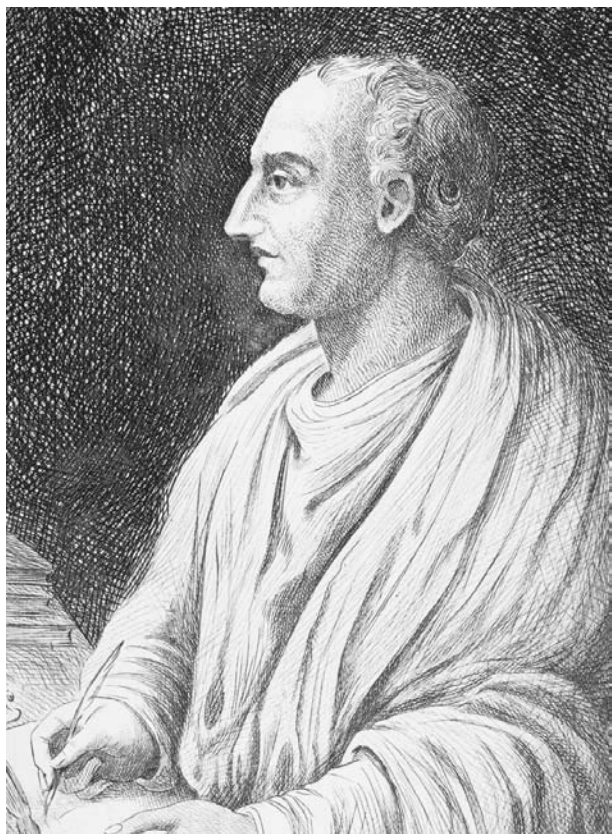
Livy was born in Patavium (Padua), in his day one of the largest and most prosperous cities in Italy. St. Jerome gives 59 B.C. as the date of Livy's birth, but it is probable that he was mistaken and that Livy was born in 64 B.C. In Patavium he received an education similar to that given to any wealthy young Roman except that he did not have the usual culminating period of study in a Greek city. He may have started adult life as a teacher of rhetoric in his native town, and there is some evidence that he also wrote works on philosophy, which have not survived, but soon he conceived a project for a large-scale history of Rome.

By 30 B.C. Livy had moved to Rome, and from this time on he lived and worked mainly in the capital. He saw no military service and took no part in politics, and as far as we know he never traveled outside Italy, apart from a possible trip to Athens. Soon after his arrival in Rome he became acquainted with Augustus and remained on friendly terms with the Emperor and his family thereafter, but there is no sign that he depended on imperial patronage for his livelihood, as Horace and Virgil depended on the patronage of Maecenas. Livy's family was prosperous, and he probably inherited enough property to enable him to devote all his time and energy to his history, on which he continued to work almost to the end of his days. He died in Patavium in A.D. 12 (or 17 according to Jerome.)

Early Roman Historiography

When Livy started his work, Romans had been writing history for 200 years, and the nature of the genre was well established. Earlier historians had either covered the whole story of Rome from its foundation to their own day or had dealt in much greater detail with a short segment of more recent history. Most of them were members of the aristocratic ruling class of Rome and had played some part in the wars and politics of the republic.

These works were written mostly according to the annalists system, that is, with all the events of each year discussed together, even if they had little or no logical connection with each other. This was an awkward system, especially for periods when two or three sets of events might be going on simultaneously for several years in different parts of the Mediterranean world, but by Livy's day the technique had become traditional. Another traditional element which seems odd to modern readers is the custom of including in the narrative lengthy speeches which purport to



be the actual words uttered on various occasions by leading men. This practice, taken over by Roman historians from Greek models, Livy also accepted without question.

Livy's History

Livy's great work, *Ab urbe condita* (From the Foundation of the City), covered the history of Rome from its mythical foundation in 753 B.C. to his own day, and its composition went on continually throughout his life. The first five books were published between 27 and 25 B.C., and Livy continued the history's publication thereafter in periodic batches of several books. It is probable that the last 22 books, covering the career of Augustus to 9 B.C., were not published until after the Emperor's death in A.D. 14 and, therefore, also after Livy's own death.

At its completion, *Ab urbe condita* was an enormous work in no less than 142 books. Only about a quarter of the text has survived—we have 35 books complete: I-X, which cover the first 460 years of Rome's history, and XXI-XLV, which cover the events of 219-167 B.C. In addition we have *Periochae*, or summaries, of all but two of the lost books (and of the extant books as well), but these are very brief and were compiled not from Livy's full text but from an abridged edition that is now lost.

Moreover, the anonymous compiler of the *Periochae* was capable of misunderstanding the text in front of him, and consequently the summaries give only a very shadowy picture of the lost books. The scale of the work increased steadily as Livy got closer to his own times. Book I covered

the whole of the regal period, nearly 250 years, and the next 9 books dealt with more than 200 years but the 10 books XXI-XXX cover only the 18 years of the Second Punic War, and by the time he got down to the 1st century B.C., Livy was devoting a whole book to almost every year.

As a Historian

Except for the boldness and scope of his undertaking, and the untiring industry with which he worked at it throughout a lifetime, Livy cannot really be classed as one of the world's major historians. For the most part he depended for his material on earlier writers of the 2d and 1st centuries B.C., and there is no sign that he made any attempt to consult the available documentary evidence, which was not inconsiderable. Unfortunately we cannot judge how he dealt with the history of his own times, for which he must have had to do most of the research himself, as the *Periochae* of the last 20 books are more than usually brief and uninformative.

In his choice of sources to follow, Livy was often quite shrewd, as when he picked the Greek historian Polybios as his main guide for the Eastern wars of the early 2d century B.C., and if elsewhere his sources were less reliable, that was sometimes because they were all he had. But Livy's use of them was quite uncritical, and his choice between alternative accounts of an event was often determined not so much by logic or reason as by a preference for a story that pointed a moral or redounded to the greater glory of Rome.

Livy's ignorance of war and politics made it hard for him to judge properly the reliability of his sources or to allow for any political bias that might have affected them. In addition he was sometimes careless in matters of chronology, and although his knowledge of geography was slight, he does not seem to have taken much trouble to see for himself even those sites which lay close at hand in Italy. But for all its weaknesses Livy's history is still one of the best accounts of the Roman republic, and the loss of three-quarters of his great work is one of the most serious gaps in our knowledge of Roman literature.

As a Writer

Livy's merit as a writer is incontestable. His style, which owed much to Cicero and to Latin poetry, was vivid and colorful. He approached his task with a vision of the greatness and splendor of that past which was certainly not very realistic but was still a noble and inspiring concept. He brought to his work an old-fashioned concept of moral excellence which may not have enhanced his performance as a historian, but, together with the attractive literary style with which he told so effectively the story of the Roman Republic, and particularly the half-legendary tales of its earliest days, it has made his history an enduring part of the heritage of Western Europe.

Further Reading

There is a complete translation of all that is extant of Livy's history, including the *Periochae*, by B. O. Foster and others (14 vols., 1919-1959). Extracts from the complete text were translated, with an introduction, by Moses Hadas and J. P.

Poe, *A History of Rome: Selections* (1962); and there are two sets of extracts translated by Aubrey de Selincourt under the titles *Early History of Rome: Books I-V* (1960) and *The War with Hannibal: Books XXI-XXX* (1965).

The best full account of Livy's career and work is P. G. Walsh, *Livy: His Historical Aims and Methods* (1961). Livy and his work are examined in a survey of classical Historiography by Stephen Usher, *The Historians of Greece and Rome* (1970). The best survey of the earlier Roman historians on whom Livy depended is by E. Badian in T. A. Dorey, ed., *Latin Historians* (1966), which also contains a brief account of Livy by P. G. Walsh. Another account of earlier Roman historians with some discussion of Hellenistic Historiography is in M. L. W. Laistner, *The Greater Roman Historians* (1947), which includes what is perhaps a too favorable account of Livy's work. □

Alberto Lleras Camargo

Twice president of Colombia, director-general of the Pan American Union, and secretary-general of the Organization of American States (OAS), Alberto Lleras Camargo (1906-1990) was a journalist and a statesman. He spent most of his life in search of peaceful solutions to the problems of Latin America and his native land.

Alberto Lleras Camargo was born to a prominent family in Bogotá, Colombia, on July 3, 1906. When Lleras was 11, his father died, leaving the family penniless. With an older brother's help, he was able to complete high school at a military academy. Lleras entered the School of Law and Political Science of the National University in Bogotá, but left before receiving a degree.

Journalist Training

After some newspaper reporting work in Buenos Aires, Argentina, Lleras returned home in 1930 to become editor of Bogotá's leading liberal newspaper, *El Tiempo*. His wit and terse writing style soon made him one of the country's most popular journalists.

Entering Politics

By now, Lleras had developed an interest in politics. In 1931 he was elected to the Chamber of Deputies and became its speaker in 1931 and 1933. When his longtime associate, Dr. Alfonso López, became president of Colombia in 1934, Lleras was appointed as his general secretary. The following year, he was named Minister of the Government, the youngest man, at age 29, in the country's history to hold such a post.

Lleras stayed in government until 1938 and then founded *El Liberal*, Bogotá's second largest newspaper. After another stint in the Chamber of Deputies, he was elected to the Senate in 1943 and was appointed ambassador to the United States.

Lleras's U.S. duty was short-lived. He was recalled after only a few months to serve once again as Minister of the Government. In 1945 he led the Colombian delegation to San Francisco for the signing of the United Nations Charter.

Quite unexpectedly, in July 1945, President López resigned, as did his two vice presidents. Lleras was chosen to fill out the term, becoming at age 39 one of the world's youngest heads of state.

When his term expired, Lleras returned to journalism and founded *Semana*, a news magazine. In 1947 he became director-general of the Pan American Union, the first South American in that position. The following year the union was reorganized as the Organization of American States (OAS), and Lleras was named its secretary-general.

Returning to Colombia, Lleras became president of the University of the Andes in 1954 and then resumed newspaper work. A military dictatorship had now taken over the country. Lleras became the head of the Liberal party, and in July 1956 he met the exiled Conservative Laureano Gómez in Spain to negotiate the Pact of Benidorm, which called for collaboration against dictatorship and committed both parties to an extended period of bipartisan cooperation.

On July 20, 1957, following the collapse of the dictatorship, Gómez and Lleras signed the Declaration of Sitges, creating a revised constitutional system to rule Colombia from 1958 to 1974. Among its major provisions was an equal sharing of congressional, administrative, and diplomatic positions and alternative four-year presidencies between Conservatives and Liberals for the next 16 years.

As a major architect of the National Front, which emerged from these agreements, Lleras was inaugurated as president of Colombia on Aug. 7, 1958. He guided the country toward economic recovery from the fiscal excesses of the dictatorship period. Setting a moderate course in socioeconomic policies, Lleras introduced an austerity program, drastically reduced imports, engaged in public works, and brought national planning to all areas of government. Emphasizing friendly ties with the United States, he was able to bring U.S. technical assistance to the country.

Out of office in 1962 because he could not constitutionally succeed himself, Lleras returned to journalism once more. He became chairman of the news magazine *Vision*.

In 1931 Lleras had married Berta Puga, daughter of a former president of Chile. The couple had three daughters and a son. Holder of many honorary degrees from universities in Latin America and the United States, including Harvard and Yale, Lleras was also an honorary colonel in the Colombian army. He lived in Bogotá until his death on Jan. 4, 1990.

Further Reading

There are no biographies of Lleras in English. The most detailed description of the National Front's evolution and the 1958 election of Lleras is John D. Martz, *Colombia: A Contemporary Political Survey* (1962). A more recent survey of Colombian politics, which includes an assessment of Lleras's 1958-1962 administration, is Robert H. Dix, *Colombia: The Political Dimensions of Change* (1967). □

Llewelyn ap Gruffydd

Llewelyn ap Gruffydd (died 1282), Prince of Wales, is considered the last champion of Welsh liberty and the last effective native ruler.

Llewelyn ap Gruffydd was the son of Gruffydd ap Llewelyn ap Iorwrtth (died 1244) and Senena. Little is known of his early years. In 1246 he and his elder brother, Owain the Red, succeeded their uncle, Davydd ap Llewelyn, as rulers of Gwynedd in northern Wales. Although he did homage to Henry III the following year and renounced claims to land east of the Conway, he soon broke with the English because of the oppressive raids by the border lords. During the next years he extended his power and by 1256 had expelled the English from northern Wales. Establishing overlordship of all of Wales the following year, Llewelyn in March 1258 took the title of Prince of Wales and tried to make alliances with Scotland.

In 1262 Llewelyn allied himself with Simon de Montfort and the next year took the offensive against the English forces led by Prince Edward, forcing a truce. Fighting resumed in 1265, and after much conflict the Treaty of Montgomery was concluded in September 1267. This provided that the principality of Wales would be held under the English crown, but Henry III gave formal recognition to Llewelyn's claims to the title and lordship of the country.

On the accession of Edward I in 1272, Llewelyn failed to do homage to the new king, and for the next years he was active against other Welsh leaders, forcing both Gryffydd ap Owenwynny and Davydd III into England. At the end of 1275 Llewelyn's bride-to-be, Eleanor, daughter of Simon de Montfort, was seized by Edward I on her way to Wales, causing a fierce attack on the Marcher lords, and he was driven to submitting to the English only after Edward's expedition which ended in the Treaty of Conway in 1277. Eleanor was released and married Llewelyn in 1278. They had one daughter, Gwemllian, who died in 1337 as a nun at Sempringham.

Llewelyn's last years were spent again in revolt against the English, who were trying to extend their control over Wales. He was killed on Dec. 11, 1282, in a minor skirmish. He was buried by Cistercian monks of Cwm Hir at Machenydd, but his head was removed and placed at the Tower of London as a warning to other rebels. His brother Davydd succeeded him but was executed by Edward I for treason on Oct. 3, 1283. The lands of Llewelyn were held forfeit to the Crown, and Edward annexed Wales as a conquered country to England by the Statute of Wales.

As the last effective native ruler in Wales, Llewelyn tried to resist foreign control and to rule by traditional Welsh law rather than by the newer English law. His reign was therefore a high point in the attempt at a native Welsh revival.

Further Reading

Although there is much periodical literature on various aspects of Llewelyn's life, no comprehensive study is available. His relations with the English monarchs are examined in F. M. Powicke, *King Henry III and the Lord Edward* (2 vols., 1947). For conditions in Wales see Frederic Seebohm, *The Tribal System in Wales* (1895; 2d ed. 1904), and the more general Sir John E. Lloyd, *History of Wales from the Earliest Times to the Edwardian Conquest* (2 vols., 1911; 3d ed. 1939). The standard survey of the period is Sir Maurice Powicke, *The Thirteenth Century, 1216-1307* (1953; 2d ed. 1962). □

Henry Demarest Lloyd

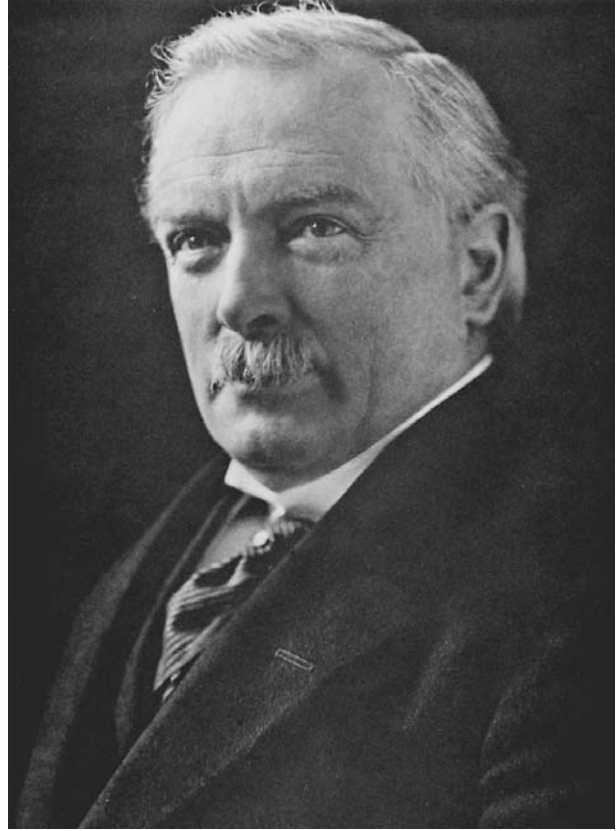
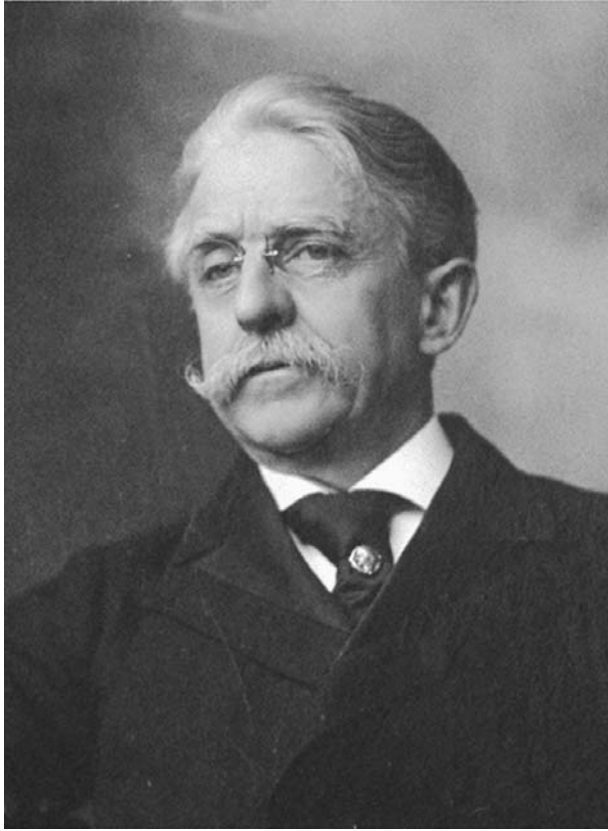
American reformer Henry Demarest Lloyd (1847-1903) epitomized the patrician social reformer in late-19th-century America. His career is characterized by the motto of a journal he helped found: "Independent in everything, neutral in nothing."

Henry Demarest Lloyd was born in New York City on May 1, 1847. His father was a poor Dutch Reformed minister, but the relatives with whom the Lloyds lived were well-to-do, and he was raised comfortably and given a good education. He graduated from Columbia College, attended Columbia's law school, and was admitted to the New York bar in 1869.

Lloyd's background of strict moralistic Calvinism and Jacksonian egalitarianism inclined him toward concern with social ills. He accepted a position with the Free Trade League that involved editing the *Free Trader* and arguing against a high protective tariff. He was also active in the Young Men's Municipal Reform Association, which helped topple the notorious Tweed ring from New York City politics. His association with the *People's Pictorial Tax-payer*, a Liberal Republican organ, plunged him into the anti-Grant movement of 1872, aimed at corruption in politics.

In 1873 Lloyd moved to Chicago, where he served in several editorial positions on the *Tribune*. He married the daughter of a wealthy stockholder in the paper, but estrangement from his father-in-law began when Lloyd showed interest in purchasing his own newspaper. However, Lloyd never fulfilled his wish to control his own crusading liberal organ. Instead, he became the leading free-lance journalist of his day after writing a denunciation of the Standard Oil monopoly for the *Atlantic Monthly* in 1881. This became the core of his famous book *Wealth against Commonwealth* (1894).

In 1885 Lloyd resigned from the *Tribune* and began his 20-year career as spokesman for the reform programs of the day. He supported insane-asylum reform, the cooperative movement, attempts at organizing a utopian colony in the unsettled West, Jane Addams's Hull House, organized labor and its 8-hour movement, and several celebrated academic-freedom cases. In 1889 Lloyd's father-in-law disinherited him because of his "radicalism," but his own means were



enough to provide a comfortable upper-middle-class life, with two homes and leisure time for writing.

Wealth against Commonwealth, Lloyd's most important book, indicted John D. Rockefeller and Standard Oil as the prototypes of the industrial monopolies Lloyd despised. The book appealed to America's intellectual elite and converted many to Lloyd's genteel reformism, which suggested that democratic brotherhood be applied to the economy. Although he supported a great many specific causes, Lloyd never developed a more concrete ideology. A courageous, militant, and unbending spokesman of the genteel crusading tradition, he never accepted the socialist principle of class conflict.

Further Reading

A good biography of Lloyd is Chester McArthur Destler, *Henry Demarest Lloyd and the Empire of Reform* (1963). Historical background is in Richard Hofstadter, *The Age of Reform* (1955), and John G. Sproat, *Best Men: Liberal Reformers in the Gilded Age* (1968).

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David Lloyd George

The English statesman David Lloyd George 1st Earl Lloyd George of Dwyfor (1863-1945), was prime minister from 1916 to 1922. Although he was one of Britain's most successful wartime leaders, he contributed greatly to the decline of the Liberal party.

It has been said of David Lloyd George that he "was the first son of the people to reach supreme power." His life is representative of the transition in leadership from the landed aristocracy of the 19th century to the mass democracy of the 20th. But his career is almost unique in the manner in which he attained power and held it—by his indifference to tradition and precedent, by his reliance on instinct rather than on reason, and by the force of his will and of his capacity despite personal unpopularity.

Lloyd George, as in later days he would have his surname, was born on Jan. 17, 1863, in Manchester, the son of William George, a schoolmaster of Welsh background, and of Elizabeth Lloyd. William George died in 1864, and Richard Lloyd, brother of the widow, took his sister and the three children into the family home at Llanystumdwy, Wales. From his uncle, a shoemaker by trade, a Baptist preacher, and an active Liberal in politics, young David absorbed much of the evangelical ethic and the radical ideal. He went to the village school. Barred from the Nonconformist ministry because it was unpaid, and excluded from teaching

because that would have required joining the Church of England, he was articled, at age 16, to a firm of solicitors in Portmadoc. He soon began writing articles and making speeches on land reform, temperance, and religion. He often preached in the chapel. In 1884 he passed the Law Society examinations. He opened his office at Criccieth, helped organize the farmers' union, and was active in anti-tithe agitation. In 1888 he married Margaret Owen, the daughter of a well-to-do farmer; they had five children.

Early Political Career

Lloyd George's activity in the politics of the new county council (created 1888) led to his election in 1890 as the member of Parliament for Caernarvon Borough, which he was to represent for the next 55 years. His maiden speech was on temperance, but his primary interest was in home rule for Wales. He led a revolt within the Liberal party against Lord Rosebery in 1894-1895 and successfully carried through its second reading a bill for the disestablishment of the Church of England in Wales. The Conservatives returned in 1895, and the bill could go no further. But his reputation was made by his bitter and uncompromising opposition to the Boer War as morally and politically unjustified. The Liberals were badly split, but in the reconstruction of the party after the war, the "center point of power," declared a Liberal journalist, was in Lloyd George and other young radicals.

In the strong Liberal Cabinet formed in 1905, Lloyd George became president of the Board of Trade. He pushed through legislation on the merchant marine, patents, and copyrights. A chaos of private dock companies in London was replaced by a unified Port of London Authority. The Welsh agitator had become the responsible minister and brilliant administrator.

Chancellor of the Exchequer

When Herbert Asquith became prime minister in 1908, Lloyd George was promoted to chancellor of the Exchequer. To pay for old-age pensions as well as for dreadnoughts, he presented in April 1909 a revolutionary "People's Budget" with an innovative tax on unearned increment in land values and a sharp rise in income tax and death duties. He lashed out, in his celebrated Limehouse speech, against landlords waxing rich on rising land values. When the Lords obstructed, spurred on by Arthur Balfour, the Conservative leader, he said that the House of Lords was not the watchdog of the Constitution; it was only "Mr. Balfour's poodle." The Lords' delay in accepting the budget precipitated the controversy with the Commons over the Lords' veto. At a secret conference of party leaders Lloyd George suggested a nonpartisan Cabinet—interesting in view of his later reliance on coalition.

Eventually the Lords' veto was limited, and Lloyd George proceeded with the National Insurance Act, providing protection against sickness, disability, and unemployment in certain trades. But in so doing he encountered charges of "demagoguery." His future was unclear. His popularity was undoubtedly increased by his Mansion House speech in 1911. Germany had sent a gunboat to

Agadir in French-controlled Morocco, and Britain was committed to supporting the French interest. Lloyd George, the man of peace, startled the world by warning Germany that Britain would not harbor interference with its legitimate interests. In the next year came the Marconi scandal, involving Lloyd George and other ministers who had invested in the American Marconi Company just when its British associate was contracting with the government for development of radiotelegraph. Though a motion of censure was defeated, Lloyd George and the others remained suspect.

Prime Minister

In August 1914 the Cabinet was divided on the war issues. Lloyd George at first wavered but with violation of Belgian neutrality aligned himself against Germany. His reputation soared in the newly created Ministry of Munitions, to which he was appointed in the coalition government organized by Asquith in May 1915. Lloyd George settled labor disputes, constructed factories, and soon replaced serious shortages with an output exceeding demand. When Lord Kitchener was lost at sea in June 1916, Lloyd George became minister of war. "The fight must be to the finish—to a knockout blow," he declared. In such direction, however, Asquith's rather aimless leadership did not seem to be moving.

In December 1916 Asquith, faced by a revolt from Conservatives along with Lloyd George, resigned. Lloyd George succeeded. In the new War Cabinet of five, the "Welsh Wizard" was the only Liberal, but he "towered like a giant." His role is controversial, but he galvanized the war effort, and it is generally accepted that without him England could hardly have emerged from the conflict so successfully.

At the end of the war, despite the defection of Asquith and his Liberal following, Lloyd George, with strong Conservative support, decided to continue the coalition. He received overwhelming endorsement in the election of 1918. At the peace conference he mediated successfully between the idealism of U.S. president Woodrow Wilson and the punitive terms sought by French premier Georges Clemenceau. And he led in the formation of the Irish Free State in 1921, though losing Conservative support in the process.

But at home Lloyd George's oratory about constructing "a new society" came to naught; he did not have Conservative backing for reform, and his own efforts were equivocal. Conservative disenchantment reached the breaking point in the Turkish crisis of 1922—he was pro-Greek, the Conservatives pro-Turk. The Conservatives in the Commons voted, more than 2 to 1, to sever ties. Lloyd George was only 59, but his ministerial career was over. He never reestablished himself in the Liberal party, which, now divided between his supporters and those of Asquith, and suffering defection to Labor of its leadership and its rank and file, disintegrated beyond recovery. Lloyd George attempted a personal comeback in 1929, espousing massive programs of state action in the economy. His popular vote (25 percent) was respectable, but in the Commons the Liberals remained a

poor third. He relinquished party leadership, and his power in the Commons was reduced to his family party of four.

Later Years

Lloyd George's influence in the 1930s was peripheral. Distrusted in many quarters, he was listened to but little heeded. He attacked the Hoare-Laval bargain over Abyssinia. But his misgivings over Versailles led to his respect for Hitler's Germany; in 1936 he visited the Führer at Berchtesgaden. As the crisis deepened, Lloyd George urged an unequivocal statement of Britain's intentions. In his last important intervention in the Commons, in May 1939, he called for the resignation of Neville Chamberlain, who did give way to Winston Churchill. Lloyd George had urged serious consideration of the peace feelers Hitler had broadcast in October 1939, after his conquest of Poland. In July 1940, while preparing for an invasion of England, Hitler made further overtures of peace and toyed with the idea of restoring the Duke of Windsor to the throne and Lloyd George to 10 Downing Street.

Lloyd George's last years were largely spent in his home at Churt in Surrey. His wife died in 1941, and 2 years later he married Frances Louise Stevenson, his personal secretary for 30 years. In 1944 they left Churt to reside in Wales near his boyhood home. On Dec. 31, 1944, he was elevated to the peerage. He died on March 26, 1945.

Further Reading

The best biographies, by no means adequate, are Thomas Jones, *Lloyd George* (1951), and Frank Owen, *Tempestuous Journey: Lloyd George, His Life and Times* (1954). Important for the World War I period are Lloyd George's own *War Memoirs* (6 vols., 1933-1937) and Cameron Hazlehurst's *Politicians at War, July 1914 to May 1915; A Prologue to the Triumph of Lloyd George* (1971). For the postwar years see Lord Beaverbrook, *The Decline and Fall of Lloyd George* (1963). Thomas Jones, *Whitehall Diary, 1916-1930* (2 vols., 1969), and his *Diary with Letters, 1931-1950* (1954) follow closely Lloyd George's career. Frances Stevenson, *Lloyd George: A Diary* (1972), provides an interesting account of his life from 1912 on.

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Esther McDonald Lloyd-Jones

Known for her contributions to school personnel work, Esther McDonald Lloyd-Jones (1901-1991) sought to focus personnel work on the development of the whole person rather than as a set of efficient services to students. She had a major impact on guidance services in the United States.

Esther McDonald was born Jan. 11, 1901, in Lockport, Illinois. She earned her Bachelor's degree *summa cum laude* from Northwestern University in Evanston, Illinois, in 1923 and her Masters and Ph.D. from Columbia University, New York, in 1924 and 1929, respectively. Esther McDonald was married to a man she had met in her teens, Silas Lloyd-Jones, in June 1924. They had two children. With her husband she maintained a farm in Indiana where she employed all the practical crafts associated with farming, priding herself on being a rather skillful "do-it-yourselfer," even while engaged in her active professional life. Her other interests included music (in her early years she was a gifted concert pianist and composer), a love for both wild and tame animals, minerals and rocks of her home environment, and economics. Between 1963 and 1969, she endured the loss of five of her closest family members, including her daughter and her husband.

Education Pioneer

Lloyd-Jones began her professional career at Northwestern University as assistant director of personnel in 1924 and then moved to Teachers College at Columbia University where she spent the next 38 years (1928-1966) fulfilling multiple roles, including that of professor of education and chairperson of the department of guidance, student personnel administrator, and head of guidance laboratories. She became a leading figure in the field of personnel.

Her philosophy of education changed radically in her early years. She moved away from the dominant efficiency models of education and personnel services to an holistic approach. She became an advocate for personnel workers as educators in an unconventional and new sense which she called "deeper teaching." The focus of personnel work would be on the continual development of students and staff, helping them to learn vital skills for their fulfillment as whole persons in a democratic society. She wanted to create environments where everyone could feel worthy of respect and also to give respect. Following the instrumental philosophy of John Dewey, she argued that personnel workers need to collaborate with faculty and students to create learning experiences whereby they could learn what democratic relationships truly are, the problems involved in developing and maintaining them, and how, when achieved, they release and stimulate personal growth.

Since the purpose of personnel work is to teach human significance and values so as to enable participation in a

democratic society, the focus of the work needs to be on facilitation of student-student, student-faculty, and faculty-faculty relationships. As the quality of these relationships increased, students could learn by actual experience. Such learning must be centered in small, natural communities on campus. In small cohesive communities students and staff could work together on accomplishing common objectives and creating common experiences, examining together how their human relationships might be improved and strengthened so as to contribute to total growth for each member. She, thereby, countered the trend to view personnel work as a collection of services from which students would select what they desired—such as vocational counseling, college counseling, and testing.

Interest in Women's Education

In the early 1950s, Lloyd-Lones she set up a Commission on the Education of Women to prioritize what most needed to be done to help young women develop into free, strong, competent women able to fulfill their own lives and to help others. Out of the study came three national conferences and papers that focused attention on the needs of young women. In 1967 Lloyd-Jones became professor of human behavior at U.S. International University in San Diego, California.

Among her services to her profession and to the nation, she was consultant to the U.S. secretary of war in selecting the first group of World War II Women's Army Corps (WAC) officer candidates, consultant to the U.S. Office of Education (1960-1972), and a member of the Defense Advisory Committee of Women in the Services (1954). She was a member of the National Personnel Committee of the Girl Scouts of America and of numerous professional organizations as well as a recipient of equally numerous rewards and honors for her personnel work. Her writings, many of them co-authored, include *Redirecting Teacher Education* and *Student Personnel Work as Deeper Teaching*.

Lloyd-Jones died Nov. 21, 1991, in Milbrook, New York, of cancer. She was 90.

Further Reading

Esther Lloyd-Jones is included in *Personnel and Guidance Journal* (June 1966 and May 1976) and in *Contemporary Authors*. Some of her best known works include *Redirecting Teacher Education* (1938), *A Student Personnel Program for Higher Education* (1938), *Coming of Age* (1941), and *Student Personnel Work for Deeper Teaching* (1954).

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Nikolai Ivanovich Lobachevskii

The Russian mathematician Nikolai Ivanovich Lobachevskii (1792-1856) was one of the first to found an internally consistent system of non-Euclidean geometry. His revolutionary ideas had profound implications for theoretical physics, especially the theory of relativity.

Nikolai Lobachevskii was born on Dec. 2 (N.S.; Nov. 21, O.S.), 1792, in Nizhni Novgorod (now Gorkii) into a poor family of a government official. In 1807 Lobachevskii entered Kazan University to study medicine. However, the following year Johann Martin Bartels, a teacher of pure mathematics, arrived at Kazan University from Germany. He was soon followed by the astronomer J. J. Littrow. Under their instruction, Lobachevskii made a permanent commitment to mathematics and science. He completed his studies at the university in 1811, earning the degree of master of physics and mathematics.

In 1812 Lobachevskii finished his first paper, "The Theory of Elliptical Motion of Heavenly Bodies." Two years later he was appointed assistant professor at Kazan University, and in 1816 he was promoted to extraordinary professor. In 1820 Bartels left for the University of Dorpat (now Tartu in Estonia), resulting in Lobachevskii's becoming the leading mathematician of the university. He became full professor of pure mathematics in 1822, occupying the chair vacated by Bartels.

Euclid's Parallel Postulate

Lobachevskii's great contribution to the development of modern mathematics begins with the fifth postulate (sometimes referred to as axiom XI) in Euclid's *Elements*. A modern version of this postulate reads: Through a point lying outside a given line only one line can be drawn parallel to the given line.

Since the appearance of the *Elements* over 2,000 years ago, many mathematicians have attempted to deduce the parallel postulate as a theorem from previously established axioms and postulates. The Greek Neoplatonist Proclus records in his *Commentary on the First Book of Euclid* the geometers who were dissatisfied with Euclid's formulation of the parallel postulate and designation of the parallel statement as a legitimate postulate. The Arabs, who became heirs to Greek science and mathematics, were divided on the question of the legitimacy of the fifth postulate. Most Renaissance geometers repeated the criticisms and "proofs" of Proclus and the Arabs respecting Euclid's fifth postulate.

The first to attempt a proof of the parallel postulate by a *reductio ad absurdum* was Girolamo Saccheri. His approach was continued and developed in a more profound way by Johann Heinrich Lambert, who produced in 1766 a



theory of parallel lines that came close to a non-Euclidean geometry. However, most geometers who concentrated on seeking new proofs of the parallel postulate discovered that ultimately their "proofs" consisted of assertions which themselves required proof or were merely substitutions for the original postulate.

Toward a Non-Euclidean Geometry

Karl Friedrich Gauss, who was determined to obtain the proof of the fifth postulate since 1792, finally abandoned the attempt by 1813, following instead Saccheri's approach of adopting a parallel proposition that contradicted Euclid's. Eventually, Gauss came to the realization that geometries other than Euclidean were possible. His incursions into non-Euclidean geometry were shared only with a handful of similar-minded correspondents.

Of all the founders of non-Euclidean geometry, Lobachevskii alone had the tenacity and persistence to develop and publish his new system of geometry despite adverse criticisms from the academic world. From a manuscript written in 1823, it is known that Lobachevskii was not only concerned with the theory of parallels, but he realized then that the proofs suggested for the fifth postulate "were merely explanations and were not mathematical proofs in the true sense."

Lobachevskii's deductions produced a geometry, which he called "imaginary," that was internally consistent and harmonious yet different from the traditional one of Euclid. In 1826, he presented the paper "Brief Exposition of

the Principles of Geometry with Vigorous Proofs of the Theorem of Parallels." He refined his imaginary geometry in subsequent works, dating from 1835 to 1855, the last being *Pangeometry*. Gauss read Lobachevskii's *Geometrical Investigations on the Theory of Parallels*, published in German in 1840, praised it in letters to friends, and recommended the Russian geometer to membership in the Göttingen Scientific Society. Aside from Gauss, Lobachevskii's geometry received virtually no support from the mathematical world during his lifetime.

In his system of geometry Lobachevskii assumed that through a given point lying outside the given line at least two straight lines can be drawn that do not intersect the given line. In comparing Euclid's geometry with Lobachevskii's, the differences become negligible as smaller domains are approached. In the hope of establishing a physical basis for his geometry, Lobachevskii resorted to astronomical observations and measurements. But the distances and complexities involved prevented him from achieving success. Nonetheless, in 1868 Eugenio Beltrami demonstrated that there exists a surface, the pseudosphere, whose properties correspond to Lobachevskii's geometry. No longer was Lobachevskii's geometry a purely logical, abstract, and imaginary construct; it described surfaces with a negative curvature. In time, Lobachevskii's geometry found application in the theory of complex numbers, the theory of vectors, and the theory of relativity.

Philosophy and Outlook

The failure of his colleagues to respond favorably to his imaginary geometry in no way deterred them from respecting and admiring Lobachevskii as an outstanding administrator and a devoted member of the educational community. Before he took over his duties as rector, faculty morale was at a low point. Lobachevskii restored Kazan University to a place of respectability among Russian institutions of higher learning. He cited repeatedly the need for educating the Russian people, the need for a balanced education, and the need to free education from bureaucratic interference.

Tragedy dogged Lobachevskii's life. His contemporaries described him as hardworking and suffering, rarely relaxing or displaying humor. In 1832 he married Varvara Alekseevna Moiseeva, a young woman from a wealthy family who was educated, quick-tempered, and unattractive. Most of their many children were frail, and his favorite son died of tuberculosis. There were several financial transactions that brought poverty to the family. Toward the end of his life he lost his sight. He died at Kazan on Feb. 24, 1856.

Recognition of Lobachevskii's great contribution to the development of non-Euclidean geometry came a dozen years after his death. Perhaps the finest tribute he ever received came from the British mathematician and philosopher William Kingdon Clifford, who wrote in his *Lectures and Essays*, "What Vesalius was to Galen, what Copernicus was to Ptolemy, that was Lobachevsky to Euclid."

Further Reading

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Lobengula

Lobengula (died ca. 1894) was a South African Ndebele king. His kingdom was the last of the major African states to be destroyed by the colonialists in southern Africa.

From the second decade of the 19th century to about 1840 southern Africa had been convulsed in turmoil and destruction. Shaka the Great had usurped the Zulu throne in or about 1818 and had created a powerful military machine with which he laid waste large parts of southern Africa in the bid to create a united Zulu nation.

One of the most brilliant commanders of this period of destruction, which the Zulu call *Imfecane*, was Mzilikazi. He had been chief of the Kumalo clan and one of Shaka's ablest generals. After a quarrel with Shaka, Mzilikazi fled Zululand with his people and fought his way into what is now Rhodesia, where he established the Ndebele (Matabele) kingdom. Lobengula was his son.

Lobengula ruled the Ndebele during a time of crisis in central Africa. The Berlin Conference (1884-1885) was to cut Africa into spheres of influence for the European powers eager to establish colonies. The Ndebele kingdom's geographic position made it the center across which the ambitions of the Europeans collided.

Coming from the south, over what is now known as Botswana, the British worked through Cecil Rhodes to establish themselves in Lobengula's land. Rhodes, then premier of the Cape Colony, wanted to carve out a vast British colony which would stretch from the Cape of Good Hope to Egypt. The railway line he planned to build to link Cape Town and Cairo would run through Ndebele territory. He also wanted a British presence in central Africa to block Boer movement northward. The Portuguese dreamed of a link between Angola and Mozambique across Ndebele country, and the Germans wanted one between South-West Africa and Tanganyika. From the Congo the Belgians were pressing southward toward Lobengula's domains. The Boers from the Transvaal had their eyes on the fertile lands on the northern side of the Limpopo.

Concessions and Partitions

The British sent a missionary, John Smith Moffat, to Lobengula's court to keep an eye on British interests. Moffat was the son of a missionary who had made a name for himself among the Botswana to the south. Lobengula welcomed him as a bearer of spiritual tidings. The missionary persuaded the King to sign a treaty with the British by which Lobengula undertook not to cede land to any power without the consent of the British. Sections of the army opposed the treaty on the score that it surrendered the sovereignty of the Ndebele to the British. Lobengula believed and argued that the man of God wanted a friendship which would protect that very sovereignty.

Rhodes followed the Moffat maneuver with a delegation to Lobengula which asked for and got permission for Rhodes to trade, hunt, and prospect for precious minerals in Ndebele territory. This came to be known as the Rudd Concession (1888). In return Rhodes offered 1,000 Martini-Henry rifles, 100,000 rounds of ammunition, an annual stipend of £1,200, and a steamboat on the Zambezi. He formed the British South Africa Company to explore the concession and organized 200 pioneers, promising each a 3,000-acre farm on Ndebele land, and sent them north with a force of 500 company police.

Rhodes's plans infuriated the Ndebele. Lobengula canceled the concession and ordered the British out of his country. As he had only spears to ensure respect for his commands, the British ignored his order, proceeded to complete the road link with the south, and brought in more settlers.

Lobengula next tried diplomacy, an art in which he had never excelled. He gave a concession to Edouard Lippert from Johannesburg in the Boer Republic. Lippert was to make an annual payment to Lobengula for a lease which gave him the right to grant, lease, or rent parts of Ndebele land in his name for 100 years. This attempt to play the Boers against the British was Lobengula's undoing. Lippert turned round and sold the concession to the very company Lobengula had expelled. The company cut up Lobengula's land and distributed the promised farms to the pioneers.

The company's British shareholders were pleased with Rhodes's stratagem. Encouraged by his victory, Rhodes next planned to extend the railway line from Mafeking northward. This line was to run through Ndebele territory. But by this time Lobengula and his people were no longer in the mood to allow further incursions into their lands. Rhodes had to start thinking of war.

British telegraph wires were cut near Victoria. The company's police seized the cattle found near the scene of the crime. It turned out that the animals belonged to Lobengula. The Ndebele military clamored for their return. War was averted by the British negotiating a settlement.

While these developments were taking place, the British extended their control over land which Lobengula claimed. Black communities which had owed allegiance to Lobengula were encouraged to come under British rule. This was not difficult to do because Lobengula had not treated his weaker neighbors with much understanding. It

became clear that British intentions and Lobengula's independence were incompatible. War broke out toward the end of 1893. The Ndebele army was crushed, and Lobengula died about a month later.

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Stephan Lochner

The German painter Stephan Lochner (ca. 1410-1451) was the greatest artist of the school of Cologne in the Rhineland. His paintings express the serene beauty of an otherworldly orientation.

Stephan Lochner was a native of Meersburg near Lake Constance. In 1442 he settled in Cologne, the center of mystical religious thought in Europe as the Middle Ages drew to a close. A document of that year states that he married and bought a house. Elected twice as councilor of the painters' guild, he died during an outbreak of the plague.

The earliest of Lochner's few pictures, all in tempera on wood, seem to date in the 1430s. Among these is *St. Jerome in His Cell*, which is still very Gothic in form and spirit, in contrast to the new realism being pioneered at the time in Flanders. This miniaturelike painting reveals his propensity for softly modeled forms placed in a stagelike architectural setting. His first important altarpiece, the life-sized *Madonna with Violets* (ca. 1435), is an elegant, blissfully sweet image of the Mother of God. At her feet the figure of the female donor, tiny as is usual in medieval art, kneels in supplication.

Another altarpiece is the cataclysmic *Last Judgment* (ca. 1435-1440). The central panel seethes with the blessed who smile, the damned who scream, legions of devils, and wispy blue angels—a Lochner trademark.

The *Adoration of the Magi* altarpiece, resplendent in gold and dazzling with the powdery colors of an otherworldly reality, is Lochner's masterpiece. It is still in the Cathedral of Cologne, where it was placed about 1440. Albrecht Dürer paid it homage in 1520, in the diary of his trip to the Netherlands. This huge triptych honors the patron saints of the city: the Three Magi, St. Ursula and her 10,000 virgin companions, and St. Gereon.

Tenderest, most intimate, and joyous of Lochner's pictures is the 20-inch-high panel of the *Madonna in the Rose Garden* (ca. 1438-1440). Here he comes as close as possible to a painterly realization of the experience of the mystic in "losing himself with God." While the Father superintends above and the dove of the Holy Ghost descends, the sweetly contemplative Virgin displays an innocent Child. A quartet of infant angels in pastel robes makes music, while others pick roses and offer the fruits of paradise to the Queen of Heaven and her Son. In the upper corners two angels have drawn back curtains to reveal the mystery, which exists before a tooled gold background. It is the supernal Christian revelation that exists beyond space and time, that takes place "nowhere for always," to use the mystic's terminology.

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Alain Locke

Philosophy professor Alain Locke put forth the theory of "cultural pluralism," which values the uniqueness of different styles and values available within a democratic society.

The preeminent African American intellectual of his generation, Alain Locke was the leading promoter and interpreter of the artistic and cultural contributions of African Americans to American life. More than anyone else, he familiarized white Americans with the Harlem Renaissance of the 1920s, while encouraging African American authors to set high artistic standards in their depiction of life. As a professor of philosophy, he expounded his theory of "cultural pluralism" that valued the uniqueness of different styles and values available within a democratic society.

Locke was born into a prominent Philadelphia family in 1886. His grandfather, Ishmael Locke, was a free African American and teacher. The Society of Friends (Quakers) sponsored his attending Cambridge University in England for further education, after which Ishmael spent four years in Liberia establishing schools. While in Africa, he married an African American educator engaged in similar work. Returning to the United States, he became headmaster of a school in Providence, Rhode Island, and then principal of the Institute for Colored Youth in Philadelphia.

Alain's father, Pliny Locke, graduated from this institute in 1867, then taught mathematics there for two years before leaving to teach newly freed African Americans in North Carolina. In 1872, he enrolled in Howard University's law school while working as an accountant in the Freedmen's

Bureau and the Freedmen's Bank and serving for a time as the private secretary for General O. O. Howard, the head of the Freedmen's Bureau. Completing law school in 1874, he returned to Philadelphia to become a clerk in the U.S. Post Office. Mary Hawkins, Alain's mother, was a descendant of Charles Shorter. A free African American, Shorter had been a soldier in the War of 1812 and helped to establish an educational tradition in his family. Mary continued this tradition by becoming a teacher.

Pliny Locke and Mary Hawkins were engaged for 16 years, not marrying until they were middle-aged. Alain, their only child, was born in 1886 and nurtured in an urbane, cultivated home environment. Six years later his father died, and his mother supported her son through teaching. Young Alain contracted rheumatic fever early in his childhood. The disease permanently damaged his heart and restricted his physical activities. In their place, he spent his time reading books and learning to play the piano and violin.

Locke attended Central High School, graduating second in the class of 1902, and then studied at the Philadelphia School of Pedagogy, where he moved up to first in his class. Entering Harvard University, he studied under William James and some of the other leading American philosophers on the faculty. Locke completed Harvard's four-year program in three, graduating magna cum laude in 1907, being elected to Phi Beta Kappa, and winning the school's most prestigious award, the Bowdoin Prize, for an essay in English.

It was a remarkable achievement for anyone, not to mention an African American during this highly segregated era. While many white American scholars were seeking to prove the intellectual inferiority of African Americans to justify racial segregation, Locke became a symbol of achievement and a powerful argument for offering African Americans equal opportunity at white educational institutions.

Continuing his intellectual accomplishments, Locke was named a Rhodes Scholar, the first African American chosen for this distinguished award, and sailed to England in 1907 to attend Oxford University. He studied philosophy, Greek, and *Literae Humaniores*, receiving a bachelor of literature degree in 1910. From Oxford he moved to Germany for advanced work in philosophy at the University of Berlin from 1910 to 1911.

Europe at that time was the acknowledged center of Western civilization, and Locke's years there proved vital to his intellectual development. His exposure to modern literature, music, art, and dance, along with his meeting many Africans and other nonwhites from around the world, created new perspectives for viewing American society and culture. Racial discrimination, he realized, was a global problem.

Became an Educator

Returning to the United States in early 1912, Locke was faced with an unusual dilemma. Given his academic training and intellectual experiences, he was more qualified than many white college professors. But because of his race, he

was unable to teach at a white college. Yet this same level of achievement set him vastly apart from his fellow African Americans.

Being unusually introspective and perceptive, Locke recognized these limitations. To better familiarize himself with the everyday segregated world of America, he took a six-month tour of the southern states. Witnessing widespread prejudice and discrimination, he decided that only by setting high standards and demonstrating similar accomplishments as whites could African Americans gain respect and equality. By teaching at the college level and promoting African and African American culture, he would further this goal.

That September, Locke was appointed an assistant professor of English at Howard University, an African American college, in Washington, DC. He set about to establish Howard as the country's preeminent African American university, a training ground for African American intellectuals, and a center for African American culture and research on racial problems. But the school's board of trustees twice refused to approve his teaching courses on comparative race relations or African American studies, maintaining that the Howard was a nonracial institution.

Frustrated, Locke turned his attention back to philosophy. In 1916, he received a one-year appointment as an Austin Teaching Fellow at Harvard and began his dissertation under the idealist philosopher, Josiah Royce. Two years later he received his doctorate degree and returned to Howard as a full professor of philosophy. He would chair this department until his retirement in 1953.

Stressed Blacks' Contribution to Egypt

Locke became one of the leading members of the Howard faculty as well as a major inspiration to the student body and the growing national African American self-awareness movement of the 1920s. In 1924, he took a sabbatical leave to work with the French Oriental Archaeological Society in Egypt and the Sudan. His experiences there, including his presence at the reopening of Tutankhamen's tomb, reinforced his belief in the strong historic and cultural roots of African civilization. Lecturing widely upon his return to the United States, Locke stressed the contribution of Africans to Egypt's multiracial society, the world's first advanced civilization, a contribution not widely acknowledged by white scholars.

Locke's return to Howard coincided with a power struggle between the predominantly black student body and faculty, who desired a more African American-oriented institution, against the university's white president and board of trustees who sought to maintain its traditional nonracial status. Along with several other professors, Locke was dismissed in 1925, ostensibly as a cost-cutting measure. That September, he expressed his views in a *Survey Graphic* magazine article, "Negro Education Bids for Par," stating that African American education, "to the extent that it is separate, ought to be free to develop its own racial interests and special aims for both positive and compensatory reasons."

A storm of protest by the student body, alumni, national African American press, and fellow academics compelled the board to eventually reinstate him with full pay. But Locke did not return to teach on campus until 1928 with the installation of Howard's first African American president, Mordecai W. Johnson, who shared his goals of creating a predominantly African American university.

These years of temporary release from his academic duties proved to be among Locke's most productive periods. A major contributor to *Opportunity: Journal of Negro Life and Survey Graphic*, he edited a special issue of the latter publication devoted to the Harlem Renaissance, the flourishing of African American art, literature, and music in New York City during the 1920s. Expanding it into a book and shifting the focus from Harlem to overall African American cultural life, Locke authored *The New Negro: An Interpretation* in 1925. It was an outstanding anthology of the leading African American fiction, poetry, drama, and essays by himself and others describing the changing state of race relations in the United States.

The New Negro became the symbol of a new era, documenting the social and cultural innovations of the younger African American generation. It contributed to a growing race consciousness, self confidence, and sophistication of an increasingly urbanized African American population. In his foreword, Locke asserted that African American life was "not only establishing new contacts and founding new centers, it is finding a new soul." He compared this movement with similar efforts taking place around the globe in Russia, India, China, Palestine, and many other countries.

Because of his efforts, white critics began to take African American writing seriously, and African American writers saw themselves for the first time as part of a broad but unified literary movement. Most Harlem Renaissance artists sought not only to develop their work into high art, but also to use it as a means to better race relations and American society.

With the success of *The New Negro*, Locke became the leading authority on contemporary African American culture and used his position to promote the careers of young artists and authors like Countee Cullen, Zora Neale Hurston, and Langston Hughes. He encouraged them to seek out subjects in African American life and to set high artistic standards for themselves. Writing in a *Black World* essay entitled "Alain Locke: Cultural and Social Mentor," Richard A. Long stated, it is "no exaggeration to say that the Harlem Renaissance as we know it is marked strongly by the presence of Alain Locke, and would have been something rather different without him and the role of mentor which he filled with modesty and elegance."

Resumed Academic Career

Locke's growing reputation put him into close contact with many influential white patrons of the arts. One in particular, Charlotte Mason, financially supported much of his work during the 1920s. With her help, Locke was able to regularly visit Paris, at that time the center of the art world,

and begin to create one of the leading collections of African art in America.

As a pioneer collector, Locke was one of the first Americans to write about the significance of African art, demonstrating its importance far beyond an influence on the cubists and other members of the European artistic avant-garde. He wanted all African Americans, in particular contemporary African American artists, to seek inspiration and take pride in their rich artistic heritage. To this end he lectured, organized numerous exhibitions, and wrote the introductions for several landmark catalogs of African art.

After spending the 1927-1928 academic year as an exchange professor at Fisk University, Locke returned to Howard. He became a close adviser of university president Johnson, urging him to implement a detailed African studies program to examine African anthropology, art, culture, ethnology, and history. His hope was that such a course of studies would reeducate African Americans about their African past and recreate their lost sense of cultural identity.

Once again Howard failed to act, not establishing an African studies program until 1954, one year after his retirement. Undeterred, Locke continued his efforts to create a forum at Howard to critically examine the African American experience. In 1935 he helped organize the university's social sciences division, incorporating his department of philosophy within it. This new division then began to sponsor annual conferences on racial issues.

That same year, Locke took a leading role in reforming Howard's liberal arts curriculum, integrating all the university's major academic disciplines into a general education program, similar to changes recently incorporated at Columbia and the University of Chicago. This new curriculum reflected his lifelong belief in the importance of critical analysis for determining values to guide human conduct and interrelationships.

During this time, he was becoming more involved in the adult education movement, serving as secretary and editor of the newly established *Associates in Negro Folk Education*. Between 1936 and 1942 this organization published nine "Bronze Booklets" written by leading African American scholars. Locke wrote two of these, *Negro Art: Past and Present* and *The Negro and His Music*, and edited a third, *The Negro in Art: A Pictorial Record of the Negro Artist and of the Negro Theme in Art*. The latter was the most significant and comprehensive work in its field, re-emphasizing his longstanding belief that African American artists should look to the works of their African ancestors for subject matter and styles to apply to modern painting and sculpture.

Despite his many other interests, Locke continued his work in philosophy, actively promoting his theory of cultural pluralism. Simply put, it sought to determine specific values to produce a new and humane world order, chief among these a respect for the uniqueness of each distinct ethnic, cultural, or religious group within one nation. This interest led to his pioneering 1942 social science anthology, co-edited with Bernhard Stern, *When Peoples Meet: A Study in Race and Culture Contacts*, an examination of

dominant and minority populations in various countries around the world.

In the same vein, Locke edited a special issue of *Survey Graphic* in November of 1942 entitled "Color: Unfinished Business of Democracy." By putting racial discrimination in the United States within the larger context of the Allies' avowed democratic war aims in the fight against fascism, he stressed the need for eliminating segregation at home and European colonialism in Africa and Asia. He continued along this theme the following year when, as an inter-American exchange professor in Haiti, he wrote *Le Role du Negre dans la Culture Americaine* about African Americans in American society.

In Demand as a Visiting Scholar

When World War II ended, Locke was one of the best known African American scholars in the country. A regular contributor to many magazines, journals, and reference works, he was a member of the editorial board of the *American Scholar* and, in 1945, the first African American elected president of the American Association for Adult Education, a predominantly white national organization.

As American universities slowly began to desegregate in the North and West, Locke was suddenly in great demand as a visiting scholar. During the 1945-1946 academic year he served as visiting professor of philosophy at the University of Wisconsin. The following year he was a visiting professor at the New School for Social Research in what had become his second home for many years, New York City, and held a similar appointment the next year at the City College of New York (CCNY).

After 1948 he began teaching concurrently at CCNY and Howard. As he neared retirement, Locke reviewed his long career at Howard, proud of his success in using philosophy to stimulate critical thinking among his students, helping to create an African American intellectual elite, and his hard work in transforming a small segregated college into the nation's leading African American educational center. His final achievement was to secure a Phi Beta Kappa chapter at the school in 1953, a major milestone in the history of African American education.

Locke retired later that year and was awarded an honorary doctorate by Howard, a rare expression of esteem for a faculty member. He moved permanently to New York City and continued working on his magnum opus, *The Negro in American Culture*, a definitive study of the contribution of African Americans to American society. Unfortunately his recurrent heart problems returned in the spring of 1954, causing his death that June. He bequeathed his extensive collection of African art and all his papers to Howard University. His unfinished manuscript was completed by Margaret Just Butcher.

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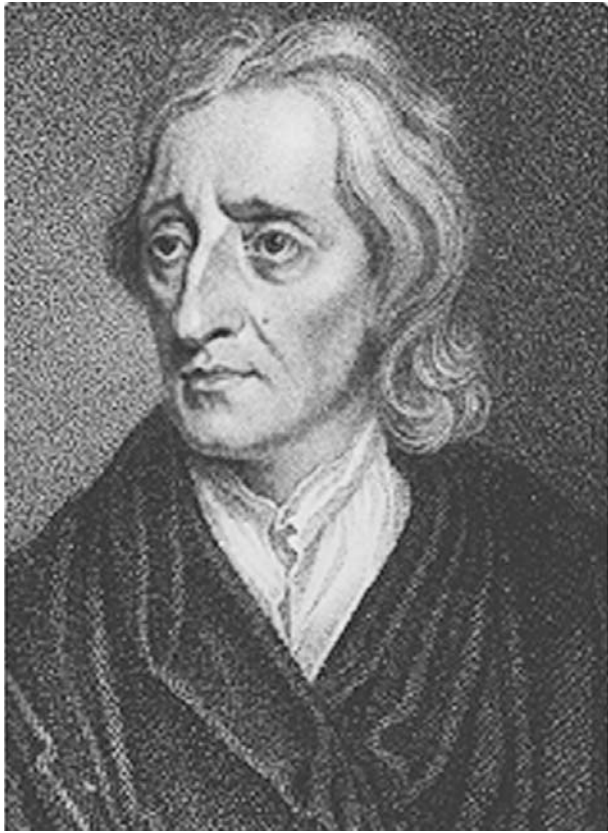
John Locke

The English philosopher and political theorist John Locke (1632-1704) began the empiricist tradition and thus initiated the greatest age of British philosophy. He attempted to center philosophy on an analysis of the extent and capabilities of the human mind.

John Locke was born on Aug. 29, 1632, in Wrington, in Somerset, where his mother's family resided. She died during his infancy, and Locke was raised by his father, who was an attorney in the small town of Pensford near Bristol. John was tutored at home because of his always delicate health and the outbreak of civil war in 1642. When he was 14, he entered Westminster School, where he remained for 6 years. He then went to Christ Church, Oxford. In 1658 he was elected a senior student at his college. In this capacity he taught Greek and moral philosophy. Under conditions at the time he would have had to be ordained to retain his fellowship. Instead he changed to another faculty, medicine, and eventually received a license to practice. During the same period Locke made the acquaintance of Robert Boyle, the distinguished scientist and one of the founders of the Royal Society, and, under Boyle's direction, took up study of natural science. Finally, in 1668, Locke was made a fellow of the Royal Society.

In 1665 Locke traveled to the Continent as secretary to the English ambassador to the Brandenburg court. Upon his return to England he chanced to medically attend Lord Ashley, 1st Earl of Shaftesbury, and later lord chancellor of England. Their friendship and lifelong association drew Locke into political affairs. He attended Shaftesbury as physician and adviser, and in this latter capacity Locke drafted *The Fundamental Constitutions of Carolina* and served as secretary to the Board of Trade. In 1676 Locke went to France for his health. An inheritance from his father made him financially independent, and he remained in Montpellier for 3 years.

Locke rejoined Shaftesbury's service, and when the latter fled to Holland, the philosopher followed. He remained in exile from 1683 to 1689, and during these years he was deprived of his studentship by express order of Charles III. Most of his important writings were composed during this period. After the Glorious Revolution of 1689 Locke returned to England and later served with distinction as a commissioner of trade until 1700. He spent his retirement at Oates in Essex as the guest of the Mashams. Lady Masham was the daughter of Ralph Cudworth, the philosopher. Locke died there on Oct. 28, 1704.



Major Works

Locke, by virtue of his temperament and mode of existence, was a man of great circumspection. None of his major writings was published until he was nearly 60. In 1690 he brought out his major works: *Two Treatises* and the *Essay Concerning Human Understanding*. But the four books of the *Essay* were the culmination of 20 years of intellectual labor. He relates that, together with a few friends, probably in 1670, a discussion arose concerning the basis of morality and religion. The conclusion was that they were unable to resolve the question until an investigation had been made to see "what objects our understandings were or were not fitted to deal with." Thus the aim of this work is "to inquire into the origin, certainty, and extent of human knowledge, together with the grounds of belief, opinion, and assent."

The procedure employed is what he called the "historical, plain method," which consists of observations derived from external sensations and the internal processes of reflection or introspection. This psychological definition of experience as sensation and reflection shifted the focus of philosophy from an analysis of reality to an exploration of the mind. The new perspective was Locke's major contribution, and it dominated European thought for at least 2 centuries. But if knowledge consists entirely of experience, then the objects of cognition are ideas. The term "idea" was ambiguously defined by Locke as "whatsoever is the object of the understanding when a man thinks." This broad use means that sensations, memories, imaginings, and feelings

as well as concepts are ideas insofar as they are mental. The danger of Locke's epistemology is the inherent skepticism contained in a technique which describes what is "in" the mind. For if everything is an idea, then it is difficult to distinguish between true and false, real and imaginary, impressed sensations and expressed concepts. Thus Locke, and the subsequent history of philosophy, had to wrestle with the dilemma that a psychological description of the origin of ideas seriously undermines the extent of their objective validity.

Nonetheless the intention of the *Essay* was positive in that Locke wished to establish the dependence of all human knowledge upon everyday experience or sensation. The alternative theory of innate ideas is vigorously attacked. Although it is not historically certain whether anyone seriously maintained such a doctrine, Locke's general criticism lends indirect support to an experiential view of knowledge. Innatism can be understood in a naive way to mean that there are ideas of which we are fully conscious at birth or which are universally acknowledged, so that the mind possesses a disposition to think in terms of certain ideas. The first position is refuted by observation of children, and the second by the fact that there are no acknowledged universal ideas to which everyone agrees. The sophisticated version falls into contradiction by maintaining that we are conscious of an unconscious disposition.

Theory of Knowledge

Having refuted the a priori, or nonexperiential, account of knowledge, Locke devotes the first two books of the *Essay* to developing a deceptively simple empirical theory of knowledge. Knowing originates in external and internal sources of sensation and reflection. The objects or ideas present to consciousness are divided into simple and complex. Simple ideas are primitive sense data, which the mind passively receives and cannot alter, delivered by one sense (seeing blue), by several senses (eating an orange as a synthesis of taste, touch, and smell), by reflection (hunger), or by a combination of sensation and reflection (pleasure and pain). The objective orientation of simple ideas follows from the fact that we cannot add or subtract from their appearance or conception in the mind. In relation to simple ideas, at least, the mind is passive, a "blank" or "white" tablet upon which sensations are impressed. Complex ideas are formed by actively combining, comparing, or abstracting simple ideas to yield "modes, substances, and relations." Modes are class concepts or ideas that do not exist independently, such as beauty. Substance is a complex idea of the unity of substrate of the simple qualities we perceive. And relations are the powers in objects capable of causing minds to make comparisons, for example, identity and cause and effect. The difficulty is that complex ideas do not relate to perceivable existents, but hopefully, complex ideas do express elements or characteristics of the real world.

Locke is faced with an acute dilemma. If the immediate object of knowledge is an idea, then man possesses only a derivative knowledge of the physical world. To know the real world adequately requires a complex idea which expresses the relation between the qualities that we perceive

subjectively and the unperceived existent. The substance which unites the common perceived qualities of figure, bulk, and color into this one existing brown table is, in Locke's terms, an "I don't know what." His honesty almost brought Locke to a modern relational definition of substance instead of the traditional notion of a thing characterized by its properties. But the conclusion drawn in the *Essay* is that knowledge is relational; that is, it consists in the perception "of the agreement or disagreement among ideas." For if Locke had argued that knowledge expresses an adequation between the complex idea in the mind and the real object, then man would have the power to go beyond ideas to the object itself. But this is impossible, since every object is, by definition, an idea, and thus ironically, experiential knowledge is not about real objects but only about the perceived relations of ideas.

The third book of the *Essay* deals with words, and it is a pioneer contribution to the philosophy of language. Locke is a consistent nominalist in that for him language is an arbitrary convention and words are things which "stand for nothing but the ideas in the mind of the man that has them." Each man's understanding can be confirmed by other minds insofar as they share the same linguistic conventions, although one of the singular abuses of language results from the fact that we learn names or words before understanding their use.

The purpose of Locke's analysis is to account for generalization, abstraction, and universals in terms of language. Generalizations are the result of drawing, or abstracting, what is common to many. In this sense, generalizations and universals are inventions of the mind which concern only signs. But they have a foundation in the similitude of things. And those class concepts which have a fixed meaning and definition can be understood as essences, but they are only nominal and not real. The difference between our knowledge and reality is like that between seeing the exterior of Big Ben and understanding how the clock works.

The final section of the *Essay* deals with the extent, types, and divisions of knowledge. This work seems to have been written earlier than the others, and many of its conclusions are qualified by preceding material. The agreement or disagreement of ideas, which constitutes knowledge, consists of identity and diversity, perceived relations, coexistence or real existence known by way of intuition, and demonstration or sensation of a given existent.

In this view the actual extent of man's knowledge is less than his ideas because he does not know the real connections between simple ideas, or primary and secondary qualities. Also, an intuitive knowledge of existence is limited to the self, and the only demonstrable existence is that of God as an eternal, omnipotent being. With the exception of the self and God, all knowledge of existing things is dependent upon sensation, whose cognitive status is "a little bit better than probability." The poverty of real knowledge is compensated to some extent by human judgment, which presumes things to be true without actually perceiving the connections. And, according to Locke's commonsense attitude, the severe restrictions placed upon knowledge merely

reflect that man's mental capacity is suitable for his nature and condition.

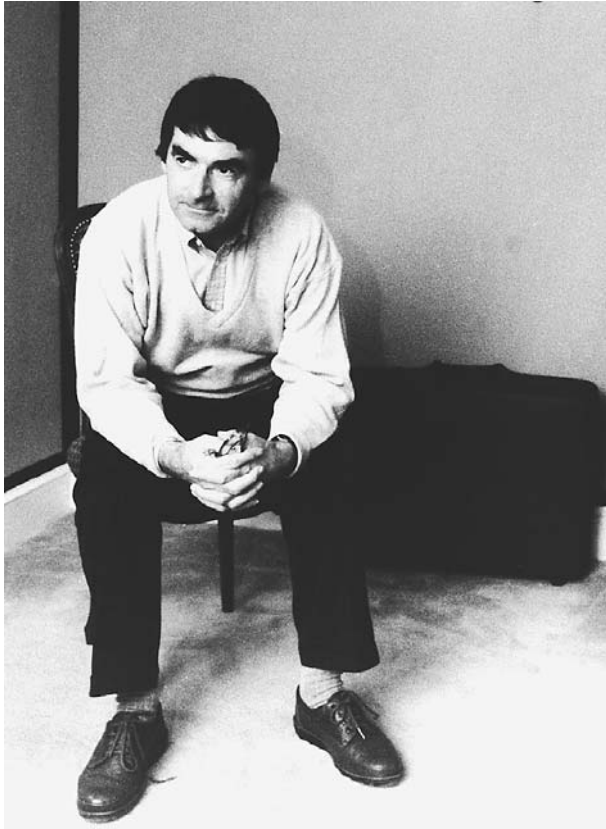
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David Lodge

The English author, David Lodge (born 1935), wrote novels that frequently reflected his class-consciousness, Catholic background, and/or his life in academia.

David Lodge was born on January 28, 1935, to working-class Catholic parents, William Frederick Lodge (a saxophonist and clarinetist in dance bands) and Rosalie Murphy Lodge. They lived on the outskirts of London. As a child, he lived through the darkest days of the *blitz*—the German bombing attacks in 1940. Like many other schoolboys, he was evacuated to the countryside for the remainder of the war years. He grew up during postwar years of economic hardship. At age ten, he was enrolled in the St. Joseph's Academy Catholic grammar school, and entered University College, London in 1952. He graduated with a Bachelor's degree in English (with honors) in 1955 and a Masters degree in 1959. After a two-year stint in the Royal Armored Corps (1955-1957), he went on to earn a Ph.D. at the University of Birmingham and joined the English faculty in 1960. 1959 was also the year that he married Mary Frances Jacob and with whom he fathered two sons and a daughter. Lodge spent part of 1969 as a visiting professor at the University of California, Berkeley. He was assistant to the British Council in London and became Lecturer. In 1971-1973, he became Senior Lecturer and was an instructor from 1973-1976. In 1976, he was appointed professor of modern English literature at Birmingham and fellow of the Royal Society of Literature. In 1987,



he took early retirement from his university post to devote himself to his writing.

Lodge's first attempted novel *The Devil, The World, and The Flesh* focused on Catholic characters living in a small part of London. It was not published. Lodge's early novels, *The Picturegoers* (1960) and *Ginger, You're Barmy* (1962), reflect his class-consciousness and Catholicism and show the influence of Catholic novelists Graham Greene and Evelyn Waugh, as well as that of the "Angry Young Men," the circle of 1950s writers who attacked the deeply-ingrained British class system. *The British Museum Is Falling Down* (1965), a departure from his earlier realism, is a slapstick farce on a serious ethical topic—the Roman Catholic ban on artificial birth control. The novel chronicles a day in the life of Adam Appleby, a graduate student who is preoccupied with the thought that the Vatican-approved "rhythm method" may have failed again and that his wife may be pregnant with their fourth child. For Adam and his wife, Roman Catholicism has been reduced to "large numbers of complicated graphs, calendars, small notebooks full of figures, and quantities of broken thermometers," as if the religion offered no larger vision of faith. The novel includes a number of parodies, including a Kafkaesque run-in with the British Museum bureaucracy and a final interior monologue by Adam's wife, inspired by Molly Bloom of James Joyce's *Ulysses*. In fact, the entire novel, with its one-day time frame, urban wandering, parodies and allusions, is an homage to Joyce's masterwork.

Lodge's fourth novel, *Out of the Shelter* (1970), is his most autobiographical work, based on a vacation that he

spent visiting an aunt in Heidelberg in 1951. Lodge called the novel a mixture of *Bildungsroman* (or "coming-of-age" tale) and "the Jamesian international novel of conflicting ethical and cultural codes." Emotionally scarred by the London *blitz*, the teenaged Timothy Young travels to Germany to visit his sister, who works for the U.S. Army of Occupation. There he is surprised to find, amid the ravages of war, a life of material luxury and sexual adventure. The latter forms the basis for much of the novel's comedy.

In *Changing Places* (1975), Lodge began to mine a rich vein of academic comedy which would become the hallmark of his most notable fiction. Inspired by his stay at Berkeley, the novel's premise involves an exchange between two professors. Philip Swallow is a monastic, unworldly scholar from the English University of Rummidge, "a backwater institution of middling size and reputation"; Morris Zapp is a brash cosmopolite from the prestigious State University of Euphoria, a stand-in for Berkeley. The plot allows Lodge to reverse the Jamesian international theme by having the reserved, naive English-man confront the full force of the American student revolution of the 1960s, with its sit-ins, love-ins, and happenings. Zapp, meanwhile, must adjust to the genteel poverty of English academic life. By the novel's end, the two have swapped not only places, but also wives. *Changing Places* won both the Hawthornden Prize and the Yorkshire Post Fiction Prize.

Winner of the Whitbread Award for Novel of the Year, *How Far Can You Go?* (1980; first published in the United States as *Souls and Bodies*) is an ambitious novel which follows the lives of ten Catholic friends for nearly three decades. With broad strokes, Lodge traces their early sexual encounters, wobbly marriages, and mid-life crises. A common thread is their continuing struggle to reconcile their once-solid faith in Catholicism with the tensions and temptations of contemporary life. The book is itself a social history of changes in the Roman Catholic Church, as the characters come to grips with the Vatican II revision of the Latin Mass, the debate over contraception, the liberalization of the religious orders, and the growth of both the ecclesiastical left and the evangelical charismatic movement. While the novel is laced with comic episodes and satiric assaults, it is at heart a serious and soul-searching work.

Lodge called *Small World* (1984), winner of the Whitbread Award for Fiction, a "kind of sequel" to *Changing Places*. Philip Swallow and Morris Zapp share the stage with a large cast of globe-trotting academicians, "like the errant knights of old, wandering the world in search of adventure and glory" as they jet from one international conference to the next. Among them is Persse McGarrigle, a young Irish professor for whom the conference circuit turns into an Arthurian romance in quest of a beauteous but elusive graduate student; his innate chivalry remains unshaken even as she reappears in a series of erotic guises. Most of the others are in hot pursuit of a more worldly prize, the UNESCO (United Nations Educational, Scientific, and Cultural Organization) Chair of Literary Criticism, a do-nothing post with a tax-free annual salary of \$100,000. The novel is an intricately-plotted farce involving mistaken identities, found infants, and botched kidnappings.

The epigraph of *Nice Work* (1988), taken from Disraeli, speaks of "two nations between whom there is no intercourse and no sympathy; who are as ignorant of each other's habits, thoughts, and feelings as if they were . . . inhabitants of different planets." Such is Lodge's portrayal of the academic and industrial communities of Rummidge. The two protagonists are Robyn Penrose, a feminist theoretician whose specialty is the 19th-century industrial novel and who does not have a clue about modern industry; and Victor Wilcox, manager of a local foundry, with nothing but scorn for the professorial beehive across town. They are brought together by the "shadow scheme," a government exchange program to promote understanding between the two communities. After Robyn becomes Vic's "shadow," her attempts to reform the Dickensian working conditions of the foundry create a near-disaster and ultimately make them strange bedfellows. *Nice Work* received the *Sunday Express* Book of the Year Award.

Lodge has also written a number of distinguished books of criticism, including *The Modes of Modern Writing* (1977) and *Working with Structuralism* (1981). His latest collection *The Practice of Writing* focuses on writing techniques needed for any practicing writer in any medium.

Further Reading

Write On: Occasional Essays, 1965-85 (1986) is a collection of Lodge's shorter pieces. An interview with David Lodge appeared in *Publishers Weekly*, August 18, 1989. Peter Widowsen's "The Anti-History Men" (*Critical Quarterly*, Winter 1984) is a critical study of Lodge and his fellow novelist Malcolm Bradbury. Other sources of biographical reference can be found in *Biography on David Lodge* by Angela Friend, *Dictionary of Literary Biography. British Novelists Since 1960 Volume 14 part 2:H-Z* and the *Guide to Contemporary Novelists*, *The New Columbia Encyclopedia* (1975), and *New Statesman & Society* Vol.8, No. 352 □

Henry Cabot Lodge

Henry Cabot Lodge (1850-1924), American political leader, was one of the important Senate foes of the League of Nations.

Henry Cabot Lodge was born in Boston of parents from distinguished families. He received a bachelor's degree at Harvard, where he also earned a law degree and a doctorate in philosophy. From 1873 to 1876 he was assistant editor of the *North American Review*, which published his doctoral thesis, "The Anglo-Saxon Land Law." Subsequently he wrote several readable, but decidedly partisan, histories and biographies. Meanwhile he served two terms in the Massachusetts Legislature and was elected to the U.S. Congress in 1886.

As a congressman for 6 years and a senator for 30, Lodge was a curious mixture of reformer and conservative. He was intelligent, informed, and agile, but he lacked warmth and spontaneity. His letters reveal a man as calcu-

lating in the small things as in the large and predisposed to read the meanest motives into others. Yet he had an overview, and though he assiduously cultivated his constituents' interests, he also fostered the national interest as he understood it.

Lodge was a strong and consistent supporter of civil service reform, the protective tariff, and "sound" currency. Partly because he hoped to build up the Republican party in the South, he tried to protect the African American man's right to vote through the so-called Force Bill of the 1890s. Though always solicitous of legitimate business interests, he helped draft the momentous Sherman Antitrust Act of 1890. He supported most of the other regulatory measures of the Progressive era, including the Pure Food and Drug Act. In 1906 he drafted the "pipe line amendment" to the Hepburn Act, which put private oil lines under the supervision of the Interstate Commerce Commission.

In common with other imperialists, Lodge believed that American expansion was necessary for economic progress. "Commerce follows the flag," he exclaimed. "The great nations are rapidly absorbing . . . all the waste places of the earth. . . . The United States must not fall out of the line of march." Accordingly, he gave vigorous support to a strong navy, territorial acquisition, and power politics. He endorsed President Grover Cleveland's hard line against Great Britain in the Venezuela crisis of 1895, trumpeted for the annexation of Hawaii, became a leading advocate of war in 1898, and urged annexation of the Philippines at the end of the Spanish-American War. Thereafter he consistently supported the assertive Caribbean policy of his friend Theodore Roosevelt. When he served as one of the American representatives on the Alaskan Boundary Commission of 1903, his partisanship was especially rank.

Though Lodge had considerable knowledge of international law and tended to cloak his words in moralistic phraseology, he was governed by an absolute and often shortsighted commitment to American material interests. He first broke with President Woodrow Wilson over Wilson's refusal to be sufficiently aggressive (by Lodge's standards) toward Mexico. Then, from 1915 to 1917, he chafed over Wilson's neutrality policies and reluctance to arm the nation for war against Germany. Lodge believed that Germany, if victorious, would compromise American commercial interests in Latin America and elsewhere and would supplant Anglo-American culture throughout the world.

Lodge's successful fight against the Versailles Treaty and League of Nations Covenant in 1919 and 1920 was doubtless intensified by his personal disdain for Wilson and his fierce partisanship. But basically Lodge was moved by his fear that the League would compromise American sovereignty. Thus in 1922 he opposed American membership in the World Court even though it was urged by the Republican president, Warren G. Harding. Lodge died in 1924 at the age of 74, survived by a son and daughter.

Further Reading

Useful for Lodge's early years is his own *Early Memories* (1913). There is much rich material in Henry Cabot Lodge and Theodore Roosevelt, *Selections from the Correspondence, 1884-*

1918 (2 vols., 1925). Since Lodge changed many of the letters for publication, however, the book is best used in consultation with the standard biography by John A. Garraty, *Henry Cabot Lodge* (1953). Other studies are William Lawrence, *Henry Cabot Lodge: A Biographical Sketch* (1925), and Karl Schriftgiesser, *The Gentleman from Massachusetts: Henry Cabot Lodge* (1944).

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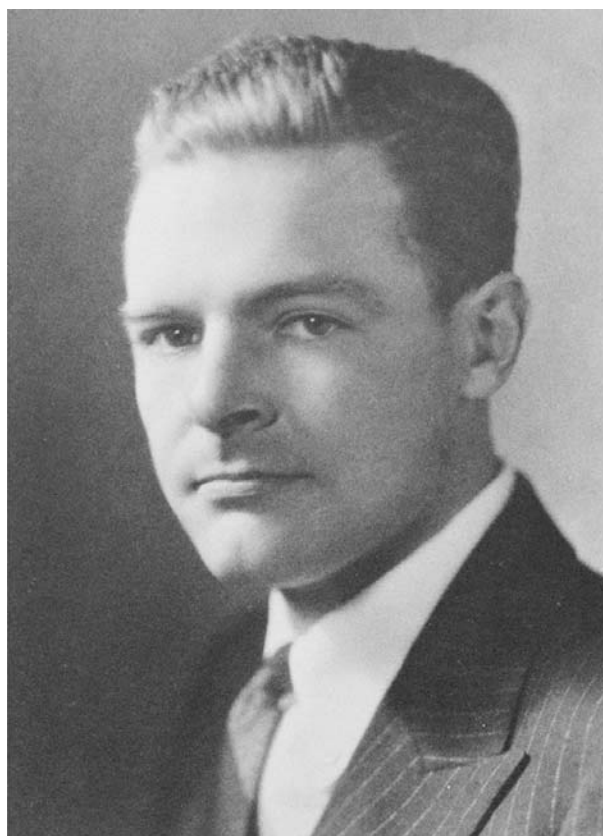
Henry Cabot Lodge Jr.

Henry Cabot Lodge, Jr. (1902-1985) was a patrician, elitist, pragmatist, and moderate Republican politician whose career as congressman, senator, ambassador, and presidential adviser added prestige to his already famous family names.

Henry Cabot Lodge, Jr. (he dropped the junior in 1956) was born July 5, 1902, in his parents' summer home beside the rocky shore at Nahant, Massachusetts. The circumstances of his birth could not have been more fitting for the scion of several of America's oldest and most prestigious families. Through his father, George, he inherited the legacy of George Cabot, who seized fame and fortune as a highly successful privateer during the American Revolution. His grandfather—and namesake—was none other than U.S. Senator Henry Cabot Lodge (Republican from Massachusetts), President Theodore Roosevelt's closest personal friend and political adviser. Through his mother, Mathilda Elizabeth Frelinghuysen Davis, he was related to even more congressmen, senators, and cabinet members. That Lodge perpetuated and enhanced this lineage of wealth and power was a matter of no small achievement, even granted the advantages bestowed on him by birth.

Lodge's father, a published poet, died when Lodge was seven years old. Although young Lodge graduated in the bottom half of his class at the Middlesex School, he excelled at Harvard, where he majored in Romance languages—French, German, and Latin. He joined the Republican and Conservative clubs and the Fox dining club, rowed crew, and graduated *cum laude* in three years.

After working several months as a reporter for the Boston *Transcript*, Lodge took a tour of Europe armed with letters of introduction from President Coolidge, Secretary of State Charles Evans Hughes, and others. He interviewed heads of state, such as Mussolini in Italy and Poincaré in France. Upon his return he resumed his career in journalism with the *Transcript* and later with the New York *Herald Tribune*. As a reporter and heir of the Lodge political legacy he continued to meet the notable people of the day. In December 1928 Lodge and his wife, Emily E. Sears, began a trip around the world which, in terms of the people he met,



was more like that of a head of state than that of a private citizen.

Choosing a Political Career

Back home Lodge gave more attention to politics. He did not share the prevailing Republican view that success in business was a prerequisite to govern, and he was critical of Hoover's handling of the Depression. He also pursued his career as a reserve officer in the U.S. Army, which he had begun in 1924. In 1932 he campaigned successfully for a seat in the Massachusetts general court and published *The Cult of Weakness*. This was a collection of essays in which he echoed the Social Darwinism of his grandfather by calling for "a return of government principles which will recognize the rights and welfare of the strong against the weak." He also advocated military preparedness, economic self-sufficiency, and government dominated by "a set of professional politicians of the highest quality," rather than by the pressure of minority groups and special interests.

Despite his opposition to the prevailing New Deal philosophy, Lodge upset the popular Democratic governor James M. Curley for a seat in the U.S. Senate in 1936. He was re-elected by a landslide in 1942, but then he became preoccupied with World War II. In 1943 he toured both the European and Asian fronts, and in February 1944 he resigned his seat in the Senate to go on active duty with his reserve unit, the 1st Armored Cavalry. He served as an aide to Gen. Jacob L. Devers and was his interpreter when the German Army Group G surrendered in 1945.

Less than a year later Lodge won a special election and returned to the Senate. There he plunged into foreign affairs, serving on the Foreign Relations Committee and allying himself with the powerful Sen. Arthur Vandenberg (Republican, Michigan), who supported U.S. involvement in the United Nations, the Truman Doctrine, and the Marshall Plan. Lodge also tried to change his party's domestic policies. In a widely read *Atlantic Monthly* article of March 1950 entitled "Modernize the G. O. P." he rejected his earlier views by rebuking his cohorts for their image as a "rich man's club," which was "a haven for reactionaries."

Mixed Success at Presidential Politics

The following year he put his new ideology into action by joining forces with Gov. Thomas E. Dewey and others to draft Gen. Dwight D. Eisenhower as the Republican presidential nominee. The front-runner at the time was Sen. Robert A. Taft (Republican, Ohio), and although Lodge succeeded in nominating and electing the popular "Ike," he alienated the "mossbacks," as he called the conservative faction of his party. He spent so much of his time on Eisenhower's campaign at the expense of his own that he lost his Senate seat to John F. Kennedy. Consequently, Eisenhower first appointed Lodge head of his transition team and then as U.S. ambassador to the United Nations, which made him a cabinet member.

Lodge's years at the United Nations were eventful, and he maintained a high profile as a major figure in such dramatic crises as the Suez Canal and Hungary in 1956. His high visibility was also a result of his bare-knuckle responses to Soviet attacks. When Nikita Khrushchev toured the United States in the autumn of 1959 Lodge acted as his escort. All this publicity made him a strong contender for the vice-presidential nomination the following year, and Richard Nixon did choose him over several others. Lodge proved a popular campaigner, by some accounts drawing larger crowds than Nixon.

After the Republican defeat by a narrow margin, Lodge joined *TIME* as a consultant. Several months later he was asked by Secretary of State Dean Rusk to head the Atlantic Institute, a non-profit organization to promote Euro-American cooperation. From this experience came *Partnership for Progress: A Program for Transatlantic Action* (1963). When Lodge presented a copy to John F. Kennedy shortly after its publication, the president asked him to serve as U.S. ambassador to South Vietnam. Lodge arrived in Saigon in August 1963 and quickly persuaded Kennedy that the U.S. commitment to the Diem regime should be curtailed or withdrawn. When Lyndon B. Johnson became president, he, too, relied heavily on Lodge's advice.

An effort was made to draft Lodge for the Republican presidential nomination in 1968. Despite winning the New Hampshire primary as a write-in candidate, decisively outpolling both Barry Goldwater and Nixon, Lodge did not resign his position, return to the United States, or actively campaign. Consequently, the boom for his candidacy collapsed, after which he did resign and return.

He did not actively campaign for the Goldwater ticket. Thus he did not alienate President Johnson, and six months

later L.B.J. asked Lodge to return to his old post in Saigon. He endorsed Johnson's troop escalation and bombing of the North, but he did not believe in an exclusively military solution. "If you win the people over . . . the war is over."

Lodge hailed the election in September 1966—and the 80 percent turnout—as a significant indicator of American progress. He also promoted various collective efforts for a political solution in Vietnam. After the collapse of several international attempts to find a political solution in Vietnam, Lodge left Saigon in June 1967. After a year as ambassador-at-large he accepted an appointment as ambassador to West Germany. The next year President Nixon made him his personal representative, first to the Paris meetings on Vietnam and then to the Vatican, which he visited occasionally until 1977.

A Changed View of Republicanism

During these years he published two memoirs, *The Storm Has Many Eyes* (1973) and *As It Was* (1976). Both of these works reveal the changes that had occurred in his thinking since his first publication 40 years earlier. On the Republican Party he said, "In becoming a Republican, I thought I was joining something affirmative, evolutionary, and idealistic which demanded sacrifice and generosity—not a party which said no to all proposals for change." On U.S. foreign policy he advocated collective security—a noticeable move away from his earlier and inherited isolationism—but he still showed signs of his old elitism by calling for policy-making by knowledgeable insiders. As for the United Nations, he thought that the ten elected seats in the Security Council should be rotated among the larger states and that Japan should be a permanent member.

On the domestic front Lodge spoke fervently of the merits of drafting presidential candidates. This, he thought, would greatly increase the peoples' trust in government by reducing the influence which special interests had over the process. He also endorsed the idea of limiting senators to two terms (12 years total) and representatives to three terms of four years each (12 years total). Overall, he maintained his near obsession with the need for America to be and to stay strong, and he meant a good deal more than missiles and Marines. He meant, as he told the West Point graduating class of 1959, the strength which comes from living in terms of a code based on the spirit "which wants above all to get the job done; which does not ignore danger but refuses to take counsel of its fears (and) which is (not) interested in getting the credit for what has been achieved, or in getting the perquisites of rank." In short, a code based on "selflessness and striving." Hence, it is not surprising that Lodge kept physically fit all of his life and spent his final years occasionally lecturing at colleges near his seaside home in Beverly, Massachusetts, not far from where he was born.

Further Reading

The bibliography on Lodge is extensive. In addition to his own works—*Cult of Weakness* (1932), *The Storm Has Many Eyes* (1973), and *As It Was* (1976)—which are the best source for his own thinking, the most extensive biography is William J.

Miller, *Henry Cabot Lodge* (1967), but it excludes the last 15 years of his life. For a relatively full account of Lodge's U.N. years see Seymour M. Finger, *Your Man at the U.N.* (1980). □

Marcus Loew

One of the pioneers in the motion picture industry, Marcus Loew (1870-1927) fashioned one of the nation's largest theater chains and then went on to found the young industry's premier studio, Metro-Goldwyn-Mayer.

The American motion picture industry was created by an intriguing group of East European Jewish immigrants and children of immigrants—Adolph Zukor, William Fox, Carl Laemmle, Louis B. Mayer, Samuel Goldwyn, Jesse Lasky, and the Warner brothers. Marcus Loew, born on Manhattan's East Side in 1870, was one of these. His father was a waiter and there were four other children, so at the age of six Marcus left school to work as a newspaper boy.

Other jobs followed, mostly in sales, and for a while young Marcus worked as a furrier. But he always had an ambition to own property, to become a landlord, while at the same time he was fascinated by the theater. In 1904, at the age of 34, Loew combined his ambitions and interests by renting a storefront where he opened a nickelodean, the forerunner of today's motion picture theater.

The industry was new, and the public was intrigued by the new means of entertainment. Encouraged by his success, Loew opened additional nickelodeans, most of them in old buildings where rents were low. He then tried to upgrade his operations, seeking middle class locations and offering vaudeville, which was live entertainment, to go along with the films.

Attempting to control costs, in 1910 Loew and his associates organized Loew's Theatrical Enterprises, into which went the nickelodeans and a new venture, People's Vaudeville. He then expanded out of New York, and within two years Loew's Theatrical was one of the largest chains in the nation.

In those days exhibitors like Loew obtained films from booking offices, which in turn purchased them from studios. From the beginning some of the distributors thought in terms of producing their own films to show in their theaters, in this way saving costs and operating more efficiently. Adolph Zukor had organized Famous Players, which was united with a chain of theaters, and others were following his lead. Loew watched this with interest, and in 1919 he formed Loew's Inc., which included his theaters, vaudeville operations, and booking offices. Then he sought to create a film studio.

Loew became interested in Metro Pictures Corporation, which was directed by a Pittsburgh exhibitor, Richard Rowland, and whose secretary was Louis B. Mayer, who owned a string of theaters and soon became involved with produc-



tion as well. Due to disagreements Mayer left, and Metro soon declined badly, to the point where Rowland was willing to sell it to Loew, which he did.

What Loew had in mind was both clear and simple. Metro would produce films which would be distributed by Loew to his more than 100 theaters. There was only one problem with this plan: Loew didn't know anything about production and had little interest in learning that part of the business. And with the departure of Mayer there was no one left who had the requisite skills.

Casting about for help, Loew came upon Goldwyn Pictures, which had been organized by Sam Goldfish and the Selwyn brothers (Goldfish later changed his own name to that of the studio). Goldwyn had a large studio in Culver City, California, a good reputation, and even some theaters—including New York's Capitol, a quality house which Loew admired. Frank Godsol, who owned Goldwyn, wanted to sell and leave the business.

Having been disappointed with Metro, Loew investigated Goldwyn carefully and learned that it too lacked a strong production team. Refusing to purchase the firm until he could find a leader, Loew approached Mayer, who in the meanwhile had become an important independent producer. Mayer was interested in coming into the combination with the understanding he would be granted a free hand in production, a condition which Loew was more than willing to accept. So it was that in 1924 Goldwyn was purchased by Loew and then merged into Metro to form

Metro-Goldwyn Pictures. Immediately after Mayer was brought in it became Metro-Goldwyn-Mayer (M-G-M).

Loew, a strong family man who was ailing, had no desire to travel to California to monitor production, which in any case was Mayer's province. He remained in New York, content to take care of the theaters, which he understood far better than the artistry of motion pictures. The Loew's chain continued to grow, while M-G-M produced some of the finest films of the late silent era, among them *Ben Hur*, *He Who Gets Slapped*, and *The Big Parade*. The studio had contracts with such stars as Lillian Gish, Buster Keaton, and Greta Garbo. Loew's revenues, which had been \$43 million in 1924, rose to \$80 million in 1927.

By then Loew's health had deteriorated to the point that he had to retire. A modest and much-beloved person, he was invited to Harvard in 1926. Loew was dazzled. He told the students, "I cannot begin to tell you how much it impresses me, coming to a great college such as this to deliver a lecture when I have never even seen the inside of one before." In this he was typical of the group which founded the century's most glamorous industry.

Marcus Loew died in 1927 at the age of 57, having created one of the industry's great enterprises alone and having gathered a fortune of some \$30 million. After his death humorist Will Rogers remarked of Loew, "He would have been successful in a legitimate business." This was meant as a reflection of the tinsel nature of motion pictures. To Loew, however, the movies were business, and he one of its most important pioneers.

Further Reading

There is no biography of Marcus Loew. The most complete treatment of his life can be found in Robert Sobel, *The Entrepreneurs: Explorations Within the American Business Tradition* (1974). Material on Loew can also be found in Bosley Crowther, *The Lion's Share: The Story of an Entertainment Empire* (1957); Will Irwin, *The House That Shadows Built: The Story of Adolph Zukor and His Circle* (1928); and Fred Balshofer and Arthur Miller, *One Reel a Week* (1967). Loew wrote an essay on theater management, which can be found in Joseph Kennedy, editor, *The Story of the Films* (1927). □

Otto Loewi

The German-American pharmacologist and physiologist Otto Loewi (1873-1961) shared the Nobel Prize in Physiology or Medicine for his discoveries relating to the chemical transmission of nerve impulses.

Otto Loewi, the son of Jacob Loewi, a wine merchant, was born in Frankfurt am Main on June 3, 1873. In 1891 he became a medical student at the University of Strasbourg. He studied also philosophy and the history of art, both at Strasbourg and at the University of Munich (1893-1894). On his return to Strasbourg he devoted himself to medical studies, and he graduated as a

doctor of medicine in 1896. While he was an assistant physician at the City Hospital, Frankfurt, he became disheartened by the ineffectiveness of medical treatments in certain common diseases, and he therefore decided to give up clinical work and become a medical scientist.

In 1898 Loewi was appointed an assistant in Hans Horst Meyer's department of pharmacology in the University of Marburg, where he was successively lecturer and associate professor. When Meyer moved to Vienna in 1904, Loewi followed him and was his associate professor for 5 years. While at Marburg and Vienna, Loewi did important work on nitrogen equilibrium, and he also worked on carbohydrate metabolism, the function of the kidneys, and the action of diuretics. About 1902 he became interested in the autonomic nervous system, and to acquire the technique requisite for the researches that he envisaged, he later spent some months in E. H. Starling's laboratory at University College, London. In 1909 Loewi was appointed to the chair of pharmacology at Graz.

The Chemical Transmission of the Nerve Impulse

In 1903, while reflecting on the fact that some drugs mimic the action of autonomic nerve fibers, Loewi wondered whether these nerve fibers might liberate chemical substances at their terminations. He thought no more about the matter, and nothing was done. During the next few years two other scientists suggested substances which might be



released, but a crucial experiment was very difficult to devise.

During the night before Easter Sunday, 1920, Loewi awoke with the idea for an experiment clearly in his mind. He wrote a few notes on a scrap of paper, went to sleep again, and in the morning found that he could make nothing of his notes. On the following night he awoke at 3 A.M. with the same idea for a crucial experiment. He arose and dressed, went to his laboratory, performed the experiment, and before morning one form of the chemical transmission of the nerve impulse was proved.

Loewi's experiment was as follows. It had long been known that an impulse in the vagus nerve slows the heart. If the vagi are cut, the inhibitory impulses cease and the heart rate increases. Loewi isolated the hearts of two frogs. Into the cavity of one heart he introduced some Ringer's solution—a nutrient fluid—and stimulated the vagus. The expected immediate slowing of the heart rate occurred. He then transferred some of the Ringer's solution to the cavity of the second heart, and its beat was immediately slowed. Since there had been no stimulation of the vagus of the second heart, its inhibition must have been due to a chemical substance in the fluid transferred from the first heart. Loewi then repeated the experiment, but he stimulated the accelerator nerve to the heart instead of the vagus. When he transferred fluid from the first heart to the second, the rate of the latter was accelerated.

Later on, Loewi improved the experiment by passing fluid continuously from the first heart into the second, so that stimulation of the vagus to the first heart was followed very rapidly by inhibition of the second. This method also showed that the inhibition produced by a single stimulus lasted for a very short time in both hearts. He gave his first public demonstration of this experiment before the German Pharmacological Society in September 1921, and it was published in the same year. This was the first of a long series of papers on this subject by Loewi and his coworkers, extending over many years.

Loewi cautiously referred to the inhibiting substance as the *Vagusstoff* (vagus substance), and in 1926 he showed that it was inhibited by atropine and that it was rapidly destroyed. These characteristics were exhibited by only one of the four known chemicals that mimicked the action of the vagus, namely, acetylcholine, first discovered—in an ergot extract—by (Sir) Henry Dale in 1914. Loewi suspected that his vagus substance was acetylcholine, but he had no proof as the substance was broken down before it could be collected for analysis. Further, acetylcholine had never been discovered in the animal body. But Loewi, with E. Navratil, showed in 1926 that the substance was broken down by an esterase in the heart and that this esterase was inhibited by eserine (physostigmine). Dale had already suggested that, if acetylcholine was a parasympathetic transmitter, it must be rapidly destroyed by an esterase.

In 1929 Dale and H. W. Dudley first discovered acetylcholine in the animal body, and Loewi then concluded that his vagus substance must be acetylcholine. The proof of this correct conclusion was given in 1933 by W. S. Feldberg and J. H. Gaddum in Dale's laboratory. In 1936 Loewi showed

that the substance that transmits the impulses of sympathetic—in contradistinction to parasympathetic—fibers is probably adrenaline. For these researches he and Dale shared the Nobel Prize in 1936.

Later Life

Within 24 hours of the annexation of Austria by the Nazis in 1938, Loewi was thrown into prison with his two younger sons. Liberated within 3 months, he was forced to emigrate. He and his wife lost everything they had. After a brief stay in London, he was appointed Franqui Professor at the Université Libre in Brussels. He was in England when war broke out and was unable to return to Brussels. For some time he worked at the Nuffield Institute in Oxford. He was then appointed Research Professor of Pharmacology at the Medical School of New York University, where he continued his experimental work until 1955. In 1946 he became a naturalized American citizen. Loewi died in New York on Christmas Day, 1961.

Loewi received many honors apart from his Nobel Prize. He was elected a Foreign Member of the Royal Society in 1954. He was awarded the Physiology Prize of the Royal Academy of Sciences at Bologna, the Lieben Prize of the Academy of Vienna, and in 1944 the Cameron Prize of the University of Edinburgh. He received honorary degrees from five universities, and he was an honorary member of many foreign learned societies.

Further Reading

There is a biography of Loewi in *Nobel Lectures, Physiology or Medicine, 1922-1941* (1965), which also includes his Nobel Lecture. See also his autobiographical sketch, reprinted in F. Lembeck and W. Giere, *Otto Loewi* (1968). Extracts, in English translation, from some of Loewi's papers are given in E. Clarke and C. D. O'Malley, *The Human Brain and Spinal Cord* (1968). □

James Logan

James Logan (1674-1751), American colonial statesman and scholar, became noted as a jurist, political philosopher, and botanist.

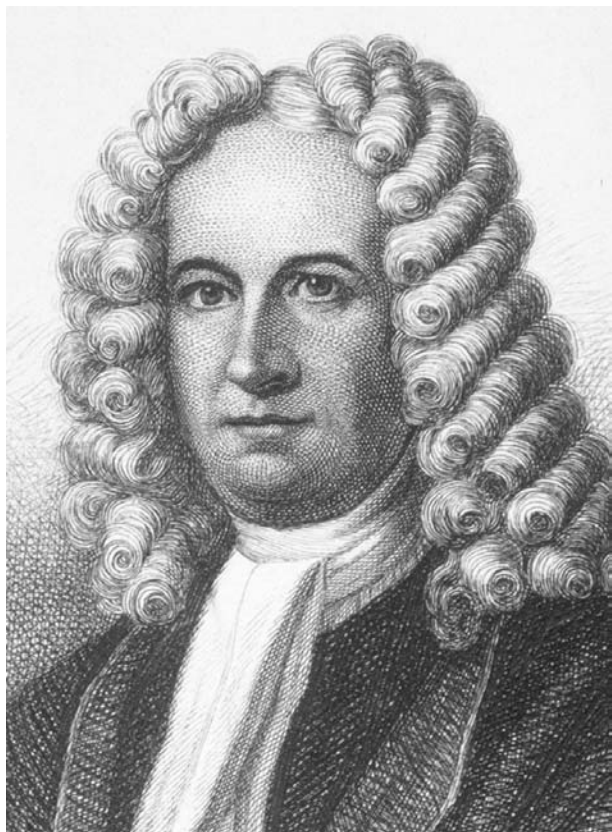
James Logan was born on Oct. 20, 1674, in Lurgan, Ireland, of Scottish parents. His father, an Episcopalian clergyman turned Quaker, headed a Latin school in Lurgan. James was apprenticed to a linendraper but later succeeded his father as a schoolmaster at Bristol, England. After further study he entered the shipping trade, where he so impressed William Penn with his ability that the proprietor of Pennsylvania took him to America in 1699.

Penn made Logan secretary of Pennsylvania and clerk of the provincial council; when Penn returned to England in 1701, Logan became commissioner of property and receiver general as well. By 1704 he was a fully qualified council member and remained so for 43 years.

Logan dominated the aristocratic Proprietary party and greatly influenced provincial administration. He was opposed by the democratic faction, which wanted reduced proprietary authority. Charges that Logan had usurped power were quashed when he took his case to England and returned in 1712 completely vindicated. In 1714 he married Sarah Read; the couple had five children.

Logan broke with Pennsylvania's governor when the latter joined the party attempting to weaken proprietary control. A wordy pamphlet controversy ensued. The governor's replacement made Logan county justice, judge of common pleas, and provincial chief justice. In 1736 Logan delivered a "Charge . . . to the Grand Inquest," outlining man's duties to society. Though he believed in self-defense, Logan urged fellow Quakers who could not approve frontier military appropriations to decline legislative office. Upon the governor's death, Logan became acting governor. His 2 years in office were marked by violence arising from a Maryland border dispute and a questionable purchase of land from the Delaware Indians.

Logan accumulated a fortune in trade and lands. In 1730 he completed a fine brick mansion near Germantown, where he lived luxuriously and studied literature and science, especially botany. He corresponded widely, made reports to the Royal Society, and published *Impregnation of the Seeds of Plants* (1739) and translations of Cato and Cicero (1735 and 1744). Logan retired from the council in 1747 and died on Oct. 31, 1751.



Further Reading

An adequate biography of Logan is Frederick B. Tolles, *James Logan and the Culture of Provincial America* (1957). Though hardly exhaustive, it is a good account, superseding the sketchy and not entirely accurate volume by Irma Jane Cooper, *The Life and Public Services of James Logan* (1921). The *Proceedings of the American Philosophical Society*, no. 86 (1942), has a brief sketch stressing Logan's scientific contributions.

Additional Sources

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Sir William Edmond Logan

Sir William Edmond Logan (1798-1875) was a Canadian geologist who founded the Geological Survey of Canada and contributed many fruitful new ideas to the science of geology.

William E. Logan was born on April 20, 1798, in Montreal, where his father, a Scottish immigrant, was a prosperous businessman. William attended high school in Edinburgh, Scotland, and then entered the University of Edinburgh. After a year he left for London to join his uncle in business for the next 10 years. These were the years of highly touted processes for extracting previously unrecognized metals from slag heaps and mine tips. When everyone else was plunging however, Logan was cautious and avoided the grave losses which ensued in many of these fly-by-night enterprises.

In 1831 Logan's uncle decided that the family copper works near Swansea in Wales required the full time of a trustworthy person, and Logan immersed himself in the subjects of copper smelting and coal mining. He purchased some simple instruments, a compass and a theodolite, to map the Glamorganshire coal field; the maps were so detailed and so accurate that they were eventually adopted in the government survey by De La Beche.

Logan's interest in the origins of coal fields was soon stimulated, and he began looking into the London Clay formations on the Isle of Sheppey. His copper business took him through France and Spain, and he studied the geology of various regions en route.

By 1837 Logan was elected a fellow of the Geological Society. He carried on in Wales, by now more immersed in geology than in business. In 1840 he communicated a very important paper to the Geological Society of London, "On the Characters of the Beds of Clay Immediately below the Coal-Seams of South Wales." He showed clearly that coal developed originally in the position in which it was now being found and was not some vast garbage pile of driftwood from past eras which had become mineralized.



In Nova Scotia, Logan visited quarries seeking fossil remains. At one quarry he found the tracks of a batrachian animal, evidence of animal life in the Lower Carboniferous rocks, but was not given credit for this discovery for some years.

Geological Survey of Canada

In 1841 the Geological Survey of Canada was founded, and Logan became its first director. He carried out surveys of the then-settled part of Canada, rejecting over and over again the possibility of making a fortune from the knowledge thus acquired. He received numerous honors and was knighted by Queen Victoria at Windsor in 1856 and awarded the Woollaston Medal by the Geological Society of London.

Logan, a confirmed bachelor, gradually attracted a core of dedicated and highly qualified workers about him, but he suffered the indignities of many pioneer scientists when it came to getting Parliament to finance his work. His great volume, *Geology of Canada* (1863), was derided by the Canadian prime minister, who said "It ought to have been a school book to instruct the youth of the province in the elements of geology."

But Logan was tough and determined and wrote "whatever may happen to the Survey it is not my intention to abandon the geological investigation of Canada." At the British Association meeting in Bath in 1864 the great geologist Sir Charles Lyell referred to Logan's discovery of a large species of rhizopod (*Eozon canadense*) as the greatest geo-

logical discovery that had been made in his time. This suggested that life existed in the Laurentian Shield before it existed in some of the oldest rocks in Europe.

Logan was director of the Geological Survey until 1869. He died at Castle Malgwyn, Pembrokeshire, Wales, on June 22, 1875.

Further Reading

Logan's own work, written with T. S. Hunt, is *Geology of Canada: Report of Progress of the Geological Survey from Its Commencement to 1863* (1863). A biography is Bernard J. Harrington, *Life of Sir William E. Logan* (1883). For a background work in which Logan is cited see Carl O. Dunbar, *Historical Geology* (1915; 3d ed. 1969). □

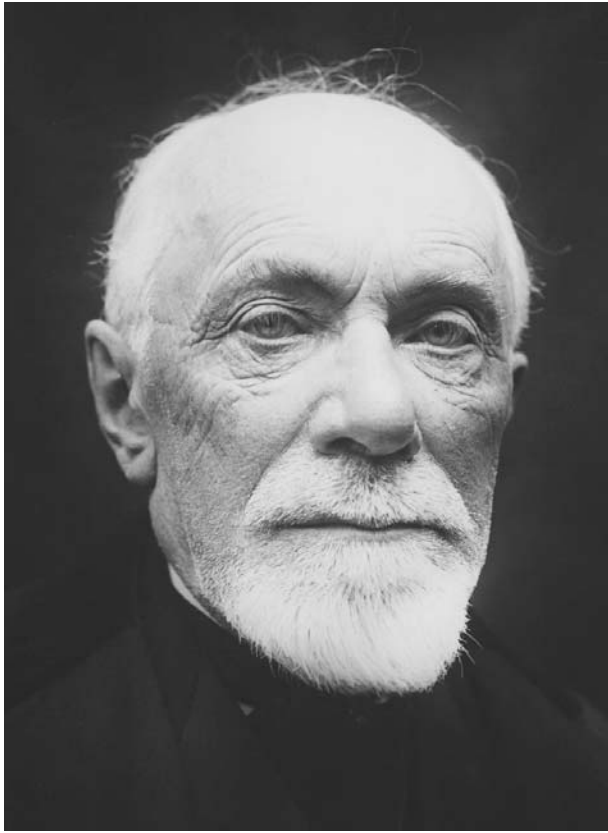
Alfred Firmin Loisy

The French theologian and biblical historian Alfred Firmin Loisy (1857-1940) was one of the leaders of the modernist movement in the Catholic Church.

Alfred Loisy was born to a peasant family at Ambrières, a village east of Paris, on Feb. 28, 1857. His vocation for the priesthood appears to have begun early, and in 1874, without having completed his secondary school education, he entered the seminary at Châlons-sur-Marne. "I was shocked by the vulgarity that reigned there," Loisy wrote 10 years later. Disturbed by the contrast between the faith of his peasant childhood and the textbook rationalism he was taught at the seminary, he began to study Hebrew on his own and soon found in philology the serenity of which orthodox theology had deprived him. In 1879, despite his scruples over his faith, he became a priest.

In 1878 Loisy made the acquaintance of the historian Louis Duchesne at the newly established Catholic Institute in Paris. In 1881 Duchesne invited him, after 2 years as a country priest, to return to Paris, first as a student, then as lecturer in Hebrew and Holy Scripture. Traditional Catholic exegesis at this time was essentially fundamentalist. Meanwhile, Ernest Renan at the Collège de France was reading the Bible as an ordinary historical document and denying it the quality of inspired revelation. Loisy soon believed he had found his true vocation in tracing a middle way between the two.

Loisy set forth his views most fully in the second edition of *The Gospel and the Church* (1903). In from an apologetic attack on Adolf von Harnack's *What Is Christianity?* (1900), it was at the same time an attack on traditional Catholic exegesis and dogma. Loisy insisted that historical criticism could not distinguish in Scripture between the personal religion of Jesus and his disciples' interpretation of that religion. The Gospels present the impression Jesus made on his listeners, as they understood and interpreted him. On the one hand, therefore, Jesus could be known only through tradition, the apostolic tradition and the tradition of the Church. On the other hand, the tradition was itself the



creation of man's religious imagination, the product of specific times and places, requiring constant reinterpretation as humanity progressed.

The defenders of orthodoxy quickly attacked the work. In 1893 Loisy had been dismissed from the Catholic Institute for his radical views. In 1903 five of his books were placed on the Index; in 1907 many of the views he espoused were given the name "modernism" and condemned by the papacy; the following year he was excommunicated. About this time he wrote in his diary, "If I am anything in religion, it is more pantheist-positivist-humanitarian than Christian." Since 1900 he had been teaching at the Sorbonne. Immediately after his excommunication he was named professor at the Collège de France. He continued to publish works of biblical criticism to the time of his death at Ceffons, June 1, 1940.

Further Reading

Loisy's autobiography is *My Duel with the Vatican* (trans. 1924). Loisy's works and the modernist movement are analyzed in John Ratte, *Three Modernists: Alfred Loisy, George Tyrrell, William H. Sullivan* (1967). See also M. D. Petre, *Alfred Loisy: His Religious Significance* (1944). □

Peter Lombard

The Italian theologian Peter Lombard (ca. 1095-1160) wrote "The Sentences," a work that became

the standard textbook on theology in European universities for 400 years.

Peter Lombard was born at Lumellogno in the region of Novara in northern Italy. After a period of study at Bologna or Vercelli, he crossed the Alps to France in 1134 and went to Reims to study under a fellow countryman, Lutolph of Novara, who held a prominent position in the cathedral school at Reims. Lutolph had previously been a student of Anselm of Laon, and in his teaching he continued the exegetical traditions of the school of Laon, which concentrated on the interpretation of Scripture through the sayings of the Church Fathers.

After studying under Lutolph for 2 or 3 years, Lombard moved to Paris, where he may have attended at SteGeneviève the lectures of Peter Abelard, a long-standing enemy of Lutolph. During the next 5 years Lombard wrote his commentaries on the Psalms and on the Letters of St. Paul, both of which were soon used in the schools. About 1140 Lombard received his license to teach and he probably remained in Paris, where in 1144 he became a canon of the Cathedral of Notre Dame.

Lombard's reputation as a theologian grew rapidly, and he seems to have developed a friendship with Bernard of Clairvaux. At the Council of Reims in 1148, Pope Eugenius III named Lombard to a commission to study the writings of the leading theologian of the school of Chartres, Gilbert de la Porrée, who was then the bishop of Poitiers. Although



Lombard seems to have favored a condemnation, one was not forthcoming, and he continued in his writings the struggle against what he considered suspicious doctrine. Following a journey to Rome in 1153 and the reward of a prebend at Beauvais, he continued his teaching at Paris, where, before 1156, he became the archdeacon of the Cathedral.

Lombard's greatest theological work, *The Sentences*, was completed in 1157 or 1158. It not only was a summary of Christian doctrine but was critical of positions taken by Gilbert de la Porrée. The work is a compilation of the sayings of the Fathers, especially of St. Augustine, on the major aspects of Christian dogma. However, it is not a mere collection of authorities but an attempt to group the most important theological statements from the sources around particular problems. Lombard made an effort to harmonize seemingly conflicting statements and constructed the outlines of a solution. But the solutions offered were not of a kind to end discussion but rather to stimulate it and to channel it within orthodox and, hopefully, fruitful lines. The form of Lombard's work was not unique but was based on *De fide orthodoxa* of St. John of Damascus and the *Sentences* of St. Isidore of Seville, and it was similar to Gratian's *Decretum*.

The content of Lombard's *Sentences* covers most of Christian theology, moving from the nature of God and the Trinity at the beginning, through the doctrine of creation and Christology, to the Church, the Sacraments, and the Final Judgment. The theological bias is Augustinian, and Lombard was particularly concerned with the question of man's salvation and the nature of the moral act. He tried to maintain a strong concept of the freedom of man while stressing the omnipotence of God and the absolute need for grace.

Within 2 years after its completion, students were writing commentaries on the *Sentences*, and the work was made a major theological source by the Fourth Lateran Council in 1215. In 1159, after the death of Bishop Thibault, Lombard was elected bishop of Paris. He died there the following year on August 21.

Further Reading

There is no full-length study of the life and thought of Lombard in English. Lombard's teaching on the Sacraments is examined in Elizabeth Frances Rogers, *Peter Lombard and the Sacramental System* (1917). □

Vince Lombardi

Vince Lombardi (1913-1970) was one of the most successful football coaches in the history of the game. His penchant for winning and doing one's best left a strong imprint on the game, as well as on players and fans.

Vincent Lombardi was born the first of five children in Brooklyn, New York, on June 11, 1913. The son of an Italian immigrant, he was raised in a strict religious Catholic atmosphere. After spending two years studying for the priesthood, he changed his mind and transferred to St. Francis Preparatory where he starred as full-back. Upon high school graduation he majored in business at Fordham University and starred on the football team at guard, where he was a member of Fordham's famous "Seven Blocks of Granite." He graduated *magna cum laude* in 1937 and worked for a finance company during the day while attending evening classes in law. In 1939 he accepted a position at St. Cecelia High School in Englewood, New Jersey, as an assistant football coach and teacher. He taught Latin, algebra, physics, and chemistry. In 1942 he became head coach, and from 1942 to 1946 he compiled a record of 39 wins, seven losses, five ties, including a winning streak of 25 games and an unbeaten streak of 32.

In 1947 he accepted a position at his alma mater, Fordham, as freshman football coach and one year later moved up to be an assistant at the varsity level. But it was at West Point, in 1949, that Lombardi developed his basic coaching philosophy while he served as an assistant to the most successful college coach in the country: Red Blaik. Lombardi was influenced by Blaik's concept of keeping football simple (blocking and tackling) and of achieving perfect execution by constant repetition in practice. In addition, Lombardi picked up numerous expressions which were to become his trademarks, such as "There is no substitute for victory" (Douglas MacArthur) and "You have to pay



the price" (Red Blaik). Working primarily with the offensive line, Lombardi soon established himself as an enthusiastic workaholic, putting in as much as 16 or 17 hours daily.

His penchant for hard work and organization for detail paid off when he was hired in 1954 as an assistant to Jim Lee Howell of the New York Giants. Vince was in charge of the offense, and Tom Landry, future coach of the Dallas Cowboys, was in charge of the defense. It was here that a pattern emerged which was to follow Lombardi in future years, that of inheriting a poor team and turning it into a winner. The year before Lombardi went to the Giants, they had lost nine of 12 games and had scored the fewest number of points in the league. In the five years that Lombardi was an assistant with the Giants, they never had a losing season. Part of the reason was Lombardi's decision to build the offense around untested Frank Gifford, who had been used primarily on defense the previous year. Gifford possessed great speed, hands, and blocking talent, along with the ability to pass, and Lombardi created offensive plays which used these skills to such an advantage that Gifford was nominated to the pro bowl all five years that Lombardi was with the Giants.

By 1957 Lombardi had become a desirable coaching commodity to other professional clubs, and in 1958 he accepted a five-year contract as head coach of the Green Bay Packers. Cast into the leadership role of a professional head coach for the first time, Vince changed from a coach who was quite openly friendly with the players to more of an aloof leader whose violent temper soon became his trademark along with his supposed passion for winning. (The slogan "Winning isn't everything, it's the only thing," has been unfairly attributed to Lombardi, when in actuality he believed making the effort was most important.)

Having only won one game the previous year, Lombardi's Packers proceeded to win seven games his first year and thereafter won six divisional titles, five National Football League championships, and two Super Bowls (I and II). His success during this period placed him at the pinnacle of his profession, and he was looked upon as the master of the game. While much of the credit should go to Lombardi, it should be noted that he inherited an ideal situation in Green Bay. He was, as they say, the right man at the right time.

At this time, Green Bay was looked upon by others in the league as Siberia, with few attractions for players since there was little to do except play and think football. This fit in quite well with Lombardi's spartan ethos. Added to this was the fact that the public liked Lombardi so much that players had little chance of doing anything besides football, since Lombardi was notified by fans wherever the players turned up—within or outside of curfew. The team Lombardi inherited actually wasn't as bad as the previous year's record might indicate; it had a solid core of talent ready to be developed. Chief among them were Paul Hornung, who possessed all of the qualities of a Frank Gifford and who could also kick field goals, and a 16th-round quarterback draft pick named Bart Starr. Both became all stars and legends.

With several top draft choices and shrewd trading, Lombardi surrounded himself with players who were willing to take his tongue lashings to go the extra yard in order to become winners. He treated all players the same ("like dogs," one player remarked) and never had the racial problems some other teams had at the time. So formidable was the Packer running attack that today the term "The Green Bay Sweep" is etched in football terminology.

Exhausted after the 1967 season, Lombardi retired as head coach and stayed on as general manager of the Packers. It wasn't long before he realized his mistake, and in 1969 he left Green Bay to become head coach of the Washington Redskins. He soon led them to their first winning season in more than a decade.

Lombardi was a popular public figure in America and was looked upon as a spokesperson for values which many felt were being discarded during the permissive 1960s. Businessmen, politicians, and church leaders looked to him for direction. Earl Warren, retired Chief Justice of the Supreme Court, noted, "He had the ability to build the kind of character we need in these times." With such a following, it came as a shock to the public after the 1969 season to learn that Lombardi had intestinal cancer. Over 500 letters of encouragement a day poured in from the across the country, including a telegram from President Nixon. On September 3, 1970, Vince Lombardi died. Thousands poured out for his funeral, which was held not only in Washington, D.C., but in New York as well.

After his death Lombardi was inducted into the professional football Hall of Fame and today is honored by having his name adorn the trophy awarded to the NFL Super Bowl champions. His reputation as a man far exceeded that of a coach. In 11 seasons as head coach he won 149 games; in contrast, the winningest football coach was Eddie Robinson of Grambling State University, who set the record in 1985 with 324 victories.

Further Reading

Instant Replay (1968) and *Winning Is the Only Thing* (1971), both by Jerry Kramer, and *Lombardi* (1971) by John Wiebusch give good descriptions of what Lombardi was like to players and acquaintances. Tom Dowling's *Coach: A Season with Lombardi* (1970) describes his last year of coaching for the Washington Redskins and his realization that talent—not just effort alone—wins football games. *Run to Daylight* (1968) by Vince Lombardi is an account of the 1967 football season and is enlightening for its visualization of a typical season with Lombardi. For those interested in Lombardi's coaching techniques, see *Vince Lombardi on Football*, George L. Flynn, editor (1973). A look at Lombardi and his impact on Green Bay players 20 years later is provided in *Distant Replay* (1985) by Jerry Kramer and Dick Schaap.

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Cesare Lombroso

The Italian criminologist Cesare Lombroso (1835-1909) devised the now-outmoded theory that criminality is determined by physiological traits. Called the father of modern criminology, he concentrated attention on the study of the individual offender.

Born in Verona on Nov. 6, 1835, Cesare Lombroso studied medicine at the universities of Pavia, Padua, Vienna, and Genoa. His interests in psychology and psychiatry merged with his study of the physiology and anatomy of the brain and ultimately led to his anthropometric analysis of criminals. While he was in charge of the insane at hospitals in Pavia, Pesaro, and Reggio Emilia (1863-1872), his interest in physiognomical characteristics of the mentally disturbed increased.

In 1876 Lombroso became professor of legal medicine and public hygiene at the University of Turin. That year he wrote his most important and influential work, *L'uomo delinquente*, which went through five editions in Italian and was published in various European languages but never in English. A deep and lasting friendship developed between Lombroso and his chief student, Enrico Ferri, who became Italy's leading criminologist.

Concept of Atavism

Lombroso's general theory suggested that criminals are distinguished from noncriminals by multiple physical anomalies. He postulated that criminals represented a reversion to a primitive or subhuman type of man characterized by physical features reminiscent of apes, lower primates, and early man and to some extent preserved, he said, in modern "savages." The behavior of these biological "throwbacks" will inevitably be contrary to the rules and expectations of modern civilized society.

Through years of postmortem examinations and anthropometric studies of criminals, the insane, and normal individuals, Lombroso became convinced that the "born criminal" (*reo nato*, a term given by Ferri) could be anatomically identified by such items as a sloping forehead, ears of unusual size, asymmetry of the face, prognathism, excessive length of arms, asymmetry of the cranium, and other "physical stigmata." Specific criminals, such as thieves, rapists, and murderers, could be distinguished by specific characteristics, he believed. Lombroso also maintained that criminals had less sensibility to pain and touch; more acute sight; a lack of moral sense, including an absence of remorse; more vanity, impulsiveness, vindictiveness, and cruelty; and other manifestations, such as a special criminal argot and the excessive use of tattooing.

Besides the "born criminal," Lombroso also described "criminaloids," or occasional criminals, criminals by passion, moral imbeciles, and criminal epileptics. He recognized the diminished role of organic factors in many habitual offenders and referred to the delicate balance be-



tween predisposing factors (organic, genetic) and precipitating factors (environment, opportunity, poverty).

Lombroso's research methods were clinical and descriptive, with precise details of skull dimension and other measurements. But he did not enjoy the benefits of rigorous statistical comparisons of criminals and noncriminals. Adequate control groups, which he lacked, might have altered his general conclusions. Although he gave some recognition in his later years to psychological and sociological factors in the etiology of crime, he remained convinced of, and identified with, criminal anthropometry. He died in Turin on Oct. 19, 1909.

Lombroso's theories were influential throughout Europe, especially in schools of medicine, but not in the United States, where sociological studies of crime and the criminal predominated. His notions of physical differentiation between criminals and noncriminals were seriously challenged by Charles Goring (*The English Convict*, 1913), who made elaborate comparisons and found insignificant statistical differences.

Further Reading

A useful study of Lombroso is H. G. Kurella, *Cesare Lombroso: A Modern Man of Science* (trans. 1911). See also Hermann Mannheim, ed., *Pioneers in Criminology* (1960). □

Mikhail Vasilevich Lomonosov

The Russian chemist and physicist Mikhail Vasilevich Lomonosov (1711-1765) proposed advanced scientific theories, but the diversity of his activities and interests hindered him from gaining widespread recognition.

Mikhail Lomonosov was born on Nov. 8, 1711, in the village of Denisovka. There being few opportunities for education in his native village, he ran away at the age of 19 to Moscow, where he entered a theological seminary and began to study for the priesthood.

Having displayed outstanding abilities as a scholar, young Lomonosov was chosen in 1735 to attend lectures given at the Academy of Sciences in St. Petersburg. This experience changed the whole direction of his career. The St. Petersburg Academy was at this time promoting a series of studies on the material resources of Siberia for which it needed trained chemists and metallurgists. From 1736 to 1741 Lomonosov studied these subjects in Germany, first at the University of Marburg, where he gained a thorough grounding in the basic sciences, and later at the famous mining academy at Freiburg.

On his return to Russia, Lomonosov became a member of the St. Petersburg Academy, and the remainder of his life was devoted almost exclusively to its affairs. He soon emerged as the contentious leader of the group of native Russian scientists in the academy opposed to the clique of foreign members, largely German, who had been imported into its membership at its foundation to stimulate Russian science. In 1745 he was appointed professor of chemistry at the academy, where he built a chemical laboratory for instruction and research. Here he gave one of the earliest courses in practical instruction in chemistry.

Although Lomonosov published much on various aspects of physics and chemistry, his works were mainly in the form of dissertations with a limited circulation. His many activities seem to have prevented him from completing many of his projects, and much of his original work was never published.

Lomonosov's physical and chemical work was characterized by its emphasis on the use of atomic and molecular modes of explanation. In a century when most scientists regarded heat as material substance, he argued that heat was in fact a form of motion—the result of the motion of the molecules which constitute matter. His essentially physical approach to chemistry led him to place great emphasis on quantitative measurements. In this he was certainly ahead of his time, although the claims that he anticipated Antoine Laurent Lavoisier in stressing the conservation of mass in chemical reactions and recognizing the chemical role of air in combustion are certainly exaggerated.

Lomonosov's other scientific interests were electricity, light, mineralogy, meteorology, and astronomy. He ob-



served the transit of Venus in 1761 and concluded that Venus had an atmosphere "similar to, or perhaps greater than that of the earth." He also made significant contributions to the philological study of the Russian language, including the development of a scientific vocabulary, and wrote a controversial history of Russia.

Although Lomonosov was a man of immense talent, his creative energies were somewhat thwarted by his domineering nature and quarrelsome disposition. He died from influenza in St. Petersburg on April 4, 1765.

Further Reading

A highly laudatory biography is by the famous Russian chemist Boris N. Menshutkin, *Russia's Lomonosov: Chemist, Courtier, Physicist, Poet* (trans. 1952). See also *Mikhail Vasilyevich Lomonosov on the Corpuscular Theory*, translated with an introduction by Henry M. Leicester (1970). The literary and cultural background of Lomonosov's work is given in Hans Rogger, *National Consciousness in Eighteenth-century Russia* (1960). Scientific aspects are discussed in Alexander Vucinich, *Science in Russian Culture: A History to 1860* (1963). □

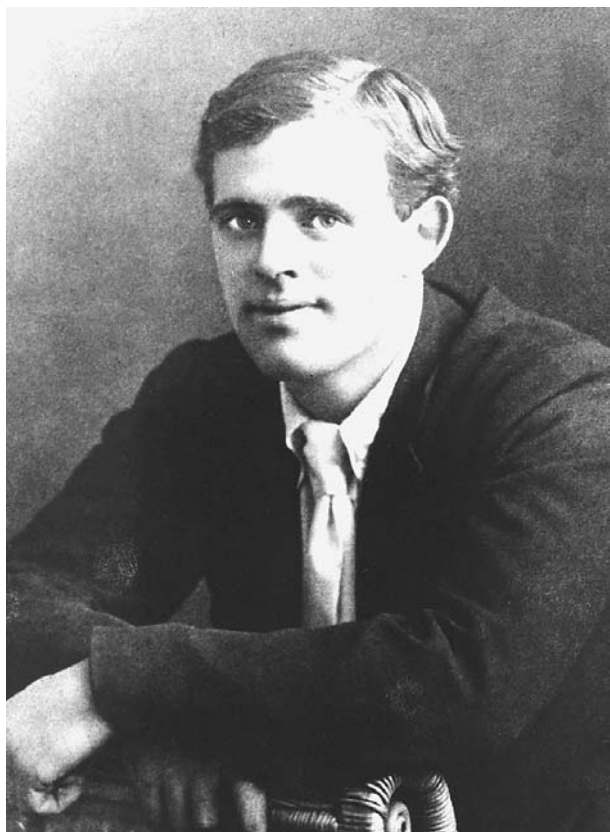
Jack London

American author and advocate of socialism Jack London (1876-1916) wrote popular adventure stories and social tracts based on unusual personal ex-

periences. At their best, his works are powerful and moving narratives.

Jack London, in full John Griffith London, was born in San Francisco, the illegitimate son of a wandering astrologer and a spiritualist. At the age of 14 he quit school to seek adventure. As a sailor, he pirated San Francisco Bay oyster beds; then, aboard a sealing ship, he cruised to Japan. Later, as a tramp, he saw much of the United States and the interior of a Niagara Falls jail. He completed his high school education in a year and went to the University of California for a semester. He traveled to the Klondike with the gold prospectors and, returning to California, launched his writing career.

London won national acclaim for his short stories about the brutal and vigorous life of the Yukon, published in magazines and then in a book, *The Son of the Wolf* (1900). Other writings in the same genre followed; the best known is *The Call of the Wild* (1903), which describes how an Alaska dog leaves civilization to join a wolf pack. *The Sea-Wolf* (1904), in addition to portraying the predatory sea captain Wolf Larson, tells of the conversion of a civilized man to an elemental way of living. The stress upon the primitive survival of the fittest in both books stemmed from the author's belief in many of Charles Darwin's theories of evolution. *White Fang* (1906), *The Strength of the Strong* (1911), *Smoke Bellew* (1912), and *The Abysmal Brute* (1913), as well as several volumes of tales set in the South Seas, developed similar themes.



London was also influenced by the socialistic theories of Karl Marx. Often London's writings attacked social abuses and advocated Marxist beliefs. An early book, *The People of the Abyss* (1903), described slum conditions in London. Other books included *The War of the Classes* (1905), *The Iron Heel* (1907), and *The Human Drift* (1917). The second of these prophesied a fascistic revolution, which eventually would be followed by egalitarianism. *The Valley of the Moon* (1913) showed how a return to the land might solve social and economic problems.

Two of London's best books are semiautobiographical—*Martin Eden* (1909) and *John Barleycorn* (1913). The former recounts his struggles as a writer; the latter tells about his long-lasting fight against alcoholism. The over all pattern of London's life was tragic—youthful poverty, two unsuccessful marriages, disillusionment, in time, with the Socialist party, and finally despair and (almost certainly) suicide.

Further Reading

Popular biographies of London are Irving Stone, *Jack London: Sailor on Horseback* (1938); Richard O'Connor, *Jack London* (1964); and Franklin D. Walker, *Jack London and the Klondike: The Genesis of an American Writer* (1966). Philip S. Foner, *Jack London: American Rebel* (1947; rev. ed. 1964), is chiefly concerned with London's themes. Joan London, the author's daughter, wrote *Jack London and His Times: An Unconventional Biography* (1939), which contains letters and journals that the other biographies do not have. Hensely C. Woodbridge, John London, and George H. Tweney compiled *Jack London: A Bibliography* (1966).

Additional Sources

Sinclair, Andrew, *Jack: a biography of Jack London*, London: Weidenfeld and Nicolson, 1978.
 Stasz, Clarice., *American dreamers: Charmian and Jack London*, New York: Paragon House, 1991.
 Bartrop, Robert, *Jack London: the man, the writer, the rebel*, London: Pluto Press; New York: available from Urizen Books, 1976.
 Hedrick, Joan D., *Solitary comrade, Jack London and his work*, Chapel Hill: University of North Carolina Press, 1982. □

Crawford Williamson Long

Crawford Williamson Long (1815-1878), American physician, is credited with the first use of ether as an anesthetic in a surgical procedure.

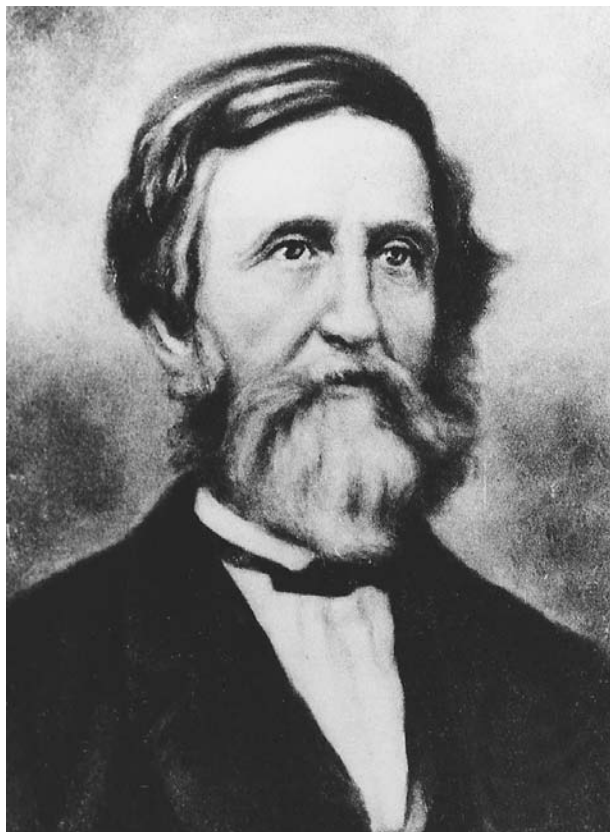
Crawford Long was born in Danielsville, Ga., on March 1, 1815. At the age of 14 he entered Franklin College in Athens (later the University of Georgia), graduating in 1835. The following year he served as principal of an academy in Danielsville while studying medicine with a doctor in a nearby town.

In 1836 Long entered the Medical Department of Transylvania College at Lexington, Ky., and in 1838 he transferred to the University of Pennsylvania Medical School,

from which he received his medical degree in 1839. He then went to New York, where he studied surgery for 18 months. In 1841 he established a practice in Jefferson, Ga. In the summer of 1842 he married Mary Caroline Swain.

On March 30, 1842, Long used ether as an anesthetic during the removal of a tumor from the neck of James M. Venable. His use of ether came from observations made at "ether frolics." Ether, in limited quantity, produces exhilaration rather than unconsciousness, and the inhalation of ether for this effect was common. Long participated in many ether parties and often noticed that participants received bumps and bruises but experienced no pain. After his success with ether in the surgery on Venable, Long used it whenever possible; but for reasons that are not clear, he made no effort to make his discovery public until 1848, when he announced it to the Medical College of Georgia in Augusta. By then, however, nitrous oxide as an anesthetic had been introduced by Horace Wells, and ether anesthesia had been publicly demonstrated by William Morton and Charles T. Jackson of Boston.

Although Long is historically credited with the first use of ether, his delay in announcing his discovery lessened recognition for him and robbed him of a primary position in the discovery of modern anesthesia. In 1849 Long published a claim to the discovery of ether in the *Southern Medical and Surgical Journal* entitled "An Account of the First Use of Sulphuric Ether by Inhalation as an Anesthetic in Surgical Operations," and this claim became part of a long and bitter contest over priority of discovery.



In 1851 Long moved to Athens, Ga., where he built a thriving practice and spent the rest of his life. During the Civil War he enlisted in the Georgia infantry. After the war he was appointed surgeon to the military post in Athens. He died on July 16, 1878.

Further Reading

Long's daughter, Frances Long Taylor, wrote *Crawford W. Long and the Discovery of Ether Anesthesia* (1928). A biography that draws on earlier sources and new information is Frank Boland, *The First Anesthetic: The Story of Crawford Long* (1950). □

Huey Pierce Long

The career of the American politician Huey Pierce Long (1893-1935) grew out of and fed upon the violence, ignorance, and frustration that plagued the lives of southern poor white people in the early 20th century.

The seventh of nine children, Huey Long was born on Aug. 30, 1893, in Winnfield, a poor parish in Louisiana. Huey toiled on the farm until he was 13. He excelled as a school debater and read widely in the Bible, Shakespeare, and Victor Hugo. He worked as a typesetter and an itinerant salesman and briefly attended the University of Oklahoma. In 1913 Long married Rose McConnell, and he soon enrolled in the Tulane University Law School. After 7 months of study he was admitted to the bar.

Long established his law practice in Winnfield. Within 6 months he was elected to the state railroad commission. Cultivating a reputation as champion of the common people, he successfully attacked the utilities industries and the privileges of corporations. In 1928, after his earlier unsuccessful bid, Louisiana voters elected him governor by the largest margin in the state's history.

The Governorship

Long's beliefs were conditioned by his environment. Winnfield parish historically had fostered political dissent. Its residents had voted against secession in 1861, refused to fight for the planter aristocracy, and staunchly endorsed the Populist movement of the late 19th century. Unlike other southern politicians, Long did not use the Confederate legend in his speeches and rarely indulged in race baiting. He brought a realism to southern politics by focusing upon the social and economic ills of the common people.

A shrewd lawyer, Long tried to give the impression of being ignorant. Yet he approached politics as a power game and, like other Louisianians, accepted corruption as necessary to political life. He condemned the state's ruling hierarchy of planters and business groups and the New Orleans big-city political machine as an elite. He became the first southern leader of the masses to set out, not to bring the established machine to terms, but to replace it with his own.



Political leaders of the 1930s accused Long of being a dictator. Indeed, although he gave Louisiana badly needed reforms, he also flouted the processes of parliamentary democracy. However, T. Harry Williams, his biographer, views Long as within the tradition of American bossism. Williams states that Long possessed the qualities of the mass leader as described by political analysts. Besides audacity and single-mindedness, Long brought an abnormal, combative energy to his tasks. He knew which enemies to destroy and which to retain as symbols of the continuing evil against which he fought.

The basis of Long's political machine was patronage, but in the final analysis his triumph was ensured by his ability to deliver on his promises. Under Long the state actually improved the lot of the common people. Between 1928 and 1935 it constructed a modern highway system, provided free school textbooks, increased appropriations for the state university, and offered free night school courses for adult illiterates of both races. It also enlarged and modernized state hospitals and institutions. The money for this far-reaching social program came partly from increased taxes, bearing largely on corporate interests, but mostly from bonds and increased state indebtedness. In the process, Long revitalized state politics. He created a new political consciousness among the masses and gave Louisianians a Democratic party exhibiting many of the attributes of a two-party system.

Facing a hostile legislature, Long jammed through several valuable bills. But his lobbying tactics, raids on gambling houses, and building of a personal political machine

alienated him from the ruling oligarchy and regular Democrats. Their hostility peaked when Long summoned a special session of the legislature to enact a tax on the oil industry. The House threw out the bill and impeached the governor. But the Senate failed to convict by two votes, and the matter was dropped amid accusations that Long had bribed legislators.

Senatorial Period

Fresh from this victory, Long announced his candidacy for the U.S. Senate. He was elected in 1930. He refused, however, to surrender the gubernatorial post to his lieutenant governor, who was an avowed political enemy. Summoning the national guard, Long installed Alvin O. King, president of the state senate, to act as governor. In fact, it was during his senatorial period that Long extended his power structure in Louisiana to its widest limits. He returned to Louisiana in 1934, convened a special session of the legislature, and pushed through bills placing the electoral machinery in the governor's hands, outlawing interference by the courts with his use of national guardsmen, and creating a secret police. He followed with a crackdown on New Orleans gambling places and nightclubs.

Always the flamboyant and active senator (though one whose name was not perpetuated by important legislation), Long served a period in Washington that coincided with the first presidential administration of Franklin D. Roosevelt. In 1932 Long disclosed his "Share Our Wealth" program, whereby the government would limit the income of all citizens through taxation. He quickly found flaws in Roosevelt's New Deal program and was soon in open revolt. More important than ideology was the fact that Roosevelt stood in the way of Long's national ambitions. In 1934 Long broke with the President and demanded that the Federal government furnish every family with a \$5,000 allowance and an annual income of \$2,000 plus benefits. Roosevelt responded by denying Long Federal patronage in Louisiana.

At the time of his death, Long was preparing to curtail New Deal programs in Louisiana drastically and was moving, with right-wing leader Father Charles Coughlin, toward a third-party challenge to the President. The "Kingfish" was assassinated in Baton Rouge on Sept. 8, 1935, by a political foe.

Further Reading

T. Harry Williams's Pulitzer prize-winning biography, *Huey P. Long* (1969), brilliantly researched and written, is the definitive study. Long's autobiography, *Every Man a King* (1933), an interesting contemporary document, should be read in conjunction with the Williams study. Critical of Long, especially for his neglect of labor, is Allan P. Sindler, *Huey Long's Louisiana* (1956). □

Irene D. Long

Irene D. Long (born 1951), the first African American female chief of the Occupational Medicine and

Environmental Health Office at the National Aeronautics and Space Administration (NASA), is one of the highest-ranking professional women at the center.

Irene D. Long is responsible for overseeing that the health and welfare of workers is not compromised before, during, or after a space craft launch (a program so comprehensive that it has been used as a model at other worksites). Long's career in aerospace medicine also involves support to the Johnson Space Center's collection of medical data on the condition of astronauts, including the effects of space on an individual's physiology and the consequences of weightlessness.

Irene Duhart Long, the second of two children, was born November 16, 1951, in Cleveland, Ohio, to Andrew Duhart, a steelworker, and Heloise Davis Duhart, who taught adult education. At the age of nine, fascinated by reports of the space program that she saw on television, Long informed her parents that she was going to have a career in aerospace medicine. Gearing her education toward fulfilling her childhood dream, she graduated from high school, enrolled at Northwestern University, and received her baccalaureate degree in biology in 1973. Long then attended the St. Louis School of Medicine, eventually obtaining a doctorate of medicine degree. Following residency training in general surgery at Ohio's Cleveland Clinic and Mt. Sinai Hospital (in Cleveland), Long enrolled in the



Wright State University school of medicine and earned a master's degree in aerospace medicine.

After completing the third year of the residency program at Ames Research Center in Mountain View, California, Long realized her childhood dream in 1982 by joining the staff at NASA's Kennedy Space Center in Florida. As the Chief of the Occupational Medicine and Environmental Health Office, she worked with a team of physicians to provide medical services to the astronauts in emergency cases such as an aborted mission. Additionally, she and her office assured that the health of eighteen thousand workers, civil servants, and contractors at the Kennedy Space Center was not compromised. The office is also responsible for administering physicals to employees to ensure that they are healthy and can satisfactorily perform any physical requirements necessary in their jobs.

Long managed the inspections of workspaces around the center to protect employees from exposure to various hazards such as toxic chemicals, fire, and decompression—all possibilities when a space craft is launched. In addition, she coordinated efforts between multidisciplinary teams—including personnel from the Department of Defense, environmental health agencies, and the astronaut office—which work together to stage successful launches, as well as prepare for emergency situations. In 1994, she was awarded an assignment as Director of the Biomedical Office at the Kennedy Space Center.

Long is a member of the Aerospace Medical Association and its affiliated Space Medicine Branch and Society of NASA Flight Surgeons, receiving the Society's Presidential Award in 1995. In 1996 she was elected as the second vice president of the Society of NASA Flight Surgeons and will serve as the organization's president in 1998.

Besides carrying out these duties, Long is also an author. In a landmark paper, she showed that people with sickle-cell trait—a condition different from the disease—should not be prohibited from flying. She determined that the lower oxygen level does not cause their red blood cells to sickle, which can be an extremely painful ailment.

One of the programs Long is proudest of helping to create is the Space Life Sciences Training Program. The program's goal is to encourage minorities and female college students to become interested and take part in science, particularly space life sciences. Participants spend six weeks at the Kennedy Space Center where they learn about space physiology in plants, animals and humans, experiment development, and teamwork concepts. Long, whose hobbies outside of her work include making various craft items and collecting antiques, resides in Florida.

Further Reading

Ebony, September, 1984, pp. 61–64.

Long, Irene D., *Interview with Barbara Proujan*, conducted January 12, 1994.

Kennedy Space Center Countdown, "http://www-pao.ksc.nasa.gov/kscpao/ksccount/1996/may/5-14-96.htm," July 22, 1997. □

Henry Wadsworth Longfellow

The insistent moral tone, sentimentality, and serene idealism of the American poet Henry Wadsworth Longfellow (1807-1882) made him an extremely popular author at home and abroad in the 19th century.

Henry Wadsworth Longfellow was born in Portland, Maine, on Feb. 27, 1807, of an established New England family. He attended Portland Academy and then Bowdoin College, graduating in 1825. He was an excellent student whose skill in languages led the trustees at Bowdoin (of which his father was one) to offer the young graduate a professorship of modern languages. He prepared himself further with study abroad (at his own expense) before undertaking his duties.

Young Writer

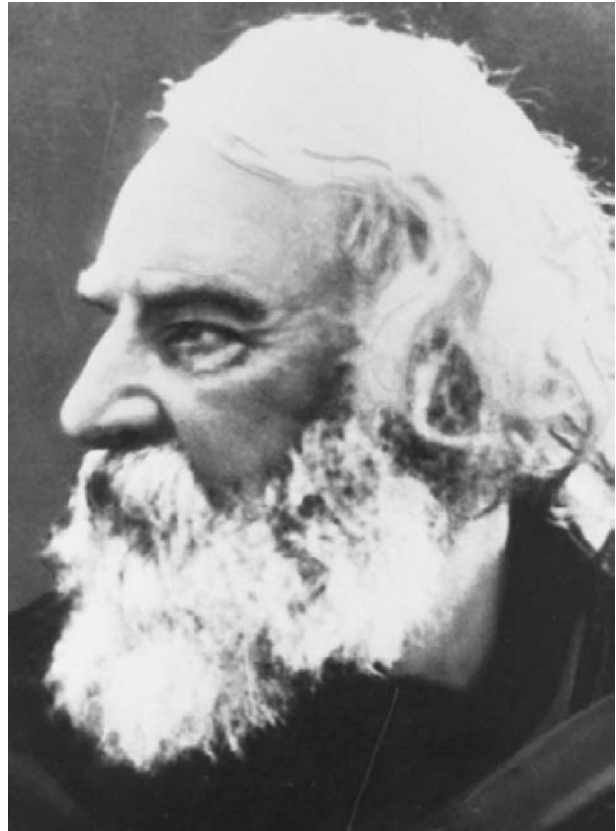
During Longfellow's 3 years in Europe his lifelong rapport with Old World civilization was firmly established. He returned home in 1829 and 2 years later married Mary Storer Potter. In 1833 he published *Outre-Mer: A Pilgrimage beyond the Sea*, a collection of picturesque travel essays modeled after Washington Irving's *Sketch Book*.

In 1834 Longfellow accepted a professorship at Harvard but did not take up his duties until 1837, after he had completed a tour of European and Scandinavian countries. During this trip his wife died. While staying at Heidelberg, he came under the spell of the works of the German romantic poet Novalis, whose moody, mystical nocturnalism struck a responsive chord in the grieving Longfellow. On his return to Cambridge he settled in Craigie House.

In 1839 Longfellow published the sentimental prose romance *Hyperion* and his first volume of poetry, *Voices of the Night*. In *Hyperion* he rather indiscreetly told the story of his pursuit of Frances Appleton, whom he had met in Europe soon after his wife's death. In 1843, after a 7-year courtship, they were married. Her father, a wealthy Boston merchant, gave them Craigie House as a wedding present. This house became a famous visiting place for Longfellow's admirers.

Early Poetry

The poem "Hymn to the Night," in *Voices of the Night*, conveys Longfellow's debt to Novalis and his romantic kinship with the "calm, majestic presence of the Night." However, "A Psalm of Life," one of the best-known poems from this first volume, reflects the influence of the famed German poet Johann Wolfgang von Goethe, whose dynamic philosophy suggested to Longfellow the direction of his rather moralizing and trite hymn to action: "Life is real! Life is earnest!/. . . Be not like dumb, driven cattle! Be a hero in the strife." *Voices of the Night* was well received, and within a few years 43,000 copies had been sold. Longfellow's audience as a popular writer was assured.



Longfellow's next volume, *Ballads and Other Poems* (1842), contained two strong narrative poems, "The Wreck of the Hesperus" and "The Skeleton in Armor," as well as the sentimental verses "Maidenhood" and "The Rainy Day" ("Into each life some rain must fall,/ Some days must be dark and dreary") and the moralizing poem "The Village Blacksmith."

After a trip to Europe in 1842 Longfellow published *Poems on Slavery* (1842) and *The Spanish Student: A Play in Three Acts* (1843). In 1845 two volumes of poetry appeared: the anthology *The Waif*, to which Longfellow contributed the poem "The Day Is Done," and *The Belfry of Bruges and Other Poems*. Several poems in this second collection reflect Longfellow's deep attachment to the traditions of Old World culture. In addition, this volume contained the popular "The Old Clock on the Stairs," "The Arrow and the Song," "The Arsenal at Springfield," "The Bridge," and one of his best sonnets, "Mezzo Cammin."

Epic Poems

Longfellow achieved a national reputation with the publication of *Evangeline* (1847), a highly sentimental narrative poem on the expulsion of the French from Acadia. He wrote *Evangeline* in dactylic hexameters, a meter which in English tends toward monotony and prosiness. Nevertheless, the book was enthusiastically received. Next came the pedestrian romantic novel *Kavanagh* (1849) and *By the Seaside and the Fireside* (1850), which contained the very popular nationalistic poem "The Building of the Ship":

"Thou, too, sail on, O Ship of State!/ Sail on, O UNION, strong and great!"

In 1854 Longfellow resigned his Harvard professorship to devote himself to his writing career. A year later he published *The Song of Hiawatha*, a narrative epic poem on the Native American. For this work Longfellow drew on Henry Schoolcraft's books on the Native American; he borrowed the trochaic meter from a Finnish epic. In short order, he repeated the success of *Hiawatha* with *The Courtship of Miles Standish* (1858).

Major Projects in Later Years

Following the tragic death of his second wife in a fire in their home in 1861, Longfellow busied himself with the *Tales of a Wayside Inn* (1863), in which various speakers, sitting around a fireplace, narrate stories. Other tales appeared in 1872 and 1873. He also completed a major project, his translation of Dante's *Divine Comedy* (1865-1867).

In the last phase of his long career, Longfellow worked on another major project, *The Christus: A Mystery*. Completed in 1872, this work was concerned with "various aspects of Christendom in the Apostolic, Middle, and Modern Ages." An earlier work, *The Golden Legend* (1851), formed part II; part III, *The New England Tragedies* (1868), dealt with Puritan themes; and, finally, part I, *The Divine Tragedy* (1871), concerned the life of Christ. Several more volumes of verse were issued before his death on March 24, 1882.

Further Reading

The standard one-volume edition of *The Complete Poetical Works of Henry Wadsworth Longfellow* was edited by H. E. Scudder (1893). The standard biography is by the poet's brother, Samuel Longfellow, *Life of Henry Wadsworth Longfellow, with Extracts from His Journals and Correspondence* (2 vols., 1886). Another useful biography is Edward Charles Wagenknecht, *Henry Wadsworth Longfellow: A Full-length Portrait* (1955). The first half of Cecil B. Williams, *Henry Wadsworth Longfellow* (1968), is biographical, and the second half critically examines the prose and poetry.

Important studies of Longfellow are James Taft Hatfield, *New Light on Longfellow, with Special Reference to His Relations to Germany* (1933); Lawrence Thompson, *Young Longfellow, 1807-1843* (1938); and Newton Arvin, *Longfellow: His Life and Work* (1963). Odell Shepard's introduction to *Representative Selections* (1934) is excellent, as is Gay Wilson Allen's chapter on Longfellow's poetic techniques in *American Prosody* (1935). Recommended for general background are Roy Harvey Pearce, *The Continuity of American Poetry* (1961), and Hyatt H. Waggoner, *American Poets: From the Puritans to the Present* (1968). □

Longinus

Longinus is the name associated with the Latin treatise commonly known as "On the Sublime," one of the most influential and perceptive works of literary criticism ever written.

There has been considerable dispute as to the author of *On the Sublime*. One Cassius Longinus, born about 210, was a critic, scholar, and teacher of rhetoric in the 3rd century and a friend and teacher of Porphyry, the pupil of Plotinus and author of many literary works. He also earned a reputation as the most famous scholar of his time. Educated at Alexandria, he probably taught at Athens and then traveled to Asia Minor as a minister of Queen Zenobia of Palmyra. Along with Zenobia he is reported to have been executed by the Roman emperor Aurelian in 273 on charges of conspiring against the Roman state.

Some critics date the author of *On the Sublime* to the 1st century and assign authorship to an otherwise unknown literary critic, for there is no mention of this work in ancient sources. In modern times it was not until 1554 that the treatise was published, and it was subsequently translated by the French critic Boileau in 1674. Those who argue for a 1st-century author point to the fact that Caecilius of Calacte of 1st-century Rome is being addressed and that the decay of eloquence, which was a live question in the 1st century, was not a real issue in the 3rd century of Cassius Longinus.

Contribution and Significance

Regardless of the author or dates the work is of major significance for the history of literary criticism. The 18th century particularly saw the golden age of "Longinus," and interest in him has continued unabated. *On the Sublime* is second only to Aristotle's *Poetics* in its influence. Its concern is with great writing (perhaps a better translation than "the sublime"). The five "sources," or "causes," of great writing are listed as vigor and nobility of mind (the ability to seize upon great ideas); powerful emotion; skill in the use of figures; diction (including the use of metaphors and new words); and the appropriate arrangement of words. Of these the first two are the most important. As Moses Hadas said in his *History of Greek Literature*, "Longinus' object is to define true grandeur in literature as opposed to sophomoric turgidity and frigid pretentiousness."

Longinus insists that greatness does not come from rules but from the search for ecstasy, and it is an ecstasy that must affect the reader and hearer. The most famous passage in Longinus is probably the following, on what makes great literature (chapter 7, 3-4):

"For that is really great which bears a repeated examination, and which it is difficult or rather impossible to withstand, and the memory of which is strong and hard to efface. In general, consider those examples of sublimity to be fine and genuine, which please all and always. For when men of different pursuits, lives, ambitions, ages, languages, hold identical views on one and the same subject, then the verdict which results, so to speak, from a concert of discordant elements makes our faith in the object of admiration strong and unassailable."

Longinus has thus raised and examined the persistent question of what constitutes a literary classic—a question still relevant for literary criticism.

Further Reading

The following are indispensable for a study of Longinus: W. Rhys Roberts, trans., *Longinus: On the Sublime* (1899); the section on Longinus translated by W. H. Fyfe and appearing in *Aristotle: The Poetics*; “Longinus”: *On the Sublime*; Demetrius: *On Style* (1927); and G. M. A. Grube, trans., *Longinus: On Great Writing* (1957). In addition see T. R. Henn, *Longinus and English Criticism* (1934), and G. M. A. Grube, *The Greek and Roman Critics* (1965). □

Kathleen Lonsdale

Kathleen Lonsdale (1903–1971) was an early pioneer of X-ray crystallography, a field primarily concerned with studying the shapes of organic and inorganic molecules.

In 1929, Kathleen Lonsdale was the first to prove experimentally that the hexamethylbenzene crystal, an unusual form of the aromatic compound, was both hexagonal and flat in shape. In 1931, she was the first to use Fourier analysis to illustrate the structure of hexachlorobenzene, an even more difficult organic structure to analyze.

In 1945, Lonsdale was the first woman, along with microbiologist Marjory Stephenson, admitted as a fellow to the Royal Society. She was the first female professor at University College, London, the first woman named president of the International Union of Crystallography, and the first woman to hold the post of president of the British Association for the Advancement of Science. She accepted her achievements as a pioneering woman scientist with characteristic humility. In 1966, the “lonsdaleite,” a rare form of meteoric diamond, was named for her. According to the *Journal of Chemical Education*, upon learning that Clifford Frondel at Harvard University had suggested the name, she wrote to him: “It makes me feel both proud and rather humble that it shall be called lonsdaleite. Certainly the name seems appropriate since the mineral only occurs in very small quantities (perhaps rare would be too flattering) and is generally rather mixed up!”

Lonsdale was born January 28, 1903 in Newbridge, Ireland, a small town south of Dublin. She was the youngest of ten children born to Jessie Cameron Yardley and Harry Frederick Yardley, who was postmaster for the British garrison stationed there. Her father was a heavy drinker, and in 1908, when Kathleen was five years old, her parents were separated. Her mother moved the family moved to Seven Kings, England, a small town east of London. Growing up in England, Kathleen won a scholarship to attend County High School for Girls in Ilford. At the age of 16, she enrolled in Bedford College for Women in London, where in 1922 she received a B.S. in mathematics and physics. She graduated at the head of her class, receiving the highest marks in ten years, and among her oral examiners was William Henry Bragg, the 1915 Nobel Laureate in Physics. He was so impressed with her academic performance that he invited



her to work with him and a team of scientists using X-ray technology to explore the crystal structure of organic compounds.

Lonsdale worked with Bragg from 1922 to 1927, first at University College, London, and then at the Royal Institution. During these years she also completed her research for a master's thesis on the structure of succinic acid and related compounds; she published it in 1924, with collaborator William Thomas Astbury, as a theory of space groups that included tables for 230 such groups and mathematical descriptions of crystal symmetries.

On August 27, 1927, she married Thomas Lonsdale, who was a fellow student of hers. They moved from London to Leeds, where her husband worked for the British Silk Research Association by day and completed his doctoral dissertation on the torsional strengths of metals by night. Lonsdale worked at the University of Leeds, studying the structure of hexamethylbenzene, and in 1929 she produced the first proof of its hexagonal, planar shape. Her discovery was made independently of her colleagues' work in London, and it was supported by Bragg even though it contradicted his own theory that the compound had a “puckered” shape.

In 1930, the Lonsdales returned to London, where her husband had found a permanent post at the Testing Station of the Experimental Roads Department in the Ministry of Transport at Harmondsworth. Between 1929 and 1934, Lonsdale gave birth to their three children; she worked at home during this period, developing formulae for the struc-

ture factor tables. These formulas were published in 1936 as "Simplified Structure Factor and Electron Density Formulae for the 230 Space-Groups of Mathematical Crystallography." For the study of ethane derivatives contained in this book, Lonsdale received her doctorate of science.

In 1934, Lonsdale returned to the Royal Institution, where she would work with Bragg until his death in 1942. Upon her return, however, she found that no X-ray equipment was available. Forced to make do with a large electromagnet, Lonsdale undertook experimental work that eventually proved the difference between sigma and pi electronic orbitals, thus establishing the existence of molecular orbitals. She then turned her attentions to the field of thermal vibrations, finding that divergent X-ray beams could be used to measure the distance between carbon atoms.

Lonsdale was made a fellow of the Royal Society in 1945, and in 1946 she founded her own crystallography department at University College, London. In 1949, Lonsdale was named professor of chemistry at the college, her first permanent academic post following years of living from one grant to the next. During these years, she wrote a popular textbook, *Crystals and X-Rays* (1948), and served as editor-in-chief of the first three volumes of the *International X-Ray Tables* (1952, 1959, and 1962). In 1949, Lonsdale began working with South African scientist Judith Grenville-Wells (later Milledge), eventually collaborating with her on a study of diamonds, as well as on studies of minerals at high temperatures and high pressures, and how solid state reactions work. Milledge later became executor of Lonsdale's literary estate. In the 1960s, Lonsdale became fascinated with body stones (in lectures, she was fond of exhibiting an X ray of a bladder stone from Napoleon III), and she undertook extensive chemical and demographic studies of the subject. She retired from University College in 1968.

Lonsdale and her husband were committed pacifists. They became Quakers in 1936 and together worked toward world peace, as well as prison reform. During World War II, she and her husband gave shelter to refugees, and in 1943 Lonsdale spent a month in jail for refusing to register for war duties and then refusing to pay a fine of two pounds. In 1956, she wrote a book in reaction to extensive nuclear testing by the United States, the Soviet Union, and Great Britain. Entitled *Is Peace Possible?*, the book explored the relationship between world peace and world population needs, as viewed through her own experience as the youngest of ten children. Lonsdale was against nuclear weapons of any kind, and she worked tirelessly for world peace.

In 1956, just a day after the first of her ten grandchildren was born, Lonsdale was named a Dame Commander of the Order of the British Empire, and in 1957 she received the Davy Medal of the Royal Society. In 1966, she became the first female president of the International Union of Crystallography, and in 1968 the first woman to hold the post of president of the British Association for the Advancement of Science. Following her husband's retirement from the Ministry of Transport, the Lonsdales moved to Bexhill-on-Sea. On April 1, 1971, she died of cancer in London.

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Adolf Loos

The Viennese architect Adolf Loos (1870–1933) was one of the pioneers of modern architecture at the turn of the century.

Adolf Loos was born in Brünn (Brno), now in the Czech Republic but then in the Austro-Hungarian Empire, on December 10, 1870, the son of a stone mason and sculptor. Loos was deaf until the age of 12 and was hearing-impaired until the end of his life; this physical disability influenced his character, and he remained a loner as an individual and as an artist. In 1890–1893 Loos studied at the Technical University of Dresden. Between 1893 and 1896 he lived in the United States, mostly in Philadelphia with some relatives, but also visited New York, Chicago, and St. Louis. In 1896 Loos returned to Vienna and devoted himself to architecture. In 1898 he was associated briefly with the Vienna Secession. In 1917 he participated in World War I. Between 1920 and 1922 Loos worked as chief architect of the Department of Housing of Vienna in the newly established Austrian Republic. He resigned, disillusioned, in 1922 and emigrated to France. Between 1922 and 1927 Loos lived mostly in Paris and the French Riviera; he returned to Austria in 1928 and lived there intermittently until his death on August 23, 1933.

Although he began practicing in the late 1890s when Art Nouveau was at its peak, Loos was not affected by it at all. The fact that he had lived in the United States and thus had become aware of the advances in the commercial and domestic architecture of that country may account for this. Loos' earliest commissions were interior remodellings of stores and cafes. His first shop interior was done in 1898 for the Goldman and Salatsch haberdashery shop in Vienna. This interior, entirely straightlined and without any ornament, already showed his design principles and especially his mastery in the creation of articulate space effects.

His Museum Café of the next year, dubbed "Café Nihilismus" for its plainness, was simple and unadorned, although effective architecturally. His Kärtner Bar in Vienna (1907) was a masterpiece in the exploitation of a tiny space and in the use of sumptuous materials.

Loos did many remodellings of flats, in which he used fine materials with polished surfaces uninterrupted by moldings; these would prove a potent inspiration to the

architects of the next generation. In his free-standing houses Loos introduced the compact, block-like mass, although he did not subject it to the geometric rigor characteristic of the work of the Internationalists. But it was in the design of interiors that Loos revealed himself as a first-class architect; the dignity and coziness of his interiors and their deliberate suitability to modern living conditions have rarely been surpassed. In this Loos was inspired by English domestic architecture, which he frequently singled out for praise. Distinctly his, however, was the emphasis on precious materials and the creation of flowing spaces—very similar to those of Frank Lloyd Wright—and also the notion of *Raumplan*—that is, architectural composition with volumes of space as opposed to two-dimensional planning.

Loos' Karma Villa near Montreux in Switzerland from 1904 to 1906 may have influenced Le Corbusier. The Steiner House of 1910 and the Scheu House of 1912, both in Vienna, belong to his finest works. The simplicity of their facades, their flat roofs, white walls, and horizontal windows without any moldings, together with the openness of their planning, provided a great impetus toward the emergence of the International Style. Loos' larger urban work, the Goldman and Salatsch Building on the Michaelerplatz in Vienna of 1910-1911, aroused a storm of protest because it presented a plain unadorned facade opposite the Hofburg (Imperial Palace). Yet the ground story had marble-clad columns externally and contained internally Loos' articulate spaces increased to a monumental scale.

As chief architect of the city of Vienna in 1920-1922 Loos designed an experimental district in Heuberg which was only partly built and which included many types of buildings which were never realized but constituted the most advanced experiments in low-cost housing at the time anywhere in Europe.

At least as effective as his buildings were his writings, in which he advocated a functional simplicity of form. Loos was the author of numerous articles; those from 1897-1900 were collected in 1921 and published under the title *Ins Leere Gesprochen* (*Spoken into the Void*). Those from 1900-1930 were collected in 1931 under the title *Trotzdem* (*Nevertheless*). Loos published the article "Ornament und Verbrechen" ("Ornament and Crime"); in it he claimed that architecture and the applied arts could do without any ornament, which in itself should be regarded as a survival of barbaric custom. Indeed, Loos saw the progress of his era precisely in the abolition of ornament for economic and aesthetic reasons. Therefore he was a sworn enemy not only of the ponderous historicism of Vienna, but also of the style of the Vienna Secession, which he felt was nothing more than a search for a new ornamental vocabulary.

Loos instead proposed a strict functionalism, which in turn derived from the theories of the great German architect Gottfried Semper and from the rationalism of Otto Wagner, whom Loos regarded most highly. At the same time Loos maintained the deepest respect for ancient architecture; this found expression in the frequent use of classical architectural elements in his architectural designs. He even went so far as to propose a tower in the form of a Doric column in his competition entry for the Chicago Tribune Tower of 1922. It

is important to note, however, that Loos' respect for antiquity was of a functionalistic nature: he always considered the question, what would the ancients have accomplished under the present conditions? In any event Loos' writings and architectural works provided great inspiration to the architects of the following generation who brought about the International Style of 1925-1950.

Further Reading

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Lope Félix de Vega Carpio

Lope Félix de Vega Carpio (1562-1635), Spain's greatest dramatist, wrote so many plays that Cervantes called him "Nature's mental colossus." Among his sources were history, folklore, saints' lives, the Bible, New World travel reports, mythology, and contemporary events.

Lope de Vega was born in Madrid on Dec. 12, 1562. King Philip II had recently named Madrid capital of the vast Spanish Empire; soon it became an international center swarming with bureaucrats, diplomats, grandees, hidalgos, soldiers, poets, dramatists, actors, actresses, thugs, picaros, judges, magistrates, wild-eyed dreamers, and foreigners from nearly everywhere.

In Lope's childhood, plays were given in *corrales*, or open courtyards, owned by religious societies. These societies rented their courtyards to producers of plays; the income was used to care for the old and the indigent, thus early identifying Spanish drama with ecclesiastical philanthropy. By the time of Lope's young adulthood, plays at the Corral of the Cross and the Corral of the Prince were attracting eager audiences. With the increasing demand for *comedias*, other *corrales* opened in Madrid, Seville, Toledo, Valencia, Granada, Cordova, Barcelona, and Valladolid. Spanish show business grew apace, and playwrights found a ready sale for their products; but throughout Spain for sev-

eral decades the favorite dramatist was Lope de Vega. The number of Lope's plays has been estimated to be from 700 to 2,200 (current opinion favors the lesser figure).

His Life

Lope was a well-educated man, intellectually a product of the schools and universities of his day. Yet one wonders when he found time to acquire his education in view of the time consumed by his devotion to his two great passions, literature and love. From early youth—he said he wrote his first play at age 12—literature and his series of liaisons gave him a turbulent life. His first known entanglement, with Elena Osorio, lasted 4 years and ended in 1587, when he distributed scurrilous verse about her; for this he was imprisoned and banished from Madrid for 8 years. But the affair supplied him with subject matter for one of his masterpieces, *La Dorotea*, published 3 years before his death.

The year following his break with Elena Osorio, Lope abducted Isabel de Urbina, daughter of a distinguished Madrid family. Soon separated, they were married by proxy. There is evidence that in 1588 he also served with the Spanish Armada in its disastrous encounter with the English fleet. Still banished from Madrid, he and Isabel went to live in Valencia, where Isabel died in 1594.

In Lope's life, liaison followed liaison. He initiated an important affair with Micaela de Luján—called "Camila Lucinda" in his poetry—who bore him several children, among them Marcela, who became a nun, and Lope Félix.



Lope's second marriage, in 1598, motivated by his poverty, was to Juana de Guardo, daughter of a meat and fish wholesaler. From his new father-in-law he hoped in vain to receive fiscal relief. This loveless marriage lasted until 1613, when Juana died in childbirth. The following year Lope became a priest; he tried to live a chaste life, but his attempts proved to be ineffectual. Three more mistresses are known to have entered his life: Jerónima de Burgos in 1613; Lucia de Salcedo, "La Loca," in 1616; and in 1617 the greatest and deepest love of his life, Marta de Nevares, his innamorata until her death in 1632.

Marta de Nevares, called "Amarilis" in his poetry, seemed to Lope to be the ideal woman he had spent his life searching for. In her middle 20s, she flattered him with the gift of her youth and beauty, and she was in turn flattered by his great fame. His letters and his verse tell how he idolized her. In one letter to the Duke of Sessa, his patron, he wrote, "At last I have found the physician for my wounds." But Marta had a husband, "a brutish man," according to Lope, who became more and more jealous, finally bringing Lope and Marta before an ecclesiastical court. For weeks the scandal of the trial filled Lope and Marta with anguish. In his letters Lope lashed out diatribes at the man, Roque Hernández, alleging that "the hair on his body begins at his eyes and ends at his toes." Marta, fully as much as Lope, wanted to be rid of the man to whom her parents had married her against her wishes. Besides, she was pregnant with Lope's child. After prolonged labor, the child was born and baptized Antonia Clara. When, soon afterward, an unsuccessful attempt was made on Lope's life, he blamed Hernández. During the lengthy litigation Roque Hernández died. In a letter to the Duke of Sessa, Lope expressed savage joy at the news. Marta then moved with their daughter to Lope's house. In the same household lived Feliciana, daughter of his second wife, Juana, and Lopito, natural son of Micaela de Luján—a singular household for a priest.

When a string of catastrophes struck his household, Lope felt it to be divine punishment for his transgressions. The first catastrophe was Marta's blindness in 1620. Then was added the crushing burden of her temporary insanity and in 1632 her death. Two years later Lopito drowned; the same year a Madrid hidalgo abducted Antonia Clara, his and Marta's beloved teen-age daughter.

Aggressive and growing competition from younger playwrights disheartened Lope professionally. The audience's tastes were changing, leaving him somewhat behind the times. In his last days professional frustration as well as personal grief, melancholy, and remorse enveloped him. His sense of contrition was so strong that he flagellated himself regularly, following a medieval practice of atonement. He died on Aug. 27, 1635.

Lope's Drama

"The man who attempts to write according to [classic Aristotelian] rules known to so few people will fail financially. When I sit down to write a play, I lock up the rules with six keys and drive Plautus and Terence out of my study to stop their howling. I keep an eye on the box office, and because the common man pays the piper, I pipe the tune he

likes." These words come from Lope de Vega's *Arte nuevo de hacer comedias* (1609; *New Art of Playwriting*). It is clear that Lope wrote primarily for the common man; and to judge by the structure and content of what he wrote, the common man ordered the three-act form; disavowal of Aristotle's rules; the presence of a comic (*gracioso*) to enliven the play with playful, boisterous, or farcical humor often parodying serious lines; verse rather than prose; and a rapid succession of scenes, complex intrigues, and subplots in preference to unified character development.

Lope's audiences demanded plays dealing with honor, religion, love, history (both national and foreign), and Spain's own epic and ballad material. Of all these, Lope said, plays about *el honor* pleased playgoers most of all. Possibly no word in the language occurred more frequently in the *comedias* of the period—not even *amor*.

In Spain custom required women to guard the family honor according to a complex and stringent set of rules which were contradictory and obscure. Even so, on the stage, honor was presented as something to be cherished as life itself; when honor was sullied, it should be "washed in blood." Duels to the death acted out on the stage were standard fare, and fencing skill was indispensable training for all actors.

The upper classes claimed exclusive possession of honor, but Lope ascribed it as well to the common man. In his best-known play, *Fuenteovejuna*, he exalts the sense of honor of the peasants of the village of Fuenteovejuna who rose in rebellion against an arrogant young governor (*comendador*) who considered peasants barely above cattle. Becoming predatory toward the young peasant women, he precipitated a violent revolt in which the villagers stormed his palace and slew him—all done in the name of Ferdinand and Isabella. When the Catholic Sovereigns sent a judge to punish the offenders, he followed the current practice of torturing witnesses to obtain evidence. The judge's question and the villagers' answer are famous in Spanish drama: "Who killed the Comendador?" "Fuenteovejuna, señor." Even women and children withstood the torture. Because the insurrection was instigated and consummated in the name of monarchy, Fuenteovejuna was given reprieve, and Lope himself evaded prosecution by the lynx-eyed government authorities, always on the alert for signs of insurgency. Many times over, Lope portrayed noble peasants in plays such as *El rústico del cielo* (ca. 1605; *The Saintly Peasant*), *Peribáñez* (1610), and *El mejor alcalde el rey* (ca. 1622; *The King the Greatest Mayor*).

A large number of Lope's plays were based on saints' lives and dramatic—and sometimes sentimental—stories from ancient tradition. *Lo fingido verdadero* (ca. 1608; *From Make-believe to Reality*) depicts a playwrightactor, Ginés, commanded by Emperor Diocletian to put on a play ridiculing the new sect of dissenters called Christians. In complying with the Emperor's wishes, Ginés feigns Christianity with such fervor that he is caught up in its spirit and miraculously converted, even though conversion means swift execution.

La buena guarda (ca. 1610; *The Erring Nun*) portrays a young treasurer of a convent who, before running away with a lover, devoutly commends herself to the Virgin Mary and leaves the treasury keys on the Virgin's altar. When the nun returns, shattered from her experience and repentant, she finds the keys where she had left them and her absence unnoticed—the Virgin Mary had substituted for her to save her from disgrace.

Because of the intimate union of Church and monarchy in Lope's day, both institutions annually sponsored one-act Corpus Christi plays called *autos sacramentales* in order to exalt the significance of the Last Supper. This type of play regularly made use of allegory—depicting figures such as Sin, Beauty, Wisdom, Religion—and was written principally for an unlettered audience, although everyone from the king on down shared in their performance as spectators. Every major city staged new *autos* every year. The form reached its fullest flowering in the *autos* of Pedro Calderón, but those of Lope de Vega ran Calderón's a close second.

Although the *autos* from Calderón's pen were predominantly theological in theme and treatment, Lope's were more earthborn: he often incorporated popular themes and folksongs and ballads; a beautiful example is his *La maya*, festive and lyrical, based on a popular springtime festivity; others are *El hijo pródigo* (*The Prodigal Son*) from the Bible story, intensely human, and *El heredero del cielo* (*The Heir of Heaven*), based on the New Testament parable of the vineyard.

Among Lope's secular plays built on legend, *Las famosas asturianas* (ca. 1612; *The Famous Asturian Women*) is representative. The play dramatizes a moving incident alleged to have occurred in the centuries-long war between the Christians and Moors in Spain (711-1492). An Asturian woman, Sancha, roused the Christian troops to put an end to the monstrous tribute of 100 Christian girls annually delivered to the Moors. Sancha disrobed before her military escort and taunted them by declaring that her modesty was not compromised since she was "not in the presence of men." Stung to action by this insult, the Christians once again fought the Moors and stopped the infamous tribute forever.

Although Lope customarily wrote by formula, the variety of his characters strikes one with wonder. In *El remedio en la desdicha* (ca. 1600; *Help in Adversity*) he portrays gallant, romanticized Moors in contest with equally gallant and romanticized Christians. In *La hermosa Ester* (ca. 1610; *Esther the Beautiful*) he depicts sympathetically a Jewish protagonist from the Old Testament and contrasts her with the infamous Haman. In the notoriously sensational *El prodigio de Etiopía* (*The Ethiopian Prodigy*) the author portrays a white woman fulfilling her promise "to give her hand" to the Ethiopian emperor by severing her hand and tendering it to him. Partly because of the play's repugnant sensationalism, its authorship, like that of many other plays of the time also ascribed to Lope, has been called into question.

Nondramatic Works

Lope's greatest nondramatic work is *La Dorotea* (1632). This work, a novel in dialogue form interspersed with lyric

verse, is a frank, largely autobiographical confession alternately sentimental, lyrical, extravagant, capricious, angry, and eloquent. He wrote voluminously in all genres: the pastoral novel *La Arcadia* (1598) presents contemporary celebrities thinly veiled under pseudonyms; the peripatetic novel *El peregrino en su patria* (1604; *The Pilgrim in His Own Country*) traces the starcrossed fate of two lovers; the devotional novel *Los pastores de Belén* (1612; *The Shepherds of Bethlehem*) revolves around a group of herdsmen gathered outside Bethlehem some weeks before the birth of Christ.

Lope wrote many pieces in the genres of epic and narrative poetry, both popular in his day. *La Dragontea* (1598; *Drake the Pirate*) distilled in verse an entire Spanish nation's animosity toward Sir Francis Drake and Queen Elizabeth I. The long poem *La corona trágica* (1627; *The Tragic Crown*) reflected strong sectarian solicitude for Catholic Mary Stuart, Queen of Scots, and, like *Drake the Pirate*, excoriated Elizabeth. Another epic poem, *Jerusalén conquistada* (1609; *Jerusalem Regained*), tells the story of the Third Crusade, pridefully including King Alfonso VIII of Castile, who never went; with this poem Lope hoped—in vain—to provide Spain with a national epic to rival Portugal's *Lusiads* (1572), by Luis de Camoëns.

Lope de Vega's lyric poetry is interlaced throughout his vast literary production, and on a number of occasions he anthologized it. Two such anthologies are *Rimas humanas* (1602; *Human Poetry*) and *Rimas sacras* (1614; *Spiritual Poetry*).

Further Reading

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Carlos Antonio López

The Paraguayan dictator Carlos Antonio López (1792-1862) was the greatest of all the presidents of his country. He ended Paraguay's isolation, maintained its independence, and laid the foundations for its prosperity.

Born in Asunción on Nov. 4, 1792, Carlos Antonio López was one of eight children. Educated at the Colegio Seminario de San Carlos, López joined its faculty in 1814. When José Rodríguez Francia closed the school, López practiced law and gained a reputation for learning and probity.

After Francia's death, López controlled the temporary government and the Congress which was called in March 1841. This Congress created the Second Consulate, which López dominated. Reversing many of Francia's policies, he established relations with other countries, promoted foreign trade, permitted foreigners to enter and leave freely, reestablished the Church, created a monetary system, and reorganized the army. Although independent since 1811, Paraguay had no formal document declaring itself sovereign. Congress remedied this oversight on Nov. 25, 1842, and in 1844 adopted a constitution which provided for a president-dictator. López, through controlled elections, held this position until his death.

López retained control over all phases of government. Less oppressive than Francia, he permitted little genuine freedom. All members of his family became very wealthy, but López was completely devoted to Paraguayan development and cared little for personal wealth. Although López was concerned primarily with economic development and foreign affairs, he encouraged controlled cultural growth, greatly aided by an influx of foreign scholars, artists, and architects who established educational institutions and adorned the capital. Free and obligatory education for boys increased literacy.



In dealing with Argentina and Brazil, López won recognition of Paraguay's independence but failed to obtain boundary settlements. Fearing war with Brazil, he created a standing army of 18,000, the largest in South America, although its strength has been vastly overrated.

Even while relations with his neighbors were deteriorating, López became embroiled with the United States. Cancellation of concessions to an American company, damages to an exploring vessel, the *Water Witch*, and failure to ratify a treaty caused the dispute. To force a settlement, the United States in 1859 sent a commissioner with a large expedition to the Plata. López agreed to arbitration of the claim, payment of reparations for the *Water Witch* affair, and ratification of the pending treaty. The arbitration denied the company's claim for damages.

López gave no more concessions to foreign capital. He sent his oldest son to Europe in 1853 to sign contracts with J. and A. Blyth of London and to negotiate treaties. The Blyths, serving as agents for Paraguay, recruited scores of engineers and skilled workmen who built various enterprises, including an arsenal, a foundry, a shipyard, a telegraph line, and a railway. López paid the bill with income from government monopolies, which yielded enough to eliminate practically all taxes.

When López died on Sept. 10, 1862, he left a country economically strong, well endowed with military strength, and a people fanatically dedicated to maintaining their independence.

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Francisco Solano López

Francisco Solano López (1826-1870) was a Paraguayan dictator. He precipitated the War of the Triple Alliance, which almost destroyed Paraguay.

Francisco Solano López, the son of Paraguayan president Carlos Antonio López, was born at the family estancia near Asunción on July 24, 1826. Tutored by his father and Padre Fidel Maiz, he obtained a fair education. From an early age he participated in affairs of state, became a brigadier general at 18, and discharged a difficult mission to Europe with considerable success in 1853-1854. On this mission he acquired his notorious Irish mistress, Eliza Alicia Lynch, who is still a controversial figure in Paraguayan history.

Soon after the death of Carlos Antonio López, a subservient Congress ratified the selection of Francisco Solano López as president. A man of strong will and accustomed to command, López enjoyed the good life and denied himself

nothing. Short and stocky, he adorned himself with fine clothes and fancy uniforms. Socially he could be a polished, charming host; to subordinates he was a bullying tyrant.

During his first 2 years as president, López continued his father's domestic policies, especially the promotion of agriculture, but foreign affairs overwhelmed him. Unable to foresee a peaceful solution to Brazilian demands on Uruguay and fearing both Brazil and Argentina, he intensified military preparations. Napoleon was his hero, and if indeed "he had Napoleon's campaigns at his fingertips," the knowledge helped him little. Although he had practically no military training, López fancied himself a great strategist.

Disastrous War

López became inextricably involved in the Uruguayan imbroglio, challenged the Brazilian empire before he was fully prepared, and in November 1864 precipitated what in a few months became the War of the Triple Alliance, also known as the Paraguayan War. At the end of 1864 he sent an expedition northward which defeated Brazilian troops in Mato Grosso and captured large quantities of material. In the spring López declared war on Argentina, which had refused him permission to cross its territory, invaded Corrientes Province with 25,000 men, and sent a second army of 12,500 men down the Uruguay River. Timid generals and poor logistics caused this planned blitzkrieg to fail, with loss of the entire Paraná expedition. Thereafter López was on the defensive in a horrible war that dragged on until more than half of Paraguay's population had perished.



In mid-1868 López became convinced that his family was involved in a conspiracy to overthrow him. Thereafter, until Brazilian troops killed him at Cerro Corá in northeastern Paraguay on March 1, 1870, the Marshal President tortured and executed hundreds of suspects, deserters, foreigners, and prisoners of war.

Paraguayans generally have forgiven López his savage cruelty because they attribute to him a fierce love of country for which no sacrifice was too great. In 1908 a young romantic, Juan E. O'Leary, whose mother had been a López victim, called for an end to rancors inherited from the war and began the apotheosis of López. A grand parade in Asunción in 1926 celebrated the centennial of the Marshal's birth, and his remains now lie in the national Pantheon of Heroes.

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Narciso López

Narciso López (1798-1851) was a Venezuelan military leader in the Spanish colonial service but later led filibustering expeditions against Spanish power in Cuba.

Narciso López was born in Venezuela on Sept. 13, 1798. At an early age he joined the Spanish army fighting against Simón Bolívar and rose rapidly in the ranks. When Spanish troops withdrew from Venezuela to Cuba in 1823, López accompanied them and settled on the island. He married a sister of a high Spanish Official, the Conde de Pozos Dulces. The marriage, however, soon broke up, and López moved to Spain, where he served the Crown against the Carlist rebels and rose to the rank of general.

In 1841 López returned to Cuba, and during the administration of his personal friend Capt. Gen. Gerónimo Valdés, he occupied important posts, such as governor of the town of Trinidad. López also acted as president of a military tribunal, becoming notorious for the severity of the sentences he imposed on political dissenters. When a new captain general was appointed, López lost his post. He turned to business, engaging in several unsuccessful ventures.

Anti-Spanish Filibuster

By 1848 López had grown unhappy with Spanish rule and began to conspire with Cubans who advocated the annexation of the island to the United States. López's con-

spiracy, known as the "Cuban Rose Mine," contemplated an uprising in several parts of Cuba to coincide with the landing of an expedition of American allies. The scheme failed when Spanish authorities learned of the conspiracy and when the U.S. government, at the time considering the purchase of Cuba from Spain, moved against the expedition. Many of the conspirators in the island were arrested, and López fled to the United States.

There López resumed his conspiratorial activities and organized an expedition with the support of southern leaders. In 1850 he sailed from New Orleans with a force of over 600 men, mostly American veterans of the Mexican War, and landed in Cárdenas in Matanzas Province. The expeditionaries overwhelmed the small Spanish force and captured the town. But finding little support from the population and faced with Spanish reinforcements, López retreated and again escaped to the United States.

In 1851, with over 400 men, mostly southerners, some Hungarians and Germans, and a few Cubans, López landed in Pinar del Río in a desolate area. He found little support and was soon defeated and captured by the Spanish army. Before he was publicly garroted in Havana on Sept. 1, 1851, he insisted, "My death will not change the destiny of Cuba."

Historians are still in disagreement as to López's real objectives. While some point out that he wanted the island's independence, others insist that he desired Cuba's annexation to the United States. Perhaps he wanted a free Cuba but one where slavery could be preserved. Whatever his motivations, López's actions helped arouse anti-Spanish sentiment in the island and paved the way for later uprisings.

Further Reading

Philip S. Foner, *A History of Cuba in Its Relations with the United States* (2 vols., 1962-1963), portrays López as an advocate of Cuba's annexation to the United States. Still valuable is Robert Granville, *The López Expeditions to Cuba, 1848-1851* (1915). □

Pedro López de Ayala

The Spanish statesman, soldier, historian, and poet Pedro López de Ayala (1332-1407) was a towering figure in the Iberian Peninsula in the 14th century.

Pedro López de Ayala was born in Vitoria in the Basque country, and his long and fruitful life spans the reigns of six kings of Castile: Alfonso XI, Peter the Cruel, Henry II, John I, Henry III, and John II. He served all but the first and last of these kings, with ever-increasing importance and distinction. He was educated by his uncle, Cardinal Barroso, with whom he visited the papal court in Avignon. In 1353 he entered the royal household of Peter the Cruel. From then on his name is inextricably linked to the wars and civil strife that characterize the Castilian history of that period.

López de Ayala served King Peter well, until the rivalry between the King and his illegitimate brother Henry of Trastámara broke into civil war. López, seeing that “the affairs of the King were not going well” (as he recalled in his *Crónica de Pedro I*), defected to Prince Henry. As Henry’s standard-bearer, he fought at the battle of Nájera (1367), where he was taken prisoner, in spite of his gallantry, by Edward the Black Prince, for England had intervened on the side of King Peter. Ransomed shortly after, López went back to serve Henry, who, having murdered his brother, crowned himself king of Castile in 1369. López now enjoyed the royal favor and accumulated riches and honors under Henry II and his son John I. He served them faithfully and well as a diplomat (missions to Aragon and France) and soldier. The Portuguese took him prisoner at the rout of Aljubarrota in 1385 and kept him chained in an iron cage. Back in Castile, he received new honors, and in 1398 Henry III made him grand chancellor of the realm. López died in Calahorra 9 years later.

This rich human experience was coupled with extensive readings which gave López a remarkable culture, even by the standards of early humanism. As a poet, he is the author of the *Rimado de palacio*, the last example of *cuaderna via* (the learned 14-syllable poetic form), whose 8,200 verses, in different meters, touch upon a variety of serious subjects. He translated, or commissioned translations of, St. Gregory (*Moralia*), Giovanni Boccaccio (*De casibus*), I-VIII), Livy (I, II, IV), Boethius (*De consolazione*), and St. Isidore (*De summo bono*), as well as other works, which have been lost. But his main reputation is as a historian. He wrote the chronicles of the kings he served (Peter I, Henry II, and John I and began one on Henry III), and in them he inaugurated in Castile the genre of literary portraiture. His life and works were aptly summed up by the great Spanish critic Marcelino Menéndez Pelayo when he said, “He was our first modern man.”

Further Reading

P.E. Russell, *The English Intervention in Spain and Portugal in the Time of Edward III and Richard II* (1955), is an excellent historical account of López’s times. □

Adolfo López Mateos

Adolfo López Mateos (1910-1970) served as president of Mexico from 1958 to 1964, a time in which Mexico was attempting to redefine its national goals. His administration was one of the most successful of the post World War II period.

Adolfo López Mateos was born in the village of Atizapán de Zaragoza in 1910, only a few months before the Mexican Revolution against Porfirio Díaz broke out. After completing his primary and secondary education in Toluca he moved to Mexico City and received his law degree from the National Autonomous University of

Mexico. His legal training provided his entree into politics. In 1934, during the presidency of Lázaro Cárdenas, he became a regional secretary of the Partido Nacional Revolucionario, the predecessor of today’s official party, the Partido Revolucionario Institucional.

Moving from behind the political scene into the limelight he served in the Senate from 1946 to 1952, representing the state of Mexico, and briefly was his country’s ambassador to Costa Rica. With the election of Adolfo Ruiz Cortinez as president (1952-1958), López Mateos was brought into the cabinet as minister of labor. His finesse in dealing with labor unrest caused his political stock to rise and ultimately won him the presidential nomination of the Partido Revolucionario Institucional in 1958.

Nomination by the official party was tantamount to election, and he won his nation’s highest office with almost 90 percent of the total votes cast. Forty-eight years old when inaugurated, he portrayed the image of a dynamic, efficient, and devoted statesman. More intellectually inclined than his recent predecessors in the presidential office, he indicated early in his administration that he wished to nudge the Mexican Revolution toward the left. When asked by the press to comment on his political philosophy he answered, “I am left within the Constitution.” Clearly he intended to reject the conservative, business-oriented policies of past administrations in favor of implementing programs designed to quicken the pace of social reform. This change in orientation did occur.



Land redistribution, almost a forgotten revolutionary goal, was stepped up as López Mateos parcelled out approximately 30 million acres during his six-year term—more than any Mexican head of state since Lázaro Cárdenas. Low interest loans and technical training accompanied the redistribution. State intervention in the economy manifested itself in other ways, including government purchase of the controlling stock of a number of foreign industries. U.S. and Canadian electric companies and the motion picture industry fell under government control. Social welfare projects, including low cost housing projects and government-financed medical care and old age pensions, were expanded and social security, under the auspices of the Instituto Mexicano de Seguro Social, was extended in rural Mexico. The public health program was especially significant, and the administration was able to drastically reduce instances of polio, tuberculosis, and malaria. In total, federal spending rose over 132 percent from the previous six-year period, but a rapidly growing GNP (Gross National Product) was able to withstand the record expenditures.

In 1962 López Mateos decided to implement an almost forgotten article of the Mexican Constitution of 1917, a provision which called for owners of industries to share their profits with labor. Congress passed the necessary enabling legislation, and in the designated industries committees were established composed of labor, management, and government representatives. The profit-sharing formula was a complicated one, varying from industry to industry depending upon a score of independent variables. By 1964 many Mexican workers were sharing profits amounting to an extra one to ten percent of their annual wages.

The accommodations of the left carried over into Mexican foreign policy during the López Mateos years as Mexico refused to follow the lead of the Organization of American States in isolating Fidel Castro's Cuba. Mexico voted against Cuba's expulsion from the OAS and refused to endorse other economic and political sanctions. But in spite of the contention of his rightist critics, López Mateos did not confuse "left within the Constitution" with "left of the Constitution." He removed the Communist leadership in the teachers union, the railroad workers union, and the rectorates of some provincial universities. He even jailed one of Mexico's muralists, 65-year-old David Alfaro Siqueiros, for organizing a student demonstration in 1960. The uproar from the left was predictable. The president had his critics at that end of the political spectrum as well.

The 1960 Mexican census revealed that there were more illiterates in Mexico in the year of the count than there had been 50 years earlier when the Mexican Revolution broke out. López Mateos earmarked huge budgetary expenditures for education, especially rural education. Part of the renewed effort to curtail illiteracy was the preparation and publication by the government of a series of free and compulsory textbooks for grades 1 through 6. The textbooks caused an uproar throughout the country. The Unión de Padres de Familia (somewhat similar to the P.T.A. in the United States), the Barra Mexicana, the Sociedad Mexicana de Autores Escolares, and the Roman Catholic Church all opposed the textbooks on the grounds that the imposition

was a totalitarian act designed to standardize the thought of the country's youth. President López Mateos refused to back down, and the books were adopted throughout the country in spite of the protests.

Shortly after he left office in 1964 López Mateos suffered a severe stroke and lay in a coma until death claimed him six years later. At that time he was eulogized as a nationalist who defended Mexican interests in the world community and a humane statesman who identified with the poor and powerless at home.

Further Reading

Aspects of López Mateos' presidential administration can be examined in Frank Brandenburg's *The Making of Modern Mexico* (1964), Kenneth F. Johnson's *Mexican Democracy, a Critical View* (1971), and Robert E. Scott's *Mexican Government in Transition* (1964).

Additional Sources

Sierra, Justo, *López Mateos*, Mexico, D.F.: J. Sierra y H. Heftyte, 1988?. □

José López Portillo

José López Portillo (born 1920) served as president of Mexico from 1976 to 1982. Responsible for the development of the Mexican petroleum industry, his administration was also beset with wide-ranging corruption.

José López Portillo was born in the Federal District of Mexico City, Mexico, on June 16, 1920. The violent decade of the Mexican Revolution had just ended, and he was able to pursue his primary and secondary education without the interruptions experienced by fellow Mexicans only slightly older. Having finished his secondary education with excellent results at Mexico City's National Preparatory School, López Portillo received a political science scholarship from the Chilean government and used it to earn a law degree from the University of Santiago, Chile. An advanced law degree from the Universidad Nacional Autónoma de México prepared him to teach law at that same institution. He served as a law professor from 1947 to 1958.

López Portillo's active political career began in 1958 when he became an adviser to Adolfo López Mateos during the presidential campaign of that year. His support was acknowledged in 1959 with his appointment as a high-ranking official in the Secretariat of National Patrimony (natural resources). During the next decade he served as under-secretary in several government ministries and in 1973 became Mexico's finance secretary. The success and national reputation he garnered in this position paved the way for his nomination for the presidency as the PRI (Partido Revolucionario Institucional) candidate in 1976.

López Portillo occupied the Mexican presidency at a most auspicious time. A few years prior to his inauguration

the Arab oil embargo had enhanced the international prestige of the world's leading oil producers, and Mexico possessed huge proven reserves. The wealth generated by these reserves, the president argued optimistically, would help Mexico cope with high unemployment, would enable the country to pay off its foreign debt, and would solve its myriad other social problems.

López Portillo was not hesitant to flex his oil muscles in his relationships with the United States. His refusal to readmit the shah of Iran to Mexican territory precipitated a chain of events which culminated in the Iranian seizure of U.S. diplomats in Tehran. Mexico was one of the few Latin American countries which did not support President Jimmy Carter's boycott of the 1980 Moscow Olympiad. And when Carter visited López Portillo in Mexico City, the Mexican president used the occasion to publicly upbraid his United States counterpart. President Ronald Reagan did not fare much better in his relationship with the Mexican chief executive. Mexico's independent foreign policy saw that country recognizing the guerrilla rebels in El Salvador as a representative political force just at the time that the Reagan administration was trying to isolate the guerrillas.

Mexico's petroleum reserves certainly bolstered López Portillo's confidence both at home and abroad, but the petro-dollars generated by those reserves proved his undoing. Mexico enjoyed excellent economic credit when López Portillo came to office. Foreign bankers were anxious to extend loans to a government which controlled one of the richest oil reserves in the world. López Portillo was just as anxious to borrow and did so almost with abandon. Predictions that prices for oil would continue to rise and enable Mexico to repay its foreign debt proved inaccurate. By late 1981, at a time when Mexico was importing expensive technology and capital equipment, a world oil glut precipitated a sharp drop in prices. As Mexico's leading source of foreign exchange earning was curtailed López Portillo watched the Mexican peso begin to drop against the dollar. By the summer of 1982 it had skidded to 100 to 1, its lowest point ever to that time, and inflation had begun to exact a heavy toll. Between 1977 and 1979 the real earning power of the Mexican worker declined by 20 percent, and it would get worse, rather than better, during the next three years.

When López Portillo turned over the presidential sash to his successor, Miguel de la Madrid Hurtado, late in 1982 knowledgeable Mexicans realized that the country had acquired one of the largest foreign debts in the world (it had increased eight-fold during the previous six years) and that the economy was in shambles. What they suspected, but could not yet prove, was that corruption of gigantic proportions had beset the López Portillo administration. Shortly after taking office, Miguel de la Madrid Hurtado initiated a highly publicized anticorruption campaign targeting scores of middle-ranking functionaries and several high former officials under the López Portillo administration. The arrests came in 1983 and 1984. A number of high-ranking officials of PEMEX (the government-owned petroleum industry) were arrested for taking bribes, as was a federal deputy in Congress. In July 1983 Jorge Díaz Serrano, López Mateos' director of PEMEX, was convicted of embezzling some \$34

million. López Portillo's personal friend and his handpicked chief of police for the Federal District, Gen. Arturo Durazo Moreno, allegedly became a millionaire by supplementing his \$65 a week salary with extortion, tax evasion, robbery, and narcotics, but he fled the country before the warrant for his arrest could be served.

Did López Portillo himself personally profit from his six-year presidential term? No formal charges were ever brought against him, but the Mexican press took considerable pleasure in publishing photographs of the four political residences which he built for himself and his family in plush Mexico City suburbs before leaving office. Mexican public opinion has found him guilty of corruption, but the evidence in support of the charges might not bear scrutiny in open court.

To counter this "extremely negative image I have in Mexican Society," as López Portillo acknowledged to Larry Rohter in the *New York Times*, the ex-president wrote a two-volume, thirteen-hundred-page history and defense of his administration titled *Mis tiempos: Biografía y testimonio político* (title means "My Times: Biography and Political Testament"). Composed of excerpts from the detailed diaries he kept as president along with autobiographical notes and commentary on current national issues, *Mis tiempos* offers an unusual inside look at the normally veiled workings of the Mexican executive power. López Portillo is also the author of several other works, including the novels *La vida al traves de la muerte* (1964; title means "Life Across Death"), *Quetzalcoatl* (1965; translation published in 1982 as *Quetzalcoatl: In Myth, Archeology and Art*), and *Don Q: Conversaciones sobre la yoeidad y otras trascendentalidades* (1969). *Ellos Vienen: la conquista de Mexico* (1987), was translated by Beatrice Berler as *They Are Coming: The Conquest of Mexico* and released in 1992. An accomplished painter, López Portillo also created the illustrations for this work. López Portillo's interest in Mexico's past is explored in *Dinamica Política de Mexico*, a four volume set whose first volume was published in 1993.

López Portillo has been married twice, first to Maria del Careen, by whom he has three children: one son and two daughters; and second to Alexandra, by whom he has two children: Navila and Alejandro.

Further Reading

López Portillo's diplomacy with the United States can be traced in Peter H. Smith, *Mexico: The Quest for a United States Policy* (1981) and in Robert H. McBride, editor, *Mexico and the United States* (1981). *New York Times* correspondent Alan Ridings probed the issue of corruption in his book *Distant Neighbors: A Portrait of the Mexicans* (1984). For more information, please see *New Republic* (February 7, 1981); *New York Times* (November 28, 1988); *Proceso* (November 14, 1988); and *Spectator* (May 6, 1978). □

Federico García Lorca

The poetry of the Spanish author Federico García Lorca (1898-1936) is marked by brilliance, original-

ity, and dramatic flair. His plays are among the best examples of 20th-century poetic drama.

In the 20th century Federico García Lorca, Miguel de Unamuno, and José Ortega y Gasset are perhaps the Spaniards most widely known in international circles, Lorca for his poetry and the dramatic circumstances of his death, the other two for their philosophical and political ideas. In Spain, Lorca was a member of the Generation of 1927, largely a group of outstanding poets (Jorge Guillén, Pedro Salinas, and Rafael Alberti, among others). Lorca's generation, which followed Unamuno's famous Generation of 1898, dominated Spanish letters during the decade prior to the Spanish Civil War.

Federico García Lorca was born in Fuentevaqueros, a village near Granada, on June 5, 1898. His father, Don Federico García, was a respected and prosperous landowner; his mother was Vicenta Lorca, from whom the poet said he received his intelligence and artistic inclinations. (Thus by Spanish custom he should be called by his patronym, García, but he himself preferred to be called Lorca.) The family moved to Granada in 1909, and Lorca attended the schools there, graduating from secondary school in 1914.

After attending the University of Granada for a time, Lorca went to Madrid in 1919 and entered the famous Residencia de Estudiantes to continue his university work. The Residencia, or living quarters, was a center of liberal

activity in generally conservative Spain. Young Lorca was much more in his element in metropolitan Madrid than in provincial Granada, and he soon joined the radical young groups of students, exploring novel ideas and spending much time in the cafés. He stayed in the Residencia (except for summers) until 1928, without ever choosing a course of study.

In the Residencia about 1921 Lorca met the painter Salvador Dalí, then also a student, and the two formed a personal and artistic attachment. Dalí later emphasized the strong physical presence of Lorca's personality, his dominance, charm, and magnetism. Dalí's sister, on the contrary, found Lorca short, swarthy, and somewhat ungainly—almost homely. The attachment to Dalí proved to be a crucial personal problem for Lorca, and it was not settled until Lorca left Spain in 1929.

Early Works

Lorca's first publication was *Impresiones y paisajes*, a description of an Andalusian trip in 1918. In 1920, after meeting Gregorio Martínez Sierra in Madrid, he staged an insignificant dramatic piece. His first poetic publication was *Libro de poemas* (1921), influenced by Juan Ramón Jiménez, Rubén Darío, and others. During the early 1920s Lorca wrote the poems for his first important book, *Canciones*, which was published in 1927. *Canciones* reveals the two strong influences on Lorca's poetic formation: the traditional and the vanguard. Of the traditional he utilized the ballad and other popular forms and the Andalusian themes; of the vanguard (called ultraism in Spain) he developed the tendency toward novel and surprising metaphor and a syntax without normal connecting and relating words.

In 1928, during his years of intense personal crisis and feverish literary activity, Lorca published his *Romancero gitano* (*Gypsy Ballads*), the book which gave him his international reputation. The *Gypsy Ballads* is concerned with the omnipresence of the sexual instincts, forever threatened by repression but breaking out and often leading to death. Lorca chose the gypsy as a character because the gypsy represents the natural man, whose instincts and vital passions are not repressed by moral and cultural training. Lorca's gypsies are therefore usually in conflict with their society, which seems to be persecuting them. In Spain the *Gypsy Ballads* was viewed as a daring book, for most of the 18 ballads explore the total range of sexuality, normal and abnormal. The most popular ballad graphically describes a normal sexual experience, but others concern incest, homosexuality, and the sexual awakening in a nun.

In form the *Gypsy Ballads* comprises traditional ballads, characterized by the swinging rhythms associated with this form. Lorca develops many of them in a dramatic context, with an interplay of character and situation, at times even including himself. Above all, Lorca reveals in this book his extraordinary talent for creating striking and memorable metaphors. Although only a few literary men understood the poet's artistic intent, great numbers of people read the book and memorized the most striking stanzas. This book in fact made Lorca something of a celebrity as well as a recognized poet.



“Poet in New York”

In 1929 Lorca, still suffering from serious emotional problems, arrived in New York and settled in a dormitory at Columbia University. During his year in New York and nearby Vermont, Lorca wrote the powerful *Poeta en Nueva York* (*Poet in New York*), a book of poems so revolutionary he did not dare to publish it during his lifetime. *Poet in New York* has a double theme: the poet’s personal struggles with himself and his general struggle with the great city and its masses. On the streets of New York and in rural Vermont, the poet battles with his homosexuality, loneliness, and suicidal tendencies, finally recovering his equilibrium. He depicts the depersonalizing effects of mass living in the city. His resolution of the two themes is contained in two odes. His “Ode to Rome” challenges the Christian Church to reform itself and reach out to the masses; his “Ode to Walt Whitman” is the poet’s ringing demand for absolute personal freedom.

Career as a Playwright

During the 1920s Lorca dedicated himself to poetry, but in the 1930s he devoted his energies to the drama. Soon after he returned to Spain in 1930, the Second Republic was created, ushering in a period of intense cultural activity. Lorca himself became one of the directors of La Barraca, a traveling theatrical group responsible for presenting plays (usually of earlier periods) in the provincial towns. At the same time Lorca developed his own plays. While in New York he had written *Así que pasen cinco años*, a surrealist piece; in 1930 he had a successful premiere of *La zapatera prodigiosa*, a sparkling play of traditional Andalusian theme.

Lorca’s first resounding dramatic success was *Bodas de sangre* (*Blood Wedding*), premiered in 1933, a powerful poetic drama in which the vital passions ride roughshod over established social conventions. In 1934 his *Yerma*, another poetic drama, which explores the thwarting of the maternal instinct, enjoyed a long run in Madrid. In 1935 he saw the premiere of *Doña Rosita la soltera*, a tender play which traces the fading of a passionate young woman into the barrenness of spinsterhood. Finally in 1936 he wrote *La casa de Bernarda Alba* (*The House of Bernarda Alba*), a realistic drama of social protest, not staged until 1945. Of these plays, *Bodas de sangre*, *Yerma*, and *La casa de Bernarda Alba* are still living dramas, staged especially by college theaters.

In the 1930s Lorca’s poetic production was diminished but distinguished by high quality. His *Diván del Tamarit*, written about 1931 but not published until 1936, presents the poet’s desperate state of loneliness because of a lost love. His long poem *Llanto por Ignacio Sánchez Mejías* (*Lament for the Death of a Bullfighter*), carefully orchestrated in four sections, describes the bullfighter killed in the ring as a modern existential hero. His last poems, *Sonetos del amor oscuro*, were published only partially, because of their overt homosexual theme.

In 1936, at the beginning of the Spanish Civil War, Lorca went home to Granada. He was taken into custody by the Nationalist forces controlling the town, perhaps because

of his personal connections, perhaps because of his known sympathies for the Republican cause. In the terrible confusion reigning, even his friends in the Falange failed to save him, and he was shot on the morning of Aug. 19, 1936. The complete circumstances surrounding his death remain a mystery.

Further Reading

Lorca’s complete works are available in Spanish in a single-volume edition; the most extensive biography about him is also in Spanish. Four studies in English which treat the poet’s life and works are Arturo Barea, *Lorca: The Poet and His People* (trans. 1944), which concentrates on Lorca’s Andalusian background; Edwin Honig, *García Lorca* (1944; rev. ed. 1963), a traditional study which emphasizes Lorca’s poetry; Roy Campbell, *Lorca: An Appreciation of His Poetry* (1952), which contains good translations as well as criticism of the poetry; and Carl W. Cobb, *Federico García Lorca* (1967), which summarizes Lorca’s career, stressing the importance of his homosexuality in relation to the iconoclasm in his work. □

Audre Lorde

The African-American poet Audre Lorde (1934-1992) wrote poetry exploring the relationships between lovers, children and parents, and friends in both a very personal and a socially relevant manner. She was a feminist poet who challenged racial and sexual stereotypes.

Audre Lorde was born in Harlem on February 18, 1934, to West Indian immigrants Frederick Byron and Linda Belmar Lorde. She was an introverted child who did not speak until she was five years old. When she began to communicate, she answered questions with poetry that she had memorized. The limitations of her poetic store forced her at 12 or 13 to compose her own verse.

Lorde attended a Catholic elementary school where she was the first African-American student. She suffered in an environment hostile to her own culture. The nuns, for instance, complained her braids, typical of most little African-American girls, were inappropriate for school.

At Hunter College High School she met Diane DiPrima, who like Lorde was already interested in being a poet. At 15 her first published poem, a tribute to her first love, appeared in *Seventeen* magazine because the adviser for the high school paper found it too romantic. While in high school Lorde also participated in John Henrik Clark’s Harlem Writers’ Guild. She credits John Clark, a African-American nationalist, with teaching her about Africa despite his distrust of her interracial and bohemian interests. In 1951 Lorde enrolled at Hunter College. After several years of working at odd jobs and attending classes, she received her B.A. in English literature and philosophy in 1959. In 1954 she had spent a year at the National University of Mexico.



In 1961 Lorde received a Master's in library science from Columbia University and worked as a librarian in the Mount Vernon Public Library (1960-1962), St. Clare's School of Nursing (1965-1966), and The Town School (1966-1968). In 1962 she married a white attorney, Edwin Ashley Rollins, and subsequently had two children, Elizabeth and Jonathan.

In 1967 Diane DiPrima urged her to prepare a manuscript for a first book to be published by Poets Press. Before *The First Cities* (1968) appeared in print, Lorde was offered a six-weeks' poet-in-residence at Tougaloo College in Mississippi, an experience that was pivotal. It was her first trip to the Deep South and her first time teaching. Tougaloo exposed Lorde to an almost all-African-American environment in 1968 when African-American students were becoming militant. There she wrote all the poems of *Cables to Rage* (1970), realized teaching was far more fulfilling than library work, and met Frances Clayton, a white woman who later became her live-in lover when her children were seven and eight.

On her return to New York Lorde decided to end her marriage and embarked on a teaching career which included a year in the SEEK program of the City University of New York, a pre-baccalaureate program for disadvantaged students; a brief stint at Lehman College where she taught white education students a course on racism; about ten years (1970-1981) as an English professor at John Jay College of Criminal Justice; and a full professorship at Hunter College from 1981 into the 1990s.

Lorde's poetry reflected the many contradictions of her life. She wrote a complex verse which was both intensely personal and militantly social. Perhaps the majority of her poems dealt with the emotions, both subtle and fierce, of relationships between lovers, children and parents, and friends. Often this work was nonracial in its presentation. At the same time, Lorde, whose politics reflected a paradoxical mixture of interracial socialism and African-American cultural nationalism, was acutely attuned to the oppressive conditions of American contemporary society. Her poetry was often aimed to slay the dragons of sexism and racism.

Much of Lorde's work concentrated on the victims of American urban life; the children destroyed by neglect and violence; and African-American women, who she felt were devalued by everyone including African-American men. Two of her most memorable poems were "Power," which responded with rage to the killing of a ten-year-old boy by a New York policeman who was acquitted of murder, and "Need: A Choral Poem," a striking piece in which the first person voices of two African-American women murdered by African-American men alternate with a chorus (*Chosen Poems, Old and New* [1982]). The latter poem revealed a skill for dramatic rendering which is clear in other poems, such as "Martha" in *Cables to Rage* (1970), a poem which depicted the nightmarish recovery of a former lover who almost dies in a fatal car accident. Other poems, such as "Coal" in *Coal* (1976), were densely metaphoric.

Lorde's other works include *From a Land Where Other People Live* (1973), a volume which introduced the use of African mythology for feminist purposes in one poem, "The Winds of Orisha." (Lorde had originally included a lesbian erotic poem, "Love Poem," but removed it when Dudley Randall, the publisher of Broadside Press, naively expressed puzzlement about its meaning. In this volume the poem "For Each of You," a message to African-American people, concluded:

Speak proudly to your children
wherever you may find them. Tell them
you are the offspring of slaves
and your mother was a princess in darkness.

New York Head Shop and Museum (1974) explored the harsh conditions of urban life. *Between Ourselves* was published in 1976, and *The Black Unicorn* (1978) exploited further a pantheon of Yoruba goddesses in the service of feminism. *Our Dead Behind Us* (1986) and *Sister in Arms* (1985) were continuations of Lorde's unique blend of the personal and political.

Lorde's prose includes *Uses of the Erotic: The Erotic as Power* (1979); *The Cancer Journals* (1980), a record of her courageous struggle against breast cancer; *Zami: A New Spelling of my Name* (1982), an autobiography about growing up in the 1950s that Lorde called a biomythology; "a fiction"; *Sister Outsider* (1984); and *A Burst of Light* (1988).

Lorde died on November 17, 1992 losing her 14-year battle to breast cancer. The New York state poet laureate, died at her home in the fashionable Judith's Fancy section of St. Croix in the U.S. Virgin Islands. She had spent seven years on the island, where she was known by an African

name, Gamba Adisa, which reflected her advocacy of pan-African issues.

In June 1996, Lorde's life was committed to film. Ada Gay Griffin and Michelle Parkerson's biographical film "A Litany for Survival: The Life and Work of Audre Lorde," was made for the "Point Of View" series.

The film traced Lorde's life from birth through her battle with cancer. Griffin and Parkerson stitched together Lorde's many lives, from raising her two children to be "warriors," to speaking at rallies, to leading university poetry workshops. Part of the stitching includes a brilliantly edited soundtrack of Lorde's voice, period sounds and music montages.

The film explored Lorde's attraction to the underground lesbian subculture of downtown New York when it was tiny, quiet and suppressed in the 1950s. Before American politics hit the streets, Lorde found being black, female and lesbian made her "triply invisible." Lorde tells Griffin and Parkerson her life was fundamentally changed witnessing civil rights clashes in the Deep South firsthand while teaching at Mississippi's Tougaloo College in the watershed year of 1968. Poetry, she realized, had to become public, political and expressive of change as much as of inner sensibilities.

Her colleagues Sonia Sanchez and Adrienne Rich perhaps best explained what made Lorde's evolution special. Like Neruda and Whitman before her, Lorde melded a passionate, erotic vision with an eloquent, bluesy verbal music toward explicit political ends.

Lorde's last battle was with breast cancer for 14 years, and the camera followed her from robust health until she was bald and raspy-voiced, though still talkative. Before she died, Lorde told the filmmakers something which encapsulates her personality: As motivation during cancer therapy, she would envision her cancer cells as white South African policemen. Apartheid's battle, at least, was finally won.

Further Reading

Lorde appears in the *Dictionary of Literary Biography: Afro-American Poets Since 1955* (Volume 41). For further biographical and critical information, see also Lorde, *Sister Outsider* (1984); Claudia Tate, *Black Women Writers At Work* (1983); Mari Evans, *Black Women Writers 1950-1980* (1984); Gloria T. Hull, "Living on the Line: Audre Lorde and *Our Dead Behind Us*" in *Changing Our Own Words* (1989); and Chinosole, "Audre Lorde and Matrilineal Diaspora" in *Wild Women in the Whirlwind* (1990). Also see *Chicago Tribune*, November 19, 1992; *Los Angeles Times*, November 19, 1992; and June 21, 1996, (Home Edition). □

Hendrik Antoon Lorentz

The work of the Dutch physicist Hendrik Antoon Lorentz (1853-1928) on electromagnetic theory led to notions equivalent to some basic postulates of the special theory of relativity.

Hendrik Antoon Lorentz, the son of Gerrit Frederik Lorentz and his wife, Geertruida van Ginkel, was born on July 18, 1853, in Aarnhem. At the age of 9 he mastered the use of a table of logarithms. In high school he excelled in the sciences, as well as in history and languages. In 1870 he passed the examinations to qualify for the University of Leiden. By the end of the next year he had become a doctoral candidate.

During the next 2 years Lorentz taught high school physics and mathematics in Aarnhem. In June 1873 he returned to Leiden and received his doctoral degree; his dissertation revealed at one stroke his extraordinary grasp of what constituted at that time the most advanced and most portentous part of theoretical physics, J. C. Maxwell's electromagnetic theory. Lorentz was not only among the relatively few on the Continent who at that time were thoroughly familiar with Maxwell's theory, but his dissertation carried some of Maxwell's ideas considerably further.

By a fortunate coincidence, Dutch university education was expanded in 1877. At the University of Leiden a new chair in physics was set up for theoretical physics with the 24-year-old Lorentz as its first occupant. The next 20 years in Lorentz's life were a time of quiet, almost isolated study. He kept abreast of the latest publications in physics without, however, trying to make personal contacts with physicists abroad. When one day he was told about a foreign-looking man wandering about on Leiden's main street, his spontaneous reaction was: "I hope he will not turn out to be a physicist." He did not in fact make his first international contact until 1897. By then he had become the father of two



daughters and a son, following his marriage in 1881 to Aletta Kaiser, the niece of his physics professor at Leiden, P. Kaiser.

After his appearance at the Congress of German Scientists and Physicians in Düsseldorf in 1897, Lorentz became a central figure of international gatherings of physicists. This was due only in part to the charm of his personality and to his ability to speak in a highly literary style in German, English, and French. The 20 years spent in the privacy of his study where, as his children put it, he walked up and down like a polar bear, had been rich in creative results. First came his highly successful textbooks in calculus and physics, the latter of which went through nine editions. Far more important was the gradual development of his electromagnetic theory, in which electromagnetism was based strictly on the existence of electrons that acted on each other through a stationary ether. His assumptions led directly to the interrelation between the frequency of the field and the value of the refractive index.

These researches led Lorentz to the question of electrical and optical phenomena in moving bodies, a crucial issue in electromagnetic theory. As is well known, the uniform motion of bodies leaves those phenomena unchanged. In 1895 Lorentz put forward the now famous transformation equations that explain this situation, or rather leave the fundamental equations of electromagnetism in the same form in all reference systems moving with uniform velocity with respect to one another. In 1903 Lorentz derived the principle that electromagnetic and optical phenomena are independent of the velocity of the system in which they take place, as long as the velocity is smaller than the velocity of light. The principle is known as Lorentz's principle of correlation, and its content is equivalent to that of the special theory of relativity spelled out by Albert Einstein with more incisive generality in 1905.

The most spectacular success of Lorentz's electromagnetic theory was not its anticipation of some of Einstein's great insights, but rather the explanation of the splitting of spectral lines in strong magnetic fields, first observed by Pieter Zeeman in 1896. The discovery and the explanation made Zeeman and Lorentz the joint recipients in 1902 of the Nobel Prize for physics. Lorentz's electron theory received a full-fledged treatment in 1906 in his lectures at Columbia University, published under the title *The Theory of Electrons*. This first visit to the United States was followed by three more after World War I, to the California Institute of Technology and to Mt. Wilson Observatory.

After the war Lorentz was president of the famous Solvay Conferences for physics, a telling evidence of his stature in a generation that produced a galaxy of geniuses in physics. In his own country he served as director of the very complex studies preliminary to the closing of the Zuiderzee. Although in 1912 Lorentz became curator of the laboratory of the Teyler Stichting (Institute) in Haarlem, he continued at Leiden his Monday morning lectures, which were often attended by leading physicists from abroad. He died after a short illness on Feb. 4, 1928.

Further Reading

Excellent insights into personal, scientific, and civic aspects of Lorentz's life are given in the collection of essays edited by his daughter, Geertruida Luberta De Haas-Lorentz, *H. A. Lorentz: Impressions on His Life and Work* (trans. 1957). For an authoritative discussion of Lorentz's role in the development of modern physics consult E. T. Whittaker, *A History of the Theories of Aether and Electricity* (1910; rev. ed., 2 vols., 1951-1953). □

Konrad Z. Lorenz

The animal psychologist Konrad Z. Lorenz (1903-1989) did much work in the field of the physiology of animal behavior and on the development of social relationships, particularly imprinting. He also explored the relationship between animal behavior and human sociology.

Konrad Z. Lorenz was born on November 7, 1903, in Altenberg, Austria. His father was already a world-renowned surgeon, having created a hip-joint operation procedure. Young Lorenz studied medicine at Columbia University and at the University of Vienna. In addition to his medical degree, he obtained the Ph.D. in zoology at the University of Vienna where in 1937 he was appointed lecturer in comparative anatomy and animal psychology. In 1940 he was appointed professor of comparative psychology and head of the department at the University of Königsberg; however, in 1943 he was drafted into the German army as a psychiatrist. He was taken prisoner of war by the Russians in 1944 and released in 1948. Shortly thereafter he became head of the Research Station for the Physiology of Behavior at the Max Planck Institute for Marine Biology. In 1956 he became co-director, along with ethologist Gustav Kramer and physiologist Erich von Helst, of the Max Planck Institute for Behavioral Physiology in Seewiesen, Bavaria, a position he retained until his retirement in 1973. It was also in 1973 that, along with two other zoologists, Nikolaas Tinbergen and Karl von Frisch, he was awarded the Nobel Prize for Physiology or Medicine, the first time any individual in the behavioral sciences had been so honored. From 1973 to 1982, Lorenz served as director of the Department of Animal Sociology, Institute of Comparative Ethology, Austrian Academy of Science. He was later director of the Ethological Research Station at the Konrad Lorenz Institute of the Austrian Academy of Sciences.

Lorenz's contributions to the study of animal behavior were immense, but his work on the development of social relationships, especially the phenomenon of imprinting, deserves special note. In his research Lorenz emphasized the importance of the direct observation of animal behavior under natural conditions. One of the theoretical strengths of Lorenz's work was his attempt to combine evolutionary and causal explanations of behavior. The fledgling science of ethology was founded in the early 1930s by Oscar Heinroth, director of the Berlin aquarium, with whom Lo-



renz had a long-standing friendship. That relationship profoundly affected Lorenz's view of the science of studying behavior. One of Lorenz's earliest contributions was the introduction of the concept of *angeborener Auslösemechanismus* ("innate releasing mechanism" or IRM). Also, in 1935 Lorenz coined the term *Prägung*, or "imprinting," to denote the rapid process of learning during the sensitive period in early development.

Lorenz's best-known book among social scientists, *On Aggression* (1966), prompted considerable discussion because of his contention that for animals intragroup aggression might have beneficial consequences. Prior to the publication of *On Aggression*, however, Lorenz had published three other books: *King Solomon's Ring* (1952), a charming introduction to the evolution of behavior; *Man Meets Dog* (1954); and what Lorenz himself considered his most important contribution, *The Evolution and Modification of Behavior* (1965), a reply to Donald Lehrman's 1953 critique of his work published in the *Quarterly Review of Biology*. In 1970 and 1971, Harvard University Press published a two-volume compendium of Lorenz's papers, most of which were originally published in German, entitled *Studies in Animal and Human Behavior*. The volumes brought together in one place much of Lorenz's thinking on studies of genetically-determined patterns of behavior to describe evolutionary sequences and relationships among species.

However, there was another side of Konrad Lorenz which showed a psychologist of great breadth who was interested in learning theory, social psychology, psychology

of science, and the political implications of evolutionary genetics. In 1973 he published *Civilized Man's Eight Deadly Sins*, in which he explained in dramatic didactic tones that humans' capacity for genocide is based on social devices that separate cultures and make individuals from different cultures seem nonhuman. His next book, *Die Rückseite des Spiegels* (translated as *Behind the Mirror or The Other Side of the Mirror*), published in 1977, makes a valuable contribution to a basic problem in the philosophy of psychology—namely, the question of conscious experience in other animals and the mind-body relationship. A later book, *The Year of the Greylag Goose* (1979), is a return to some of his original concerns in the study of animal behavior.

In addition to the Nobel Prize, Lorenz received numerous professional honors. He held eight honorary degrees from universities in Europe and North America. He received the Gold Medal from the New York Zoological Society and the Austrian Award for Distinction in Science and Art, as well as many other awards and prizes. Konrad Lorenz did most of his post-retirement work from his childhood home in Altenberg, Austria. Lorenz died February 27, 1989, of kidney failure at his home. He was 85 years old.

Further Reading

The major intellectual positions and views on science and human nature of Konrad Lorenz are traced in *Konrad Lorenz: The Man and His Ideas* (1975) by Richard I. Evans. A critical review of some of Lorenz's work is found in Lehrman's "A critique of Konrad Lorenz's theory of imitative behavior," published in the *Quarterly Review of Biology* (1953). Other reviews of Lorenz and his work are found in the November 1974 issue of *Psychology Today* and in *Science* 182 (1973).

□

Pietro and Ambrogio Lorenzetti

The art of the Italian brothers Pietro (active 1306-1348?) and Ambrogio (1319-1348?) Lorenzetti emerged from the middle-class world of late medieval Siena and was one of the varied manifestations of Tuscan Gothic painting.

There is little documentary evidence for either Pietro or Ambrogio Lorenzetti, but their fraternal relationship is proved by an inscription transcribed from frescoes of 1335 (now lost) for a hospital in Siena. This sole record of collaboration would indicate that in spite of stylistic connections between them their careers unfolded separately, a conclusion borne out by the distinctiveness of their work.

Early Work

Pietro seems to have been the elder, for there is documentary mention of him as early as 1306. His first known

work is the *Madonna and Saints* altarpiece (signed and documented 1320; Arezzo). The format and facial types derive from Duccio, certainly Pietro's first master. An interest in space observable in the Annunciation above the Madonna and Child continues the tradition of Duccio's *Maestà*. In the taut interaction of the Madonna and Child, conveyed by the tension of drapery, glance, and gesture, another source of Pietro's art is discerned—the sculpture of Giovanni Pisano.

That Ambrogio's earliest known work, the *Madonna and Child* (dated 1319; Vico l'Abate), was painted during a sojourn in Florence (ca. 1319-1321) underscores his role as an intermediary between Sienese and Florentine styles. The clear geometry of the figures and throne and the blunt confrontation of image and observer reveal that Ambrogio had learned the lesson of Florentine monumentality and austerity. Again in 1327, when he was admitted as a painter to the Florentine guild of physicians and apothecaries, and in 1332 there is proof of Ambrogio's presence in Florence.

Mature Work

Two works of the 1320s—Ambrogio's frescoes for the Chapter House of S. Francesco, Siena (ca. 1326), and the predella of Pietro's Carmelite altarpiece (signed and dated 1329; Siena)—indicate the emergence of both men as narrative painters. Ambrogio's Franciscan scenes show a major concern for the depiction of space with architectural settings and for the psychological differentiation of characters, while Pietro's scenes from the history of the Carmelite order (below the main panel of the *Madonna and Saints*) emphasize the decorative effects of interwoven color and pattern.

Also from the 1320s are frescoes in the south transept of the Lower Church of S. Francesco, Assisi, by Pietro and his shop. In these Passion scenes Pietro achieved a masterful synthesis of drama and decoration, influenced by Giotto's art at Sta Croce, Florence. The *Deposition* and *Entombment*, with their interlocked silhouettes of mourners hovering around the racked body of Christ, are religious tableaux of immeasurable pathos.

Ambrogio's fully mature art is first encountered in the *Maestà* (Madonna in Majesty) altarpiece at Massa Marittima (ca. 1330). By emphasizing the dramatic involvement of the Madonna and Child with the ranks of saints and angels, Ambrogio endowed an abstract theme with a new warmth. The figures are ornamented with lavishly tooled gold, but the effect of the work is not stylish, as in Simone Martini's elegant *Maestà* fresco in Siena. Three beguiling Virtues seated on the steps of the throne foreshadow the allegorical complexity and freshness of invention in Ambrogio's frescoes for the Sala della Pace in the Palazzo Pubblico of Siena (signed and documented 1338-1339), the crowning work of his career.

Ambrogio set forth on the walls of the Council Chamber the most comprehensive program of secular art of the Middle Ages, a "pictorial *Summa* of government" (Rowley, 1958). The allegories of good and bad government incorporate a vast range of imagery drawn from medieval scholastic and antique sources. As evidence of the results of just or oppressive rule, panoramas of the city and country depict conditions of joyous prosperity or desperate decay. Here

Ambrogio's models were his own town and townsmen of Siena and the fields, farms, and peasants of the rolling Tuscan countryside. The depictions of houses, shops, costumes, animals, and landscape provide both a splendid mural decoration and a document of late medieval Italian life. The tiny panels *Townscape* and *Landscape* (Siena) are probably contemporary with the Sala della Pace frescoes and are of importance as the first examples since antiquity of the depiction of places for their own sake, that is, not as background to religious or secular themes.

The last known works by the Lorenzetti brothers are three signed and dated altarpieces: the *Nativity of the Virgin*, by Pietro (1342; Siena); the *Presentation in the Temple*, by Ambrogio (1342; Florence); and the *Annunciation*, by Ambrogio (1344; Siena). Pietro used as the setting for the *Nativity* the bedroom, antechamber, courtyard, and familiar domestic objects of a middle-class Sienese house. For the first time in Christian art a religious subject was given a specifically secular atmosphere. But at the same time Pietro made of his altarpiece a sumptuous surface of color and pattern.

Ambrogio infused the ritual of the *Presentation* with human feeling in the motherly figure of Mary and the swaddled Infant sucking his thumb in unconcerned innocence. A few years earlier the painter had captured a mood of maternal tenderness and strength on a more intimate scale in the *Madonna del Latte* (Siena). The temple setting for the *Presentation*, in the guise of a medieval church interior, provided Ambrogio with the occasion to exploit to the fullest his interest in space defined by architecture. The illusion achieved by the use of an axial perspective system foreshadowed the "demonstrations" of space construction that became a primary concern of the Renaissance artist-theorists of the next century.

As there is no further documentary notice of Pietro after 1344 or of Ambrogio after 1347, when he addressed the Council of Siena, it is assumed that the two brothers perished in the plague of 1348, which decimated the population of Tuscany and enfeebled the next generation of creative talent.

Further Reading

George Rowley, *Ambrogio Lorenzetti* (2 vols., 1958), an individualistic and debated interpretation, is filled with acute analyses of style and a brilliant iconographical dissection of the Sala della Pace frescoes. E. T. DeWald, *Pietro Lorenzetti* (1930), contains sound stylistic analyses, although some conclusions have been revised by more recent critics. The article on the Lorenzetti brothers by Luisa Becherucci in the *Encyclopedia of World Art*, vol. 9 (1964), is particularly useful for documentation and as a review of critical opinion. John White, *Art and Architecture in Italy, 1250-1400* (1966), is a masterful survey of late medieval Italian art with penetrating critical essays on individual artists. Evelyn Sandberg Vala's *Uffizi Studies* (1948) and *Sienese Studies* (1953) present the history of Florentine and Sienese painting based on a close formal analysis of paintings in the principal galleries of the two cities. Ferdinand Schevill, *Siena: The Story of a Mediaeval Commune* (1909), is old but still useful. □

Philibert de l'Orme

The French architect Philibert de l'Orme (1510/15-1570), or Delorme, established on French soil true classical standards in architecture.

Philibert de l'Orme was born in Lyons, the son of a master mason. He went to Rome about 1533 to measure and excavate ancient Roman buildings. In the humanist circle he frequented, he met Cardinal Jean du Bellay and François Rabelais, the cardinal's secretary, who became his friend. l'Orme returned to Lyons in 1536, where he built the house of Antoine Bullioud.

Du Bellay called l'Orme to Paris in 1540 to design his château at St-Maur-lès-Foussés, of which l'Orme boasted that it was the first building in France "to show how the proportions and measures of architecture should be observed." This single-story structure, reminiscent of Giulio Romano's Palazzo del Tè in Mantua, was the first building in France to have a horseshoe staircase and to use a single columnar order, the Corinthian, in all elements of its decoration.

Henry II in 1547 appointed l'Orme superintendent of buildings. For Henry II the architect built the tomb of Francis I at St-Denis (1547-1557).

Diane de Poitiers, mistress of Henry II, commissioned l'Orme to build her château at Anet (1547-1552), which was remarkable not only for its new monumentality and correct classicism but also for its brilliant originality. Only the chapel, entrance gate, and *avant-corps* (frontispiece at the house entrance) remain, the last element, however, now standing in the courtyard of the École des Beaux-Arts in Paris. The chapel was unique in France for the use of the circle as the figure of design; the entrance for the interaction of block forms discreetly ornamented with Doric columns; and the *avant-corps*, l'Orme's adaptation of the medieval château entrance bay, for the massive proportions of its orders.

When Henry II died in 1559, his widow, Catherine de Médicis, immediately dismissed l'Orme and replaced him with her countryman Primaticcio. During his period of disgrace l'Orme wrote two treatises: *Nouvelles inventions pour bien bastir et à petits frais* (1561), on the practical engineering of vaults and roofs, and *Architecture* (1567). The latter work, though exceedingly entertaining reading because of its many anecdotes, is very sound in practical advice to patrons and builders. About 1563 Catherine recalled l'Orme to enlarge St-Maur for her son, Charles IX, and to build her new palace of the Tuileries in Paris. Only the lower section of the central pavilion of the Tuileries was complete at the time of l'Orme's death.

Further Reading

There are two excellent works in English that provide information on Philibert De l'Orme, both by Anthony Blunt: *Philibert de l'Orme* (1958) is a lucid monograph deficient only in the wasted opportunity to make vivid both the artist and his times by developing the rich personalities of l'Orme and his con-

temporary associates. Blunt wisely avoids the issue of latent mannerism in the architect's style in order to establish positively his classical contributions. *Art and Architecture in France, 1500-1700* (1953; 2nd rearranged impression 1957) includes an incisive summary of l'Orme works and is especially instructive because of the clarity of Blunt's stylistic analyses. □

Pierre Loti

The French novelist Pierre Loti (1850-1923) is noted for his picturesque romances, abounding in descriptions of the exotic spots he visited in a lifetime of travel.

Pierre Loti was born Julien Viaud at Rochefort on Jan. 14, 1850, to Protestant parents. Deeply religious as a child, he lost his faith during adolescence, and in his later writings he frequently expressed a longing to regain it. In 1867, after graduating from navy school, he went to sea as a midshipman, was promoted to lieutenant in 1881, and received his first command in 1898. Loti's naval career necessarily entailed long absences from France. He spent much time in Levantine ports and in the Far East. In the course of his travels Loti had various love affairs that, often with slight alterations, provided the plots of his exotic novels. His first book, published anonymously in 1879 under the title *Aziyadé*, told of his amours with a Circassian slave girl he had met during a stay in Salonika and Constantinople 3 years previously. *Le Mariage de Loti* (1880) related the less poignant, more sensual relations he had enjoyed with several native girls at Tahiti, where he had spent some time in 1872. It was followed by *Le Roman d'un Spahi* (1881), the action of which occurred in Senegal, and by *Madame Chrysanthème* (1887), in which Loti evoked the temporary marriage he had contracted with a Japanese girl at Nagasaki.

Loti's fin-de-siècle readers were captivated by the blend of gentlemanly eroticism and fashionable melancholia that his books exuded. The novels for which Loti is chiefly remembered, however, were set in France. *Mon Frère Yves* (1883) told the story of Loti's Breton friend Pierre Le Cor and the single vice—drinking—of which Loti succeeded in curing him. Its sequel proved to be Loti's masterpiece: *Pêcheur d'Islande* (1886) dealt with the heroic lives of the Bretons who sailed every year to dangerous fishing grounds in Icelandic waters, and with the lives of their wives and sweethearts, who often never saw them again. *Ramuntcho* (1897) has also retained its charm. Set in the Basque country, this story centers on the conflict between human love and the claims of religion.

In addition to his novels, Loti wrote a great number of travel books. The best include *Au Maroc* (1890)—he visited Fez before Morocco became a French protectorate—and *Vers Ispahan* (1904), which narrated a journey he undertook through Persia in 1900. These books present an interesting picture of certain Islamic countries immediately before they



became subject to Western commercial exploitation and were overrun by tourists—developments that Loti deplored.

The French Academy elected Loti a member in 1891. He died, after a long illness, at Hendaye on the Basque coast on June 10, 1923.

Further Reading

A biography of Loti in English is Edmund B. F. D'Auvergne, *Pierre Loti: The Romance of a Great Writer* (1926). Brief studies of Loti are in Albert L. Guerard, *Five Masters of French Romance* (1916), and Denis Saurat, *Modern French Literature, 1870-1940* (1946). For general background see William A. Nitze and E. Preston Dargan, *A History of French Literature* (1922; rev. ed. 1927), and Alan William Raitt, *Life and Letters in France: The Nineteenth Century* (1966).

Additional Sources

Blanch, Lesley, *Pierre Loti: portrait of an escapist*, London: Collins, 1983.

Blanch, Lesley, *Pierre Loti: the legendary romantic*, San Diego: Harcourt Brace Jovanovich, 1983. □

Lorenzo Lotto

The Italian painter Lorenzo Lotto (ca. 1480-1556), one of the great masters of the Venetian Renaissance, is known for his well-articulated yet gently

rendered portraits, soft and rich colors and the sometimes fanciful character of his history painting.

Lorenzo Lotto was born in Venice, and his early work has a decidedly crisp and clear character that shows the influence of the Venetian painters Gentile and Giovanni Bellini, although it also reflects the lyricism of Giorgione and, in the treatment of landscape, the influence of German painters and printmakers, notably Albrecht Dürer. A masterpiece of Lotto's early period is the portrait of Bishop Bernardo de' Rossi (1505), painted in the finest detail with utmost clarity. A beautiful light is cast over the formally posed half-length figure; the face does not betray any emotion, but the eyes are brilliant and animated.

In 1509 Lotto went to Rome. He probably stayed until about 1512 and may, therefore, have been directly exposed to the art of Raphael and Michelangelo, who were then working in Rome. Lotto's complex and rich paintings executed in Bergamo between 1513 and 1526 show the influence not only of Raphael but also of Lombard painting and the art of Titian. Indeed, noticeable throughout Lotto's career is a subtle attunement of his work to that of the greatest artists among his contemporaries, but always in a way that is uniquely his own. He experimented with and mastered a very gentle and ever softer but consistently accurate style, somewhat in the manner of Correggio but bathed in the richer, more colorful light of Venice. Lotto was often pointedly complex in his choice of gestures and figure poses, as well as in the invention of his stories.

Lotto was a wanderer and evidently improvident, for though he was celebrated as a painter by his contemporaries he was poor. His travels and long sojourns took him to Ancona, Treviso, and the Marches, but Venice was his principal place of residence. In 1552 he moved to Loreto and gave all his property (such as it was) and the promise of his services as a painter to the sanctuary of the Holy House. In return, he was made an oblate of the Blessed Virgin. He died in Loreto sometime after Sept. 1, 1556.

The somewhat melancholy charm and the occasional majesty of Lotto's mature work are perhaps most evident in his portraits. They are not only convincing likenesses but, in a realm at once precise and vague, evocations of the souls of the sitters. Often the figures look at us with a certain intensity as if they wanted to pass on to us a knowledge that transcends words. Such is the case in the portrait of the Venetian art collector Andrea Odoni (1527), who, surrounded by his treasures, holds out to us an antique statuette representing Diana of Ephesus, the goddess of nature. Whatever the literal meaning of the conceit, in his eyes and in his gesture, with his other hand upon his heart, we see depicted the solace art afforded him and may afford us.

As a history painter, Lotto often presented new and elaborate inventions. An affecting example of his finest accomplishments in this genre is *Christ Taking Leave of His Mother* (1521). The Madonna swoons and falls into the arms of St. John and Mary Magdalen. Christ kneels before her, his arms crossed over his chest; his pose and countenance show the love and compassion he feels for his mother. The

female donor, portrayed on the right, holds an open book and half looks at it and half at the scene before her. Evidently the book has led her to meditate on the vivid story.

Further Reading

The best book in English on Lotze is the classic study by Bernard Berenson, *Lorenzo Lotto* (1895). It was reprinted with a new introduction and corrections by the author in 1956. □

Rudolf Hermann Lotze

The German idealist philosopher Rudolf Hermann Lotze (1817-1881) founded his metaphysics upon science and attempted to reconcile the mechanistic laws of nature with divine purpose.

Rudolf Hermann Lotze the son of a doctor, was born on May 21, 1817, in Bautzen. He entered the University of Leipzig in 1834 and 4 years later earned doctoral degrees in medicine and philosophy. He was also adept at physics, mathematics, psychology, art, and literature. From 1841 to 1844 he taught medicine and philosophy at Leipzig. He first became known through his medical work *Allgemeine Pathologie und Therapie als mechanische Naturwissenschaften* (1842, 2nd ed. 1848; *General Pathology and Therapy as Mechanical Science*), in which he explained physiological processes in mechanistic terms. This mechanistic explanation of living and nonliving things was further developed in *Allgemeine Physiologie des körperlichen Lebens* (1851; *General Physiology of Bodily Life*) and in *Medizinische Psychologie oder Physiologie der Seele* (1852; *Medical Psychology or Physiology of the Soul*).

While at Leipzig, Lotze published two short works, *Metaphysik* (1841) and *Logik* (1843), which outlined his philosophical project of reconciling science with religion, reason with feeling, and knowledge with value. He was appointed professor at the University of Göttingen in 1844. There he lived a quiet and fruitful academic life, pursuing his varied interests, which included a translation of *Antigone* into Latin verse and a book on the history of German esthetics, *Geschichte der Aesthetik in Deutschland* (1868). Lotze also completed his best-known work, the three-volume *Mikrokosmos* (1856-1864; *Microcosmos*). This popular exposition of his entire philosophy was subtitled "An Essay concerning Man and His Relation to the World." Specifically, Lotze described how the relationship between man's body and mind microcosmically mirrored the mechanistic laws which obtained in the cosmos.

Lotze's conception of metaphysics was quite revolutionary. He rejected a dogmatic, deductive system of metaphysics in favor of a probable and open-ended inquiry which would be based on rational inferences from the laws of nature. In accordance with his project of reconciling science with religion, Lotze inferred that the laws of nature were tools of a divine purpose, or telos. This conviction could not be scientifically proved; but, according to Lotze,



the feeling of the unity of mechanism and value was irresistible. "For all the laws of this mechanism are but the very will of the universal soul, nothing else than the condition for the realization of God." In this way, Lotze sought to reconcile reason with feeling and knowledge with value.

Lotze planned a more rigorous account of his philosophy in a three-volume *System der Philosophie* (Lotze's *System of Philosophy*). But only two volumes, the *Logik* (1874) and the *Metaphysik* (1879), were published in his lifetime. In the *Metaphysik* Lotze criticized the baneful influence of British empiricism on German philosophy. German philosophers were becoming obsessed with the problem of how we know rather than with what we know. "The constant whetting of the knife is tedious," Lotze said, "if it is not proposed to cut anything with it."

In 1881 Lotze joined the faculty at the University of Berlin. Shortly after arriving there, he fell ill with pneumonia and died on July 1, 1881. Lotze was hailed as a sage and seer in Germany, France, England, and especially America. In the 1880s American clergymen sighingly applauded his reconciliation of the microscope with God. The American philosophers George T. Ladd and Josiah Royce, who had attended his courses in Göttingen, were greatly influenced by Lotze's synthesis of science and Christianity. In Germany, Lotze's physiological psychology grounded the development of experimental psychology, which started with his disciples Carl Stumpf and G. E. Müller.

Further Reading

The definitive study of Lotze's life and work is in German. Useful accounts of Lotze's thought are in Johann Edward Erdmann, *A History of Philosophy* (trans., 3 vols., 1890-1892; 3d ed. 1892-1893); John Theodore Merz, *History of European Thought in the Nineteenth Century*, edited by W. R. Sorley (4 vols., 1903-1914); Robert Adamson, *A Short History of Logic* (1911); and Rev. E. E. Thomas, *Lotze's Theory of Reality* (1921). □

Louis I

Louis I (778-840), or Louis the Pious, was king of the Franks and emperor of the West from 814 to 840. The son and successor of Charlemagne, he was the last ruler to maintain the unity of the Carolingian Empire.

Born in Aquitaine, Louis I was the third son of Charlemagne and his second wife, Hildegard. Most of his youth was spent in Aquitaine, where he received a clerical education of high quality. In 806 Louis, along with his brothers, Charles and Pepin, was assigned to his inheritance, being designated king of Aquitaine. His brothers received equal territories within the empire. At this time Aquitaine included Burgundy and the Spanish March; however, it was in no sense independent of the overlordship of Charlemagne.

Between 806 and the death of Charlemagne in 814, Charles and Pepin died, leaving Louis, the least aggressive and warlike of the three, as the sole heir to the empire. In 813 Louis was personally crowned by Charlemagne as coemperor, a practice initiated at the Byzantine court. In the following year Louis succeeded to his full inheritance.

Ecclesiastical Advisers

Upon receiving the empire and establishing himself at the imperial court at Aachen (Aix-la-Chapelle), Louis, much inclined toward the asceticism of religious life, immediately purged the court of those whose morals or conduct were in the least suspect. He sent his sisters to convents and banished the women of the palace who had formed part of his father's entourage. In addition to these severe measures, Louis brought in Benedict of Aniane as his chief counselor on religious matters and made him the abbot of the nearby monastery of Kornelimünster. At the court itself, Louis's chancellor, the chief official of the palace, was a priest. Aside from his reliance on ecclesiastical advisers, Louis took further steps to place himself under the protection and approval of the Church. In 816 Louis asked the Pope to recrown him as emperor, thus encouraging the principle of papal supremacy and the theory that the Pope must personally bestow the imperial title.



Partitions of the Empire

Most of the troubles that beset Louis's well-intentioned reign stemmed from conflicts between the Emperor and his sons and the problems of inheritance and imperial succession. Louis had three sons by his first wife, Irmingard. They were Lothair I, Pepin, and Louis (called Louis the German). In 817, following the tradition of his father and ancient Frankish practice, Louis divided his empire among his sons. At the same time, however, he sought to preserve the unity of the empire. Louis designated his eldest son, Lothair I, as his successor and as superior to the other two. This solution, however, proved unworkable and initiated a series of conflicts among his sons and other relatives.

The problems caused by the division of 817 were further complicated by Louis's second marriage, to Judith, a noblewoman of Bavaria, and by the birth of a fourth son, Charles (later known as Charles the Bald). At the request of Judith, Louis was persuaded to redivide his empire in order to provide for his infant son. In 829 the reapportionment took place, and Charles, often favored by Louis, received a kingdom that comprised much of Germany. The other sons, particularly Lothair, angered by this decision, rose in revolt. Captured by his sons at Compiègne, Louis was forced to surrender the empire to Lothair. Because of disunity among his sons, Louis soon regained his crown, but a second revolt occurred in 832. The Pope joined forces with Lothair, and Louis was again obliged to submit to his eldest son. At a council at Soissons, made up primarily of bishops who supported Lothair and the principle of imperial unity, Louis

was thoroughly humiliated. His other sons, however, came to his defense, and Louis was once again reinstated as emperor. Despite his efforts to appease his sons and to reappportion his realm again in 838 after the death of Pepin, internal strife and shifting allegiances continued throughout his reign and into subsequent generations.

Louis's Major Achievements

The major achievements of Louis's reign centered on his program of Church reform and in the expansion of the Carolingian intellectual revival initiated a generation earlier. The monastic schools, the most notable of which was Fulda, produced a series of important scholars. Like his predecessors, Louis frequently intervened in ecclesiastical affairs, but his reforms were not only more extensive but different in nature. Earlier Carolingian reforms dealing with the Church had been primarily educational and institutional. Louis's reforms, largely inspired by Benedict of Aniane, aimed at a revival of the inner spiritual and moral life of the clergy. In order to achieve this goal, Louis called two councils at Aachen, the first in 816 and the second in 817.

At the first council Louis and his advisers presented a complete program of reform and clarification of Church discipline. Of particular importance, because it was later widely enforced, was the legislation concerning canonical life, the *Canones*, or *Instituta patrum*. These laws reinstated a common life for cathedral and collegiate chapters and ensured the independence and safety of the temporal possessions of churches.

The second council devoted itself to the reform of the regular clergy, issuing the first general code for monastic life, the *Capitulare institutum*. Primarily inspired by Benedict of Aniane, this code stressed a strict observance of the Benedictine Rule. The religious reforms had special significance because of the collapse of political unity due to the partition of the empire. The ecclesiastical sphere maintained the ideology and the unity of the Carolingian Empire for a long period after its political demise.

Final Partition and Louis's Death

In 838 Louis made a new partition much to the favor of Charles and at the expense of Louis the German, the latter receiving only Bavaria as his inheritance. The remainder of the empire was divided equally between Charles, who received the western lands of France, and Lothair, who received Italy and the lands immediately east of the Rhone-Saône valley. In the following summer Louis settled Charles's claim to the kingdom of Aquitaine and attempted to counteract a rebellion of Louis the German. During his campaign against Louis, with whom he was never reconciled, the Emperor was overtaken by illness and died in Germany at Ingelheim on June 20, 840.

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two medieval works of official history which together narrate the rise and fall of the Carolingian Empire. The standard treatment of the reign of Louis the Pious is in *The Cambridge Medieval History* (8 vols., 1911-1936). Also useful are the brief but excellent evaluations in Heinrich Fichtenau, *The Carolingian Empire* (1949; trans. 1957), and Eleanor Duckett, *Carolingian Portraits: A Study in the Ninth Century* (1962).

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Louis VI

Louis VI (1081-1137) was king of France from 1108 to 1137. He was the first to curb the violent nobility in the royal domain and to establish the prestige of the Crown on a firm foundation.

The fifth Capetian king of France, Louis VI was a giant of a man, proud of his physical strength and courage in battle. In 1100 he was associated in active rule with his vice-ridden father, King Philip I. At the urging of friends and bishops he finally married, when 35 years old, a niece of Pope Callistus II, Adelaide of Maurienne, who gave him six sons and three daughters, thus assuring the succession in the Capetian family.

Like his father, Louis was determined to become master of the royal domain—limited at the time to the Île-de-France, the Laonais, and the Orléanais—by fighting the rebellious nobility in it. Louis led his knights into the thick of battle unmindful of his responsibility as king. Circumstances favored the king: the greater nobles in the fiefs surrounding the royal domain were so preoccupied with organizing their own fiefs into strong independent feudal states that they did not interfere with the King's efforts. Yet when Henry V of Germany sought to invade France, knights of the great independent lay lords rallied to the king in such numbers as to oblige Henry V to withdraw. Louis was thus recognized as the defender of all of France.

The King lived on good terms with the clergy. He freed bishoprics and the abbeys from the grip of predatory lords, endowed them generously, encouraged Church reform, and made an alliance with the papacy; but also he knew how to defend the Crown from clerical encroachments and what he considered royal rights. The clergy cooperated because they saw in a strong monarchy the best hope for peace in a disorderly feudal world.

Avaricious when short of money, Louis did not hesitate to sell justice, town charters, and privileges to the highest bidder. At court Louis permitted himself to be surrounded by venal counselors and listened too readily to their self-interested advice. However, during the last 5 years of his reign his principal adviser was the wise Suger, Abbot of St-Denis, who wrote the first substantial biography of a Capetian king.



Louis became as heavy as his father from overeating and so obese by the time he was 46 that he could not mount his horse. He lamented his fate: "How miserable is my condition never to be able to enjoy both my experience and strength. If I had only known when young what I do now and could do now when old what I could do when young, I would have overcome many empires." He died of dysentery at 56, wearing the habit of a monk while lying in ashes on a carpet. His advice to his son Louis VII as he lay dying was, according to Suger: "Protect the clergy, the poor and the fatherless. Do justice to every man."

Further Reading

The best life of Louis is in French. There are accounts of his life and evaluations of his reign in Louis Halphen, "France: Louis VI and Louis VII (1108-1180)," in *The Cambridge Medieval History* (8 vols., 1911-1936); Charles E. Petit-Dutaillis, *The Feudal Monarchy in France and England from the Tenth to the Thirteenth Century* (trans. 1936); and Robert Fawtier, *The Capetian Kings of France: Monarchy and Nation, 987-1328* (trans. 1960). □

Louis VII

Louis VII (ca. 1120-1180) was king of France from 1137 to 1180. He strengthened the authority of the royal court, went on the Second Crusade, and repelled the aggressions of Henry II of England.

Sixth Capetian king of France, Louis VII succeeded his father, Louis VI, in 1137. Louis VII was a devout king with a passion for justice, but for many years one lacking in political good sense. By maintaining order in the royal domain and assuring justice, his court received on appeal many cases and earned respect for the Crown. Thanks to his trusted adviser, Suger, Abbot of St-Denis, the administration of the kingdom became more efficient and stronger and won increasing loyalty. Much of Louis's trouble arose from his marriage in 1137 to Eleanor, the heiress of unruly Aquitaine, which she brought to the King as her dowry.

A year after the fall of Edessa in 1144, Pope Eugenius III asked the King to organize a new crusade. To overcome the widespread lack of enthusiasm, Louis invited Bernard of Clairvaux to preach the crusade, and the eloquent Cistercian awakened fervor for the project. Louis also won the support of the German Conrad III, who led a German army—the first time the French and Germans had undertaken an enterprise in common. The Second Crusade failed before the walls of Damascus in 1148.

During the crusade Queen Eleanor aroused the jealousy of Louis by her questionable conduct with her uncle, Raymond of Poitiers. Pope Eugenius III tried to repair the broken marriage on their return from the East and forbade its dissolution. After Eleanor gave birth to a second child, another girl, and after the death in 1151 of Suger, who had managed to save the marriage as long as he was alive, in March 1152 a council of bishops declared the marriage annulled for reasons of kinship. Less than 2 months later



Eleanor married the Duke of Normandy and Count of Anjou, Henry Plantagenet, who thereby acquired Aquitaine. Louis thus found himself confronted by a shrewd and aggressive vassal who ruled western France from the English Channel to the Pyrenees. Two years later Henry became King Henry II of England.

Experience and the events of 1151-1154 made Louis wiser. He limited his objectives to the possible, never risked serious losses in battle, and resorted to alliances and the support of the Church to strengthen his position against Henry II. Thanks to the rebellions of Henry's sons, egged on by their mother, Eleanor, against their father, and the great difficulty Henry had in controlling his unruly vassals, Louis was able to survive this seemingly one-sided contest and to maintain his authority and orderly government in his kingdom. Louis became partially paralyzed the year before he died and lived out his life as an invalid.

Further Reading

The best study of Louis is in French. In English, accounts of him are in Charles E. Petit-Dutaillis, *The Feudal Monarchy in France and England from the Tenth to the Thirteenth Century* (trans. 1936), and Robert Fawtier, *The Capetian Kings of France: Monarchy and Nation, 987-1328* (trans. 1960). An account of the Second Crusade is in Kenneth M. Setton, ed., *A History of the Crusades*, vol. 1 (1955). See also Louis Halphen, "France: Louis VI and Louis VII (1108-1180)," in *The Cambridge Medieval History* (8 vols., 1911-1936). □

Louis IX

Louis IX (1214-1270), or St. Louis, was king of France from 1226 to 1270. One of the greatest French kings, he consolidated the Crown's control over the great lords, proved his passion for justice, and went on two crusades.

Born on April 25, 1214, the oldest of the 12 children of Louis VIII and Blanche of Castile, the half-Spanish Louis IX grew up to be a tall, handsome, blond, and jovial prince. By temperament nervous and energetic, Louis disciplined himself with fasting. His deeply religious mother raised him to be a truly Christian king and, as such, he applied Christian principles to his public acts as well as his private life. Louis was only 12 when he became king; his Spanish mother, in France since she was 12, became regent until Louis could accept active rule at 21.

Louis IX accepted his responsibilities as king with dedication and detachment. He worked to make peace and justice prevail. His detachment came from his conviction that kingship was not an opportunity to conquer others, or to exploit them for personal enrichment, or to use power to satisfy one's vanity. He believed that his obligations were to serve the Church and to lead his people to eternal salvation.

In 1247 Louis sent investigators throughout his realm to hear complaints against royal officials. He then issued ordi-

nances, which became a moral code to guide his officials. Louis banned prostitution, gambling, blasphemy, and judicial duels. In an age when coinage varied widely in value, he issued gold and silver coins which quickly became accepted and helped to establish a uniform coinage throughout the realm.

His efforts to assure justice and to be accessible to all made Louis not only widely loved but frequently asked by foreign princes to arbitrate their disputes. Thus Louis was called to arbitrate a quarrel between Henry III of England and his barons in 1264. He was firm with pope and emperor in defense of his royal rights. By identifying his passion for justice with the Crown, his subjects outside the royal domain appealed to him. This helped to extend royal authority throughout the realm and to make him the most powerful king in western Europe. His charity was as widely known as his sense of justice, for he founded abbeys, convents, hospitals, and almshouses for the poor. His interest in art can be seen in his building of the beautiful Gothic Ste-Chapelle in Paris for the Crown of Thorns.

Louis's foreign policy of peace with his neighbors enabled him to go on two crusades. After a serious illness in 1244 he decided to lead a crusade to recover Jerusalem. Divided by internal or foreign problems, other rulers did not participate. Louis's crusade was largely French, the best organized and financed of all crusades. His plan was to damage Egypt so much that it would surrender Jerusalem to him. His army captured Damietta on June 5, 1249, the day after landing in Egypt. The courageous king was one of the first off his ship to establish a beachhead. But he was per-



sueded by his brother Robert of Artois to head for Cairo rather than Alexandria, and his army of about 15,000 was trapped on the way at El Mansûra. Supplies coming up the Nile were cut off, and his army was weakened by death and sickness. Louis therefore had to fall back on Damietta. On the way Louis and his army were captured and held for ransom. Once freed, Louis spent 4 years in Palestine, where he built fortifications and tried to salvage the kingdom of Jerusalem. He returned to France in 1254.

The failure of the crusade prompted Louis to make another effort. The original plan of going to Syria or Egypt was diverted to an attack on Tunisia by Louis's brother Charles of Anjou, King of Sicily, who had interests in Tunisia. About 10,000 crusaders landed in July 1270. When Louis took sick and died there in August, Charles of Anjou made a profitable peace and returned bearing the remains of the beloved king, who was universally mourned in Europe. He was canonized by Pope Boniface VIII in 1297.

Further Reading

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Louis XI

Louis XI (1423-1483), called the Spider King, was king of France from 1461 to 1483. He suppressed baronial power, made peace with England, and reorganized French royal authority.

The prosperity of France and the authority of the Crown were the major concerns of Louis XI. During his reign France recovered from the foreign and civil disasters of the Hundred Years War (1339-1453) and its economic collapse of the early 15th century. By extending his authority into every area of public life, Louis weakened the French aristocracy, always a threat to the Crown, and destroyed the power of the ducal house of Burgundy. He encouraged the development of new industries and put his country on the road to economic recovery after a century of war and occupation.

Louis XI was born at Bourges, the son of Charles VII and Marie of Anjou. At that time most of France was in English hands, and Charles's enemies scornfully called him the

"King of Bourges" (that city being his temporary capital). During the next 2 decades Charles slowly reestablished his authority. Joan of Arc and later Jacques Coeur and other civil and military officials were of great help to Charles and earned him the epithet "the Well-served."

Louis grew up in the fortress of Loches under the direction of tutors and, like most princes of his day, learned classical Latin. He also achieved a highly developed command of written French and is one of the few kings who has a distinguished personal literary style. At the age of 13, Louis married Margaret Stuart, daughter of James I of Scotland.

Rebellious Dauphin

After 1436 Louis began to accompany his father on military campaigns and civil inspections of his diminished kingdom. Shortly afterward Louis was made lieutenant general of Languedoc and later of Poitou. He was responsible for defending these provinces against bands of roving mercenary soldiers who had terrorized the countryside for most of the century and also for collecting taxes, always a chief concern of the impoverished king of France. In 1440, apparently at the instigation of the dukes of Alençon and Bourbon, Louis joined a conspiracy against his father. After Charles put down the Praguerie, as the revolt was called, Louis again accompanied him on his journeys, but his participation in another conspiracy against the King in 1445 resulted in his banishment to Dauphiné, the traditional province of the heir apparent to the throne of France. From 1445 to 1456 Louis learned the business of ruling.



Louis's wife died in 1445, and in 1451, against his father's wishes, he married Charlotte of Savoy. In 1456, having again angered his father, Louis fled to the protection of Philip the Good, Duke of Burgundy, the most powerful enemy of the French royal house, where he remained until his father's death in 1461. Louis's contemporary biographer Philippe de Comines assessed the importance of this period in Louis's life: "In my opinion, what he did in his youth, when he was a fugitive from his father under the Duke of Burgundy, where he remained six years, was very valuable to him, for he was compelled to please those of whom he had need, and this benefit (which is not small) taught him the meaning of adversity."

King of France

Upon the death of Charles VII in 1461, Louis ascended the throne of France. At the age of 38, Louis already had the striking appearance that was to inspire so many caricatures. He was somewhat below medium height and dressed very simply. He had a long nose, deeply set eyes, thin lips, a powerful jaw, and a jutting chin. He grew somewhat heavier in later life, but his legs remained thin. His epithet of "Spider King" was due to both his appearance and his authoritarian and unscrupulous character. Louis was a great talker and listener, and Comines wrote: "No man ever listened more constantly, or sought information on so many subjects as he, or sought to know so many people. . . . And his memory was so perfect that he retained everything." Louis was obsessed with the need to obtain accurate information, whether through diplomatic channels or otherwise, and he was just as concerned with the distribution of his own views to all parts of his realm. Louis was religious in an idiosyncratic and often misunderstood way. He endowed and rebuilt many churches, collected relics, and constantly sought the prayers of the French clergy and the Pope. But he also intervened often in Church affairs.

Above all else, Louis worked at rebuilding France. He worked long and hard and brought his will to bear on the great problems of his kingdom in a manner sometimes temperamental and cruel, sometimes jovial and unassuming. Comines's assessment of Louis's life remains a perceptive judgment: "I think that if all the good days he enjoyed during his life, days in which he had more pleasure and happiness than hard work and trouble, were carefully numbered, they would be found to be few; I believe one would find twenty days of travail and worry for every one day of ease and pleasure."

French Aristocracy and the English King

The great territorial principalities of 15th-century France, such as Burgundy and Brittany, were nominally fiefs granted by the king, but the allegiance of the great nobles had been strained or obliterated by English success during the Hundred Years War. Before he became king, Louis himself had attempted to profit from aristocratic disaffection in a series of revolts against his father. In 1464 Louis was faced with a serious revolt of the nobles who had formed the League of the Public Weal. He was forced to fight against the combined strength of the dukes of Burgundy, Bourbon,

Brittany, and Lorraine, the Count of Armagnac, the Prince of Calabria, and his own brother, Charles of France. Louis fought the barons to a standoff in 1465 and settled the revolt by granting financial and legal concessions. In 1468 another conspiracy was formed, directed by Charles the Bold of Burgundy and supported by Edward IV of England. Again, Louis's adroitness and readiness to make concessions that he could later repudiate ended the revolt. In 1472 and again in 1474 Louis put down uprisings led by Charles. From 1475 to 1477 Louis withstood a last revolt and emerged with great gains. Charles the Bold and Edward IV had again allied against France, but Louis was able to secure a final truce between England and France in the Treaty of Picquigny (1475). This treaty marked the real end of English intervention in France after a century and a half of conflict. Charles the Bold was killed at Nancy in 1477 in a battle against the Swiss, with whom Louis had formed an alliance. With Charles's death the greatest single threat to Louis's stabilizing rule was removed.

Besides his political and military skill, Louis also had dynastic fortune on his side in his struggles with the nobles. During his reign the dynasties which ruled the great princely houses began to die out, thus allowing the king to reabsorb these dangerous principalities into the authority of the Crown. By skill, luck, and persistence, Louis had reassembled his kingdom.

Louis's Government of France

Louis was faced with the task of reorganizing the civil institutions of France. His reign was a sustained attempt to use royal authority to alleviate the economic and social problems of the kingdom. His methods did not make him loved. He continually raised old taxes and invented new ones. He insisted upon maintaining the effective standing army that his father had created. But he ruthlessly repressed abuses, particularly those of the nobility. His infinite capacity to obtain and absorb information made him intimately familiar with the events in the remotest parts of the kingdom—more familiar than some men would have cared him to be.

Louis's awareness of the complex role of economics in 15th-century society drove him to practice not only economic warfare against his enemies but also effective economic protectionism on behalf of his own territories. He urged the renewal of fairs and the abolition of tariff restrictions within the kingdom; he supported efficient city government; and he was always prepared to lessen the severity of his economic measures when he thought it necessary. Louis was much concerned with the role of the state in France's economy, and he experimented with state-owned shipping in the Mediterranean, state-operated arsenals, urban development, and control of the silk trade.

At his death in 1483, France had begun to improve its economic position, the great barons had been humbled, and the income of the Crown had been quadrupled. Louis left his son and heir, Charles VIII, a full treasury, a strong diplomatic position, and a restored throne.

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Louis XII

Louis XII (1462-1515) was king of France from 1498 to 1515. An ambitious and conspiratorial prince, he was later regarded as "good king Louis" and the "father of his people." His reign was remembered as a golden age of peace and repose.

The son of Charles, Duc d'Orléans, and Mary of Cleves, Louis XII was born on June 27, 1462. In 1465, when only 3 years old, Louis succeeded his father as Duc d'Orléans. Royal interference was to make the youth and early manhood of Louis d'Orléans a singularly unhappy one. In 1465 Louis XI appointed the chief councilors and servitors of the young duke and thereafter continued to keep a watch on the administration of the appanage. The king later married his daughter, Jeanne of France (a physically handicapped woman who was not expected to produce any heirs), to Louis.

Early Career

By the time Louis was old enough to think about revenge, there were too few allies left him, so successful had Louis XI been in pacifying the aristocracy and repossessing the great appanages. So it was not until the accession of Charles VIII in 1483 that the duke had an opportunity to press his claims for a place in the government of the kingdom. The new king was young and inexperienced, and the dominant persons in his government were his older sister Anne and her husband, Pierre de Beaujeu. Louis tried to rally support from within the nobility and the royal administration itself for a rebellion against the guardians of the King. When support for this enterprise failed to materialize, he initiated intrigues with two old enemies of the monarchy, the Duke of Brittany and the son-in-law and political heir of



the last Duke of Burgundy. The armed rising that he helped engineer against the Crown, the *guerre folle* of 1487-1488, ended disastrously with his capture. Louis spent 2 years in captivity, saved only by the fact that he was heir apparent to the throne. Then, in 1491, when Charles began to free himself from the domination of his sister and her husband, he arranged a reconciliation with the duke, and soon Louis began to enjoy the King's favor, as evidenced by the prominent part allotted him during Charles VIII's Italian invasion of 1494-1495.

Italian Wars

The unexpected death of Charles VIII without male heirs in 1498 brought his cousin Louis d'Orléans to the throne as Louis XII. Louis secured a papal annulment of his marriage to Jeanne of France in December 1498. A month later he married Anne of Brittany, the widow of Charles VIII. This marriage helped prepare the way for a new invasion of Italy since it ensured that Brittany could not become a focus for intrigues against the monarchy. Like Charles VIII, Louis XII reorganized and reformed the royal administration, particularly that of justice, just before he descended upon Italy (1499) in search of conquest and glory.

In addition to the tenuous claim of Charles VIII to Naples, which Louis XII inherited, Louis himself had a family claim upon the duchy of Milan. Louis prepared the conquest of Milan by dissolving the League of Venice, the coalition that had expelled Charles VIII from Italy in 1495. This left Duke Lodovico Sforza of Milan isolated, and the

French invasion of his duchy in 1499 was a complete success.

Louis then signed the secret Treaty of Granada (1500) with Ferdinand of Aragon, by which the two monarchs agreed to cooperate in the conquest of the kingdom of Naples and to divide it afterward. That conquest, too, was successful, but barely had the two allies installed themselves in their respective halves of the kingdom in 1502 when they began to quarrel. By 1503 disease and superior Spanish generalship had driven the French from Naples. Nine years later, in 1512, Louis XII was also driven from Milan. As in 1495, the expulsion of the French was achieved through a coalition, the Holy League of 1511, composed of Italian powers, led by the papacy, together with the Holy Roman emperor and Ferdinand of Aragon.

In 1513 the ambitious young ruler of England, Henry VIII, launched an invasion of France from Calais, while the Swiss, still smarting from earlier ill treatment at the hands of Louis XII, entered the service of the German emperor and launched another invasion of France from the east, gravely threatening Dijon and the whole province of Burgundy. Only because his enemies had no wish to push their aggression further was Louis XII able to negotiate settlements and escape without territorial sacrifices in France itself.

His Character

Of all the kings who ruled France in the late Middle Ages and the Renaissance, Louis XII is the most difficult to assess. This is largely owing to the lack of reliable contemporary documentation. Soon after his death, Louis XII was elevated by 16th-century historians and moralizing political theorists into an exemplar, a model of the "good king." But this idealized portrait is highly untrustworthy. At times he collected more annual revenue from his subjects than did the hated Louis XI (although it is likely that the realm was now wealthier), and in order to finance the Italian wars, Louis XII resorted to the sale of royal offices, an expedient that his successors were to enlarge upon and that had grave consequences for the future of the monarchy and for French society as a whole. His reputation as a good king was probably due more to the excesses of his immediate predecessors and successors, in comparison with whom he seemed especially beneficent, than to any unique attributes of his own.

It is not possible to determine how far Louis's policies were shaped by others and how far they were his own. Very soon after his accession he receded into the background of even his own government. As far as contemporaries could tell, foreign affairs, which were the most important matter for the King, were supervised by Georges d'Amboise, Archbishop of Rouen. Other domestic matters, especially the distribution of offices, pensions, and rewards, seem to have been very much influenced by the Queen, Anne of Brittany.

Assuring the royal succession was probably the most serious political problem for Louis XII. He and Anne had only one child, their daughter, Claudia. In 1514 Louis arranged the marriage of Claudia to Francis of Angoulême, a prince of the younger branch of the house of Orléans and heir apparent to the throne.

After Queen Anne died (1514), Louis XII remarried, partly in accord with the needs of his foreign policy and partly in the hope that he might yet have a son. The new queen was the sister of Henry VIII, Mary of England, a youthful beauty whose fast-paced life, contemporaries observed, wore down her aging and weakened husband. Louis XII died on the night of Jan. 1, 1515, less than 3 months after his remarriage. It is to his credit that he arranged the marriage of Francis of Angoulême to his daughter and that he associated his son-in-law with him in the government, for this assured the peaceful and undisturbed succession of Francis.

Further Reading

A detailed narrative of the reign of Louis, with an extensive bibliography, is J. S. C. Bridge, *A History of France from the Death of Louis XI, 1483-1515*, vols.3 and 4 (1929). Other prominent personalities of the reign have not received adequate biographical treatment. See also Marjory Bowen, *Sundry Great Gentlemen: Some Essays in Historical Biography* (1928), and M. R. Bolton, *The Golden Porcupine* (1947), a historical novel about Louis XII and his times.

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Louis XIII

Louis XIII (1601-1643) was king of France from 1610 to 1643. A soldier and an austere, active Catholic, he was intent on securing the majesty of his crown, rendering justice, and protecting his subjects.

Born in Fontainebleau on Sept. 16, 1601, Louis XIII was the eldest of the six children of Henry IV and Marie de Médicis. He spent his early years with his brothers, sisters, and the children of the royal mistresses, as well as a governess, doctor, and tutor. But, deprived of maternal tenderness, frequently whipped, and usually in bad health, he was a solitary child, melancholy and fearful but at times suspicious, irritable, haughty, and stubborn. These traits were important in the politics of his reign.

Louis was not yet 9 years old when his father was stabbed to death. His mother was regent until 1614 and ruled in fact until 1617 amidst a continuing political crisis. She planned marriages to unite Louis with Anna of Hapsburg (Anne of Austria), daughter of Philip III of Spain, and Louis's sister Elizabeth with the future Philip IV of Spain. This aroused strong opposition from Catholic defenders of the independence of the Gallican Church as well as from Protestants. Another cause of discontent was Marie's favor for two greedy foreigners, Leonora Galigai and her husband, Concino Concini. The great magnates, led by Louis's second cousin, the Prince of Condé, opposed the Spanish marriages, but above all they resented their exclusion from the regency government; they took up arms. The queen regent



convoked the representatives of the clergy, nobility, and Third Estate in the Estates General of 1614. Sharp divergences between the three orders, and royalist sentiment in the clergy and in the Third Estate, enabled her to exercise control. The Spanish marriages were celebrated in 1615. After some further difficulties with the Prince of Condé, she returned to her dependence on Concini.

Conflict with the Queen Mother

Louis entered political life suddenly in April 1617 as the head of a plot against his mother. A captain of the guards shot and killed Concini on the steps of the Louvre; the judges in the Parlement of Paris condemned Leonora as a witch, and she was beheaded. The King exiled his mother to the château of Blois. Relying for advice on his former falconer, Charles d'Albert, whom he named Duke of Luynes, he sent troops to help the Duke of Savoy against an invading Spanish army and reestablished Catholic worship and property in Béarn in 1620. It required 2 years to come to terms with the resulting Protestant rebellion.

Without consulting his mother, Louis had agreed to the marriage of his sister Chrétienne to a son of the Duke of Savoy. Infuriated, the queen entered into a plot and, having climbed down a rope ladder on a winter night in 1619 to escape from Blois, joined in armed risings against Louis. He mastered them easily. Through the mediation of her adviser, Richelieu, she was sufficiently reconciled with her son in 1620 to reside in Paris. After Luynes's death, she entered the King's council in 1622. Richelieu was made a cardinal, and

finally, acceding to his mother's advice, the King appointed Richelieu to his council in April 1624.

King and Cardinal

Louis never became the helpless instrument of a tyrannical ecclesiastic that various 19th-century novelists depicted. The relations between the King and his minister were complex, based on growing trust and constant communication between them and supported by the collaboration of a group of councilors assembled gradually by Richelieu.

The King pursued the policy of reducing the military and political independence of the Protestants, although continuing to allow protestant worship. The principal events were the siege of La Rochelle, lasting more than a year and ending in October 1628, and the King's descent on Languedoc, where his troops razed Privas in blood and flames, leading other Protestant towns to surrender. He issued the pacification edict of Alès in June 1629.

Louis's most consequential decision was to persist in intervening in northern Italy in 1630 in order to maintain a French garrison in Pinerolo at the foot of the Alps. This entailed the active hostility of the Hapsburgs in Madrid and Vienna and the likelihood of war against them for the sake of the international role that Richelieu suggested. It involved renouncing the program of reform at home and peace with all Catholic powers abroad urged by the keeper of the seals, Michel de Marillac, and supported by the queen mother. It led directly to the "great storm" in the Luxembourg palace on Nov. 10, 1630: a conversation between Louis and his mother, interrupted by Richelieu's entrance, became a scene in which she screamed and sobbed imprecations against the cardinal, who fell to his knees, weeping, until Louis, silent and pale, left for Versailles. To the surprise of courtiers, the King sent for Richelieu next day ("the day of the dupes"). Louis dismissed Marillac and ordered Marillac's brother, a general, arrested, tried, and finally beheaded. Marie de Médicis fled to Brussels, where she spent the rest of her life.

The King's feckless brother Gaston long remained the heir apparent, a source of hope for highly placed conspirators and hence the center of plots smashed by the implacable king. The Queen, after three miscarriages during the 1620s, finally gave birth to a son in 1638 and another son in 1640.

Throughout the reign, especially during the war against Spain which began in 1635 and brought increasing taxation and popular distress, there were revolts in various provinces. The misery of the populace troubled Louis. But he gave a higher priority to warfare, and on horseback he accompanied his soldiers to invade Lorraine (1635), to recover the French town of Corbie (1636), and to be present at sieges in Spanish territories along the frontier, Artois (1639, 1640) and Roussillon (1642).

Five months after Richelieu's death, Louis died, apparently of complications of intestinal tuberculosis, on May 14, 1643, in the Louvre.

Further Reading

The best history of the reign is by Victor L. Tapié but has not yet been translated from French. Louis's personal life is well presented in three books by Louis Batiffol, only one of which is in English, *Marie de Médicis and the French Court in the XVIIth Century*, translated by Mary King and edited by H. W. Carless Davis (1908). See also Hester W. Chapman, *Privileged Persons: Four Seventeenth-century Studies* (1966). □

Louis XIV

Louis XIV (1638-1715) was king of France from 1643 to 1715. He brought the French monarchy to its peak of absolute power and made France the dominant power in Europe. His reign is also associated with the greatest age of French culture and art.

After the chaos of the Wars of Religion, the French monarchy had been reestablished by Louis XIV's grandfather, Henry IV. Successive rulers and ministers (Henry himself, Louis XIII, Cardinal Richelieu, and Cardinal Mazarin) had done all in their power to make the king absolute ruler within France and to make France, instead of the Hapsburg coalition of Spain and the empire, the dominant power in Europe. By the time Louis assumed personal control, the groundwork for final success had been laid. It was Louis who brought the work to completion, enforcing his will over France and Europe to an unprecedented extent and establishing the administrative machinery that made France a modern state.

Louis was born at Saint-Germain on Sept. 5, 1638, the son of Louis XIII and his wife, Anne of Austria. His birth was greeted with immense national rejoicing, and he was hailed as *le Dieudonné*, "the God-given." On May 16, 1643, his father died, and Louis became king. As he was only 4, the country was governed by his mother as regent; this meant, in effect, by Cardinal Mazarin, with whom Anne was in love. The successive rebellions known as the Fronde failed to dislodge Mazarin, although they left the boy king with a lifelong horror of rebellion and a resentment of Paris, where the uprising had started. Mazarin remained in power for the rest of his life, and only when he died, on March 9, 1661, did Louis astonish the court by announcing that henceforward he would direct his government himself. He meant what he said. The government remained under Louis's personal control for the next 54 years.

His Character

Unlike his father, Louis enjoyed excellent health almost all his life. His appetites for food, hunting, and sex were enormous, and he had a passion, unusual in those days, for fresh air and walking. Though not tall, he was extremely impressive in appearance due to his great dignity and royal presence, particularly as he grew older and left his youthful exuberance behind. While he frequently displayed gross and even brutal selfishness, he was courteous, consid-



erate, and good-natured, and he showed great loyalty to his friends and his servants. His concept of his royal position was undoubtedly arrogant, but he was always conscious of his duty as king and sincerely believed that he was devoting himself to the wellbeing of his subjects. He detested inefficiency, corruption, and the abuse of privilege and stamped them out wherever he encountered them. However, his own passion for personal glory led him to drag France into a series of wars, ultimately at appalling cost to his people. On his deathbed he confessed to having loved war too much, but there are no signs that he really understood what his passion had cost his country.

Louis began with a team of excellent ministers inherited from Mazarin, but only now put to full and proper use. The most important were Michel Le Tellier, in charge of military affairs (assisted, and ultimately succeeded, by his son the Marquis de Louvois), and Jean Baptiste Colbert, whose immense sphere included the navy, the royal household, religion, cultural activities, colonies, and the whole direction of the economy. Nicolas Fouquet, who as superintendent of finances had been Mazarin's most important lieutenant, was regarded by Louis as dangerous. He was charged with peculation, found guilty, and imprisoned; Louis intervened to change his sentence from banishment to imprisonment for life. This uncharacteristic act of injustice reveals Louis's fear of another Fronde.

There was no first minister. Louis had resolved to allow no minister primacy after Mazarin, and in fact he preferred to keep his ministers divided into mutually hostile groups. He himself supported his ministers without reservation if he

thought them right and never yielded to pressure to get rid of them; but he never allowed them to become presumptuous. Always suspicious of any subject who might grow too powerful, he would not allow any great nobles, even his own brother, onto the council.

Military Activities

For the next 11 years Louis's primary commitment was the restoration of the French economy to health and vigor after the neglect of Mazarin's time. In 1672, however, exasperated at his failure to destroy the economic supremacy of the Dutch, he invaded their country, assisted by England whose king, Charles II, was on his payroll. Instead of the easy triumph he had expected, he found himself faced by dogged Dutch resistance, resolutely led by William of Orange and supported by a growing number of allies. The war lasted for 6 years and ended with Dutch economic ascendancy as strong as ever. France had acquired Franche-Comté from Spain and useful gains in the Spanish Netherlands, but at the cost of permanently abandoning the economic and fiscal progress made by Colbert down to 1672. For the rest of the reign the economic progress of France was first halted and then reversed.

Louis then pursued a policy of deliberate, though limited, aggression, bullying his neighbors and encroaching on their territory. This aroused increasing fear and resentment in Europe, and Louis was finally confronted by a coalition which plunged him into the War of the League of Augsburg. This war, which lasted from 1689 till 1697, left France in possession of Strasbourg, which Louis had seized in 1681, but exhausted and in no shape to meet the still greater war that was about to break out.

This was the War of the Spanish Succession. The last Spanish Hapsburg, Charles II, was certain to die without children and would leave a vast inheritance. To avoid conflict, the two claimants to the inheritance, Louis and the Emperor, had already reached an agreement to divide this inheritance between them. Just before his death, however, Charles offered to make Louis's grandson Philip his sole heir, with the stipulation that if Louis refused, the inheritance was to pass undivided to the Emperor's younger son. Louis considered that this offer made his previous agreement invalid and against the advice of his council accepted it. This inevitably meant war with Austria, but it was owing to Louis's greed and tactlessness that Britain and Holland were brought in as well. Once again France found itself facing an immense coalition, and this time it had only begun to recover from the last war.

This final war lasted from 1701 to 1714 and did France incalculable damage. Thanks to the courage and determination of Louis and his people, the fighting did not end in disaster. Philip retained the Spanish throne, and the only losses of territory France suffered were overseas. But the country had suffered years of appalling hardship; the population was sharply reduced by famine; industry and commerce were at a standstill; and the peasantry was crushed by an unprecedented load of taxation. The King's death the next year was greeted with a relief almost as great as the joy that had welcomed his birth.

Domestic Policy

Louis's religion was a rather unintelligent and bigoted Catholicism. At the same time he regarded himself as God's deputy in France and would allow no challenge to his authority, from the Pope or anyone else. As a result, he was involved in a series of unedifying quarrels with successive popes, which dragged on for years of futile stalemate and gave rise to the probably baseless suspicion that he might be contemplating a break with the Church on the lines of Henry VIII.

To reassure Catholic opinion as to his orthodoxy, Louis kept up a steady pressure against the Protestants in France. Finally, in 1685, he revoked the Edict of Nantes (by which Protestants had been granted toleration in 1598), forbade the practice of the Calvinist religion in France (he was less concerned about Lutherans), expelled all Calvinist pastors, and forbade lay Protestants, under savage penalties, to emigrate. There was great indignation abroad, even in Catholic circles, but in the intolerant atmosphere then prevailing in Catholic France, Louis's action was very popular.

At intervals throughout his reign Louis mounted a campaign against the Jansenists, a rigorist sect within the Catholic Church. He became so bitter toward them that he ended by reversing his antipapal policy in the hope of enlisting the Pope's support. This was forthcoming, and the Jansenists were condemned by the bull *Unigenitus* in 1713; but this interference outraged French national feeling, and the Jansenist cause gained considerably in popularity as a result.

Neither the government of France by a group of overlapping councils nor the administration of the provinces by intendants (royal agents equipped with full powers in every field) originated with Louis, but he took over these systems, making them more comprehensive and efficient, and extending the system of intendants for the first time to the whole of France. Government became much more efficient in his day, but much of this efficiency was lost after his death. It also became more bureaucratic, and this change was permanent. Increasingly, the affairs of provincial France came to be decided by the council, and local initiative was discouraged. Remembering the Fronde, Louis no doubt believed that anything was better than the semianarchy of the old days; but it can be argued that he carried the spirit of regimentation a good deal too far. Governmental overcentralization is a source of endless friction in France to this day. Louis neither initiated this centralization nor carried it to its final completion, but he certainly accelerated it.

The basic factor in the Fronde had been noble anarchy, and Louis was determined to keep the nobility in line. All through his reign he did his best to undercut the independent position of the nobles and turn them, particularly the richer and more powerful of them, into courtiers. In this he was largely successful. Versailles, which became the seat of government in 1682 (although the palace was still far from completion), became the magnet to which the nobility were attracted. No nobleman could hope for appointment to any important position without paying assiduous court at Versailles. The cult of monarchy, which Louis deliberately

strengthened to the utmost of his ability, made them in any case flock to Versailles of their own free will; exclusion from the charmed circle of the court came to be regarded as social death. Louis has been criticized by some historians for turning the French nobility into gilded parasites, but it may be doubted, as the Fronde demonstrated, whether they were fit to play any more constructive role. Although he preferred to select his generals, his bishops, and (contrary to legend) his ministers from the nobility, Louis did not make the mistake of his successors and exclude the Third Estate from all the best positions. He made some of his appointments from the bourgeoisie.

Culture and Art

The reign of Louis XIV is often equated with the great age of French culture. In fact, this age began under Richelieu and was clearly over some years before Louis died. Nor did he do very much to help it. In the 1660s he indulged in some patronage of writers, but his benevolence was capriciously bestowed, frequently on second-rate men, and it dried up almost entirely when economic conditions worsened after 1672. Nevertheless, Jean Racine and Molière were substantially helped by Louis, and it was largely thanks to the king that Molière's plays were performed in spite of conservative opposition. The King's enthusiasm for building (Versailles, Marly, Trianon, and others), while costing the country more than it could afford, certainly furnished artists and architects with valuable commissions, and the King's love of musical spectacles offered a golden opportunity for composers. The flowering of painting, architecture, music, and landscape gardening in France at this time must be largely credited to Louis.

Personal Life

Louis was married to Maria Theresa, daughter of Philip IV of Spain, as part of the settlement by which Mazarin ended the Spanish war. He married her reluctantly (he was in love with Mazarin's own niece at the time) and made no pretense of being faithful to her; but he was fond of her after his fashion, and at her death observed, "This is the first sorrow she has ever caused me." Overcharged with sexual energy practically all his life, he had a number of mistresses, whose jealousy of each other was a principal topic of court gossip. By the two best-known, Louise de La Vallière and Athénaïs de Montespan, he had a number of illegitimate children, of whom he was very fond; his fatherly attempts to secure for them, after his death, a position above their station caused a good deal of trouble. His attention was finally caught by Françoise Scarron, who had become the governess of these children; he made her Marquise de Maintenon and settled down in domestic respectability with her. In later life he became very puritanical, and Madame de Maintenon has sometimes been blamed for this, but it seems likely that the change was inherent in Louis's own nature.

Louis did not allow the pursuit of pleasure to interfere with his professional duties; all his life he worked indefatigably at the business of government. He also fancied himself, without justification, as a soldier and derived much pleasure from conducting lengthy sieges of towns that were

bound to surrender in any case and giving his generals unsought and unwelcome advice as to how to conduct their campaigns.

The King's last years were darkened not only by the successive disasters of the war and the desperate condition of his people but by a series of personal tragedies. In quick succession his son, the two grandsons still with him, and one of his two infant great-grandsons died. With them died his grandson's wife, the young Duchess of Burgundy, whom Louis adored. Only his other great-grandson survived, to succeed him at the age of 5 as Louis XV. When Louis died, France had long been sick of him, and his funeral procession was insulted in the streets.

History can see him in a fairer perspective. He was not "Louis the Great," as he was sycophantically hailed in his lifetime; he was a man of average intelligence and human failings who committed many blunders and several crimes. Nevertheless, he did his duty as he saw it, with a quite exceptional conscientiousness and devotion. He saw himself as responsible to God for the well-being of his people, and though his interpretation of this responsibility was often strange, it was always sincere. More than any other man except Richelieu, he was the architect of the French national state. The greatness which France achieved in his lifetime was largely his doing.

Further Reading

There is no definitive biography of Louis. John B. Wolf, *Louis XIV* (1968), is in general satisfactory for Louis himself but leaves gaps in its coverage of the reign. A valuable recent work, with emphasis on France rather than on Louis and with an immensely useful picture of the economic and social situation in his reign, is Pierre Goubert, *Louis XIV and Twenty Million Frenchmen*, translated by Anne Carter (1970). W. H. Lewis, *Louis XIV: An Informal Portrait* (1959), does not purport to give the whole picture but brings Louis to life as a man and is written in a delightful style. For background reading on the period, Lewis's *The Splendid Century* (1953) presents a series of fascinating insights into the France of Louis XIV, as well as filling out the picture of Louis himself. A more complete presentation of the entire period is in Geoffrey Treasure, *Seventeenth-century France* (1966). □

Louis XV

Louis XV (1710-1774) was king of France from 1715 to 1774. His reign was marked by the decline of the prestige of the monarchy and the deepening of the crisis that eventually led to the French Revolution.

Since Louis XV, the great-grandson of Louis XIV, was only 5 years old when he became king, the regent, the Duc d'Orléans, was the actual ruler until his death in 1723. In 1725 Louis XV was married to Marie Leszczyńska, daughter of a claimant to the Polish throne. Although the Queen bore him nine children, this political marriage to a

woman 7 years his senior was not a happy one. In 1726 Cardinal Fleury, already 73 years old, became first minister, a position that he retained until his death (1743).

Louis XV's personal reign began with the death of Fleury. His decision to rule without a first minister gave promise of a strong regime in the tradition of Louis XIV. However, although the King was intelligent, generous, and, at the beginning at least, sincere in his desire to aid his people, he lacked the qualities of a strong ruler. He was timid, cynical, bored by administrative matters, and incapable of sustained effort. The result of the King's lassitude was the emergence of court factions which sought to influence policy. Although the political role of the succession of royal mistresses has sometimes been exaggerated, such favorites as Madame de Pompadour and Madame du Barry often intervened to obtain gifts and positions for their friends.

The foreign policy of Louis XV, under the direction of Cardinal Fleury, was based upon the principle that France could not afford more wars after the reign of Louis XIV and that cordial relations with England must be maintained. During the personal rule of Louis XV it might be said that France had two foreign policies, an official one and the King's personal diplomacy, the so-called *secret du roi*, carried out by secret agents. The main objective of Louis XV's diplomacy was to maintain an influence in Poland and to strengthen France's allies in central and eastern Europe. In addition to France's involvement in Continental affairs, the conflict with England for colonial supremacy continued. However, both on the Continent and in the colonial world,

France suffered military and diplomatic setbacks during the reign of Louis XV.

Although Louis XV recognized the need for internal reforms, particularly of the inequitable system of taxation, until the end of his reign he failed to back up his reforming ministers against opposition from the court and coalitions of all those threatened by change. In 1771, however, Louis XV resolutely supported the minister Maupeou, who successfully limited the powers of the *parlements*, the main obstacle to change, and began a program of fiscal and economic reform. However, after Louis XV's death in 1774, his successor, Louis XVI, abandoned an effort that might have saved the monarchy. Despite this late attempt at reform, Louis XV, at first called the *bien-aimé* (the much beloved), died an unpopular ruler.

Further Reading

Pierre Gaxotte, *Louis the Fifteenth and His Times* (trans. 1934), is a royalist interpretation. G. P. Gooch, *Louis XV: The Monarchy in Decline* (1956), is more recent. Also useful is Alfred Cobban, *A History of Modern France*, vol. 1 (1957; new ed., 3 vols. in 1, 1965).

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Louis XVI

Louis XVI (1754-1793) was king of France from 1774 to 1792. He failed to understand the revolutionary forces at work in France and thus contributed to the fall of the monarchy.



Louis XVI had the virtues of an admirable private individual but few of those required for a successful ruler, particularly during a turbulent period. He was a devoted father and husband, uncommon virtues for royalty in his day (in 1770 he married Marie Antoinette, daughter of Emperor Francis I and Maria Theresa). His chief vices were a tendency to overeat and a love of hunting. Although historians often cite with some condescension his skill as a locksmith, Louis was not entirely devoid of intellectual interests, particularly in the area of the sciences and geography. However, although sincerely interested in the well-being of his people, he was indecisive, was easily influenced, and lacked the strength to support reforming ministers against the hostility of the Queen, his family, the court, and the privileged classes whose position was threatened by change.

At the beginning of his reign Louis XVI restored the powers of the Parlement, for long the main obstacle to reform, thus reversing the actions of Louis XV, who had drastically curtailed its authority. However, at the same time he appointed as controller general (actually first minister) A.

R. J. Turgot, a friend of the *philosophes* and advocate of reform. At first Louis supported the attempts of his minister to accomplish such reforms as abolition of the monopoly of the guilds, the royal *corvée* (required labor on roads and bridges), and the elimination of internal barriers to the circulation of grain. However, he was unable to resist the pressure of those opposed to reform and in 1776 reluctantly dismissed the minister, saying, "You and I, M. Turgot, are the only ones who really love the people."

Turgot was succeeded by the Genevan banker Jacques Necker, who acquired a reputation as a financial genius for his skill in negotiating loans; he financed French aid to the American colonies in their struggle against England without raising taxes. Necker's popularity became even greater when the King yielded to pressure from the court and privileged groups and also dismissed Necker.

After several brief ministries C. A. de Calonne was named controller general in 1783. In 1787, after attempting various expedients, Calonne, like several of his predecessors, concluded that the only solution for the growing deficit was to tax the privileged groups. Once more Louis XVI failed to support his minister, who had to resign. By 1788, however, as it became clear that France was on the verge of bankruptcy, pressure mounted on Louis XVI to convoke the Estates General, which had not met for 175 years, to deal with the fiscal crisis. In the summer of 1788 the King yielded to the popular outcry, and the following year (May 1789) the Estates General met at Versailles, opening the era of the French Revolution.

French Revolution

From the outset Louis XVI's actions and failure to act pushed the French people (as of May 1789 almost all accepted the institution of monarchy) along the path to revolution. Before the meeting of the Estates General he had agreed at the urging of Necker, who had been recalled to office, to allow the Third Estate representation equal to that of the other two Estates combined. The King was vague, however, on whether each Estate would meet and vote separately, in which case the privileged Estates could outvote the Third, or whether the vote would be by "head." On June 23 the King finally ordered the three Estates to meet separately, but when the Third Estate refused to obey, Louis XVI, characteristically, yielded. Before this the Estates General had adopted the title National Constituent Assembly, sign of its determination to give France a written constitution.

The response of the King, under the influence of reactionary court circles, was to summon troops to Versailles and to dismiss Necker, who had urged cooperation with the Third Estate. This was the immediate cause for the taking of the royal fortress, the Bastille, by the Parisian crowd (July 14).

Such acts as the refusal of the King to approve the Declaration of the Rights of Man and the decrees of Aug. 4-5, 1789, abolishing the remnants of the seigniorial regime, as well as a severe inflation, led to the Revolutionary days of Oct. 5-6, 1789, when a Parisian crowd forced the court to move from Versailles to Paris, where it could be controlled

more easily. On June 20-21, 1791, Louis XVI sought to escape from Paris to eastern France, in the hope that with the aid of loyal troops he could return to Paris and reestablish his authority. However, at Varennes the royal party was recognized and forced to return to Paris, where the Revolutionaries had lost all confidence in the monarchy.

In September 1791 the National Assembly adjourned and was succeeded by the Legislative Assembly. By now Louis believed that the only hope for the monarchy was foreign intervention. He anticipated that the French armies, severely weakened by the desertion of royalist officers, would be quickly defeated and that the country would then turn to him to obtain more favorable terms. For reasons of their own some of the Revolutionaries, the Girondists, also wanted war. On April 20, 1792, France declared war on Austria, which was soon joined by Prussia.

From the outbreak of the war, events moved rapidly. Revolutionary France was incensed by the manifesto of the Prussian commander, the Duke of Brunswick, threatening dire punishment on Paris if the royal family were harmed. On Aug. 10, 1792, the crowd forced the Legislative Assembly to suspend the King, who, with the royal family, became prisoner of the Commune of Paris. The National Convention, which succeeded the Legislative Assembly, abolished the monarchy and decided to try "Citizen Capet," as Louis XVI was now called, for treason. He was found guilty, sentenced to death, and on Jan. 21, 1793, guillotined.

Further Reading

Most biographies of Louis are either partisan or the work of popularizers. Recommended in English is Saul K. Padover, *The Life and Death of Louis XVI* (1939; new ed. 1963). Bernard Fay, *Louis XVI; or The End of a World* (1961; trans. 1968), is a royalist account. An old but still useful source is Sophia H. MacLehose, *The Last Days of the French Monarchy* (1901). For background see G. Lefebvre, *The Coming of the French Revolution* (1939; trans. 1947), a minor classic by the greatest historian of the Revolution in the 20th century.

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Louis XVIII

Louis XVIII (1755-1824), the restored Bourbon king of France, reigned from 1814 to 1824. By taste and education he was a child of the Enlightenment: skeptical, secular, witty, and steeped in Voltaire.

Historians still disagree about the true character and principles of Louis XVIII. Some regard him as the epitome of moderation and statesmanship, a wise king who—like his ancestor Henry IV—wished to conciliate all factions. But for others, he was a cynical and narrow old monarch who resorted to compromise only when circumstances forced his hand. He probably had no admiration for Britain's parliamentary system, but he had astuteness enough to realize that he could not restore the Old Regime. Regarding the throne as a "comfortable armchair," he was determined to do whatever was necessary to remain seated.

Prior to his accession Louis XVIII was known as Louis Stanislas Xavier, Count of Provence. He had emigrated in June 1791 (when his older brother Louis XVI made his abortive flight to Varennes) and had spent the next 2 decades wandering about Europe. After having sojourned in Germany, Italy, Poland, and Russia, he had repaired to England (1809), where he joined his brother the Count of Artois. In March 1814 the victorious Allies decided to restore the Bourbon dynasty, and on May 3 Louis XVIII entered Paris.

Having rejected the constitution hastily drafted by the Napoleonic Senate, Louis promulgated one of his own (June 4). The Charter of 1814 established a liberal constitutional monarchy and preserved many of the reforms of the Revolution. Disgusted by the king's program of reconciliation, some ultraroyalists talked of a coup against "King Voltaire," and others complained that Louis had merely taken over Bonaparte's throne.



Napoleon, however, wanted it back and returned for the Hundred Days (March-June 1815), during which the court lived in exile at Ghent. After Waterloo, the Allies again restored (July 8) the Bourbons, but this time a wave of hysteria known as the White Terror seized the country and swept an ultraroyalist majority into the Chamber of Deputies. The King, however, dissolved this "Incomparable Chamber" in September 1816 and called for new elections, which the Constitutionals won.

The period from 1816 to 1820 was one of moderate reform, sponsored by the Richelieu and Decazes ministries. In 1818 the Allied indemnity was paid and the army of occupation withdrawn. A new army law opened careers to commoners with ability, and in 1819 a new press law allowed periodicals to appear without the prior consent of the government. But the rule of moderation ended in 1820, when the election of the Abbé Grégoire, a regicide, to the Chamber and the assassination of the Duke of Berry led to a reactionary backlash which returned the ultraoyalists to power. At this juncture, the obese Louis XVIII, racked by gout, virtually relinquished control of affairs to Artois and Villèle, the ultraroyalist premier. On Sept. 16, 1824, he died at the Tuileries.

Further Reading

There is no complete edition of Louis's letters, but some were published in the correspondence and memoirs of Lord Castlereagh, the Vicomte de Chateaubriand, Prince Metternich, Charles Maurice de Talleyrand, the Comte de Villèle, the Duke of Wellington, and other contemporary statesmen. The most comprehensive studies of Louis XVIII and his time are in French. In English, J. Lucas-Dubreton, *Louis XVIII* (1925; trans. 1927), is an old but still useful popular synthesis. A general account is John H. Stewart, *The Restoration Era in France, 1814-1830* (1968). □

Louis Philippe

Louis Philippe (1773-1850) was king of the French from 1830 to 1848. Although his authoritarian regime was overthrown by the February Revolution, his reign was marked by domestic prosperity, stability, and intellectual fecundity.

Born in Paris on Oct. 6, 1773, Louis Philippe was the eldest son of Philippe Égalité, Duc d'Orléans. From 1785 until his father's execution (Nov. 6, 1793), he was known as the Duc de Chartres, thereafter as the Duc d'Orléans and the leader of the cadet branch of the Bourbon family.

In 1790 the duke joined the Jacobin Club and after 1792 posed as a republican. A lieutenant general at 18, he fought at Valmy, Jemappes, and Neerwinden. But, alienated by the Terror, he joined Charles François Dumouriez in a plot to overthrow the Republic. The army, however, refused to follow them, and on April 5, 1793, they deserted.

For the next 2 decades the duke sojourned in Switzerland, America, England, and Malta before repatriating in 1809 to Sicily, where he remained until Napoleon's abdication. Meanwhile, the *juste milieu* (middle course) became the maxim which guided his political actions: he cautiously refrained from committing himself to Dumouriez's intrigues; and he remained apart from the émigrés while he and his cousin Louis XVIII became reconciled.

When Louis Philippe returned to France in 1814, Louis XVIII elevated him to the peerage, appointed him colonel general of Hussars, and restored to him all of the family's sequestered estates that had not been sold—a restitution which made him rich. But his attacks upon the ultraroyalists led in 1815 to a 2-year exile in England. After his return, he cultivated popularity by making the Palais-Royal the foyer of liberals, dressing *en bourgeois* (wearing long trousers instead of knee breeches), and sending his sons to a public school. He even strolled the streets of the working-class sections of Paris and stopped frequently to chat with workers. Thus, when the Revolution of 1830 overthrew Charles X, both classes were willing to raise the duke to the vacant throne. On August 7 the rump Chamber of Deputies proclaimed him "King of the French."

While the "citizen king" consolidated his position, he liberalized the Charter of 1814 and increased the electorate from 90,000 to 170,000. But for all Louis Philippe's astuteness, he loved personal power as much as the Bourbons had; he wanted to rule as well as reign and would not compromise to meet the needs of a changing society. In September 1835 he muzzled the press and refused to



broaden the suffrage. Liberals and nationalists alike were also dissatisfied with his noninterventionist foreign policy. After 1840, moreover, the King and his conservative premier, François Guizot, resorted to corruption to defeat mounting opposition in the Chambers. But it was Louis Philippe's stubborn refusal to sponsor electoral reforms that precipitated the February Revolution. Paris rose against him on Feb. 22, 1848, and 2 days later drove him again into English exile. He lived at Claremont until his death on Aug. 26, 1850.

Further Reading

The best biography of Louis Philippe in English is Thomas E. B. Howarth, *Citizen-King: The Life of Louis-Philippe, King of the French* (1961). For a scholarly, up-to-date synthesis of the Orleanist era see Paul H. Beik, *Louis Philippe and the July Monarchy* (1965). David O. Evans gives an excellent analysis of the intellectual movements of the reign in his *Social Romanticism in France, 1830-1848: With a Selective Critical Bibliography* (1951). □

Joe Louis

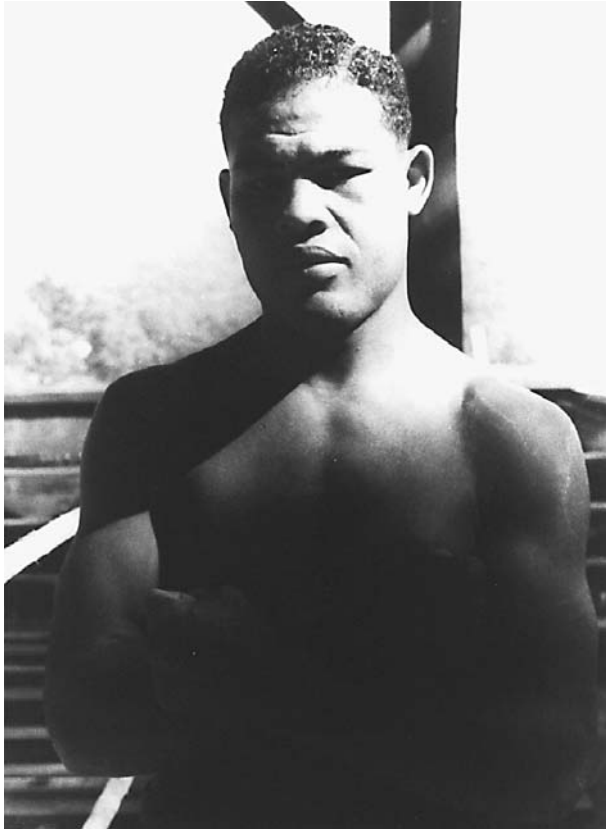
American boxer Joe Louis (1914-1981) was world heavyweight champion from 1937 to 1948. He defended his title 20 times in four years.

Joe Louis, born on May 13, 1914, was the son of an Alabama sharecropper. Joe was close to his large family, particularly to his mother, from whom he inherited a deep religious sentiment. His stepfather moved the family to Detroit in 1926.

As a teen-ager, Joe was the best boxer of his group. He won the National Light Heavyweight Amateur Crown of the Golden Gloves in 1933. As a 19-year-old light heavyweight, Louis whipped everything in front of him. He received his ring name from one of his managers, John Roxborough, who found the name Joe Louis Barrow too long. Jack Blackburn, a very knowledgeable boxing man, was Louis's trainer.

Before he became champion, Louis was beaten once, by Max Schmeling in 1936. The following year he defeated Jim Braddock for the championship. In 1938 Louis met Schmeling again and knocked him out in the first two minutes of the first round. Louis fought boxers like Billy Conn, Tony Galento, Rocky Marciano, and "Jersey Joe" Walcott. He won 19 other title fights. During World War II Louis was drafted, served faithfully, and fought two bouts for Army and Navy Relief.

The curse of many victories in a short period of time was the accumulation of a heavy tax burden. For example, Louis won \$349,228 for his victory over Schmeling and \$591,117 for beating Conn. In his entire ring career he earned \$4,677,992. But his Federal income taxes were \$1,199,000; furthermore, when penalties were assessed, taxes became astronomical. In fact, the tax assessors were so strict that they attached \$66,000 in trust funds for Louis's children.



Another source of trouble for Louis was his partnership in a public relations firm. In the early 1960s this firm entered into a contract with Cuba for \$250,000 to promote tourism. Although this was not illegal, it was considered in poor taste to deal with a country with whom the United States did not maintain diplomatic relations. Louis's other business ventures included the Joe Louis Food Franchise, a chain of food shops he opened in 1969 with his erstwhile ring rival Billy Conn. The former champ also served as a celebrity greeter at the Caesar's Palace Casino in Las Vegas, Nevada.

Unfortunately, drugs took a toll on the once indomitable champion in his final years. In 1969, he was hospitalized after collapsing on a New York City street. While the incident was at first credited to "physical breakdown," Louis later admitted to cocaine use and fears of a plot against his life. The following year, Louis spent five months in the hospital suffering from paranoid delusions. Strokes and heart ailments caused his condition to deteriorate further. He had surgery to correct an aortic aneurysm in 1977 and was thereafter confined to a wheelchair.

Despite failing health, Louis still found time to attend major boxing events. On April 12, 1981, he sat ringside at the Larry Holmes/Trevor Berbick heavyweight championship bout at Caesar's Palace. Hours after the fight, Louis went into cardiac arrest and died at the age of 66.

Louis married Marva Trotter and had two children by her; they were twice divorced. His third marriage, to Rose Morgan, was annulled. He later married Martha Jefferson of Los Angeles. In 1994, the bronzed boxing glove that Louis

used to defeat Max Schmeling was donated to the city of Detroit by the Michigan Jewish Sports Hall of Fame. Dubbed "The Glove That Floored Nazi Germany," it was enshrined in a plexiglass case at the city's Cobo Center, a monument to its wielder's enduring legacy.

Further Reading

Louis's autobiography is *My Life Story* (1947). His place in sports history is discussed in Nat Fleischer, *The Heavyweight Championship: An Informal History of Heavyweight Boxing from 1719 to the Present Day* (1949; rev. ed. 1961), and in Lester Bromberg, *Boxing's Unforgettable Fights* (1962). Louis and other African-American athletes are considered in a survey of the reality of integration in American sports, Jack Olsen, *The Black Athlete: A Shameful Story* (1968). Chris Mead, *Champion* (1985) is a full account of the boxer's eventful life. An assessment of Louis's influence within the context of African-American sports history is contained in Arthur Ashe, *A Hard Road To Glory* (1988). □

Morris Louis

The American painter Morris Louis (Bernstein; 1912-1962) explored new realms of pictorial space with his series the *Veils*, the *Unfurleds*, and the *Stripes*. By exploiting the anonymous "stain" method, he formed a bridge between the Abstract Expressionists of the 1950s and the Minimalists of the 1960s.

Morris Louis Bernstein was born in Baltimore, Maryland, in 1912. Unlike the more practical trades chosen by his three brothers, he applied for and won a four-year scholarship to the Maryland Institute of Fine and Applied Arts at the early age of 15. Although described by his friends as a loner, Louis was active in the local art community. In 1934 he participated in the creation of a mural in Baltimore entitled *The History of the Written Word* for the federal Public Works of Art Project and, in 1935, was elected president of the Baltimore Artists' Union.

The following year Louis moved to New York City where he contributed to David Alfaro Siqueiros' workshops. These workshops, so important to the future Abstract Expressionists, promoted the experimental use of modern tools such as spray guns, air-brush, and synthetic paints to express subjective ideas. It was also while in New York, in 1938, that he legally changed his name to Morris Louis. Although there are few paintings from this period, what is extant suggests an influence from the Mexican muralists Siqueiros and Diego Rivera and the German Expressionist Max Beckmann, whose work he is reported to have admired in the Museum of Modern Art.

Louis returned to Baltimore in the early 1940s and in 1947 married Marcella Siegel. Participating in the Maryland Artists' exhibitions in 1948, 1949, and 1950, he began to gather a small following of local artists who in 1951 convinced him to be their instructor. His work between 1947 and 1953 displays many divergent influences, from the

Cubist forms of Picasso to Futurist lines representing movement. In the *Tranquilities* series Louis showed an admiration for the solid forms of Robert Motherwell's *Elegies to the Spanish Republic*. Most accomplished from this period is the *Charred Journal* series which represents his earlier interest in the amorphous forms of Joan Miro and also acknowledges the gestural painting of Jackson Pollock, with dripped paint placed spontaneously on a streaked background.

In 1952, a pivotal year in his artistic career, Louis and his wife moved from the suburbs into Washington, DC, and Louis began to teach at the Washington Workshop Center of the Arts. It was here that he met and became fast friends with a colleague, Kenneth Noland. Noland, an artist who had studied in Paris and at Black Mountain College, was more conscious of the international art scene and broadened Louis' awareness of contemporary artists. In April of 1953 the two artists traveled to New York City, where Noland introduced Louis to the influential critic Clement Greenberg, who henceforth would play a crucial role as supporter and guiding source of Louis' career. Also of critical importance was Louis' introduction to Helen Frankenthaler (by Greenberg) and his viewing of her painting *Mountains and Sea* (1952) in which she had explored the possibilities of staining thinned colors into bare canvas. Frankenthaler's painting inspired Noland and Louis to monumental changes in their art.

Upon their return to Washington Noland and Louis worked closely together, often on the same canvas, in an attempt to eliminate old habits of painting—they called this joint venture "jam painting." Louis' work at this time reveals an interest in combining the gestural forms of the Abstract Expressionists with the newly discovered staining technique of Frankenthaler.

The outcome of these experiments was Louis' first set of masterpieces—the *Veils*. In this group, apparently begun in early 1954, Louis reconciled the conflict between his new found feeling for color and the importance he had always associated with drawing. By pouring acrylic paint (magna) over a canvas he created a brilliant stained color. The brilliance of the acrylic colors was diluted by thinning the paint or by covering the stained image with a "veil" of diluted black paint. Within this stained field of color Louis placed nonrepresentational linear arrangements, created by folding and manipulating the canvas.

Between 1954 and 1957, after this first *Veil* series, Louis returned to more gestural paintings where color and line appear to attack the canvas in a manner opposed to the serene use of color associated with the *Veils*. Unhappy with his results, Louis destroyed nearly three hundred paintings from these years (leaving less than ten) and in 1957 returned to the technique established with the 1954 *Veils*. He completed five distinct series of *Veils* during 1958 and the first part of 1959. In each series Louis took his earlier interest in the staining of the canvas and developed it more consistently with his concern for line. Contrary to the 1954 *Veils*, most of these canvases are unprimed, causing the color to thoroughly saturate the canvas and create an illusion of inner space. Louis drew attention back to the reality of the

canvas as an object by referring to the surface of the color field with a distinct linear pattern.

In the summer of 1960 Louis began his next great series of paintings, the *Unfurleds*. Here he continued to show a stronger interest in line by using individual stripes of color that run down the unprimed horizontal canvas from the upper right corner toward the bottom center, leaving a large inverted triangular expanse of white in the center. The viewer is called upon to see both the pure color on either end and the white triangle in the middle. The result is a remarkably coherent composition. In these canvases Louis took advantage of an improved magna with a smoother consistency, allowing him to use his paints directly from the can. The undiluted paint produced purer hues and took on a new luminance.

The final series created by Louis before his untimely death were the *Stripes*. Concentrating once again on the purity of color, Louis both poured and used a swab to move the paint down the canvas. Slightly overlapping stripes of colors, sometimes not at all, run vertically down the canvas, creating images of pure color, which in many ways prefigure the more static and controlled "hardedged" colors of Kenneth Noland and Ellsworth Kelly.

In July of 1962 Louis was diagnosed as having lung cancer, and as a result his left lung was removed. The following months he continued to plan for an exhibition in New York City, but he was unable to paint again. He died on September 7. By the time of his death in 1962, Louis had had several one-man shows in both Washington and New York and had also exhibited in London, Paris, Milan, and Rome. His place in the history of modern painting was well established. His paintings can be seen in The Metropolitan Museum of Art in New York City; the National Gallery of Art in Washington, DC; the Australian National Gallery in Canberra; and the Tate Gallery in London, as well as in many collections in the United States and throughout the world.

Further Reading

Aside from the numerous exhibition catalogues which have explored Louis' painting, there have been three major works on the artist. Diane Upright's *Morris Louis: The Complete Paintings* (1985) is a catalogue raisonné which, along with a full color catalogue, provides an interesting commentary on chronology and technique. Diane Headley (Upright) has also published *The Drawings of Morris Louis* (1979), an exhibition catalogue. *Morris Louis* by Michael Fried (1970) places more emphasis on Louis' work within the context of the Abstract Expressionists. Since Louis' death there have been many articles which address different aspects of his work. Among the most informative is a series by E. A. Carmean in *Arts Magazine* (September through December 1976). □



Pierre Charles Alexandre Louis

The French physician Pierre Charles Alexandre Louis (1787-1872) was the founder of the “numerical method” in medicine—that is, medical statistics—and the champion of exact observation and conservative deduction in medical studies.

The son of a rich wine merchant, P. C. A. Louis was born in the small town of Ai (Marne). He began his studies in Reims in 1807 and received his medical degree in Paris in 1813. He spent the next 6 years practicing in Russia. He had witnessed the havoc wrought by a diphtheria epidemic in Odessa in 1820, and on his return to Paris he hoped that further study might enable him to deal with such a calamity.

In Paris Louis saw that medicine had not progressed. Medical theory was not based on reliable data; physicians

relied on their memory of striking cases in the discussion of diagnosis and justified their treatment on theoretical grounds. Louis thought that medicine could become a science only if it was based on large numbers of detailed observations which lent themselves to numerical analysis. He spent the years 1820-1826 making daily observations of all patients on two wards of the Charité Hospital. He did not treat them but obtained complete family and personal histories, detailed accounts of the onset and progression of their illness, and a complete autopsy report of those who died. He relied exclusively on his own observations, including negative findings and the results of treatment. All data were carefully recorded and whenever possible presented in statistical tables, which gave the actual number of cases. This work led to several publications, including a book on consumption (1825) and a book on typhoid fever (1829), which were translated into English. His *Researches on the Effects of Bloodletting* (1835) demonstrated that the benefits claimed for this popular mode of treatment were unsubstantiated.

Louis's influence spread through the foreign students who flocked to Paris, attracted by his approach. His American students propagated Louis's numerical method in the United States, where the emphasis on the collection of observable, detailed data and their statistical analysis was readily appreciated and became a guideline for medical research.

Although Louis's work had been largely responsible for overthrowing the old theory, recognition of his importance in Paris was not unanimous. He was not elected to the faculty. He continued his teaching at the hospitals and became a member of the Academy of Medicine and, in 1832, president of the Society for Medical Observation in Paris, founded by his admirers and students. Out of a similar society founded in Boston grew the concept of the clinical-case conference.

Louis lived to see the rising importance of laboratory research for medicine. Medical science could not rest completely on the statistical analysis of bedside observations and autopsy findings, as he had proposed. But his demand for reliable quantifiable data in clinical medicine and for the statistical determination of the efficacy of treatment became one important basis of modern medicine.

Further Reading

There is little biographical material on Louis in English. Henry I. Bowditch eulogized him in *Brief Memories of Louis* (1872). His place in the development of medical statistics is defined in Charles Singer, *A Short History of Medicine* (1928; 2d ed. with E. Ashworth Underwood, 1962). An excellent description of contemporary medicine and of the context in which the work of Louis developed is in Erwin H. Ackerknecht, *Medicine at the Paris Hospital, 1794-1848* (1967). □