

thor of several papers printed in the *Mémoires* of the institute, and, jointly with George Cuvier and Geoffroy St. Hilaire, of *La ménagerie du muséum national d'histoire naturelle* (1801), a descriptive history of the animals in the *jardin des plantes*. He devoted the last months of his life to correcting the notes of the *Histoire générale, physique et civile de l'Europe, depuis les dernières années du 5^e siècle jusqu'à vers le milieu du 18^e*, which appeared after his death (18 vols. 8vo., 1826), and attracted very little if any attention. To this must be added two other posthumous works: *Histoire naturelle de l'homme* (8vo., 1827), and *Les âges de la nature et l'histoire de l'espèce humaine* (2 vols. 8vo., 1830). Under the title of *Œuvres de M. le comte de Lacépède*, his principal productions, viz., his discourses and natural histories of cetaceous and oviparous animals, snakes, and fishes, were collected in 11 vols. 8vo., 1826, and reprinted in 1831-'3, 1836, and 1840.

LA CERDA, the name of an ancient Spanish family, which traced its origin to Ferdinand the eldest son of Alfonso X. of Castile, called La Cerdá, or the horse's mane, by reason of a large tuft of hair which grew upon his shoulders. In 1269, at the age of 15 years, this prince was married to Blanche, daughter of St. Louis of France. Philip the Bold, brother of Blanche, Edward, heir to the throne of England, and the king of Granada, were present at this marriage. Ferdinand died in 1275, leaving 2 sons, Alfonso and Ferdinand, heirs to the crown. Sancho, 2d son of Alfonso X., however, claimed the succession, and caused himself to be proclaimed in his father's lifetime. Yolande, the wife of Alfonso, fled from Castile with her grandchildren, to find a protector for them in her brother Don Pedro, king of Aragon, or in their uncle Philip the Bold of France. After some hesitation these kings resolved that the young princes should remain prisoners in Aragon, and Yolande, after fruitless efforts to change their purpose, was obliged to return to Castile alone. Blanche, the mother of the princes, wandered through France and Aragon, vainly exclaiming against the injustice of this decision. Alfonso X. died in 1284, and in his will made Alfonso and Ferdinand de la Cerdá his heirs, and even in their default excluded from the throne that son by whom the latter years of his life had been embittered. So sweeping a disinheritation was however regarded as of little force, and caused slight hesitation between the unfortunate children, who for many long years had languished in a fortress of Aragon, and Sancho, already in possession of the throne, and whose victories over the Moors had just given him the surnames of the Strong and the Valiant. At length, when it became the interest of the king of Aragon to embarrass the king of Castile, he set the princes of La Cerdá at liberty. They were proclaimed at Badajoz and Talavera; but being unable to maintain themselves in Castile, they passed into France in the reign of Philip the Fair. They received from him but slight assistance, and their

military operations on the frontiers of Castile were unfortunate. Sancho had died and had been succeeded by his own son. The kings of Portugal and Aragon, being now invited to act as mediators between the ruling and the proscribed branches of the family, gave a decisive sentence in favor of the former, stipulating only that three cities should be ceded to Alfonso to aid him in maintaining the dignity of his birth. Alfonso at first refused, but afterward, deserted by all his defenders, he accepted the terms, and from this time received the surname of the Disinherited. He died in 1325, leaving two sons. One of these, Charles de la Cerdá, called also Charles of Spain, was appointed by King John in 1350 constable of France. But the French court was soon disturbed by a rivalry between Charles of Spain and Charles the Bad, king of Navarre; and in 1354, while on a visit to his young wife in the castle of L'Aigle in Normandy, the former was poniarded by assassins in the interest and under the eye of the king of Navarre. In 1425 the house of La Cerdá became extinct.

LACERDA, FRANCISCO JOZÉ DE, a Portuguese traveller, born in the early part of the 18th century, died in Africa about the beginning of the 19th. A military man by profession, and an excellent engineer, he was employed by his government in marking the boundary line between the Portuguese and Spanish possessions in Brazil. His travels in that country were published in 1842 in the journal of the Rio de Janeiro historical society. In 1797 he was placed at the head of a government expedition from Tete, capital of a government of the Portuguese territory in E. Africa, whence he set out for Cazembe. He reached Lunda, the capital, at the end of 1798, and was well received by Laqueza, the king, but died not long after his departure from that city. His body was about to be removed to Tete by order of the king, when those charged with its transmission were attacked by highwaymen and compelled to leave it unburied in the desert. The scientific remains of the expedition, however, were saved by Lacerda's nephew, who had formed part of it. Monteiro and Gamitto, who in 1831 set out on a new expedition, frequently refer to Lacerda's labors. His MSS., however, are still unpublished in the Lisbon academy of sciences, while Gamitto's narrative of his explorations was published in Lisbon in 1854 (*O Muata Cazembe, &c.*).

LA CHAISE D'AIX, FRANÇOIS DE, a French Jesuit, for 34 years confessor of Louis XIV., born at the chateau of Aix, Forez, Aug. 25, 1624, died Jan. 20, 1709. He taught philosophy and theology with brilliant success at Lyons, was afterward rector at Grenoble and provincial of his order at Lyons, and in 1675 succeeded Ferrier as confessor of the king. He maintained his position amid the difficulties between Mme. de Montespan and the queen, Mme. de Montespan and Mme. de Maintenon, the Jesuits and the Jansenists, Bossuet and Fénelon, and the courts of Rome and of France. He promoted the revocation of the edict of Nantes

(1685), but exerted a conciliatory influence with respect to Fénelon, Quesnel, and the Jansenists. Louis XIV. built for him a country seat called Mont Louis, the gardens of which are now transformed into the cemetery named Père la Chaise.

LACHES (law Fr. *lachesse*, idleness). The law shows no favor to either tardy or negligent suitors. *Vigilantibus non dormientibus jura subsecuntur*, the laws assist those who are vigilant, not those who sleep upon their rights. In this spirit are framed statutes of limitation. (See **LIMITATION**.) So, too, in respect to the production of evidence: testimony discovered after a trial may be heard by the court, if it be material to the case adjudged; but if, by the exercise of a proper diligence, the evidence might have been offered at the trial, its non-production is attributed to the party's neglect or laches, and from the consequences of that the court will not willingly relieve him. The word laches remains a familiar one in the law of negotiable paper (which see). The same principles of diligence and laches are found in equity practice. The negligence of a party in bringing suit or doing some other act required of him in order to become entitled to redress is laches, which the court of equity will discountenance. In the language of Baron Alderson: "Nothing will call the court's jurisdiction into exercise but conscience, good faith, and reasonable diligence. When these fail, the court will remain passive." For example, one who claims specific performance of an agreement must show that he has been in no default in the premises, but that he has taken all proper measures to secure performance; for if he has been guilty of laches his bill for relief will be dismissed. Yet his negligence must clearly appear; thus, that a party has rested upon an equitable title will not be imputed to him as laches, when he seeks performance of an agreement to convey the legal title. But, *nullum tempus occurrit regi*, lapse of time does not bar the rights of the crown; in other words, no laches can be imputed to the sovereign, whether crown or state. It was upon this principle that formerly in England the civil claims of the crown were not prejudiced by lapse of time; and criminal prosecutions, which are always brought in the sovereign's name, might be commenced at any distance of time after the commission of the offence. These rules have been indeed somewhat modified by statutes, but the principle still remains, as well in the United States as in England.

LAOHWANN, KARL, a German philologist, born in Brunswick, March 4, 1793, died in Berlin, March 18, 1851. He was educated at the universities of Leipsic and Göttingen, and in 1811 founded in the latter city, in conjunction with Dissen, Schulze, and Bunsen, a critical and philological society. During the war after Napoleon's return from Elba, he served as a volunteer in the Prussian army. In 1816 he was successively appointed preceptor at the gymnasium and professor at the university of Königsberg, and in 1827 became a professor in

that of Berlin. This office he retained till his death. His essays on the *Nibelungenlied* and on Homer are the best known of his productions.

LACHRYMÆ CHRISTI, a celebrated wine of Naples, made in small quantity, and mostly reserved for the royal cellars. This wine, when pure and new, contains 19.7 per cent. of alcohol, of the specific gravity of .825 at 60° by measure; pure Château Margaux having 8.9, and brandy 58.89.

LACHRYMATORIES, small vials found in the sepulchres of the Greeks and Romans, and so denominated because they were supposed to contain the tears of the friends of the departed. These vials were made of glass or earthenware, with a long neck, and mouth shaped to receive the eye-ball. Notwithstanding the popular opinion with regard to their use, the probability is that they held certain aromatic substances.

LACKAWANNA, the name of a river and coal basin in Luzerne co., Penn. The stream rises in several small branches in the N. E. corner of the state, and flowing S. enters the N. E. extremity of the northern anthracite coal field, along which it continues past Carbondale, Jessup, and Scranton, nearly 80 m., to the N. branch of the Susquehanna, which it enters at Pittston. The course of the N. branch thence continues in the same coal field past Wyoming and Wilkesbarre to its S. W. extremity, about 20 m. further. This coal field is of narrow ellipsoidal form, slightly crescent-shaped, stretching in a N. E. and S. W. direction, and not attaining in its widest central portion a greater breadth than 5 m. (See map in article **ANTHRACITE**.) On each side the valley is shut in by mountain belts of the devonian strata, from the summits of which fine views are afforded of the fertile valley, its thriving towns and industrial operations. The western or Wyoming portion of the basin is traversed by the N. branch canal, and also by the Lackawanna and Bloomsburg railroad, which is extended further up the basin, connecting at Scranton with the Delaware, Lackawanna, and western railroad, which here traverses the coal field, and affords to its products an outlet southward through New Jersey to New York city, and northward to the Erie railroad. Other railroads also are in operation and laid out through the valley; and from its northern portion at Archbald the Delaware and Hudson canal company have two roads connecting with the canal at Honesdale, whence enormous supplies of anthracite have been for many years transported down the valley of Lackawaxen creek to the Delaware river, and thence to the outlet of the canal at Rondout on the Hudson. This coal field, being the nearest to New York, supplies a large portion of the anthracite consumed in that state and further east; and its importance compared with the other anthracite coal fields may be seen by reference to the article **ANTHRACITE**. The greatest thickness of strata belonging to the coal measures amounts in the central portion of the basin to nearly 1,800 feet. On each side they dip toward the central axis at angles sometimes

exceeding 30°, gradually lessening till they are found in horizontal and undulating positions near the centre. Toward each extremity of the basin they gradually shelve upward till replaced by the outcrop of the older rocks. The basin is remarkable for the large number of beds concentrated in a moderate thickness of coal measures. Thus at Solomon's Gap as many as 13 beds, varying from 1 foot to 19 feet in thickness, are found in 900 or 1,000 feet of strata, making a total thickness of coal of about 84 feet, or of workable beds 45 or 50 feet. The coal beds vary greatly in thickness as traced a few miles E. or W., some running together and producing immense bodies of coal, and again splitting into new beds of diminished thickness. This causes great uncertainty in tracing and identifying the several beds, and in estimating the value of any portions of the basin not explored by mining shafts. The lower coal measures produce some iron ores, which, together with ores obtained from the red shale formation, are employed by blast furnaces in the valley, the most important of which are at Scranton.

LA CLEDE (formerly Kinderhook), a S. co. of Mo., drained by Gasconade river; area, 710 sq. m.; pop. in 1856, 4,559, of whom 228 were slaves. It has a rolling surface, in some places well timbered, in others occupied by prairies. The soil is fertile, and the productions in 1850 were 136,829 bushels of Indian corn, 9,601 of wheat, 18,672 of oats, 6,420 lbs. of wool, and 30,975 of butter. Capital, Lebanon.

LACLOS, PIERRE AMBROISE FRANÇOIS CHODERLOS DE, a French writer and soldier, born in Amiens in 1741, died in Taranto, Nov. 5, 1803. He entered the army at the age of 18, and reached the rank of captain in the corps of engineers in 1778. In 1782 he published a licentious novel, *Les liaisons dangereuses*, which nearly vied in point of popularity with Louvet's celebrated *Faublas*. A few years later he became secretary to the duke of Orleans, and thenceforth mingled with extraordinary activity in all the intrigues which aimed at the overthrow of Louis XVI. with the view of placing his own master on the throne. He figured among the most ardent revolutionists, became a prominent member of the *société des amis de la constitution*, afterward the "Jacobins," conducted their journal, and was the first to call for the deposition of the king after his flight to the frontier. In concert with Brissot, he wrote the petition for the same object which was to be signed at the Champ de Mars, July 14, 1791, and brought about the massacre with which Lafayette and Bailly were so bitterly reproached. For a time he served in Marshal Luckner's army in the north, and was promoted to the rank of brigadier-general, Sept. 22, 1792. The next year, sharing the fate of the duke of Orleans, he was incarcerated, but was liberated on the 9th Thermidor. After commanding the artillery in the army of the Rhine, he was sent in the capacity of inspector-general to the army in southern Italy, where he died.

LA CONDAMINE, CHARLES MARIE DE, a French mathematician and geographer, born in Paris, Jan. 28, 1701, died there, Feb. 4, 1774. He was educated at the university of his native city, and entering the army, served with distinction at the siege of Rosas. He soon, however, abandoned the military profession, and joined an expedition which was proceeding to the Mediterranean to explore the coasts of Asia and Africa. During his absence he visited Trosas, Cyprus, Jerusalem, and Constantinople. In 1735 the academy of sciences sent him with Bouguer and others to Peru, to measure an arc of the meridian, for the purpose of more accurately determining the dimensions and figure of the earth. He returned to France in 1743, and prepared accounts of the voyage, travels, and labors of the commission. His "Voyage up the Amazon," and "Travels in South America," appeared in 1745, and "The Figure of the Earth as determined by the Observations of MM. de la Condamine and Bouguer" in 1749. In 1748 he was made a fellow of the royal society of London, and in 1760 a member of the academy of sciences in Paris. He labored to promote in France the practice of inoculation for small pox which was then followed in England. He left a number of treatises on geography, natural history, and physics, and in his day had some reputation as a writer of verses. The discovery by which he is best known is that the deflection of a plumb line by a mountain is large enough to be measured.

LACONIA, or LACONICA, in ancient geography, the southernmost division of Peloponnesus, bounded N. by Arcadia and Argolis, E. by the Argolian gulf and the Myrtoan sea, S. by the Laconian gulf, S. W. by the Messenian gulf, and W. by Messenia. Its principal mountain ranges were the Taygetus and the Parnok, the former spreading from the confines of Arcadia to the promontory of Tænarus, now Cape Matapan. Another principal promontory was Malea, now Cape Malio. The principal river was the Eurotas, on the banks of which stood the capital, Sparta or Lacedæmon; it emptied into the Laconian gulf. The coast had a considerable number of seaports and good harbors, among others the port of Epidaurus. Other renowned towns were Amyclæ, in a fertile region S. of Sparta, and Helos, on the Laconian gulf, which is supposed to have given the name to the slave population of the country. The coasts yielded a shell fish used for purple dye. The soil in general was fertile, well watered, and especially good for pasture, but, on account of the numerous mountains and hills, not well adapted for agriculture. The country was rich in game. The history of Laconia concentrates in that of its capital, Sparta.

LACORDAIRE, JEAN BAPTISTE HENRI, a French Catholic divine, born in Recey-sur-Ource, Côte d'Or, March 12, 1802. He was educated at Dijon, followed the prevailing reactionary impulse that was animating young men against the tendencies of the restoration, distin-

guished himself alike by the earnestness of his liberal opinions and by a peculiar obstinacy of character, and was graduated in 1819 with the highest university honors. He completed the legal course at Dijon, and continued to attract notice by his intellectual power and anti-Catholic enthusiasm, especially as an orator in the literary societies. In 1821 he went to Paris, and for 18 months was employed with an advocate at the court of cassation. Suddenly he abandoned the bar to enter the seminary of Saint Sulpice as a student of theology. He explains this change by saying that the soul of a young man "demands only a great cause to serve with great devotion." His social theories, doubtless, prepared his return to the Catholic faith, his aim being to revive society by the instrumentality of religion and the church. While in the seminary his ardent piety was alike dissatisfied with the Cartesian philosophy and the Gallican liberties, the former granting too much to human reason, the latter verging to schism, neither being absolute enough. Yet he preserved in his new calling all the love of liberty which had animated his youth, linking it with the vital idea of Christianity, and his peculiar tendencies gave rise to some eccentricities that attracted the notice of his superiors both before and soon after he was ordained to the priesthood in 1827. Appointed almoner in the college of Henry IV., he there became acquainted with the abbé de Lamennais, the prophet at once of ultramontaniam in religion and radicalism in politics; and though Lacordaire had previously manifested similar ideas, he has sometimes been called one of Lamennais' best works. In 1830 Lacordaire and Montalembert associated themselves with Lamennais in founding *L'avenir*, a journal whose motto was *Dieu et la liberté*, and which was devoted to the maintenance of the absolute authority both of the pope and the people. The audacity of its theories and the vehemence of its language caused the editors to be quickly arraigned before the civil tribunal, where Lacordaire pleaded their cause himself and gained an acquittal. He had previously sought in vain to be enrolled as an advocate, notwithstanding his priestly dignity. He united himself with Montalembert and De Caux in opening without regard to legal regulations a free school, which they refused to close at the summons of the authorities, and which was finally suppressed by the police. Lacordaire was again their advocate, and, after boldly demanding the punishment of the ministry for a violation of the charter, was condemned to the smallest penalty allowed by the law. While the clergy of France and Europe were hesitating concerning the novel doctrines advanced with so much zeal and ability, there appeared from Gregory XVI. an encyclical letter (Sept. 18, 1832), severely condemning them. Rejecting all their dogmas, it declared "the whole idea of the regeneration of the church absurd, liberty of conscience a delirium, freedom of the press fatal, and inviolable submission to the prince a maxim of faith."

The three chiefs of *L'avenir* had gone to Rome with the hope of preventing this decision; and while Lamennais prepared to rebel, Lacordaire resigned himself simply and sincerely to obedience. He announced in a pamphlet that for the future he knew no other guide than the church, no other need than union, no other ambition than to rally around the holy see and the bishops of France, and that till his last sigh he should give his testimony for God, for his church, and for the Roman church in particular. On his return to Paris he began to preach in the college of Stanislas, and in the following year in Notre Dame, where his sermons were admired not less for their literary excellence and a sort of romantic tone than for their religious fervor. "He knows more of literature," said a severe critic, "than of history, more of history than of philosophy, and more of philosophy or even politics than of religion;" and in his conferences all the social questions which had recently agitated France were discussed with an ability and splendor of style that attracted the most eminent men of letters. After two years of success, he again went to Rome in 1836, for the purpose, as was said, of studying theology, and there wrote his *Lettre sur le saint siège*, a solemn argument and protest against the doctrines of *L'avenir*. He had already conceived the plan of reviving or founding a religious order in France, and after preaching in 1838 in Notre Dame he returned again to Rome, entered the order of the Dominicans and the convent of the Minerva, passed his novitiate in the convent of Quercia, wrote his *Vie de Saint Dominique* (Paris, 1840; new ed. 1858; translated into Spanish, Polish, and German), and in 1841 resumed his chair at Notre Dame, a friar preacher with shaved head and white robe. He preached afterward in the principal cities of France, re-establishing the order of Dominicans, and displaying a new style of eloquence, which excited at once surprise and enthusiasm. On the outbreak of the revolution of 1848, being elected to the constituent assembly, he appeared there in his Dominican habit, and took his place on "the mountain," two benches from Lamennais, but soon gave in his resignation when he found that his reconstructive theories would have little chance in the conflicts of partisan politics. In 1858 he preached a sermon at St. Roch, containing political allusions which caused his temporary removal from his office at Notre Dame. "The abbé Lacordaire," it was said, "loves to walk on the edge of the precipice from which he once narrowly escaped." He retired in the following year, and assumed the direction of the college of Sorèze. On Feb. 2, 1860, he was elected to the French academy to fill the vacancy caused by the death of De Tocqueville. Among his writings, beside several volumes of *Conférences*, are *Considérations philosophiques sur le système de M. de Lamennais* (1834), and a *Mémoire pour le rétablissement en France de l'ordre des frères prêcheurs* (1840). An edition of his complete works was published in 1858.

LACQUER, a transparent or colored varnish for covering articles of brass or wood, either for ornament or to preserve them from becoming tarnished. Shell lac is the basis of the varnish commonly employed, whence the coating is termed lacquer, and the process lacquering. Holtzapffel gives the following receipts for "hard wood lacquer": 2 lbs. of shell lac to 1 gallon of alcohol, but without turpentine; or 1 lb. of seed lac and 1 lb. of white rosin, dissolved in 1 gallon of alcohol. The preparation is similar to that already described under the title FRENCH POLISH, and the manner of applying it is also similar to the process there given. Various receipts are given for the lacquer for brass; the simplest and best pale lacquer is made by dissolving, without the application of heat and by agitating together for 5 or 6 hours, $\frac{1}{2}$ lb. of best pale shell lac and one gallon of alcohol. After standing for some time the clearer portion may be decanted, or the whole filtered through paper, and afterward kept in a close bottle excluded from the light. To give a yellow tint, gamboge, turmeric, Cape aloes, &c., may be added to the shell lac; and for a red, dragons' blood and annatto. The most convenient method of employing the colors is to make saturated solutions of them in alcohol, and to add suitable quantities of these to the pale lacquer. Solutions of turmeric, gamboge, and dragons' blood will be the most useful. The turmeric gives a greenish yellow tint, and with the addition of a little gamboge gives the green color to the lacquer used for bronzed works. Brass work should be lacquered as soon as possible after polishing; and if there must be a delay of several hours, it is advisable to cover the polished surface either with a coating of clean oil or with clean cloths; or the articles may be kept bright a few hours by immersing them in pure water. Before applying the lacquer all trace of grease or oil must be removed, by wiping with a rag and rubbing with whitening. It is well to heat the metal nearly to the temperature of boiling water; this prevents the lacquer from being chilled by atmospheric moisture condensed on the metal, and causes the alcohol to evaporate quickly; the lacquer moreover flows more readily, and attaches itself more firmly to the metal. Great care should be taken to guard against excess of heat, which by inducing oxidation would involve repolishing. The access of dust is also to be carefully avoided. Different methods of heating are in use. Manufacturers are provided with a stove specially contrived for the purpose. Gas jets are also arranged to heat a plate upon which the articles are placed, and tubes and other hollow articles are heated by filling them with hot water, and sometimes small pieces are dipped into boiling water. The friction of polishing imparts to some works the required heat. The lacquer is applied with a camels' hair brush rapidly and uniformly, a second coating following the first immediately; in large pieces the two are carried along simultaneously, the

one a little in advance of the other. The metal may if necessary be reheated for the second application. Circular works are generally lacquered in the lathe. In case of imperfections in the operation requiring the removal of the lacquer, it may be taken off while warm by a rag moistened with alcohol; but if it has become hard, it will be necessary to make use of emery paper, or to boil the work in potash lye.

LACRETELLE, PIERRE LOUIS, a French jurist and author, born in Metz in 1751, died in Paris, Sept. 5, 1824. He had gained distinction both as an advocate and *littérateur*, when in 1778 he went to Paris, and was chiefly occupied for several years in drawing up the memoirs printed in the *Grand répertoire de jurisprudence*. His *Discours sur le préjugé des peines infamantes* was crowned by the French academy in 1786, and other writings on the philosophy of legislation gained him admission into the circle of the encyclopædists. A promoter of the revolution, he voted in the legislative assembly with the minority which defended the constitution of 1791, supported the constitution in the club of the Feuillants, opposed the accusation of Lafayette in 1792, and afterward retired from Paris till the 9th Thermidor. He was a member of the legislative body in 1801, and succeeded La Harpe in the French academy in 1803. He accepted no office under the empire or the restoration, and wrote against the latter in the *Minerve Française*, founded in 1817 by Benjamin Constant, Étienne, Jouy, and others, of which he was one of the editors. His complete works, which treat various questions in philosophy, literature, and politics, were published in 1824 in 6 vols.—JEAN CHARLES DOMINIQUE DE, brother of the preceding, a French historian, born in Metz, Sept. 3, 1766, died in Bel-Air, near Mâcon, March 26, 1855. He went to Paris in 1787, and was engaged to analyze and reproduce for the *Journal des débats* the speeches made in the constituent assembly, furnishing at the same time many articles to the journals. He soon took rank in the moderate party both as a writer and as an orator in the club of the Feuillants. After the execution of Louis XVI., of which he composed the narrative that was generally copied and translated, he occupied himself in lecturing on history and in writing for the *Journal de Paris* and the *Républicain Français* against the Jacobin party. On the 13th Vendémiaire (year IV.) he was proscribed as one of the leaders of the royalist movement against the convention. He returned to Paris only to be arrested on the 18th Fructidor, and imprisoned for 23 months (1797-'9). Under the empire he was a member of the bureau of the press, editing at the same time *Le publiciste*, became dramatic censor in 1810, successor of Esménard in the academy in 1811, and professor of history in the faculty of letters in 1812, where for 39 years his course was one of the most numerously attended. He was among the first to rally around the Bourbons in 1814, and in the *Journal des débats* pronounced their re-

turn the triumph of constitutional government over imperial absolutism. When in 1827 Peyronnet proposed a law restricting the press, Lacretelle delivered before the academy an eloquent harangue against it, which led that body to address the king in opposition to it. For this speech he lost his office of censor. He was made commander of the legion of honor in 1845, and retired to Mâcon in 1848, where during the remainder of his life he was frequently visited by men of letters. His historical works, 9 in number and forming 29 volumes, comprise the whole period from the commencement of the religious wars in France to the accession of Louis Philippe, but most fully that of the first revolution. Most of them have the merit of being the first that were written on the period of which they treat, and the judgments are often those of a contemporary partisan.

LACROIX, PAUL, a French novelist and historical and philological writer, born in Paris, Feb. 27, 1807. Under the pseudonyme of *Le bibliophile Jacob*, he wrote a number of historical tales and novels, in which he made use of the old French language. In 1834-'5 he published his *Histoire du 16^e siècle en France, d'après les originaux manuscrits et imprimés* (4 vols. 8vo.). Encouraged by success, he produced in rapid succession an extraordinary number of novels, translations, and historical, philological, bibliographical, and even polemical works. He has also been the editor of, or a contributor to, many periodicals, keepsakes, and illustrated publications. Since 1854 he has edited the *Revue universelle des arts*, published simultaneously at Paris and at Brussels. He was appointed in 1855 keeper of the arsenal library, and is a member of historical committees connected with the ministry of public instruction.—His wife, Apolline Bille, who was once an actress under the name of Pauline Derfenille, has lately gained some reputation as a novelist.—JULES, a French poet and novelist, brother of the preceding, born in Paris, May 7, 1809. In 1830 he published a translation of Shakespeare's "Macbeth," which was highly praised by literary critics. He subsequently applied himself to novel writing, in which line of composition he is more remarkable for bitterness of sentiment, satirical power, and intricacy of plot, than morality and chasteness of style. His 5 act tragedy, *Le testament de César*, was performed with success on Nov. 10, 1849, at the *théâtre Français*. In his *Valéria*, another play of the same dimensions, written in conjunction with Auguste Maquet, Rachel filled two different parts. His literal version of Sophocles's *Edipus Rex* was performed with marked success, Sept. 18, 1858.

LACROIX, SILVESTRE FRANÇOIS, a French mathematician, born in Paris in 1765, died there, May 25, 1843. He belonged to a poor family, but by his own exertions acquired an education, and became such a proficient in mathematics, that when scarcely 17 he was appointed professor in the marine school at Rochefort. His treatise upon maritime insurance was

rewarded in 1787 with a prize by the academy of sciences. He was among the original members of the institute, and undertook in 1796 the publication of his elementary *Cours de mathématiques*, comprising arithmetic, algebra, geometry, and trigonometry, which was for years the best text book of its kind. Meanwhile his *Traité du calcul différentiel et intégral* (2 vols. 4to., Paris, 1797) elicited unqualified praise from Laplace. Among his other works are an *Introduction à la géographie mathématique et à la géographie physique* (1801); *Essai sur l'enseignement des mathématiques* (1805); *Traité élémentaire du calcul des probabilités* (1816); *Manuel d'arpentage* (1825); and *Introduction à la connaissance de la sphère* (1828). His publications did not interfere with his duties as a professor, which he performed for about 60 years with scarcely an interruption.

LA CROSSE, a W. co. of Wis., separated from Minn. by the Mississippi river, bounded N. W. by Black river, and drained by the La Crosse; area, 540 sq. m.; pop. in 1855, 8,904. It has an undulating surface and is well timbered. The soil consists of a rich sandy loam. Organized in 1851. Capital, La Crosse, the W. terminus of the La Crosse and Milwaukee railroad.

LACTANTIUS, LUCIUS CÆLIUS FIRMIANUS, one of the fathers of the Latin church, supposed to have been born in Firmium, Italy, about the middle of the 3d century, died in Treves, Germany, about A. D. 325. The details of his life, and even his exact name, are involved in some uncertainty. In his youth he removed to Africa, and studied rhetoric at Sicca under Arnobius. He was invited by Diocletian to settle at Nicomedia in Bithynia, whither he proceeded about 301. Here he opened a school, but the Nicomedians had so little taste for the study of Latin eloquence that Lactantius was speedily reduced to poverty and constrained to abandon his profession. He now applied himself to literary composition, and probably about this period embraced Christianity. About 312 he was summoned to Gaul to superintend the education of Crispus, the son of Constantine the Great. Before his conversion to Christianity, Lactantius had been a diligent student of the great Roman orator, whose harmonious and eloquent style he had labored so successfully to imitate that he acquired from posterity the appellation of the "Christian Cicero." The editions of his works are very numerous; the most complete and best executed is that of Père Édouard de St. François Xavier (14 vols. 8vo., Rome, 1754-'9).

LACTIC ACID, a product of the decomposition of any kind of sugar in solution, induced by the presence of certain albuminous ferments, as diastase exposed for some time in solution to the air. Milk contains both the elements for the production of this acid, one the sugar of milk, and the other the albuminous caseine. Its change to sour milk is called the lactic fermentation, and lactic acid is a product of this change. It was in sour milk that the acid was originally discovered by Scheele, whence he

named it lactic; but it has since been obtained from the juices of many vegetables, and from the fluids of the stomach and flesh of animals. It is generally admitted to be the cause of the acidity of the gastric juice. As milk turns, the coagulum which is formed is a combination of lactic acid and caseine. If the lactic acid be taken up by bicarbonate of soda, the caseine set free induces further fermentation, and more lactic acid is formed from the sugar of milk; and so by adding more soda the process may be kept up until all the sugar of milk is converted into lactic acid. If a succeeding fermentation be allowed to take place, butyric acid is produced. The composition of lactic acid is expressed by the formula, $C_3H_5O_3 + HO$; and as that of fruit sugar is $C_{12}H_{22}O_{11}$, it is probable that the elements of one equivalent of the latter merely change their grouping to form 2 equivalents of the former. When concentrated *in vacuo* over sulphuric acid, lactic acid is obtained in the form of a sirupy colorless fluid, of specific gravity 1.22, and of very sour taste. At a temperature of $266^\circ F.$ it loses its equivalent of water and becomes an anhydrous solid, which dissolves sparingly in water, but readily in alcohol and ether. Lactide is a crystalline substance, of composition $C_6H_8O_4$, produced by subjecting the acid to a temperature of 482° .—In the animal economy lactic acid is thought to play an important part from its property of dissolving large quantities of freshly precipitated phosphate of lime; and this has led to its prescription in medicine with the view of its removing phosphatic deposits in the urine. It has also been recommended in certain forms of dyspepsia. The acid may be conveniently prepared by evaporating sour milk to $\frac{1}{4}$ its bulk, filtering, adding lime, again filtering, separating the crystals of lactate of lime which form, purifying these by redissolving and recrystallizing, and finally decomposing the salt by means of oxalic acid and recovering the lactic acid by filtering. The salts formed by this acid with bases are called lactates. The only one of importance is the lactate of iron, which is much employed in medicine as a stimulant and tonic. It is prepared by digesting lactic acid and iron filings at a gentle heat on a sand bath for 5 or 6 hours, and then allowing the liquor to boil. It is then filtered, concentrated, and allowed to cool and crystallize. The crystals are then drained in a funnel, washed with alcohol, dried rapidly, and transferred to a bottle, which must be well stoppered. Particular directions for the preparation of the salt are given in the "American Journal of Pharmacy," Nov. 1853. Lactate of iron when pure is in white crystalline plates. It has an acid reaction, is soluble in 40 parts of boiling water, and the solution soon becomes yellow from the iron passing to a higher degree of oxidation. When sold in a powdered state, it is apt to be adulterated; for this reason it should be purchased in the crystals. The medicinal applications may be in the form of lozenges or sirup. In one of

the Paris hospitals it has been introduced into bread, hence known as chalybeate bread, a grain of lactate of iron in each ounce, which does not injuriously affect the taste or quality of the bread. This is given to patients suffering from chlorosis, and in other forms the medicine has proved beneficial in this disease. It is observed that it acts decidedly to increase the appetite.

LACTOMETER. See GALACTOMETER.

LADAKH, or MIDDLE THIBET, a country on the N. W. frontier of Hindostan, forming part of the kingdom of Cashmere, bounded N. by Khoten and the unexplored region S. of Chinese Tartary, E. by Great Thibet, S. and S. W. by Cashmere proper, and W. by Cashmere and Bultistan, lying between lat. $32^\circ 20'$ and $85^\circ N.$, and long. $75^\circ 30'$ and $79^\circ 30' E.$; area, 26,036 sq. m.; pop. about 125,000. The country is elevated and rugged, lying mostly between the Kuen-lun range and the Rupshu, Spiti, and Zaskar mountains. The river Indus flows N. W. between these ridges, its elevation here being about 15,000 feet above the sea. The climate is cold and arid. The soil is sterile, but the slopes, being industriously cultivated, produce wheat, barley, buckwheat, apples, and apricots. Iron, lead, copper, and sulphur are found in considerable quantities. The people of Ladakh are mostly Thibetans. They are mild, good-humored, peaceable, and honest, but very sensual. They carry on a trade in wool, used for the manufacture of Cashmere shawls. The country was formerly governed by independent despots, from whom it was wrested by Gholab Sing, the late rajah of Cashmere, in 1835. Capital, Leh.

LADANUM, or LABDANUM, a resinous exudation of various evergreen shrubs of the genus *cistus*, principally of the *C. creticus*, found in the islands of the Grecian archipelago and the neighboring countries. It is collected by drawing over them a kind of rake with leather teeth, to which the juice adheres. It is said to have been collected also by combing the beards of the goats that browse among the shrubs, and is still so gathered from the fleeces of the sheep. The purer variety sometimes found in commerce is put up in bladders in masses of several pounds each. The substance readily softens and becomes adhesive in the hand. Externally it is dark red, almost black, and internally grayish. It diffuses an agreeable balsamic odor, and has a bitter and somewhat acrid taste. The common quality is very largely mixed with sand and other foreign matters; it is in spiral-shaped pieces of dark gray color, and hard and brittle. It contains only about 20 per cent. of resin, while in the purer quality 86 per cent. has been found; the other ingredients are gum and wax, with malate of lime, and in the common quality 72 per cent. of foreign substances. Ladanum is used in fumigation, and has been employed in medicine as a stimulant expectorant, and also as an ingredient of plasters.

LADD, WILLIAM, an American philanthropist, born in Exeter, N. H., in 1778, died in Ports-

month, April 9, 1841. He was graduated at Harvard college in 1797, and subsequently took an active part in organizing the American peace society, of which he was for many years president, and in behalf of which he labored efficiently until the close of his life. In the interests of this society he edited the "Friend of Peace," commenced by Dr. Noah Worcester, and the "Harbinger of Peace," and published a number of essays and occasional addresses on the subject of peace. He carried his views to the extent of denying the right to maintain defensive war, and caused this principle to be incorporated into the constitution of the American peace society.

LADINO (Sp., versed in an idiom, or speaking different languages fluently), a term applied throughout Central America to the half-breed descendants of whites and Indians—originally only to the offspring of the Spanish conquerors by native women. It was sometimes used by the royal governors and officers in Central America, very nearly in the sense of *criollo* or *creole*, as distinguishing Spaniards born in the country from those who had emigrated from the Peninsula. Since the independence of the country, this name, in common with others implying distinctions of race or caste, has fallen into disuse, and is now rarely heard.

LADISLAS II., king of Poland, born in Lithuania in 1348, died in Grodek, near Lemberg, Galicia, May 31, 1434. He was the son of Olgierd and grandson of Gedimin, great princes of Lithuania, and as a pagan prince, though the son of a Christian mother, received the name of Jagiello or Jagello. He succeeded his father in Lithuania, defending his rights against his uncle Kieystut, and in 1386, having married Hedvig, the beautiful and pious younger daughter of Louis the Great, king of Hungary and Poland, became a Christian and received the Polish crown. He converted Lithuania to Christianity, placed its government in the hands of one of his brothers, and subsequently of Witold, the son of Kieystut, and finally united it with Poland. He was successful in his wars against the Teutonic knights, whom he routed in the battle of Grünwald (1410). He thus greatly contributed to the development of the power of his kingdom, which was ruled by his dynasty down to 1572, when it became an elective state.—His son and successor, LADISLAS III., having been elected king of Hungary, waged war with the Turks, made peace with them, broke his oath, and fell in the battle of Varna (1444). He was succeeded in Poland by his brother Casimir IV.

LADOGA, a Russian lake, and the largest in Europe. It is surrounded by the Russian governments of Viborg, Olonetz, and St. Petersburg, between lat. 59° 58' and 61° 46' N., long. 29° 50' and 32° 55' E.; greatest length 180 m., breadth 70 m.; area, 6,800 sq. m. Its depth is very variable, being in some places 160 fathoms, and in others too shallow for navigation. Its coast is generally low, much indented, and dangerous from hidden reefs. Its waters abound

with fish. Storms are frequent and sudden, and the influx of 70 streams causes strong and uncertain currents. It is connected with Lake Onega by the river Svir, with Lake Ilmen by the Volkhov, and with the gulf of Finland by the Neva. It contains several islands, some of them inhabited; the largest are Valamo on the N. and Konovitz on the S. The principal towns on its coasts are Kexholm, Schlüsselburg, Serdopol, and Novaia (New) Ladoga. The Ladoga, Siasi, and Svir canals form a continuous line around the S. and S. E. of the lake.

LADRONE, MARIANNE, or MARIANA ISLANDS, a group of about 20 islands, of volcanic formation, in the N. Pacific ocean, N. of the Caroline islands, between lat. 18° and 21° N., long. 144° and 146° E. Only 5 are inhabited; pop. 10,000. When the Spanish missionaries sent by Queen Mariana, widow of Philip IV. of Spain, established themselves on the islands toward the end of the 17th century, the natives numbered 40,000. The present inhabitants are mostly descendants of settlers from Mexico and the Philippines. The soil is fertile in sugar, rice, corn, tobacco, cotton, and indigo. The climate is salubrious, the heat being tempered by the trade winds. Horses, cattle, and llamas were early introduced by the Spaniards; wild hogs are numerous and of huge size. The islands yet belong to Spain. The principal are Guahan or Guam, Rota, Agniguan, Saypan, Anatchan, and Tinian. Lord Anson visited Tinian in 1742, and found there cyclopean ruins. The seat of government is at St. Ignazio de Agaña, on the island of Guahan, the most southerly of the group, where there is also a good fortified harbor. The general navigation is rendered dangerous by shoals and currents. A pearl fishery exists on the coast of Saypan. Magellan discovered the islands in 1521. They were named Ladrone from the thievish disposition of the natives; and Marianne or Mariana in honor of the Spanish queen.—There are two other small groups of islands called Ladrone: one in China at the mouth of the bay of Canton, a great resort of pirates; and the other in the Pacific off the coast of New Granada.

LADY (Anglo-Saxon, *hlafdie*, *hlafdig*), a word supposed to have signified originally "loaf-giver" (Goth. *hlaf*, loaf, and *dian*, to serve or distribute), from the practice of the wives of the rich distributing bread to the poor, or to their guests and domestics. Tooke, however, derives it from *hlifan*, to lift, i. e., one raised to the rank of her husband or lord. As a title of honor in England, lady is the correlative of lord; it belongs of right to the daughters of all peers above the rank of viscount, and is extended by courtesy to the wives of baronets and knights. In common usage the term is employed also in speaking of women of the better classes generally, and in the United States of almost any well dressed female.

LADY-BIRD (sometimes called LADY-BUG), a small beetle of the trimerous division, and the genus *coccinella* (Frisch). In this extensive and

well known genus the body is hemispherical, the thorax very short, the antennæ composed of 11 joints and the tarsi of 3, the elytra convex, the under surface flat, and the legs short; the digestive canal is nearly straight, and as long as the body. The general colors are red, yellow, or orange with black spots, or black with white, red, or yellow spots. There are many species described. The larvæ are small, bluish, flattened grubs, spotted with red or yellow, and with 6 legs on the anterior part of the body; they are hatched from yellowish eggs, of a disagreeable odor, laid usually in the spring in clusters among the *aphides* or plant lice. Both the larvæ and the perfect insects destroy immense numbers of these lice, and are therefore among the best friends of the agriculturist; when found upon plants they are in quest of their insect prey, and deprive vegetation of none of its juices, and they are entirely guiltless of producing the potato rot or any other similar disease. There are some very small lady-birds of a blackish color, and with a few short hairs, of the genus *scymnus*, whose larvæ are as savage among the plant lice as the lion among the smaller mammals. These genera contain some of the prettiest of insects.

LÆLIUS, CAIUS, surnamed SAPIENS, a Roman publicist, born about 186 B. C., died about 115. He was tribune of the people in 151, prætor in 145, and consul in 140. After his consulship he was assigned the province of Lusitania, and conducted a successful campaign against the formidable guerilla chief Viriathus. At the commencement of his political career Lælius inclined to that party in the state which sought to infuse vigor into the masses, by raising them to the condition of territorial proprietors; but the excitement and violence to which the measures of the elder Gracchus had given birth so alarmed him that he at length withdrew from the popular side, and supported the aristocracy. In 182 he aided the consuls against the partisans of Tiberius Gracchus, and in 180 he opposed the passing of the Papirian rogation. For the course which he pursued in that period, his friends and faction honored him with the cognomen of *Sapiens*, or the Wise. In common with the younger Scipio, he had early applied himself to the language and learning of Greece, and had imbibed the doctrines of the stoics from the philosophers Diogenes of Babylon and Pænætius. Cicero was a great admirer of the politics and character of Lælius, and introduces him as a leading interlocutor in several of his dialogues. Seneca counselled his friend Lucilius "to live like Lælius" if he would live worthily.

LAENNEC, RENÉ THÉODORE HYACINTHE, a French physician, the discoverer of mediate auscultation, and the inventor of the stethoscope, born in Quimper, Lower Brittany, Feb. 17, 1781, died there, Aug. 13, 1826. He began the study of medicine under his paternal uncle, a distinguished physician of Nantes. In 1800 he went to Paris, and attached himself to the clinical school of the charity hospital, then directed

by Corvisart. He obtained the degree of M.D. in 1814, and became principal editor of the *Journal de médecine*. In 1816 he was appointed chief physician of the Necker hospital, where he soon after made that discovery which has immortalized his name. In 1819 he published his great work entitled *Traité de l'auscultation médiate et des maladies des poumons et du cœur*, a good English translation of which was made by Dr. Forbes of Chichester. In 1821 he was nominated private physician to the duchess of Berry, and professor of medicine in the college of France. But ill health soon compelled him to resign and retire to his native town, in which his latter days were spent. (See AUSCULTATION.)

LAER, or LAAR, PETER DE. See BAMBOOCIO.

LAFARGE, MARIE CAPPELLE, a French woman notorious for her condemnation as a poisoner, born in Villers-Hellon, Aisne, in 1816, died in Ussat, a watering place in the Pyrénées, Nov. 7, 1852. She belonged to a good family; but having lost her parents when a child, she was carelessly educated and left to indiscriminate novel reading. Living at the house of her aunt, Mme. Garat, the wife of the secretary-general of the bank of France, she was accustomed to all the refinements of Parisian life; but after the death of her grandfather in 1838, having married Pouch-Lafarge, an owner of iron works in the department of Corrèze, her husband, who had represented himself as a wealthy country gentleman, took her to an old, dilapidated, and scantily furnished house, where she had to attend to the common duties of a housekeeper, with a husband whose vulgar manners were repugnant to her taste, and a hard-tempered mother-in-law who was predisposed against her. Her disappointment found vent in bursts of anger, followed by family quarrels and deep-seated rancor. After about 16 months her husband was seized with a strange illness; she nursed him with apparent affection; but, under her almost exclusive care, his condition became worse every day, and within a fortnight he died. Strong suspicions of poison arose, and were soon fixed upon Mine. Lafarge, who at that time, it was proved, had twice purchased arsenic under pretence of killing rats. She was consequently arrested, and when in confinement was charged by one of her relations with having stolen a set of diamonds; and these having been found in her possession, she was sentenced to two years' imprisonment (April, 1840). Not daunted by this, she published her *Mémoires*, in which she represented herself as the victim of a deep-laid conspiracy, and declared her innocence of both robbery and poisoning. These *Mémoires*, which were extensively read, convinced many of her innocence, while they increased the hostility of her opponents. The public at home and abroad became interested in her case. She secured the services of three eminent advocates; and in the first stage of the trial the evidence against her was so slight that a verdict of acquittal was confidently expected by her friends, when the cele-

brated Orfila, who had been intrusted with a chemical examination of the body of the deceased, reported the discovery of evidences of poison. Mme. Lafarge was found guilty and sentenced to hard labor for life (Sept. 1840). Public opinion was still divided. The eminent chemist Raspail vigorously impugned the report of Orfila, and a bitter controversy ensued. The convict, who meanwhile had been incarcerated in the central prison at Montpellier, continued to be the recipient of marks of sympathy. After 12 years of imprisonment she was permitted to remove to the convent of St. Rémy, and the interest manifested in her behalf on account of her failing health contributed to procure her liberation in June, 1852. She removed to the watering place where she breathed her last, still protesting her innocence. A small volume under the title of *Heures de prison*, containing her thoughts during her confinement, was published after her death.

LAFAYETTE, the name of 5 counties in the United States. I. A N. co. of Miss., drained by Tallahatchee river and its tributary the Yocknapatafka; area, 790 sq. m.; pop. in 1850, 14,069, of whom 5,719 were slaves. It has a rolling surface covered here and there with small tracts of timber. The soil is fertile. The productions in 1850 were 562,530 bushels of Indian corn, 105,700 of sweet potatoes, 45,985 lbs. of rice, 22,288 of honey and wax, and 10,887 bales of cotton. There were 11 grist mills, 17 saw mills, 2 newspaper offices, 38 churches, and 469 pupils attending public schools. The Mississippi central railroad passes through Oxford, the capital. II. A S. parish of La., traversed by Vermilion river, which is navigable by steamboats; area, 850 sq. m.; pop. in 1855, 7,798, of whom 2,816 were slaves. The surface is level and the soil rich and alluvial. The productions in 1855 were 145,910 bushels of Indian corn, 87 bbls. of rice, 3,031 of molasses, 1,882 hds. of sugar, and 5,753 bales of cotton. The New Orleans, Opelousas, and great western railroad, now in progress, is to pass through the parish. Capital, Vermilionville. III. A S. W. co. of Ark., bordering on La. and Tex., and traversed by Red river and its Sulphur fork; area, 1,260 sq. m.; pop. in 1854, 3,446, of whom 2,311 were slaves. It has a good soil and a level surface, consisting partly of prairie. The productions in 1854 were 203,136 bushels of Indian corn, 100 of wheat, 4,260 of oats, and 8,311 bales of cotton. Capital, Lewisville. IV. A W. co. of Mo., bounded N. by the Missouri river and drained by a number of small streams; area, 450 sq. m.; pop. in 1856, 17,070, of whom 6,107 were slaves. It was formerly called Lillard. The surface is undulating and well timbered. Limestone, sandstone, and coal are abundant, and the soil is remarkably fertile. The productions in 1850 were 788,675 bushels of Indian corn, 83,037 of wheat, 94,075 of oats, 2,462 tons of hemp, 2,358 of hay, 154,668 lbs. of butter, and 32,925 of wool. There were 4 grist mills, 7 saw mills, 2 newspaper offices, 22 churches, and 962 pupils

attending public schools. Capital, Lexington. V. A S. W. co. of Wis., bordering on Ill., and drained by Fevre and Pekatonica rivers; area, 680 sq. m.; pop. in 1855, 16,064. It has an undulating surface, thinly timbered. In the N. W. part are several regular hills called the Platte mounds. Lead, copper, and limestone are abundant. The soil is fertile. The productions in 1850 were 91,491 bushels of Indian corn, 62,283 of wheat, 175,851 of oats, 18,804 of potatoes, and 9,196 tons of hay. There were 6 saw mills, 18 churches, and 8,203 pupils attending public schools. Capital, Shullsburg.

LAFAYETTE, a city of Indiana, capital of Tippecanoe co., situated at the head of navigation on the E. bank of Wabash river, 68 m. N. W. from Indianapolis; pop. in 1850, 6,129; in 1859, about 11,000. It is built on rising ground enclosed in the rear by hills and cliffs, and, including its suburbs, covers an area of 2 miles square. It is on the line of the Wabash and Erie canal, and the Toledo, Wabash, and western, the New Albany and Salem, the Lafayette and Indianapolis, and the Lafayette and La Salle railroads, by means of which and the river it is enabled to command the trade of a rich and extensive surrounding prairie country. It has a well of sulphur water, resembling in its analysis the Blue Lick springs of Kentucky. In 1859 the city contained 15 churches (1 Baptist, 1 Christian, 1 Episcopal, 1 Lutheran, 3 Methodist, 8 Presbyterian, 2 Roman Catholic, 1 United Brethren, 1 Unitarian, and 1 Universalist), 2 daily, 2 tri-weekly, and 3 weekly newspapers, a branch of the bank of the state of Indiana, a number of good hotels, several public and private schools, an insurance office, flour mills, iron foundries, brick yards, 2 manufactories of agricultural implements, a paper mill, a woollen factory, a planing mill, 3 soap and candle factories, 2 breweries, 2 distilleries, and 2 tanneries. It was laid out in 1825, and received its present municipal charter in 1857.

LAFAYETTE, MARIE JEAN PAUL ROCH YVES GILBERT MOTIER, marquis de, a general of the American revolution and a French statesman, born at the chateau of Chavagnac, near Brioude, Auvergne (in the present department of Haute-Loire), Sept. 6, 1757, died in Paris, May 19, 1834. His family was one of the most ancient and eminent in the French nobility. One of his ancestors was a marshal of France, distinguished for his military achievements, and particularly for defeating and killing the duke of Clarence at Beaugé, an action which saved his country from entire conquest by Henry V. of England. Another of his ancestors, Mme. de Lafayette, the intimate friend and correspondent of Mme. de Sévigné, was one of the most brilliant ornaments of the court of Louis XIV., and the author of the first romance which relied for its success on domestic character. His father, the marquis de Lafayette, was an officer of the army, and fell in battle in Germany at the age of 25. His mother died soon afterward, and he was thus left while yet an infant

the heir to an immense estate. At an early age he was sent to the college of Plessis at Paris, and when only 16 married a lady still younger than himself, a daughter of the count d'Ayen, son of the duke de Noailles. He entered the army as an officer of the guards, and in 1776 was stationed at Metz with his regiment, in which he was a captain of dragoons. At a dinner given by the commandant of the garrison to the duke of Gloucester, brother of the king of England, who was then on a visit to Metz, Lafayette heard that the American colonies had declared their independence. Before he left the table he had mentally resolved to draw his sword in the cause of American liberty, and he repaired immediately to Paris to make arrangements for the execution of his plan. He became acquainted with the American agents in Paris, Franklin, Deane, and Arthur Lee, and communicated to them his intention of proceeding to America. This was at the darkest period of the revolutionary war, and the news had just reached France of the occupation of New York, of the loss of Fort Washington, and of the disastrous retreat of the Americans through New Jersey. The cause of America looked desperate enough, and the few friends whom Lafayette had apprised of his design urged him to abandon so wild and hopeless a scheme. Even the American commissioners told him they could not in conscience urge him to go. They had not the means even to give him a passage across the Atlantic. But the resolution of Lafayette was inflexible. He replied to the commissioners that the more desperate were the affairs of the Americans, the more necessity was there for giving them assistance; and as for passage, he would purchase a vessel for himself and his companions. He accordingly caused a vessel to be secretly fitted out at Bordeaux. While his preparations were going on, to avert suspicion from himself, he made a visit to his kinsman the marquis de Noailles, then French ambassador in London; but while in Great Britain he scrupulously abstained from using the opportunity afforded of obtaining military information that might be of service to the Americans, carrying his point of honor so far as to decline visiting the naval establishment at Portsmouth. At the end of 3 weeks he returned to France, and without passing through Paris hastened to Bordeaux. Here he learned that the British ambassador at Paris had penetrated his design, and that the government had given orders for his arrest. Though his ship was not quite ready, he instantly made sail for Passages, the nearest port in Spain, where he had scarcely arrived when he was waited upon by two French officers with an order from the king of France directing him to repair to Marseilles. They also brought letters from his relatives censuring him for his conduct, and requesting him to return home; but his young wife, who was devotedly attached to him, and who shared his enthusiasm for American liberty, wrote urging him to stand firm and to proceed on his enterprise. He re-

turned with the officers to Bordeaux by land, leaving his vessel at Passages, and in apparent obedience to the royal command set out for Marseilles; but soon after leaving Bordeaux he took the road to Spain, and, though closely pursued, succeeded in reaching Passages, where he instantly embarked and put to sea. He was accompanied by 11 officers, among them the German veteran baron de Kalb. His departure created a great sensation not only in France but in England. "We talk chiefly," says Gibbon in a letter from London, April 12, 1777, "of the marquis de Lafayette, who was here a few weeks ago. He is about 20, worth 180,000 livres a year, the nephew of Noailles, who is ambassador here. He has bought the duke of Kingston's yacht, and is gone to join the Americans." The passage to America was long and stormy, and there was much danger from the English cruisers on the coast. Lafayette and his companions, however, safely effected a landing in the night near Georgetown, S. C., and, though at first taken for a party of the enemy, were at length received and hospitably entertained in the house of Major Huger, who conveyed them the next day, April 25, to Charleston, where they were received with enthusiasm. "The sensation produced by his appearance in this country," says Mr. Ticknor, "was, of course, much greater than that produced in Europe by his departure. It still stands forth as one of the most prominent and important circumstances in our revolutionary contest; and, as has often been said by one who bore no small part in its trials and success, none but those who were then alive can believe what an impulse it gave to the hopes of a population almost disheartened by a long series of disasters. And well it might; for it taught us that in the first rank of the first nobility in Europe, men could still be found who not only took an interest in our struggle, but were willing to share our sufferings; that our obscure and almost desperate contest for freedom in a remote corner of the world, could yet find supporters among those who were the most natural and powerful allies of a splendid despotism; that we were the objects of a regard and interest throughout the world, which would add to our own resources sufficient strength to carry us safely through to final success." From Charleston Lafayette proceeded by land to Philadelphia, where congress was then in session. On his arrival he addressed a letter to the president of that body, asking leave to enter the army as a volunteer and to serve without pay. Congress expressed its high sense of the value of his example and of his personal worth by the following resolution: "Whereas the marquis de Lafayette, out of his great zeal to the cause of liberty, in which the United States are engaged, has left his family and connections, and at his own expense come over to offer his services to the United States, without pension or particular allowance, and is anxious to risk his life in our cause: Resolved, that his services be accepted, and that, in consideration of his zeal, illustrious

family and connections, he have the rank and commission of major-general in the army of the United States." His commission was dated July 31, 1777, while he yet lacked more than a month of being 20 years of age. The appointment, however, was considered by congress as merely honorary; but it speedily became apparent that Lafayette was bent on serious service, and was well qualified to command. Washington was then with the army, but he soon arrived at Philadelphia, and he and Lafayette met for the first time at a dinner party. The young Frenchman made a highly favorable impression upon the sagacious and circumspect commander-in-chief, and at the close of the entertainment Washington took him aside, thanked him warmly for the sacrifices he had made in the American cause, and invited him to regard himself at all times as a member of his military family. The personal acquaintance thus commenced soon ripened into an intimacy that was never for a moment interrupted. The private correspondence of Washington shows that he not only felt for Lafayette the warmest affection, but that he entertained the highest opinion of his military talent, personal probity, and general prudence and energy. The youthful major-general was first in active service at the battle of Brandywine, Sept. 11, where he had no separate command, but was attached to the staff of Washington as a volunteer. He plunged into the hottest of the fight, and when the defeated Americans began to retreat, threw himself from his horse, entered the ranks, and exerted himself to rally them. He was shot by a musket ball through the leg, but so ardently was he engaged that he was unconscious of the wound till his aid told him that the blood was running from his boot. He rode with a surgeon to Chester, but would not suffer his wound to be dressed till he had restored order among the troops who were retreating in confusion through the village. It was two months before his hurt was sufficiently healed to enable him to rejoin the army. On Dec. 1 congress resolved "that Gen. Washington be informed that it is highly agreeable to congress that the marquis de Lafayette be appointed to the command of a division in the continental army." This resolve was passed at the request of Washington himself, who 8 days afterward directed Lafayette to take command of the division of Gen. Stephen, who had been dismissed from the army for intemperance. About this period the board of war, of which Gates was the head and which had been created and was controlled by the faction hostile to Washington, planned an expedition to Canada which was approved by congress; and Lafayette was appointed to the command in the expectation that so flattering a distinction would attach him to the party by whom it was conferred. The first intimation that Washington had of the project was from the letter to Lafayette announcing his appointment. The young Frenchman, indignant at the slight offered to his chief in not consulting him,

carried the letter immediately to Washington, told him he saw through the artifice, and would be governed by his advice. Washington advised him to accept the appointment, but told him he did not know where the means could be found to carry out such an expedition. Lafayette accordingly accepted the command, and proceeded to Albany, the designated head-quarters of the expedition; but after waiting 8 months for the promised force and supplies, during which period he took measures for putting the Mohawk valley in a state of defence, he at length received orders from congress to join the army at Valley Forge, and to suspend the irruption into Canada. He returned to the camp in April, 1778, and on May 18 was despatched by Washington from Valley Forge to Barren Hill, 12 miles distant, where he took post with 2,100 men and 5 pieces of cannon. Sir Henry Clinton, the British commander at Philadelphia, on the night of May 19 sent Gen. Grant with 5,000 men to surprise Lafayette. The negligence of the militia outposts permitted the British to approach within a mile before they were discovered, and early in the morning Lafayette found himself nearly surrounded by a greatly superior force of the enemy. But the young general was equal to the emergency. A dexterous stratagem and a skilful movement, promptly conceived and executed, baffled the British general, and conveyed the Americans with their artillery safely across the Schuylkill and back to Valley Forge, where they were greeted with enthusiasm by the main body of the army, which had witnessed from the heights their peril and successful extrication. His conduct in this affair called out the warmest expressions of approbation from Washington. At the battle of Monmouth, June 28, Gen. Lee, to whom as next in rank to the commander-in-chief the command of the advanced forces belonged, refused at first to take it, and Washington gave it to Lafayette; but Lee subsequently changed his mind and applied to be reinstated, to which Lafayette assented with his accustomed grace and disinterestedness, and served under Lee during the battle, in which he displayed great gallantry. Seeing at one point of the engagement a good opportunity to attack the enemy with his division, he rode up to Lee and asked permission to make the attempt. "Sir," replied Lee, "you do not know British soldiers; we cannot stand against them." Lafayette replied: "It may be so, general; but British soldiers have been beaten, and they may be again; at any rate I am disposed to make the trial." Lee yielded to the Frenchman's ardor and gave him permission to attack, which he did with vigor and success until Lee, on beginning the "unnecessary, disorderly, and shameful retreat" for which he was afterward punished by court martial, ordered him to fall back. A few weeks later Lafayette was sent with two brigades of infantry to assist Gens. Greene and Sullivan in the attempt to drive the British from Rhode Island, in which they had at first the assistance of a French fleet under Count d'Estaing,

France having now declared war against England and formed an alliance with the United States. D'Estaing, however, before any thing of importance was effected, withdrew with his fleet to Boston harbor for repairs, in spite of the remonstrances of the American generals. Lafayette was despatched to Boston to endeavor to persuade him to return to Newport, but could only get a promise from him that if required he would march his marines by land to the aid of the Americans. During Lafayette's absence an engagement took place, Aug. 29; and though he rode from Boston to Rhode Island, 70 miles, in 6½ hours, he arrived, to his great disappointment, only in time to assist in conducting the retreat from the island, which the American commanders had decided upon, on learning of the approach of the British fleet with a fresh army on board. Writing to Washington, he said: "That there has been an action fought where I could have been and was not, will seem as extraordinary to you as it seems to myself." Congress on Sept. 19 adopted resolutions thanking Gen. Sullivan and those under his command for their conduct in the action and retreat, and especially requesting the president to inform Lafayette of their sense of his personal sacrifice in going to Boston, and his gallantry in conducting the rear guard and pickets during the retreat. The good understanding between the French and American troops had been somewhat impaired by the conduct of D'Estaing, and Lafayette was of essential service in restoring harmony between them at this most important crisis of the war, when there was danger that fatal dissensions might arise between the new allies.—His own country being now at war, Lafayette, who still retained his commission in the French army, deemed it his duty at the end of the campaign of 1778 to return to France and place himself at the disposal of his government, and at the same time to exert himself in behalf of America by personal conferences with the French ministry. At the particular request of Washington, congress granted him leave of absence, accompanied by resolutions of a complimentary character, and by a letter recommending him to the good offices of the American minister in Paris. Congress also voted that a sword should be presented to him adorned with appropriate emblematic devices. He was detained for a while at Fishkill by a severe illness, but at length embarked for France at Boston in Jan. 1779, on board the American frigate *Alliance*. He returned home, says Mr. Everett, "after two years of absence, marked with honorable scars, and signalized by the thanks of congress, the admiration of America, and the friendship of Washington." He was received with extraordinary demonstrations of popular enthusiasm by all classes of society. His name, introduced into dramatic performances, called out acclamations at the theatres; he was followed by crowds in the streets wherever he went; he made a journey to one of his estates in the south of France, and all the towns through

which he passed received him with processions and civic honors; and in the city of Orleans he was detained nearly a week by prolonged festivities in honor of his return. Amid the admiration and flattery with which he was surrounded he did not neglect the interests of America. He was equally untiring and adroit in his efforts to persuade the French government to send an army to assist the Americans, and also to get a supply of money for the treasury of the United States, which was then in the most destitute condition. The finances of France herself were anything but prosperous, and the obstacles to be overcome before the French ministry could be induced to yield the requisite assistance were of the most formidable nature. But the ardor and perseverance of Lafayette at length triumphed. It was mainly his personal efforts that caused the army of Rochambeau to be sent to America. "It is fortunate for the king," said the old count de Maurepas, the head of the ministry, "that Lafayette did not take it into his head to strip Versailles of its furniture to send to his dear America, as his majesty would have been unable to refuse it." Having procured for the United States assistance both with men and money, Lafayette promptly recrossed the Atlantic, landing at Boston, and on May 11, 1780, after an absence of 15 months, rejoined Washington at the headquarters of the army, bringing himself the first intelligence of his success and of the approaching French succors. He brought also a commission from Louis XVI. appointing Washington a lieutenant-general of the army of France and vice-admiral of its navy, a measure intended, as it afterward operated, to prevent difficulties respecting official etiquette between the French and American commanders. A French fleet bringing Rochambeau and 6,000 soldiers arrived at Newport July 10. As soon as he heard of their arrival, Washington despatched Lafayette to concert measures with Rochambeau for future operations. Soon after his return he was stationed at Tappan on the Hudson in command of 6 battalions of light infantry, watching the movements of the British under Sir Henry Clinton, with whom Arnold, then in command at West Point, was secretly negotiating for the betrayal of that important fortress. Arnold made an attempt to obtain from Lafayette the names of the spies he maintained in New York city, on pretence that intelligence from them might often be conveyed more expeditiously by way of West Point; but Lafayette prudently, and as it turned out fortunately, declined to communicate them. After the discovery of Arnold's treason, Lafayette was one of the court of 14 general officers, convened at Tappan, Sept. 29, by whom Major André was tried as a spy and condemned to death. During Arnold's invasion of Virginia in the beginning of 1781 Washington sent Lafayette, Feb. 20, with 1,200 men of the New England and New Jersey lines, to assist in the defence of that state. They arrived at Annapolis in a state of great destitution, without shoes, hats, or tents. The United States

having neither money nor credit, he purchased for them a full supply with his own funds. His presence inspired the militia of Virginia with fresh hope, and his force was soon doubled in numbers. Toward the end of May Lord Cornwallis took command of the British in Virginia, and, with his usual energy, on the 4th day after his arrival he marched to attack Lafayette, who with about 8,000 troops was posted half way between Richmond and Wilton. Confident in his superiority of numbers, Cornwallis was so sure of success that he wrote home: "The boy cannot escape me." Lafayette, however, made a skilful retreat to the northward, and, though pursued with unusual activity, made his way safely to the Raccoon ford on the Rappahanock in Culpepper county, where he was joined by Gen. Wayne, who had marched from Maryland to his assistance with 800 men. Strengthened by this reinforcement, Lafayette again advanced, and interposed himself in a strong position near Charlottesville between the British army and some large quantities of stores removed from that town on the enemy's approach. Cornwallis marched off toward Williamsburg, pursued by Lafayette, a portion of whose troops overtook the British, July 6, at the Jamestown ford, where a sharp action was fought. Continuing his retreat, Cornwallis at last took post at Yorktown. "Lafayette conducted this campaign," says Mr. Everett, "with a vigor, discretion, and success, which saved the state of Virginia, and proved himself to be endowed with the highest qualities of generalship." Having driven the British into Yorktown, he stationed his army so as to cut off their retreat into the Carolinas, and awaited the reinforcements from the north, which came a few weeks later under the command of Washington and Rochambeau. For his services during the siege of Yorktown, where in conjunction with Hamilton he commanded one of the assailing parties, he was publicly thanked by Washington on the day after the surrender of Cornwallis.—At the close of the campaign he returned to France. In granting him leave of absence, congress passed resolutions acknowledging his eminent services, and directing all the ministers of the United States in Europe to confer and correspond with him. He was received with the highest enthusiasm in France, and his request for additional men and money for service in America was readily complied with. The enthusiasm spread from France to Spain, and a great expedition of 60 vessels of the line and 24,000 troops was organized to sail from Cadiz under the command of Lafayette, who led 8,000 men from Brest to Cadiz. Soon after his arrival, however, he heard the tidings of the conclusion of peace at Paris; and it was from a letter which he sent from Cadiz, Feb. 5, 1783, that congress first learned the news of the treaty. In 1784, at the invitation of Washington, he revisited the United States, landing at New York, Aug. 4, and proceeding almost immediately to Mount Vernon. He subsequently visited Anna-

polis, Baltimore, Philadelphia, New York, Albany, and Boston, receiving everywhere the warmest testimonials of affection and respect. On his departure in December, congress appointed a solemn deputation of one member from each state to take leave of him on behalf of the whole country. In the year after his return to France he visited Germany, where he was received with much distinction. Frederic the Great paid him marked attention, and took him with him on a military tour of inspection and review. For some years he now occupied himself with efforts to ameliorate the political condition of the French Protestants, and in promoting the abolition of slavery in the colonies. He purchased a plantation in Cayenne, emancipated the slaves, and expended a large sum in their education. The assembly of the notables at Paris, Feb. 22, 1787, was the first step in the French revolution. Of that assembly Lafayette was a member, and contributed essentially to give character to its deliberations. He stepped forth at once the champion of the people, denounced the abuses of the government, proposed the abolition of private arrests and of the prisons of state, the restoration of Protestants to the equal privileges of citizenship, and the convocation of the states-general. "What!" said the count d'Artois, the brother of the king, and afterward king himself as Charles X., "do you demand the states-general?" "Yes," replied Lafayette, "and something better than that." The states-general, which soon became the constituent assembly, met May 8, 1789. According to Jefferson, its initiatory movements were concerted by Lafayette and a small circle of friends at the hotel of Jefferson himself. He proposed in this body a declaration of popular rights not unlike that of the American declaration of independence, and it was by his influence that on the night of July 18, while the Bastille was falling before the people, the decree providing for the responsibility of the royal ministers was carried through. Two days afterward he was appointed commander-in-chief of the national guards of Paris, an organization which rapidly extended throughout the kingdom until it embraced 8,000,000 men, and under his effective management became the controlling power of the country. It was at his suggestion that the tri-color was adopted, July 26, an emblem destined, as he said, to make the tour of the world. His history for a time now became almost the history of France; and while he retained his power it was always exercised on the side of moderation, humanity, and constitutional liberty. A loyal subject, though in principle a firm republican, he defended the freedom of the king as sincerely as he had ever defended the freedom of the people. His courage and coolness during the dreadful tumults of Oct. 5-6 saved the lives of the king and queen from a ferocious mob that had taken possession of the palace of Versailles. When the national assembly decreed the abolition of feudal titles, Lafayette was among the first to lay down that of marquis, which he never

resumed; and the only title which he bore till his death was that of general, which he derived from his commission in the American army. After the splendid and imposing ceremony of the adoption of the constitution, July 14, 1790, in the Champ de Mars, where, in the presence of half a million of people, he took the oath to its support in the name of the nation, he resigned his command of the national guards in an able and patriotic letter, and retired to his estates in the country. When war was declared against the Austrians, March 20, 1792, he was appointed to the command of one of the armies sent to guard the frontier. He established discipline in the army, and won victories at Philippeville, Maubenge, and Florennes. But the Jacobins, who were now becoming predominant in France, hated and feared him, and orders were sent to the camp from the ministry of war designedly to embarrass and annoy him. In return he addressed a letter to the assembly denouncing the Jacobins as enemies of the constitution and the people. The voice of reason for a moment was regarded, and a majority of the assembly and the local assemblies of 75 of the departments gave their formal sanction to his views. But violence at length prevailed, and on Aug. 8 he was denounced in the assembly as an enemy of the nation, and a motion was made for his arrest and trial. After vehement debates it was put to vote and lost by a majority of 407 to 224. But the terrible events of Aug. 10 soon followed, and the reign of terror was established. Commissioners were sent to the army with orders to arrest Lafayette. Arrest at that period was certain death. He saved himself by flight, after placing the army in such a position that his departure could not expose it to danger. He crossed the frontier Aug. 17, intending to take refuge in Holland. But he was seized the same night by an Austrian patrol, and being soon recognized was treated as a criminal and exposed to disgraceful indignities. He was handed over to the Prussians because their prisons were near at hand, and was at first confined at Wesel and afterward at Magdeburg. But the Prussians, unwilling to bear the odium of holding Lafayette a prisoner, soon transferred him again to the Austrians, who consigned him to damp and dark dungeons in the citadel of Olmütz. Here he was told that he would never again see any thing but the four walls of his prison; that he would never receive news of events or of persons; that his name would be unknown in the citadel, and that in all accounts of him sent to court he would be designated only by a number; that he would never receive any notice of his family, or of the existence of his fellow prisoners. At the same time knives and forks were kept from him, as he was officially informed that his situation was one which would naturally lead to suicide. The want of air and of proper food, and the dampness and filth of his dungeon, brought on dangerous diseases, of which his gaolers took no notice; and he was at one period reduced to such a state by his suf-

ferings that all his hair came off. His friends for a long time could get no intelligence of his fate; but at length the persevering inquiries of Dr. Erick Bollmann, a Hanoverian of great address and courage, who was employed by Count Lally-Tollendal, and who had established himself for the purpose as a physician at Vienna, ascertained that he was confined at Olmütz. The military physician of Olmütz by this time had thrice made a formal representation to the Austrian government that Lafayette would die unless he was allowed to breathe a purer air than that of his dungeon. To the first application the reply was made that "he was not sick enough yet;" but at length the outcry of public indignation in Europe compelled them to grant him permission to ride out occasionally in a carriage accompanied by two soldiers. Dr. Bollmann determined to attempt his rescue during one of these airings, and communicated his project to a young American then travelling in Austria, Francis K. Huger, a son of the gentleman at whose house Lafayette had been received on the night of his first landing in America near Charleston, S. C., in 1777. Huger devoted himself to the enterprise with romantic enthusiasm. The two friends went to Olmütz, where in his professional capacity Bollmann contrived to communicate with Lafayette and to agree upon a plan. Their carriage was sent to Hoff, a town 25 miles from Olmütz, and the coachman was directed to be in waiting at a certain hour on the day when Lafayette and his guard rode out. They themselves on horseback lay in wait at a part of the road where Lafayette was accustomed to descend from the carriage and walk. The moment he touched the ground, Lafayette, sick and unarmed as he was, attacked the guards and disarmed one of them, who fled in terror. After a violent contest he also disarmed the other, but in the struggle was badly wounded in the hand. His friends now came up, and placing him on one of their horses told him in English to go to Hoff. He misunderstood the word, and supposing they had merely said "Go off," rode away on the wrong road. Their other horse had been purposely trained to carry two persons, but in the confusion he became frightened and unmanageable, and Huger generously insisted that Bollmann should ride off alone while he made his escape on foot. He was soon arrested by some peasants who had witnessed the affair, while Bollmann arrived safely at Hoff, and, after waiting in vain for Lafayette, passed the frontier into Prussia, where he was soon arrested and delivered to the Austrians. Lafayette meanwhile rode toward Moravia, and, not well knowing the road, asked a peasant to guide him. His bleeding wound and his prison clothing excited the suspicions of the peasant, and he betrayed the fugitive to the police, who took him back to Olmütz next day. Bollmann and Huger were kept in dungeons for 8 months chained by the neck to the floor, but were at length released by the interference of Count Metrowsky, an Austrian nobleman of

liberal character residing near Olmütz. Lafayette himself was confined with redoubled severity. Meantime his wife, who had been put in prison at Paris during the reign of terror, obtained her liberty on the downfall of Robespierre. She then proceeded to Vienna, obtained with difficulty a personal interview with the emperor Francis, and gained permission to share her husband's captivity, under the hardship of which, however, her health soon became so impaired that she never fully recovered from its effects. Great exertions were now made both in Europe and America to obtain the release of Lafayette. In the house of commons Gen. Fitzpatrick, Dec. 16, 1796, made a motion in his behalf, which was supported by Col. Tarleton, who had fought against Lafayette in America, by Wilberforce, and by Fox. "The speech of the latter," says Mr. Everett, "is one of the most admirable specimens of eloquence ever heard in a deliberative assembly." President Washington wrote a letter to the emperor, asking for the liberation of his old companion in arms. The Austrian government was deaf to all entreaties. But an advocate now appeared whose plea was irresistible. Bonaparte at the head of his victorious army demanded the release of Lafayette in the preliminary conferences held at Leoben before the treaty of Campo Formio. He was often afterward heard to say that in all his negotiations with foreign powers he had never experienced so pertinacious a resistance as that which was made to this demand. The Austrian negotiators attempted to compel Lafayette to receive his freedom clogged with certain conditions; but in spite of his sufferings his spirit was unbroken, and he firmly replied that he would never accept his liberation in any way that should compromise his rights and duties, either as a Frenchman or as an American citizen. He was set free at last, Aug. 25, 1797, after an imprisonment of 5 years, 22 months of which had been shared by his wife. The unsettled condition of France yet precluded his return to his native country, and he took up his residence in Holstein, where he lived in retirement, occupying himself with agriculture, until toward the end of 1799, when he established himself at his estate of La Grange, a fine old chateau about 40 miles from Paris. Here he lived quietly, still occupied with agriculture and holding steadfastly to his republican convictions. Napoleon in a personal interview endeavored in vain to persuade him to take the post of senator. He also offered him the cross of the legion of honor, but Lafayette rejected it with disdain, calling it an absurdity. Of all the ancient nobility who returned to France, he and the young count de Vaudreuil were the only persons who refused the favors which Napoleon tendered to them. When the question was submitted to the people whether Napoleon should be first consul for life, Lafayette voted in the negative, and informed Napoleon of the fact in a letter, which put an end to their intercourse. Nothing could tempt him

from his retirement. President Jefferson offered to appoint him governor of Louisiana, then just become a territory of the United States; but he was unwilling by quitting France to appear to abandon the cause of constitutional freedom on the continent of Europe. During the Hundred Days after the return from Elba, when Napoleon granted to the people an elective house of representatives, Lafayette again appeared in public. He was chosen a representative, and took his seat in the chamber, refusing a peerage which the emperor offered him. On the first ballot for president of the house he had the highest number of votes; but he declined the honor, and exerted himself for the election of Lanjuinais. He took little part in the debates, however, till after Napoleon's return from Waterloo, when he took the lead in demanding the emperor's abdication. Lucien, the brother of Napoleon, opposed the motion to this effect in a speech of great power and eloquence. He denounced the proposition as a signal instance of inconstancy and national ingratitude. Lafayette rose, and, contrary to rule and custom, spoke from his place and not from the tribune. "The assertion which has just been uttered," he said, "is a calumny. Who shall dare to accuse the French nation of inconstancy to the emperor Napoleon? That nation has followed his bloody footsteps through the sands of Egypt and through the snows of Russia; over fifty fields of battle; in disaster as faithfully as in victory; and it is for having thus devotedly followed him that we now mourn the blood of three millions of Frenchmen." These few words made an impression on the assembly which could not be resisted; and as Lafayette ended Lucien himself bowed respectfully to him, and without resuming his speech sat down. After the entry of the allies into Paris, Lafayette returned to La Grange. Touched with a sympathy for Napoleon in his adversity which he had not felt at the height of his power, he offered to procure him the means of escaping to America; but Napoleon could not forgive his former opposition, and refused to accept his assistance. In 1818 Lafayette was elected to the chamber of deputies, where he voted constantly for all liberal measures, and opposed the censorship of the press and every thing that tended to infringe the constitutional rights of the people.—In 1824 the congress of the United States voted unanimously a resolution requesting President Monroe to invite Lafayette to visit the United States. He accepted the invitation, but declined the offer of a ship of the line for his conveyance, and with his son and secretary took passage on a packet ship from Havre for New York, where he landed Aug. 16, 1824. He was received everywhere with the utmost demonstrations of popular enthusiasm, and his progress through the country resembled a continuous triumphal procession. He visited in succession each of the 24 states and all the principal cities. "We rejoice," said Mr. Ticknor in the "North Amer-

ican Review," in Jan. 1825, "in common with the thousands who throng his steps wherever he passes, that we are permitted to offer this tribute of a gratitude and veneration, which cannot be misinterpreted, to one who suffered with our fathers for our sake; but we rejoice yet more for the moral effect it cannot fail to produce on us, both as individuals and as a people. For it is no common spectacle which is now placed before each of us for our instruction. We are permitted to see one who, by the mere force of principle, by plain and resolved integrity, has passed with perfect consistency through more remarkable extremes of fortune than any other man now alive, or perhaps any man on record. We are permitted to see one who has borne a leading and controlling part in two hemispheres, and in the two most important revolutions the world has yet seen, and has come forth from both of them without the touch of dishonor. We are permitted to see that man who first put in jeopardy his rank and fortune at home in order to serve as a volunteer in the cause of free institutions in America, and afterward hazarded his life at the bar of the national assembly, to arrest the same cause when it was tending to excess and violence. We are permitted to see the man who, after three years of unbroken political triumph, stood in the midst of half a million of his countrymen, comprehending whatever was great, wise, and powerful in the nation, with the *oriflamme* of the monarchy at his feet, and the confidence of all France following his words, as he swore on their behalf to a free constitution; and yet remained undazzled and unseduced by his vast, his irresistible popularity. We are permitted to see the man who, for the sake of the same principles to which he had thus sworn, and in less than three years afterward, was condemned to such obscure sufferings, that his very existence became doubtful to the world, and the place of his confinement was effectually hidden from the inquiries of his friends, who sent emissaries over half Europe to discover it; and yet remained unshaken and undismayed, constantly refusing all appearance of compromise with his persecutors and oppressors. We are, in short, permitted to see a man who has professed, amid glory and suffering, in triumph and in disgrace, the same principles of political freedom on both sides of the Atlantic; who has maintained the same tone, the same air, the same open confidence, amid the ruins of the Bastille, in the Champ de Mars, under the despotism of Bonaparte, and in the dungeons of Olmütz." While Lafayette was still in the country, congress, in Dec. 1824, voted him a grant of \$200,000 and a township of land, "in consideration of his important services and expenditures during the American revolution." His immense hereditary fortune had been mostly lost by confiscation during the reign of terror. On Sept. 7, 1825, he sailed from Washington in a frigate named in compliment to him the *Brandywine*. On his arrival at Havre the people assembled to make a demon-

stration in his honor, but were dispersed by the police. In Aug. 1827, he pronounced a funeral oration over the body of Manuel, a distinguished member of the chamber of deputies. In November of the same year the chamber was dissolved, and Lafayette was reelected. During the revolution of July, 1830, of which he became the acknowledged leader, he was appointed commander-in-chief of the national guards of Paris, and, though not personally engaged in the fight, his name and his experience and energy were of the greatest service to the liberal cause. His influence was successfully exerted to prevent the revolution from assuming a sanguinary character, and from proceeding to extremes which would have brought France into perilous collision with all the powers of Europe. He sacrificed his own republican preferences for the sake of peace and order, and placed Louis Philippe on the throne, "a monarchy surrounded by republican institutions." He soon resigned his commission as commander of the national guards, and confined himself to his duties as a representative of the people, and to the exercise of his moral influence as the acknowledged chief of the constitutional party on the continent of Europe. In attending in the winter and on foot the obsequies of a colleague in the chamber of deputies, he contracted a cold which settled on his lungs and caused his death. He received a magnificent funeral, and his body was buried, by his own direction, in the cemetery of Picpus in the faubourg St. Antoine.—"There have been those," says Mr. Everett, "who have denied to Lafayette the name of a great man. What is greatness? Does goodness belong to greatness and make an essential part of it? If it does, who, I would ask, of all the prominent names in history, has run through such a career, with so little reproach justly or unjustly bestowed? Are military courage and conduct the measure of greatness? Lafayette was intrusted by Washington with all kinds of service—the laborious and complicated, which required skill and patience—the perilous, that demanded nerve; and we see him keeping up a pursuit, effecting a retreat, out-manœuvring a wary adversary with a superior force, harmonizing the action of French regular troops and American militia, commanding an assault at the point of the bayonet; and all with entire success and brilliant reputation. . . . Lastly, is it any proof of greatness to be able, at the age of 73, to take the lead in a successful and bloodless revolution; to change the dynasty; to organize, exercise, and abdicate a military command of three and a half millions of men; to take up, to perform, and lay down the most momentous, delicate, and perilous duties, without passion, without hurry, and without selfishness?"—See "Eulogy on Lafayette, delivered in Faneuil Hall, Sept. 6, 1834," by Edward Everett; and *Mémoires et manuscrits de Lafayette*, published by his family (6 vols. 8vo., Paris, 1837-'8). There are also numerous biographies of him, both in French and English.

LAFFITTE, Jacques, a French banker and statesman, born in Bayonne, Oct. 24, 1767, died in Paris, May 26, 1844. He was the son of a poor carpenter, but received a fair education. In 1788 he went to Paris, was admitted as a clerk in the banking house of Perregaux, rose to the rank of bookkeeper, and evinced such capacity for business that at the end of a few years he was offered a partnership by his employer. He at once became the leading spirit of the new firm, which through his management successfully extended the range of its operations. Such was the confidence Perregaux reposed in his integrity, that on his death he appointed him his executor. In 1809 Laffitte became one of the regents of the bank of France, and was elected a member of the tribunal of commerce in 1813; in the following year he was made president of the chamber of commerce and promoted to the governorship of the bank, which post he held for 5 years, refusing to draw the large salary attached to it. During the events of the two restorations, his liberality was equally conspicuous with his integrity; in 1814 he advanced the sum of 2,000,000 francs to the provisional government to relieve their embarrassments, and secure the pay of the French army who were to retire beyond the Loire; in 1815 he made himself responsible for the sum of 600,000 francs, exacted by Blücher as a war contribution from the city of Paris. Meanwhile he was banker of both Louis XVIII. and Napoleon, and faithfully discharged his confidential duties toward them under the most trying circumstances. When the latter finally left the capital, he placed in trust with Laffitte about 5,000,000 francs, which was afterward distributed according to his will. In 1816 the honest banker was elected to the chamber of deputies; and although he took his seat among the opposition, he was appointed member of a government committee on finance, and was instrumental in persuading the king to resist the imprudent tendencies of his adherents. In 1817 he was reelected; and in 1818, when the public credit was in danger, he prevented a commercial crisis by purchasing government stocks to the amount of several millions. While he opposed the general policy of the government, especially in 1823, when he denounced the armed intervention of the French in Spain, he never hesitated to give his support to all such measures as he thought beneficial to the people. In 1824 he separated from his political friends to uphold the conversion of the government stocks from 5 to 3 per cents., as "by alleviating the burden weighing upon the government, it was a step toward allaying the charges borne by the nation." At the same time he participated in the establishment of institutions for bettering the condition of the common people, among others of the savings bank of Paris; he opened his purse to old officers in reduced circumstances, relieved merchants on the verge of bankruptcy, and readily assisted even his political opponents. Châteaubriand,

finding himself pecuniarily embarrassed when he resigned his embassy at Rome, and having applied in vain to the royalists for assistance, received the aid he wanted from Laffitte. The political importance of the banker was increasing daily; his house became the rendezvous of the most eminent members of the opposition, either in the legislative chambers or in the public press; he was the friend of Béranger and the protector of Thiers. In 1827, when the national guard of Paris was disbanded, he moved the impeachment of the ministers. He embraced with ardor the cause of Louis Philippe, and pointed him out beforehand as the only man who could save the country in the event of a revolution. On the publication of the famous ordinances of July, 1830, he first tried to bring back Charles X. to a wiser line of policy; but his efforts being fruitless, he moved the organization of a provisional government, and when the king at last offered to repeal his obnoxious decree, it was he who uttered the sentence: "It is too late!" He now issued a proclamation in behalf of the duke of Orleans, proposed his appointment as lieutenant-general of the kingdom, and brought about a reconciliation between him and Lafayette, thus preventing the latter from proclaiming the republic; and finally he had the duke chosen king of the French by 221 deputies. He was appointed minister of state, and, assuming the ministry of finance, was intrusted with the premiership, Nov. 3, 1830. He had now reached the climax of his fortune, and his future career was unlucky. His sentiments were too liberal to suit the king, and he accordingly resigned in the following March. His banking business had suffered from his absence and the commercial difficulties consequent upon the revolution; the king had felt himself obliged to help his minister by purchasing the forest of Breteuil from him at the price of 6,000,000 francs, and authorizing the bank to lend him 18,000,000; but these transactions becoming known through the indiscretion of the king, Laffitte's credit was lost, and his exertions to prevent the fall of his firm were unavailing. He sold all his property, including his house in Paris, which however was restored to him by a national subscription, and established a new banking house under the appellation of *banque sociale*, of which he was the manager; but his anticipations of success were not realized. He reentered also the political arena, was elected in 1837 by one of the districts of Paris, reelected in 1839 and 1842 by the city of Rouen, and at the opening of the session of 1844 presided over the chamber as its oldest member. To the last his democratic feelings were shown in his words and actions. His only daughter had married the eldest son of the illustrious Marshal Ney, the prince of Moskva; and his granddaughter, once inquiring from him the reason why, being herself a princess, her maternal grandfather was not a prince, he answered: "I am a prince, the prince of the plane; my father was a carpenter!" He died of a pulmonary disease, and more than 20,000 persons

attended his funeral. Beside some financial and political essays which have been printed, he left MS. *mémoires* which are still unpublished. *Les souvenirs de M. Lafitte racontés par lui-même*, written by Ch. Marchal, deserve little credit. There is an elegant biographical sketch of him, by Loménie, in the *Contemporains illustres*.

LAFITAU, JOSEPH FRANÇOIS, a French missionary and writer, born in Bordeaux in 1670, died there in 1740. He belonged to the society of Jesus, and was for some years attached to their missions in Canada. On his return to France, he published: *Mémoire concernant la précieuse plante ging-sang de Tartarie* (Paris, 1718), the plant here noticed, which was highly valued by the Chinese, having been found by Lafitau in the Canadian forests; *Mœurs des sauvages Américains comparées aux mœurs des premiers temps* (2 vols. 4to., 1723); *Histoire des découvertes et des conquêtes des Portugais dans le nouveau monde* (2 vols. 4to., 1733). The second is his best and most interesting work.

LAFITE. See BORDEAUX WINE.

LAFITTE, JEAN, a corsair, privateer, or smuggler of Louisiana and the gulf of Mexico, born in France, either at St. Malo, Marseilles, or Bordeaux, about 1780, died, according to some accounts, at sea in 1817, according to others, at Silan, Yucatan, in 1826. There is a singular uncertainty with regard to the events of his career. It has been stated that he never was at sea but twice—once when he came to America, and again in the voyage on which he was drowned; and that he fitted out privateers to cruise against Spanish commerce under the flag of Carthage. Other authorities assert that he began life as mate of a French East Indiaman, but, quarrelling with the captain, left his ship at Mauritius and entered upon a course of daring and successful piracy in the Indian ocean, varied by occasional ventures in the slave trade. After several years spent in these pursuits, he returned to France, disposed of his prizes, sailed for the West Indies, and took out a commission as privateer from the newly organized government of Carthage, continuing his depredations, not only upon Spanish, but upon British commerce. Another account represents him as having begun his career as lieutenant of a French privateer, which was captured by a British man-of-war and taken into an English port, where the officers and crew of the privateer were thrown into prison. Here Lafitte was confined for several years under circumstances of peculiar hardship, after all his comrades had obtained their release. The resentment toward Great Britain engendered by this real or supposed severity is stated to have been the motive that inspired his subsequent career. Unable to gratify this resentment in the service of his native country, on account of the suspension of hostilities at the time of his release, he found means of doing so under cover of a privateer's commission (against Spain) obtained from the Carthaginian government. According to this account—which bears some

indications of authenticity in its general features—the only acts of Lafitte that could properly be designated as piratical, were committed against British vessels. He is said to have gone to New Orleans in 1807; and whatever may have been the facts with regard to his early history, there is no doubt that about 1818-'14 he was at the head of an organized and formidable band of desperadoes, whose head-quarters were on the island of Grande Terre, in Barataria bay, some 80 or 40 miles west of the mouth of the Mississippi. Acting ostensibly under the flag of the republic of Carthage (or New Granada), it is generally admitted that the operations of these adventurers were not restricted within the limits to which that commission would have confined them. The bay of Barataria afforded a secure retreat for their fleet of small vessels; and their goods were smuggled into New Orleans by being conveyed in boats through an intricate labyrinth of lakes, bayous, and swamps, to a point near the Mississippi river a little above the city. After various ineffectual presentments and prosecutions before the civil tribunals, an expedition was despatched against the Baratarians, in 1814, under the command of Commodore Patterson. The settlement on Grande Terre was captured, with all the vessels that happened to be in port at the time; but Lafitte and his comrades made their escape among the swamps and bayous of the interior, from which they returned to the same rendezvous and resumed operations, as soon as Com. Patterson's forces had retired. About the same time, the British, then maturing their plans for a descent upon the southern coast of the United States, made overtures to Lafitte for the purpose of securing his coöperation in that enterprise. A brig of war was despatched to Barataria, her commander bearing a letter from Commodore Percy, commanding the British naval forces in the gulf, and one from Col. Nichols, then in command of the land forces on the coast of Florida, offering Lafitte \$30,000 and a commission in the British navy, on condition of obtaining his services in conducting the contemplated expedition to New Orleans and in distributing a certain proclamation to the inhabitants of Louisiana. Lafitte dissembled with the British officer (Capt. Lockyer, of the *Sophia*) who was the bearer of these tempting proposals, and asked for time to consider them. Meantime he immediately wrote to Gov. Claiborne of Louisiana, enclosing the documents that had been handed him by Capt. Lockyer, informing the governor of the impending invasion, pointing out the importance of the position that he occupied, and offering his services in defence of Louisiana, on the sole condition of pardon to himself and followers for the offences with which they stood charged. This amnesty would, of course, include in its provisions a brother of Jean Lafitte, who was then in prison in New Orleans under an indictment for piracy. After some hesitation on the part of the American authorities, Lafitte's offer was accepted.

In connection with an officer of the army he was employed in fortifying the passes of Baratania bay, and rendered efficient service, in command of a party of his followers, in the battle of Jan. 8, 1815. The subsequent career of Lafitte is involved in as much obscurity as his earlier life. A proclamation of President Madison confirmed the amnesty which had been granted by Gov. Claiborne to all the Baratarians who had enlisted in the American service, though it does not appear that their chief ever received any further reward from the government. We have at this time (1860) respectable living authority for believing that, after the war, he was engaged for a time as commander of a packet plying between Philadelphia and New Orleans. However this may be, it is generally understood that he soon returned to his old pursuits, taking a privateer's commission, either, as formerly, from the government of New Granada, or else from that of Mexico; and that, while thus engaged, he formed a settlement on the site of the present city of Galveston, which was broken up in 1821 by a naval force under the orders of Lieut. (now Commodore) Kearney. It is possible, however, that his brother Pierre, who commanded one of his vessels, has been confounded with him. His death is attributed by different authorities to foundering at sea, to being burned with his vessel after capture by a Spanish man-of-war, and to wounds received in a desperate conflict with a British cruiser. There are yet other versions, while one account states that he returned to France and died among his relatives on the Garonne, and that his widow was still living there a few years ago. In person Lafitte is represented as having been well formed and handsome, about 6 feet 2 inches in height, with large hazel eyes and black hair. His manners were polished and easy, though retiring; his address was winning and affable; and his influence over his followers almost absolute. There is every reason for believing that he was of a respectable family, and that his early opportunities for education had been good. —See "De Bow's Review," vols. xi., xii., xiii., xix., and xxiii.; Marbois' "Louisiana;" Latour's "War in Louisiana;" Walker's "Jackson and New Orleans;" Yoakum's "History of Texas;" and Parton's "Life of Jackson."

LA FONTAINE, JEAN DE, a French fabulist, born at Château-Thierry, July 8, 1621, died in Paris in 1695. He was the son of a magistrate, and having received an irregular education, partly at home, partly at the college of Rheims, he entered the seminary of the Oratorians with the design of becoming a priest; but at the end of 18 months he gave up this project, returned home, and led an idle and dissipated life, which gave little promise of his future celebrity. He showed however considerable poetical talent, and this was fully awakened on his hearing Malherbe's ode upon the attempt at assassination against Henry IV. recited by an officer who was garrisoned at Château-Thierry. He began eagerly to read the ancient and modern

poets and prose writers, being especially fond of Marot, Rabelais, and Queen Margaret among the French, Ariosto, Tasso, and Boccaccio among the Italians, Virgil and Terence, Homer and Plato, among the Latins and the Greeks. In order to reclaim him from his loose habits and apparent idleness, his father induced him to marry in 1647, and resigned to him his own office; but Jean was ill fitted to be either a husband or a functionary, and was equally neglectful of his matrimonial and official duties. In 1654 he published at Rheims a translation in verse, or rather an adaptation, of Terence's "Eunuch," which gave no indication of his future powers. He soon repaired to Paris, and was introduced by one of his relatives to Fouquet, the superintendent of finance, the great patron of literature and art at that time, who appointed him his poet, bestowed upon him a yearly income of 1,000 livres, and admitted him to his house. La Fontaine was thus enabled to live at his ease for 7 years, during which he produced only occasional poems of no great merit. On the fall of his protector he wrote in 1661, under the impulse of his devotion and gratitude, his admirable *Élégie aux nymphes de Vaux*, an eloquent but fruitless appeal to the king's magnanimity in behalf of the superintendent. Two years later he renewed his entreaties in his *Ode au roi*, but with no better success. He would now have been at a loss for means of livelihood, had it not been for the generosity of two noble ladies, the duchess of Bouillon, Cardinal Mazarin's youngest niece, who welcomed him at her chateau, and the duchess dowager of Orleans, from whom he received a pension as her gentleman servant; he also received occasional favors from Mme. de Montespan, and from her sister, Mme. de Thiangès; but he was always neglected by the king, who could not overlook his irregular mode of life, the character of some of his writings, and above all his fidelity to Fouquet. In 1665 he brought out the first series of his *Contes*, which presented him as a successful rival of Boccaccio; a second part appeared in 1666, and they were completed in 1671 and 1675. Notwithstanding their somewhat licentious turn, they were eagerly read even by the most respectable ladies, the standard of morality being then far different from what it now is. Meanwhile he had already published part of the work upon which his fame especially rests; the first 6 books of his *Fables* had appeared in 1668 with a dedication to the dauphin, the son of Louis XIV. and pupil of Boesuet. The following 5 books were published in 1678 and 1679, with a dedicatory epistle to Mme. de Montespan; the 12th and last, written under encouragement from the young duke of Burgundy, grandson of the king, through his preceptor Fénelon, was printed 15 years later, when the poet had reached the age of 78. His life had undergone several changes during that period of increasing fame; the death of the duchess of Orleans and the exile of the duchess of Bouillon left him unprovided for, but he received the

most generous hospitality from Mme. de la Sablière, a gifted lady, celebrated for her literary taste, who for 20 years secured him all the comforts of a home. When she died, he was fortunate enough to find at M. d'Hervart's another home, where he was cared for with equal kindness, and where he died. During the last two years of his life the religious sentiments of his early youth revived; he performed severe penances for such of his works as strict morality could not approve of, and it may be said that his end was the sage's death as depicted by himself: *Rien ne trouble sa fin; c'est le soir d'un beau jour*. He had been elected to the French academy in 1683, but was only admitted in 1684 in conjunction with Boileau the satirist. The duchess of Bouillon styled him *mon fablier*, his friends *le bon homme*, and posterity most justly proclaims him *l'inimitable*. His character presented a strange mixture of childish simplicity and finesse, which is perceptible in his poems. His freedom from all restraint and his dreamy disposition have given birth to innumerable anecdotes of his absence of mind. Beside the works mentioned above, he left *Psyché*, a mythological novel, and *Adonis*, a charming narrative poem, both of which were published in 1669 under the patronage of the duchess of Bouillon; *Philemon et Baucis* and *Les filles de Minée*, which, although intended as mere imitations of Ovid, are stamped with true originality; 4 or 5 light comedies, and two operas. The best edition of La Fontaine's complete works is that by Walckenaer (6 vols. 8vo., Paris, 1822-'7); next to it may be placed the large 8vo. volume in Didot's *Collection des classiques Français*. His select works, his fables in particular, are constantly reprinted in every form; we must content ourselves with mentioning the editions of Charles Nodier (Paris, 1818), Walckenaer (1827), Crapelet (1830), and Louandre (1852). There is an excellent *Histoire de la vie et des ouvrages de La Fontaine* by Walckenaer (3d ed., Paris, 1824). Among the English translations of La Fontaine are: the "Fables and Tales" (8vo., London, 1764); "Tales and Novels in Verse," by several hands, edited by Humphreys (2 vols. 8vo., London, 1785); "Loves of Cupid and Psyche," in verse and prose, by Lockman (8vo., London, 1744); "Fables" in verse, by Robert Thompson (4 vols. 8vo., Paris, 1806); "Fables" in verse (8vo., London, 1820); and "Fables," by Elizur Wright (2 vols. 8vo., London, 1843; 1 vol. 8vo., Boston, 1846). A new French illustrated edition of his works appeared in 1858.

LA FOURCHE INTERIOR, a S. E. parish of La., bordering on Barataria bay and intersected by Bayou La Fourche; area, 1,100 sq. m.; pop. in 1855, 12,102, of whom 5,569 were slaves. The surface is level, and the soil, except where too marshy for cultivation, is very fertile. The productions in 1855 were 819,980 bushels of Indian corn, 2,211 bbls. of rice, 27,918 of molasses, and 19,018 hhds. of sugar. Capital, Thibodeaux.

LA FUENTE, ALCANTARA MIGUEL, a Spanish historian, born in Archidona, Malaga, July 10, 1817, died in Havana in Aug. 1850. He studied law, devoted himself to historical investigations, became secretary of the cortes, and received the appointment of attorney-general (*fiscal*) in the island of Cuba. He had barely arrived in Havana before he was attacked by the local fever and died. His vast researches into the history of his country, and his appreciation of its different political phases as well as its romance, are exhibited in his "History of Granada" (4 vols., Granada, 1843-'8; 2 vols., Paris, 1851). He also wrote a work on hunting, and one on the characters and revolutions of the different races in Spain at different periods, and especially of the Moors during the middle ages.

LAGO MAGGIORE (anc. *Lacus Verbanus*), a lake of N. Italy and Switzerland, enclosed by Lombardy, Piedmont, and the canton of Ticino; length 40 m.; average breadth 2 m., greatest breadth 8 m.; greatest depth 2,625 feet; elevation of surface above the level of the sea, about 638 feet. The principal affluents are the Toce or Toccia, Maggia, and Tresa; its great outlet is the Ticino, which issues from its S. extremity at the town of Sesto. Near the entrance of the gulf of Tosa, on the W. side, lie the Borromean islands, remarkable for their picturesque beauty. The Swiss portion of this lake is termed Lago Locarno. The surrounding mountains are covered with forests, the timber of which gives rise to a considerable traffic, and employs numerous vessels on its waters. Steamers also ply regularly between Magadino and Sesto. This lake abounds in fish, particularly trout, and some are occasionally caught which are said to weigh as much as 50 lbs. There are valuable quarries of fine white marble on its shores.

LAGOS. I. A seaport town of Portugal, in the province of Algarve, 110 m. S. from Lisbon, on the N. W. shore of Lagos bay; pop. about 7,000. It is well built, and contains 3 churches, 3 convents, a civil and military hospital, an alms house, a grammar school, and a handsome aqueduct. Its inhabitants are chiefly engaged in the tunny and sardine fishery. The harbor, which is only navigable for small vessels, is defended by forts. In the bay of Lagos, Aug. 18, 1759, a British fleet under Boscawen obtained a decisive victory over a French squadron under De la Clue. II. A town of Africa on the coast of Upper Guinea, situated at the N. end of a low island, 5 m. long by 1½ m. broad, which lies at the entrance to a lagoon of the bight of Benin, near the mouth of the river Ogoon, on which, 90 m. from the coast, is the city of Abbeokoota; pop. estimated at 5,000. Lagos is nominally subject to the king of Dahomey, but tributary to Benin. A number of English and other traders reside here, and the town contains many good houses built in the English style. It was formerly a notorious seat of the slave traffic, in attempting to negotiate for the abolition of which the British consul, Mr. Beecroft, was fired upon in Nov. 1851. The town was thereupon

attacked by the British steamer *Bloodhound*, which was compelled to retire with the loss of 3 officers killed and 10 men wounded. A second engagement on Dec. 24 and 26 resulted in the reduction of the town, the capture of 57 guns, and the conclusion of a treaty by which the ruler guaranteed freedom of commerce, the protection of Christianity, and the abolition of the slave trade and of human sacrifices.

LAGRANGE, a N. E. co. of Ind., bordering on Mich., and drained by Pigeon river; area, 884 sq. m.; pop. in 1850, 8,887. It has a nearly level surface, much of which is occupied by timber. The soil is fertile. The productions in 1850 were 321,211 bushels of Indian corn, 127,905 of wheat, 73,816 of oats, and 7,203 tons of hay. There were 5 churches, 1 newspaper office, and 2,234 pupils attending public schools. Capital, Lagrange.

LAGRANGE, JOSEPH LOUIS, a French geometrician, born in Turin, Jan. 25, 1736, died in Paris, April 10, 1813. His parents were of French extraction on both sides. The reading of the ancient geometricians turned his attention to scientific pursuits; and a paper by Halley in the "Philosophical Transactions," "On the Superiority of Modern Algebra in determining the Foci of Object Glasses," led him to a close study of the analytical methods. His first publication was a letter to C. J. Fagnano, June 23, 1754, which contained a series of fluxions and fluents of different orders, somewhat resembling the binomial theorem of Newton. In 1755, although but 19 years of age, he was made professor of geometry in the royal school of artillery at Turin, where many of his pupils were his seniors. In conjunction with several of them, he established a scientific society, whose memoirs, owing particularly to his contributions, afterward acquired a high reputation, his essays on the propagation of sound being especially noticed. He meanwhile corresponded with Euler, to whom he communicated his first ideas of the solution of the isoperimetrical problems. In 1764 he won a prize from the French academy of sciences for a memoir on the libration of the moon, in which he demonstrated the wide extent of the principles of virtual velocities, and their connection with the other principles of mechanics. Soon afterward he went to Paris, where he became personally acquainted with Clairaut, D'Alembert, Condorcet, and others. In 1766 a second prize, on the subject of the satellites of Jupiter, was awarded him by the French academy; and he was invited to Berlin to become a mathematical director of the Prussian academy, which office Euler, called to St. Petersburg by the empress Catharine, had left vacant. He accepted the offer, repaired to Berlin, where he was treated with great distinction by Frederic the Great, and spent there 20 years, during which time he prepared his great work, the *Mécanique analytique*. On the death of Frederic, yielding to a secret desire and to the entreaties of Mirabeau, notwithstanding liberal offers from the courts of

Naples, Sardinia, and Tuscany, he went to France, where he was welcomed by Queen Marie Antoinette, received as a veteran pensioner of the academy an income equal to that which he had enjoyed at Berlin, and was provided with apartments in the Louvre. His *Mécanique analytique*, which had been printed under the supervision of his friend the abbé Marie and the geometrician Legendre, appeared a few months after his arrival in Paris (1787), and commanded general admiration. Being now in the zenith of his fame, he was seized with fits of morbid melancholy, during which he lost all taste for his wonted pursuits, and evinced the utmost indifference even to the work which had secured him immortal reputation. His spirits revived about the beginning of the revolution, and the treatment he received at the hands of the revolutionists was perhaps still more flattering than that which he had obtained from kings and princes. His pension was unanimously confirmed by the national assembly, and he was appointed member of a committee for examining useful inventions, and director of the mint, in conjunction with Monge and Berthollet. The latter post he resigned at the end of 6 months. He took great interest in the establishment of the new system of weights and measures. In 1793, when a decree of the convention ordered all persons not born in France to leave the country, an exception was made in favor of Lagrange. On the establishment of the normal school and of the polytechnic school, he was appointed professor in those institutions. The lectures which he delivered in 1795 were published in the *Journal de l'école polytechnique*. For his pupils he wrote his *Théorie des fonctions analytiques* (Paris, 4to., 1797 and 1813), and his *Leçons sur le calcul des fonctions* (last ed. 1806); but few of the ideas contained in these books have prevailed, as they were far from being as perfect as the method of fluxions and its kindred doctrines. On the foundation of the institute and the board of longitude, he was at once placed among the members of the former, and at the head of the latter. He was so highly appreciated in France, that, on the entrance of the French army into Turin, the generals and many high functionaries, headed by the civil commissary, went in procession, by order of the directory, to congratulate his father, then 90 years of age, on the merits of a son who "had done honor to mankind by the brilliancy of his genius, and whom Piedmont was proud to have produced, and France to possess as a citizen." Napoleon made Lagrange a senator, a count of the empire, a grand officer of the legion of honor, and a knight grand cross of the order of reunion; he showed him friendship on every occasion, and styled him the "high pyramid of mathematical sciences." His last years were devoted to preparing new editions of his *Mécanique analytique* (2 vols. 4to., 1811-'15, the publication of the 2d volume of which was completed by Prony, Lacroix, and Binet), and of his *Théorie des fonctions analytiques* (4to., 1813).

His remains were solemnly buried in the Pantheon, and the last honors were paid to his memory by Lacépède and Laplace in a funeral oration, while the emperor provided liberally for his widow and his brother.

LA GUAYRA, the principal seaport of Venezuela, on the Caribbean sea, in lat. $10^{\circ} 36' 42''$ N., long. $66^{\circ} 56' 30''$ W., 10 m. from Caracas; pop. about 8,000. Its situation resembles that of Santa Cruz in Teneriffe. The chain of mountains which separates the town from the high valley of Caracas descends almost directly into the sea, and the town is surrounded by a wall of huge masses of rock. It contains only two streets, running parallel with each other E. and W. Commanded by the battery of Cerro Colorado, it is strongly fortified along the sea shore. The town has a gloomy and desolate aspect, and is one of the hottest places on earth. The neighboring coast is extremely unhealthy. The town has frequently suffered from earthquakes, and was almost entirely destroyed by that of 1812, when several thousand persons perished. La Guayra is rather a roadstead than a port. The anchorage is bad, the tides powerful, and the sea in constant agitation. About half of the entire trade of Venezuela and the whole of that of Caracas is carried on through La Guayra. The principal exports are coffee, cacao, cotton, sugar, indigo, and hides; and the imports are chiefly manufactured goods, flour, &c. The annual shipping comprises about 50,000 tons, and the aggregate value of imports and exports is \$6,000,000. In the 3 months ending Sept. 30, 1858, 18 vessels arrived there from the United States, with cargoes valued at over \$200,000, and 9 cleared with merchandise to the amount of nearly \$100,000.—The yellow fever which prevailed so severely at the beginning of this century at La Guayra was attributed by some authorities to the alteration caused in the atmosphere by the overflowings of the small river of the same name. Humboldt, however, on examining the bed of its torrent, found nothing that could have had any effect in deteriorating the air.

LA GUÉRONNIÈRE, LOUIS ÉTIENNE ARTHUR, vicomte de, a French publicist, born in 1816. The offspring of a noble family of Poitiers, known for their devotion to the Bourbons, he early gave evidence of royalist opinions, and about 1835 appeared as a writer in *L'avenir national* of Limoges. A little later he became acquainted with Lamartine, who encouraged his efforts, and on the revolution of 1848 offered him an appointment, which he declined. When Lamartine left the ministry of foreign affairs, La Guéronnière joined him in the publication of *Le bien public*, a newspaper which ceased toward the end of 1848. He then became a contributor to Émile de Girardin's *Presse*, and his connection with this journal lasted about 15 months. In 1850 he edited, under the supervision of Lamartine, the new journal, *Le pays*. His leaning toward the Bonapartist party, which was plainly shown in a biographical sketch of Louis Napoleon, published in that paper with-

out his principal's approbation, caused a separation between them; and La Guéronnière became, after the *coup d'état* of Dec. 2, 1851, a staunch supporter of the new emperor. He was elected to the legislative body by the department of Cantal, and assumed at the same time the direction of both the *Constitutionnel* and the *Pays*. In 1853 he was appointed councillor of state, and subsequently commander of the legion of honor and presiding officer of the council general of Haute-Vienne. He is now superintendent of the press, and the occasional pamphlets and articles in the *Moniteur* which appear under his name are supposed to represent the imperial views and to possess a semi-official character. Such are *L'empereur Napoléon III. et l'Angleterre* (1858), *L'empereur Napoléon III. et l'Italie* (Jan. 1859), and *Le pape et le congrès*, toward the close of the same year. His flexible and somewhat pompous style is well adapted to such performances. He has also published some political sketches, *Études et portraits contemporains* (Paris, 1851 and 1856), including Napoleon III., Nicholas I., King Leopold of Belgium, the prince de Joinville, Thiers, De Morny, and Gen. Cavaignac. He is an occasional contributor to the *Revue contemporaine*, for which he wrote *Les souverains écrivains*, where Napoleon III. holds a conspicuous place between Henry IV. and Louis XIV.

LA HARPE, FRÉDÉRIC CÉSAR, a Swiss patriot, born in Rolle in 1754, died in Lausanne, March 30, 1838. He was educated in democratic opinions; began the practice of law, but disliking the profession was on the eve of going to the United States to enlist in the continental army, when he was offered and accepted a situation as preceptor of a young Russian nobleman, whom he accompanied to Italy. His success in this vocation attracted the attention of the empress Catharine, who called him to St. Petersburg and confided to his care her two grandsons, Alexander and Constantine. The republican preceptor subjected the young princes to severe training, and taught them principles and ideas which seldom find their way into courts. On the breaking out of the French revolution, he actively participated, by a petition to the government at Bern and letters addressed to the Swiss people, in the plans for reorganizing the Helvetic confederation so as to make it a single and undivided republic. This becoming known to the empress, she discharged him, without the usual pension and dignities. Leaving Russia in 1793, he repaired to Geneva, and then to Paris, where he endeavored to interest the French government in the cause of the Swiss democrats against the aristocracy of Bern, and finally succeeded in securing the protection of the directory, thus accomplishing the revolution of 1798 by which Switzerland was to become a democratic republic. He became the controlling member of the Helvetic executive directory, and wielded with energy, and even violence, the power he had acquired by force; but his hopes were soon

dispelled by the change in French policy after the 18th Brumaire. The Helvetic directory was dissolved, and La Harpe, being suspected of conspiring against the new order of things, was arrested; but he made his escape, repaired to Paris, and was told by Bonaparte that "he had better leave Switzerland alone." He then retired to private life at Plessis-Piquet, near Paris, devoting himself to agricultural pursuits, until the fall of the empire revived his hopes of his country's emancipation. In 1814, having received a visit from the emperor Alexander, he resumed his influence over the mind of his former pupil; and if he could not prevail upon him to favor his democratic plans in regard to Switzerland, he at least contributed to the preservation of that confederation, and to the liberation of his own canton of Vaud from the rule of Bern. After the treaty of Vienna he resided at Lausanne. During the most active periods of his life he published a number of pamphlets in which he expounded his plans for the reorganization of his country, and denounced the tyranny and misdeeds of its old governments.

LA HARPE, JEAN FRANÇOIS DE, a French critic, born in Paris, Nov. 20, 1739, died there, Feb. 11, 1803. He was left an orphan in his 10th year, was brought up by charity, and was admitted as a free scholar to the Harcourt college, where he gave early evidence of literary talent. On leaving this institution, he wrote with several of his comrades some satirical verses on certain members of the college, for which he was imprisoned by the police for several months. This severe punishment of a trifling offence, together with his narrow circumstances, added to his naturally bitter disposition. His first attempts at poetry were heroic epistles, a kind of poem then much in vogue. In 1768 he produced his tragedy of *Warwick*, which was successful. Three other plays of the same kind, *Timoleon*, *Pharamond*, and *Gustave Wasa*, failed; and, disappointed in his anticipations of fortune, he remained for nearly two years the guest of Voltaire. On his return to Paris in 1768, he became a contributor to the *Mercur de France*, and made himself noted for the bitterness of his criticism. At the same time he competed successfully for the academical prizes, 11 of which he won within 10 years, 8 being at the French academy. These successes procured in 1776 his election to that learned society. The new tragedies he produced about the same time were mercilessly criticized, and, with the exception of *Philoctète* (1780) and *Coriolan* (1784), were coldly received by the public. He was meanwhile the correspondent of the grand duke Paul of Russia, the son of Catharine the Great, and undertook several publications, especially an *Abrégé de l'histoire générale des voyages*, from which he realized some profit. He adopted the revolutionary principles, brought on the stage in 1791 *Mélanie, ou la religieuse*, an indirect attack on the clergy, which was warmly received, showed himself an ardent Jacobin, and went so far as to become an occasional flatterer of

Robespierre. He was nevertheless incarcerated during the reign of terror, and this made such an impression upon his mind that his opinions underwent a complete change; he became a devout Christian and an uncompromising enemy of all that was called philosophy. On his liberation after the 9th Thermidor, he resumed with great success a course of public lectures which he had begun a few years before. These lectures, collected under the title of *Lycée, ou cours de littérature ancienne et moderne* (12 vols. 8vo., 1799-1805), are still regarded as a standard of literary criticism. His *Correspondance littéraire* with the grand duke Paul was printed in 1801 (4 vols. 8vo.); and the severity and selfishness with which the judgments it contains are stamped, rekindled the hatred against him, and embittered the last years of his life.

LA HIRE, PHILIPPE DE, a French mathematician, born in Paris, March 18, 1640, died there, April 21, 1718. At first he followed the profession of painting and sculpture, which was that of his father, but while in Italy in 1660 he turned his attention to mathematics. In 1679 he and Picard were appointed to make certain surveys along the coast of Gascony; and in 1688 he was employed, in conjunction with Cassini, to complete the measurement of an arc of the meridian, which had been commenced in 1669. His most important scientific work is his *Sectiones Conicæ* (Paris, 1685).

LA HOGUE. See CAPE LA HAGUE.

LAHORE, a city of Hindostan, capital of the Punjab, situated about 1 m. from the E. bank of the Ravee, in lat. 31° 36' N., long. 74° 21' E.; pop. estimated at 95,000. It is walled with brick and defended by a citadel and outworks. There are several fine mosques, including one of red sandstone said to have been built by Aurungzebe. The Hindoos have a number of temples, and in the neighborhood are some handsome tombs, one of the most attractive of which is that of the emperor Jehanghir. The city has narrow streets, tall gloomy houses, small but well furnished bazaars, and a vernacular college supported partly by the British government, and having about 550 pupils. The surrounding country is covered with vast ruins, attesting the magnificence of the ancient city, which was the capital of the Ghaznevide dynasty in the 12th century, and the favorite residence of the descendants of Baber. The famous Runjeet Sing was invested with the rajahship of Lahore by Zeman Shah in 1799, and after his death the territory was seized by the British and consolidated with the rest of the Punjab.

LAIBACH. See LAYBACH.

LAING, ALEXANDER GORDON, a British traveller, born in Edinburgh, Dec. 27, 1794, murdered near Timbuctoo, Africa, in Sept. 1826. He was educated for the profession of his father, who was a schoolmaster, but joined the army, and served in 1811 in Barbados as ensign under his uncle, the future Gen. Gordon. In 1820 he went to Sierra Leone, and became aide-de-camp to the governor, Sir Charles McCarthy. He

took an active part in the efforts made by the English government to stop the slave trade by commercial treaties with the natives, opened negotiations with the king of the Foolaahs at Timbo, the capital of Foota Jallon, and contributed much to the knowledge of that country and of the upper course of the Niger. The war with the Ashantees, in which Governor McCarthy lost his life, compelled him to return to Sierra Leone. On coming back to England he was promoted to the rank of major, and placed at the head of an African exploring expedition. He sailed for Tripoli in 1825, and on July 26, 1826, joined a caravan for Timbuctoo, which he reached Aug. 18; but while on a tour to Sandanding he fell into the hands of a fanatical Arab sheik, who on his refusal to embrace Mohammedanism strangled him. He published an account of his first journey under the title of "Travels through the Timannee, Kooranko, and Soolima Countries, to the Sources of the Rokelle and Niger, in the Year 1822" (8vo., London, 1825).

LAING, MALCOLM, a Scottish historian, born at Strynzia, in the Orkneys, in 1762, died there in 1818. He was educated at the university of Edinburgh, studied law, and was called to the bar in 1784; but, not succeeding in his profession, he turned his attention to literature. His first work was a continuation of Dr. Henry's "History of Great Britain," which was followed in 1800 by a "History of Scotland from the Union of the Crowns to the Union of the Kingdoms." In 1804, a 2d edition of the latter production being called for, he appended to it an essay "On the Participation of Mary, Queen of Scots, in the Murder of Darnley." In 1807 he was returned to parliament as member for the Orkneys, but ill health soon compelled him to withdraw to private life. Beside the works above mentioned, he published an edition of the "History and Life of King James VI." from the original manuscript, which had served as the foundation of the forgeries of Crawford, in his "Memoirs of the Affairs of Scotland."—His brother, SAMUEL LAING, is known as the author of books of travel, and of works on social and political subjects. A new edition of his book on Norway appeared in 1854.

LAING, SAMUEL, a British railway financier, born in Kirkwall, Scotland, about 1810. He was educated at St. John's college, Cambridge, and in 1840 was called to the bar. Shortly afterward he became private secretary to Mr. Labouchere, then president of the board of trade, and was also for several years secretary of the railway department. In 1844 he prepared an important report on "British and Foreign Railways." In 1845 he was actively employed in preparing the reports presented by the railway commission presided over by Lord Dalhousie; and upon the rejection of them by the house of commons he resigned his seat at the board of trade and resumed the practice of his profession. In 1848 he was elected chairman of the Brighton railway company, and in 1852 was returned

to parliament for his native borough. The same year he became chairman of the crystal palace company, and was instrumental in causing the palace to be opened at Sydenham in 1854. He has also participated in the management of important lines of railway in France, Belgium, and Holland, and of the great western railway of Canada. He is known as an able and fluent speaker. In 1857 he was returned to parliament for the borough of Wick, and reelected in 1859.

LAIRESSE, GÉRARD DE, a Flemish painter, born in Liège in 1640, died in Amsterdam in 1711. At the age of 16 he was a successful painter, and received large prices for his pictures; but dissipation kept him in poverty until he removed to Amsterdam, where he rose to fortune and reputation. At the age of 50 he became blind, but he dictated his discourses on the theory and practice of painting, which were published under the title of *Groot schilderboek* (Amsterdam, 1707).

LAIIS, the name of two celebrated courtesans of ancient Greece. I. The elder Laïs lived during the period of the Peloponnesian war, and is generally supposed to have been a native of Corinth. She was one of the most beautiful women of her age, but remarkable for her avarice and caprice. Among her lovers was the philosopher Aristippus, who dedicated two of his works to her. She grew enamored of Eubotas of Cyrene, who promised to take her with him to his native city if he should prove victor in the Olympic games. He succeeded in the contest, and fulfilled his promise by taking thither her portrait. In her old age she became intemperate, and died at Corinth, where a monument was erected to her memory in the grove called the Cranion. II. The younger Laïs was a native of Hyccara in Sicily, and lived in the age of Philip and Alexander the Great. She removed to Athens in her youth, and is said to have been induced by the painter Apelles to adopt the profession of a courtesan. She subsequently became the rival of the famous Athenian hetæra Phryne; but falling in love with a handsome Thessalian youth named Hippolochus, she accompanied him to his native country, where her beauty exciting the jealousy and envy of some of her sex, they allured her into a temple of Aphrodite, and there stoned her to death. She was buried on the banks of the Peneus; the inscription engraven on her monument is given by Athenæus.

LAKE (It. *lacca*), a pigment prepared from infusions of vegetable dyes or of cochineal, by causing the coloring matter to unite and form a precipitate with some earthy or metallic oxide. This is usually alumina, but the oxides of tin and zinc sometimes serve as the basis. A solution of alum is employed to furnish the alumina, and potash is commonly added to it—always if the infusions are acid. If the infusions are made with alkaline liquors, the alum solution may be added alone. A decoction of turmeric yields an orange lake; of cochineal, a brilliant red lake (see CARMINE); of Brazil wood, also a red,

made violet by excess of potash, and brownish by cream of tartar. Madder also gives a red lake. Persian or French berries produce yellow lakes; and green lakes may be obtained from these mixed with blue pigments. The varieties of blue pigments in use render it needless to prepare blue lakes.

LAKE, the name of 4 counties in the United States. I. A N. E. co. of Ohio, bordering on Lake Erie, and drained by Grand and Chagrin rivers; area, 220 sq. m.; pop. in 1850, 14,654. The surface is undulating and the soil a fertile clayey loam, with occasional ridges of sand. Iron ore is found. The productions in 1850 were 336,312 bushels of Indian corn, 51,744 of wheat, 151,178 of oats, 120,104 of potatoes, 25,582 tons of hay, and 142,779 lbs. of wool. There were 9 grist mills, 39 saw mills, 4 iron foundries, 1 newspaper office, 26 churches, and 3,517 pupils attending public schools. The Cleveland and Erie railroad passes through the county. Capital, Painesville. II. A N. W. co. of Ind., bordering on Lake Michigan and Illinois, bounded S. by the Kankakee river, and drained by the Calumick and Deep; area, 468 sq. m.; pop. in 1850, 3,991. The surface is level and diversified by woodlands and prairies, with large marshes near the Kankakee; the soil is generally fertile. The productions in 1850 were 138,040 bushels of Indian corn, 46,389 of wheat, 92,424 of oats, 8,949 tons of hay, and 11,526 lbs. of wool. There were 8 grist mills, 4 saw mills, 2 newspaper offices, 5 churches, and 375 pupils attending public schools. The Michigan southern and northern Indians and the Michigan central railroads pass through the county. Capital, Crown Point. III. A N. E. co. of Ill., bordering on Lake Michigan and Wisconsin, and drained by Fox and Des Plaines rivers; area, 425 sq. m.; pop. in 1855, 17,630. The surface is chiefly an undulating prairie diversified by tracts of timber and many small lakes. The soil is a rich, deep, black loam. The productions in 1850 were 320,071 bushels of wheat, 168,915 of Indian corn, 250,733 of oats, 35,506 tons of hay, 421,200 lbs. of butter, and 45,895 of wool. There were 4 grist mills, 8 saw mills, 1 newspaper office, 8 churches, and 2,391 pupils attending public schools. Capital, Waukegan. IV. A W. co. of the lower peninsula of Michigan, drained by the Notepesago river and affluents of the Manistee; area about 700 sq. m. It has been formed since 1850.

LAKE OF THE WOODS (Fr. *Lac des Bois*), a body of water in the Hudson's Bay territory, British North America, on the frontier of Minnesota, about lat. 49° N., long. 95° W. It is 300 m. in circumference, and has an irregular outline indented by bays. A vast number of small islands dot its surface. The Winnipeg river flows from it on the N., and it receives Rainy river on the S. Wild rice grows plentifully along its shores.

LALANDE, JOSEPH JÉRÔME LE FRANÇOIS DE, a French astronomer, born in Bourg, Franche-Comté, July 11, 1732, died in Paris, April 4,

1807. His family name was Le Français, but he assumed that of Lalande at the outset of his scientific career. He was educated at the college of the Jesuits at Lyons, studied law in Paris, and was admitted to the bar, but gave up the legal profession to attend the lectures of De Lisle and Le Monnier. The latter, in 1751, procured him a scientific mission to Berlin, where he was to ascertain, through astronomical observations, the distance between the earth and the moon, while La Caille was making similar observations at the Cape of Good Hope. On his return in 1758, he was elected to the academy of sciences, assisted Clairaut in his researches on comets, especially that of Halley, and became in 1760 the editor of the *Connaissance des temps*, which he conducted until 1775, and subsequently from 1794 till his death. In 1762 he succeeded De Lisle in the chair of astronomy at the college of France, and during 46 years delivered lectures on that science. He reached the height of his fame when he published a map illustrating the two transits of Venus which were to take place in 1761 and 1769, and showing the exact time of those transits for all countries on the globe. About the same time he announced to the world the results of the calculations through which the distance between the sun and the earth had been definitely ascertained. He gave much attention to navigation, and delivered lectures and published works on this subject, which are highly valued. But the popularity acquired by his scientific labors did not satisfy his thirst for fame; and in order to keep public curiosity constantly alive, he stationed himself on the Pont-Neuf to give astronomical explanations to passers by; announced that he would travel in a balloon from Paris to Gotha, where a scientific congress was to be held; took care to have it reported that he ate spiders, caterpillars, worms, and other insects; and professed the boldest atheism.

LALLEMAND, CLAUDE FRANÇOIS, a French physician, born in Metz, Jan. 26, 1790, died in Marseilles, Aug. 25, 1854. After serving as assistant surgeon in the armies of the empire, he studied in Paris at the Hôtel Dieu under Dupuytren, and in 1819 was appointed professor of clinical surgery at Montpellier, in which office he remained till 1845, with the exception of 3 years during which he was suspended for his liberal political expressions. His most important work, the *Recherches anatomico-pathologiques sur l'encéphale et ses dépendances* (Paris, 1820-'36), remarkable for its literary merits as well as its sagacious philosophical syntheses, established his reputation, and was translated into many languages. Elected in 1845 to the academy of sciences, he removed to Paris, and was consulted by patients from every part of Europe. Ibrahim Pasha visited him in Paris, and was formally received by Louis Philippe. His health failed again after his return to Egypt, and Lallemand went to that country in 1848 for his relief, but arrived too late. He was, how-

ever, received with distinction by Mehemet Ali. He is the author of valuable works, and bequeathed 50,000 francs to the institute.

LALLY, THOMAS ARTHUR, count, baron of Tullendally or Tollendal in Ireland, a French soldier, born in Romans, Dauphiné, in Jan. 1702, beheaded in Paris, May 9, 1766. He was the son of Sir Gerard Lally, an Irish loyalist, who had accompanied James II. in his exile to France. He was educated to the profession of arms, and when scarcely 12 years old performed his first military service at the siege of Barcelona. For his gallantry at the siege of Kehl in 1738 and Philippsburg in 1734, where he saved his father's life, he was promoted to the rank of major. In 1737 he visited England, Ireland, and Scotland, with a view to promote the interests of the pretender; and in 1738 he was sent on a secret mission to St. Petersburg. In 1745 he distinguished himself at the battle of Fontenoy, where he led the Irish brigade whose gallantry secured victory to the French. The king promoted him to the rank of brigadier-general on the field. The same year, at the head of a body of volunteers, he landed in Scotland, joined the young pretender Charles Edward, served as his aide-de-camp at the battle of Falkirk, went twice to London, where a price had been set upon his head, barely escaped with his life, fell into the hands of smugglers, and owed his safety to his self-possession and daring. In 1755, being consulted by the French ministry upon the best mode of impairing the power of England, he strongly urged an attack upon her East Indian possessions. He was offered the command of an expedition to carry out his own plan, received the appointment of governor-general of the French establishments in the East, and sailed for his destination, May 2, 1757. But the means which had been placed at his disposal were wholly inadequate. He landed at Pondicherry, April 28, 1758, and found that the agents of the French East India company were secretly against him. Nevertheless, the Coromandel coast was conquered in a few weeks. He overcame all the obstacles thrown in his way, laid siege to Madras in the month of December, carried the Black Town, and had some prospect of success; but being unsupported by D'Aché, the commander of the French fleet, and having no money to pay his mutinous soldiers, he was finally obliged to retire on the arrival of an English fleet. Soon after he found himself besieged in Pondicherry by an enemy 10 times his superior in numbers. He held out for 10 months; but deserted by his fleet, betrayed by the agents of the French company, having exhausted his resources, and the garrison being reduced to 700 men, he was finally compelled to surrender at discretion, Jan. 14, 1761, to Gen. Coote, who had 22,000 troops under his command, and was supported by 14 ships. He was taken prisoner to London; but having heard that he was charged by his personal enemies with various crimes, he obtained his release on parole, re-

paired to Paris, and, conscious of his own innocence, voluntarily entered the Bastille, in order to hasten his trial, but was left there for 19 months without examination. Being finally accused as a traitor and a defaulter by the very men who had been the cause of his ruin, a mock trial took place; witnesses of the worst character, some of whom were his own servants, were admitted to testify against him; he was refused counsel, and was not even allowed to present his defence; and at last, after a protracted secret deliberation, he was sentenced to death and executed. Several years afterward, the whole of these proceedings were revised; and the sentence was finally reversed in 1778.

LALLY-TOLLENDAL, TROPHIME GÉRARD, marquis de, a French politician, son of the preceding, born in Paris, March 5, 1751, died March 11, 1830. Although of legitimate birth, he was brought up, under the name of Trophime, in ignorance of his parentage until the eve of his father's execution. He first made himself known by his untiring efforts, during 12 years, to procure the reversal of his father's sentence, in which he secured the assistance of Voltaire, who wrote in his behalf. In 1789 he was one of the deputies of the nobles to the states-general; he supported moderate reforms, and favored the establishment of a constitutional monarchy with two chambers and an absolute power of veto vested in the king; but on the return of Louis XVI. to Paris, Oct. 6, he was so alarmed at the course of the revolutionists that he retired with Mounier to Coppet in Switzerland. There, under the title of *Quintus Capitolinus aus Romains*, he published in 1790 a pamphlet censuring the proceedings of the constituent assembly. He returned to Paris in 1792 to oppose the Jacobins, and was imprisoned, but escaped a few days previous to the September massacre and fled to England. In 1793 he applied to the convention to be appointed one of the council of King Louis XVI., but his request was not answered. He returned to France after the 18th Brumaire, and lived in retirement until the return of the Bourbons, when he was made a peer.

LAMA. See LLAMA.

LAMAISM (Tungusic, *Lam*, ocean; Thibetan, *Lama*, road, a priest), the prevailing religion of Thibet and some other parts of Asia. It is an offshoot of Buddhism, with some tenets of Sivaism, engrafted on the ancient Thibetan religion, and on Mongolic Shamanism or spirit worship, the last traces of which yet exist in Siberia, as a species of demonolatry, marked by the practice of magic and many cruel customs. The Thibetans call their religion *Saangs r-Gyass-Kyu-tchoss*, or Buddha's law. Many of its features are described in the article BUDDHISM (vol. iv., especially on pp. 68 and 69).—The history of the introduction of Buddhism into the snowy fastnesses of Thibet is imperfectly known. The Thibetan and Chinese annals relate, that the first religious king, who is said to have lived after some other fabulous monarchs, and who is known as Srang b-Tsan

s-Gam-po, the upright wise prince, after the transfer of his residence from the banks of the Yalung-kiang or eastern branch of the Yang-tse-kiang, and after a war with the Chinese, having married a Chinese and a Nepalese princess, received from their fathers many books and idols of Buddha, and built temples for the keeping of the latter. These were the nucleus of the city of Lassa (*Lha-sa*, god-land), the metropolis of Lamaism. In A. D. 632 he sent his minister Thumi-Seam-bho-ta to study Buddhism in Nepal, and to adapt the Devanagari to the Thibetan language. The king translated the three principal sacred books into Thibetan. On account of this, and on account of the good laws he made, he received the title of *Chakra-vartin*, or the wheel-turner. To him also is attributed the introduction of the omnipotent mystic formula of the 6 syllables *Aum ma-ni pad-me hum*, which probably means: "God! treasure in (the) lotus, Amen!" (see BRAHMA, vol. iii. p. 617); it is moreover a greeting to Avalokitesvara, the patron saint of Thibet, one of its 3 Bodhisattvas; and also a spiritual and corporeal panacea, and a universal prayer. Another saintly king of the 9th century, the son of a Chinese princess, built a great monastery 8 days' journey S. E. from Lassa, and completed, by the aid of Indian pundits, the translation of the *baKa'djur* (pronounced *Ka-djur*, *versio verbi*), the great canon in 8 sections, containing 1,088 works, in 100 volumes, and treating of discipline, metaphysics, the appearance of Buddhas, religious treasures, the Nirvana (see BUDDHISM, vol. iv. p. 66), and of magic formulas. The 3d incarnate king, KhriDe Srong bTsan, built many cenobies by the aid of holy men from India and Nepal, and founded the Lamaic hierarchy toward the end of the 9th century. He was, however, put to death by strangling, and many discontented Thibetans emigrated. Buddhism was rent by the sects of the Chinese and Indian schools, and was almost uprooted by King gLang-dar-ma, who was therefore called a Khubilghan of Shisnus (*incarnatio diaboli*). His two sons divided the Thibetan kingdom into U (Chinese, *Uei*, pure, holy), the eastern portion, with Lassa as its capital, and Tsang or the centre, the south-western portion, having as its metropolis *gShis-Ka-rTse* or Dzgartchi. Further civil broils compelled many to emigrate to Nga-ri, in the north-west, as well as into Kham, the original seats of the Thibetans, on the borders of Szechuan, under Chinese protection. This did not avail much, as China was then weak, and was moreover separated from Thibet by the new state of the Hia or Tangut (Chinese, *Si-fan*), near the Koko-Nor, or Blue Lake. Buddhism was reimported from Kham, and Indians were invited into Nga-ri. Djo-bo-Atisha reorganized it, and his Thibetan disciple Brom-bakshi founded a moral sect, from which issued the great reformer who will be spoken of below. New monasteries were erected in the 11th and 12th centuries, of which the principal were Ra-

sGrenq, N. of Lassa; Ssa-skya, S. of Dzgartchi, the seat of the lama primate of that period; Bri-gung, 4 days' journey N. E. from Lassa, the seat of an anti-primate.—The glory of Lamaism dates from the conversion of the Mongols. Their ancient religion was Shamanic, consisting in the belief in *Tegri* (sky, god) and demons, in the souls of ancestors, and the like. Genghis Khan despised all priests, being indifferent to all creeds, as were his sons. But after the division of the Mongol empire into several powerful states, Batu Khan adopted Islamism, Khulaghu favored Christianity, while Kublai Khan (1259-'94), the conqueror of China, and founder of the Yu-en dynasty, became a Buddhist. An admirer of Chinese civilization, and a patron of learned men, he found it useful to acquire power in Thibet, which had been only partly conquered by Mangu Khan, by affording protection to the hereditary lama of Ssa-skya. He divided the country into districts, and subjected them (1298) to this lama, who bore the names of *Ti-szu*, emperor's teacher, *Ta-pao-fa-vang*, great precious law's king, *Gromgon*, protector of beings, and other titles from his contrivance of letters for the Mongolic language. This lama consecrated Kublai as emperor, and wrought many wonders; and on his demanding a higher throne than that of the emperor, the empress decided that he should have it only while performing sacred rites, and should sit as high as the emperor on all other occasions. Kublai and the *Ti-szu* compared the *Ka-djur* with the Chinese copy and with the collection of the Kin dynasty. This concordant canon was printed in 1285-1806, with the assistance of Thibetan, Uiguric, Chinese, and Sanscrit scholars. The same emperor founded convents in Peking and in southern Mongolia; he restored the temples at U-tai; he surrendered the palaces of the Sung dynasty to the lamas; and he sent an embassy to Ceylon, which brought him the Bhikshu bowl, two molar teeth, and a miraculous image of Sakyamuni. This religious zeal was carried to its highest pitch by the successors of Kublai, so that many Chinese pretended to be monks, in order to escape the payment of taxes and the performance of other duties. About 500,000 such impostors are reported to have been expelled from the cloisters in a single province. After a rule of 89 years, the Mongol dynasty was expelled from China by a native priest of Fo, who founded the Ming dynasty (1368-1647). Among the successors of the great lama of Ssa-skya the most noteworthy were Sang-ko, his brother, and Tasi, a Bodhisattva (1847). They succeeded each other by natural inheritance, and not by incarnation. The Ming dynasty, desirous of maintaining Chinese supremacy in Thibet, divided the power of the hereditary primate. Tai-tsu conferred equal dignities and titles upon 4 lamas (1878). Tahing-tsu (1403-'25) appointed 8 lamas with the title of *vang* (king) to be subordinate to the *Ta-pao-fa-vang*, Garma, who was not of the native primate family. A great reformation was

wrought in Lamaism by the lama Sonkapa, who was immaculately conceived by his mother's falling on a Buddhist inscription, in a mountain gorge in Amdo, not far from the Koko-Nor (1355). He was born with a white beard and with the power of speech, and from his hair was produced a tree with leaves bearing sacred Thibetan inscriptions. After many wonderful performances, he betook himself to Lassa, both for the sake of learning, and at the same time of teaching incomparably more. On being invited to appear before the primate of Ssa-skya, he remained in his cell, so that the great man was obliged to go to him. The high red cap of the protector of beings was knocked down by the low ceiling; and on his speaking haughtily, he received the reply: "Wretch, I hear the sigh of the creature thou art murdering." The primate at this rebuke fell upon his knees, for he was caught in crushing an insect, thus breaking the first of the 10 essential ordinances of the Sramanas. (See *Buddhism*, vol. iv. p. 68.) This Tangutan monk taught with great renown at Lassa (1407-'9), and introduced many improvements. Though he ascended to heaven in 1419, his body is preserved floating in the air in the monastery of dGa'-lDan, which he founded. He is the author of the sect *dGe-lugs-pa* (of virtue), and of many books, especially of the *Lama-nim takhen-po* ("Great Road to Perfection"), and is considered as the incarnation of Mahakala (great time), often reborn and to be reborn; and he is represented in painting between both the highest lamas, with a lotus flower in each hand. The lamp festival is kept in his memory. These two lamas, equal in sanctity, and reciprocal consecrators of one another, have adopted the yellow cap and the views of the reformer. Both bear the title of *Rin-po-tahhe* (great reward); the superior in power is the Dalai lama (Mongolic, ocean-priest); he resides in Lassa. The second is the most reverend *Pan-tahhen* (pundit great), precious jewel; he resides in bKra-shis Lhun-po (out of which Turner made Teshoo-Loomboo), near Dzigartchi.—Each Buddhist soul is in process of being reborn, as long as it is yet stained by sin; but only a sinless saint can be *khubilghan* or incarnated. Both supreme lamas, the highest orders of other lamas, and the Chinese emperors are capable of incarnation. Although the theory of re-nativity is founded in that of metempsychosis, and seems to have been developed in India before the 7th Christian century, and although that of incarnation is redolent of Sivaism, the credulity of the Thibetans has developed both theories into the existing *Khubilghanism*, which reached its present completeness in the 15th century. The Dalai is especially an incarnation of the above mentioned Avalokitesvara, as the Pan-tahhen is of the so called contemplating Buddha, one of whose incarnations was the great reformer. The restorer of Buddhism in Thibet and his disciple Brom, both incarnate, are the prototypes of the double papacy. The reformer was incarnated as Pan-tahhen some

10 times, while there have been about 14 incarnations of the Dalai. According to Csoma de Körös, the first Dalai lama was *dGe-h Dun grub-pa* (perfect priest), born in 1389, died in 1473. He was the builder of many monasteries, the principal of which is that of Lhun-po. The second was *dGe-h Dun r Gyam-Theo* (perfect ocean), 1474–1540, who introduced an administrator of temporalities, a sort of *major domus*, called *aDe-pa* (head director), and who was in vain invited to visit Peking. The third, *bSod-namer Gyam-Theo* (virtue-ocean), 1541–'87, brought the Mongols, who had strayed away and had partly relapsed into Shamanism, back into the Lamaic fold, by visiting Altan Khakhan (Altan king of kings), who had ravaged Thibet, and by converting him into a strong pillar of the church. A concordat between the two powers stipulated that all animals, instead of being sacrificed, should be given to the lamas; that these should be divided into 4 classes, coordinate with the 4 classes of the Mongolic nobility; that both these orders should be free from taxes and from military service. The khakhan now formally approved the title of Dalai with the epithet of *Vadgradara* (thunderbolt-holder), receiving himself, in return, that of *Chakra-cartin* (wheel-turner). At the same time it was decreed that a patriarchal cathedral should be erected at Kuku-kho-tun (blue city), between the Tumed and Ordos tribes, whose *Khutukhtu* or vicar should be the 2d Mongolic patriarch. Having lengthened the life of Altan by one year, the Dalai inaugurated his son as his successor, on his second visit to Mongolia. The emperor of China, alarmed at this alliance between the church and the Mongols, endeavored to regain his influence over the former by granting it new favors.—*Yon-tan r Gyam-Theo* (merit-ocean), incarnated as a Mongol prince, was inaugurated by the Pan-tahhen at Lassa (1601), and held the thunderbolt during 14 years. His vicar, named "Thought-Ocean," reigned among the Khalkas, and afterward in the great monastery of Kuren, on the Tula river, as next in dignity to both lamas. The 5th Dalai, *Ngag dBang bLo bSang r Gyam-Theo* (wise-speaker ocean), 1615–'80, played a double part between the western Mongols and the emperors of China. About 1580 one *Tsho-vang r Nam r Gyal* (faith-king victor), pretending to be a descendant of a king, fled to Ladakh, whence he conquered a part of Thibet, thus threatening the power of the lamas, abetted probably by the people, while the Mongols favored the tyranny of the priesthood. Between 1588 and 1680, during a sort of interregnum, the *Khutukhtus* set on foot many intrigues for the benefit of the Pan-tahhen. Under the Ming dynasty Lamaism was shorn of many advantages in China, and also lost the imperial support in Thibet. The Tungusic power founded by Aishin Ghioro, being countenanced by the Mongols on account of their respect toward the lamas, conquered China (1644), and became the 20th dynasty, called Ta-tsing. Tsung-tshi restored the privileges of the Lamaic church, at the request of the

Dalai (1656). Khang-hi, availing himself of Lamaic diplomacy, settled the quarrels among the Khalkas (1686) and annexed them to the Chinese empire. He had more difficulty with the Oelöths who had driven them eastward, and whose Galdan-khan, in secret league with the major-domo at Lassa, resisted the Chinese armies for about 16 years, until his power was broken. During these troubles the regent concealed the death of the 5th Dalai for 16 years, appointing in the mean time two pseudo-Dalais. The 6th Dalai lama of approved incarnation ruled from 1706 to about 1756. In 1750 the Chinese garrison was massacred at Lassa, and the regal power was taken from the Dalai. The Pan-tshen visited Peking in 1779. Beside the violent death of 3 Dalai lamas while yet mere youths, there is little that is noteworthy concerning the other incarnates.—In the popular belief, the Dalai lama, as an incarnation of Buddha-Sakyamuni, is an eternal, omniscient divinity. When officiating, he sits cross-legged and statue-like on 5 magnificent cushions over the altar, dressed in splendid robes, noticing nobody, and moving only his hands to bless his worshippers. Sometimes he distributes balls made of paste, clay, and sacred materials, which are of infinite efficacy. Every thing that belongs to or comes from him, even the most offensive matters, is all-powerful. His immense income from lands, mines, flocks, and offerings, is increased by the sale of holy textures, fumigations, relics of saints, and idols. All other lamas share, in proportion to their authority, in the privileges of the ocean-priest. The doctrine of incarnation was modified at the close of the 18th century. The Dalai sometimes points out his successor, while at other times the books are consulted for that purpose. The emperor of China now determines the incarnation, although, to save appearances, the name of the future incumbent is solemnly drawn by lot from among 3 candidates.—The whole hierarchic scale consists of the following rounds: novice, *deacon*, *geelong* (virtue beggar), universal doctor, master of religion, abbot, *Khubilghan* (incarnate), *Khutukhtu* (vicar), Pan-tshen, and Dalai. The 4 last are all incarnations, although some *Khutukhtus* are appointed by a diploma, on account of their learning. The non-incarnate lamas are employed in various lower duties, both ecclesiastical and secular. All lamas are monks. All live in monasteries, each in his own cell, without a common refectory. The centre of a *lamasery* is occupied by the *Lha-khang* (god-house, temple), which is surrounded by the dwellings of officers, schools, and cells. Some establishments also contain schools of magic. There are few *Gal-pos*, or hermits who live in caves. Vagabond lamas are numerous, and among the Mongols near the great wall some of them tend the imperial flocks. Female lamas are called sisters-in-law, venerable aunts, &c. The disciplinary canon contains 258 rules, in 5 classes. Novices are received at the age of 7 to 15; the second consecration takes place be-

tween the ages of 15 and 20, and the final consecration after the age of 20.—Representations of some of the dresses, ceremonies, &c., of the lamas may be seen in Pallas, *Sammlung historischer Nachrichten über die Mongolischen Völkerschaften* (St. Petersburg, 1801). Beside the *Ka-djur* mentioned above, there is a greater collection of treatises in 225 volumes, elegantly printed at Peking, containing translations from Sanscrit and Prakrit, on dogmas, philosophy, grammar, medicine, and ethics, with Amara's *kosha* or vocabulary, and fragments of the Mahabharata and of other epic poems. The work of the great reformer, the history of Buddhism, lives of saints, and all sorts of works on theology and magic, fill the libraries. But the Thibetans also possess annals, genealogies, and laws, as for instance the "Mirror of Kings" (translated into Mongolic by Seanang Sseten, and into German by Schmidt), or *Bodhimör* ("Way to Wisdom"), and works on astronomy and chronology. The most renowned among the Lamaic schools is that of the Lhabrang of Lassa.—The Lamaic temples are of Indo-Chinese form, square, fronting the east in Thibet and the south in Mongolia. They are often cruciform. There are 3 gates, and 3 interior divisions, viz., the entrance hall, the body of the edifice with 2 parallel rows of columns, and the sanctuary with the throne of the high lama. There are numerous statues, paintings of gods, ornaments, and implements of all sorts, many of which display superior workmanship, especially those by Nepaulese artificers; *tha-khangs* (paste-houses) or chapels; *r'Dahods* or stupas; *manis* (gems), or walls and columns with inscribed prayers, frequently consisting of the 6 mystic syllables only, but sometimes extremely long; and *Dar-po tsahs* (silks great), or poles bearing flags with prayers. Prayer wheels, the turning of which is supposed to be quite as efficacious as vocal supplication, are seen everywhere. Festival days, ceremonies, and pageants of all kinds, varied with the performances of magicians, as well as fasts, sacraments, and noisy music, animate the zeal of the faithful. Dead lamas are commonly embalmed and preserved in pyramids. The bodies of rich laymen are burned and their ashes preserved; while those of the common people are either exposed to be devoured by birds, or eaten by sacred dogs, which are kept for the purpose, and the bones are pounded in mortars and given to the animals in the shape of balls. Rich persons about to die are assisted by lamas, who let out the soul by pulling the skin from the skull and making a hole in it. Religious services for departed souls are said in the ratio of payment received. The mode of the funeral is determined by astrology. Since the restoration of the power of the Dalai by the emperor Khian-lung, all the decrees of government are issued in the name of each of the two high lamas, in their respective dioceses; but the real power is in the hands of the emperor, whose two *Ta-tchin* (great mandarins) reside at Lassa, with Chinese garrisons in

the neighborhood, to watch both the ocean of holiness and the *Tsang-rang*, who as vicar of the emperor administers the affairs of the country. The lower offices only are hereditary. The annual tribute of the two high lamas is carried every third year to Peking by caravans.—The principal holy place in Thibet is Lassa, with the monasteries *Lha-brang*, the cathedral; *Ra-mo-tshhe* (circuit great), wherein is the Chinese idol of Fo; and *Moru* (pure), having a celebrated printing office. Near the city is *Gar-ma khian* (mother-cloister), wherein bad spirits are personated, and about a mile distant a three-pointed hill with the chief of all monasteries and palaces, called *Potala* (Buddha's mount), occupied by about 10,000 lamas in various dwellings. Several fine parks and gardens adorn the environs of the holy city. Among the 30 great lamaseries in the neighborhood are *Sse-ra* (golden), on the road to Mongolia, with Buddha's sceptre floating in the air, and 15,000 lamas; '*Brass ssPunges* (branch-heap), founded by the reformer, with a Mongolic school, 300 sorcerers, and 15,000 lamas; and *dGa'iDan* (joy of heaven), also built by the reformer, whose body sometimes converses with the 8,000 lamas. On the road to Ssu-tchuan is *Lha-ri* (god mountain), with a fine temple; there is another sacred place in the metropolis of Kham; others at Tshha-mDo (two ways), Djaya, &c., with printing offices; many others on the roads to Peking, beside the northern monastery; all containing an incredible number of monks, under Khutukhtus, and lower lamas; so that Father Huc counts 8,000 monasteries in U alone; others 84,000 monks in U, Tsang, and Kham, of the yellow sect; hermits, beggars, and vagabonds not included. About 120 miles S. W. from Lassa, near the confluence of the Painom with the great *gTsang-po-tshhu* (Sanpu), is the 2d metropolis of Lamaism, viz., *bKra-Shiss-Lhun-po* (mount of grace), also called *bLa-brang*, with 5 great cenobies, many temples, palaces, mausoleums, pyramids, and the like. In the neighboring city there is a Chinese garrison. About midway between the two *bLa-brangs*, there are 8 rocky islands in a lake, called *gYang-brog* (happy desert, Yambro on English maps), which contain temples, a magnificent palace, and thousands of monks and nuns, subject to the *rDo-rDje-Phag-mo* (saint or adamantine sow), a female Khutukhtu, who becomes incarnated with a figure of a sow's snout on her neck, in consequence of her having escaped from Lassa during the troubles of the regency in the shape of that animal. The Chinese believe her to be the incarnate Ursa Major. On the road to Nepal there are the *sNar-thang* monastery, where the *Ka-djur* was printed; and *Seaskya*, mentioned above, now the see of the red-capped *Gong-rDogs* (high lord) *Rin-po-tshhe*, who is hereditary. On the road to Bhotan are the monasteries *Kisoo* and *Gautum Goomba* of Turner, and many others, swarming with lamas, some filled with *Annis* (nuns).—Bhotan is subject to the Dalai; but there are also three red-capped *Rin-po-tshhe*. The metropolis is *bKra-*

Shiss Tahoss rDsong (*gloria salutis fideique ara*, Turner's *Tassisdon*), under an incarnate great lama and a secular *Dharma-rajā*, who rules over 6 districts, with about 10,000 lamas amid 45,000 families. In Sikkim the aboriginal *Leptchas* have many mendicant lamas who practise magic, the other tribes being pure Buddhists. Buddhism flourished in Nepal as early as the 7th century of our era. It now exists there with Brahminism and Mohammedanism; so that Nepal has also a double literature. In Kunawar and elsewhere on the upper *Sutlej* there are many great monasteries of both the yellow and the red caps, living in peace with each other. At *Sungnam* there is a great library, a printing establishment, and a gigantic statue of Buddha. Ladakh became Buddhist before our era; its history is even less known than that of Thibet. Although invaded by Moslems (about 1650), it has many lamas both male and female. In China there are two Buddhist sects, viz., that of Fo, since A. D. 65, fostered by the government, very numerous, but without hierarchy, each monastery being under an abbot who is a citizen of the 12th class; and the Lamaists, organized as in Thibet, under the ministry of foreign affairs, with 3 Khutukhtus at Peking, one of whom is attached to the court, while another's diocese is in South Mongolia, and the third governs the central one of their great monasteries. The most celebrated temples in the 18 provinces are one on the *U-tai-shan* (5-topped mountain) in *Shan-si*, and one in *Yunnan*. In *Si-fan* or *Tangut*, about the *Koko-Nor*, Lamaism flourished under the *Hia* at the close of the 9th century. The great reformer was incarnated in *Amdo*. The great cenoby of *saKubum* was visited and endowed by *Khang-hi*, and has a celebrated university. Mongolia is the paradise of lamas, they forming about $\frac{1}{4}$ of its population. Its patriarch, the *Gegen-Khutukhtu*, a *Boddhisattva* of *Maitreya*, is equal in rank to both Thibetan popes, resides at *Urga*, on the road between Peking and *Kiahta*, lat. $48^{\circ} 20'$, with about 20,000 monks, and has attained the highest *Khubilghanism* by 16 incarnations, having been first the son of *Altan Khakhan* of the *Khalkas*, and having once died (1889) after a visit to Peking, either by poison or from licentiousness. The *Urgan* cenoby owns about 80,000 families of slaves. The cathedral at *Kuku Khotun*, among the *Tumed*, is under an incarnate patriarch, now second to the preceding. Most cenobies and temples now extant in Mongolia were built or restored after the second conversion. A Khutukhtu rules over the celebrated establishment of the "five towers." *Dyo Naiman Ssuma*, the summer residence of the 2d Peking Khutukhtu, contains 108 temples and a famous manufactory of idols. Many other abodes of lamas are scarcely inferior to those we have mentioned. The desert of *Gobi* contains many such establishments. *Sungaria* contains numerous ruins of Lamaism, on the *Irish* and elsewhere, among which those of *Ablai-Kiit*, near *Usk-Kamenogorsk*, are most

renowned, because the first fragments of the holy canon were brought thence to Europe, about 1750. The Torguts have built many sacred places since their return from the west. A few lamas were found among the Buryäts (in Russia) near Lake Baikal about 160 years ago, as missionaries from Urga. Now almost all of them south of the lake are Lamao-Shamanites, and have wooden temples. The Calmucks between the Don, Volga, and Ural are forbidden to maintain intercourse with the Dalai, although they keep up a Lamaic worship in Shitüni-urgas (church tents).—See Osoma de Kőrös, "Asiatic Researches," &c.; Huo, *Souvenirs d'un voyage dans la Tartarie, le Thibet et la Chine* (Paris, 1852); Carl Ritter, *Erdkunde von Asien*; K. Fr. Koeppen, *Lamaische Hierarchie*, &c. (Berlin, 1859).

LAMANTIN. See MANATEE.

LAMAR, a N. E. co. of Texas, separated from the Indian territory by Red river, and drained by Sulphur fork of that stream; area, 1,015 sq. m.; pop. in 1858, 6,999, of whom 1,778 were slaves. It has an uneven surface diversified by woodlands and fertile prairies and suitable for grazing. The productions in 1850 were 116,596 bushels of Indian corn, 22,762 of oats, 101,976 lbs. of butter, and 1,055 bales of cotton. There were 6 grist mills, 6 saw mills, and 1 newspaper office. Capital, Paris.

LAMAR, MIRABEAU B., 2d president of the republic of Texas, born in Davisville, Ga., Aug. 16, 1798, died in Richmond, Texas, Dec. 19, 1859. After being employed a number of years in mercantile business and farming, he established in 1828 the "Columbus Inquirer," a journal devoted to the defence of state rights, and was actively engaged in politics until his removal in 1835 to Texas. Arriving there at the outbreak of the revolution, he at once sided with the party in favor of independence, and participated in the battle of San Jacinto, to the successful issue of which the charge of the cavalry under his command greatly contributed. He was soon after called into the cabinet of Gov. Smith as attorney-general, a position which he subsequently exchanged for that of secretary of war. In 1836 he was elected the first vice-president of Texas, having for some months previous held the rank of major-general in the army. In 1838 he was elected president, in which office he remained until 1841. Upon the breaking out of war between Mexico and the United States in 1846, he joined Gen. Taylor at Matamoras, and fought at the battle of Monterey. He subsequently stationed himself with an armed force at Laredo, where for two years he was engaged in constant conflicts with the Comanches, whose depredations on the frontier he greatly curtailed. The last public position which he held was that of U. S. minister to Nicaragua and Costa Rica, from which he had but lately returned when he died. He is the author of a volume of poems entitled "Verse Memorials" (New York, 1857).

LAMARCK, JEAN BAPTISTE PIERRE ANTOINE DE MONNET DE, a French naturalist,

born in Bazentin, Picardy, Aug. 1, 1744, died in Paris, Dec. 18, 1829. He was educated at the Jesuits' college at Amiens with a view of entering the church; but at the age of 17 he suddenly relinquished his studies, and, entering the army, fought under the duke de Broglie in the 7 years' war, until incapacitated by ill health for military duty. He subsequently studied medicine and the physical sciences in Paris, and in 1776 commenced his career as an author by the publication of his *Mémoire sur les vapeurs de l'atmosphère*. In 1778, having previously given much attention to the study of botany, he published his *Flore Française*, containing a new arrangement of plants which was commended by Buffon and the academy of sciences. About the same time he accompanied the younger Buffon on a tour through Germany and Holland to procure botanical specimens; and he became also a companion in the botanical excursions of J. J. Rousseau. Being appointed editor of the botanical department of Panckoucke's *Encyclopédie méthodique*, the results of his researches were embodied in that work. The outbreak of the French revolution interrupted it and terminated De Lamarck's botanical labors. In 1798, although he had previously given comparatively little attention to zoology, he was intrusted with the department of invertebrata in the museum of natural history in Paris. This branch of natural history became thenceforth the absorbing study of his life, and his lectures upon it, commenced in 1794, were continued until the failure of his eyesight in 1818 incapacitated him for the duty. His first important work on this subject, *Système des animaux sans vertèbres* (1801), was the forerunner of a more elaborate treatise published many years later. In 1809 appeared his *Philosophie zoologique* (2 vols. 8vo.), in which a fanciful theory of the development of animal functions, previously hinted at in an early work, is developed at considerable length. It was his opinion that new organs could be produced in animals by the simple exertion of the will, called into action by the creation of new wants; and that the organs thus acquired could be transmitted by generation. In support of this doctrine, which is called appetency, he cited the existence of tentacula on the head of the snail, which derive their origin from the desire of the animal, united with endeavor perpetuated and imperceptibly working its effect through a series of generations, to possess organs capable of examining the bodies it encounters; and the same thing, he asserted, had happened "to all races of gasteropods, in which necessity has induced the habit of touching bodies with some part of their head." This theory has however never been adopted by naturalists. In 1815-'22 appeared De Lamarck's chief work, *Histoire naturelle des animaux sans vertèbres* (7 vols. 8vo.), by far the most comprehensive treatise on the invertebrata which had appeared, and of which the edition of 1834-'45, with notes by Deshayes and Milne-Edwards,

is a standard manual on the subject. His division of the animal kingdom includes 3 groups, the apathetic, the sensible, and the intelligent. The 1st comprises *infusoria*, *polyparia*, *radiaria*, and *vermes*; the 2d, *insecta*, *arachnida*, *crustacea*, *annelida*, *cirripeda*, and *mollusca*; and the 3d, *pisces*, *reptilia*, *aves*, and *mammifera*. Some of his statements respecting the habits and functions of the apathetic animals have been disproved by the researches of Ehrenberg and later naturalists. His last work was his *Mémoires sur les coquilles*, published in the *Annales du muséum*, in which he was assisted by Valenciennes, and by his daughter Mlle. de Lamarck.

LA MARMORA, ALFONSO DE, marquis, a Sardinian general and statesman, born Nov. 17, 1804. He was admitted to the military academy of Turin in 1816, and left it in 1823 with the rank of lieutenant of artillery. He took an active part in introducing reforms into the organization of the army, and in the war against Austria in 1848. In 1855 he was commander of the Sardinian forces in the Crimean campaign. He has officiated on several occasions as minister of war and marine. He continues to hold this position (1860), having presided for some time over the ministerial council before Count Cavour's resumption of the post of prime minister of Sardinia.

LAMARQUE, MAXIMILIEN, count, a French soldier and political orator, born in St. Sever, July 22, 1770, died in Paris, June 1, 1832. He enlisted in the army in 1791, was sent to Spain, reached the rank of captain, and joined the corps styled the *colonne infernale* under the command of Latour d'Auvergne. In 1794, at the head of 200 soldiers, he stormed Fuenterrabia, for which he was rewarded by promotion to the rank of adjutant-general, and a decree of the convention declared that "he had merited well of his country." After the peace with Spain, he served under Dessolles and Moreau on the Rhine, distinguished himself at Hohenlinden, and was made a brigadier-general in 1801. He afterward joined the army under Napoleon, and participated in the battle of Austerlitz. He shared in the invasion of Naples, was present at the taking of Gaëta in 1806, smothered the insurrection in Calabria, and worsted some British detachments in 1807. In the same year he was made general of division, and under Joachim Murat, who had succeeded Joseph Bonaparte as king of Naples, undertook in 1808 to capture the island and fortress of Capri, which was defended by the English garrison under Sir Hudson Lowe. He accomplished his purpose in a manner which secured him universal admiration. The army of Italy having joined the grand army on the Danube, Lamarque distinguished himself at Wagram, where he had 4 horses killed under him. Being afterward sent to Spain, he led the rear guard when the French evacuated the Peninsula. He felt little sympathy for the first restoration; and Count Blacas congratulating him upon the rest

he would now be able to enjoy, he replied: "We do not call this rest, but a halt in the mud." On the return from Elba, Napoleon appointed him to the command of Paris, and sent him to the west, where he succeeded in suppressing the royalist insurrections. On the second restoration he was exiled and retired to Amsterdam, where he devoted his time to literature, art, and the education of his son. In 1818 he was allowed to return to France, and settled in his native town. In 1828 he was elected to the chamber of deputies by the department of Landes, and took his seat among the opposition. He was one of the 221 members who voted against the elder branch of the Bourbons; but being dissatisfied with the policy of Louis Philippe's government, he opposed the ministry, and, turning his special attention to foreign affairs, bitterly denounced the system known as that of *la paix à tout prix*. His honesty of purpose, sincerity, and martial eloquence gained him great popularity. His funeral, which took place June 5, 1832, was attended by a large crowd of citizens; and the republicans took advantage of the circumstance to raise a formidable insurrection in the most populous districts of Paris. The whole army in Paris and the national guard marched against the insurgents, who yielded after nearly 48 hours of bloodshed.

LAMARTINE, ALPHONSE DE, a French poet and statesman, born in Mâcon, Oct. 21, 1792. His father, the chevalier de Lamartine de Prat, was captain in a regiment of cavalry at the outbreak of the revolution; fought with the Swiss guards in defence of the throne against the insurgents on Aug. 10, 1792; passed the reign of terror in prison; and, on the fall of Robespierre, retired with his wife and child to the village of Milly, near Mâcon. There the genius of the poet began to develop in domestic serenity, under a mother's discipline, with a small library, including Fénelon, Bernardin de St. Pierre, the abridged and profusely illustrated Bible of Royaumont, and a translation of Tasso's *Gerusalemme liberata*, which books were his first masters, and opened to him "the world of emotion, and love, and revery." In his 12th year he was sent to study Latin under a neighboring priest, a sportsman as well as ecclesiastic, whose adventurous life afterward furnished the subject of *Jocelyn*. He was soon transferred to the college of Lyons, and again to the school of the Jesuits at Belley, whence he returned in 1809 to Milly. Abandoning his classical studies, in which he had taken little interest, he read the modern poets, Dante, Petrarch, Shakespeare, Milton, Châteaubriand, and, above all others, Ossian, whom even in his mature years he esteemed superior to Homer and the rival of Dante. His *Confidences* relate his attachment at this time to a rustic maiden, who was his neighbor, to divert him from which his parents sent him to Paris, whence in 1811 he accompanied one of his relatives to Italy. Pursuing his journey alone, he passed a studious and contemplative winter at Rome in the house of an

old painter, and in the spring went to Naples, where he had the company of his dearest school-fellow, and in various adventures and meditations along the borders of the bay cultivated the sentiments and filled his imagination with the pictures which were to enrich his poems. Recalled to France near the close of the empire, a royalist by the tradition of his family, and cherishing against the imperial régime the hatred which afterward inspired the preface of his *Méditations*, he entered the body guards in 1814, and on the escape of Napoleon from Elba accompanied the royal family to the frontier, and passed the Hundred Days in Switzerland and Savoy. He returned to the capital after the second restoration, and was introduced to the family of Count de Maistre, whose peculiar opinions gave a more spiritual character to his thoughts. Several years were thus devoted to reverie, pleasure, travels, and serious studies in Paris, where he meditated dramas and wrote numerous elegiac pieces, some of which he occasionally recited with applause in the *salons* of Mme. de Saint Aulaire and of the duchess de Broglie, then centres of elegance and taste. In the elegy of the *Lac*, written on one of his visits to the valley of Aix in 1817, he first displayed the genius of a great poet. The death of a friend, his own illness, and his relations with the distinguished families which led the religious reaction of the restoration, had given a sombre cast to his thoughts, which appears in this melodious elegiac expression of the rapid flight of time, and the contrast between the permanence of nature and the instability of human things. His first published collection appeared in 1820 under the title of *Méditations poétiques*, which was received with universal admiration, recalling Châteaubriand's *Génie du Christianisme* by its success as well as by its religious fervor. Within 4 years 45,000 copies were sold. At this time Béranger and Lamartine divided the poetic world, reigning with nearly equal authority. The songs of the former charmed the senses, celebrating youth, pleasure, wine, and glory; the elegies of the latter, marked by a touching melancholy, appealed especially to the young men and women of the aristocracy, enthusiastically devoted to the work of Catholic restoration, and delighting in the contemplation of nature and the ceremonies of worship. This work opened to the author a diplomatic career, and he became secretary to the embassy at Naples. On his way he married at Geneva Miss Birch, a young English lady of a wealthy family, who had received a brilliant literary and artistic education, and who brought as a double dowry her enthusiasm and her riches. He resided at Naples, Rome, or Paris, till in 1828 he published his *Nouvelles méditations*, which, though it contains more of his finest pieces than any other collection, as the *Ode sur Bonaparte*, *Les étoiles*, *Sapho*, *Le chant d'amour*, and *Le poète mourant*, was less popular than his previous volume. It was followed by his *Dernier chant de Childe Harold* (1828), an imitation

of Byron, containing an admirable but severe tirade on Italy, which was answered in an insulting pamphlet by Col. Pepe, an Italian revolutionist. The result was a hostile meeting between the poet and the patriot at Florence, in which the former was wounded. He returned to Paris after a residence of 5 years in Florence, declined to enter the ministry of Polignac, was received into the French academy, and published his *Harmonies poétiques et religieuses* (1830), which gave new proof of his luxuriant genius, and in which, as was said, the throne and the altar found their most brilliant and earnest defender. He had been appointed minister plenipotentiary to Greece previous to the revolution of July, 1830, upon the accomplishment of which, on account of his attachment to the fallen dynasty, he renounced diplomacy and rejected the advances of the new monarchy. A political pamphlet in 1831 proves, however, that he shared neither the hopes nor the antipathies of the legitimist party, and that he vaguely regarded the new government as a stage of transition. Perceiving that the age demanded action and not regrets "for the past which is now but a dream," that all ought to enter the ranks of citizens, and think, speak, and combat for the public weal, he offered himself successively at Toulon and Dunkirk as a candidate for the chamber of deputies. His double failure was the occasion of an attack by the poet Barthélemy, to which he published a reply admirable for its dignity and good taste and its poetical power. In 1832 he undertook a journey to the East, which had been the religious and romantic dream of his life. He set sail from Marseilles, with his wife and daughter, in a vessel chartered and furnished by himself, having a library, an arsenal, and princely presents for the chiefs of the countries which he was to visit. The French emir, as the Arabs called him, travelled like a sovereign, buying houses at which to tarry, and having whole caravans of horses in his service. Leaving his family at Beyroot, he pursued his way alone toward Jerusalem. In traversing the chain of the Lebanon he was warmly received by Lady Hester Stanhope, the visionary queen of Palmyra, who prophesied impending calamities in Europe and a distinguished political career for himself. By lavish expenditures and the protection of Ibrahim Pasha he reached Jerusalem in safety, where he learned the death of his daughter at Beyroot. He returned after 16 months by way of Constantinople and the valley of the Danube, and published his *Voyage en Orient, souvenirs, impressions, pensées et paysages* (4 vols., 1835), a splendid though sometimes careless mingling of religion, history, philosophy, politics, and poetry. During his absence the electors of Bergues, Nord, had elected him deputy, and he entered the chamber two months after his arrival in France, appearing for the first time in the tribune, Jan. 4, 1834. "I return to France," he said, "to bring my stone for the modern edifice, if indeed it be

given to our generation to found any thing." Though he acted with no political party, his eloquence, if not his statesmanship, gave him distinction, and many who doubted the aptitude of the poet for material questions admired in his discourses the language of poetry applied to affairs, and his imposing treatment of the most positive interests of government from the point of view of the noblest sentiments. But from his political isolation, he occupied the public for several years less as a deputy than by his new writings. In 1836 appeared *Jocelyn*, a poem of love and duty, announced as a journal found in a village curacy, and as an episode or fragment of a vast poem of humanity which was to embrace all ages of nature and forms of civilization. It is one of his finest productions, combining dramatic movement with lyric fervor, and pictures of the conflicts of society, the storms of passion, the temptations and catastrophes of life, with glances at the eternal problems of philosophy. "A great silence," says Jules Janin, "was made around that book." It was only after a little hesitation that the most cultivated readers and critics received it as a model of the only epopee possible to our time. Two years later followed *La chute d'un ange*, a poem of the antediluvian era, in which the author revels in the mysteries of primitive humanity and in the strangest fancies of the Orient. Its negligences and extravagances justified the coldness with which it was received. Similar defects appeared in his *Recueils poétiques* (1839). Having formed the habit of improvising all his verses, their beauties were only occasional and hardly more than happy accidents. In the preface to this collection he declared it to be his duty and purpose from that time to make poetry the vassal of politics in his career. As an orator he made remarkable progress in the chamber. His speeches on the eastern question, on the abolition of the death penalty, on the protection of literary property, and on various projects of social improvement, delighted the deputies without commanding their votes, and were eagerly read through the country. At once conservative and progressive, he stood between the ministry and the opposition, assailing the inflexibility of the one and the violence of the other. He defended the administration of Molé (1837-'9) against the powerful coalition of Thiers, Berryer, Guizot, and Garnier-Pagès, and was at the same time the head of what was called the "social party." This small but subsequently powerful clique, avoiding purely political questions, and mingling St. Simonian with evangelical ideas, sought the universal progress of the nation by "legislating Christianity." After the formation of a new ministry (May 12, 1839), he opposed Villemain, Thiers, and Guizot in the important discussion on the eastern question, his intimate acquaintance with the subject and his pictorial delineations of its romantic aspects giving additional force to his arguments. Regarding the fall of the Ottoman empire as imminent, he

proposed a vast European colonization of Asia, an organization of the Orient into provinces under the protection of the great powers of Europe, and recommended a congress of these powers to settle the conditions in advance. He separated again from the cabinet, and foreshadowed his ultimate adherence to the liberal side, by contending in 1842 that the regency should be conferred on the duchess of Orleans by a vote of the chamber, thus asserting the principle of the national sovereignty. Declaring that the July monarchy had no great and directing idea, he soon broke definitively with what he termed the "party of limitations," and opposed the ministry of Guizot not only in the chamber, but finally also by addresses at the reform banquets. He already anticipated the subversion of the throne, to which he powerfully contributed by his *Histoire des Girondins* (8 vols., Paris, 1847), a magnificent historical picture gallery, in which the heroes of the first revolution appear in the most attractive colors. After the abdication of the king and the escape of the royal family, in the last assembly of the chamber (Feb. 24, 1848), where the duchess of Orleans appeared with her eldest son, the count of Paris, whom it was attempted to declare king by acclamation, and where an armed and tumultuous crowd overlooked the proceedings, the eloquence of Lamartine decided the establishment of a provisional government, which he was among the first to propose. The irruption of new bands of insurgents increased the confusion, amid which he vainly attempted to read the list of names for the government which he had chosen from the various parties. The list was completed at the Hôtel de Ville, whither he had repaired followed by an immense throng, and was announced by him to the populace. On the following morning (Feb. 25) the insurgent and famishing crowds, which had just sacked the Tuileries, appeared before the Hôtel de Ville, threatening destruction if they were not immediately supplied with bread and work. Cries of *Le drapeau rouge* (the red flag), the symbol of terror, were already heard, when Lamartine advanced alone into the midst of the infuriated mob, and gained his greatest triumph of eloquence. To his intrepid stand on this occasion, while the most violent of those about him were trying to level their muskets at him, it is mainly to be attributed that the republic did not pass immediately into a new reign of terror. He took the department of foreign affairs in the government, and one of his first acts was to address a pacific circular to the ministers of foreign states, in which the design of forcible revolutionary propaganda was disavowed. His unrivalled fame and eloquence and his rare courage gave him also a predominance in the general direction of affairs. He opposed the radicalism of his colleague Ledru-Rollin, and his popularity was proved by his election to the national assembly (April 23) from 11 departments, without having expressed a wish to be a candidate. He was received with

acclamations in the street, the audience rose to greet him at the opera, and constant applause interrupted him when he made his report to the assembly of his administration. The first place in the executive commission, which was to succeed the provisional government till the formation and acceptance of a constitution, seemed destined for him, when he fatally compromised his popularity by a coalition with Ledru-Rollin, urging even that the latter should be appointed on the committee, since he deemed him less formidable in the government than in opposition. The result was, that instead of being the first he was the fourth on the list. His voice failed of its accustomed effect when he was sent for to address the insurgents of May 15. After striving to prevent the insurrection of June, and after fighting in person against the insurgents, he perceived that the time demanded not reason but the sword, favored the dictatorship of Gen. Cavaignac, and resigned his own executive office. In the debate on the constitution he supported the plan which was adopted of vesting the power of legislation in one chamber, the president of which should be the chief magistrate of the republic. Though ably supported for the presidency by Pelletan and La Guéronnière in the *Pays* newspaper, he received but 19,900 votes, and he was returned to the assembly in 1849 only by one obscure department. He did not recover his leading position in that body, and he retired from public life after the *coup d'état* of Dec. 2, 1851. For several years his private affairs had demanded much of his attention. From the time of his oriental tour, the income of his writings and diminished fortune, and the illusive wealth of large territorial grants by the sultan, had been unequal to the expenditures incident to his elegant mode of life. He condemned himself therefore to indefatigable literary labors in the production of numerous works, often of ephemeral importance. His principal later publications are: *Trois mois ex pouvoir* (1848); *Histoire de la révolution de 1848* (2 vols., 1849); *Confidences et Raphaël* (1849), memoirs of his youth; *Toussaint L'Ouvrere* (1850), a drama; *Genovève* (1851); *Le tailleur de pierre de Saint Point* (1851); *Histoire de la restauration* (6 vols., 1851-'3); *Visions* (1852), a poetic fragment; *Nouveau voyage en Orient* (1853); *Histoire des constituants* (4 vols., 1854); *Histoire de la Turquie* (6 vols., 1854); *Histoire de la Russie* (2 vols., 1855); and the periodicals *Le conseiller du peuple* (1849-'53), *Le civilisateur* (1852-'6), and the *Cours familier de littérature* (1856 et seq.). His friends opened a subscription in 1858 in his favor, but with unsatisfactory results. The municipality of Paris presented him in 1860 with a country seat near the Bois de Boulogne. Among the best editions of his collected works are the *Œuvres choisies et épurées* (14 vols., 1849-50).

LAMB, CHARLES, one of the most peculiar and delightful of English authors, born in London, Feb. 10, 1775, died in Edmonton, Dec. 27, 1834. His father, originally from Lincolnshire,

was servant and friend to one of the benchers of the Inner Temple. While performing his humble duties with assiduity, he was not without literary ambition, and published a volume of occasional verses which evince his humor and taste. His character is happily drawn under the name of Lovel in the essay of Elia on "The Old Benchers of the Inner Temple": "He was a man of an incorrigible and losing honesty; had a face as gay as Garrick's, whom he was said greatly to resemble; moulded heads in clay or plaster of Paris to admiration, by the dint of natural genius merely; had the merriest quips and conceits; was altogether as brimful of rogueries and inventions as you could desire; and just such a free, hearty, honest companion as Mr. Izaak Walton would have chosen to go a fishing with." In the Inner Temple Charles passed the first 7 years of his life, and was then sent to the school of Christ's hospital, where he remained till his 15th year. Of delicate frame, and constitutionally timid, though his sweetness of disposition made him a favorite, he was wont to steal along among his boisterous companions "with all the self-concentration of a young monk." Samuel Taylor Coleridge was his schoolfellow, and one of his earliest and most esteemed friends. But for a slight impediment in his speech, causing a hesitancy which became one of the charms of his conversation, and which unfitted him for the clerical profession, he might have passed from school to the university; and the reluctance with which he accepted a different fortune appears from the fondness with which in after life he regarded the two ancient seats of learning in England, and the delight with which he often passed his vacations in their neighborhood. He was employed in the South sea house from 1789 to 1792, when he obtained an appointment in the accountant's office of the East India company, which he held with a gradually increasing salary until his retirement with a pension in 1825. To meetings with Coleridge on his visits to London from Cambridge, when they used to sup together at an inn, and sit in conversation nearly through the night, he attributed the first quickening of his intellect to literary activity, saying in a letter to him: "You first kindled in me, if not the power, yet the love of poetry, and beauty, and kindliness." A calamity which gave an impress to his life occurred in the latter part of 1796. There was a tendency to insanity in his family. He himself at the age of 20 was confined 6 weeks in a madhouse. "Many a vagary," he says, "my imagination played with me, enough to make a volume, if all were told." He was not again affected, but the tendency was more strongly marked in his sister Mary. On Sept. 22 she killed her mother in a paroxysm of madness, and Charles was at hand only in time to snatch the knife from her grasp. From this time her life was an intermittent insanity. She always had premonition of the recurrence of her disorder, and would herself indicate the moment when her brother should take her to the asy-

lum, where she would remain until her restoration. He devoted himself only to her, and admitted no connection which could interfere with his single care to sustain and comfort her. His first compositions were in verse, written slowly and at long intervals. His earliest printed poems are contained in a volume published conjointly with Coleridge and Charles Lloyd in 1797, and republished only in conjunction with Lloyd in 1798. In that year he produced also his prose tale of "Rosamund Gray;" was associated with Coleridge and Southey in preparing a volume of fugitive poetry under the title of the "Annual Anthology," which was ridiculed by Canning in the "Anti-Jacobin;" and was engaged in writing the tragedy of "John Woodvil," which was rejected by the managers, and soon after its publication in 1801 received a bantering notice from the "Edinburgh Review" as a specimen of the rudest condition of the drama, the work of "a man of the age of Thespia." He made one other dramatic attempt, "Mr. H.," a pleasant farce, which, although unfitted by its trivial plot for the stage, was produced at Drury Lane theatre in 1806 with Mr. Elliston in the principal character. It was damned on the first night, and Lamb, who sat with his sister in the front of the pit, gave way to the common feeling, hissed and hooted as loudly as any one, and henceforth made a jest of the wreck of his dramatic hopes. He had already begun his studies of the old English authors, whom he always preferred to later writers with one or two exceptions, and published in 1808 his "Specimens of English Dramatic Poets who lived about the Time of Shakespeare," with appreciative and suggestive notes, which was more favorably received than his preceding works. To the "Reflector," a quarterly magazine established by Leigh Hunt in 1810, he contributed some of his finest pieces, as the essay "On Garrick and Acting," which contains his character of Lear, the "Essays on Hogarth," and the "Farewell to Tobacco." His celebrity as an author and the circle of his literary friends had greatly increased when the establishment of the "London Magazine" in 1820 occasioned the compositions by which he acquired his most brilliant reputation, the "Essays of Elia," first collected in 1823, to which the "Last Essays of Elia" were added in 1833. In 1825 occurred one of the principal events of his uneventful life, his retirement from his clerkship. His salary had then become £700 per year, and he was allowed a life annuity of £450. Great consideration had uniformly been shown him by his superiors. So highly did he value the independence thus obtained by drudgery, that he advised one of his friends rather to seek five consolatory minutes between the desk and the bed, or even to throw himself "from the steep Tarpeian rock, slapdash, headlong upon iron spikes," than to rely solely upon literary labor for support. His exultation on his release appears in his letters: "I came home forever on Tuesday in last week.

The incomprehensibleness of my condition overwhelmed me. It was like passing from life into eternity." The interesting circle of friends of which he formed the centre, and his social qualities, are quite as important in his biography as his writings. Coleridge, Lloyd, Southey, Godwin, Manning, Wordsworth, George Dyer, Hazlitt, Talfourd, Bernard Barton, Leigh Hunt, Cary, Procter, De Quincey, and Hood were among those who shared his intimacy. Many of these were wont to meet at the Wednesday evening parties of Charles and Mary Lamb in his chambers in Inner Temple lane, which would occupy a large space in a literary history of his epoch, and which his biographer elaborately compares with the evenings of Holland house. Lamb presided over the motley group, stammering out puns, witticisms, and fine remarks, while his countenance is described as presenting a sort of quivering sweetness, "deep thought striving with humor, the lines of suffering wreathed into cordial mirth;" and his whole appearance resembled his own characterization of another person, "a compound of the Jew, the gentleman, and the angel." Though many of his curious sayings have been recorded, it is affirmed that they give no idea of the singular traits, the verbal felicities, and happy thoughts of his conversation. His single frailty was the eagerness with which from an early period of life he would quaff exciting liquors, snatching a fearful pleasure "between the acts of his distressful drama." He made a final abandonment of tobacco, though he had learned to smoke the strongest preparations of the weed, affirming to Dr. Parr that he had toiled after this power as some men toil after virtue. His large intellectual tolerance, cherishing among his intimate associates men of every variety of philosophical, religious, and political opinions, has rarely been equalled. He delighted especially in individual peculiarities and oddities, and in all striking displays of human nature. During the last 6 years of his life he resided with his sister successively at Islington, Enfield, and Edmonton, often visiting his old associates in London, heavily afflicted by the deaths of Coleridge and Hazlitt, and with little disposition to write any thing but verses and essays that were given to his friends. While taking his daily morning walk he accidentally fell, slightly wounding his face, and erysipelas ensued, which terminated fatally. In his last moments, when nearly insensible to things around him, his mind seemed intent on hospitable purposes, and he proposed in broken sentences some meeting of his friends. Beneath all his inconsistencies, his fantastic ideas, subtle perceptions, absurd fancies, and mingling of jest with seriousness, the most constant and prominent feature of his character was amiability. With a giant sorrow ever impending over him, he seems to have been at every moment genial, loving, appreciative, whimsical, thoughtful, and sad. The "Essays of Elia," his best literary bequest, hold a peculiar place in English literature, which contains few things so exquisite.

The style is a model of quaint and graceful elaboration, showing both his original genius and his familiarity with the fine sayings of the Elizabethan age; and they abound as well in profound thoughts as the rarest fancies and felicities of expression. His works were edited, with a biography consisting largely of his letters, which are among the most delightful in the language, by Thomas Noon Talfourd (1 vol. 8vo., London, 1840; 4 vols., 1850; with addition of the "Final Memorials," 1 vol., 1852; 4 vols., 1855). The "Specimens of English Dramatic Poets," and other writings of his, are not included. The "Essays of Elia" have been published separately (Boston, 1890).—MARY ANNE, sister of the preceding, an English authoress, born in London in 1765, died in St. John's Wood, May, 20, 1847. She resided constantly with her brother until his death, except when the occasionally recurring fits of her insanity obliged her removal to the asylum until she recovered. She wrote a few slight poems, and in conjunction with him the "Tales from Shakespeare" (1807), and a collection of tales entitled "Mrs. Leicester's School" (1808). The stories by her are, as Charles delighted to insist, the best of the collection. When well, she was remarkable for the sweetness and placidity of her disposition, and was said by Hazlitt to be the only thoroughly reasonable woman he had ever met. On Charles Lamb's death the East India company granted to her the pension to which a widow was entitled, and her brother had beside made her comfort secure by his own savings.

LAMBALLE, MARIE THÉRÈSE LOUISE DE SAVOIE-CARIGNAN, princess of, born in Turin, Sept. 3, 1748, murdered at the prison of La Force in Paris, Sept. 3, 1792. She was early remarked for her intelligence, sweetness of temper, and personal beauty. In 1767 she was married to the prince of Lamballe, son of the duke of Bourbon-Penthièvre. This union was not happy, and the princess was about to seek a separation when her husband died, May 7, 1768. On the death of Marie Leszczyńska and Mme. de Pompadour, a marriage was proposed between her and Louis XV.; but the project was defeated by Choiseul and his adherents. When Marie Antoinette came to France, she conceived a strong attachment for the princess, and on her accession to the throne appointed her superintendent of the royal household. The princess in return proved a devoted friend. She saw without jealousy the growing favor of the duchess of Polignac, and silently kept aloof; but when the latter, on the breaking out of the revolution, deserted her mistress, she returned to her post. She was at the queen's side on the dreadful days of June 20 and Aug. 10, 1792, and accompanied her to the legislative assembly and afterward to the Temple. On Aug. 19 she was separated from her mistress and confined in the prison of La Force, where, despite the most energetic measures to save her, she fell a victim to the September massacre. When she appeared before the tribunal which passed sentence upon

the prisoners, she answered with firmness and dignity. She refused to take the oath against the king, the queen, and monarchy; and scarcely had the verdict, "Out with her," been uttered, when she was struck down with a billet by a drummer boy and despatched with the sword. A butcher boy cut off her head; her body was stripped naked and exposed to the crowd; her heart was torn out and placed with her head on a pike, and these bloody trophies were carried first to the Palais Royal, where the duke of Orleans, her brother-in-law, was forced to salute them, and then to the Temple, where they were paraded under the windows of the queen. The *Mémoires relatifs à la famille royale de France* (2 vols. 8vo., Paris, 1826), gathered from her conversations and memoranda, were published by Mrs. O. Hyde, the marchioness Solari; but their authenticity has been questioned.

LAMBERT, DANIEL, an English giant, born in Leicester, March 18, 1770, died in Stamford, June 21, 1809. Neither his parents, brother, nor sisters were of unusual size, but an uncle and an aunt were remarkable for corpulency. In his youth he excelled in strength, was fond of field sports and other athletic exercises, but gave no indications that he should attain excessive bulk till his 19th year. He soon after succeeded his father as keeper of the prison in Leicester, and his rapid increase in size from that time he attributed to his confinement and sedentary life. In 1798, when he weighed 448 lbs., he walked from Woolwich to London with less fatigue than several other men in his party. He was noted as a swimmer, and could float with two men of ordinary size on his back. When his office was abolished in 1805, an annuity of £50 was settled on him in acknowledgment of the universal satisfaction he had given. Being incommoded by the curiosity of numerous visitors from the adjacent country, he decided in 1806 to exhibit himself in London. His apartments in Piccadilly became almost a place of fashionable resort, and his visitors were received with politeness, and treated him in the most respectful manner. Among the foreigners who went to witness the spectacle was the Polish dwarf Count Borowlaski. He remained 5 months in the metropolis, and afterward exhibited himself in the principal towns of England. He was 5 feet 11 inches in height, and at his death he weighed 789 lbs. He measured 9 feet 4 inches round the body, and 3 feet 1 inch round the leg. He never drank any beverage but water, slept regularly less than 8 hours per day, was healthy, active, and vivacious through life, and took part in all the sports of the field till within a few years of his death.

LAMBERT, JOHANN HEINRICH, a German philosopher and mathematician, born in Mülhausen, Aug. 29, 1728, died in Berlin, Sept. 25, 1777. He belonged to a poor Huguenot family driven from France by the revocation of the edict of Nantes, and was chiefly self-educated. His first occupation was that of a copying clerk. At the age of 17 he became secretary to the

editor of a newspaper at Basel, and while acting in this capacity had an opportunity of making himself acquainted with the works of Wolf, Locke, and Malebranche. In 1748 he removed to Coire, in Switzerland, and became private tutor in the family of Count Peter de Salis, then president of the confederation. In 1756-'8 he visited Holland, France, and Italy with his pupils. While in Holland he published his first book, *Sur les propriétés remarquables de la route de la lumière*, &c., which at once gave him a high rank as a mathematician. In 1759 he resigned his tutorship, and removed to Augsburg, but, having been appointed to determine the boundaries between the country of the Grisons and the Milanese, he returned to Coire in 1761, and sojourned there till 1768. In 1764 he went to Berlin, and was made a member of the royal academy of sciences; in 1770 he was appointed superior councillor of the board of works; and in 1774 was intrusted with the superintendence of the "Astronomical Almanac." He was regarded as the most analytical writer on scientific subjects of his day. Among his most important works are: *Insigniores Orbis Cometarum Proprietates*; *Novum Organum*, a metaphysical treatise in the Aristotelian style; and *Beiträge zum Gebrauche der Mathematik und deren Anwendung*, a series of mathematical essays.

LAMBERT, JOHN, an English parliamentary general, born in Kirkby-Malhamdale, in the west riding of Yorkshire, Sept. 7, 1619, died in the island of Guernsey in 1692. He was educated for the bar, but at the outbreak of the civil war entered the parliamentary army as a captain under Fairfax, and participated in the principal engagements in England and Scotland until the final overthrow of the royalists at the battle of Worcester, Sept. 8, 1651, at which time he held the rank of major-general. He was instrumental in procuring the recognition of Cromwell as protector, and took his seat in the first parliament called by him. But upon the assumption by Cromwell in 1657 of sovereign power, and his inauguration with the solemnities applicable to monarchs, he refused to take the required oath of allegiance and retired in displeasure from public life. After the death of Cromwell he associated himself with the general council of officers of the army, and aided in deposing Richard Cromwell, even venturing, on the credit of his military reputation, to aspire to the position of protector. As a leader of the fifth monarchy men and extreme republicans, he was prominent in procuring the return in May, 1659, of the remnant of the long parliament called the "rump;" and upon the rising of the royalists in Chester in August of the same year he promptly marched thither and defeated them. This success however excited the jealousy of parliament, and on a flimsy pretext Lambert with other officers was cashiered; whereupon the former with a body of soldiers dispersed the members, Oct. 13, and a committee of safety appointed by the army, of which Lambert was the controlling spirit, began to exercise the functions

of government. His position at this time was of so much importance that it was considered not unlikely, in the event of his own schemes of sovereignty proving impracticable, he might make terms with Charles II.; and some of the adherents of the latter went so far as to recommend him to secure the services of Lambert by marrying his daughter. Meanwhile Monk commenced his march from Scotland for the purpose of restoring parliament. Lambert at the head of 7,000 men started to oppose him; but his troops deserted in great numbers, and in Jan. 1660, he was seized by order of parliament, which had reassembled during his absence, and committed to the tower. Monk's design to restore the monarchy being now manifest, the hopes of the republicans began again to centre in Lambert, who, escaping from the tower in April, put himself at the head of a body of troops in Warwickshire. His men again deserted him, and he was recaptured by Col. Ingoldesby and conveyed to the tower. Having been excepted from the bill of indemnity after the restoration, he was tried in 1662 in the court of king's bench with Sir Harry Vane, and convicted. Unlike Vane, he was reprieved at the bar and banished to Guernsey, where he devoted the rest of his life to botany and flower painting. He is said to have died a Roman Catholic.

LAMBESSA, or LAMBÈSE, a French penal colony in the Algerine province of Constantine, founded in 1848. The number of criminal prisoners amounted in 1856 to nearly 800. Of political offenders there were about 800 who had taken part in the insurrection of June, 1848, and almost 2,000 were transported in 1852. A French commander resides in the place, and is supported by a body of officers and soldiers. Lambessa contains a church, a hospital, a post office, and various other public buildings, the principal of which is the prison, built at a cost of \$350,000. The prisoners are permitted to work at their former trades; half of the proceeds of their labor is given to them at once, and the remainder when they are set free. The neighboring country is well adapted for agriculture and fruit growing, but is not yet much cultivated.—Lambessa occupies the site of the ancient Lambese or Lambæsa, which was one of the most important cities in the interior of Numidia, belonging to the Massylii. Under the Romans an entire legion was stationed here, and among its interesting ruins are the remains of an amphitheatre, a temple of Æsculapius, a triumphal arch, and other buildings, enclosed by a wall, in which 40 gates have been traced, 15 of them still in a good state of preservation. The population could not have been much less than 50,000. A synod was held there in A. D. 340, attended by 100 prelates. The site of this ancient city was discovered in 1844 by the French commandant Delamarre.

LAMBETH, a parish and suburb of London, 1½ m. S. W. from St. Paul's cathedral, on the S. side of the Thames, here crossed by the Waterloo, Westminster, and Vauxhall bridges; pop.

in 1851, 189,240. The borough of Lambeth returns 2 members to the house of commons. Lambeth palace, the town residence of the archbishop of Canterbury, is situated between Vauxhall and Westminster bridges, opposite the new houses of parliament. This property was acquired by the see in 1197, and has been improved by successive incumbents. The palace stands on a low site close to the river, surrounded by gardens 12 acres in extent. Its objects of interest are the Lollards' tower, founded some time prior to 1443; the banqueting hall; the chapel, with a fine roof of carved oak; and the library. Among its many literary treasures and curiosities is a superb Arabic Koran, presented by the governor-general of India through Claudius Buchanan in 1805, who calls it "the most valuable Koran of Asia." The library also contains the archiepiscopal registers of the see of Canterbury in regular succession from the year 1278, and the parliamentary surveys of ecclesiastical benefices in the time of the commonwealth, now used as legal evidence.

LAMBRUSCHINI, LUIGI, an Italian prelate, born in Genoa, May 16, 1776, died in Rome, May 12, 1854. He entered in youth the order of Barnabites, and became successively bishop of Sabina, archbishop of Genoa, papal nuncio to France, and in 1881 cardinal. Gregory XVI. appointed him secretary of state for foreign affairs, librarian of the Vatican, grand prior of the order of Malta, and minister of public instruction. On the death of Gregory in 1846, he received on the first ballot for the successor the largest number of votes. Under Pius IX. he became member of the state council, bishop of Porto, and chancellor of the pontifical orders. On the outbreak of the political commotions he fled to Civita Vecchia, subsequently returned to Rome, fled again in Nov. 1848 to Naples, and soon after joined the pope at Gaëta. He returned with him to Rome in 1850, and counselled, it is said, milder measures than those adopted by Cardinal Antonelli. He wrote some devotional works and a polemical dissertation on the immaculate conception.

LAMENNAIS, HUGUES FÉLICITÉ ROBERT DE, a French author, successively an ultramontane Catholic and a revolutionary philosopher, born in St. Malo, June 19, 1782, died in Paris, Feb. 27, 1854. A native of Brittany, the ardent faith and impetuous energy which has always distinguished the Bretons were leading elements in his character. Châteaubriand was born in the same street 14 years before. His father, a wealthy ship-owner engaged in commerce, had been ennobled by Louis XVI. He was early abandoned to himself in consequence of the death of his mother, and the ruin with which the forced loan and Spanish captures threatened the fortune of his father. He lived almost in solitude, sometimes obtaining assistance in his studies from his elder brother Jean, till about his 12th year, when he was intrusted to the care of his uncle, who confined him day after day in his library. He was soon able to read

Plutarch and Livy, to admire Rousseau, and to dispute with the parish priest about religion. It is remarkable that the study of heterodox and philosophical works seemed only to increase his predisposition to religious fervor. In his 16th year he retired with his brother to La Chênaie, a residence two leagues from Dinan, where he reduced his studies and various reading to order, mastered Latin, Greek, Hebrew, and several modern languages, and acquainted himself with the church fathers, doctors, historians, and controversialists. He was 22 years of age before he made his first communion, and he adopted the ecclesiastical profession only after long hesitation. He received the tonsure in 1811, but was not ordained priest till 1816, and was then influenced rather by the counsels of his friends and the exaltation of his character than by his tastes. "Lamennais," says Renan, "had no known master; no institution can claim any part of his renown. His profoundly marked character of race and his ecclesiastical education, Brittany and the seminary, it was these alone that formed him and can explain him." He had already made (1807) a translation of an ascetic work by Louis de Blois, marked by the same intimate blending of unction and force which distinguishes his later writings; had published (1808) his *Réflexions sur l'état de l'église*, his first protest against religious indifference, and the reigning philosophical materialism, which was immediately seized and destroyed by the imperial police; and was engaged with his brother on the *Tradition de l'église sur l'institution des évêques* (3 vols., Paris, 1814), in which he confuted the Gallican tenet that the election of bishops is valid without the sanction of the holy see. After having been teacher of mathematics in the seminary of St. Malo, founded by his brother, he went in 1814 to Paris, where he lived modestly and unknown, and saluted the return of the Bourbons by an anathema against Napoleon, declaring that "to study the genius of Bonaparte in the institutions which he formed, was to sound the black depths of crime, and to seek the measure of human perversity." Therefore judging it prudent to leave France during the Hundred Days, he took refuge in the isle of Guernsey, where he passed several months under the name of Patrick Robertson. He went thence to London, and was employed in the French school of the abbé Carron. Returning to Paris in 1815, he entered the seminary of St. Sulpice, which he quickly exchanged for that of the Feuillantines, where, excepting short absences, he remained several years, having the society of priests and of noble Catholic and royalist women. At 34 years of age he received sacerdotal ordination from the bishop of Rennes, and in 1817 he published the first volume of his *Essai sur l'indifférence en matière de religion*. This was the fruit of constant labor during many years of trial and obscurity, and had an immediate effect throughout Europe. "The humble priest," says Lacordaire, "found him-

self invested with the power of Bossuet." Resuming in a more eloquent and commanding tone the work of Catholic restoration begun by De Maistre, De Bonald, and Châteaubriand, he aimed to oppose to Protestantism and philosophy a demonstration of Christianity, to maintain the principle of ecclesiastical authority and the absolutism of faith. This work was received at first only with admiration and enthusiasm, and the author became a principal collaborator in the *Conservateur*, a journal founded by Châteaubriand, Villèle, De Bonald, Fraysinoux, and others, which was chiefly directed against the ministry of Decazes. Though thus ranged among the defenders of the monarchy, he was more earnestly a Catholic than a royalist, and sought in the maintenance of the throne to secure guaranties for the stability of the church. The political hopes cherished concerning him were thus disappointed, and in 1820 he separated from his party with a portion of his colleagues, called the "incorruptibles," and vehemently assailed the ministry of Villèle in the *Drapeau blanc*, and afterward in the monthly *Mémorial Catholique*. It is affirmed that no writer displayed greater logical power and precision in the conflicts of that time. The first volume of his *Essai* was already suspected of innovating and dangerous consequences before the appearance of the second (1820), in which he rejected the Cartesian system, which gives authority to the individual reason, and developed a new theory of authority founded on the suffrages of mankind. He maintained that there is a sort of preestablished harmony between the doctrines of the church and the ideas of the race, that truth is attainable not only from revelation but from universal tradition, and thus sought to make the general consent of men the basis of an alliance between reason and faith. In the last two volumes (1824) he traced the transmission of truth through the ages, collected the scattered traditions of various peoples, and sought to demonstrate that Christianity alone possesses the double character of universality and perpetuity. The vast, though often incomplete and uncritical erudition shown in this work, its serious, brilliant, and imposing style, and its attempt to harmonize Catholicism with modern tendencies, make it the surest foundation of his reputation. It was unanimously and strongly opposed by the Sorbonne and the prelates, and was applauded only by a small body of ultramontane thinkers, who may be called his disciples. He wrote a short defence against the numerous attacks which were made upon it, and in 1824 went to Rome to present it to the pope. Though coldly received by the members of the sacred college, he found an admirer in Leo XII., who had his portrait in his oratory, called him the last father of the church, and offered him the dignity of cardinal, which he declined. On his return, after publishing a translation of the "Imitation of Christ," he produced his work entitled *De la religion, considérée dans ses rapports avec l'or-*

dre civil et Catholique (2 vols., Paris, 1825-'6), in which he attacked the declaration of 1683 which secured the liberties of the Gallican church, expounded a system of papal theocracy, and strove to establish the absolute spiritual supremacy of the holy see as the solution of the social problem. For this publication he was arraigned before the civil tribunal, and was condemned after an eloquent defence by Berryer. He himself at the close made a short address to the judges, terminating with the famous words: "I will let them see what a priest is." From this time, war was waged between Lamennais and the bishops of France. In the rigorous development of his principles he was obliged to found sovereignty in politics on the law of justice promulgated by the universal conscience of peoples, as he had founded it in philosophy on the universal tradition of the race. In his treatise *Des progrès de la révolution et de la guerre contre l'église* (1829) he first indicated his tendency toward political liberty while laying stress on theocratic absolutism. To combine democracy with the papal supremacy, liberal with Catholic ideas, became his avowed aim immediately after the revolution of 1830. He founded the journal *L'avenir*, having the significant motto: *Dieu et liberté—le pape et le peuple*, and was assisted by a corps of young and ardent disciples, among whom were Gerbet, De Salinis, Lacordaire, Rohrbacher, De Coux, and Montalembert. This remarkable publication went beyond the democratic party of the time in one set of its claims, and confronted the conservative party by another set. It pronounced the Gallican liberties to be a revolt against the church, and wished to subject all crowns to the tiara, as in the age of Gregory VII. It demanded administrative decentralization, extension of the electoral right, freedom of worship, universal and equal freedom of conscience, freedom of instruction, and the liberty of the press. Encouraged by a portion of the people and of the lower clergy, it was violently opposed by most of the prelates and Jesuits, who denounced it at Rome. While the contest was going on, the editors decided (Nov. 15, 1831) to suspend it for a time, and three of them, Lamennais, Lacordaire, and Montalembert, repaired to Rome to seek the papal approbation. No notice was taken of them on their arrival; Lamennais in vain sought a conference with the pope on the subject of his mission, and after waiting several months decided to return to France. He had gone as far as Munich, when he received the encyclical letter, dated Aug. 15, 1832, in which Gregory XVI. formally condemned the doctrines of *L'avenir*. His principal collaborators yielded at once to the decision; he himself announced that the journal would not again appear. A dogmatic submission was demanded from him, which he finally signed, reserving however to himself full liberty in regard to whatever he should believe for the interest of his country and of humanity. He

then retired to his patrimonial villa of La Chénais, and composed, it is said within a week, his *Paroles d'un croyant*, which was not published till 1834, after a year of meditation. From its appearance dates his final and definite rupture with the Roman Catholic church. It is marked by all the concentrated passion, the tenderness, piety, simplicity, and energy of his character. It has been called the most terrible revolutionary chant of modern times, and in different passages it recalls the "Imitation of Christ" or the ferocious pamphlets of the reign of terror. It was immediately translated into the different European languages, passed through more than 100 editions in a few years, and received the papal condemnation as a book "small in size, but immense in its perversity." Having now become an ultra revolutionist both in church and state, he published in 1836 the *Affaires de Rome*, written in a tone of moderation unusual to him, in which he seems to cast a last melancholy look upon the belief which he had abandoned. In the following year he began a journal, *Le monde*, in the interest of extreme democracy, which survived but a few months. He subsequently produced various political pamphlets, one of which, *Le pays et le gouvernement* (1840), caused his imprisonment for a year in Sainte Pélagie, where he was daily visited by numerous friends. Others of them were *Le livre du peuple*, *L'esclavage moderne*, and *Du passé et de l'avenir du peuple*. His *Esquisses d'une philosophie* (4 vols., 1841-'6) contains a system in many respects akin to Neo-Platonism. The portion devoted to æsthetics is especially interesting, in which he explains how the plan of the Christian temple has given rise in succession to all the arts—architecture, sculpture, painting, music, and poetry. As one of the chiefs and the ablest writer of the republican party, he took part in the revolution of 1848, and, after editing the *Peuple constituant*, a daily newspaper, for 4 months, was elected by an unusually large vote one of the representatives of Paris in the constituent assembly. He projected a constitution in accordance with his own theories, which was rejected by the committee as too radical and impracticable; and though he deemed it useless to present it to the assembly, he would consent to no modification. For 4 years he protested by his silent vote against the course of events. After the *coup d'état* of Dec. 2, 1851, perceiving the temporary failure of his labors for the cause of liberty as before for that of religion, he sought only in study a solace for the sadness which had become habitual to him, and was occupied in his last years with translating Dante. At the news of his dangerous illness, priests, Jesuits, and even ladies of the highest rank exerted themselves to obtain admission to his chamber to induce him to be reconciled to the church; but by his express prohibition no one was received except those connected with his family. His obsequies were performed amid an immense concourse of people, and in accordance with his will his body

was borne directly to the cemetery without being taken to any church; and no cross, nor even stone, marks the grave of a man who perhaps more than any other moved the passions of his contemporaries. He was both one of the ablest defenders and one of the ablest opponents of the papacy in the present century. The constant element in his speculations was an ideal of democracy, which he sought to realize, in the first part of his career, by allying the people and the pope against the civil monarchy, and in the second part, by exalting the people to supremacy in defiance alike of the pope and the civil monarchy. The constant element in his character was an unbounded and lofty impetuosity, which demanded some absolute thesis either to support or assail. Circumstances made him successively the advocate of opposite parties, but the party which he uniformly detested was that of moderation. "He was," says Renan, "neither a politician, nor a philosopher, nor a savant; he was an admirable poet, obeying a severe and always irritated muse." He initiated and gave life to the ultramontane movement, which, after being the object of his most ardent devotion, prevailed in the church of France in spite of his efforts and with his maledictions. That he was a superior literary artist, and that his writings are admirable for elevation and force, is confessed even by those who esteem him a mediocre philosopher and a mad politician.—His complete works have been twice collected (12 vols., 1836-'37; and 11 vols., 1844 *et seq.*). His posthumous works are published under the care of Émile Forques (1856 *et seq.*).

LAMETTRIE, JULIEN OFFRAY DE, a French physician and philosopher, born in St. Malo, Dec. 25, 1709, died in Berlin, Nov. 11, 1751. He was the son of a rich merchant, received a liberal education, and was destined for sacred orders; but he preferred to devote himself to medicine. In 1733 he went to Leyden, where he placed himself under the direction of Boerhaave, several of whose works he translated into French. Returning to Paris, he was appointed physician to the *gardes Françaises*, followed that regiment to Germany, and witnessed the battles of Dettingen and Fontenoy. In 1745 he published his *Histoire naturelle de l'âme*, in which he denied the immateriality of the human soul, and placed man among the animals of the ape genus. In consequence of this he lost his office, and the following year, having issued his *Politique du médecin de Machiavel, ou le chemin de la fortune ouvert aux médecins*, a libellous attack upon his medical colleagues, he was obliged to fly to Holland. There he wrote and printed his noted atheistical work, *L'homme-machine* (12mo., Leyden, 1748), which was publicly burned by order of the authorities. Expelled from Holland, he was invited to Berlin by Frederic the Great, who made him his reader and a member of his academy. He lived on terms of familiarity with the king, and published several works of a similar tendency to his previous writings; among them were *L'homme-*

plante (Potsdam, 1748), *Réflexions sur l'origine des animaux* (Berlin, 1750), and *Vénus métaphysique, ou essai sur l'origine de l'âme humaine* (Berlin, 1752). He died of indigestion, caused by high living. Frederic wrote his eulogy.

LAMMAS DAY, in the calendar, the 1st day of August, so called perhaps from the custom which formerly prevailed among the tenants who held lands of the cathedral church in York, England, of bringing a live lamb into the church at high mass on that day. Some antiquaries derive the term from a Saxon word signifying loaf mass or bread mass, which was a feast of thanksgiving to God for the first fruits of the harvest; and Dr. Johnson thinks it is a corruption of "latter math," meaning a second mowing of the grass. Vallancey, in his *Collectanea de Rebus Hibernicis*, mentions that the 1st of August, Laithmas (pronounced La-ee-mas), was celebrated by the druids as the day of the oblation of grain.

LAMMERGEYER (Germ. *Lämmer*, lambs, and *Geier*, vulture), or BEARDED VULTURE (*gypæstus barbatus*, Cuv.), the largest of European birds of prey. It is about 4 feet long and 9 or 10 feet in extent of wings; the head and neck are completely clothed with feathers, and the cere is entirely hidden by projecting bristles; the bill is long and strong, straight, laterally compressed, with the tip curved and sharp; a tuft of stiff bristles projects forward like a beard from the base of the lower mandible; the wings are long, the 2d and 8d quills nearly equal and longest; tail lengthened and wedge-shaped; tarsi short and covered with feathers; toes moderate, the anterior ones united at the base by a membrane; claws curved, especially those of the inner and hind toes, and not well adapted for seizing and destroying prey. In the adult, the upper part of the head, the neck, and the under parts are whitish tinged with orange, deepest on the breast; the wings and tail are grayish black, the wing coverts dashed with orange white; the back deep brown; the beard and space including the eye and cere black; bill horn-colored. There is only one well characterized species, which inhabits the mountains of Europe, Asia, and northern Africa, especially the Alps and Pyrénées. Lammergeyers are seen usually in pairs; they feed on lambs, goats, chamois, &c., which they attack in such a manner as to cause them to leap over precipices, when they descend and devour the mangled carcasses; they also eat carrion. The nest is made upon inaccessible rocks, rarely upon lofty trees, several feet in diameter and of coarse materials, and the number of eggs is 2 or 3. This bird plays the same part in the old world as the condor does in the new, and is very destructive to the flocks of the Alpine valleys; its strength and boldness are such that it might very well attack man, and stories are numerous, though not well authenticated, of its having carried off children. It is probable that the fabulous *roc* of oriental tales originated in some eastern variety of this large vulture. In its predatory habits and its

attacks on living animals, and its general refusal of carrion, it resembles the eagles; it is not abundant anywhere, and is rarely seen in Europe north of Germany. The African bird (*G. meridionalis*, Brehm.), and the Asiatic (*G. Himalayanus*, Hutt.), are probably only varieties of the bearded vulture.

LAMOILLE, a N. co. of Vt., drained by Lamoille river; area, 420 sq. m.; pop. in 1850, 10,872. The surface is hilly, the Green mountains traversing the county in a N. E. and S. W. direction. There is some excellent soil in the valleys, but the land is chiefly adapted to grazing. The productions in 1850 were 66,017 bushels of Indian corn, 278,252 of potatoes, 26,973 tons of hay, 437,110 lbs. of butter, and 427,918 of maple sugar. There were 5 grist mills, 8 saw mills, 4 woollen factories, 10 starch factories, 6 tanneries, 17 churches, and 4,344 pupils attending public schools. Capital, Hyde Park.

LAMORICIÈRE, CHRISTOPHE LÉON LOUIS JUCHAULT DE, a French general, born in Nantes, Feb. 6, 1806. He is descended from an old legitimist family, and was educated at the college of Nantes, at the polytechnic school of Paris, and at the academy for military engineers of Metz, on leaving which he joined the Algerian army and entered the corps of Zouaves at the time of its formation (Nov. 1830). Placed in 1833 at the head of the office (*bureau Arabe*) organized by Gen. Avizard for the purpose of facilitating the relations with the native population, his intercourse with the Arabs became as useful to him as it was agreeable to them. Depending solely upon the influence of kindness and affability, he carried about his person in his exploration of the country no other means of defence than a light cane; hence the name of *Bou Aroua* or father of the cane conferred upon him by the Arabs. He took an active part in the capture of Constantine, the expedition against Mascara, the battle of Isly, and many other engagements. He commanded the Zouaves for several years until June, 1840, when he was succeeded by Cavaignac. The celebrity of the Zouaves was chiefly due to the skill which from the beginning Lamoricière had brought to bear upon their organization. In Nov. 1845, on the departure of Gen. Bugeaud, he became provisional governor-general of Algeria, but went to France in 1846, in the hope of being able to exert a favorable influence upon the destiny of the African colony by taking a part in the parliamentary discussions on the subject. At first defeated as candidate for one of the arrondissements of Paris, he was elected to the chamber in Oct. 1846, as member for St. Calais, Sarthe. Returning to Algeria soon after, he crowned his military career by organizing the expedition against Abd el Kader which finished the war. He was reelected to the chamber of deputies in 1847, and when the revolution of Feb. 1848 broke out, he exerted himself in favor of the formation of a new administration under Louis Philippe, and as colonel of the national guard

went among the people assembled on the Boulevards in order to allay the public excitement. But he was not listened to, and after the abdication of Louis Philippe he was slightly wounded while on his way to the Palais Royal to proclaim the regency of the duchess of Orleans. He soon recovered, however, and on the same evening tendered his allegiance to the provisional government. He took his seat in the constituent assembly as a member for Sarthe, and became prominent in the committee on military affairs. During the bloody days of June, 1848, he fought with so much spirit against the insurgents, that three horses were killed under him. He officiated as Gen. Cavaignac's minister of war until Dec. 1848, and was instrumental in introducing various measures for the benefit of Algeria. He strenuously opposed the election of Louis Napoleon to the presidency, and even questioned his right to citizenship. Being elected to the legislative assembly, he became president of the constitutional committee, and opposed the projects of the ultra radical party. In the course of the Hungarian struggle with Austria, he was intrusted with a diplomatic mission to Russia; but on his arrival there the Hungarians had already been crushed by the armed interference of the czar. On hearing of the overthrow of Odilon Barrot's administration (Oct. 31, 1849), he returned to France and resumed his seat in the legislative assembly. After the *coup d'état* of Dec. 2, 1851, he was arrested and detained in the fortress of Ham until Jan. 9, 1852, when he was permitted to go to Prussia. A letter of his, refusing to recognize the government of Louis Napoleon, was published in May, 1852. He afterward successively resided in Coblenz, Mentz, Wiesbaden and Ems. In April, 1860, having gone to Rome for the purpose, he was appointed by Pope Pius IX. commander-in-chief of the papal troops.

LAMOTTE, JEANNE DE LUZ, DE ST. REMY, DE VALOIS, countess de, a French adventuress notorious for her part in the intrigue known as the "affair of the diamond necklace," born at Fontètte, Champagne, July 22, 1756, died in London, Aug. 23, 1791. She traced her origin to the baron de St. Remy, a natural son of Henry II., and in consequence of this received a small allowance from the court. After marrying a count de Lamotte, who was a spendthrift, she repaired to Paris, and succeeded in being introduced to Marie Antoinette, who took some interest in her, and to Cardinal de Rohan, grand almoner to the king. She persuaded Rohan that she could conciliate for him the affection of the queen, whom he professed to love devotedly, but who disliked him; and she even induced a Mlle. d'Oliva, who bore some resemblance to Marie Antoinette, to personate her majesty at a midnight interview with Rohan in the gardens of Versailles. The countess told him that the queen was desirous of getting a magnificent diamond necklace, then in the hands of the court jewellers and that the purchase of this ornament,

which was worth about \$350,000, would do much toward winning the queen's heart. The cardinal confiding in her representations, put himself entirely in her hands. She succeeded in getting possession of the necklace, which she pretended she had delivered to the queen, and for several months kept the robbery concealed by producing forged notes apparently written by the latter. But finally a direct application of the jewellers to her majesty awoke suspicion and brought on a judicial investigation, which resulted in a public trial before the parliament. The countess and her unsuspecting accomplices were incarcerated in the Bastille. All France became deeply interested in this intricate affair, in which the most infamous aspersions were thrown on the character of the queen. The verdict, rendered in 1785, left her entire innocence questionable in the eyes of many. The cardinal was discharged from all accusation, while the countess of Lamotte, who swore to the last that she was but a victim, was sentenced to be whipped, branded on the shoulder, and imprisoned for life. Her corporal punishment, owing to her desperate resistance, was one of the most dreadful scenes on record. After being incarcerated about two years at the Salpêtrière, she escaped, June 5, 1787, and fled to London, where she published libels against the queen. Her husband survived her, and twice wrote a complete history of the whole affair of the necklace; the first manuscript was taken from him by the French police; the second was mutilated in its most important parts. This mutilated manuscript was printed in 1858, under the supervision of L. Lacour, with the title: *Affaire du collier; Mémoires inédits du comte de Lamotte-Valois sur sa vie et son époque*. The best account of the affair and its political bearings is to be found in Louis Blanc's *Histoire de la révolution Française*.

LA MOTTE FOUQUÉ. See FOUQUÉ.

LAMP, a vessel employed for producing light, and sometimes also heat, by the combustion of inflammable fluids, grease, or wax. The simple form of these contrivances adopted by the ancient Hebrews has continued in use down to the present day; and until near the close of the last century this had hardly been improved upon among the most civilized nations. Even on the American continent may still be seen among the Canadian French the same low oval metallic vessel that was used by the ancient orientals and Europeans, furnished with a handle at one end and a beak at the other, through a hole on the upper surface of which projects the wick from the reservoir of oil or grease below. Some are made to be carried in the hand and place upon tables, and others are kept suspended by chains in the middle of rooms. They give a dim smoky light, in consequence of the carbonaceous matter not being sufficiently spread by an open wick to be reached by the oxygen of the air before it is dissipated in sooty vapor. (See COMBUSTION, and FLAME.) The external form of the lamp was

more of a study to the ancients than the principles of combustion. They gave to it the most graceful outlines, and ornamented it with grotesque figures and fanciful designs which were often of great beauty. They suspended their lamps from the ceiling or from the hands of ornamental figures of boys or men, or they were placed upon stands. As at the present day in Aleppo and Egypt, they were kept by the Hebrews burning all night; and to this much importance was attached, the putting out of the light being significant of the extinction of the family and desertion of the house. Hence the frequent use of such phrases in the Scriptures, especially in Job and the Proverbs, as "The lamp of the wicked shall be put out;" and of the prudent wife, "Her candle goeth not out by night."—The first improvement in the construction of lamps was removing the beak by a long neck to a distance from the reservoir of oil, thus reducing the width of the shadow cast by the lamp. Beside this object, it was soon found by those who investigated the matter, that the following were subjects for improvement: 1, the wick, which as used presented a bundle of fibres, the inner portion of which, though saturated with oil, was removed from the reach of the air required for its combustion; 2, the level of the surface of the oil, that from first to last it should bear the same relation to the level of the burning part of the wick, thus securing uniformity in the supply of oil for combustion; and 3, the concentration of the light by reflectors at points where it is wanted. The wick was first improved and much used in the countries bordering on the Rhine by platting its fibres together to make it flat and ribbon-like. A flat socket was provided for it, and it was made to move up and down by a horizontal spindle and toothed wheel, which could be turned by the fingers as required. This was known as the Worms lamp, and it has of late years been introduced into New England. A greater improvement was that of the Argand burner, in which the wick was made in the form of a hollow cylinder, and so arranged that a current of air could pass up within it, as well as come to its external surface. The addition of a chimney of sheet iron, as originally made by Argand, by producing an upward draught increased the supply of air. (See ARGAND LAMP.) The effect of the chimney was afterward much increased by contracting its upper portion and forming a shoulder, against which the ascending current impinges, and is turned inward upon the flame. The so called astral lamps were provided with these wicks, and the reservoir for the oil was arranged in the form of a hollow ring encircling the hollow central stand that supported the burner, and with which it was connected by one of the tubular braces that held it up. Thus the level of the oil in the shallow ring could not undergo much change, and it continued very nearly the same as that of the burning part of the wick until it was almost exhausted. In consequence of the thin and pe-

culiar shape given to the ring the lamp cast no shadow at a little distance off, and a vase of ground glass surrounding the flame served to render the light still more diffusive or scattered. One form of it was hence styled the sinumbra lamp (Lat. *sine umbra*, without shade). In this lamp was first introduced the contrivance for moving the wick up or down by causing the hollow metallic cylinder that carries it to travel round another in which is a spiral slot; a fixed pin projecting from the outer cylinder into this slot causes the cylinder to be lifted or depressed according to the direction of the revolution. Many other forms of lamp were also contrived with special reference to reducing the shadow. In some the reservoir was supported on one side of an upright rod, and partially counterbalanced by the burner, chimney, shade, &c., on the other side. The shadow of the lamp would thus fall only in one direction, and this might be against the wall. The reservoir was also placed considerably above the level of the burner, so that the shadow should be directed upward; or considerably below this level, so that it should fall upon the table; and ingenious mechanical devices were introduced, in the one case to regulate the downward flow of the oil, and in the other to raise it to the burner. The more perfect were these devices the more expensive were the lamps; and the simpler astral lamps for many years continued to be generally preferred as the most convenient and easily kept in order. In the year 1800 Carcel devised an ingenious piece of clock-work machinery for pumping the oil from a reservoir at the foot of the lamp up to the burner, and thus supplying this always from the same point, while the excess of oil flowed back into the reservoir. This being at the base of the stand and the flame at the top, there was consequently no shadow. The lamp, afterward slightly improved by other manufacturers, was in many respects the most perfect of these contrivances; but its great cost restricted its use to the wealthy. It was moreover so inconveniently large and heavy, that it could be moved only with difficulty; and the complicated nature of its mechanism required access to skilful workmen, such as can be found only in large cities, to keep it in repair. Vases or globes of ground glass, such as were first applied to the sinumbra lamp, were found necessary in all the large lamps with brilliant flames to reduce the dazzling effect of the light, by causing the rays to cross each other in every direction, as they pass through the glass, which appears to the eye as if it were itself their central source. And in order to economize the light, and direct the chief portion of it only where it is required, reflectors of metal were contrived, some approaching a parabolic form, with surface brightly polished, for turning the light back into the room in parallel rays, which would otherwise be wasted upon the wall; and others of conical shape, to be suspended over the flame, their inner surface whitened to prevent absorption of the light, and their sides inclined,

at least in those constructed with reference to the most useful effect, at an angle of 60° . The most perfect reflectors are those described in the article *FRESNEL*. The attention directed in the early part of the present century to the subject of producing artificial light by convenient and efficient methods caused many more forms of lamps to be introduced than can here be named. Some were designed to burn the crude whale oil, which on account of its viscosity requires to be heated before it can pass along the fibres of the wick. Parker's hot oil or economic lamp was especially adapted for this use. The reservoir was a double cylinder of metal surrounding the upper portion of the chimney, which was also of metal, the lower part being of glass. It was supported by a side arm, which was made hollow to convey the oil to the burner below. A paper shade served to conceal the apparatus above the flame, and also to reflect the light downward. This lamp is very highly commended by Dr. Ure for its illuminating power and economy. The lamps of Benkler, constructed in Wiesbaden in 1840, introduced a peculiar contrivance in the form of the burner, which caused the draught of air to impinge at an angle upon the flame, making the combustion more vivid and the light more brilliant. It rendered practicable the use of poor qualities of oil, such as in other lamps were very imperfectly consumed, and only with the production of much smoke and disagreeable smell. The so called solar lamps, first made by Mr. Smith in Birmingham, depended on this principle; and it was essential to the excellent solar lamps made by Cornelius of Philadelphia, which, by means of a metallic cylinder passing from the burner down into the reservoir, permitted the use of lard instead of oil, sufficient heat being conveyed from the flame to keep it in a melted state. The solar lamps, on account of the cheap materials they consume, have been very extensively used; but they require particular care to keep them clean. The wick must be frequently changed, and always freshly trimmed with every using; and the reservoir also must be freshly filled at the same time. A report of comparative experiments made in 1844 for the U. S. treasury department with the solar lard lamp, an Argand burner for rosin gas, and an Argand oil lamp such as was used in the lighthouses, by Prof. Walter R. Johnson and others, is contained in "Senate Document No. 166," 28th congress, 2d session. The results are also given in the American edition of Knapp's "Chemical Technology" (1848), vol. i. p. 212. This work contains also much information respecting the various sorts of lamps and their comparative advantages. The results of the comparative trials referred to were, that from the same weights of the materials employed, the quantity of light afforded by lard was represented by the figures 1068; by rosin gas, of specific gravity 0.8098, "or 43 per cent. superior in density to coal gas," by 956; and by sperm oil ($\frac{1}{4}$ summer and $\frac{1}{4}$ winter strained) by 711. Lard being estimated to cost

5.8 cents per lb., oil 91.6 cents per gallon, and rosin 65.8 cents per barrel of 800 lbs., the relative cost was calculated as follows: lard 81.9, rosin gas 86.8, oil 100.—The forms of lamp so far noticed are not adapted for being carried about in the hand, and their advantageous qualities depend on their being employed for several persons together. Little progress has been made in the production of economical, safe, and convenient small lamps. The vapor lamps, made for burning the vapors arising from a mixture of oil of turpentine and alcohol, which is kept sufficiently heated by a metallic tube passing down into the mixture from the flame, promised to meet this want; but they proved expensive in use, and not altogether free from danger and the offensive smoke and smell of burning turpentine. Similar lamps are in use for burning the volatile hydrocarbons obtained from the products of the distillation of bituminous coals. To these succeeded a variety of so called camphene lamps, some account of which has been given in the article *BURNING FLUID*. For the economy and convenience attending their use they are very generally employed, although for years past some fatal accident has been almost daily chronicled resulting from the explosion of the dangerous fluid. The oils obtained by distillation of bituminous coals are introducing new forms of lamps adapted to their use, and it is believed that these present all the advantages of cheapness, portability, and brilliancy of light that distinguish the camphene lamps, while their entire safety gives to them a preference which must cause the use of the latter to be entirely abandoned. A multitude of burners have been contrived for these lamps, all made with reference to effecting the most thorough combustion of the oil. One of these in very general use has a flat wick $\frac{1}{4}$ of an inch broad, which is moved up and down by a horizontal spindle. The wick tube is set in a hollow cap of thin brass, which screws tightly upon the top of the lamp, and on each side of the tube is an aperture which extends down through the hollow cap into the lamp, so that any vapor arising from the oil can pass up to the wick. There are also apertures for admitting air into the cap, allowing it to mix with the volatile vapors. Over the cap is fitted tightly a brass ring or cylindrical piece perforated all around with holes to let in air to the wick; and this ring carries a dome-shaped cover of thin brass in the top of which is a slit or elongated opening a little larger than the wick and directly over it, through which the flame passes up. The dome being of smaller diameter than the ring, there is room outside of it for the base of a glass chimney to stand, and this is moreover supported outside by the extension upward of the brass cylinder. Another row of holes perforated at the base of this extension lets in air, which passes under the foot of the glass, and circulates up the outside of the dome, meeting the flame at the top. The dome with its opening is somewhat like the peculiar arrangement

in the solar lamp. The chimney is enlarged immediately above the flame, and is then contracted to the same diameter as below.—Lamps in chemical operations answer the purpose of small furnaces. They are made in a great variety of forms, adapted to special uses and the kinds of fuel employed. Some are oil lamps designed for the use of the blowpipe, and are furnished with a broad flat wick convenient for this purpose. Others are designed to consume alcohol; and these are either plain vessels, commonly of glass, furnished with a metallic tube for holding the wick and a closely fitting bell-shaped cover of glass for protecting the alcohol from evaporation when the lamp is not in use; or they are more elaborately constructed of metal, provided with an Argand burner, and made to slide upon an upright rod. This rod also supports movable rings adapted for holding crucibles and other vessels over the flame of the lamp. The heat is concentrated by the use of a metallic chimney; and in some lamps it can be intensified by propelling a current of air of annular form and concentric with the Argand burner, so directed as to impinge across the flame. Alcohol is preferred to oil for the reason that its flame leaves no sooty deposit upon the surfaces it touches, the effect of which is to cause the radiation of a considerable portion of heat. Illuminating gas, where it is available, is advantageously substituted for both oil and alcohol; and numerous devices are employed for obtaining from this either the greatest intensity of heat by the introduction of a current of air into the jet, or a disseminated heat by its diffusion over large surfaces. (See end of article BLOWPIPE, and GAS, as fuel.)—SAFETY LAMPS. In the article COLLIERY mention is made of explosions which occasionally occur in coal mines, and of the necessity of guarding against them by the use of safety lamps. Contrivances called steel mills were first used to give light in dangerous parts of the mines, a succession of sparks being constantly elicited by the rapid revolution of little wheels of steel against pieces of flint. In an explosive mixture of gas and air these however were not safe, as the sparks were liable to produce explosion. Their greatly increased brilliancy in this served to indicate danger; and where the gas predominated above the explosive proportion the sparks were of blood-red color or ceased entirely to be emitted. The necessity of more efficient protection led to the invention in 1813, by Dr. W. R. Clanny of Sunderland, Durham, of the first true safety lamp. In this the communication with the external air was intercepted by water, through which the air was made to pass. This apparatus proved too cumbrous for general use. In 1815 Mr. George Stephenson and Sir Humphry Davy both invented safety lamps on other principles. The former, noticing the effect of the gaseous products of combustion to extinguish the burning jets of inflammable gas called blowers, which issue from the crevices of coal mines, contrived a lamp which was protected

by a glass cylinder, and covered at top with a perforated metallic cap to allow the products of combustion to pass out. The air to support combustion was admitted through small openings in the bottom, and it was supposed that the velocity of the current entering the lamp would prevent the explosion passing backward; but the protection the lamp afforded was really owing to the smallness of the apertures, continued through capillary tubes till they discharged all around and close against the circular burner. Davy's lamp, commonly known as the Davy, has already been noticed in the article on that distinguished chemist. The wire gauze cylinder, through which the air was admitted, served also for the passage of the light, and when composed of wire of $\frac{1}{16}$ to $\frac{1}{8}$ of an inch in diameter, and with 28 wires or 784 apertures to the inch, proved a perfect obstruction to the flame in the most explosive mixtures, unless these were blown in currents through the gauze, or the lamp was carried rapidly through the gas. The wires might even be heated red hot, as sometimes happens in very foul air by the flame leaving the wick and burning in the upper part of the cylinder, and no explosion take place; but if a glass cover became hot it might be broken by drops of water falling upon it; and so fragile a material under any circumstances could not be regarded as a sure protection. Among the various modifications of the Davy are lamps provided with a cylinder of glass which is protected with an outer one of wire gauze, thus combining the advantages of both. The Clanny lamp has a lower cylinder of stout glass, upon the top of which is a smaller one of wire gauze. The glass in this case is for the sake of its allowing a greater quantity of light to pass than the wire gauze. Others have been made with two glass cylinders, one within the other, with a space between them for the passage of air from the top down, passing through wire gauze at the top and again at the bottom as it entered the lamp. The outer cylinder, being protected from the heat by its separation from the flame and by the cold air passing through, is not liable to be broken by the dropping of water upon it; and if by any accident it should be broken, the inner one, if it escaped injury, would still serve for a temporary protection. The most perfect of the safety lamps are provided with the Argand burner and a glass shade within the wire gauze. The common Davy has the ordinary cotton wick in the round tube, and a wire passing through the bottom of the lamp is so bent within and without, that it can be used to snuff the wick and to push it up or down.

LAMPASAS, a central co. of Texas, formed in 1856, bounded W. by the Colorado river and drained by the Lampasas; area, 910 sq. m.; pop. in 1858, 1,196, of whom 136 were slaves. The surface is much broken and the soil is fertile. Cotton, oats, rye, millet, and the Chinese sugar cane are found to thrive, and much of the land is well adapted to grazing.

LAMPBLACK, a sooty substance deposited

in the combustion of vegetable matters. It forms when the flame is chilled by the introduction within it of a cold body, the effect of which is to check the conversion of the fine particles of carbon into carbonic acid, and cause them to gather in visible masses upon the cold surface; it is also collected upon the walls of flues and chambers arranged for the passage of the volatile products of combustion that arise from fires fed with insufficient air. It consists of finely divided carbon, more or less mixed with the various compounds into which the elements of vegetable substances resolve themselves when submitted to the process of destructive distillation. It is consequently of very variable composition, and possesses different qualities according to the different conditions, as to distance from the fire, amount of air admitted, &c., as well as according to the kind of combustible matters employed. Wood deposits on the walls near the fire a glistening varnish-like substance of blackish brown color, which contains dried tar with a little charcoal. This is called *glance-black*, and is the portion of the carbonaceous deposit which is used for the preparation of bistre, and for the preservation of meats. The soot collected further from the fire contains much more carbon, and is known as *flake-black*. The resins, fats, and oils give a product rich in carbon with little tarry matter. That collected far from the fire is a dark pitch-black substance, much used as a pigment in the preparation of dark colors. It is the coloring matter of printers' ink, and is an essential ingredient in shoe blacking and numerous similar preparations. The finest quality of it used formerly to be collected by the combustion of refuse oils in lamps, whence the name *lampblack*. It may be obtained in its greatest purity by passing oil or alcohol through tubes in a state of ignition. An impalpable powder is deposited, having neither taste nor smell, a conductor of electricity, and more than twice as heavy as water.—Various sorts of apparatus are in use for collecting *lampblack*. By the German process refuse resinous substances, as pine leaves, branches, chips, &c., are burned in ovens with the least possible quantity of air, and the smoke is conveyed in a low horizontal flue about 15 feet long to a chamber of the capacity of from 2,000 to 3,000 cubic feet. This has a pyramidal or conical shaped roof of some woollen stuff of loose texture or of sheet iron, which can be lowered down into the chamber, scraping its walls as it descends. The smoke passing slowly through the flue and the chamber leaves in the former the cruder product, and in the chamber upon its walls and in the hood the finer quality. This is frequently shaken down, especially from the woollen covering, the pores of which otherwise become filled, obstructing the draught. The freshly deposited *lampblack* is liable to ignite spontaneously on exposure to the air. By the English method the smoke is passed through a series of bags, arranged vertically side by side, in which the *lampblack* is already assorted as

to quality in collecting. The impure sorts, which are injured by the empyreumatic resins they contain, are purified by igniting them in close vessels with access of very little air. The whole becomes red hot, and the tarry and ammoniacal matters with a small portion of the *lampblack* are consumed. Coal tar and bituminous coal are used for the production of inferior qualities of *lampblack*.

LAMPREY, a cyclostome or marsipobranch fish of the family *petromyzonini* (*hyperoartia*, Müller), and genus *petromyzon* (Linn.). This order, with the myxinoidea, constitutes the class of myzonts of Agassiz. The blood is red, the heart distinct, the branchial artery without a bulb and furnished at the base with 2 valves; the body smooth, cylindrical, and vermiform; mouth anterior, gills fixed, and eyes distinct; the single olfactory cavity opens above by an external foramen, leading to a blind canal not communicating with the mouth through a perforated palate as in the myxinoidea; thorax cartilaginous, sustaining the branchial apparatus composed of rib-like strips descending on each side beneath the skin, with 7 external spiracles, opening from the fauces into a sub-oesophageal tube, having a posterior cæcal extremity. These are the first fishes in which there is a distinct brain enclosed in a cartilaginous cranium; there are 2 dorsal fins, the posterior joined with the caudal, and mere folds of skin with scarcely perceptible rudimentary rays; pectorals and ventrals absent; the cephalic cartilage is undivided; there is a spout hole in the head, and a spiral valve in the intestine; there is no oviduct nor seminal duct. The jaws are absent, but the circular mouth, tongue, and pharynx are armed with conical or crescentic sharp teeth of indurated albumen. The gills are 7 little fixed bags, each having its proper artery, its opening into the sub-oesophageal tube, and its external foramen by which the water passes out.—The old genus *petromyzon* has been subdivided into 6, according to the shape and arrangement of the teeth. The common European lamprey, or lamprey eel as it is often called (*P. marinus*, Linn.), attains a length of more than 3 feet; the color is yellowish marbled with brown. Having no air bladder and being destitute of lateral fins, they are usually found near the bottom, and to avoid being carried away by the currents they attach themselves to stones by means of the tongue, which acts like a sucking piston in the circular mouth, whence the names of *petromyzon* and cyclostomes; in the same manner they attach themselves to larger fishes, which they devour; by means of the apparatus above described respiration may be carried on independently of the mouth, the branchial currents passing from one series of openings to the other across the sub-oesophageal tube. The intestine is small and nearly straight; the eggs are laid late in the spring, the milt and roe escaping by a membranous sheath communicating with the abdominal cavity. They ascend rivers from the sea to spawn. They are very gen-

erally distributed in Europe from the Mediterranean to the arctic waters, ascending the rivers in spring; at this season great numbers are caught, their flesh being considered a delicacy. The food of the lamprey consists of any soft animal matter, especially the flesh of fishes to which they attach themselves. The river lamprey or lampern (*P. fluviatilis*, Linn.) is a smaller fish, and confined to fresh or brackish water; the length is from 12 to 18 inches, and the color bluish olive above and silvery below. Great numbers were formerly caught in the Thames, Severn, &c., and sold to the Dutch for bait in the turbot fishery. This and the preceding species are very tenacious of life, living several days out of water. The fringed-lipped lamprey (*P. Planeri*, Bloch) is about 10 inches long, stout, with the circular lip margined with small cirri, and the 2 dorsals nearly united; it is found in the rivers of Europe. The *P. mordax*, of Australia, has the dorsals widely separated.—The most common of the American species is the *P. Americanus* (Lesueur), growing about 2½ feet long; the color is olive brown above, with blackish brown confluent patches, and beneath uniform dull brown. This is not uncommon in the rivers of New England and New York, especially near their mouths; it likes best shallow rapid streams with pebbly bottoms, in which it builds circular nests 8 or 4 feet in diameter and a foot or two high, bringing stones in the mouth varying from the size of a hen's egg to that of the fist. They ascend high falls by clinging to the rocks, after suddenly darting forward; though uncommon in rivers obstructed by dams, they are abundant at their outlets, especially in the Merrimack near Lowell. Several other species are described in Dr. Storer's "Synopsis of the Fishes of North America."—The genus *ammocetes* (Duméril) should be here mentioned. It has the same cylindrical body, branchial apertures, and fins as the lampreys; the mouth is semi-circular, without teeth, the posterior lip transverse, and ciliated within; the branchial apertures open internally into the oesophagus itself; the incomplete circle of the mouth prevents its adhering to rocks and other bodies; the external branchial openings are placed in a longitudinal furrow. It is often called mud lamprey, from its being found in the mud and sand. The best known species in Europe is *A. branchialis* (Cuv.), 6 or 7 inches long, about as thick as a goose quill, generally of a yellowish brown color above, darker on the head and back, lighter beneath; the eyes are very small; it spawns at the end of April, and feeds upon worms, insects, and dead matter, living in fresh water in many countries of Europe. Another species is the *A. borealis* (Ag.). Dr. Storer describes 8 species as occurring in North America, the *A. bicolor* (Lesueur), *A. concolor* (Kirtland), and *A. unicolor* (De Kay). From its resemblance to the lamprey, *ammocetes* was called *petromyzon* by the early writers. Aug. Müller (Müller's *Archiv*, 1856) maintains that *ammocetes* is the larval form of *petromyzon*, and does not attain the

perfect state until the 4th year from the egg; subsequent observations confirm this view, which, if true, is a remarkable instance of partial metamorphosis in fish, and shows upon what transitory characters genera may be founded. According to Van der Hoeven, the cleavage of the yolk is entire, and in the first stage of development there is much analogy with that of the frog.

LAMPUSACUS, or LAMPUSACUM, a Greek city of Mysia in Asia Minor, situated on the Hellespont near where it expands into the Propontia. Its original name had been Pityusa, but being colonized at an early period by Ionians from Phocæa and Miletus, they called it Lampsacus. It had an excellent harbor, and became a place of extensive commerce. Miltiades, the son of Cypselus, who had established himself in the Thracian Oheronesus, made war on the Lampasacenes, but was surprised and taken prisoner by them. Croesus however espousing his cause, they restored him to freedom. After the rise of the Persian power, Lampsacus became subject to it. On the overthrow of the Persians at Mycale Lampsacus joined the Athenian confederacy, but it afterward revolted when intelligence arrived of the destruction of the Athenian armament and army in Sicily. It was however reduced by Strombichides, and remained dependent on Athens till the time of Alexander, when it was absorbed in the Macedonian, and subsequently in the Roman dominions. In the age of Strabo it was still a place of importance. Charon the historian, Anaximenes the rhetorician, and Metrodorus the philosopher, were natives of Lampsacus, which was also a chief seat of the worship of Priapus. Its territory was famous for wine. The name of Lampsacus is still preserved in that of Lamsaki, a small village near the probable site of the ancient city, of which no trace now remains.

LANARK, the county town of Lanarkshire, Scotland, situated on the river Clyde, 656 feet above the sea, 25 m. S. E. from Glasgow, and 81 S. W. from Edinburgh; pop. in 1851, 5,005. Its inhabitants are employed chiefly in hand loom weaving for the Glasgow and Paisley manufacturers. Shoes are also made. There are several breweries and flour mills.—About 1 m. S. is the manufacturing village of New LAMARK, on the Clyde; pop. in 1851, 1,642. This village owes its origin to David Dale, who erected a cotton factory there toward the end of the 18th century. He was succeeded in the management by his son-in-law, Robert Owen, who in 1815 attempted an economical experiment among the work people. They numbered about 2,500, and were under his control until 1827, when he retired from the management of the works. A French writer who visited New Lanark thus described it in Owen's day: "The houses of the colony are of a simple but elegant structure; some contain a number of chambers, or small apartments, for one or two workmen or for a family; others in their upper stories have magazines of provisions of every description;

and in the lower parts are shops open at certain hours of the day, where each workman or family may obtain credit till it reaches the amount of the sum due for a month's labor; and in case of the birth of a child, illness, &c., additional advances are made. Beside 2 vast buildings for the workmen, and the large detached house which serves for a magazine, there are 3 others: first a manufactory 6 stories high; then a fine edifice with a spacious court before it for the children, with halls of instruction, exercise, and prayer. A little further on, close to a canal that communicates with the Clyde, there is a common kitchen and refectory for the unmarried workmen. The infirmary, under the care of a physician and a surgeon, has but 88 patients, out of 2,800 persons, including 350 children, of whom the colony consists." After stating other employments of the community, the writer adds: "The employment of time is measured at 7 hours for sleep, $\frac{1}{2}$ hour for prayers, $\frac{1}{2}$ hour for the toilet, 10 hours for classes or for labor, and 6 hours for meals and recreation. There is no special mode of religious instruction; and individuals of all persuasions, as Methodists, Anabaptists, Independents, Quakers, and others, may be found, and the Sundays are appropriated to tranquillity and repose." The establishment did not prove successful, and no trace of its peculiar features now remains.

LANARKSHIRE, or **CLYDESDALE**, an inland county of Scotland, bounded N. by the counties of Dumbarton and Stirling, E. by Linlithgow, Edinburgh, and Peebles, S. by Dumfries, and W. by Ayr and Renfrew; area, 986 sq. m.; pop. in 1851, 530,169. The river Clyde traverses the whole length of the county, and with its tributaries is noted for beautiful river scenery. The falls of Bonnington, Cora Linn, and Stonebyres are much visited by lovers of the picturesque. The county is nominally divided into 3 wards, the upper, middle, and lower; the upper is mountainous, the middle hilly, and the lower level. The Lowther hills, along the S., are from 2,000 to 3,000 feet high, but afford extensive ranges of pasturage. In these hills are valuable lead mines, consisting of 4 principal veins 4 to 10 feet thick, one of which has been wrought to a depth of 140 fathoms. Coal is also found in seams from 2 to 9 feet in thickness, and ironstone both in seams and masses. Dairy husbandry is carried on with great success. Oats are the principal grain crop, but wheat and barley are extensively grown. Clydesdale is noted for its orchards, as well as for its breed of draught horses. It is the seat of vast manufacturing industry in collieries, iron works, and cotton, flax, silk, and woollen factories. Lanarkshire returns one county member to parliament, with 4 others from its boroughs. In the time of James III. of Scotland gold was found in Lanarkshire, from which coins were struck called unicorns. Capital, Lanark.

LANCASHIRE, or the **COUNTY PALATINE OF LANCASTER**, a maritime, manufacturing, and mining county of England, on the Irish sea;

area, 1,905 sq. m.; pop. in 1851, 2,031,286. Liverpool is the great maritime emporium, and the only port of any magnitude. The principal manufacturing towns are Manchester, Bolton, Preston, Blackburn, Oldham, Ashton, Stockport, Bury, Chorley, Wigan, Rochdale, &c. The surface is nearly level, except in the N. and E. The long ridge known as the "backbone of England" separates the county from Yorkshire on the E., and the N. district is broken by Conistone Fells (2,577 feet high) and other considerable eminences. The Duddon, Lune, Wyre, Ribble, Mersey, and Irwell are the principal rivers. The prevailing geological formations are limestone, and carboniferous and new red sandstone. The Lancashire coal field covers 400 square miles of the S. and S. W. of the county thus underlying the whole of the manufacturing districts, and extending into Cheshire and North Wales on the one side, while on the other it is separated by but a brief interval from the coal fields of Yorkshire. Copper, iron, and lead are also found. Peat mosses form a remarkable feature of the surface. The principal of these swamps was formerly Chatmoss, 7 miles long, once considered irreclaimable, but now mostly under cultivation. The climate is humid, but temperate, and the soil moderately fertile. Dairy and hay farms are numerous, and potatoes are more extensively grown than in any other English county. The most important manufactures are cottons, woollens, worsted, flax, and silk goods, hats, paper, and soap. The manufacturing districts are traversed by a large number of canals and railways. Lancashire was made a county palatine by Edward III. in 1359. Riots took place in many parts of Lancashire in 1828 for the destruction of power looms. At present it is the most influential manufacturing district of England, and takes a leading position in all public questions, particularly those connected with commerce and industry. Lancashire returns to parliament 4 county and 22 borough members. The duchy of Lancaster is permanently annexed to the crown, and its net revenue is paid into the sovereign's privy purse. The receipts in 1855 were £36,000, and the expenditures £13,000. The "chancellor of the duchy of Lancaster" is a cabinet officer. Capital, Lancaster.

LANCASTER, I. A. S. E. co. of Penn., bounded S. W. by the Susquehanna river and S. E. by Octorara creek; area, 928 sq. m.; pop. in 1850, 98,944. The surface is uneven, South mountain extending along the N. W. frontier, and Mine ridge passing through the S. E. part. The surface between these mountains is undulating and traversed by many small streams. Blue limestone, roofing slate, marble, chrome, and magnesia are found in the county. The soil is a rich calcareous loam. The productions in 1850 were 1,803,312 bushels of Indian corn, 1,865,111 of wheat, 1,578,321 of oats, 215,277 of potatoes, 29,043 lbs. of wool, 1,907,843 of butter, and 96,184 tons of hay. There were 191 grist mills, 68 saw mills, 54 lime kilns, 4

iron mines, 11 furnaces, 5 iron foundries, 28 brick yards, 53 tanneries, 87 distilleries, 2 cotton factories, 17 woollen factories, 10 newspaper offices, 195 churches, and 17,000 pupils attending public schools. Capital, Lancaster. II. An E. co. of Va., on Chesapeake bay and on the N. side of the mouth of Rappahannock river; area, 161 sq. m.; pop. in 1850, 4,708, of whom 2,640 were slaves. The surface is nearly level and the soil is fertile. The productions in 1850 were 120,530 bushels of Indian corn, 24,424 of wheat, 10,857 of sweet potatoes, and 3,843 lbs. of wool. There were 7 grist mills, 1 saw mill, 10 churches, and 282 pupils attending public schools. Value of real estate in 1856, \$953,626, showing an increase of 20 per cent. since 1850. Capital, Lancaster Court House. III. A N. district of S. C., bordering on N. C., and bounded E. by Lynche's creek and W. by Catawba river; area, 690 sq. m.; pop. in 1850, 10,988, of whom 5,014 were slaves; white pop. in 1859, 6,473. The surface is diversified. The productions in 1850 were 352,218 bushels of Indian corn, 21,644 of wheat, 65,100 of oats, 34,688 of sweet potatoes, and 8,661 bales of cotton. There were 7 grist mills, 7 saw mills, 25 churches, and 569 pupils attending schools. Capital, Lancasterville.

LANCASTER, a city and the capital of Lancaster co., Penn., situated on the Pennsylvania central railroad, 68 miles by railroad and 55 in a straight line W. from Philadelphia; pop. in 1860, 16,000. The Conestoga river runs for more than half a mile within the city limits, and approaches the city line within a few hundred feet at the termini of one of the principal streets. From this point to where it enters the Susquehanna, at Safe Harbor, is by the course of the stream 19 miles, which in 1826 was made navigable for small craft by means of dams and locks. By this route, as well as by the railroad to Columbia, 12 miles distant, great quantities of coal and lumber are brought to Lancaster, the trade in these articles forming a considerable portion of the business of the place. The principal part of the town is elevated nearly 100 feet above the Conestoga, from which the city is supplied with water, which is raised by machinery to two large reservoirs. The cost of the works to the present time has been \$190,000. They were begun in 1835. The streets are generally straight and well paved, and cross one another at right angles. Gas has been introduced. Most of the city is substantially built of brick, many of the houses, particularly those erected within the past few years, being elegant and commodious. Among the public buildings, one of the most imposing is the court house, which is 160 feet long, 70 feet wide, 2 stories high, and surmounted by a dome. It contains all the county offices and 2 court rooms, and cost \$170,000. The county prison contains 80 cells, and is kept on the solitary labor system. It is a large castellated building of old red sandstone, erected at a cost of \$116,000. Its tower, 102 feet high, is the first object which strikes the eye of a traveller approaching Lancaster.

The old gaol, famous as the scene of the murder of the Conestoga Indians in 1763 by the Paxton boys, was taken down in 1851, and Fulton hall, a large and elegant building, used for concerts and as a theatre, now occupies its site. There are 20 churches (2 African, 1 Church of God, 2 Episcopal, 2 German Reformed, 3 Lutheran, 2 Methodist, 1 Moravian, 1 New Mennonite, 1 Presbyterian, 2 Roman Catholic, 1 Swedenborgian, and 2 United Brethren). The public schools usually contain 2,000 pupils. The male high school accommodates 130 scholars, and the course requires 4 years. The female high school contains 120 pupils. The amount of tax raised for school purposes in 1859 was \$15,981.55. Franklin and Marshall college stands on a rising ground in the N. W. corner of the city. The number of students in the college and preparatory department is 120. The buildings are yet incomplete. One daily and 6 weekly newspapers are published in the city. One of the principal manufactures of Lancaster is that of rifles, for which the place has long been celebrated; and the government is supplied by it with large numbers of these weapons. There are 3 large cotton factories, erected in 1846-'8, employing over 1,000 operatives. The Lancaster locomotive works have been suspended since the commercial crisis of 1857. Several iron foundries and a furnace are in operation here.—Lancaster was founded about 1718, and for some years was called Hickory Town. On the organization of the county in 1729, and the removal of the seat of justice from Conestoga in 1730, it took its present name. In 1742 it was chartered as a borough, and in 1818 made a city. In 1777 congress sat here for a few days, and the house still stands in which Paine wrote his letter to Lord Howe. From 1799 to 1812 it was the capital of the state, and from 1750 to 1825 was the largest inland town in the country.

LANCASTER, a village of Hocking township and the capital of Fairfield co., Ohio, situated on Hocking river, and on the line of the Cincinnati, Wilmington, and Zanesville railroad, 30 m. S. E. from Columbus, and 125 m. N. E. from Cincinnati; pop. in 1859, 6,000. It has an active trade, and is connected with the Ohio river by the Hocking canal. It is well built, the streets being wide and handsome, and many of the public and other edifices attractive. In 1859 it had 9 churches, 3 newspapers, a branch of the state bank of Ohio, an insurance office, 4 hotels, and several manufacturing establishments.

LANCASTER, a parliamentary and municipal borough, parish, and seaport of England, capital of Lancashire, situated on both sides of the Lune, on the canal from Preston to Kendal, and on the Preston, Lancaster, and Carlisle railway and a branch of the great north-western; pop. in 1851, 16,168. It is built chiefly on the side of a hill, the summit of which is crowned by a church and castle. The older streets are narrow, but many of the houses are handsome, and there are several striking public buildings. The

river is here crossed by a bridge of 5 arches and a magnificent aqueduct for the canal. The town hall, county lunatic asylum, theatre, baths, assembly rooms, custom house, churches, and castle are the most interesting edifices. The last is remarkable for its size and elegance, and embraces the courts, gaol, penitentiary, &c. The principal manufactures are upholstery, furniture, cotton, silk, linen, sail cloth, and cordage. There are several ship building yards, but this branch of industry is less attended to than formerly. The foreign trade of Lancaster is likewise declining, though it still retains a large commerce with Russia and America, and employs numerous coasting vessels. During the year 1856 the commerce of the port was as follows: vessels entered, 1,982, tonnage 189,355; vessels cleared, 1,753, tonnage 189,253; of these, 1,905 vessels of 133,186 tons entered coastwise, and 1,735 vessels of 184,733 tons cleared coastwise; registered shipping, vessels 101, tonnage 10,969. Lancaster returns 2 members to parliament.

LANCASTER, SIR JAMES, an English navigator, born about 1550, died in 1620. After serving in the East and West against the Portuguese, Spaniards, &c., he was appointed to command the first expedition sent out by the English East India company. He sailed from Torbay, Feb. 15, 1601, with 5 vessels, and returned to England in 1603, having not only fulfilled the duties imposed on him by his principals, but established commercial relations between them and the princes of Bantam in Java and Acheen in Sumatra. He entered warmly into the projects for discovering a N. W. passage to India, and strongly urged the government to attempt it. Baffin named after Capt. Lancaster a sound opening into Baffin's bay. Lancaster was knighted by Queen Elizabeth. An account of his voyages and discoveries may be found in Hakluyt and Purchas.

LANCASTER, JOSEPH, an English educational reformer, born in London in 1771, died in New York, Oct. 24, 1838. The system of which he became a principal advocate and promoter had been originally introduced into England from India by Dr. Bell. It involved a course of mutual instruction, and from his boyhood Lancaster seems to have been deeply impressed with its advantages. In 1789 he accordingly opened a school for poor children in Southwark, whom he taught almost gratuitously, and whose number gradually increased to 300. His success attracted public attention to the new system, subscriptions poured in to him from all quarters in support of it, and numerous schools on the same plan were opened by him in different parts of the country. A rival now appeared in the person of Dr. Bell, who, having the patronage of the clergy of the established church, soon cast Lancaster, who was a Quaker, into the shade, and broke up his establishments. The latter, after failing at home, emigrated in 1818 to the United States, where he was well received, but injured his prospects by imprudence.

In 1829 he went to Canada, where the legislature made him some pecuniary grants to enable him to give his system a fair trial. Becoming again embarrassed, some of his friends purchased for him a small annuity, and he removed to New York. He wrote a work on "Improvement in Education" (London, 1805), several elementary school books, and pamphlets in defence of his system, which is now generally known by his name and successfully practised in many parts of Great Britain and other countries.

LANCASTER SOUND, a channel leading from Baffin's bay W. to Barrow strait, in the American arctic regions. Its E. entrance lies between Capes Horsburgh on the N. and Liverpool on the S., in lat. $73^{\circ} 45'$ to $74^{\circ} 55' N.$, long. $79^{\circ} W.$ On the W. it opens into Prince Regent inlet, Barrow strait, and Wellington channel. It is the entrance to the N. W. passage, and was probably in the course of Sir John Franklin's last voyage. Length about 250 m.; central breadth about 65 m. The great island of North Devon forms its northern coast, and several islands formerly thought to be part of Cockburn island its southern. On the former side Croker bay opens into it; on the latter it receives Navy Board and Admiralty inlets. It was discovered by Baffin in 1616.

LANCE, a weapon. See **ARMS**.

LANOE, GEORGE, an English painter of still life, born in Little Easton, near Colchester, March 24, 1802. He studied with Haydon, and first exhibited at the academy in 1828, since which time he has been a pretty regular contributor to the annual exhibitions of the academy and the British institution. His favorite subjects are fruit, flowers, game, &c., arranged in picturesque and effective confusion, and which he executes with an elaborateness and a richness of color almost equalling the efforts of the old Dutch masters of still life. Sometimes he introduces figures, as in his "Red Cap," in which a monkey is represented presiding over a table covered with fruits and festal appointments. He has also painted historical and imaginative pieces. He restored a large portion of the celebrated "Boar Hunt" of Velasquez in the British national gallery.

LANCE, WILLIAM, an American author and politician, born in Charleston, S. C., in 1791, died in Texas in 1840. He was educated at the associated academy of Charleston, in which he held the first rank for scholarship. He passed thence to the law offices successively of Thomas Parker and Judge Richardson, and soon attained distinction as a scholar and public speaker. His services were often in request as an orator on public occasions. He was sent to the legislature in 1812 as a member of what was then known as the republican party in contradistinction to the federal. He wrote frequently, chiefly as a political essayist. Though without collegiate advantages, he was a diligent classical student, composed in Latin with ease, and wrote in that language a biography of Washington, published in Charleston, which received the approbation of

competent scholars. A similar work by Francis Glass appeared soon after in New York (1835); but, though both were commended by critics as creditable specimens of Latinity, they were not applied to the use designed by their authors of instruction at once in the Latin language and American history.

LANCE WOOD, a wood imported from the West India islands and South America in long poles from 3 to 6 inches in diameter. The tree is the *Guatteria virgata*, formerly known as the *ucaria lanceolata*. It resembles boxwood, but is of somewhat paler yellow. It is remarkably stiff and elastic, and is consequently well adapted for the shafts of carriages, bows, and springs. It is largely employed for these, as well as for surveyors' rods, billiard cues, and rules, which ordinarily pass for boxwood.

LANCELOT, DOM CLAUDE, a French grammarian, born in Paris about 1615, died in Quimperlé, April 15, 1695. In early life he attracted the attention of the celebrated abbé St. Cyran, and through his influence he joined the recluses of Port Royal, whom he greatly assisted in the organization and management of the schools connected with their community. He wrote grammars of the Latin, Greek, Italian, and Spanish, and a *Grammaire générale et raisonnée*, still highly valued. On the dispersion of the society of Port Royal by order of the king, Lancelot became preceptor of the duke of Chevreuse's son, and afterward, from 1669 to 1672, was attached in the same capacity to the two young princes of Conti. In 1678 he retired to the abbey of St. Cyran, where he led a life of austerity; and in 1680 was ordered to Quimperlé, where his last years were spent in devotion. His *Grammaire générale*, better known as *Grammaire de Port Royal*, has been frequently reprinted.

LANCISI, GIOVANNI MARIA, an Italian physician, born in Rome, Oct. 26, 1654, died there, Jan. 21, 1720. He was bred for the church, but having abandoned the study of theology for that of the natural sciences, he was graduated doctor in medicine and philosophy at the college of the Sapienza in Rome at the age of 18. In 1676 he was appointed assistant physician to one of the hospitals, and some time later was nominated to the chair of anatomy at the Sapienza, which he filled with great reputation for 13 years. Pope Innocent XI. in 1684 presented him with a canonry. He filled various professional offices, was physician successively to the college of cardinals and to the pope, and enjoyed many titular honors and the friendship of Clement XI. He left a number of valuable works, chiefly relating to his favorite studies of anatomy, natural philosophy, and mathematics. Among them are: *De Subitaneis Mortibus* (4to., Rome, 1707), written in consequence of many sudden deaths which occurred at Rome in 1705-'6; *De Nativis atque Adventitiis Romani Celi Qualitatibus, cui accedit Historia Epidemiarum Rheumatica quæ per Hyemem Anni 1709 vagata est* (1711); *De Noxiis Paludum Effluviis eorum-*

que Remediis (1717); *De Motu Cordis et Arteriarum* (1728). A collection of his works appeared in his lifetime (2 vols. 4to., Geneva, 1718), and a complete edition in folio was published at Venice in 1739.

LANDAU, a fortified town of Germany, in Rhenish Bavaria, on the Queich, 18 m. N. W. from Carlsruhe, on the railway from Paris to Mentz; pop. about 7,000. It contains an arsenal, and various manufactories. It was formerly an imperial city; was ceded to France in 1680, and after the fall of Napoleon in 1814 was restored to the Germanic confederation.

LANDEN, JOHN, an English mathematician, born in Penkirk, near Peterborough, in Jan. 1719, died Jan. 15, 1790. Little is known of his personal history, except that from 1762 to 1788 he held the position of agent for Earl Fitzwilliam. He was retired in his habits, but disposed to be quarrelsome and dogmatic in society. His earliest mathematical writings appeared in the "Ladies' Diary" for 1744, and most of his subsequent papers were contributed to the "Transactions" of the royal society of London, of which he was admitted a member in 1766. He is best known by his "Residual Analysis" (London, 1764), in which he proposed a new form of fluxionary calculus, and invented a set of symbols. His plan has been thought an improvement on the method of ultimate ratios, but it lacks simplicity, and was never in general use. The principal other works of Landen are: "Mathematical Lucubrations" (4to., London, 1755); "Animadversions on Dr. Stewart's Computation of the Sun's Distance" (4to., 1771); "Observations on Converging Series" (4to., 1781); "Mathematical Memoirs respecting a Variety of Subjects" (2 vols. 4to., 1780-'89).

LANDER, LOUISA, an American sculptress, born in Salem, Mass., about 1835. In early youth she manifested her taste for sculpture by modelling heads for dolls, and carving bas-reliefs on alabaster and other soft substances. As she grew older she modelled excellent likenesses of various members of her family, and executed cameo heads. At about the age of 20 she went to Rome and became the pupil of Crawford, and soon after finished in marble "Today," a youthful figure emblematic of America, and "Galatea." Among her subsequent works are a bust of Gov. Gore of Massachusetts, in Gore hall, Harvard college, executed from 2 oil portraits; a bust of Hawthorne; a spirited statuette of Virginia Dare, the first English child born in America; a life-size statue of Virginia; a reclining statue of Evangeline; "Elizabeth, the Exile of Siberia;" a statuette of Undine, and one of "Ceres Mourning for Proserpine;" and numerous portrait busts. She is now (1860) engaged upon a figure of a "Sylph Alighting."

LANDER, RICHARD, an English traveller, the discoverer of the course of the river Niger in Africa, born in Truro, Cornwall, in 1804, died on the island of Fernando Po, Feb. 7, 1834. He was of humble extraction, and early found employment in a menial capacity. In 1825, im-

pelled by a spirit of adventure, he entered the service of Capt. Clapperton, whom he accompanied upon his second African expedition. After the death of Clapperton at Sackatoo, he returned to England, and in the latter part of 1829 published "Records of Capt. Clapperton's Last Expedition to Africa" (2 vols. 8vo., London), prepared from Clapperton's papers and his own journal. In Jan. 1830, accompanied by his brother John, he sailed for Africa under government auspices to continue the explorations of Clapperton; and departing from Badagry near Cape Coast Castle, March 22, he reached Boossa on the Quorra, or Niger, June 17. Thence the brothers ascended the river 100 miles to Gaorie, and returning to Boossa early in August, commenced the descent of the stream in canoes, Sept. 20. After numerous hazardous adventures, they reached the mouth of the river through its principal arm, the Nun, in the latter part of November, and were received on board an English brig, in which they sailed to Fernando Po. In June, 1831, they arrived in England, *via* Rio Janeiro; and in the succeeding year a narrative of the expedition, prepared by Lient. Becher from the account of the Landers, was published in 2 vols. with a map. In addition to the discovery of the course of the Niger, they first ascertained its confluence with the Benoowe or Tchadda, as it was called. In 1832 an expedition, consisting of a brig and two small steamers, was organized by a company of Liverpool merchants for the purpose of opening a trade with the tribes along the Niger, and placed under the command of Richard Lander. It reached the river Nun Oct. 16 in the same year, and proceeded to ascend the Niger to Boossa. The natives, however, showed little disposition to trade with the Europeans, and Lander returned ill to the sea coast in the succeeding spring, with the loss of several of his men by sickness. In the latter part of July he reascended the river in one of the steamers (the other having returned to Europe), as far as Rabba, about 100 miles below Boossa; but the natives proved so indifferent to trade that the expedition, regarded as a commercial venture, was a failure. On this voyage he ascended the Benoowe as far as the country of Domah, 104 miles; but finding the people inhospitable and uncommunicative, he was forced to return through failure of provisions to the Niger. On Nov. 27 the expedition was again in motion up the river under the command of Dr. Oldfield, Richard Lander designing to follow early in 1834 with supplies. On Jan. 20 the latter, while proceeding up the Brass river, an arm of the Niger, was severely wounded in a conflict with the natives of the Eboe country. He escaped down the river in a canoe, and succeeded in reaching Fernando Po, where he died soon after. In 1835 an account of his last voyage was published under the title of "Narrative of the Expedition into the Interior of Africa by the River Niger, in the Steam Vessels Quorra and Alburkah, in 1832, 1833, and 1834, by McGregor Laird and

R. A. K. Oldfield, surviving officers of the expedition."

LANDES, *Les*, a maritime department of France, forming part of the ancient province of Gascony, and bounded N. by Gironde, E. by Lot-et-Garonne and Gers, S. by Basses-Pyrénées, and W. by the bay of Biscay; area, 3,599 sq. m.; pop. in 1856, 309,832. The name is derived from the sandy and marshy plains which compose the greater part of its surface. These plains prevail generally in the interior, and are in many places covered with thorny shrubs over which the shepherds stalk on stilts. The only crops which the *landes* yield are maize and barley. The coast district is studded with numerous lagoons; but toward the S., where the roots of the Pyrénées interrupt the continuity of the plain, and the tributaries of the Adour irrigate the soil, the country is fertile, and abounds in corn, wine, and various kinds of fruit. The other productions of this department are timber, coal, iron, and marble. The climate is mild, but unhealthy. The principal manufactures are glass, porcelain, earthenware, paper, leather, &c., employing about 6,000 persons. The chief rivers are the Leyre, Adour, and Gave-de-Pan. Capital, Mont de Marsan.

LONDON (MACLEAN), LETITIA ELIZABETH, an English authoress, born in Old Brompton, a suburb of London, in 1802, died at Cape Coast Castle, Africa, Oct. 15, 1839. Much of her youth was passed at a country seat in Hertfordshire, among scenes and associations which could hardly fail to develop a poetic and imaginative nature. At 18 she began to write poetry, and a few years later, while residing with her grandfather at Old Brompton, she made the acquaintance of William Jerdan, who published some of her small pieces in the "Literary Gazette," of which he was then the editor. They were signed "L. E. L.," as were most of her subsequent productions, and attracted considerable attention. Others of a higher strain succeeded, and "L. E. L." soon became one of the most popular metrical writers of the day. Mr. Jerdan next employed her as a general contributor to the "Gazette," not of original poems merely, but of reviews and miscellaneous articles; and in time her labors became so numerous and important as to entitle her to be called rather a co-editor than an occasional contributor, her efforts being, as Mr. Jerdan has stated, scarcely less than his own. Her intimacy with Mr. Jerdan gave rise to many cruel slanders, which caused her the keenest sufferings. Her father dying in somewhat destitute circumstances when she was yet a child, she became the chief support of her family, and for a period of 15 years was a ready and prolific writer in prose and verse for the annuals and for a variety of periodicals. In 1821 she published a small collection entitled "The Fate of Adelaide, and other Poems," which was succeeded by "The Improvisatrice," "The Troubadour," and other long pieces. The rich fancy and the romantic and melancholy sentiment

which pervaded them seemed to accord very happily with the popular taste. The sadness which characterized Miss Landon's poetry, however, and which elicited many expressions of sympathy in her behalf, was purely imaginative, as she was of a cheerful and even joyous disposition, and possessed many attractions of person and manners. The Ettrick Shepherd, who had severely criticized her poems, could not repress his admiration upon meeting her for the first time, but exclaimed with characteristic bluntness: "I did nae think ye had been sae bonny." Miss Landon also published 4 novels, "Ethel Churchill," "Francesca Carrara," "Romance and Reality," and "Duty and Inclination," which however were not so successful as her poems. Another novel commenced by her, entitled "Lady Anne Granard," was published 2 years after her death. In June, 1838, she was married to George Maclean, who held an official station at Cape Coast Castle in West Africa, and soon afterward sailed with him for her new home. She died about a year after her arrival there from an overdose of prussic acid, which she had been accustomed to take in small quantities for hysteric affections, and was discovered lying dead upon the floor of her chamber. A coroner's jury found no cause for suspicion that her death had been produced intentionally. In 1841 Laman Blanchard published the "Life and Literary Remains of L. E. L.," in 2 vols. 8vo.

LANDOR, WALTER SAVAGE, an English author, born at Ipsley Court, Warwickshire, Jan. 30, 1775. His father, Walter Landor, a gentleman of good birth and property, took for his second wife Elizabeth Savage, a Warwickshire heiress, who added to her husband's fortune a dowry of more than £80,000. Walter Savage Landor was their eldest son, and was educated with great care under private tutors, at Rugby school, and at Trinity college, Oxford. Being rusticated at the university for firing a gun in the quadrangle, he never returned to take his degree. He was at first designed for the army, and then for the legal profession, but his independent and impulsive nature made him ultimately prefer a life of freedom and literary pursuits on an income granted him by his father. Soon after leaving Oxford, in 1795, he published a volume of poems. In 1798 appeared a more important poem, "Gebir," which he had written in Swansea, and which was favorably noticed by Southey in the "Critical Review." This approval was amply satisfactory to Landor, who cared nothing for the opinions of smaller critics, and induced him to republish it in a Latin version (1803). In 1802 he visited Paris, and saw Napoleon made consul for life. On the death of his father he succeeded to the family domains, and purchased other estates in Monmouthshire; he expended £7,000 in improving them, and built a mansion which cost £8,000; but in 1806, in disgust with some of his tenantry, one of whom had absconded several thousand pounds in his debt, he sold off his entire property, a part of which had been in his family for 700 years, and

ordered the mansion which he had built to be demolished. He determined to live abroad free from the trammels and vexations of an English landlord. In 1808, at the outbreak of the insurrection in Spain against Napoleon, Landor was said to be the first Englishman who went to assist the Spanish patriots. He raised a body of troops at his own expense, conducted them from Corunna to Aguilar, the head-quarters of Gen. Blake, viceroy of Galicia, presented 20,000 reals to the cause, received the thanks of the supreme junta for his services, and was appointed a colonel in the Spanish army. He resigned his commission on the restoration of King Ferdinand and the subversion of the constitution framed by the Spaniards during their struggle for independence, declaring "that though he was willing to aid the Spanish people in the assertion of their liberties against the antagonist of Europe, he would have nothing to do with a perjurer and a traitor." In 1811 he married Julia Thuillier de Malaperte, of Bath, a daughter of the baron de Nieuveville, descendant and representative of the nobleman of that name who had been first gentleman of the bedchamber to Charles VIII. In 1815 he removed to Italy, where he has since resided, with the exception of occasional tours and a residence of several years in Bath, England. He occupied for 7 years the palace of the Medici at Florence, and then purchased the villa and gardens of Count Gherardesca, at Fiesole, near that city. In 1820 he published at Pisa his Latin *Idyllia Heroica*, with an appendix in Latin prose on the reasons why modern Latin poets are so little read. His literary reputation was greatly increased by his prose work entitled "Imaginary Conversations" (5 vols. 8vo., London, 1824-'9). These supposed dialogues between remarkable personages of past or present times admirably illustrate the peculiarities of the different interlocutors and of the periods in which they lived, and also abound in paradoxical and original opinions. They were followed by a new edition of "Gebir, Count Julian, and Other Poems" (1831); by "Pericles and Aspasia" (1836); a "Satire on Satirists and Admonition to Detractors" (1836); the "Pentameron and Pentalogia" (1837); and the dramas "Andrea of Hungary and Giovanna of Naples" (1839). All these works were written in Italy. During his residence at Bath, he published the "Hellenics" (1847); a new edition of the *Gebirus, Idyllia Heroica*, &c., under the title of *Poemata et Inscriptiones* (1847); "Imaginary Conversation of King Carlo Alberto and the Duchess Belgiojoso on the Affairs and Prospects of Italy" (1848); "Popery, British and Foreign" (1851); the "Last Fruit off an Old Tree" (1853); "Letters of an American" (1854), under the pseudonym of Pottinger; "Antony and Octavius" (1856); "Dry Sticks Fagoted" (1857); and frequent contributions to the "Examiner" newspaper. The last named book contained some most objectionable poems, libelling a lady of Bath to whom Landor had conceived an intense

personal dislike, and for which he was prosecuted and subjected to a verdict of £1,000 damages. Occasional pungent letters and epigrams on foreign politics still appear from his pen in the English journals. Southey, in a note to his "Vision of Judgment," writes: "Of the author of 'Gebir' and 'Count Julian' I can only say in this place, that to have obtained his approbation as a poet, and preserved his friendship as a man, will be remembered among the honors of my life when the petty enmities of this generation will be forgotten, and its ephemeral reputations shall have passed away." Emerson, in his "English Traits," says of him: "He is strangely undervalued in England—usually ignored—and sometimes savagely attacked in the reviews. The criticism may be right or wrong, and is quickly forgotten; but year after year the scholar must go back to Landor for a multitude of elegant sentences—for wisdom, wit, and indignation which are unforgettable." All of his writings contain highly intellectual and vigorous passages, but his poems especially display an effort to reproduce the genius and style of Hellenic poetry, and seem foreign to modern habits of thought. An edition of his collected works was published in London in 1846 (2 vols. 8vo.; reprinted in 1853). A selection from his writings was edited by George S. Hillard (Boston, 1856).—His brother, the Rev. R. E. LANDOR, is the author of several works, including two remarkable novels, the "Fawn of Sertorius" (2 vols., 1846), and the "Fountain of Arethusa" (3 vols., 1848).

LAND'S END (anc. *Bolerium Promontorium*), a remarkable headland projecting into the Atlantic at the W. extremity of Cornwall, England. It is formed of granite cliffs, whose summits are 60 feet above the level of the sea, and is the most western point of Great Britain. About one mile distant from it are the dangerous rocks called the Longships, on which has been erected a lighthouse with fixed lights 88 feet above high water. On a peninsula near by is one of those natural curiosities called "logging" or "logan stones," so poised on a fulcrum that they can be made to rock.

LANDSEER. I. JOHN, an English engraver and author, born in Lincoln in 1769, died Feb. 29, 1853. His reputation was founded on the engravings furnished for Bowyer's edition of Hume's "History of England" and Moore's "Views in Scotland" toward the close of the last century, and on a series from the works of Rubens, Snyders, and other artists. In 1806 he delivered a course of lectures on engraving at the royal institution. At the same time he was elected an associate engraver in the royal academy, an honor which he accepted for the purpose of removing the restrictions against the admission of engravers to full membership. Failing in this object, he devoted himself chiefly to literary pursuits, and started at different periods two art journals, both of which speedily failed. He also cultivated archæology, and published a 4to. volume on engraved gems and
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hieroglyphics. His "Descriptive, Explanatory, and Critical Catalogue of some of the Earliest Pictures in the National Academy" is full of amusing gossip. His best engraving is the "Dogs of Mount St. Bernard," from one of the earliest pictures of his son, Sir Edwin Landseer. II. THOMAS, eldest son of the preceding, born about the close of the last century. He adopted his father's profession, and has executed many engravings in mezzotint from his brother Edwin's pictures. He is also known as an excellent etcher. One of his latest works is an engraving of Rosa Bonheur's celebrated picture of the "Horse Fair." III. CHARLES, brother of the preceding, a painter of *genre*, born in the early part of the present century. He received his first instructions in painting from Haydon, who manifested great interest in his progress. He first exhibited in the royal academy in 1828, and in a few years gained the reputation of a clever painter of domestic history and *genre*. He succeeded on several occasions in receiving from the art union the highest prizes for his works on exhibition. Among his most popular pictures are "Pamela," "Clarissa Harlowe in Prison," "The Monks of Melrose," &c. He is a member of the royal academy, and in 1851 was appointed keeper. IV. SIR EDWIN, brother of the preceding, a painter of animals, born in London in 1808. While a child he was remarkable for skill in drawing, and for the facility with which he seized the characteristic expression of the object he was imitating. His father encouraged his talent, and personally superintended his education. He took him into the fields, and made him copy the ordinary domestic animals, at rest or in motion, from the life, and in the same way caused him to acquire his first notions of color. By these means Landseer soon became a ready and skilful painter from nature, and at the age of 14 attracted attention by his spirited sketches of terrier dogs, horses, cats, and other animals. Two years later he exhibited his "Dogs Fighting," which was purchased by Sir George Beaumont, and shortly afterward a striking picture of two St. Bernard dogs rescuing a traveller from the snow, which was engraved by his father. About this time he received to a limited extent instructions and advice from Haydon, but never, like his brother, became a regular pupil. He also drew in the schools of the royal academy, and from the Elgin marbles; but animals, and particularly those of the domestic kind, were the chief objects of his study. The praises bestowed upon his youthful performances served as an incentive to fresh exertions, and each year witnessed an improvement in the finish and details of his works. In 1827 he was elected an associate member of the royal academy, having just reached the requisite age, and about the same time made a visit to the highlands of Scotland, the impressions derived from which have been reproduced in a series of characteristic works. Among his best pictures are: "The Return from Deer-Stalking," exhibited in 1827; the "Poach-

ers—Deer-Stalking;" "None but the Brave deserve the Fair;" "Sir Walter Scott and his Dogs;" "The Otter Speared;" "The Stag at Bay;" "The Drive—Shooting Deer on the Pass;" "The Random Shot," a touching picture, representing a fawn endeavoring to draw suck from its dead dam; and "Night and Morning," a stag fight, and the "Children of the Mist," two of his latest and most remarkable works. Of a different class, but quite as effective of their kind, are the "Illicit Whiskey Still;" "Highland Music," now in the Vernon collection; the "Drover's Departure;" "The Old Shepherd's Chief Mourner," a sheep dog watching by his master's coffin; "High Life" and "Low Life;" the "Distinguished Member of the Humane Society," a noble portrait of a Newfoundland dog; "The Shepherd's Prayer," and many others, extending over a period of 30 or 40 years. No English painter of the century has been more universally popular, and none, unless perhaps Sir Thomas Lawrence, has received more lucrative rewards from his pencil. His pictures have for many years been regularly engraved, and for the copyright of some of them he has received as much as £3,000 in addition to the price of the picture. For more than 30 years Landseer has been a royal academician, and in 1850 he was knighted. At the *exposition universelle* of 1855 in Paris, a large gold medal was awarded to him, an honor accorded to no other British artist.

LANE, EDWARD WILLIAM, an English orientalist and author, born about the commencement of the present century. The greater part of his life has been devoted to the study of the oriental languages, particularly Arabic, in which he is deeply learned; and for many years he has been employed in preparing an Arabic lexicon and thesaurus, which is not yet completed. As an author he is widely known by his translation of the "Arabian Nights," published in 8 magnificent volumes, with illustrations by W. Harvey (1840), and by his "Manners and Customs of the Modern Egyptians" (8d ed. with additions, 2 vols. 8vo., London, 1842), one of the most valuable works of the kind ever published, and the materials for which were procured during a lengthened residence in Grand Cairo, where he still remains. He has also published "Arabian Tales and Anecdotes," and "Eastern Tales and Anecdotes."

LANE, JOSEPH, U. S. senator from Oregon, born in North Carolina, Dec. 14, 1801. In 1804 his father removed to Henderson co., Ky. The educational advantages of the son were meagre. From early boyhood until he attained the age of 20 he was alternately employed in the office of the county clerk, and in a dry goods store. In 1821 he married and settled on a farm in Vanderburg co., Ind. The following year he was elected to the legislature. From that time he represented his adopted county in one branch or the other almost continuously for 25 years. When the war broke out with Mexico in 1846, he resigned his seat in the state senate and vol-

unteered as a private soldier. His company with several others having assembled at New Albany, and formed a regiment, Mr. Lane was elected colonel. A few days afterward he received from President Polk a commission as brigadier-general. He immediately set out for the seat of war, in command of 8 regiments of Indiana volunteers, and in two weeks landed at the Brazos, and reported for duty. His brigade was assigned to Gen. Butler's division. At the battle of Buena Vista he commanded the left wing, and commenced the engagement by attacking a division of the Mexican army numbering 5,000, commanded by Gen. Ampudia. In the course of the day he was wounded in the right arm, but remained on the field. In June, 1847, he went to New Orleans, where the Indiana regiments were disbanded. Returning to Gen. Taylor's line, he was ordered to join Gen. Scott. Landing at Vera Cruz Sept. 16, he set out for the city of Mexico in command of 3,000 men. On Oct. 9 he defeated Santa Anna at Huamantla. On the 19th he attacked a strong force of guerrillas at Atlixco, and took the place, losing but one man, while the loss of the enemy in killed and wounded was 500. On the 29th he broke up another guerilla band at Tlascala. On Nov. 22 he took Matamoras, which was strongly fortified, capturing a large amount of ammunition and military stores; and on Dec. 14 he reached Gen. Scott's head-quarters. On Jan. 15, 1848, he left the capital under orders to scour the country between Mexico and Vera Cruz, to rid it of guerilla marauders. After an unsuccessful attempt to capture Santa Anna, who was at Tehuacan with 500 men, he took Orizaba, and was engaged in other successful partisan operations. On Feb. 17 he was sent out by Gen. Scott in pursuit of the robber chief Jarauta. On the 21st he reached Tulancingo, where Gen. Paredes barely escaped capture. On the 24th he came up to Jarauta at Tehuaplan, and a fierce fight ensued, in which Jarauta was wounded but succeeded in making his escape. This was the last fighting during the war. Gen. Lane for his gallant services in Mexico was breveted a major-general. In Aug. 1848, he was appointed governor of Oregon territory, and reached Oregon City in March, 1849. He continued to discharge the duties of governor until Aug. 1850, when he was removed by President Taylor. In 1851 he was elected territorial delegate to congress. He was successively re-elected as a delegate until Oregon was admitted into the Union as a state in 1859, when he was chosen U. S. senator. In politics he is a democrat, having acted with that party since 1824. He was nominated for the vice-presidency by a democratic convention at Baltimore, in June, 1860. LANFRANC, archbishop of Canterbury, born in Pavia about 1005, died in England, May 28, 1089. He was instructed in grammar and logic at Pavia, and in civil law in the university of Bologna, and after practising for several years as an advocate in Pavia, established himself at Avranches in Normandy, where he taught juris-

prudence with great reputation. Journeying from this city to Rouen about 1042, he was attacked by robbers, who stripped him and left him for dead. The monks of the neighboring Benedictine abbey of Bec having received him with great kindness, he soon after assumed the habit of the order, and in 1045 was chosen prior of the abbey. Here he opened a school, which became one of the most famous of Europe, embracing in its course all the learning of the age, and to which pupils resorted from England, France, Germany, Flanders, and even Italy. Among the learned men whom his reputation attracted thither was Berengarius, archdeacon of Angers, between whom and Lanfranc a famous controversy was conducted on the subject of the eucharist. At Rome in 1050, and subsequently at the council of Vercelli, Lanfranc combated the arguments of his opponent, who was repeatedly obliged to abjure his opinions. Having in 1059 procured for William duke of Normandy, who had married his cousin, the daughter of the count of Flanders, a dispensation from the pope, he became a favorite with William, and was appointed a councillor of state, and in 1066 abbot of the newly erected monastery in Caen, where he established a new school, which likewise became celebrated. After the conquest of England William summoned him to that country, and caused him to be elected to fill the see of Canterbury, then vacant by the deposition of Stigand. Lanfranc would have declined the honor, as he had previously the office of archbishop of Rouen; but at the command of Alexander II., who had been one of his pupils, he was consecrated in 1070. Having with some difficulty procured his recognition as primate of England, he gave a proof of his attachment to William by placing in vacant bishoprics and over the chief religious houses ecclesiastics of known fidelity to the Norman interest, which was thereby greatly strengthened in all parts of the kingdom. So highly was he esteemed for these and other services, that the chief direction of affairs both in church and state was committed to his hands whenever the king was absent in Normandy, and William Rufus upon his accession intrusted the government to him. In his ecclesiastical capacity he improved the discipline of the monastic bodies, strictly enforced the celibacy of the priesthood, established schools, convents, and hospitals, and built churches and cathedrals. His wisdom, learning, and munificence, according to the testimony of contemporary chroniclers, were alike conspicuous. His works, consisting of commentaries on St. Paul's epistles, letters, sermons, and his treatise on the eucharist against Berengarius, evince a clear, terse, and nervous style. A complete edition appeared in Paris in 1648. The latest is that by Giles (2 vols. 8vo., London, 1844).

LANFRANCO, GIOVANNI, an Italian painter, born in Parma in 1581, died in Rome in 1647. While a boy in the service of Count Orazio Scotti in Piacenza, he attracted the attention

of his master by some designs executed upon a wall with charcoal. He was placed under Agostino Carracci, and subsequently studied at Rome with Annibale Carracci, whom he assisted in decorating the Farnese palace. His chief work is the cupola of S. Andrea della Valle in Rome, in which he has represented the Virgin seated in the clouds surrounded by saints, and contemplating Christ, who is above. This work had been promised to Domenichino, his former fellow pupil, but Lanfranc intrigued successfully to procure the commission to execute it, as well as that of the Tesoro in Naples, which had also been given to Domenichino.

LANG, LOUIS, an American artist, born in Waldsee, Württemberg, March 29, 1814. His father, who was a historical painter, destined him for the musical profession; but his own tastes were for painting, and he finally determined to devote himself entirely to that art, and during the illness of his father aided in the support of his family by painting carriages, designing monuments, and decorating churches. He continued at the same time to perform in the choir of the cathedral. At 16 years of age he executed likenesses in pastel with considerable success, and during a residence of 4 years on the lake of Constance he painted nearly 1,000 portraits in pastel and oil. He went in 1834 to Paris, and subsequently established himself in Stuttgart. About 1838 he came to America and settled temporarily in Philadelphia. In 1841 he went to Italy, and spent 5 years studying in Venice, Bologna, Florence, and Rome. In 1845 he returned to America, taking up his residence in New York, and for two years employed himself in the decoration of interiors and in modelling plaster figures for ornamental purposes. In 1847 he again visited Rome, and remained there two years, returning to New York in 1849, where he has since resided. His pictures embrace a wide range of subjects.

LANGBAINE, GERARD, an English scholar, born in Westmoreland about 1608, died in 1658. The greater part of his life was passed at Oxford, where he was provost of Queen's college, and keeper of the university archives. He was an industrious writer, and succeeded in avoiding the political troubles of the time. His chief work was an edition of Longinus, in addition to which he published a number of minor treatises on church questions and miscellaneous topics.—GERARD, son of the preceding, born in Oxford in 1656, died in the early part of the 18th century. He was educated at University college, Oxford, and, after a career of idleness and extravagance, devoted himself to literary pursuits. He gave particular attention to the history of dramatic literature, and collected, it is said, upward of 1,000 old plays. His principal works are: "A New Catalogue of English Plays," and "Account of the English Dramatic Poets," both of which, though of little critical authority, are valuable to the student of dramatic history from the accuracy with which facts are related and editions described. Of

these works Lowndes says: "Of the several early catalogues of the English stage Langbaine's only is to be implicitly relied on for its fidelity. Commentators and others have borrowed copiously from him, many of them without acknowledgment."

LANGBEIN, AUGUST FRIEDRICH ERNST, a German author, born near Dresden, Sept. 6, 1757, died in Berlin, Jan. 2, 1835. He studied law, filled various public offices, and from 1810 till his death was censor of belles-lettres publications for the Prussian government. His complete works were published in 81 vols. (Stuttgart, 1835-'7), and comprise humorous poems, tales, and novels, some of which have been very popular.

LANGDON, JOHN, an American statesman, born in Portsmouth, N. H., in 1739, died there, Sept. 18, 1819. At the outbreak of the revolutionary war, although then profitably engaged in business, he embarked in the patriotic cause, and in 1774 participated in the removal of the armament and military stores from Fort William and Mary in Portsmouth harbor, an act which imperilled his life and property. In 1775 he was a delegate to the continental congress, but resigned office in June, 1776, on becoming navy agent. In 1777, while speaker of the New Hampshire assembly, he pledged a large portion of his property for the purpose of equipping the brigade with which Stark defeated the Hessians at Bennington. Subsequently he was a member and speaker of the state legislature, a member of the continental congress, a delegate to the convention which framed the constitution of the United States, and president of New Hampshire. He was one of the first U. S. senators from New Hampshire, which office he held until 1801. In politics he was a republican, and acted with Jefferson, who upon assuming office in 1801 offered him the post of secretary of the navy, which he declined. From 1805 to 1812, with the exception of 2 years, he was governor of New Hampshire; and in 1812 he was offered by the republican congressional caucus the nomination for the office of vice-president of the United States, which, on the score of age and infirmities, he declined. The remainder of his life was passed in retirement.

LANGELAND, an island of Denmark, situated between Laaland and Fünen, in the Great Belt; length 32 m., average breadth 4 m.; area, 106 sq. m.; pop. in 1851, 17,868. The E. coast has excellent harbors where the largest vessels may at all times find anchorage. The climate is healthful, and the soil fertile. Langeland forms with Fünen a circle of the kingdom. Capital, Rødkjøbing.

LANGERON, ANDRAULT, count, a Russian general of French birth, born in Paris, Jan. 18, 1763, died in St. Petersburg, July 4, 1831. He entered the French army as 2d lieutenant, and sailed in 1782 for the United States, where he served till the peace. He was promoted on his return to France, and held the rank of colonel

when the revolution broke out. He then left France, was admitted into the Russian service, and distinguished himself under Potemkin in Bessarabia, and under Repnin in Moldavia. In 1792, in concert with many *émigrés*, he joined as a volunteer the Prussian army under the duke of Brunswick, and afterward the Austrian troops under the prince of Saxe-Coburg, participating in the battles fought by both against his own countrymen. On the retreat of the Austrians in 1795, he returned to Russia, where he became a lieutenant-general in 1799, and was made a count of the empire. In 1805, at the battle of Austerlitz, he commanded a division which was almost entirely destroyed; this loss caused him to be for a while disgraced. From 1807 to 1812 he was employed in the Russian war against the Turks. Under Tchitchagoff he pursued the remnants of the great French army from Russia, and kindly treated such prisoners as fell into his hands. In 1813 he participated in the campaign in Germany, contributed to the victory of Leipzig, and advanced as far as the Rhine. In concert with Blücher, he marched toward Paris, fought in nearly every important battle during the "campaign of France," and was present at the first occupation of the French capital. In 1815 he was appointed governor of Cherson and the Crimea. He caused Odessa to be made a free port, and received in 1822 the title of governor of New Russia. The next year he lost Alexander's good graces, and was recalled to service only on the accession of Nicholas, whom he accompanied to Moscow to be present at his coronation. In 1828 he served in the war against the Turks, was intrusted with the defence of Wallachia, worsted the enemy in several encounters, and received the command of all the Russian troops in the Danubian principalities; but Diebitch having been promoted to the chief command, Langeron, who was his senior in rank, declined serving under him, and retired to St. Petersburg.

LANGHORNE, JOHN, an English poet and miscellaneous author, born in Kirkby-Stephen, Westmoreland, in 1735, died in Wells, Somersetshire, in April, 1779. He took orders, and afterward went to Cambridge, where he supported himself by teaching in a gentleman's family. On account of an unfortunate attachment to the daughter of his employer he left his situation and went to London, where he wrote for the periodical press, obtained the curacy of St. John's, Clerkenwell, and was appointed by Dr. Hurd assistant preacher of Lincoln's Inn. In 1765 he published a short poem entitled "Genius and Valor," to defend the Scotch against the aspersions of Churchill; for this he received the degree of D.D. from the university of Edinburgh in 1766, and in the following year he married the lady to whom he had previously paid unsuccessful suit. She belonged to a wealthy family, and the living of Blagden in Somersetshire was purchased for her husband; but she died within a year in child-

bed. Langhorne then removed to Folkestone, where, in conjunction with his brother William, who held a curacy in that town, he wrote his translation of Plutarch's "Lives" (1771), the work by which he is best known. He married again, and lost his second wife also in childhood in 1776, an affliction which is said to have led him into intemperance. In 1777 he obtained a prebend in the cathedral of Wells. He was a voluminous writer of tales, short poems, and sermons, which are little valued. A collection of his poems with a memoir of the author was published by his son in 1802.

LANGLANDE, LANGELENDE, or LONGLAND, ROBERT, the supposed author of the "Vision of Piers Ploughman," born in Cleobury Mortimer, Shropshire, in the first half of the 14th century. Nothing is known of him except from traditions current at least as early as the 16th century, according to which he was educated at Oxford, and became a monk of Malvern. The familiarity of the author with the Scriptures and the church fathers indicates that he was an ecclesiastic; several local allusions in the poem, and the fact that its scene is the "Malverne hilles," prove that it was composed on the borders of Wales; and internal evidence fixes its date at about 1362. It narrates the dreams of Piers Ploughman, who, weary of the world, falls asleep beside a stream in a vale among the Malvern hills; and while satirizing in vigorous allegorical descriptions the corruptions in church and state, and the vices incident to the various professions of life, and painting the obstacles which resist the amelioration of mankind, it presents the simple ploughman as the embodiment of virtue and truth, and the representative of the Saviour. Its ancient popularity appears from the large number of MS. copies which still exist, most of them belonging to the latter part of the 14th century. It was a favorite of religious and political reformers, and several imitations of it appeared, the most important of which was "Piers Ploughman's Crede," written about 1393 by some Wycliffite, assailing the clergy, and especially the monks. In 1550 the "Vision of Piers Ploughman" was printed by the reformers, and so favorably received that 3 editions were sold within a year, and the name of the ploughman is often introduced in the political tracts of the 16th and 17th centuries. This poem is a remarkable example of a system of verse, derived from the Anglo-Saxons, and marked by a regular alliteration instead of rhyme. There are two classes of manuscripts, which give the text with considerable variations. The best edition both of the "Vision" and the "Crede" is that of Thomas Wright (2 vols., London, 1856), with notes, a glossary, and variations.

LANGLES, LOUIS MATHIEU, a French orientalist, born near St. Didier, Aug. 23, 1768, died Jan. 28, 1824. He studied Arabic and Persian under Silvestre de Sacy, and in 1787 published a French translation from the Persian of Tamerlane's "Political and Military Institutes," sup-

posed to have been written by Tamerlane in the Mongol language. He was intrusted with the publication of the Mantchu-French lexicon by Father Amiot, which he accomplished with accuracy and success. He induced the French republican government to establish the special school of oriental languages, which is still in existence. He was appointed its first administrator, and professor of the Persian, Malay, and Mantchu, but he taught only the first of these languages.

LANGRES, a fortified town of France, in the department of Haute-Marne, built on a steep hill on the left bank of the Marne, on the railway from Paris to Muhlhouse, distant from Paris 185 m.; pop. in 1856, 8,570. Next to Briançon it is the most elevated town in the empire. The most important manufacture is cutlery. Langres has been the see of a bishop since the 8d century.

LANGTOFT, PETER, an English chronicler, so called from the parish of Langtoft in Yorkshire, flourished in the latter half of the 13th century and the commencement of the 14th. Little is known of his life beyond the fact that he was a canon regular of the order of St. Austin, and produced a translation from the Latin into French verse of Bosenham's "Life of Thomas à Becket," and a French metrical "Chronicle of England," from Trojan times to the end of the reign of Edward I. The manuscripts of the latter are preserved in the Cottonian collection in the British museum, and among the Arundel manuscripts in the same repository. The "Chronicle" has been rendered into English verse by Robert de Brunne.

LANGTON, STEPHEN, an English prelate, born probably in the first half of the 12th century, died in Slindon, Sussex, July 9, 1228. He was educated at the university of Paris, and eventually became canon of Notre Dame and chancellor of the university. Visiting Rome in 1206, he was made a cardinal by Innocent III., and in the succeeding year was consecrated by him archbishop of Canterbury, to which see he had been elected at the recommendation of the pope, and in opposition to the claims of John de Gray, whom King John of England had compelled the monks of Canterbury to elect. This circumstance gave rise to the quarrel between John and Innocent, one of the consequences of which was that Langton was kept out of his see until the submission of the king to the pope in 1213, after which he was acknowledged archbishop of Canterbury. In the same year he joined the confederacy of barons opposed to the misgovernment of John, and at a meeting of the heads of the revolt in London urged the restoration of the charter of Henry I. He adhered faithfully to his party throughout the struggle, and for his refusal to excommunicate the barons, at the command of Innocent, was suspended from the exercise of his archiepiscopal functions. Little is known of his subsequent history. He was reputed a man of great learning, and was the author of several theological treatises.

LANGUAGE (Lat. *lingua*, anciently *dingua*, tongue), in general, the manifestation of human thoughts and feelings by articulate sounds. The various names which designate it are derived in most languages from roots signifying the functions and properties of the tongue: thus, Arab. *lisan*, language, *laqlaq*, tongue; Armen. *lisu*, Slavic *iazik* (originally *lias-ik*), from Sans. *lih*, to lick, taste; Lat. *loqu-ela*, of the same root as Gr. *logos*, speech, reason; Sans. *rasat*, speaking, sounding, and *rasana*, sound, tongue, taste, from *rasa*, to sound, taste; Gr. *γλωσσα*, tongue, language, analogous to Slav. *glos*, *hlas*, sound, voice, Welsh *llais*, voice, and Coptic *las*, language. Wilhelm von Humboldt defines language to be "the breaking forth of the power of speech, according to the mental cast of a people," thus giving a paraphrase of the German *Sprache* (composed of *aus*, out, and *brechen*, to break), analogous to the Anglo-Saxon *spæc*, speak. The Latin *sermo*, discourse, consists of *ser-ere men-tem*, to sow or scatter the mind; thus, also, *di-ser-ere*, to sow or scatter about, to discourse. The German *Rede*, speech, coincides radically with the Greek *ῥέω*, to flow, speak, and *ῥήσσω*, to break forth, proclaim, whence *ῥήτωρ*, speaker; and with the Latin *reor*, to think, and *ratio*, reason. The French *parole*, and Spanish *palabra*, word, come from the Latin *parabola* (Gr. *παράβολη*), a comparison. These and all other words in other languages, derived from the name of the tongue, are symbolic, and serve as examples of the formation of words in general. While synonymous or related in respect of signification, they are heteronymous or heterophonous according to the radical sounds or syllables from which they are derived.—Philology is a term concerning the meaning of which there is little agreement among its votaries. Plato meant by it love of speech, Socrates love of philosophical discussion, Isocrates and Aristotle love of knowledge, and the Alexandrians love of books. The Romans translated it by *eruditio*, *doctrina*, *literarum studium*, and *cognitio*. In the middle ages it was applied to the study of Greek and Latin writers, or to the knowledge of languages and archæology in general. To Fr. A. Wolf, it was all learning pertaining to Greek and Roman antiquity; to Boeckh, the knowledge of the whole life and activity of any people at any definite time; to Matthiæ, the study of the Greek and Latin languages and antiquities; to Mützell, the science of verbal signification, or of the manifestation of the human mind by language; to K. O. Müller, the history of mankind and the full conception of ancient spiritual life; to Schelling, the construction, history, and contemplation of works of art and science; and to Milhausen, the science and art of education, or of conveying instruction to others. Others define philology as research into the languages of cultivated nations, and into language as such, in order to recognize from its essential characteristics the nature of our intellectual powers. Others restrict it to certain particular languages, as for

instance to the Hebrew, qualifying it by the epithet "sacred." Modern writers especially limit the term to such languages and literatures as have attained a permanent form, and are not subject to further fluctuations. Ancient philosophy comprehended what we now call physiology, psychology, and philology. To avoid ambiguity it would be advisable to call the science of language glossology, under which are included both the nature of language as such, and its various developments by different nations in particular languages, examined with a view to acquiring a knowledge of the laws of the human mind. Philology is thus confined to the study of written monuments.—Grammar, as usually defined, is the art of speaking and writing correctly, and embraces the rules for the proper use of any language. It was one of the 3 branches of the *trivium* of the middle ages, which with the 4 branches of the *quadrivium* constituted the 7 liberal arts of the Alexandrian Greeks. It is commonly divided into 5 parts: orthoëpy (right speaking); orthography (right writing); etymology (derivation of words); syntax (Gr. *συν*, together, and *τάσσω*, to put), which treats of the structure of sentences; and prosody (Gr. *μετρος*, for, and *ὠδή*, a song), which treats of the quantity and accent of syllables and the laws of versification. Beside the special and peculiar grammars of each language, the science of comparative, historical, or philosophical grammar has in the present century made great progress. It treats the essential and common characteristics of human expression, the whole art of the communication of thought by signs. In its widest compass, it gives the analysis of every sentence, shows the several classes of words which correspond to these several classes of ideas, and the various modifications which words receive, or the different modes of arrangement of which they are capable, in order to express all the modifications of thought; it considers alike speech, writing, and gesticulation as modes of expression, each of which it aims to decompose into its simplest elements; it follows words through all their transformations and compositions, and penetrates to the simple and fundamental ideas represented by their roots; it develops the various significations of words, one from another, by virtue of the relation of resemblance or contrast between them, which gives rise to figures of speech; it seeks after the mutual relations of speech and thought, traces the natural symbolism in language, and shows that its formulas are not only means for preserving ideas, but also instruments for acquiring new ones; and it goes back to the origin of language, and by a wide comparison illustrates its growth, common qualities, and various groups and classifications from the remotest time. Though all of these questions form parts of the same science, they have rarely been treated together in grammatical works. The first alone has universally been included; the second has usually been added; Condillac and others embraced also the last. Dumarsais was the first

who aimed to treat them all, a project which was more successfully carried out by Court de Gébelin. He decomposed words into their last elements, showed the origin and significance of these elements, and then traced them through various languages. The essential elements of language are substantives and attributives. Every thing else is invented only for ease, despatch, or ornament. Substantives or nouns are the names of objects, of things that either exist or are conceived to exist, and they do not of themselves mark either quantity, quality, action, or relation. They are distinguished as proper, designating single individuals, as *Cæsar*, *Henry*; or common, applicable to a class, as *animal*, *house*. They may admit of modifications by gender, those which denote male beings being of the masculine gender, those which denote females being feminine, and those which denote neither being neuter. In this respect, most languages deviate more frequently than the English from the order of nature, and make many inanimate substances in which sex has no existence either masculine or feminine. They are modified also by number, to distinguish unity and plurality; and by case, to show various relations between the noun and other words in the sentence, usually indicated in English by prepositions, but in the classical and many other languages by terminations. The pronouns are words invented to sometimes supply the place of nouns. They are short words, having no meaning in themselves, but having the full meaning of the substantive which they represent, the constant repetition of which is thus avoided, when they are substituted for it in the immediately subsequent members of a discourse. Like the noun they admit of number, gender, and case; and they are also distinguished as of the first, second, or third person, according as they designate the person speaking, the person spoken to, or the person spoken of. Attributives are in general words which are not expressive of things that exist or are conceived to exist, but of their quantity, quality, action, or relation. They are either verbs, participles, adjectives, or adverbs. A verb affirms an action, done or suffered, or a state of being, and is accordingly active, passive, or neuter. The condition and time under which this action or state occurs is indicated by modes and tenses. Beside the present, past, and future, there are other tenses, varying in number in different languages, made by combining some conditional circumstance with one or all of the divisions of time, as for instance whether the action is conceived as completed or not at the time spoken of. Both the tenses and modes, the latter of which affirms the action of the verb, either directly, or as a matter of possibility or hypothesis, or as a command or request, have been variously classified. In English there are usually reckoned 6 tenses and 4 modes, which are illustrated in the following 10 forms: I write or am writing, wrote or was writing, have written, had written, shall or will write, and shall

have written; I write, may or can write, write thou, and to write. Verbs are also inflected to distinguish number and person. According to Dr. Hunter, every verb is expressive of an attribute, of time, and of an affirmation, and if the affirmation be taken away there will remain the attribute and the time, which together constitute a participle. The English has the present and the past participle, as writing, written, but no future, which is found in the Greek and Latin. An adjective is distinguished from a participle as implying only an attribute. It designates the qualities, and not the acts or motions, of substances. These qualities being the same, whether in male, female, or inanimate objects, the adjective should strictly admit of no variation for gender, though the English is exceptional in making none. The qualities, however, may exist in different degrees in different objects, and hence what are termed the three degrees of comparison, as wise, wiser, wisest. Adverbs are the attributes of verbs, qualifying the action which they express. They indicate quantity, quality or mode, relation, time, space, &c., as moderately, quickly, more, when, upward. Auxiliary parts of speech are the article, conjunction, preposition, and interjection. The article defines and points out objects as distinguished from others of the same class. The indefinite article "a" or "an" separates but a single unspecified object from the class to which it belongs, and cannot be applied to plurals. The definite article "the" is applied specifically to one or more objects, pointing them out as those of which alone in their class something is affirmed or denied, and therefore belongs equally to both numbers. Conjunctions conjoin sentences, prepositions conjoin nouns and pronouns, and interjections are unconnected words, having no relation to the syntax of a sentence, the instinctive and inorganic utterances of sudden sensation or vehement passion. Horne Tooke describes them as the brutish and miserable refuge of the speechless, and says that the whole dominion of language is erected on their downfall. In the Chinese grammatical system, every root is a word, and obtains the character which we denominate a part of speech merely by its position relatively to the other words in the sentence.—Etymology (Gr. *ετυμος*, true, from *τυπτε*, to strike, print; hence, imprinted, true to the original) is that branch of glossology which relates to the origin of words. As one of the parts of grammar, it is restricted to the theory of inflections, that is, to the declension of nouns, the declension and comparison of adjectives, and the conjugation of verbs. Etymon is the term used to designate the type of the root, i.e., its essential form; thus: Gr. *μορφη*, an anagram of the Latin *forma*; Ger. *Topf*, inverted in the Eng. *pot*. Many words in all languages are mere dead matter, incapable of analysis, and imported with the things they are used to name, just like labels affixed to articles of merchandise. Such are, from names of places, bayonet, from Bayonne; calico, from Calicut;

milliner, from Milan; pistol, from Pistoja; china, nankin, arras, &c.; from names of men, guillotine, mackintosh, silhouette, raglan, &c. Many are quid-pro-quos, as horse radish instead of mer radish or sea root (from *radix*, root, preceded by *mare*, sea, mistaken for the English word of the same form); rosemary, from *ros marinus*, sea dew, and not from *rosa Maria*; butterfly for flutterfly; buck-wheat for beech-wheat (Anglo-Sax. *boc*), &c. Many are regarded as Anglo-Saxon without being so in fact, as butter, from *βουρ* and *ρυρ*, cow-cheese; and squirrel from *σκίουρος*, shadow-tail. Many words of the same form come from different etyma; thus, sound, from *sanus*, healthy, *sinus*, gulf, *sonus* (*tonus*), noise, *fundus* (Fr. *sonder*), depth; Ger. *kosten*, from either Lat. *gustare*, to taste, or *constare*, Ital. *costare*, to cost.—Speech is the characteristic of man. According to Jean Jacques Rousseau, culture is indispensable to the contrivance of language; but language is not less necessary to the development of culture. Unable to solve the problem of the origin of language, Plato supposed it to be divinely inspired. The same view has not been uncommon among Christians. But Democritus, Epicurus, and Cicero among the ancients, and Monboddo, Adam Smith, Dugald Stewart, and most modern scholars, favor the natural creation of speech by the innate faculties of man. The records of history give little light on the subject. Plato and the other Greek philosophers were disqualified for obtaining an adequate view of the nature of language by the patriotic narrowness which made them look with contempt on foreign nationalities. Some great principles of glossology are however found in Plato's "Cratylus," a disputation between Socrates, Cratylus, and Hermogenes on the propriety of names. Cratylus asserts that every thing has a name belonging to it by nature, and not by an arbitrary convention. Word-framers, who express the connection between vocables and objects, are regarded as the rarest of artists. Homer distinguished the names given by the gods from such as are used by men: "whom the gods call Xanthus, but men Scamander." Some of the examples of etymology given in the "Cratylus" are superficial, and some profound; thus: *ψυχη*, soul, from *φύσιν οχει και εχει*, it conveys and keeps nature; *χρονος*, time, from *κ-ρουν-ος*, stream, equivalent to Ger. *ge-ron-nen*, run; *Πλουτων*, from *πλεος*, full, and *δουναί*, to give. An influence on the formation of words is attributed to gesticulation; sagacious hints are given on the meaning and changes of sounds; and barbarian languages are justly appreciated for the natural significance of their words. Pythagoras, when asked what being he thought to be the wisest, replied: "First, the number, and secondly, that which has given names to things." By the former he meant the word, by the latter the soul. The words for number, word, and god all have the same root, *κν* or *γν*, as in the words *numerus*, *nomen*, and *numen*. The guttural sound, which disappears in these examples, re-

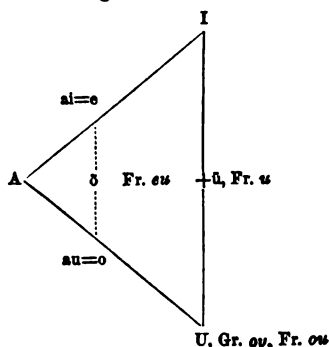
mains in *γνωμην*, *cognoscere*, Ger. *kennen*, and Eng. *know*, which are akin to *gignere* and *generare*.—Manifold opinions have been advanced concerning the original language. Herodotus relates that Psammethichus, wishing to learn which was the first language, ordered two babes to be brought up without ever hearing a human sound. They were nurtured on the milk of goats which were brought to them to suck, and after two years pronounced first the word *bekos*, which in Phrygian meant bread. The Egyptians, therefore, according to Herodotus, admitted that the Phrygians were more ancient than themselves. The preëminent antiquity of the Hebrew has been often maintained; that of the Greek by Peteric, Latin by J. Hugo, Cymbric by Mylius, Scythic by Bodhorn and Saumaise, Ethiopic by Reading, Chinese by J. Webb, Basque by Larramendi, Breizad by Latour d'Auvergne, Flemish by Van Gorop, Swedish by Rudbeck and Stjernhjelm, and Celto-Scythic, the mother of the Slavic, by Kirchmayer. Grotius, De Gëbelin, and others, find traces of the primitive language in all others. It was the opinion of Klopstock that writing and language were invented together and simultaneously by several nations. The roots of languages shed much light on the operations of the human mind. The following are examples taken from the languages most generally known: *Sent-ire*, root *set*, analogous to the compound *tan-g-ere*, *tactus*, touch; *in-stinct*, stung-in, *in-tu-eri*, &c. *Per-cip-ere*, seize through; Ger. *emp-find-en*, to find-in, *An-schau-ung*, on-see-ing, &c. *Intel-lig-ere* (inter-lig-are), to under-stand, Ger. *Ver-stand*, and *Ver-nun-ft* (*ver-nehm-en*, *per-cip-ere*, though used for reason); *co-gil-are* (*cum-agit-are*), *con-tem-pl-ari* (*cum-ten-dere* and *plus*). *Ju-dic-are* (*justum indic-are*); Ger. *Ur-theil* (or-deal); *κριν-ειν*, dis-cern-ere; *re-præ-sent-are*, Ger. *sich vor-stell-en*; *re-flect-ere*; *con-cip-ere*, Ger. *be-greif-en* (be-gripe); *denk-en* (to think), of the same root with Lat. *doc-eo*, *dic-o*, *doc-ew*, *δωγμα*, Eng. *tok-en*, *sig-num*. *γινωσκω*, *co-gnosco*, *cen-seo*, Eng. *ken*, *know*; and *διαβαιω*. Lat. *sci-o*, whence Eng. *ski-ll*, separate. *Med-itari*, *met-iri*, *men-s-urare*, *med-ius*, *mod-us*, *mod-ius*, &c., the root of all of which signifies middle, and therefore measure; hence *mens*, *mon-eo*, Ger. *mein-en*, *Mann*, *Men-sch*; Eng. *mind*, *mean-ing*, *man*; Lat. *ho-mo(n)*, *hu-man-us*; for man is the measurer with his *men-s* (mind) and *man-us* (hand). Romanic *pens-are*, from Lat. *pend-ere*, *pond-erare*, to weigh, and *in-tend-ere*, to apply (from *tend-ere*, *at-tend-ere*, to stretch), that is, to stretch the power of the mind. Gr. *Εἶδω*, Lat. *vid-eo*, and *idea*, Ger. *wis-sen*, Eng. to *wit* and *wise*; Sans. *vid*, Zend. *veed*, Slav. *vid-eti*, to see, know; hence *veda*, science, and Sans. *buddh*, to discern, &c. These words are examples of two important principles in the labyrinth of languages, namely: that all so called metaphysical terms are in reality metaphorical expressions of material acts and properties to which the mind likens its own operations; and that languages do not diverge in the

expression of the single categories of sensible things, but only in the application of these primitive expressions as names to other things. Both primitive and cultivated men are impressed by the same peculiarities of things, but the latter depend mostly, not on what the mind produces by its own exertion, but on what they receive passively as imposed on them by society. Primitive men were more sensitive and perceptive, and almost simultaneously reacted on their experiences. Their language was spontaneous and almost simultaneous with the impressions made by objects. Hence their expressions were true etyma, or imprints on the mind, shown externally by vocal sounds. The uses of these etyma are modified with the progress of culture. As each true word, in its original acceptation, coincides with the feeling or idea that gave it birth, and as men vary in the cast of their sensibility and mind, the uses of the etymic words are various. Language in its totality, as well as every fibre of it, is a symbol of mental activity and a mediator between different minds. Man is a mirror of all objects; he digests and assimilates in his mind the material furnished by his senses, and then communicates it by speech. Language, therefore, is the acme of all human energies, a memento of all times passed by a people and by each man; their monument after both disappear from the theatre of life. The deeds of men are strung on it, like beads on a thread. Our present social, religious, political, scientific, and artistic culture is the complicated result of all that has been lived through by our common ancestry; only mixed, digested, filtered, modified by the assimilating power of time. If even the works attributed to Orpheus, Homer, Manu, Vyasa, Valmiki, Ossian, Shakespeare, and to the author of the *Nibelungen-Lied*, are each suspected to be the effusions of several men, how could we now disentangle the conglomerate mass of all languages into the several contributions by each nation or genius? Speech, as a necessary function of the human faculties, arose instinctively, and single languages were formed by the peculiar choice or caprice of their speakers, as influenced by various agencies. Every people, according to its own genius, amalgamates the phonetic element with its own feelings and conceptions into an organic unity. The forms of language also react on the mind. Our very thoughts are faint without their union with the symbols of speech; the operations of the brain and heart, the articulations of the vocal organs, and the reception of sounds by the ears, being an inseparable synergy. Thought crystallizes the momentum of the mind and utters it as a word; and the atmospheric air is made to vibrate with mental energy. Speech is as much a function of thinking as breathing is of living. It is not a mere means of intercommunication, but also of self-instruction. The peculiar qualities of objects lead us to distinguish, while their common qualities lead us to combine. We ever strive after a clearer and more comprehensive unity. The sound is the

symbolic representative of the object, of its mental picture and of the sympathetic effort of the organs both of speech and of hearing. In no other product of mental activity is there a more complicated quantity of well defined modifications, than in this trinity of object, mind, and voice, one and indivisible. The word itself becomes in its turn a new outward object, linking the world with man and men with each other. Speech is developed only in society, and men can neither understand themselves nor their own ideas fully except by trying the intelligibility of their words on each other. Mutual understanding sharpens the intellectual powers of speakers, so that with the increase of social intercourse the language gains in perfection. The power of thinking needs to be kindled by the homogeneity of general thought, and tested by the heterogeneity of individual thought. By society and by schooling a whole people becomes habituated to the limits of the preexisting language, whatever that may be. Since every nation exhibits in its language its peculiar intellectual and sensitive characteristics, the acquisition of a foreign language affords us a new point of view, from which we perceive some features of the world more clearly than by means of our vernacular.—Without entering upon the anatomy, physiology, and acoustic theory of the organs of speech, it is sufficient to remark here that they consist of what may be termed three sluices which intercept and modify the column of air breathed from the lungs. The most complicated of the three organs is the *guttur*, vaguely named throat (and even palate by some). The tongue, though the most glib part, is unable of itself alone to interrupt the air, and needs the coöperation of the immovable teeth, with which it forms the second sluice. The lips constitute the outward gate. The *guttur* communicates with the legitimate passage of air through the nose, which, however, is a mere accessory. The voice (Lat. *vox*, a collateral form of *faux*) is a sound produced in the throat by exhaled air, and further modified into specific sounds by the organs of speech. All the elementary sounds in speech are either vocals (vowels, *στοιχεῖα φωνηέντα*) or articulated, organic (consonants, *συμφωνά*). Owing to the solidarity or mutual influence of the organs, while engaged in their several phonetic functions, the exact number of the sounds found in all languages cannot be absolutely fixed. It may amount to 50, inclusive of all shades; Volney exaggerates it to 60. The following table exhibits the modifications of the organs while the 5 vowels are produced, giving to them what is termed the continental pronunciation:

	I	e	A	o	U
Aperture of mouth	3	4	5	2	1
Width " "	1	2	8	4	5
Kempelen.					
Fauces	highest	midling	lowest	—Chladni.	
Tongue	raised	easy	low	—Krug.	
Lips	exp'nd'd		pointed	} Boeckh.	
Tongue	forw'd.		backward		

The mutual relations of the vowels are exhibited in the following scheme:



Floorke arranged the vowels on the musical scale thus:

u o a o ä ö ü e i
C G Ū Ē flat F Ū Ā Ū

The following analogies may be drawn between the vowels (according to the continental pronunciation) and the categories of things:

I, red, triangle, hot, sharp pain.
A, yellow, circle, temperate, health.
U, blue, square, cold, dull pain, shudder.
e, orange, trapezium.
o, green, ellipse.

The vowels express instinctive emotions, as in interjections; they are, so to speak, the cellular tissue in the body of language, the potential element in the genesis of consonants; they render the consonants utterable as syllables, making speech organic, being as it were the cement between the consonants. They make a language musical, and embellish it, unless used in profusion. They are also grammatical and phonetic expedients. They do not betoken clear conceptions, although F. Bopp and others assert the contrary. In the more cultivated languages they are mere fragments of words or of decayed consonants; thus: Eng. *I*, for *ic*, *ego*; *a*, for *an*, *one*; Ital. *o*, for *od* (Lat. *aut*), and *e* for *ed* (Lat. *et*); Fr. *a*, has, and *y*, there. *J* and *y* are changes from *c* and *g*, as in Fr. *sait*, *royal*, from Lat. *factum*, *regalis*; Eng. *said*, *say*, *flail*, from Ger. *sagte*, *Flagel* (Lat. *flagellum*); Ger. *gebenedeyt*, from Lat. *benedictus*; *u* and *v* also are changes from *c* and *g*, as in Portug. *doutor* from Lat. *doctor*, Ger. *bauen* from Lat. *pactum* (*pango*), and *Frau* from Lat. *Virgo*; they are substituted also for *b*, as in Span. *deuda*, Lat. *debitum*. These examples betray a near affinity of the extreme vowels with gutturals, a phenomenon most remarkable in the Arabic *ain* and *ghain*. The *I* and *U* also become collateral consonants, as *J*, *V*, and *W*. The indifferent sound, which Lepsius calls the father of the other vowels, and which is, as it were, the nebular matter of all the utterances of the human voice, is the French so called mute or feminine *e*. It is represented in Hebrew by the *Sheva mobile*, indicated by two dots placed vertically under the consonant. It is a free, easy breathing, a sigh-like sound. It is the gray color in

speech. The alphabet, as now used by the English, Germans, and some other European nations who have added *J*, *K*, *U*, *W*, *Y*, and *Z* to the Latin of the golden age, may be thus arranged:

ELEMENTS.

Musical.	Logical, articulated.			
	Vocals.	Labials.	Gutturals.	Lingual-Dentals.
A		B	C	D
e		f	G h	
I (y)		j	K	L
		M		N
o		P	Q	R
U...	v.....	w	X	T
(y)				z

The letters in capitals designate the essential sounds. A, as the central vowel, leads the alphabet; I and U are the extreme vowels; O (K, Q), P, and T are the *consonantes tenues*. Next in importance are G, B, D, as *consonantes medias*. The weakest are *h*, *f* and *v*, *s* and *z*, as *aspirata*. The liquids are L, M, N, R. The recently contrived vocal consonants are *j* and *w*. The *y* is placed after the *I*, to show that the English use it instead of the German *j*, and also as a substitute for the Greek *γ*, as well as for other vowels; thus: *yes*, Ger. *ja*; *say*, mighty, modesty, from Ger. *sag-en*, *mächtig*, Lat. *modestia*; and for the Greek *ν* as well as *εια*, as in sympathy. The *X* is cut in twain, since it is a sign of the double sound *cx*. The *N* is on the same line with *X*, without being severed, to show that it belongs to both conterminous columns; for it is akin as a liquid to L, M, and R, while it is the representative of nasality and the genuine sign of negation. It is a sort of electricity among the sounds of language, and as such is represented in 5 ways in the Devanagari (as guttural, palatal, dental, cerebral, and *viskuvāra*). In Portuguese it is often marked by a *tilde*, in Arabic by the doubling of the three vocal sounds, called nunnation; and in Greek it is written *γ* before gutturals, as in *αγγελος*, angel. The horizontal lines also offer analogies. The upper line contains the essential elements of the whole alphabet; the consonants of the second line are often interchanged, and *gh* in many English words is pronounced like *f*; and the liquids have peculiar affinities. The languages of the South sea islanders and of many of the tribes of American aborigines abound in vowels. The consonantless Greek words *αια*, *αιω*, *ειω*, *οιω*, &c., originally began with a labial aspirate or a digamma. The most vigorous and significant words are those which grow from a guttural germ. From the original laws of vocal expression, the significance of elementary sounds may be determined, and the character of a language may be evolved from its alphabet. The name alphabet was first introduced by the fathers of the church.—Those nations which have acted the most prominent parts in history speak the languages which

contain most of the organo-genetic elements, or germs of words, in the simplest and least disguised form. These languages are irrefragable proofs of the highest intellectual and æsthetic development under the most favorable circumstances. Preëminent in this respect is the Indo-European family. All genuine roots are monosyllabic. The rabbinical theory of dissyllabic roots rests on a hypothesis, and mistakes root for theme. Roots, stems, themes, etyma, &c., are too commonly confounded. There are no specific roots in specific languages. Germ is a fitter term, as it includes complex so called roots and themes, and answers to what G. Stjernhjelm described as *materia prima, quæ capax omnium formarum, nullique perpetuo pertinax, ipse in casu immobilis*, &c. H. H. Wilson says: "The *dhātu* or radical of the Sanscrit, although in strictness it fulfils no specific grammatical function, and is equally the theme of a noun as of a verb, may be most conveniently considered as identical with the latter, as the crude verb. . . . As arranged in the glossaries of roots, it is usually interpreted by an active or abstract noun in the locative case; as *gam-gatau*, in going; *chū-satd-yān*, in being, &c.; intimating one general idea to which the different modifications in its derivatives may be referred." All the roots, with a few doubtful exceptions, as *āndol*, swinging, *kumdl*, playing, &c., are monosyllables; many of them are uniliteral, as *i*, going, *ṛi*, injuring, &c.; the greater number, however, terminate in consonants, as *tark*, discussion, *gadsh*, sounding, &c. The whole number is about 1,900. In the original lists the roots have attached to them supernumerary letters, as signs of the class of conjugation, or of peculiarities of inflection. Fr. Rosen gave 2,854 Sanscrit roots, of which 1,686 are counted once, and 718 twice or several times, with various significations. Roots are deduced from derivatives; some are substantives (as *mud*, joy) from infinitives of verbs. Some Sanscrit roots contain 4 consonants, as *mrak's*, to anoint. The following will serve as other examples: *nt*, to draw (Lat. *ne-re*, to spin); *trī*, to go over (Lat. *tr-ans*); *gai*, to sing (Lat. *ca-nere*); *sō*, to destroy (Lat. *es, de*); *ad* (Lat. *ed-ere*); *arts'*, to honor; *pat* (Lat. *pet-ere*), to fall; *swap*, Lat. *sop-or*; *bhakah*, to eat (Lat. *vesc-i*); *sangrām*, to fight (Lat. *sim-ul carp-ere*). We need not, however, wander to the Ganges in search of roots, since they may be clearly recognized in the Latin, Celtic, and other European languages of the Indo-European family. Here is one instance: *Cor*, hear-t, *cor-e*, kernel; *gra-num*, grain, corn; *ger-men*, and *ger-o*, *car-ry*; *cr-eo*, *cr-esco*, *gra-ndis*, *gra-dior*, Sans. *ṛi*, to act, do, make, &c. In short, OR as a root grows from the germs O and R, and is a symbol of the union of the essential element O with the phenomenal R, that is, of creative cause. This is one of many examples which show that we ought to found language on the theory of germs rather than of roots simply. All genuine roots in all languages must be identical. Man has everywhere essentially the same reason, the

same external senses and organs of speech. There is no appeal from an external law. As there are three sluices in our vocal apparatus, so there are three principal vowels, and three groups of articulate sounds. There are also three categories of ideas and of essential phenomena in nature corresponding to the triad of sounds; thus: 1, cause, in, corresponding to guttural; 2, effect, out, which may be either (1) living, moving, corresponding to labiality, or (2) dead, standing, dormant, corresponding to dentality. The last, however, is alloyed with linguality, in token of there being no absolute death in nature. All geometrical, anatomical, physiological, and other qualities, positions, relations, and functions of the organs of speech, when compared with each other and with the other organs and parts of the human body and with the categories of things external to man, are symbols and prototypes of the significance of the germs of speech. These germs are the canon, all the deviations from which are but degrees of corruption, just as all deviations from a line (superfluously called straight) are degrees of crookedness. The machinery on which languages are racked, and its roots variously modified and combined, consists of the following 11 devices, illustrated by examples: prosthesis (Eng. *g-lad*, from Lat. *lat-us*); aphæresis (Eng. *tin*, Lat. *s-tan-num*); syncope (Eng. *wood*, *weed*, from Ger. *Wald*, *wild*); epenthesis (Lat. *spe-c-us*, Gr. *one-os*); diplasiasmos (Ital. *legge*, *ubbidire*, Eng. *matter*, from Lat. *lege*, *obedire*, *materia*); apocope (Lat. *mel*, Gr. *μέλι*; Ger. *bieder*, honest, from ancient *bider-ber*); paragoge (Lat. *decem*, Gr. *deka*; *canis*, Welsh *cwn*); synæresis (*Cesar*, *celestial*, from *Cæsar*, *caelestis*); diæresis (*repeal*, from *re-pel-lere*); metathesis (*corn* for *grain*; *fright*, Ger. *Furcht*); tmesis (*a nag* instead of *an ag*, Lat. *un-us eg-uus*; *an adder*, instead of *a nadder*, Lat. *natrix*). The mind imparts new significance to roots and words by applying them in accordance with their genetic import to new conceptions. Their somatic or literal meaning is transferred into a floating sphere of signification. Thus the words high, top, great, thick, heavy, fat, rich, bright, sweet, sharp, round, and the like, are used in opposition to low, base, little, thin, light, lean, poor, pale, bitter, blunt, flat, to denote every thing in the intellectual and moral realms which the mind conceives to have qualities similar to the qualities of matter designated by those epithets. Inversely, the application of gross, coarse, though collateral forms of great, may betoken just the opposite of what is venerable. The simple and general idea may be either individualized or assimilated. It is individualized by having its application restricted. The roots or etyma are thus transformed into various distinct words in the same and in different languages. Thus, Lat. *cap-ere* becomes *hab-ere* and Ger. *kauf-en*, &c., which are relatively translated by *seize*, *keep*, *buy*. *Keep* is also translated by *serve-are*, *cap-ere* by *fassen*, and *kaufen* by *em-ere* (Anglo-Sax. *big-an*,

whence *buy*, which is *cap-ere* inverted). We thus obtain a series of intermediate meanings and diverse ramifications. The process of assimilation is when one idea is substituted for an analogous one. It is thus that we are all poets without knowing it, and are constantly using figures, tropes, and other stylistic machinery while speaking of trifling objects in the simplest words. Thus, Lat. *ira*, anger, is akin to *urere*, to burn; Lat. *odium*, hatred, *custus*, heat, and Ger. *essen*, eat, are akin to each other (thus we say that fire eats). So also the series *dol-ere*, *tol-erare*, *tol-ere*, and *tul-i*; and *gloria*, *clarus*, *color*, *calor*, Eng. *glare*, *glow*, Ger. *Glanz*, *Gluth*, &c. The genetic symbolism of sounds, things, and thoughts gradually disappeared, as the primordial poetry of the human mind was lost with the progress of fortunes and culture made by single nations and tribes. The generations which followed the first lively movement of the formation of language were bound to and by what their ancestors had accomplished. The tendency which the Greeks designated by *θεσις* (by position or compact) becomes predominant over the early *φύσις* (by nature). New words, forms, and phrases introduced from foreign languages are assimilated to the vernacular, and adapted to its genius. Instances of this are the languages of western Europe, called modern in consequence of the date of this transformation. Great poets and authors exert a mighty influence upon this change. Could we trace the *papillons* of language from the egg through all their metamorphoses, we should have a historic picture of each respective people. The Chinese and the Sanscrit may be termed the poles in the sphere of language, showing the opposite directions of the one instinct of speech. As nations form various currencies from the same metal by impressing thereon their peculiar figures and devices, so do they frame their languages out of one common material. Leibnitz and others might have saved themselves the trouble of attempting to concoct a universal philosophic language. This universal language is the common basis of all tongues. Were we to lose all speech to-day, together with our acquired false notions concerning it, we should again contrive the same roots to replace it. For language is an organic result under the conditions of wisdom or ignorance, liberty or serfdom, good or bad taste, the glory or the shame of a people. —The number of languages cannot be accurately stated, for several reasons. Some are not known, and of many of the others our knowledge is not minute enough for the purpose of coördinating them; nor are the limits between languages, dialects, idioms, &c., accurately defined. Their number varies also with the different migrations and degrees of culture of races, nations, tribes, empires, &c. Adelung and Vater reckoned 3,064 languages and dialects, and Balbi about 2,000, 860 of which have about 5,000 dialects. Of these 860 there are about 53 in Europe, 153 in Asia, 115 in Africa, 107 in Australia, and 422 in America.

There is no prevalent system of classification either of languages or of races of men. As regards the area or distribution of languages in space, there are very widely extended regions with uniform or kindred languages, as the Slavic and Malay; while some small regions comprise many languages, as the Caucasus, northern California, and the country of the Orinoco. Languages are variously estimated when considered from different standpoints. They are either the parent of others, as Latin and Sanscrit, or derived from others, as French, Spanish, and Hindostanee; vernacular (native), or acquired by instruction or intercourse with strangers; popular (vulgar), as Prakrit, or learned, as Sanscrit; pure, as Chinese, or mixed, as most of the languages of Europe, the *lingua franca*, that of the Moors, and that of the negroes of Demerara (Dutch, French, Spanish, and Portuguese); living or modern, which continue to be spoken, or dead, as the Zend, Median, and Phœnician, or ancient, as Latin and Greek; sacred, as the Sanscrit, Hebrew, Latin, old Slavic, or profane, as the German and French; written or unwritten, as those of savages. A language may also be artificial or factitious, as the *Balaibalam*, contrived by Sheik Mohyi-Eddin in the first half of the 18th century, the grammar and dictionary of the imaginary language of John Wilkins (1668), and others. A strictly scientific classification of languages is yet a problem. F. Schlegel proposed 3 groups: the monosyllabic, dissyllabic, and trisyllabic. A. Rémusat endeavored to demonstrate that none were monosyllabic, while W. von Humboldt affirmed that all arose from monosyllabic roots. Most of the names of nations are arbitrarily imposed, some by foreigners from hatred, others by natives from vain-glory; thus, the Samoyedes (self or man-eaters) are so called by the Russians, but they name themselves *Khasovos*, men; the Slavi call themselves so from *slovo*, word, or *schlowick*, speaker, man; and they give to the Germans the designation of *Niemtsy*, mutes. Hayduk means robber; Bedouin, nomad; Frank, freeman, &c. The Osmanli, Usbeks, and Germans (*Deutsche*) so name themselves from their heroes. The Poles are named from *pole*, field; the Croats from *gora* or *karpát*, mountain. H. Steinthal distributes all languages into 18 groups, in 2 sections, viz.: A. Matter confounded with form: 1, no grammatical categories, only juxtaposition, as the Indo-Chinese; 2, no categories, but conjugating, some determining the relations by formation, some by prefixes or by adding vowels to roots, as the Malay and Polynesian; 3, languages of the Caffres and negroes of Congo; 4, category of being separated from that of activity, either by the combination of roots with the substantive verb, or by terminations, as the Mantchu and Mongolian; 5, Turkish dialects; 6, Ural (or Finnic) dialects. B. Matter separated from form: 1, without distinguishing the noun from the verb, mere juxtaposition, as the Chinese; 2, incorporating words, as the Mexican; 3, combining many words, as the languages of

North America; 4, distinguishing noun from verb, as the Basque; 5, accumulating, as the Egyptian; 6, inflecting, with internal conjugation, as the Semitic languages; 7, inflecting completely, as the Aryan (Indo-European). We might make three divisions, according to the internal laws of the formation of speech, characterized respectively by: 1, internal flexion, with grammar and syntax; 2, unaltered words, with a strict syntax; 3, external addition or agglutination, with syntax. Considering, however, the diverse views of the most competent authors, the following classification will most nearly meet the demands on it. An assemblage of kindred languages is called a family or stock, *souche* by the French, and *Stamm* by the Germans, of which we may make 12, although the languages of America and Africa admit of subdivision into families: 1, Chinese, on whose essentially monosyllabic character Bergmann, Rémusat, and others raise some doubts, stating that its original words lost the final consonant in a manner similar to the French *il vient ches eux*, pronounced *i vie shê zô*; 2, Thibetan, with the Tangutan (of Sifan), containing some Chinese words, and related to the idioms spoken about the sources of the trans-Gangetic rivers; 3, Indo-Chinese (see INDO-CHINESE LANGUAGES); 4, Japanese (see JAPANESE, LANGUAGE OF); 5, Dravidian (see INDIAN LANGUAGES, ASIATIC); 6, Tartaric, a very extensive family, which according to some writers includes the Thibetan, and according to others the Tungusic, Mongolic, and Turkish families; 7, Uralic, or Altai-Uralic, Ugrie, Finnic, and Tchadic; 8, Indo-European (see INDO-EUROPEAN LANGUAGES), to which may be attached the Caucasian group; 9, Arabic, or Semitic (see SEMITIC LANGUAGES); 10, Malay, to which we attach the Polynesian; 11, American (see INDIAN LANGUAGES OF THE AMERICAN); 12, African. The terms Iranian, as a name of the Indo-European family, Turanian, as that of the Tartaric, Uralic, Dravidian, and other families, and allophylic (*ἄλλος*, other, and *φυλή*, tribe, nation) employed as a synonyme of the latter, are vague. Every language is allophylic to all others.—The intimate connection of philology with glossology makes it impossible to separate their history, which begins with the edition of the Homeric poems by Pisistratus (about 550 B. C.). The outline which follows may be traced out more minutely by referring to the articles on distinguished scholars, on particular languages, and on associated subjects, as LITERARY HISTORY. The sophists were the first to investigate the laws of grammar and critically study ancient poems. Plato discussed the origin of language and the influence of Homer, especially in his "Cratylus." Aristotle's theory of language was the basis of all kindred inquiries before the opening of the Sanscrit mine. Philology became a specific pursuit about 300 B. C. at Alexandria, and about 160 B. C. at Pergamus, two rival cities in the arts and sciences. Eratosthenes of Cyrene (born 276 B. C.), the great astronomer and historian, is recorded to have been the first philo-

logian. Ezra began to collect the Jewish sacred books about 446 B. C. The Pentateuch was translated into Greek at Alexandria (about 270 B. C.) by the so called *septuaginta*. Other books were added to the canon at Jerusalem, which were also translated. Book-learning, under the name of polyhistory, predominated at that time over real knowledge. Greek literature was domesticated at Rome by Greek grammarians and philosophers. Atteius Philologus wrote an enormous miscellany under the title of *ῥῆμα*, "Matter." After the spirit of classical culture had departed, grammar, rhetoric, and verbal criticism were still cultivated under the Roman emperors in the schools of Athens, Rhodes, and Marseilles, Julius Pollux (about A. D. 150) compiled an *Onomasticon*. Others, most of them Asiatics, wrote on various subjects connected with language; thus, Origen (born 186) was the founder of biblical hermeneutics; Longinus (executed in 278) wrote on philology, Homer, rhetoric, and composition of words; Porphyrius or Malchus (born 288), author of the *Φιλολογος ἱστορία*, and of other works on similar subjects; and Proclus (412-'85), the last great Neo-Platonist, commented on ancient writers. The closing of the schools of Athens by Justinian (529) was a deathblow to the native culture of Greek literature, and philosophers sought the patronage of the Sassanides. Capella (close of 5th century) embodied the ignorance of his age in a sort of cyclopædia, and ancient philosophy gave its last sigh in the *De Consolatione Philosophiæ* of Boëthius, who wrote in prison. Nine centuries of imperfect studies of philology follow this event, during which letters are fostered at Constantinople. From Photius (about 870), the great promoter of the schism in the church, whose *Myriobiblon* is a review of ancient Greek literature, till the 15th century, but few learned Greeks were known in Europe, and these chiefly in Italy. Hesychius, Snidas, and other etymologists and compilers of Greek vocabularies belong to this period. The Jews, in imitation of the Alexandrians, comment on their ancient writers at Cæsarea, Tiberias, and Babylon (until 1087), contrive the Mishna, the Gemara, and the Masora, introduce the vowel points into their language, and send scholars to Italy, Provence, and Spain. Haroun al Rashid (786-809), Almamoun, and other liberal Abbasside caliphs ordered the translation into Arabic of all esteemed Greek, Syriac, and Persian books, protected learned men of every country and creed, and founded schools at Bagdad, Bassorah, Bokhara, and other places, and provided them with great libraries and museums. In Spain, the 2d and 8d of the Abderrahmans (822-'52, 912-'61) and other enlightened Ommyiades vied with the caliphs of Bagdad in encouraging learning, and established and collected libraries for 14 universities, the chief of which was at Cordova. Versions, paraphrases, and imitations of the works of Aristotle by Ebn-Sina (Avicenna), Ebn-Rashid (Averroes), and Moses Maimonides were made known in western Europe. The

Roman Catholic church, neglecting Greek letters, fostered the Latin studies of the Vulgate and of canonical laws. The Benedictines of Monte Casino (founded in 529) and other monasteries copied the best Latin authors. Theodore, an Asiatic Greek, introduced, while primate (668), both Greek and Latin works into England. The venerable Bede in England (672-785), and his disciple Alcuin of York (735-804), patronized by Charlemagne, residing at Tours, promoted the study of the ancients. The crusades (1096-1270) expanded the mind of Europeans, refined their manners by intercourse with the more cultivated oriental nations, introduced many inventions and improvements, and gave an impulse to commerce and geographical researches, which were still further promoted by the conquests of Genghis Khan (1206-'27) and of Kublai (1259-'94), opening a view as far as Japan. In imitation of the Arabs, medical schools were founded at Salerno (1100) and Montpellier (1150), and universities with the faculty of the 7 liberal arts at Paris and many other cities. Roger Bacon (1214-'94) opened new paths to inquiry by the study of nature and the languages. But while most scholars were exhausting their energies in dialectical quibbles, and civil law was studied at Bologna, Petrarch, Boccaccio, and Dante were reviving the genius of the ancient classics. Manuel Chrysoloras (1395) lectured with great success in many cities of Italy on Greek literature. Aurispa and others imported manuscripts. A galaxy of events, restorations, inventions, discoveries, improvements, and institutions of learning, commonly called the renaissance, dates from the middle of the 15th century. About 80 new universities were founded, and the number of public libraries was greatly increased. Prominent among the liberal patrons of learning were Alfonso V., king of Naples and Sicily (1442), Cosmo (1429-'63) and Lorenzo de' Medici (1469-'92), and Matthias Corvinus, king of Hungary (1458-'90). The fall of Constantinople (May 29, 1453) scattered the treasures of Greek lore over Europe. Greek works were printed in Italy in the original and in Latin versions, and Aldus Manutius published nearly 20 Greek writers before the 15th century closed. Johann Reuchlin (1455-1522), admired by J. Argyropoulos for his Latin translation of Thucydides, pronounced Greek like the modern Greeks, and also studied Hebrew. Erasmus of Rotterdam (1467-1536) was graduated as doctor at Bologna, taught Greek at Cambridge, pronouncing it as it is written, esteemed the English next to the Italians in learning, and wrote various works in admirable Latin. Fox taught Greek at Oxford in 1517, where a Greek professorship was established in 1519. Thomas More (died 1535) was a distinguished classical scholar. Peter Martyr, Martin Bucer, and other foreigners taught successfully in England. Sir T. Smith was professor of Greek at Cambridge in 1538, before being secretary of state under Elizabeth. Sir John Cheke, professor of Greek at Cambridge,

became tutor and secretary of state to Edward VI. Roger Ascham was preceptor to Elizabeth and her Latin secretary. George Buchanan (1506-'82) was a great Latin scholar (*οὐ σκοτεινὴν, ἀλλὰ φάος σκοτεινῇ*, a light of Scotland). Even English ladies were then familiar with Greek, while the learned men of Europe corresponded in Latin. Budé, who commented on the Greek orators, the great scholars and printers Robert and Henry Stephens, Isaac Casaubon of Geneva, and J. C. Scaliger of Venice were promoters of classical learning in France. M. A. Muret, a French teacher in Italy, wrote almost Ciceronian Latin. J. J. Scaliger (1593-1609) commented on many Latin authors, edited Manetho's and Eratosthenes's lists of Egyptian kings, amended chronology, studied Arabic under great difficulties, and introduced philology and archaeology into the newly founded (1574) university of Leyden. Melancthon (1492-1560), successor of Reuchlin at Wittenberg, improved the system of schools, and Luther exalted the High German above the other dialects by his version of the Bible. Francis L., "the father of letters," founded the royal college at Paris. Lord Bacon (1561-1626) laid a solid foundation for science in all its branches by substituting the method of observation and induction for Aristotelian speculation. Richard Bentley (1662-1742), unrivalled in conjectural emendation and keen perception of the genius of the Greek language, was the founder of historical criticism. Barnes, Dawes, Markland, and Porson (died in 1808) carried etymology to a high degree of accuracy. Holland, distinguished for liberty and commerce, became preeminent in learning, thanks to the labors of Hemsterhuys (1685-1766), Valckenaer (1715-'85), Oudendorp, Drakenborch, and other natives, and to the German Ruhnken (1723-'98) and the Swiss Wyttenbach. Dutch scholarship may be said to have begun with Gerhard Groot in the 14th century. It was sustained by Gronovius, Penzonius, Erpenius, Golius, Schultens, and Reiland. The Elzevirs aided all their labors by their typographical enterprise. Germany soon began to vie with Holland, and has maintained since then the front rank in philological studies. Some of her principal scholars are Fabricius (1668-1736) at Hamburg, Gesner at Göttingen, Ernesti (1707-'81) at Leipsic, who defined philology as *studia humaniora*; Heyne (1729-1812) at Göttingen, who brought general literature to bear on philology; Reiz (1733-'90), who introduced a rational in place of an empirical method of grammar; Hermann (1772-1848), the reformer of Greek grammar; F. A. Wolf, who, developing the views of Vico and Villoison, endeavored to prove that the Homeric poems were the product of several authors; B. G. Niebuhr (1776-1831), who, accepting this view and making a further application of it, reconstructed the history of Rome; Schleiermacher, who continued to show the connection between classical studies and modern literature, and comprehensively interpreted Plato;

Boeckh, whose common sense was not overwhelmed by classical lore; and K. O. Müller, whose genial mind was exerted in multifarious researches. Works on mythology, containing much beside classical erudition, were produced by Lobeck, Creuzer, and others. The Germans, however, are surpassed by the English in finished skill and practical mastery over the resources of Greek and Latin learning. Eminent illustrations of this fact are the discussion of the early history of Rome by Sir G. O. Lewis, and the review and analysis of the Homeric poems by the Right Hon. W. E. Gladstone, both finance ministers. Among the most distinguished promoters of oriental learning are Herbelot (died in 1695), Galland, Du Halde, Meninski, Anquetil-Duperron, De Guignes, Thomas Hyde, Edward Pococke, Simon Ockley, Chappelow, Kennicott, Ludolf, Reiske, Michaelis, Eichhorn, Rosenmüller, Gesenius, the great Silvestre de Sacy, and Freytag. Though not professional philologists, the following great thinkers should be noticed for their important influence on the progress of good taste and philosophy: Leibnitz (1647-1716); Lessing (1729-'81), who gave to German literature a native and original character; Winckelmann (1717-'68), the historian of ancient art; and Kant (1724-1804), whose definition of language as the organ of thought raised glossology to the dignity of a science (called in German *Sprachkunde*). The foundations of learned societies and libraries are also worthy of notice, as the English royal society in 1662, the *académie des inscriptions* in 1663 and *des sciences* in 1666, the *bibliothèque du roi* in 1667, the royal academy of Berlin in 1700, the university of Göttingen with a philological seminary in 1737, and with a scientific society in 1751, the academy of sciences at St. Petersburg in 1724, and the scientific society at Upsal in 1728, and at Stockholm in 1739. After that of Göttingen, philological schools were established at Erlangen in 1774, then at Kiel, and successively in most of the universities of Germany, and at Dorpat in Russia. On the occasion of the centennial jubilee of the foundation of the university of Göttingen (1837), it was determined to hold assemblies of philologists annually in the principal cities of Germany, the first of which took place at Munich in 1838. By that which was held at Dresden in 1844 an oriental section was organized. The domain both of classical and sacred philology has been surveyed by F. A. Wolf, *Vorlesungen über die Encyclopädie der Alterthumswissenschaft* (Leipzig, 1831); G. Bernhardt, *Grundlinien zur Encyclopädie der Philologie* (Halle, 1832); A. Matthiæ, *Encyclopädie und Methodologie der Philologie* (Leipzig, 1855); and Haase, art. *Philologie* in Ersch and Gruber's cyclopædia (1847). Boeckh distributes the functions of philology into two groups, viz: A, formal, verbal, consisting of exegesis and criticism, and comprehending grammar, lexicography, and interpretation of texts; B, material, real, containing political history with chronology and geography,

public and private antiquities, mythology and archæology, and history of literature. All these may be also severally entitled grammar, history, and hermeneutics. The aims attained by philology are knowledge of antiquities, æsthetics, ethica, and history. Its sources are manuscripts, books, coins, inscriptions, and all other monuments.—Glossology or idiomology includes all the linguistic results of philology, and examines whatever is living in the organism of all forms of speech, whether pertaining to ancient or modern, powerful or weak, sacred or profane, civilized or savage nations or tribes. It aims to discover the laws of speech, to pierce into prehistoric darkness, and to trace the origin not only of states but of all human opinions. The establishment of a British empire in India (1755-'65) was the foundation also of the science of glossology or comparative philology. By command of Warren Hastings, a translation of Hindoo and Mohammedan laws was edited by N. B. Halhed in 1776. By the exertions of Sir William Jones, who wrote a Persian grammar and translated the *Sakontala*, Mann's ordinances, &c., the Asiatic society was founded at Calcutta in 1784, and Sanscrit was opened to the scrutiny of the European mind. Lipsius, Salmasius, and others, had already written on analogies between various languages. Scaliger and Wilkins made comparisons between the Persian and German, and Junius between the Gothic and the Anglo-Saxon. Leibnitz had suggested sound principles of ethnography, and advised collections of comparative lists of words. G. Hickes had published a *Thesaurus Grammatico-Criticus et Archæologicus Linguarum Veterum Septentrionalium* (1715). Pater Nosters had been collated by Gesner (1555), Wilkins, Chamberlayne (1715), and Hervas (1784). Sanscrit had been studied by Handleben, Holwell, who wrote on Indian mythology, Dow, and Wesdin (St. Bartolomeo), but without important results, as there was no method in their pursuits. The following is a list of some of the most prominent scholars, with their principal works, who have most successfully advanced comparative philology: H. T. Colebrooke, *Amara Cosha* (an Arabic dictionary); W. Carey, a Sanscrit grammar; O. Wilkins, grammar, and version of the *Hitopadesa* (Bilpay's fables); F. Schlegel, *Sprache und Weisheit der Indier*; A. W. Schlegel, *Indische Bibliothek*; Prichard, inaugural dissertation on the varieties of the human race; H. H. Wilson, Sanscrit dictionary; F. Bopp, comparative grammar; Monier Williams, English-Sanscrit dictionary; Foucher d'Osboville, *Puranas*; Gorresio, *Ramayana*; Lassen, and Burnouf. Eminent in other branches of glossology are the Slavists Dobrowski, Schaffarik, and Linde, the brothers Grimm, and Rask, a most sagacious inquirer into the old Norse, Finnic, Zend, Sanscrit, and Romanic languages, to whom, earlier than to J. L. Grimm, the law of the transition of consonants was known. Many other names are given in the articles on the several languages.

LANGUEDOC, one of the largest and most beautiful of the old provinces of France, bounded N. by Lyonnais, Auvergne, and Guienne, E. by the Rhône, S. by the Mediterranean, Roussillon, and the Pyrénées, and W. by Guienne and Gascony; length about 170 m., breadth about 90 m. It was divided into Haut-Languedoc, Bas-Languedoc, and the Cévennes. Out of this province have been formed the departments of Haute-Loire, Lozère, Ardèche, Gard, Hérault, Aude, Tarn, and portions of Haute-Garonne and Tarn-et-Garonne. The canal of Languedoc, which extends from the Garonne to the Mediterranean, is over 150 m. in length.

LANIERE, NICOLÒ, an Italian painter, engraver, and musician, born in 1568, died about the middle of the 17th century. He settled in London and became a favorite with Charles I., who appointed him in 1626 his chapelmaster, with a salary of £200. He composed the music and painted the scenes for a masque of Ben Jonson's performed in 1617, and is said to have written the music to Pierce's funeral hymn for Charles I. He was also a dealer in pictures, and was instrumental in procuring for Charles the gallery of the duke of Mantua, containing some of Mantegna's finest works, at an outlay of £20,000.

LANIGAN, JOHN, D.D., an Irish clergyman and author, born in Cashel in 1758, died in Finglas, near Dublin, July 7, 1828. About the age of 16 he entered the Irish college at Rome, where he took orders and received the degree of D.D. He was soon afterward appointed to the chair of Hebrew, divinity, and the Scriptures at Pavia; and when the university was deserted in 1796 in consequence of the war, he returned to Ireland and was elected to a similar position in the college of Maynooth. His election having been opposed however by the bishop of Cork, who suspected him of Gallicanism, he refused the professorship, and obtained an appointment in the record tower of Dublin castle, to which were added in 1799 the duties of librarian, editor, and translator for the Dublin society. This position he retained until 1821, when his intellect became impaired, and he passed the rest of his life in a private lunatic asylum at Finglas. He left an "Introduction concerning the Nature, Present State, and True Interests of the Church of England, and on the Means of effecting a Reconciliation of the Churches," and an "Ecclesiastical History of Ireland" (4 vols. 8vo., 1822), which has been much praised for learning and critical acumen. He also published an Irish edition of the Roman breviary, and an edition of Alban Butler's "Moral Discourses," with a preface.

LANJUNAIS, JEAN DENIS, count, a French jurist and statesman, born in Rennes, March 12, 1753, died in Paris, Jan. 13, 1827. When scarcely 22 years of age he won by public competition the professorship of ecclesiastical law in his native city. He acquired great reputation both as a lecturer and a barrister, was in 1789 elected a deputy to the states-general,

took an active part in nearly all the great measures of the constituent assembly, framed the bill for the civil constitution of the French clergy, and was the first mover of a plan, afterward adopted and embodied in the civil code, by which the registration of births, marriages, and deaths was to be transferred from ecclesiastics to municipal officers. On the adjournment of the constituent assembly he returned to Rennes, where he lectured upon constitutional law, and was soon made a counsellor in the national high court. In 1792, being sent to the convention, he resisted the extreme measures of the revolutionists, tried to have the accusation against Louis XVI. set aside, protested against the illegality of the proceedings in that prince's trial, and, being obliged to participate in it, voted for his confinement and subsequent banishment. He sided with the Girondists, was arrested on June 2, 1793, escaped to Rennes, was outlawed, and succeeded in secreting himself for 18 months in a closet in his own house. On the fall of Robespierre he claimed his seat as a deputy, but was not reinstated until 1795. He afterward became president of the assembly. On the organization of the directorial government he was elected to the council of the ancients by 73 departments. After the 18th Brumaire he was appointed a member of the senate, opposed the consulate for life and the establishment of the empire, received nevertheless the title of count from Napoleon, and was one of the members who voted for the deposition of the emperor in 1814. He was made a peer by Louis XVIII., submitted to Napoleon when he returned from Elba, presided over the chamber of deputies during the Hundred Days, and on the 2d restoration resumed his seat in the chamber of peers. Here he advocated liberal opinions, opposing the reactionary measures of the Villèle ministry and the growing influence of the clergy. He was acquainted with the oriental languages; he entered the academy of inscriptions in 1808, became afterward a member of the Asiatic society of Paris, and was elected associate of the philosophical society of Philadelphia. His works have been published in 4 vols. 8vo. (Paris, 1832).

LANNER. See FALCON.

LANNES, JEAN, duke of Montebello, a marshal of France, born in Lectoure, in the old province of Guienne, April 11, 1769, died in Vienna, May 31, 1809. He was the child of poor parents, who apprenticed him at 15 years of age to a dyer. He quitted this occupation in 1792, and enlisting in the army, soon attained the rank of *chef de brigade*. In 1795 he was included among the officers whom the report of the committee charged with reorganizing the army recommended to be dropped from the service; but disdaining an inactive life, he followed Bonaparte to Italy in 1796, with the intention of recommencing his career as a volunteer. At the outset of the campaign he attracted the notice of his general, and for his bravery at the battle of Millesimo he was promoted on the field

to the command of a demi-brigade of the line. At the passage of the Po, May 7, he was the first to reach the opposite shore; and at the succeeding engagement at Fombio, his impetuous valor contributed in a great measure to the French victory, as also at the bridge of Lodi and the assault of Pavia, subsequent to which he was made a brigadier-general. At the battle of Arcole, Nov. 14, he was wounded in two places; but learning on the following day that the combat had been renewed before the bridge of Arcole, he mounted his horse, and plunging into the thickest of the fight was struck senseless by a ball while urging on the troops. In two months he was again in the field, and participated in some of the most important achievements of the campaign of 1797 until the peace of Campo Formio. He followed Bonaparte to Egypt in 1798, and fought with distinction at Gaza, Jaffa, Kakoun, St. Jean d'Acre, and Aboukir. At the last named place he was severely wounded while storming a redoubt. Returning to France, he contributed greatly to the success of the 18th Brumaire (Nov. 9, 1799), receiving as a recompense for his services the command of the consular guard; and in the spring of 1800, as general of division, he took command of the advanced guard of the army with which Napoleon entered Italy over the St. Bernard, and he ended a series of brilliant achievements by completely beating the Austrians under Ott at Montebello, with a loss to them of 5,000 men, whence he subsequently received the title of duke of Montebello. For his conduct at Marengo, in which with his corps he sustained for 7 hours the attacks of the Austrian army supported by a powerful train of artillery, he was presented with a sword of honor, and he was selected to present to the French government the standards taken from the Austrians. In 1801 he was sent to Lisbon as minister plenipotentiary, but showed in this capacity so arbitrary and rapacious a disposition and so little of diplomatic finesse, that it was deemed necessary to recall him. In 1804 he was created a marshal of the empire, and in the succeeding year he accompanied Napoleon to the Austrian campaign in command of the left wing of the army. He was present at Wertingen, Ulm, and Braunau, and occupied Linz; and at Austerlitz, where he had two aids killed by his side, he fought with characteristic bravery and obstinacy. He was actively employed in the campaign of 1806 against the Prussians; and at the battle of Jena, where he commanded the centre, he narrowly escaped death from a musket ball which pierced his clothing. He subsequently participated in the campaign against the Russians, terminating at the battle of Friedland, June 14, 1807, where with his single corps he sustained the attack of Benningsen's troops until the French reserves came up and assumed the offensive. The failure during this campaign of the attempt to storm the intrenched Russian camp at Heilsberg, June 10, gave occasion for a fierce altercation between Napoleon and Lannes, in which the former was boldly accused of man-

ifesting an undue partiality for his brother-in-law, Murat. In 1808 Lannes accompanied the emperor into Spain, and, having defeated Castanos and Palafox at Tudela, conducted the siege of Saragossa, which after a defence of many days, memorable alike for the heroic endurance of the inhabitants and the energy and skill of the French marshal, capitulated Feb. 21, 1809. He was almost immediately summoned to Germany, where the campaign of 1809 had already commenced, and placed in command of the 2d *corps d'armées*, numbering 50,000 men. At Eckmühl, April 22, his services mainly contributed to the successful issue of the battle, and at the assault on Ratisbon on the succeeding day he signalized himself by one of those daring acts for which he was conspicuous even among Napoleon's generals. Seeing that his men hesitated to enter the breach under a heavy fire from the ramparts, he seized a scaling ladder and led them in through a storm of shot, thereby carrying the place in a few minutes. The sanguinary battles of Aspern and Essling, May 21 and 22, witnessed the termination of his career. On the 21st he held the village of Essling against repeated attacks of the Austrians, until both armies, wearied by the labors and toils of the day, slept upon their arms. On the succeeding day he headed an immense column of infantry, artillery, and cavalry, which Napoleon hurled on the Austrian centre, and which, but for the obstinate resistance of the duke of Reuss's reserve grenadiers thrown into squares, would have cut the Austrian army in two. Lannes was forced back toward the bridge connecting the left bank of the Danube with the island of Lobau, whither the French were soon in full retreat; but here, in command of the rear guard, he effectually checked the advance of the fresh troops whom the archduke Charles was constantly bringing up. To animate his men in this desperate struggle with a victorious enemy, he dismounted from his horse, and stationed himself in the front ranks. At that moment he was struck by a cannon ball, which carried away the whole of his right leg, and the foot and ankle of his left. As he was borne from the field by his grenadiers, he encountered the emperor, who, kneeling by his litter, embraced him with tears, and showed an unusual degree of emotion. Amputation was resorted to with no perceptible relief, and Lannes, after lingering for 9 days in great agony, expired in Vienna, whither he had been removed soon after the battle of Essling. "Lannes," said Napoleon at St. Helena, "when I first took him by the hand, was a mere ignoramus. His education had been much neglected, but he made great progress, and would in time doubtless have become a general of the first class. He was a man of extraordinary bravery. Calm in the midst of danger, he possessed a clear and penetrating observation, and was quick to profit by every occasion which presented itself. Violent and ungovernable in his expressions, sometimes even in my presence, he was nevertheless greatly

attached to me. In his paroxysms of anger he would permit no one to speak to him, and it was not always prudent to attempt it while he was in these moods. He had also the habit of coming to me and complaining that we could put no reliance on such and such a person. As a general he was far below Moreau or Soult." On another occasion he said of him: "With Lannes, courage at first predominated over judgment; but the latter quality daily gained strength, and was rapidly establishing an equilibrium. He had already become a great general at the time of his death. I found him a dwarf and I lost him a giant." A statue of him was erected in his native place after the revolution of July, 1830. His son, the present duke of Montebello, was a minister under Louis Philippe, and is a proprietor of vineyards in Champagne.

LANSDOWNE, WILLIAM PETTY, 1st marquis of, better known as the earl of Shelburne, a British statesman, born May 2, 1737, died May 2, 1805. In early life he entered the army, and served with distinction under Prince Ferdinand in the 7 years' war. Upon the death of his father in April, 1761, he took his seat in the house of peers, where he manifested so much ability for the discharge of public duties, that upon the formation of the Grenville ministry in April, 1763, he was appointed president of the board of trade, with a seat in the cabinet, although he was not then 26 years of age. In this capacity he distinguished himself by a conciliatory policy toward America, and by his opposition to the plans proposed for taxing the colonies, thereby incurring the hostility of the king and of his colleagues. Upon the remodeling of the cabinet in September he resigned office, and thenceforth attached himself to the policy and fortunes of Mr. Pitt, who, upon assuming the reins of government in 1766, made him secretary of state for the southern department, which included the colonies. He here renewed his endeavors to remove all causes of complaint between the colonies and the mother country, but was constantly thwarted by Townsend, the duke of Grafton, and others of his colleagues, who during the illness of Pitt, now become earl of Chatham, had acquired a predominating influence in the cabinet. Not choosing to resign until he could advise with Chatham, he was dismissed by the king in Oct. 1768; and thenceforth, during the Grafton and North administrations, he proved himself one of the ablest and most active opponents of the ministry in the upper house. Upon the resignation of Lord North in March, 1782, he took office under the marquis of Rockingham; and upon the death of the latter in July of that year he was intrusted by the king, who had begun to put much confidence in him, with the formation of a new ministry. The new premier had to encounter the opposition of the Fox party, who were disappointed that the duke of Portland had not received office; and the coalition between these and the adherents of Lord North compelled him to resign in Feb. 1783. But

during the 7 months that he held office the defence of Gibraltar and the victories of Hood and Rodney added lustre to the British arms; and the preliminaries for peace with America and for the acknowledgment of the independence of the United States were concluded, notwithstanding he had joined Lord Chatham in expressing the "strongest disapprobation" of the latter measure. From this period he retired almost wholly from public life. In 1784 he was created marquis of Lansdowne. Lord Shelburne was considered one of the most liberal and accomplished statesmen of his time, and probably carried out more fully than any of his contemporaries the principles inculcated by the elder Pitt.—HENRY PETTY FITZMAURICE, 8d marquis of, 2d son of the preceding, born July 3, 1780. He was educated at Westminster school; subsequently spent some years in Edinburgh under the instruction of Dugald Stewart, where he imbibed liberal principles from frequent intercourse with Brougham, Jeffrey, Sydney Smith, and others; and was graduated at Trinity college, Cambridge, in 1801. Upon coming of age he entered parliament for the borough of Calne, succeeded to the representation of Cambridge university on the death of Mr. Pitt, and upon the formation of the "all the talents" ministry under Grenville and Fox in Feb. 1806, was appointed chancellor of the exchequer, being within a few weeks of the age at which his father had first accepted office 43 years previous. Lord Henry Petty, as he was called, identified himself from the outset of his career with the support of the leading measures of the liberal party, but was precluded by the short duration of the ministry in which he held office from fully displaying his financial abilities. He retired with his colleagues in 1807; and succeeding to his title two years later, on the demise of his brother, he became one of the whig leaders in the house of peers, a position which his amenity of manners, grasp of information, and ready powers of debate well qualified him to fill. During the long interval in which the whigs remained out of office he was an earnest and active advocate of Catholic emancipation and the abolition of slavery, and was one of the first to urge the necessity of parliamentary reform and free trade. After 20 years' exclusion from a participation in the administration of public affairs, he was appointed, in Aug. 1827, home secretary in the short-lived cabinet of Viscount Goderich. Upon the formation of Earl Grey's ministry in Nov. 1830, he received the appointment of president of the council, an office which he held uninterruptedly, with the exception of a few months, until Sept. 1841, when he retired with his colleagues of the Melbourne ministry. He accepted the same office again under Lord John Russell's administration in July, 1846, and held it until Feb. 1852. Upon the formation of the Aberdeen cabinet in the succeeding December he was solicited to return to his former post, but declined, whereupon he was offered a seat in the cabinet without office,

which he occupied until March, 1858, when he retired definitively from public life. Since the death of Lord Holland he has been regarded as the Nestor of the upper house, having been a hereditary legislator for more than 50 years, and a minister of the crown for nearly 25.

LANSING, a city of Ingham co., Mich., and capital of the state, situated on Grand river, 110 m. N. W. from Detroit; pop. in 1859 about 5,000. It is surrounded by a fertile country abounding in timber and coal, and will be connected with the Detroit and Milwaukee railroad at Owasso by the Amboy, Lansing, and Traverse bay railroad. The river supplies it with valuable water power, and it has an active and increasing trade. The state house, a large and handsome building, occupies an eminence 50 feet above the river. The city contains a house of correction for juvenile offenders, and is the seat of an agricultural college with a farm of 700 acres, and a female college. In 1859 it had 10 churches (2 Baptist, 1 Episcopal, 1 Lutheran, 2 Methodist, 1 Presbyterian, 1 Roman Catholic, 1 United Brethren, and 1 Universalist), 1 bank, 2 weekly newspaper offices, 2 breweries, 5 carriage factories, 2 grist mills, 2 tanneries, 5 hotels, 2 planing mills, and 3 saw mills. Lansing was made the seat of government in 1847, when its settlement was barely begun, and was incorporated as a city in 1859.

LANSINGBURG, a township of Rensselaer co., N. Y., on the E. bank of the Hudson river, opposite Waterford, with which it is connected by a bridge, and 3 m. above Troy; pop. in 1855, 5,700. It contains a village of the same name (pop. in 1855 about 4,000), which is a station on the Troy and Boston and western Vermont railroad, and is accessible by sloops on the Hudson by means of a lock at Troy. The village has manufactories of brushes, oil cloths, cordage, malt liquors, &c., and contains 6 churches, 2 newspaper offices, an academy, and a female seminary.

LANTERN (Lat. *laterna*, or *lanterna*), a lamp with a transparent covering to protect the flame from the wind, designed either to be carried in the hand or suspended or otherwise fixed in an open place, as for lighting a street or a passage in a building. Lamps of this description are frequently referred to by ancient authors; but it appears that those used by the Greeks and Romans were more commonly of the portable form than designed for stationary purposes. The Egyptians of the present day make great use of cylindrical-shaped lanterns of transparent cloth or paper, which can be drawn out when used and at other times pressed down flat like the circular bellows, and having in the centre of the disk which forms the bottom a socket for holding a candle; the upper end is left open for the escape of the smoke. Wilkinson refers to some ancient sculptures in which there appears to be a representation of such a lantern carried by a guard. In the ruins of Herculaneum and Pompeii two cylindrical bronze lanterns have been discovered, which were skilfully and elaborately

constructed. The bottom of one of them was supported upon metallic balls, and attached to this within was a bronze lamp provided with an extinguisher; two upright pillars supported the frame, and from these and the centre of the hemispherical cover proceeded chains to the ornamental handle by which the instrument was carried; the sides were of translucent horn; the cover could be partially raised for ventilation as well as to serve for a door. According to Plautus, horn lanterns were brought from Carthage. Bladder also was used instead of horn. Dark lanterns covered on three, or if necessary on all sides, were used in military operations for facilitating night marches. From the use of portable lanterns and flambeaux, often referred to by Latin authors, it would appear that the streets of ancient Rome were not lighted, or at best but very imperfectly so, at night. Beckmann, however, finds some authority for believing that lanterns were used in the most frequented parts both of Rome and Antioch. According to the same author, the streets of Paris, being much infested with robbers and incendiaries, were lighted by order of the government in 1558 with *falots*, or vases filled with pitch, rosin, or some such material, which were kept burning at the corners of the streets. Lanterns like those in modern use were soon substituted for these. But the plan being very inefficiently conducted, the abbé Laudati in 1662 obtained an exclusive privilege of letting out portable lanterns from booths or posts placed in different parts of Paris and other cities of France. Foot passengers calling for a man with a lantern paid 3 sous for every quarter of an hour, and each coach using a lantern paid 5 sous; each lantern was provided with a regular hour glass to prevent disputes as to the time. This system, however, continued only to 1667. Lanterns were used to some extent in London as early as 1417, as appears from an order of Sir Henry Barton, mayor, recorded in Stow's "Survey of London," that "lanthorns with lights bee hanged out on the winter evenings betwixt Hallowtide and Candlemasse." During the 16th, 17th, and 18th centuries various European cities adopted the practice of lighting the streets by fixed lanterns, but until the introduction of gas the illumination was very feeble.—The Chinese have a festival called the feast of lanterns, in which they make an extraordinary display of the greatest variety of lanterns. Some of them are described as of enormous size, sometimes 25 or 30 feet in diameter, elaborately gilded and ornamented, and costing vast sums of money. Each of these is lighted up with a great number of torches, and they are used as rooms for the exhibition of various diversions. The smaller ones, covered with transparent silk ornamented with brilliantly colored pictures, are said, when lighted up, to produce a most beautiful and striking effect. The ancient Egyptians also celebrated a festival called that of the burning lamps, during which lamps were kept burning in the open air; but it does

not appear that these were of the form of lanterns.—In architecture, a lantern is a sort of drum or cage with glass sides, erected upon a roof or surmounting a dome for admitting light below. The glass in the vertical sides is better protected from injury by hail than in the ordinary sky lights.

LANTHANUM, or **LANTANUM** (Gr. *λανθάνω*, to lie hid), a metal discovered in 1841 by Mosander, who then separated it from the metal didymium, with which it was associated together with cerium in the mineral cerite; symbol, La; chemical equivalent, 47. It is a dark lead-gray powder, soft to the touch, and the particles cohering together. Its oxide, LaO, is a white powder, which dissolves readily in acids, and forms salts which are perfectly colorless when free from didymium.

LANUVIUM (now *Civita Lavigna*), an ancient city of Italy, in Latium, 18 m. S. E. from Rome. It was founded at a very remote period, and probably by a colony from Alba. It took part in the wars of the Latins against the Romans. Subsequently it was celebrated for its temple of Juno Sospita. Here the emperor Antoninus Pius was born. Few remains of the old city now exist.

LANZI, **LUIGI**, an Italian writer on art, and archæologist, born in Monte dell' Almo, near Fermo, in the Papal States, June 14, 1782, died in Florence, March 30, 1810. He was carefully educated at home, particularly in classical literature, and at the age of 18 entered the society of the Jesuits, at whose college in Fermo he completed his studies. He was subsequently employed there as a teacher, and, at the suppression of the order by Clement XIV. in 1773, had acquired a considerable reputation for elegant scholarship. Choosing literature as a profession, he published a description of the Florentine gallery, of one department of which the grand duke Leopold had appointed him keeper. His *Saggio di lingua Etrusca*, a work of profound research, and which placed him at the head of modern Italian archæologists, was an ingenious attempt to assign a Greek origin to the religion and mythology of Etruria. These works, however, are but little known in comparison with his *Storia pittorica*, which he undertook at the suggestion of his friend Tiraboschi, the historian of Italian literature. No general history of Italian painting had previously appeared, and the histories of particular schools, although numerous and full, were too strongly marked by bias and prejudice to be of any general value. Lanzi's work was the first comprehensive treatise in which the history of each school is given according to its several epochs, and the first written in a philosophical and impartial spirit. The first part was published in 1792, and such was the favor with which the whole work was received that several editions were published in the author's lifetime, each of which received numerous additions and revisions from his hand. It has been translated into various languages, and is familiar to English readers through the

excellent version of Thomas Roscoe, which forms 8 vols. of Bohn's "Standard Library." Lanzi also published a collection of dissertations on Etruscan vases; a book of Latin poems written by himself; a translation of Hesiod's "Works and Days" in *terza rima*; and *Opere sacre*, a series of treatises on spiritual subjects, to which he is said to have attached more importance than to any of his other writings. He died of apoplexy, and was buried in the church of Santa Croce in Florence by the side of Michel Angelo.

LAOCOÖN, a Trojan hero, generally represented as the son of Antenor, and a priest of Apollo or Neptune. While the Trojans were assembled round the wooden horse of the Greeks, deliberating whether they would admit it into their city, Laocoön rushed forward, warned them not to receive it, and struck his spear into its side. As a punishment for his impiety toward an object consecrated to Minerva, two monstrous serpents attacked him and his two sons while preparing to sacrifice in the temple of Neptune, and, coiling themselves round the bodies of the three, crushed them to death. This legend was a favorite subject with the poets and artists of ancient Greece. The story is related by Virgil, and a celebrated group of sculpture representing Laocoön and his sons encoiled by the serpents, and suffering the agonies of strangulation, is still extant, and is stated by Pliny, who regards it as "superior to all other works of painting or sculpture," to have been the work of the Rhodian statuary, Agesander, Polydorus, and Athenodorus. It was discovered at Rome in 1506, and purchased by Pope Julius II., who placed it in the Vatican, where it still remains. Winckelmann contends for an early Grecian origin of this masterpiece; but Lessing, in his admirable work on art, to which he gave the title of *Laokoon*, believes the sculptors to have lived in the latter part of the 2d century.

LAODAMIA, a mythical Grecian princess, daughter of Acastus and wife of Protesilaus, a Thessalian hero, who, having led his warriors against Troy, was the first Greek slain on the Asian shore. His disconsolate spouse entreated the gods to permit her to hold converse with her husband for only three hours. The request was granted, and Mercury conducted Protesilaus back to the upper world; but when he was forced to return, Laodamia, unable to endure separation from him, expired.

LAODICEA, in ancient geography, the name of 6 Greek cities in Asia, situated in Phrygia, Syria, Lycaonia, Coele Syria, Media, and Mesopotamia, founded by Seleucus Nicator, the first king of Syria, and some of his successors. Two deserve particular notice. 1. **LAODICEA ON THE LYCUS**, a tributary of the *Mæander*, in a S. W. corner of Phrygia, which, however, was claimed by some earlier writers as part of Lydia and Caria. It received its name from Laodice, the queen of Antiochus Theos, its founder, belonged for some time to the kingdom of Pergamus, and under the Romans, though frequently visited

by destructive earthquakes, became one of the most flourishing and opulent cities of Asia Minor. Its luxury in the early times of Christianity is attested by the severe rebuke addressed to its inhabitants in the Apocalypse. The town of Eski-Hissar was built by the Turks on its site.

II. **LAODICEA ON THE SEA COAST**, a maritime city of Syria, near Antioch, as the port of which it may be regarded, founded by Seleucus Nicator, and named after his mother. It was renowned for the fertility of its wine-growing environs, its splendor, and the excellence of its harbor. In the later period of the Syrian empire it became almost independent, and it suffered greatly during the civil war after the death of Cæsar, when it stood a siege against the Cassians. It was rewarded by Antony with exemption from taxes, and adorned by Herod the Great with an aqueduct, the ruins of which, with some other remnants of its ancient greatness, are still to be seen. During the middle ages it suffered greatly from the attacks of the Moslems, whom it withstood down to 1188. Its site is now occupied by the Turkish city of Latakia (Latakeea or Ladakieh), in the pashalic of Tripoli, built on a peninsula which projects some 2 m. into the Mediterranean, opposite the N. E. extremity of Cyprus; pop. estimated at from 5,000 to 10,000. It is surrounded by groves of myrtle, pomegranate, mulberry, and olive trees, and consists of two portions, the upper and lower town. The former occupies an elevated site at a short distance from the sea; the latter, called *La Scala*, extends along the shore in the vicinity of the harbor. Latakia and Alexandrette are the ports of Aleppo, and a great part of the important trade of that city with the adjoining provinces passes through the former place, the Aleppo imports of manufactured goods amounting to nearly \$6,000,000 annually. The principal articles of export are cotton, gall nuts, sesame seed, wool, wax, camels' hair, and several minor products. Grain can be exported only in times of scarcity in Europe, when the prices compensate for the heavy expenses of transportation, and then chiefly to Marseilles. Within the last few years a portion of the Aleppo wool shipped from Latakia has found its way to the United States. The principal article of trade, however, is tobacco, of which large quantities are raised in the neighborhood, and which is famous all over the world.

LAON, a city of France, capital of the department of Aisne, situated on an isolated hill 74 m. N. E. from Paris; pop. in 1856, 8,199. It is surrounded by walls and ramparts which are about 4 m. in circumference. Under the early French kings it was a place of considerable importance, and it is the see of a bishop. It was taken by the duke of Burgundy in 1411, by the English in 1419, by the French again in 1429, and by Henry IV. in 1594. The allies defeated Napoleon here, March 8-10, 1814, in a series of engagements which, though hardly deserving the name of battles, had the most important consequences.

LAOS, a country of Asia, in Indo-China or Further India, bounded N. by China, E. and S. E. by Anam, S. W. by Siam, and N. W. by Burmah, extending from about lat. 16° to 24° N., though its limits are not closely defined; pop. estimated at 1,400,000. It is traversed by the Mekong or Cambodia river, and is separated from Burmah by the Saluen, both which are streams of considerable magnitude. The surface appears to be a valley lying between two nearly parallel ranges which run along the N. E. and S. W. frontiers. The soil is fertile, and produces rice, tobacco, the sugar cane, indigo, benzoin, gums, teak, sapan and sandal woods, betel, and numerous fruits. Elephants and draught cattle are the principal animals, and valuable mines of tin and iron are said to exist, while gold is washed from the sands of the rivers, and copper, lead, emeralds, and rubies are also found. The Laonese are an honest but indolent race, much addicted to the study of magic, and resembling in religion, customs, and language the Burmese. They are skilful workers in metal, and make mats, paper (from bark), leather, pottery, silk and woollen fabrics, sugar, and gunpowder. They have a trade with the British settlements in Indo-China, and with Tonquin. A large part of their territory is in the possession of the Siamese.

LA PAZ, a department of Bolivia, bounded N. and E. by that of Beni, S. by Cochabamba and Oruro, and W. by Peru; area, 86,418 sq. m.; pop. in 1855, 846,000. It extends over the N. half of the Bolivian portions of the valley of the Desaguadero, and comprises those valleys of the Cordilleras through which the head streams of the Beni (a principal affluent of the Amazon) flow. It is not much cultivated, although the lower parts of the valleys are very fertile.—**LA PAZ DE AYACUCHO**, capital of this department, is about 200 m. from Chuquisaca, in lat. 17° 30' N., long. 68° 25' W., and situated on the E. declivity of the Andes at an elevation of 12,000 feet above the sea, on both sides of the deep ravine of Quebrada de Choquehapu, crossed here by 9 bridges; pop. in 1855, 42,850. It contains a handsome public square, but the streets are generally irregular and steep. The cathedral is a noble edifice, and there are some 15 other churches. It is the seat of a bishop and a university. It is the principal commercial emporium of Bolivia, the exports consisting of gold, bark, and other products of the country, and the imports of manufactured goods, the bulk of which comes through Peru. It was founded in 1548. Its original name of *Nuestra Señora de la Paz* was changed in 1825 to its present name in honor of the national victory of Ayacucho.

LA PAZ, a town and mission on a bay of the same name, on the E. shore of Lower California; pop. about 500. Some of the houses are of large dimensions, and possess much architectural beauty, showing that there was formerly luxury and wealth, which are no longer seen. Its wealth was chiefly derived from its pearl-oyster fisheries.

LAPEER, a S. E. co. of Mich., drained by the sources of Flint and Belle rivers; area, 828 sq. m.; pop. in 1850, 7,029. It has a rolling surface and a rich soil, and is well wooded. The productions in 1850 were 66,967 bushels of Indian corn, 84,521 of wheat, 52,956 of oats, 33,798 lbs. of wool, and 6,875 tons of hay. There were 7 grist mills, 11 saw mills, 1 newspaper office, 7 churches, and 2,815 pupils attending public schools. The Port Huron and Milwaukee railroad when completed will pass through Lapeer, the capital.

LA PÉROUSE, **JEAN FRANÇOIS DE GALLAUP**, count of, a French navigator, born at Guo, near Albi, Languedoc, Aug. 23, 1741, perished probably by shipwreck at Vanikoro, an island in the South Pacific, in 1788 or 1789. He entered the navy at the age of 15, and in 1759 was present under Conflans in the engagement with Sir Edward Hawke off Belle Isle, in which he was severely wounded and taken prisoner. Subsequently he served with credit in the American war of independence, and in 1782 entered Hudson's bay with a small fleet and destroyed the British trading establishments there. Upon the conclusion of the war Louis XVI., with a view of securing for the French people a share in the glory which the English were reaping from the discoveries of navigators like Cook, caused the frigates *Astrolabe* and *Boussole* to be fitted out under the command of La Pérouse for maritime explorations in the Pacific, and along the coasts of America, China, Japan, and Tartary. La Pérouse, sailing from Brest, Aug. 1, 1785, arrived in Concepcion, Chili, in the succeeding February. Thence, by way of Easter island and the Sandwich islands, he proceeded to the N. W. coast of America, making no discovery of importance on the voyage. From Mount St. Elias he explored the coast as far as Monterey, California, whence he crossed over to Asia. During the summer of 1787 he followed the coast from Manila to Petropavlovsk, at which place he arrived in September, having in the interval carefully examined the waters which separate the coast of Tartary from the Japanese group of islands, and discovered the straits between the islands of Saghalien and Yesso which bear his name. From Petropavlovsk he sent to France copies of his journals and charts and other data, from which an account of his voyage was subsequently prepared. Sailing S. in the latter part of September, he touched at Maouna, one of the Navigator's islands, where De Langle, the commander of the *Astrolabe*, and a number of men were treacherously killed by the natives, and thence proceeded to Botany Bay. A letter from La Pérouse to the French minister of marine, dated Botany Bay, Feb. 7, 1788, announcing his intention of proceeding to the isle of France by the way of Van Diemen's Land, the Friendly isles, and New Guinea, was the last intelligence ever received from the expedition. In 1791, at the recommendation of the society of natural history, a squadron was despatched under Admiral Entrecasteaux in search of La Pérouse,

but failed of finding any trace of him. Having learned while at Hobarton in 1828 that fragments of a shipwrecked vessel and her equipments had been discovered in Vanikoro in the New Hebrides group, Dumont d'Urville sailed thither with his vessel the *Astrolabe*, and ascertained that many years previous two ships had foundered on a reef off the W. coast of the island, and that such of the crew as had not been drowned or murdered by the savages had sailed from the island in a small vessel built by themselves, and never afterward been heard of. Deeming the evidence satisfactory that these were the ships of La Pérouse, he caused a cenotaph to be erected near the locality of the shipwreck.

LAPHAM, **INCREASE A.**, an American naturalist, born in Palmyra, Ontario (now Wayne) co., N. Y., March 7, 1811. He began life as a civil engineer, and from 1825 until 1827 was engaged a part of the time on the Welland canal in Canada, and a part on the Miami canal in Ohio. In Dec. 1827, he went to Louisville, Ky., and attended school, but at the same time continued to act as an engineer, being employed for nearly two years on the canal around the falls of Ohio at Louisville. Here he had opportunities to pursue his studies and to make observations on the climate, geology, botany, &c., of the country; and in 1827 he wrote his first scientific essay, being a "Notice of the Louisville Canal, and of the Geology of the Vicinity, with Plans, a Map, and Geological Section," which was published in Silliman's "American Journal of Science" of that year. From 1830 to 1832 he was employed on the Ohio canal, and in 1833-'5 acted as secretary of the Ohio board of canal commissioners at Columbus. This office afforded him considerable leisure, which was devoted to scientific pursuits. He began here the collection of his herbarium, now numbering about 8,000 species, and was one of a committee of scientific men appointed by the legislature of Ohio to report on the subject of a geological survey of that state. His duties under that appointment were terminated by his removal in 1836 to the newly founded city of Milwaukee, where he has since resided, and has held several municipal and other offices. In 1844 he published "Wisconsin: its Geography and Topography, History, Geology, and Mineralogy," and in 1855 a geological map of Wisconsin, compiled in great measure from personal observations. In the same year appeared his "Antiquities of Wisconsin," in the 7th volume of the Smithsonian "Contributions to Knowledge," the result of investigations undertaken in behalf of the American antiquarian society. He has contributed numerous papers to the scientific periodicals of the United States, and was the first to ascertain from careful observations that there is a slight lunar tide on Lake Michigan.

LAPIDARY (Lat. *lapidarius*, a stone cutter, from *lapis*, a stone), a workman whose trade is the cutting and polishing of small ornamental stones. As already noticed in the article **GEMS**,

there were lapidaries in very ancient times skilled in fashioning hard stones into seals, and engraving them with devices. To that article and to DIAMOND reference may be made for an account of some of the operations of this class. The apparatus employed by the lapidary consists almost exclusively of wheels or disks for grinding down, slitting, and polishing the faces of minerals. These are of a few inches diameter, made of lead, pewter, brass, or iron, and of various soft alloys, and some used for smoothing the softest minerals are of willow or mahogany. The metal wheels are called laps. The term mill is applied to them all, and some are distinguished as slitting mills, others as roughing, smoothing, or polishing mills, of all which there are varieties adapted to the different degrees of hardness of the minerals. The polishing mill for the softest stones is formed of a coil of list, wound with the edges outward; it is also sometimes made of bristles like a brush, and again of wood covered with buff leather. For slitting purposes an iron disk is employed of 8 or 9 inches diameter and $\frac{3}{16}$ of an inch in thickness. The various disks used by the lapidary are adjusted to a vertical spindle, and one of them is set in the table or lapidary's bench, so as to revolve horizontally just above the surface. Its axis extends beneath the table, and is there connected with a driving wheel attached to another vertical axis, which also passes through the table and terminates above in a winch or crank. This is turned with the left hand while the stone is guided upon the mill with the right. The mills are fed with moistened diamond powder or emery and water; and as the hard powder imbeds itself in the soft metal, this becomes merely the medium for holding the abrading material, and the softer substance apparently grinds and cuts the harder objects that are applied to it. A raised edge around the table prevents the dispersion of the diamond powder or emery. Close to the mill is a crank of round iron set in the table, which can be turned nearer to or further from the disk. This is for supporting the arm of the workman in holding the stone to the wheel; or, when its upright extremity is capped with a wooden socket, which is perforated with a number of holes, it serves to retain at any desired angle a stick upon the end of which is cemented the stone to be ground in facets. By this contrivance the exact inclination required is given to the faces of ornamental stones. Diamond powder is prepared for the mills by grinding the waste particles in steel mortars till they lose their sparkling appearance. It is applied mixed with olive oil, or better with the oil of brick, a thin limpid oil not liable to thicken by exposure to the air. The slitting mill is charged with it around the extreme edge, and it is carefully renewed as required. It is more economical for this use, and applied to the surfaces of other mills for grinding the facets of hard stones, than emery; but the latter powder with water is employed for the more common class of stones. It is used of

various degrees of fineness, and in such quantity that there shall always be a loose portion of it between the stone and the metallic surface of the lap. Polishing is effected by successively using finer and finer powders. The hardest small stones are finished on laps of copper or of pewter, and others on lead, and the powder used is rotten stone, which is plentifully applied with water. To make it adhere, the face of the metal is hacked in lines with the edge of a knife. For very soft stones, as alabaster, after these are smoothed upon a lead or wood mill with flour emery, the list mill is employed with pumice stone and water, and after this the buff leather disk with fine putty powder and water. The last polish is sometimes given with the hand and putty powder. An apparatus for amateurs is described by Mr. Mawe, which may be used in private houses, and is sufficient for slicing and polishing the several varieties of small stones, shells, &c. It consists of a lead mill for grinding to be used with emery and water; a pewter mill with rotten stone moistened with water; a tin plate for a slitting mill to be used with diamond powder; and wood mills covered with leather for polishing bits of marble and soft minerals and shells.—In the East Indies, wheels and rubbers are made of corundum or emery imbedded in lac resin. For the former about $\frac{1}{4}$ of the bulk is lac resin and $\frac{3}{4}$ is the powder. This is carefully stirred, a little at a time, into the melted resin; the mass is then kneaded and rolled upon a stone slab upon which fine corundum powder is sprinkled, and finally it is flattened into a disk with an iron rolling pin. The wheels are made of different degrees of fineness, and when used are set upon a horizontal axis, which the workman, sitting on the ground, causes to revolve with a spring bow, holding the stone in his left hand against the wheel, which is occasionally moistened and sprinkled with corundum powder. The rubbers contain a much smaller proportion of corundum; and the finest have intermixed the grindings of agates, carnelians, &c. Grindstones are used for giving shape to gems only in the works at Oberstein on the Nahe in Germany, where agates are fashioned into the form of various articles, as buttons, clasps, stamps, paper weights, mortars for chemical purposes, &c. Stones of large size are run by water power, and the workmen lie down in front of them when at work, the body being supported by a sort of stool. They acquire wonderful dexterity in giving the shape they desire to the hard stones, and produce with extraordinary rapidity playing marbles of perfectly globular form.—For full details of the processes of the lapidary, the 8d vol. of Holtzapffel's "Mechanical Manipulations" may be consulted; and information on the subject may also be obtained from the recent work of Dr. Feuchtwanger of New York, entitled "A Popular Treatise on Gems."

LAPIS LAZULI, LAZULITE, ULTRAMARINE, or BLUE SPAR, a mineral distinguished for its beautiful azure-blue color, highly esteemed as an

ornamental stone. It is commonly obtained of massive form, and of compact or granular structure. Crystals, which are rare, are 12-sided; a fine specimen of the regular dodecahedron with mirror-like faces is contained in the collection of the French school of mines. The mineral is a silicate of soda, lime, and alumina, with a sulphuret, probably of iron and sodium. The analyses give variable results. That by Clément and Desormes, the first of those below, is regarded as giving the true composition. By following it, artificial ultramarine, a pigment formerly prepared directly from the mineral, has been successfully manufactured. The 4th, by Varrentrapp, is of an artificial ultramarine. The 2d analysis is by Klaproth, and the 3d by Varrentrapp, as given by Dufrénoy (*Minéralogie*):

Constituents.	1.	2.	3.	4.
Silica.....	35.8	46.0	46.50	45.604
Alumina.....	34.8	14.5	31.76	23.304
Soda.....	23.2	..	9.09	21.476
Carb. lime.....	8.1	28.0	3.52	Potash, 1.753
Sulphate lime ..	..	6.5	Sulph. } 5.89	Sulph. } 3.830
			acid, }	
Sulphur.....	8.1	..	0.95	1.635
Oxide of iron ..	..	8.0	0.13	Iron, 1.068
Chlorine.....	..	..	0.42	trace
Loss.....	..	2.0	1.69	Lime, 0.021
Total.....	100.0	100.0	100.00	98.735

The hardness of the mineral is 5.5; specific gravity, 2.88, crystals 2.959. When melted by the blowpipe it loses its blue color; but a variety from Chili recovers it on cooling after calcination. Lapis lazuli occurs in calcareous rocks associated and sometimes mixed with mica and iron pyrites. It is brought from Persia, China, Lake Baikal in Siberia, Bucharia, and recently from Chili and California. In trade it is known as the Armenian stone. The principal use of the stone has been for making the blue ultramarine pigment; and as from the best stone only 2 to 3 per cent. can be obtained, the cost of the purest article is sometimes over \$100 an ounce. The artificial preparations, however, are now very generally substituted. (See ULTRAMARINE.) Lapis lazuli was employed by the ancient gem engravers, and the fine specimens have ranked among choice jewels. The stones through which the mineral is disseminated are carved into many ornamental objects, as vases, snuff boxes, cups, and even architectural ornaments. In the Orloff palace at St. Petersburg are apartments lined with lapis lazuli. Imitations of the mineral are made of bone ashes colored with oxide of cobalt.

LAPITHÆ, in fabulous Grecian history, a people of the mountains of ancient Thessaly, descended from Lapithes, the son of Apollo and Stilbe. They were governed by Pirithous, the son of Ixion, and are famous for their battles with the centaurs, who, being likewise sons of Ixion, claimed a share in their father's kingdom. The wars having been closed by a peace, Pirithous invited the centaurs to a feast on occasion of his marriage with Hippodamia; but, heated with wine and urged on by Mars, they attempted to carry off the bride and other wo-

men, whereupon a conflict ensued, in which the Lapithæ were victorious. The story is related by Hesiod and Ovid. The Lapithæ were probably a Pelasgian people, whose conquest of some less civilized tribe originated the classic fable. To them is ascribed the invention of bits and bridles.

LAPLACE, PIERRE SIMON, marquis de, a French astronomer and mathematician, born in Beaumont-en-Auge, Lower Normandy, March 28, 1749, died in Paris, March 5, 1827. Of the events of his early life he seldom spoke after he had attained rank and distinctions, but he is known to have been of humble origin, and to have been enabled by the assistance of rich friends to study at the college of Caen and at the military school of Beaumont, whence at the age of 18 he went to Paris with letters of introduction to D'Alembert and others. D'Alembert at first took no notice of Laplace; but receiving from him a remarkable paper on the general principles of mechanics, he at once interested himself in behalf of the young stranger, and by his influence procured him in 1768 or 1769 a professorship of mathematics in the military school of Paris. Thenceforth for more than half a century Laplace devoted himself to the pursuit of science with an ardor and industry productive of the most beneficial results, and which his participation in public business and politics never seriously interrupted. In 1773, when he was barely 24 years of age, his papers on the calculus and various astronomical questions, read before the academy of sciences, procured his admission into that body as an associate. A few years later he became examiner of the pupils of the royal artillery corps, and in 1785 he was elected a member of the academy of sciences. He subsequently lectured on analysis at the normal school, served in the board of longitude, and presented to the council of 500 a report of the proceedings of the institute from its establishment. The revolution drew him into the sphere of politics, in which he accomplished nothing worthy of his fame, and in which the ignoble traits of his character were prominently displayed. At first he appears to have been a radical republican, and in 1796 we find him before the council of 500 swearing eternal hatred to royalty. Two years later he paid his court to Gen. Bonaparte, fresh from his first Italian campaigns, thus securing his election to the institute; and after the overthrow of the directory he was intrusted by the first consul with the department of the interior. So little capacity did he display in this position, however, that in 6 weeks he was superseded by Lucien Bonaparte, and was appointed to a seat in the senate. Napoleon in his exile at St. Helena, with more point than justice, complained that Laplace "carried the spirit of the infinitesimal calculus into the management of business." In fact, the department was then one of the most difficult in France to manage, and a more experienced statesman than Laplace might have failed to discharge its functions properly. Un-

der Napoleon he was made vice-president and chancellor of the senate, a count of the empire, an officer of the legion of honor, and was the recipient of many other distinctions. He nevertheless turned against his benefactor when misfortunes overtook the latter, voted for his deposition in 1814, and was rewarded by Louis XVIII. with the title of marquis. He also suppressed in the 2d edition of his *Théorie des probabilités* (Paris, 1814) the dedication to "Napoleon the Great," contained in the edition of 1813, in which, as in the dedication to the 8d vol. of the *Mécanique céleste*, of which he did not live to publish a 2d edition, he had expressed himself under lasting obligations to Napoleon for numerous benefits. During the Hundred Days he refrained from presenting himself at the Tuileries, and after the second restoration of the Bourbons his employments were chiefly of a scientific character, the most important being the presidency of the commission for reorganizing the polytechnic school, and that of the academy of sciences.—As a physicist Laplace occupies a position second to that of no mathematical philosopher since Newton, and to his labors the science of astronomy owes the discovery of the invariability of the major axes of the planetary orbits, and of the great inequality of the motions of Jupiter and Saturn, the settlement of the problem of the acceleration of the mean motion of the moon, the theory of Jupiter's satellites, and other important laws. In his knowledge of physical principles he was probably superior to any contemporary analyst; and his invention, in conjunction with Lavoisier, of the calorimeter for measuring the capacities of bodies for heat, his discovery of the cause of the discrepancy between the theoretical and observed velocity of sound, his rules for barometrical measurement, and his theories regarding capillary attraction, tides, and atmospheric refraction, show that in some of the most important branches of general physics his mind was not less actively and profitably employed than in mathematical analysis. The crowning glory of his scientific career was his *Mécanique céleste*, a book which has been truly said to have had no predecessor, and which must wait for a second Laplace to arise ere it finds a rival. In it he sought to digest on a uniform scientific basis the abundant materials relating to the application of analysis to physical astronomy, which had been accumulating during nearly a century, and which, written in various languages, with differing notations and in various stages of scientific progress, presented a mass of matter not only difficult of access, but almost incomprehensible to any but the most recondite student. The result of his labors appeared in 16 books, published in 5 vols. 4to., with 4 supplements, between 1799 and 1825, and arranged as follows:—vol. i.: book i., "On the General Laws of the Equilibrium of Motion;" book ii., "On the Law of Universal Gravitation and the Motion of the Centres of Gravity of the Heavenly Bodies;"—vol. ii.: book iii., "On the

Figure of the Heavenly Bodies;" book iv., "On the Oscillations of the Sea and the Atmosphere;" book v., "On the Motions of the Heavenly Bodies around their Proper Centres of Gravity" (Paris, 1799; republished in 1829-'30);—vol. iii.: book vi., "On the Theory of the Planetary Motions;" book vii., "On the Theory of the Moon," and supplement i., "On the two great Inequalities of Jupiter and Saturn" (Paris, 1804);—vol. iv.: book viii., "On the Theory of the Satellites of Jupiter, Saturn, and Uranus;" book ix., "On the Theory of Comets;" book x., "On Different Points relative to the System of the World," and supplements ii. and iii., comprising the "Theory of Capillary Action" (Paris, 1805);—vol. v.: book xi., "On the Figure and Rotation of the Earth;" book xii., "On the Attraction and Repulsion of Spheres, and the Laws of the Equilibrium and Motion of Elastic Fluids;" book xiii., "On the Oscillation of the Fluids which cover the Planets;" book xiv., "On the Motions of the Heavenly Bodies around their Centres of Gravity;" book xv., "On the Motions of the Planets and Comets;" book xvi., "On the Motions of the Satellites," and supplement iv., "On the Development in Series of the Radical which expresses the Mutual Distance of two Planets" (Paris, 1823-'5). "Within this immense programme," says Professor Nicol, "placed as if parenthetically, one finds the most striking notices on almost every important problem of mechanical physics, any one of which would have made the fortune of an ordinary mathematician." In consequence, however, of his almost total neglect to refer to the labors of his predecessors or contemporaries in this, and indeed in all his works, it is difficult for the student to know how much of it belongs to Laplace and how much to others; and he has therefore, not without apparent reason, been sometimes considered more of a compiler than a discoverer. The name of Lagrange, his great contemporary and friend, is rarely mentioned, and one of the latter's finest analytic discoveries is on one occasion cursorily referred to as "the formula No. 21 of the 2d book of the *Mécanique céleste*." In like manner the claims of Taylor and Maclaurin to the theorems passing under their names are ignored, while his references to himself are innumerable. With all needful restorations and acknowledgments, however, almost any one of the original researches of Laplace contained in the *Mécanique céleste* is sufficient to stamp him as one of the greatest of mathematicians. The only translation of this work is that by Dr. Bowditch of Boston, with full commentaries. (See BOWDITCH, NATHANIEL.) Mrs. Somerville's "Mechanism of the Heavens" is a summary of a portion of the work. Laplace's remaining works consist of his *Théorie analytique des probabilités*, the most mathematically profound treatise on the subject which has yet appeared, and containing his celebrated method for the approximation to the values of definite integrals (Paris, 1812; 8d ed. 1820, with 4 supplements);

his *Exposition du système du monde* (2 vols. 8vo., Paris, 1796; 6th ed., containing a eulogium on the author by Baron Fourier, 4to., 1835), "a *résumé* of all modern astronomy, unsurpassed for perspicuity and elegance in any scientific literature," translated by Prof. Pond; and over 40 important memoirs, principally on astronomical subjects, published between 1772 and 1828. Of the 8 works above named, an edition in 7 vols. 4to. (Paris, 1843-'7) was published under government auspices. He died after a short illness, saying to a friend in his last moments: "What we know is of small amount; what we do not know is enormous." He has been accused of holding materialistic views; but his writings give no evidence of a tendency in that direction, and the subject is one which he is known to have avoided. As a scientific writer he was singularly perspicuous and elegant, and his *Système du monde*, as a specimen of style, is called by Arago "one of the most perfect monuments of the French language."

LAPLAND (Lap. *Sameanda*; Swed. *Lappmark*; Rus. *Lapländiya*), a territory forming the northernmost portion of Europe, bounded N. by the Arctic ocean, E. by the White sea, S. by parts of Finland, Sweden, and Norway, and W. by the Atlantic; lying between lat. 64° and 72° N., and long. 14° and 42° E.; area, about 150,000 sq. m., $\frac{2}{3}$ of which belongs to Russia and the rest to Sweden and Norway; pop. estimated at 160,000, including Finmark. The N. and W. coasts are exceedingly irregular, indented with numerous bays, and faced with small islands. The shores of the White sea are more even, but the gulf of Kandalaska runs from it far into the S. E. part of the Laplandish territory. There are many lakes, of which the Enarea and Imandra, both in Russian Lapland, are the most notable. The lakes are connected with the sea by streams which, inconsiderable in autumn and winter, become large rivers in the spring. The most important water courses are the Tornea, Kemi, Kalix, Lulea, Pitea, Umea, Tana, and Alten. The Alten is navigable about 4 m. from its mouth at the Alten fiord on the Norwegian coast, and its valley is the richest and most extensive in Lapland, differing greatly from all the rest of the territory. The face of the country, from the northern shore of the gulf of Bothnia extending inland for about 80 m., is a plain, covered chiefly with forests of spruce and fir. The ground then rises gradually, terminating in lofty peaks of rock, which in lat. 67° and 69° exceed in certain places 6,000 feet in height. The descent from these ridges to the Arctic ocean is more abrupt than that toward the S. The limit of perpetual frost is 3,500 feet, so that there are many summits half a mile above the snow line. The rest of the surface is generally rocky, and, except in a few favored spots like the valley of the Alten, displays little vegetation beside sturdy forests and a few stunted bushes and perennial moss. The climate is much milder on the sea coast than in the interior. Owing to the influence of the Gulf stream, many of the

fiords on the Atlantic coast never freeze; and as the shores of Russian Lapland are much less indented with harbors or inlets than those of Norway, the Russian government have been making exertions of late years to obtain footing for naval stations within the limits of Norway. The bay of Varanger never freezes; and all the coasts of Lapland are usually free from ice early in May, while the Siberian coasts are ice-bound until the end of July. The temperature of the coast is much more uniform also than in the interior. The mean annual temperature at Cape North is about 30° F. The mercury at this point (lat. 71° 11' 30") seldom reaches 50° in midsummer; in the interior, 8° further S., it rises to 65°. At this latter point also the degree of cold is considerably greater than at Cape North. Summer begins in May and ends in September; and in the valleys, such as that of Alten and one or two others, seed time and harvest are completed within 8 months. Swarms of insects infest the valleys at this season, and, the sun being so many hours above the horizon, the heat becomes oppressive. In winter, the sun for many weeks is below the horizon, as in midsummer there are weeks of continuous day. In winter the darkness is relieved by unusual brilliancy of the moon and stars, and by the aurora borealis. The mountains, chiefly of primitive and transition rocks, abound in copper, iron, and other metallic ores, and an English company has profitable copper works near the Alten fiord. Lead, zinc, and arsenic are also found. The vegetable productions embrace the birch, fir, willow, mountain ash, various berry-bearing plants, roses, carnations, and other garden flowers, fruit trees, potatoes, turnips, rye, and wheat. Some of these, however, can only be raised in favorable seasons and the most sheltered situations; in many districts stunted birch trees are almost the only growth, and in others neither plant nor animal can survive. The reindeer is much the most valuable animal of the country. It is the beast of burden; it supplies the dairy, its flesh is the principal food of the people, and its skin affords them garments; its horns are made into useful implements, and its sinews are twisted into cord. Horses, oxen, goats, and sheep are seen among the Swedish and Norwegian immigrants; and in the forests are bears, wolves, gluttons, elk, hares, martens, squirrels, and the Lemming rat. Vast flocks of birds of passage are seen in summer. Aquatic fowl abound; eagles and lammergeyers are found in the mountains, and grouse, partridges, and capercaillies in the valleys. Salmon in the rivers, with herring and other fish, go to make up an apparent abundance. Yet the people are often victims of famine.—Of the 160,000 inhabitants of Lapland, 54,000 are in Finmark, about 60,000 in Swedish Lapland, and about 46,000 in the Russian territory lying west of the White sea. The Lappe proper, numbering about 11,000, from whom the country has its name, are an isolated race, whose origin has been a subject of much dispute. They are generally considered identical in origin

with the Finns, and once occupied the whole territory now called Lapland; but the progress of Gothic, Swedish, and Norwegian conquest pressed them gradually to the borders of the arctic circle. About the end of the 18th century the Laplanders around the gulf of Bothnia were subdued by an association of Swedish fur traders, who threw off their allegiance to their own country, but were reduced by Gustavus Vasa. His son Charles IX. took the title of king of the Lapps. At the present day the vernacular appellation of the Lapps is *Sabme*, "marsh," corresponding with that of the Finns, *Suomilainen*, "inhabitants of the marshes." The Finns refuse to acknowledge relationship, and the Lapps claim it as an honor. There are great moral and physical differences between the two peoples, but a striking affinity of language is a strong argument for their identity of race. The Lapps are of low stature, seldom exceeding 4 feet 9 inches in height, but of great muscular strength, hardy, and active. They have large heads, wide mouths, prominent cheek bones, long pointed chins, small, obliquely placed eyes without eyelids, a swarthy complexion, long, dark, glossy hair, and thin beards. They are subject to many diseases, and rarely live beyond the age of 50. Though not destitute of high moral and intellectual qualities, and noted for simplicity and hospitality, they are dishonest and intemperate. They are much addicted to the use of tobacco. The dress of the men consists of a leather coat, usually sheep skin, tight leather or woollen trousers, reindeer boots without stockings, and a woollen cap. The women wear a dark woollen robe, sometimes ornamented with silver trimmings. All their woven vestments are obtained from the Swedes and Russians. They are divided, according to occupation, into "mountain Lapps" and "sea Lapps." The former wander with their reindeer from pasture to pasture, and pitch their tents in the moss-grown tracts of the elevated country, where the lichens serve as food for the herds and are sometimes ground into flour by the people. The right of the nomadic Lapps to drive their herds promiscuously from one province to another has lately been a subject of dispute between Russia and Sweden, the former government demanding as an equivalent for the use of her territory by Swedish Lapps permission to form fishing stations on the Norwegian coast. The sea or fishing Lapps confine themselves to the shores, and carry on a small trade in fish, skins, beavers, and venison, in exchange for Swedish and Russian brandy, meal, salt, and tobacco. The religion of the people is Lutheran in Sweden and Norway, and Greek in Russia. They are visited by missionaries, schools are established among them, and a knowledge of reading and writing is generally diffused.

LA PLATA. See ARGENTINE CONFEDERATION.

LA PLATA, RIO DE. See PLATA, RIO DE LA.

LA POINTE, a N. W. co. of Wis., bordering on Lake Superior and touching Michigan; area,

about 2,808 sq. m.; pop. in 1855, 447. The surface is low in the N. and undulating in the S. and centre; the W. is occupied mainly by prairies. A large part of the land is occupied by pine forests, and the soil is rich. The productions in 1850 were 250 bushels of Indian corn, 288 of oats, 1,950 of potatoes, and 45 tons of hay. There were 1 saw mill, 2 churches, and 30 pupils attending public schools. Capital, La Pointe.

LA PORTE, a N. W. co. of Ind., bordering on Michigan and Lake Michigan, and drained by Kankakee, Little Kankakee, and Gallien rivers; area, 450 sq. m.; pop. in 1850, 12,145; in 1859, about 83,000. The surface consists partly of rolling prairies interspersed with groves of timber; the soil is generally fertile. The productions in 1850 were 663,949 bushels of Indian corn, 206,016 of wheat, 176,143 of oats, 21,322 tons of hay, and 57,891 lbs. of wool. There were 13 grist mills, 26 saw mills, 2 newspaper offices, 21 churches, and 5,700 pupils attending public schools.—**LA PORTE,** a city and the capital of the preceding county, situated in the N. part of Door prairie, at the junction of the Cincinnati, Peru, and Chicago with the Michigan southern and northern Indiana railroad, 12 m. from Lake Michigan, and 145 m. N. W. from Indianapolis; pop. in 1859, about 7,500. It is a place of active trade, and has a branch of the bank of the state of Indiana, and 1 semi-monthly and 3 weekly periodicals. In 1859 it contained 11 churches (1 Baptist, 1 Christian, 1 Episcopal, 1 Lutheran, 2 Methodist, 2 Presbyterian, 2 Roman Catholic, and 1 Swedenborgian), a steam flouring mill, a saw mill, a planing mill, a tannery, 4 manufactories of agricultural implements, machine shops of the above railroads, and an iron foundry.

LAPPENBERG, JOHANN MARTIN, a German historian, born in Hamburg, July 30, 1794. The son of a physician, he was sent by his father to study medicine at Edinburgh, but applied himself rather to historical and political researches. After visiting the highlands and the Hebrides, he went from Scotland to London, where he made a longer residence, studying the English government and constitution. He continued his legal studies at Berlin and Göttingen, and received the degree of doctor in 1816. He was sent by the senate of his native town during the congress of Troppau as minister resident to the Prussian court, and resided in Berlin till in 1828 he was appointed to the charge of the archives of Hamburg. In this office he discovered many valuable historical memoirs that were supposed to be lost, among which were the records of the old cathedral of Hamburg. He also made an important collection of diplomatic notes in a journey through the north of Europe. After the change in the constitution of Hamburg in 1848, he became a member of the new senate. In 1850 he took part as plenipotentiary in the negotiations at Frankfurt, which ended with the pacification of Germany by the convention of Olmütz. Many of his his-

torical works, which are marked by a critical and elaborate investigation, relate to the antiquities of the Hanse towns, especially Hamburg, and of northern Germany. Among them are: *Urkundliche Geschichte des Ursprungs der Deutschen Hanse* (2 vols., Hamburg, 1830), a continuation of the work of Sartorius; *Die Geschichte Helgolands* (1831); *Hamburgisches Urkundenbuch* (1842); *Die Elbkarte des Melchior Lorichs* (1847); and *Hamburger Chroniken* (1852). His most remarkable work, both in respect of style and erudition, is the *Geschichte von England* (2 vols., Hamburg, 1834-'7; continued by Pauli, 2 vols., 1853-'5; translated into English by Benjamin Thorpe, under the title of "History of England under the Normans," with additions and comments by the translator, London, 1845-'57). He has made valuable contributions to the *Monumenta* of Pertz, and to the *Encyklopädie* of Ersch and Gruber, and has published editions of several old authors.

LAPWING, a plover of the genus *vanellus* (Linn.). The bill is shorter than the head, slender, and straight, vaulted and curved at the end of both mandibles; wings very long and pointed, with the 2d and 3d quills equal and longest; tail moderate, broad, and even; tarsi longer than the middle toe, rather slender; anterior toes united at the base, hind toe not reaching the ground; claws short and slightly curved. About half a dozen species are described in Europe, South America, and northern Africa. They live in pairs in marshy moors and in dry or open districts, collecting in winter into flocks on the downs and sea shore; their flight is rapid, and accompanied by a fanning noise, which has given them their name, and is performed with numerous singular evolutions and often repeated notes; they run with great speed on the ground. The food consists of worms, slugs, and insects; the nest is made of dried grass, and is placed in a slight hollow in the ground, generally containing 4 eggs; they adopt various stratagems to divert attention from the nest and young. The European lapwing (*V. cristatus*, Meyer) is a very handsome bird, of about the size of a pigeon; the upper parts are deep glossy green; the top of the head, crest, fore part of the neck, and breast black; sides of the neck, abdomen, and base of the tail white; a long delicate crest falls gracefully over the back; the tail feathers, except the outer, terminate in a large black space. The females and young have less metallic lustre, and their tints are less black. It is rather shy, but the males are very pugnacious in the love season; the eggs are greenish, spotted with black; incubation lasts 24 days. The flesh, though generally lean and dry, is esteemed as food, and the eggs are said to be delicious. It is widely distributed throughout Europe, northern Asia, and northern Africa. Some of the foreign species, as the *V. Cayanensis* (Gmel.), have a spur at the fold of the wing, but in other respects resemble the European lapwing; they are very noisy, like most of the plovers. Other lap-

wings of allied genera have fleshy appendages and caruncles at the base of the bill, as well as spurs on the wings, and defend themselves bravely against birds of prey.—For characters of the family, see PLOVER.

LARBOARD, the left hand side of a vessel to a person standing at the stern and looking toward the bow; opposed to starboard.

LARCENY (Fr. *larcin*, Lat. *latrocinium*, theft), the taking and removing, by trespass, of personal property, which the trespasser knows to belong either generally or specially to another, with the intent of depriving him of his general or special ownership therein. To this definition some authorities, but not all, add the further element that the act must be done for the sake of some advantage to the wrong doer. It cannot indeed be doubted that the crime of theft may be fully committed although the act be done without any thought of one's own advantage, and exclusively for the benefit of another; as if he should steal bread or clothing for a hungry or a naked man. Circumstances like these might affect the moral character of the action, and might mitigate the punishment inflicted by the court; but they could not change the legal character of the case. Statute provisions have somewhat modified the common law conception of larceny, and particularly in defining the property which may be the subject of this offence. At common law this was personal property alone; of lands there can plainly be no larceny. But inasmuch as the law conceives that every thing attached to the land or realty partakes of its character, it would not be larceny, independently of statutes, to sever and carry away with felonious intent standing grain, or growing grass, or fruits from trees, or lead or copper fixtures from a building. But if these things were severed at one time and carried away at another, by two persons, or by the same person after an interval of time sufficient to render the two transactions distinctly separate, a larceny would be committed; for the property would become by the severance the personal property of the owner of the realty, and rest as such in his possession before the asportation. The too narrow and technical construction of the common law in this respect has been remedied by legislative enactments. The spirit of the prevailing law in the United States is well expressed in the language of a state statute which provides that "things which savor of the realty, and are at the time they are taken part of the freehold, whether they be of the substance or produce thereof, or affixed thereto, may be the subjects of larceny." It is also essential to the offence that the thing stolen be of some value, though the smallest value, less even than that of the smallest coin, is sufficient. The common law recognizes no value in choses in action, so called, that is, in notes and other personal securities. It esteems them mere evidences of valuable rights; and on the principle that their merely material worth is merged in their representative value, there can be no lar-

cey of such instruments, nor could a suit be maintained even for the value of the paper upon which they were written, unless they had been, by payment or otherwise, rendered void. This defect of the common law has also been remedied, and, by statutes, bank notes, books of account, notes and other valuable securities, are rendered subjects of larceny. The principle of value is also applied in the case of animals known to the law as *feræ naturæ*. It is the rule of the law that animals wild by nature are not subjects of larceny until they are reclaimed, and then only when they are fit for food. By the criminal law therefore there can be no larceny of dogs and cats and many other animals, however the civil jurisprudence may recognize a right of property in them.—A taking and a carrying away are also essential to constitute larceny, and an indictment for this crime must charge both these acts. If the party accused have for only an instant of time perfect control over the property, any, even the slightest, removal of the whole of it is sufficient. Thus one was held guilty of larceny who had snatched a watch, the guard of which, though for an instant free from the person of the owner, was while being withdrawn by the thief caught and arrested by a button. But where a purse became entangled by its strings with keys in the owner's pocket, though it had been raised from its place and out of the pocket, yet there was not a perfect control of the purse, and consequently no such carrying away as is essential to complete the offence.—The required ownership may be either general or special. Stolen goods restolen from a thief may be alleged in an indictment to be either his property, or that of the true owner. And it is said that one may commit larceny of his own property, if he take it from the possession of his bailee, with the intent to charge him for its loss.—It is further requisite to the constitution of the crime of larceny that there be a coincidence in point of time of two distinct intents, viz., an intent to trespass on another's personal property, and an intent to deprive him of his ownership therein. Therefore, if one too drunken to conceive an intent to steal take property, but surrender it before any such intent is entertained, there can be no conviction for larceny. Nor was this crime held to have been committed in a case where, though there was a trespass, the property was taken with the intention of converting only its use to the service of the trespasser. The rule is that the trespass must concur in time with the intent to steal. This rule may seem to be and perhaps is rather technical than reasonable; but it is firmly fixed in criminal jurisprudence, and a clear apprehension of it is necessary to the right conception of the crime of larceny.—Trespass is a wrongful act of force done to the possession of another. Therefore, in respect to larceny, there can be no trespass against an owner who has not the possession of the property taken. On this principle rests the familiar rule of law, that common carriers and other

bailees cannot commit larceny of the goods intrusted to them, so long as this relation exists; for under their contract of bailment they, and not the owners, have the legal possession of the property, and the essential trespass is therefore impossible. For example, the master of a ship, who steals one of several packages delivered to him to carry, does not commit larceny; but if he first break the package and then steal part of its contents, the offence of larceny is complete. The distinction between the two cases is clear. It is evident that the bailee must be first divested of his legal possession before the trespass is possible. In the former of the cases proposed, although by stealing the package without breaking its bulk he destroys the privity of contract between himself and his bailor, still the act is committed in respect of goods which at the time are in his legal possession; the termination of the contract and the act of conversion are simultaneous. But where the package is first broken, the act of breaking determines the contract of bailment and the right of the bailee to hold the property, for that is on the instant vested in the owner. Any act of conversion of the goods to the bailee's own use, after a trespass upon the owner's legal right has destroyed the trespasser's right of possession, completes the offence of larceny. A distinction is to be observed between this legal possession and a mere custody. Thus servants who have a thing in their custody to keep, or clean, or carry, have no right of possession; their possession is their master's possession, and he may at his own pleasure take the thing from their hands; therefore they may commit larceny of any goods in their custody which came to them by delivery from the master, or were otherwise in his legal possession.—In all cases in which the legal possession is rightfully acquired, it is plain that trespass and therefore larceny cannot be possible. This principle may be practically illustrated by the example of lost goods. The finder may lawfully take such goods into his possession. He acquires a special property in them, defeasible only by the owner, and in virtue of this has the legal possession, so that, though he afterward ascertain who the owner is, and with felonious intent convert the goods to his own use, he is not guilty of larceny. To constitute the crime in such cases, the finder must at the time of the finding either know the owner, or have means of knowing him, or have reason to believe that he may be found, and must at that time have the felonious intent of appropriating the goods to his own use. In those states where statutes provide that the finder of lost goods shall advertise them, a neglect to do so and an appropriation of the property would probably be held to constitute larceny.—The essential element and criterion of a trespass is the wrongful force. This force need not be exerted physically. It may consist in the unjust use of legal process. So it is a sufficient trespass to entice away an animal by the

voice, or by offering food. A thief commits a trespass when he has gotten the control of an article by inspiring fear in the owner. In these cases the law refers the surrender of the ownership to the thief's act of force. Not so, however, when one is induced by a fraud to part with his property. Whatever remedy the defrauded owner may have in such a case in civil jurisprudence, in the criminal law there is no larceny; and though the intent of the taker were ever so felonious, yet the owner's consent renders unnecessary the act of trespass without which, as we have seen, the offence is not complete. But if this consent extended only to a surrender of the possession, while the party who received the article intended at the time to steal it, that is, to divest the owner of his ownership, here the taking goes beyond the right conferred by the consent, and invades the property; the trespass is complete, and larceny is committed. For example, if one obtains goods by falsely personating the party who had ordered them, he is not guilty of larceny, whatever be his intent, for the owner means to pass the property in the goods by the delivery. But, on the other hand, if he gets the loan of an article, his concurrent intent being to steal it, the owner's consent avails him nothing, and he commits the crime. The same principle applies to those cases in which an owner delivers goods with the understanding that the property in them is to pass when the price is paid, but the taker's object is to get possession of them without any intention of performing this condition.—The second intent essential to constitute the crime is the intent to deprive the owner of his ownership, or of his whole right of property, in distinction from any mere particular interest in it. So that he is no thief who takes a horse, however wrongfully, with the intention of using and then returning him. Whether it be essential to the offence that it be committed *lucri causa*, as the phrase is, that is, for the sake of some advantage to the aggressor, is not quite certain; but it seems to be the better opinion, as we have already intimated, that it is not.—The common law distinction between grand and petit larceny, which was determined by the value of the thing stolen, is in the United States very generally abolished. Compound larceny is larceny aggravated by taking the thing stolen from the house or person of the party against whom the theft is committed.

LARCH. See FIR.

LARCHER, PIERRE HENRI, a French scholar and author, born in Dijon, Oct. 12, 1726, died in Paris, Dec. 22, 1812. He early distinguished himself by his proficiency in Greek and English literature. In 1767 he engaged in a controversy with Voltaire in which he was thought to have the best of the argument. In 1778 he was admitted a member of the academy of belles-lettres, and on the establishment of the imperial university he was appointed professor of Greek in that institution; but he was then over 80 years old, and had to discharge his du-

ties by deputy. His death was the result of a fall. His reputation chiefly rests on the translation of Herodotus (Paris, 1786), which is valuable for its geographical and chronological notes.

LARD, the oily portion of hogs' fat, separated from the animal tissues by the process called rendering, which is melting it out at the temperature of boiling water, and commonly with the mixture of a small quantity of water. The best and firmest lard is obtained exclusively from the fat which surrounds the kidneys; but the common qualities of commerce are derived from the entire fat of the animal. To render this harder various adulterating substances are added, as mutton suet, starch, potato flour, and even caustic lime. Alum also is often added with the view of increasing its whiteness; and in England common salt and the carbonates of soda and potash have been detected in samples of it. The presence of water and its quantity may be determined by submitting a weighed portion to moderate heat; it escapes in bubbles, and when these cease to appear the loss of weight indicates the proportion. If starch is present, it will cause a solution of iodine with which a particle of the lard is mixed to turn blue or even black. The proportion of the adulterating ingredients sometimes amounts to more than 25 per cent., of which the chief article is some farinaceous substance. Water has been found to the extent of 12 per cent.; alum of 2 to 8 per cent.; and quicklime of 1 per cent. Lard as prepared is run into kegs, but the best qualities are collected in England in bladders, and are distinguished by the name of bladder lard. When pure, the article should be firm and white, and entirely free from taste or smell; it should melt at 212° F. without bubbling, and without depositing any sediment; the melted fluid should be nearly as clear and transparent as water. Its melting point varies from 78.5° to 87.5° F. Its composition in 100 parts, as given by Braconnet, is: stearine and margarine 38, oleine 62.—Lard is extensively used in culinary operations as an article of food; it enters into the composition of pastry, and is the material in which fish and other articles are commonly fried. In this operation the presence of flour is sometimes indicated by the substances fried adhering to the pan. In pharmacy lard is the material which forms the bulk of most of the ointments and cerates. A good article for this use, that contains no noxious ingredients, and is not liable to melt in warm climates, is difficult to be procured. The substance is also employed for lubricating machinery, for which use it is particularly important that it should be free from glutinous adulterants.—By the separation of the stearine and margarine from lard the oily product called lard oil is obtained. The manufacture of this is carried on to an immense extent in Cincinnati, where, as seen in the article CINCINNATI, its value is estimated at \$1,817,480 per annum, and that of lard at \$1,282,453. Of the stearine are made candles valued at \$1,334,972, and

other portions of lard enter into the production of soap, the value of which is rated at \$208,940. In 1850 it was estimated that 11,000,000 lbs. of lard would be made into stearine and lard oil, the stearine amounting to $\frac{1}{3}$ of the whole, and the oil to 24,000 barrels of 42 gallons each. A large portion of this oil is sent to France, where by the skill of the chemist it is incorporated with olive oil, to the amount of 60 or 70 per cent., the mixture then coming back to be sold as pure olive oil. Some interesting properties of lard when combined with rosin, in the proportion of 3 parts by weight of lard to 1 of rosin, were communicated by Prof. Olmsted to the American association at their meeting in New Haven in 1850. When melted together, the mixture is semi-fluid in cold weather. When applied to leather, it renders it very soft and impermeable to air and moisture, and it is particularly well adapted for lubricating the pistons of air pumps, as it is found to protect the brass from corrosion, which the ordinary lubricants induce. The rosin appears to prevent the formation of an acid in the lard, and thus the compound is well adapted to protect the surface of any metal from rust. When used for iron, a little powdered graphite may be added. When the mixture is used instead of other oily substances for making soap, the tendency of this to become rancid when wet and remaining damp is checked. Other uses readily suggest themselves. As an illuminating agent in solar lamps, Prof. Olmsted found lard oil combined with rosin superior for a time to lard oil alone, but the wick after a time became clogged, lessening the brilliancy of the light.—Over 28,000,000 lbs. of lard were exported from the United States in the year ending June 30, 1859, valued at nearly \$3,300,000.

LARDNER, DIONYSIUS, LL.D., a British writer on physical science, born in Dublin, April 3, 1793, died in Paris, April 29, 1859. After 4 years' experience in the office of his father, a solicitor, he entered Trinity college, Dublin, in 1812, and was graduated in 1817. He continued a resident member of the university until 1827. During his college career he evinced an extraordinary aptitude for mathematical studies, and gained between 15 and 20 prizes in metaphysics, pure mathematics, natural philosophy, astronomy, and moral philosophy. He took orders, and was for some time chaplain at his college; but he subsequently laid aside the title of reverend and desisted from all clerical functions. During his residence at the university he published various mathematical works, including an edition of the first 6 books of Euclid, with a commentary, and contributed a number of articles on mathematical subjects to the "Edinburgh Encyclopædia" and the "Encyclopædia Metropolitana," and a series on various branches of natural philosophy to the "Library of Useful Knowledge." In 1828 appeared his "Popular Lectures on the Steam Engine," for which he received a gold medal from the royal Dublin society. Upon the establishment of the London

university he accepted the professorship of natural philosophy and astronomy; and fixing his residence in London in 1828, he published in the same year a "Discourse on the Advantages of Natural Philosophy," and an "Analytical Treatise on Plane and Spherical Trigonometry." This was followed by the "Cabinet Cyclopædia," commenced in 1830 and continued till 1844, embracing 182 vols. 12mo. In this work Dr. Lardner secured the coöperation of the most eminent authors of the day in every branch of literature, and many of the treatises, historical, scientific, or economic, are still regarded as standard works. His own contributions comprised treatises on arithmetic, geometry, heat, hydrostatics and pneumatics, and mechanics, the last in conjunction with Captain Kater, each in 1 vol., and "Lardner and Walker's Treatise on Electricity and Magnetism" (2 vols.). While engaged on this work he wrote occasional articles on physical science and its application to the useful arts for the periodicals, and was frequently before parliamentary committees as a witness in behalf of railway companies. In 1840 he eloped with the wife of a Captain Heavyside, and came to the United States. He was sued for damages, and a verdict for £8,000 was entered against him. He married this lady after her husband's death. During 5 years' residence in America he delivered in the chief cities a series of lectures, which were published and have passed through 15 editions. On his return to Europe in 1845 he settled in Paris, where he resided until his death. His remaining works are: "Railway Economy" (8vo., 1850), valuable for its statistics; "Handbook of Natural Philosophy and Astronomy" (2 vols. 12mo., 1851-2); "The Great Exhibition Reviewed" (12mo., 1852); the "Museum of Science and Art," a series of excellent popular treatises on the physical sciences and their application to the industrial arts, commenced in 1854 and completed in 12 vols. 12mo.; and handbooks of "Natural Philosophy and Hydrostatics," of "Pneumatics and Heat," of "Natural Philosophy and Mechanics," of "Natural Philosophy, Electricity, Magnetism, and Acoustics," and of "Natural Philosophy and Optics" (8vo., 1854-6). His life was one of incessant labor, and few men have done more to diffuse scientific knowledge among the people.

LARDNER, NATHANIEL, an English Unitarian divine, born in Hawkshurst, Kent, in 1684, died there in 1768. He was educated at London, Utrecht, and Leyden, and was the author of many valuable theological works. That on which his fame chiefly rests is his "Credibility of the Gospel History" (5 vols. 8vo., 1757). There are two complete editions of Dr. Lardner's works, the last in 10 vols. 8vo. (London, 1828), and the other in 5 vols. 4to. (London, 1815).

LARES, a class of inferior divinities or protecting spirits in ancient Rome, domestic and public. Their worship was closely connected with that of the Manes, but only the spirits of the good were honored as Lares. The household Lares were headed by the *Lar familiaris*,

who was revered as the founder of the family. When the latter changed abode, he followed them. The worship of the public Lares is said to have been introduced by Servius Tullius; it was renewed by Augustus. They were considered as the protecting spirits of the city, and had a temple in the Via Sacra. There were others who were regarded as presiding over the several divisions of the city, over the rural districts, high roads, &c. In great houses the images of the household Lares had their separate apartment, called *adricula* or *lararium*. Their worship was simple; they received offerings in *patella*, especially on the calenda, nones, and ides of every month. On joyful occasions they were adorned with wreaths. (See *PENATES*.)

LARISSA (Turk. *Yenitcher*), a town of European Turkey, in the district of Trikala, forming part of the province or eyalet of Salonica, in lat. 39° 52' N., long. 22° 40' 15" E.; pop. about 25,000, including 15,000 Turks, and the rest Greeks, Jews, &c. It is situated on a gently rising ground on the river Selembría (anc. *Peneus*), crossed here by a bridge of 10 arches. Larissa is the seat of a Greek archbishop and of a Turkish pasha, possesses some manufacturing establishments, and trades in the products of the country.—Larissa was an important town in the ancient Grecian province of Thessalia, and celebrated for its bull fights. It is said to have been founded by Acrisius, king of Argos. In process of time its inhabitants attained considerable power, and became lords of the surrounding plain, and the town the capital of Pelasgiotis. In the Peloponnesian war they supported Athens against Sparta. They were afterward reduced to subjection, in common with the other Thesalians, by the Macedonians under Philip, the father of Alexander. On the overthrow of the Macedonian kingdom their city was taken by the Romans, with whose destinies those of Larissa were bound up till the capture of Constantinople by the Turks.

LARISTAN, a S. province of Persia, bordering on the Persian gulf, and bounded landward by Kerman and Fars; area about 16,000 sq. m. It is one of the poorest divisions of the empire, consisting mainly of an arid sandy waste, with salt steppes and several mountainous elevations, the highest of which are Mounts Tcharek, Kor, Khalatu, and Nabent. There is a scarcity of water, the principal river being the Div-rood, and there is little or no agriculture beyond the raising of small quantities of wheat, barley, and dates. The coast is occupied by Arabs, who live under their own sheik, and pay an insignificant sum for tribute. Capital, Lar.

LARK, a conirostral bird of the family *alaudidae*, coming in many respects near the finches. The family characters are: a short and conical bill with the frontal feathers extending along the sides; the first primary very short or wanting; the tarsi scutellate before and behind; the hind claw very long and nearly straight; the tertials greatly elongated beyond the secondaries and nearly as long as the primaries. The genus

alauda (Linn.) belongs to the old world, and is found on plains and cultivated lands, migrating to the south in winter; many species sing while rising into the air in large circles or in a perpendicularly spiral manner to a very great height; the flight is undulating; they walk and run with ease. The food consists of grains, small seeds, grasshoppers, gnats, and small worms; the nest is usually placed in the grass on the ground. The sky lark or field lark (*A. arvensis*, Linn.), so celebrated in poetry for its song, is very generally distributed over Europe, Asia, and northern Africa. It is about 7½ inches long and 15 in extent of wings; the general color of the upper parts in both sexes is light reddish brown with darker streaks, the fore neck the same with brownish black spots, the sides streaked with dusky, the lower parts dull white, an obscure brownish white band over the eye, the quills and the outer tail feathers edged with white, and the iris hazel. Though the plumage is dull, the form is elegant; its song is not finely modulated nor mellow, but it is exceedingly cheerful and prolonged, making the welkin ring in the sunny days of spring, and in early morning sounding from on high when the sprightly songster is entirely out of sight; this, combined with its extraordinary power of flight, has associated the lark with the most delightful recollections of rural life. It would be very difficult to imitate its song musically; it is occasionally uttered when the bird is on the ground, but usually as it commences its flight; the character of its different strains is such that it is said that one accustomed to the song can tell whether the bird be ascending, stationary, or descending. When on the ground larks are in the habit of crouching, so as to be perceived with difficulty; they rarely if ever alight on trees. They begin to pair in early spring, at which time their song begins, continuing until the middle of autumn; the 4 or 5 eggs are greenish gray, irregularly freckled with darker. The lark rests on the ground at night; its principal enemies are weasels and the smaller hawks. Its flesh is eaten, though inferior to that of the thrushes. It is often kept as a cage bird, even in America, as it sings nearly as well in confinement as when at liberty; to prevent injury from its soaring propensities, it is usual to pad the top of the cage.—The wood lark (*A. arborea*, Linn.) resembles the preceding in plumage, but is a smaller bird, being 6½ inches long, with an extent of wings of 12 inches; the habits are like those of the sky lark, except that it inhabits woody places and frequently perches on trees; the song, though less diversified, is more melodious, and has been considered inferior only to that of the nightingale; the eggs are pale yellowish brown, with darker lines and freckles. The crested lark (*A. cristata*, Linn.) has the head surmounted with an erectile tuft of feathers; it is stouter, with longer bill and shorter wings and tail, than the sky lark; it is common in southern Europe. The calandra lark (*melanocorypha calandra*, Boie) is the largest European

species; the color is brown above and whitish beneath, with a large blackish spot on the breast of the male. The habits are nearly the same as in the other species; the song is loud and pleasing; they are usually seen in pairs, and in autumn are very fat and esteemed as food; they are found in southern Europe. Other genera of the foreign larks are *pyrrhulauda* (A. Smith), found in flocks in Africa and India; *megalophonus* (Gray), from the dry plains of southern Africa; *mirafra* (Horsf.), from India and northern Africa; and *certhilauda* (Swains.), from Africa and Europe.—The only genus of the family found in North America is *eremophila* (Boie), differing from *melanocorypha* chiefly in having no spurious first primary; it has a pectoral crescent and cheek patches of black. The American sky lark or shore lark (*E. cornuta*, Boie; genus *otocoris*, Bonap.) is about 7½ inches long, with an extent of wings of 14 inches; the color above is pinkish brown, streaked with dusky on the back; a broad band across the crown, patch from bill below the eye, crescent on throat, and tail feathers black; frontal band over eye, under parts, outer edge of wings, and tail white, and chin and throat yellow; the colors are lighter in some specimens than in others, especially in winter. The principal peculiarity in the plumage consists in two erectile pointed tufts of feathers on the sides of the head, somewhat resembling the ears of the owls. It is distributed from Labrador over the prairies and desert plains of North America, visiting the Atlantic states especially in winter, when it is very fat and much esteemed as food. Audubon found this lark breeding on the desolate shores of Labrador, making its nest in the mosses and lichens in the beginning of July; the eggs, 4 or 5, are grayish, with numerous pale blue and brown spots; it returns to the south in the early part of September. The song of the males on the wing is very sweet, though comparatively short; the food consists of seeds, insects, and larvæ, and minute crustaceans on the sea shore. The horned lark of Europe and northern Asia (*E. alpestris*, Boie) is considered a distinct species; the habits are the same.—Birds of the family *sybicolidæ*, of the genus *anthus* (Licht.), generally called larks, will be described under **TITLARK**; the red-breasted and meadow larks are starlings, of the family *icteridæ*, and will be noticed under **STARLING** and **MEADOW LARK** respectively.

LARKSPUR. See **DELPHINIUM**.

LARNED, SYLVESTER, an American Presbyterian clergyman, born in Pittsfield, Mass., Aug. 31, 1796, died in New Orleans, Aug. 31, 1820. He was the son of Col. Simon Larned, an officer in the war of the revolution, and afterward representative in congress. He received his collegiate education at Middlebury, Vt., studied theology at Princeton, N. J., and was ordained in July, 1817. His earliest efforts showed such rare gifts of eloquence as had scarcely been witnessed since the days of Whitefield. In the autumn and winter following his ordination, he

proceeded to New Orleans by the way of Detroit, Louisville, and the Mississippi river, preaching whenever opportunity offered during the three months occupied in the journey. At New Orleans his eloquence made a profound impression on the public mind; an impression to which his personal character, his earnest devotion to his work, and a magnetic influence over men which characterized him alike in and out of the pulpit, added strength. A church was soon organized, and a congregation collected, over which he was settled as pastor, and a large church edifice erected. In the summer of 1820 the yellow fever broke out in New Orleans with unusual violence, and he was urgently entreated to seek safety in flight; but he refused to desert the post of duty, and fell a sacrifice to his fidelity. It is seldom that the death of one so young has caused a sensation of sorrow so universal and so profound as that which followed the announcement of his departure. A memoir of his life, with a collection of his sermons, was published in 1844 by the Rev. R. R. Gurley.

LA ROCHEFOUCAULD, FRANÇOIS VI., duke, prince of Marsillac, a French author and moralist, born Dec. 15, 1618, died March 17, 1680. He was in boyhood withdrawn from school to enter the military service, and at the age of 16 was engaged as an officer at the siege of Casale. Of a naturally timid, irresolute, and melancholy character, as he himself has recorded, and unfitted to be a political partisan, he was immediately involved in the intrigues which distracted the court. His father was banished to Blois in 1632 for some connection with the revolt of Gaston of Orleans, and he himself shared his exile, being suspected of hostility to Cardinal Richelieu on account of his intimacy with the friends of Queen Anne of Austria. At Tours he met in 1637 the duchess of Chevreuse, then in correspondence with the queen and the Spanish court. He entered with zeal into the intrigues of women against the cardinal; obtained permission to return to Paris at the moment when the queen, accused of communications with Spain, was subjected to a sort of judicial examination; and, in his devotion to her, accepted her proposal to guide her and Mlle. d'Hautefort in flight to Brussels. He had made preparations for this purpose, when he was discovered to have favored the flight of the duchess of Chevreuse into Spain, and was thrown into the Bastille. Released after 8 days, he went into retirement at Verteuil, preferring to adhere to the queen rather than to accept favors offered by the cardinal. There he lived as a country gentleman, an amateur of dogs, horses, and wines, at the same time corresponding with the enemies of Richelieu and participating in the projects of Cinq-Mars and De Thou. He returned to the court after the death of the cardinal (1642), was received with kindness but was unrewarded by the queen and Mazarin, and showed his resentment by attaching himself to the duke d'Enghien and forming a *liaison* with his sister, the duchess de Longueville, his devo-

tion to whom for several years was merely a matter of interest and calculation. In the wars and intrigues of the Fronde he served the party of the parliament, proved his valor in the defence of Bordeaux (1650), received a wound in the face, which for a time deprived him of sight, in the fight in the faubourg St. Antoine of Paris, and on the conclusion of peace abandoned the pursuits of ambition for a life of repose and reflection. He described his occupations thus far as a "business for fools and wretches, with which honorable and well-to-do persons should not mingle." To his brilliant and troubled relations with Mme. de Longueville succeeded the friendship of Mme. de Sablé, Mme. de Sévigné, and Mme. de Lafayette; his house became a resort of those most distinguished for wit and culture, of Boileau, Racine, and Molière; and the charms of conversation and the labor of composition displaced the agitations of public life. The subtlety of reflection and habits of meditation, which made him irresolute and unskilful in action, appear in his writings; and some of his severe judgments may be regarded as his retaliation for having been surpassed in practical skill by those whom he excelled in understanding. The first fruit of his leisure was his *Mémoires* (Cologne, 1662; 3d ed., 1664), which are among the most interesting memoirs of the intrigues against Richelieu and of the period of the Fronde. Three years later he published his *Réflexions, ou sentences et maximes morales*, a volume of 150 pages containing 860 detached thoughts; the first book, according to Voltaire, written in Europe after the revival of letters in a lively, precise, and delicate style, and which contributed more than any other to form the taste of the French nation. The fundamental and pervading thought, that self-love is the motive of all human actions, is presented under so various aspects and with so much acuteness of observation, that every maxim is piquant and suggestive, though few of them may be true. Though his philosophy is not metaphysical, but founded on the ways of the world, and though his statements are rarely absolute, but affirmed to apply only to the usual conduct of the greater number of persons, yet his rigid and persistent reduction of virtues into disguised vices justifies Rousseau in pronouncing it a "sad book." The only thing, he says, that is really injurious and justly condemned by men, is not vice, but crime. A few of the maxims are of a character to refute all the others, as: "Hypocrisy is a homage which vice renders to virtue;" "It is a greater shame to distrust one's friends than to be deceived by them;" "The greatest misfortunes of men are those into which they fall by their crimes." The *Maximes* passed through 5 editions in the lifetime of the author, and have been frequently republished. An excellent edition, prepared by Gratel-Duplessis, and edited by Sainte-Beuve, appeared in Paris in 1853.

LA ROCHEFOUCAULD-LIANCOURT, FRANÇOIS ALEXANDRE FRÉDÉRIC, duc de, a French statesman and philanthropist, born Jan.

17, 1747, died in Paris, March 27, 1839. Having fallen under the displeasure of Mme. du Barry, he found little inducement to attend the court of Louis XV., but passed his time chiefly on his estate of Liancourt, where, under the influence of a visit to England in 1769, he established a model farm. He also established there a school of arts and trades, which became the parent of the institution bearing the same name at Châlons. After the destruction of the Bastille in July, 1789, he was appointed president of the national assembly. His efforts to befriend the king, after the life of the latter had been menaced, having brought him into danger, he took refuge in England, where he was well received by Arthur Young, the well known improver of British agriculture, and subsequently travelled in the United States and Canada. Unable to endure his exile, he returned to France in 1799, and for some years lived in obscurity in Paris. Still busy with philanthropic plans, he aided in introducing vaccination into France, and inaugurated the system of dispensaries in Paris. The emperor Napoleon subsequently bestowed upon him the cross of the legion of honor, and admitted him to the chamber of peers, under his hereditary title. The duke resumed the charge of his estates at Liancourt, and after the restoration became a member of the general council of hospitals, and president of the society of Christian morals, in which capacity he labored to abolish the slave trade, and to suppress lotteries and gaming houses. He was for 23 years inspector-general of the school of arts and trades at Châlons, and a member of various public bodies of an industrial and philanthropic character, from most of which he was removed by the ministry in 1823 in consequence of his liberal political views. As a recompense for this persecution he was admitted a member of the academy of sciences, and the academy of medicine appointed him on the commission destined to replace the committee of vaccination, of which he had been president, and which had been suppressed by government. He subsequently inaugurated the system of schools for mutual instruction, and established the first savings bank in France. He was a voluminous writer on the subjects which interested him, and among his publications are works on pauperism, on public instruction, on savings banks, on prison discipline, &c. Among the fruits of his visit to America were an account of the prisons of Philadelphia (8vo., Philadelphia and Paris, 1796), and "Travels in the United States in 1796-98" (8 vols., Paris, 1800).

LA ROCHEJACQUELEIN, HENRI DU VERGER, comte de, a French royalist, born in the château of La Durbelière, near Châtillon-sur-Sèvres, Poitou, Aug. 30, 1772, killed at Nouaillé, March 4, 1794. His father, the marquis de La Rochejaquelein, having destined him for the career of arms, he was educated at the military school of Sorèze. At the outbreak of the French revolution, with a view of aiding in the defence

of the throne, he entered the constitutional guard of Louis XVI.; but after the massacre of the Swiss guards, Aug. 10, 1792, he retired to his native province, and, disdaining to follow his father into exile, joined his friend and neighbor, the marquis de Lescaur, in the movement organized among the people of La Vendée for the reestablishment of the monarchy. The peasantry having determined to select their leaders from the provincial nobility, the parishes around Châtillon made choice of La Rochejaquelein, who joined his followers at St. Aubin in March, 1793, and addressed them in a brief speech, ending with these words: "I am young and without experience; but I burn to show myself worthy to be your commander. Let us meet the enemy. If I advance, follow me; if I retreat, kill me; if I fall, avenge me!" The peasants, animated by his example, on the succeeding day attacked the republicans at Aubiers with irresistible force; and having effected a junction with the royalists of Anjou, they defeated the enemy in several encounters. At the attack upon Thouars, May 4, La Rochejaquelein, mounted upon the shoulders of Texier de Courlai, helped to detach with his own hands some of the stones from the wall, and was the first to mount it. At the battle of Fontenay, May 16, and the siege of Saurmur, June 9, he showed equal intrepidity; and in 5 days the royalist troops took 80 pieces of cannon and 12,000 prisoners, with the loss of fewer than 500 killed and wounded. In the less fortunate engagements at Luçon and Cholet, at which the chief Vendean leaders were killed or disabled, La Rochejaquelein performed prodigies of valor; and upon the assembling of a new army at Varades, on the northern bank of the Loire, whither the Vendéans had fled after their defeat at Cholet, he was chosen generalissimo, as the only one capable of reviving the spirits of the troops. Accepting with reluctance this responsible trust, which seemed incompatible with his extreme youth, he marched toward the coast of Brittany in the expectation of meeting there promised succors from England. On Oct. 23 he occupied Laval, driving out a large body of national guards, and on the 25th sustained an attack from the republicans under Lechelle, which resulted in one of the most glorious victories for the Vendéans during the war. The enemy were driven in scattered parties as far as Nantes and Rennes, losing 12,000 men and 19 pieces of cannon. Elated by their success, the royalists, 80,000 strong, attacked Granville, Nov. 14; but having no artillery with which to breach the ramparts, they received an unexpected check and were obliged to fall back with the loss of 1,800 men. This disaster disconcerted the plans of La Rochejaquelein, who was about to advance to Caen; and to add to his embarrassment a revolt broke out among his hastily assembled levies, whom it required all their commander's powers of persuasion to prevent from returning at once to their homes. As it was, a retrograde march toward the Loire had to be conceded to them. On their way they defeat-

ed a large body of republicans at Pontorson; but the latter, having rallied at Dol, Nov. 21, where they were largely reinforced, opposed the royalists with 85,000 men and a numerous park of artillery. The first attack of La Rochejaquelein's troops was irresistible, and the republicans were driven several leagues beyond the town. But here the left wing of the royalists, disordered in pursuit, was assailed in turn by the republican right and driven back in confusion into the town. A panic seized the whole royalist army, and their leader, after vain endeavors to stay their flight, threw himself in despair in front of a hostile battery in the hope of finding an honorable death. Fortunately a Vendean priest holding a crucifix in his hand was enabled by an appeal to their religious enthusiasm to rally 2,000 of the fugitives, and at length the combat was renewed with a fury unparalleled in the history of the war. For a long time the result was doubtful, but finally the republicans were routed in all quarters and fled toward Rennes, leaving 6,000 killed and wounded on the field. They, however, almost immediately concentrated at a strongly fortified position before Antrain, where another battle ensued, resulting in a complete victory for the Vendéans. On this occasion La Rochejaquelein with difficulty interfered to prevent his troops from retaliating upon their prisoners the dreadful acts of cruelty perpetrated by the republicans. Again the Vendean leaders projected an advance toward the coast for the purpose of opening communications with the English, and again they were compelled by open mutiny among their followers to continue their march toward the Loire. Arriving at Angers Dec. 3, they made a desperate but unsuccessful attack upon the place; and, wearied, disheartened, and encumbered by an immense and fast increasing train of sick and wounded, they retreated toward La Flèche, which La Rochejaquelein entered by a *coup de main*, and thence proceeded to Mans. Here they were attacked, Dec. 12, by 40,000 republicans under Marceau, Westerman, and Kléber, and, although reduced to about 12,000 men fit for duty, they confronted their enemies with unflinching resolution. Owing to the skillful dispositions of La Rochejaquelein the republicans were for a long time held in check outside the walls, but gradually they forced their way into the town, and for hours a terrible night conflict was maintained within the streets. Finally the royalists were overpowered by numbers and forced out of the town in a confused mass. Their leader, who had two horses killed under him and was wounded and overturned in the tumult, endeavored in vain to bring them to a final stand, and was borne off with his followers, who dispersed in various directions, leaving their baggage and almost all their artillery in the hands of the victors. La Rochejaquelein assembled the small remnant of his troops at Laval, Dec. 14, whence they moved to Ancenis to attempt the passage of the Loire. Here he embarked in a small boat

with a few of his men for the purpose of seizing some large vessels on the opposite side of the river; but being attacked by a numerous party of republicans, his men were killed or dispersed, and he was obliged to gain refuge in a neighboring forest. Thenceforth he led the life of a partisan chief, gathering around him a band of followers, with whom he frequently sallied forth from his lurking places upon the republican posts. On one of these occasions, his men being about to fall upon two republican grenadiers, he ran forward exclaiming: "Surrender! I give you quarter," and was immediately shot dead by one of them. His comrades buried him upon the spot, but his body was afterward interred in the cemetery of St. Aubin.—With many of the qualities of a great general, La Rochejaquelein possessed a daring courage, and at the same time a sweetness and humanity of disposition, which identified him with the *preux chevalier* of the age of chivalry. His personal exploits in battle were innumerable, and such was his martial enthusiasm that sometimes before making a prisoner he is said to have offered him the chance of escape by single combat. Although not 22 years of age at the time of his death, he was recognized as the main support of the royalist cause in western France, and his followers exclaimed over his grave: "Now the convention may indeed say that La Vendée no longer exists."—LOUIS DU VERGER, brother of the preceding, and commander of the last Vendean army, born Oct. 30, 1777, killed at Pontdes-Mathis, June 4, 1815. He emigrated with his father at the commencement of the revolution, and, after being employed in the military service of Austria and England, returned in 1801 to France and married the widow of the marquis de Lescure, one of the bravest of the Vendean leaders. He aided in the restoration of the Bourbons in 1814, and after protecting the flight of Louis XVIII. to Ghent in March, 1815, landed at St. Gilles on the Vendean coast, and aroused the ancient enthusiasm of the inhabitants in behalf of the royal cause. With a few thousand men he encountered an imperial division under Gen. Travot near the village of Mathis, and was killed at the commencement of the action.—MARIE LOUISE VICTOIRE DE DONNISSAN, wife of the preceding, born at Versailles, Oct. 8, 1772, died in Orleans in 1857. She shared in the horrors attending the war in La Vendée, and, after the final rout of the royalists at Savenay, escaped almost by a miracle into England. After the death of the marquis de La Rochejaquelein she resided in Orleans. Her *Mémoires* (8vo., Bordeaux, 1815) presents a vivid picture of the revolution in the west of France, derived from her personal experiences.

LA ROMANA, MARQUIS. See ROMANA.

LAROMIGUIÈRE, PIERRE, a French philosopher, born in Livignac-le-Haut, Aveyron, Nov. 8, 1756, died in Paris, Aug. 12, 1837. He was educated in the college of Villefranche-sur-Aveyron under the *doctrinaires*, of which learned

congregation he became a member. From 1774 to 1783 he taught the classics and philosophy in various colleges in the south of France. He held the chair of philosophy in the college of Toulouse from 1784 till the suppression of the religious communities in 1790. Removing to Paris, he became associated with Sieyès and other leaders of the national assembly, and attended the metaphysical lectures of Garat in the normal school. In 1795 he was appointed professor of philosophy in the Prytaneum (lyceum of Louis XIV.), and in the following year was elected a member of the academy of moral and political sciences. On the creation of the tribunate (1799), he became through the influence of Sieyès one of the magistrates designed to guard the interests of the people, but soon abandoned politics for his favorite philosophical studies. In 1811 he was called to the chair of philosophy in the faculty of letters at Paris, and his lectures, which continued for two years, attracted an audience of the most distinguished literary and scientific men of the capital. His professorship was filled by a deputy from 1813, but he continued to be librarian of the university. The academy of moral and political sciences was suppressed at the restoration, but on its reestablishment under the ministry of Guizot in 1832 Laromiguière resumed his place in it. Amid the vicissitudes of his time he passed a quiet life, devoted to science and to friendship, according to his chosen motto: *Bene qui latuit, bene visit*. His philosophical system is a modification of that of Condillac, and prepared the way for the more decided reaction of Royer-Colard against the reigning ideology. Few writers have treated metaphysical subjects with so attractive a precision and elegance of style. His principal work is the *Leçons de philosophie* (3 vols., 1815-'18; 7th ed. 1858), which embraces the lectures delivered by him in 1811 and 1812, and has been from its first appearance adopted for public instruction in France. In the last two editions his other most important writings have been included with it.

LARREY, DOMINIQUE JEAN, baron, a French military surgeon, born in Baudéan, near Bagnères de Bigorre, in July, 1766, died in Lyons, July 25, 1842. He studied medicine and surgery at Toulouse, and in 1787 went to Paris, where he was appointed surgeon to a frigate in which he visited America. After returning to France he became an army surgeon (1792), and served during the wars of the revolution. It was at this time that he invented the *ambulances volantes*, for which he was rewarded with promotion to the rank of surgeon-in-chief. In 1798 he accompanied the French army to Egypt, where at Aboukir and Alexandria he displayed remarkable bravery. At Austerlitz he attended to the wounded under the heaviest fire; at Eylau he saved a great number of wounded by his daring; at Essling he killed his own horses to make soup for the wounded when other food was wanting; on the battle field of Wagram he received the title of baron; while

in Spain and in Russia he extended the same care to the enemy's wounded as to those of the French. At the battle of Waterloo he was wounded, carried as a prisoner from post to post, and was about to be shot when he was recognized by a Prussian soldier and led to Blücher, the life of whose son he had formerly saved, and by whom he was sent under escort to Louvain. On the restoration, he was summoned by the emperor Alexander to Paris. He was, however, deprived of his pension, though he was made surgeon-in-chief of the royal guard. His pension was restored to him in 1818 by special resolution of the chamber. Napoleon in his will left Larrey 100,000 francs. "If the army ever erect a monument of gratitude," said the emperor, "it should be to Larrey." Two statues were in fact afterward raised to him, one in 1850 in the court of the Val de Grâce hospital, another in the hall of the academy of medicine. After the revolution of July, he travelled in Belgium, southern France, and Italy, for the purpose of studying epidemics. In 1842 he was engaged in inspecting the hospitals in Algeria, where he was attacked by pneumonia; he hastened to return to Paris, but died on the road. His discoveries relative to gun-shot wounds, the cholera, ophthalmia, tetanus, and extraction of foreign bodies from the brain and amputations, were all of the highest importance. There were few branches of surgery on which he did not advance new and valuable views. He was the author of a great number of medical works and memoirs, many of which have been translated into foreign languages.—His son, **FÉLIX HIPPOLYTE**, born about 1810, studied the medical profession, was with the French army at the siege of Antwerp, and is now surgeon in ordinary to Napoleon III. and medical inspector of the army. He has written several works on medicine and surgery.

LA RUE, a central co. of Ky., drained by Rolling fork of Salt river; area, 182 sq. m.; pop. in 1850, 5,859, of whom 672 were slaves. It has a rolling surface and a good soil. The productions in 1850 were 835,275 bushels of Indian corn, 17,578 of wheat, 78,465 of oats, 131,950 lbs. of tobacco, 18,348 of wool, and 17,682 of flax. There were 11 churches, and 500 pupils attending public schools. The Louisville and Nashville railroad passes through the county. Capital, Hodgenville.

LARYNX. See **VOICE**.

LA SALLE, a N. co. of Ill., traversed by the Illinois river and its affluents, the Fox and Vermilion; area, 1,050 sq. m.; pop. in 1855, 35,563. It has an undulating surface occupied chiefly by prairies, but in some places well timbered. The soil is of excellent quality. The county abounds in coal mines which yield an enormous revenue. The agricultural productions in 1850 were 637,483 bushels of Indian corn, 253,598 of wheat, 199,875 of oats, 25,179 tons of hay, and 33,063 lbs. of wool. There were 6 grist mills, 11 saw mills, 4 newspaper offices, 11 churches, and 1,406 pupils attending public schools. Capital,

Ottawa.—**LA SALLE**, a city of the preceding co., is situated at the head of navigation on the Illinois river, 16 m. W. from Ottawa and 98 m. W. S. W. from Chicago, at the junction of the Illinois central and Rock Island railroads and at the terminus of the Illinois and Michigan canal; pop. in 1858, 4,400. It is built on a bluff rising from the river, and enjoys a pleasant and healthful situation and great facilities for trade. Eight coal mines are in operation in the vicinity, employing about 1,000 men, and yielding coal of excellent quality. In 1858 the city contained 5 churches (Baptist, Congregational, Episcopal, Methodist, and Roman Catholic), several academies and schools, 2 weekly newspaper offices, a steam flour mill, a distillery, 2 breweries, 5 brick yards, 4 lime kilns, a planing mill, a foundery and machine shop, and manufactories of saleratus, soap and candles, and flint glass. Adjoining La Salle on the W., and separated from it only by an imaginary line, is the city of Peru, with a nearly equal population. The Illinois river is here 900 feet wide, and is crossed by a railroad bridge of 20 arches.

LA SALLE, **ROBERT CAVELIER**, sieur de, a French navigator, born in Rouen about 1635, died in Texas, March 20, 1687. He renounced his inheritance by entering a seminary of the Jesuits, but after diligent studies obtained his discharge, and about 1667 embarked for Canada to seek wealth by commerce or fame by new discoveries. As a fur trader at La Chine (which he so named from a cherished project of seeking by way of Canada a passage to China), he explored Lake Ontario, visited the neighboring Indians, established posts on the upper waters of the St. Lawrence, and was intrusted by Governor Frontenac with the care of the fort where the city of Kingston now stands. On returning to France in 1675 he obtained the rank of nobility, and the grant of a large domain around Fort Frontenac and of the exclusive traffic with the Five Nations. He was thus proprietary of a promising region, when the arrival of Jolliet at Quebec with the news of the discoveries by him and Marquette on the Mississippi induced him to undertake to extend their explorations, to seek the mouth of the Mississippi, and to form plans of colonization in the south-west. He again repaired to France. His projects were favored by Seignelay, minister of marine; and with Tonti, an Italian veteran, as lieutenant, and 30 mechanics and mariners, he returned from La Rochelle, July 14, 1678, to Fort Frontenac. He increased the works there in order to make it the emporium of commerce with the regions which he purposed to explore, established a trading house at Niagara, and spent a year in visiting the Indian tribes and collecting furs. The Griffin, a bark of 60 tons, was launched on the Niagara river in 1679, and he embarked in it with his colony (Aug. 7) for the valley of the Mississippi. He crossed Lake Erie and Lake St. Clair, and reached Green bay, Sept. 2. Meantime his creditors, thinking him lost, were selling at Montreal all his posses-

sions. To prevent this, he loaded his bark with a rich cargo of furs and sent it back, with orders to return immediately. He proceeded with his company in scattered groups in bark canoes nearly to the head of Lake Michigan, where he constructed a trading house and fort and waited in vain for the return of his vessel. With Hennepin and two other Franciscans, and Tonti and about 80 followers, he ascended the St. Joseph's, and traversed a bog to reach the Kankakee, which he descended till he came to an Indian village on the Illinois, probably near Ottawa. On the banks of Lake Peoria he formed an alliance with the Illinois Indians, whose first hostile disposition he skilfully changed to friendship. There, suffering anxiety for the Griffin, while discontent pervaded his company, 1,500 miles from the nearest French settlement, he built a fort which he named *Crève-cœur* (heart-break). Having put Tonti in command in Illinois, and despatched Hennepin to explore the upper Mississippi, he returned (March, 1680) on foot with 8 companions to Fort Frontenac, and learned the ruin of his fortunes by the shipwreck of the Griffin and of another ship which had been despatched with resources for him from France. On his return he found that Tonti had been abandoned by his men, attacked by hostile Indians, and obliged to take refuge among the Potawatamies. Another year was lost in collecting his scattered followers, and on Feb. 6, 1682, he had descended the Illinois to its junction with the Mississippi. As he advanced, he noted the mouth of the Missouri, built a fort near that of the Ohio, and a cabin on the first Chickasaw bluff, raised the cross by the Arkansas, planted the arms of France near the gulf of Mexico, took possession in the name of France of the whole valley, and, on April 9, entered the gulf of Mexico, founded the fort of St. Louis, and gave to the adjacent lands the name of Louisiana. He retraced his steps, delayed a year among the lakes, and reached Quebec in Nov. 1683. He embarked for France, was welcomed by Seignelay as "the delight of the new world," and received a commission according to which all the French and natives of the country from Fort St. Louis to New Biscay were placed under his authority. An expedition for the colonization of Louisiana, with 4 vessels and 280 persons, departed from Rochefort, Aug. 1, 1684, but dissensions immediately arose between La Salle and the naval commander Beaujeu. They passed the coasts of Florida, and must have been near the mouth of the Mississippi on Jan. 10, 1685; but La Salle mistook their position, and the fleet passed on. A few days later he discovered his error and wished to return, but Beaujeu persisted in advancing W. even to the bay of Matagorda. There he determined to end the dissension by abandoning his associate. He disembarked with 280 colonists, most of his munitions were lost in a gale, and the fleet returned, leaving them almost without resources. Thinking himself near the Mississippi, he fortified the post of St. Louis, and made attempts in

agriculture, which were defeated by the ravages of beasts or of the neighboring tribes. Excursions over land and by canoes were alike ineffectual in bringing him to "the fatal river" which he sought, and he traversed a wilderness toward New Mexico, in a vain search for gold mines. The misery of the colonists increased, and Beaujeu's example of revolt began to be followed. La Salle, whose courage and energy had never failed, sought no longer to govern or to animate his followers by gentleness, but made himself a terror to them. Their number was reduced by manifold losses to 87, when, in despair of subduing their opposition or of carrying out any plan with such auxiliaries, he determined, Jan. 12, 1687, to seek by land the country of the Illinois, and thence to pass to Canada. He set out with 16 men, following the track of the buffalo, passed the basin of the Colorado, and reached a branch of Trinity river. They went in groups, and the malignity of two men, Dubaut and L'Archevêque, who had embarked their capital in the enterprise, found an opportunity for gratification. They quarrelled with and murdered a nephew of La Salle. He suspected and asked one of them about the fate of his relative, when the other fired upon him from an ambush, and he fell dead. "Such was the end," says Bancroft, "of this daring adventurer. For force of will and vast conceptions; for various knowledge and quick adaptation of his genius to untried circumstances; for a sublime magnanimity, that resigned itself to the will of Heaven, and yet triumphed over affliction by energy of purpose and unfaltering hope, he had no superior among his countrymen." His life is included in Sparks's "American Biography."

LASCARIS, ANDREAS JOANNES, surnamed RHYNDACENUS, a Greek philologist, and a descendant of the imperial family of Lascaris, born on the banks of the Rhyndacus in Phrygia in 1445, died in Rome in 1535. He went to Italy on the final overthrow of the Greek empire, and found a refuge at the court of Lorenzo de' Medici, who sent him twice to Greece to collect valuable MSS. Before his return thence the second time Lorenzo died, and Lascaris, at the invitation of Charles VIII. of France, removed to Paris in 1495, and began to teach Greek publicly. In 1503 Louis XII. appointed him ambassador to Venice. In 1513 he went to Rome on the invitation of Leo X. to take charge of the Greek college and press lately founded there, and published editions of many of the Greek classics. In 1518 he returned to Paris, and assisted Budæus in forming the royal library at Fontainebleau. He was subsequently commissioned by Francis I. to proceed to Venice for the purpose of procuring Grecian youths to officiate in the Greek college of which that monarch then contemplated the foundation in the French metropolis; but being importuned by Paul III. to return to Rome, he did so, and died a few months after his arrival there. He edited the works of several of the Greek poets, and translated into Latin some military treatises.

tises of Polybius.—See Villemain, *Lascaris* (Paris, 1825).—CONSTANTIN, a Greek grammarian, of the same family as the preceding, born in Constantinople, died in 1498. On the capture of his native city by the Turks he repaired to the court of Francesco Sforza, duke of Milan, who intrusted him with the education of his daughter. He subsequently visited Rome and Naples, in both of which cities he taught Greek and rhetoric. A few years later he removed to Messina in Sicily, where he established a school which enjoyed great celebrity while he lived. He bequeathed his library and MSS. to the senate of Messina. These were afterward carried to Spain, and are still preserved in the Escorial. His *Grammatica Græca* (Milan, 1476) was the first Greek book printed.

LAS CASAS. See CASAS.

LAS CASES, EMMANUEL AUGUSTIN DIEUDONNÉ MARIN JOSEPH, seigneur de La Causade and marquis de, a French historian, and one of the companions of Napoleon at St. Helena, born at the chateau of Las Cases, near Revel, in 1766, died at Passy-sur-Seine, May 15, 1842. He was educated at the school of the Oratorians in Vendôme, and at the military and naval schools of Paris, was with the allied French and Spanish fleets as a midshipman at the siege of Gibraltar, and was on board the French vessel the Royal Louis in the engagement off Cadiz. During the peace which followed he sailed to the West Indies, Newfoundland, Boston, Senegal, the isle of France, and the East Indies. When the revolution broke out Las Cases took part with the royalists, emigrated, and was charged by the prince of Condé with many diplomatic missions, among others with one to Gustavus III. of Sweden, then at Aix la Chapelle, who became his friend. After the defeat of the Prussians in Champagne he fled to London, where in his poverty he lived as a teacher. While here he executed his *Atlas historique et géographique* (1802), which he published under the name of Le Sage. When the *émigrés* were recalled by Napoleon, Las Cases returned to Paris, and for some time lived in obscurity. But having entered the army of Bernadotte (1809) he so distinguished himself as to gain the favor of Napoleon, who appointed him master of requests in the council of state, in 1810 made him chamberlain and count of the empire, and in 1811 confided to him the liquidation of the Austro-Illyrian debt. In 1812 he was sent to inspect through several departments the prisons, hospitals, and similar institutions, and to prepare a report of the condition of all the ports and naval stations from Toulon to Amsterdam. After the disasters of Leipzig and Moscow, Las Cases commanded the 10th legion of the national guard. In 1814 he refused to assent to the request for Napoleon's abdication, and went to England, whence he subsequently sent in his adhesion to the Bourbons. After the return from Elba he went back to France, and after the final defeat of the emperor at Waterloo followed him to St. Helena. Here with his son

he devoted himself to the care of Napoleon, and passed his evenings in recording the emperor's remarks, which were subsequently published in his *Mémorial de Sainte Hélène, ou journal où se trouve consigné, jour par jour, ce qui a dit et fait Napoléon pendant dix-huit mois* (8 vols. 8vo., Paris, 1822-'3). But having written a letter to Lucien Bonaparte commenting very freely on the treatment to which Napoleon was subjected, he was arrested, Nov. 25, 1816, and after 6 weeks' imprisonment at St. Helena was sent to the Cape of Good Hope, where he was confined 8 months, and finally taken to England. He was not suffered to land, but was conveyed to the continent, and conducted to Frankfort-on-the-Main, where he at last received his liberty after 18 months' captivity. He afterward resided in Belgium, but it was not until the death of Napoleon that he was allowed to return to France. The publication of his *Mémorial* is said to have brought him in 2,000,000 francs. Under the reign of Louis Philippe he was elected in 1831 and 1839 to the chamber of deputies, taking his seat at the extreme left, or with the ultra opposition. He wrote, in addition to the works above mentioned, his own life, *Mémoires d'E. A. D., comte de Las Cases, communiqués par lui-même* (Paris, 1819).

LAS CENIZAS ("the cinders"), a volcano in Guatemala, Central America, one of the group known as the volcanoes of Pacaya, in lat. 14° 21' N., long. 90° 36' W., 19 m. S. W. from the city of Guatemala; altitude, 5,100 feet. It was ascended in 1846 by an English traveller, R. G. Dunlop, who describes it as constantly burning. It has not however been in a state of destructive eruption since 1776, in which year it entirely destroyed the village of Tres Rios, 9 m. distant, filling up three considerable rivers, from which the village took its name.

LASKI, JAN, commonly known as JOHN ŁASCO, a Polish divine, born in 1499, died Jan. 13, 1560. He was descended from a noble family, and had an uncle who was an archbishop. He himself entered the church, and rose to the rank of bishop; but having made the acquaintance of Zwingli and other reformers, he became a Protestant, and resigned his bishopric. After residing a while at Emden, and founding there the first Protestant church in that region, he went to London, where he had charge of a foreign Protestant congregation. Being compelled, on the accession of Mary in 1553, to leave England, he passed over to Germany, where he resided until 1556, when he returned to his native country. Here he became the head of the Protestant church in Little Poland, and exerted himself especially, during the remainder of his life, to bring about a union of all the Protestant churches of Poland. He was a learned man, and left a large number of theological works.

LAS PILAS, one of the great extinct volcanoes which constitute the volcanic chain of the Marabios, extending across the plain of Leon, in Nicaragua. It is broad and comparatively low, but has a vast crater, surrounded by many

smaller craters, or ancient vents. It was near the foot of this volcano, in the plain of Leon, that a volcanic orifice opened on April 12, 1850, around which was speedily accumulated a great mass of lava, cinders, stones, and ashes, forming a cone several hundred feet in height, which by its accretions promised to add another high volcano to those which stud the plain. The eruption ceased however at the end of a month, and has not since been renewed.

LASSA, or H'LASSA, a city of Asia, and capital of Thibet, situated in a fertile plain on the banks of the Dzang-tsu, in lat. 29° 30' N., long. 91° 40' E.; pop. about 50,000. The streets are in general wide and regular, and the houses, whether constructed of mud, brick, or stone, have their walls whitened, and their doors and window frames painted red and yellow. It is surrounded with a wall, and contains some fine public edifices, the chief of which is a lamasery, or monastery. Lassa is a place of considerable commerce, and the resort of merchants from all parts of Asia. The most important articles of trade are linens, woollen cloth, cashmere shawls, sable furs, raw silk, musk, sugar, dried fruits, bullion, glass, and outlery. To the N. W. of the city, and connected with it by two avenues, is the Buddhala, or "mountain of Buddha," on which stands the palace of the grand lama, a magnificent structure 4 stories high, crowned by a gilded dome, and supported by columns covered with plates of gold. Thither pilgrims resort from all parts of eastern Asia to perform their devotions, and do homage to the supposed incarnation of deity.

LASSEN, CHRISTIAN, a German philologist and linguist, born in Bergen, Norway, Oct. 22, 1800. He studied at Christiania, Heidelberg, and Bonn, passed two years in London and Paris, and returned again to Bonn, where he became in 1830 extraordinary and in 1849 ordinary professor. In connection with Eugène Burnouf he deciphered many Pali MSS., and the result of their labors was published by the Asiatic society in an "Essay on the Pali or Sacred Language from the Peninsula beyond the Ganges." He published with Schlegel the *Ramayana* and the *Hitopadesa*. He was for many years editor of the *Zeitschrift für die Kunde des Morgenlandes*. His works, which are numerous and valuable, relate to a variety of oriental languages and ancient history, embracing, among other subjects, translations from the Hindoo philosophy, the history of Bactriana, Cabool, and India, and cuneiform inscriptions.

LASSO (Sp. *lazo*, a slip knot; Lat. *laxus*, loose), a cord with a slip noose, made either of hide or strongly twisted hair, used in some countries for catching wild cattle. It is from 20 to 30 feet in length, and is thrown in a peculiar manner. In South America the *vaquero*, or cattle driver, in catching an animal, rides at full speed, swinging the lasso around his head and increasing its motion as he approaches the victim, until "it shoots from his hand like a snake,

and a fiery horse is struggling in its coils." The *vaquero* holds one end of the lasso, with which he takes a turn around the high pommel of his saddle, his own horse being trained to resist the jerks of the captive by leaning to the opposite side. As soon as the lasso slackens after the first struggle, the rider spurs his horse, which, bounding forward, drags along the other, weakened under the throttling pressure of the noose. In catching horned cattle two *vaqueros* employ each a lasso. The first throws his lasso over the horns, and avoids by skilful curvets and occasional jerks the attacks of the bull. The second keeps behind, and, watching the opportunity when in running its hind feet are off the ground, at once slips the noose underneath one hoof and jerks it up. In catching bulls the lasso is generally not tied to the pommel, as they might prove so strong as to drag away both horse and man. Some *vaqueros*, when bent on catching a desperate bull, perhaps of peculiar swiftness, tie the lasso to the pommel, and this is called *amarrado a muerte*, "bound to death." For common purposes a turn around the pommel answers, when if the bull prove too strong they let go the end and escape. In California and Mexico the lasso is called a *lariat*. Similar to the lasso is an implement used for the same purpose, consisting of two leaden balls at either end of a long cord. These are thrown like the noose of the lasso, and at once wind the cord around any object with which they come in contact.

LASSO, ORLANDO DI, or ORLANDUS LASSUS, a Flemish composer, born in Mons, Hainault, in 1520, died in Munich, June 15, 1593. He was carried surreptitiously to Italy when a child on account of his fine voice, and until he was grown up was employed as a singer in Milan and Naples. Subsequently he returned to Flanders, settled in Antwerp, and passed the latter part of his life at Munich in the service of the elector of Bavaria. He was a contemporary of Palestrina, and one of the most famous composers of the age, excelling in harmony, and being one of the first to attempt chromatic passages. His secular music, consisting of Latin, Italian, German, and French songs, is better than his compositions for the church, in which he is far inferior to Palestrina. A statue has been erected to him in his birthplace. His works were published in Paris in 1576 under the title of *Mélanges d'Orland Lassus*, and in 1584 appeared *Continuation des Mélanges*.

LATAKIA. See LAODICEA.

LATERAN, the name of a church and palace in Rome, so called from the fact of their being built on the estate of the senator Plautius Lateranus, who was put to death by Nero for complicity in Piso's conspiracy. They are in the S. E. part of the city, near the walls of Aurelian and Honorius. The basilica of St. John Lateran (*S. Giovanni in Laterano*) occupies the site of the house of Plautinus, and was founded by Constantine in the 4th century. It was nearly destroyed by fire in the time of Clement V.,

but was restored by that pope, and has since undergone a number of modifications. It is a fine specimen of architecture, and contains many interesting works of art. It was long regarded as the first of Christian churches, bearing over the door the inscription: *Omnium urbis et orbis ecclesiarum mater et caput*. Five general councils were held under its roof; the popes are still crowned in it, and the ceremony of taking possession of the Lateran basilica is one of the first in the installation of a new pontiff.—The Lateran palace, adjoining the church, was the papal residence from the time of Constantine until 1877, when Gregory XI., on the return of the popes from Avignon, transferred the throne to the Vatican. Having been burned in the reign of Clement V., it was rebuilt by Sixtus V. from designs by Fontana. Innocent XII. made it a hospital in 1693, and Gregory XVI. converted it in 1843 into a museum, to which purpose it is still devoted. Beside collections of paintings and statues, it has a department of Christian antiquities, some of the most interesting of which are from the catacombs.

LATHAM, JOHN, an English ornithologist, born in Eltham, Kent, June 27, 1740, died in Romsey, Feb. 4, 1837. About 1763 he commenced the practice of physic in Dartford. In 1781-'5 appeared his "General Synopsis of Birds," in 6 vols., followed in 1787-1801 by two supplemental volumes. Departing from the system of Linnæus in the divisions of birds, he recognized but two orders, land and water birds; although, except in a few cases, he retained the Linnæan genera. His *Index Ornithologicus*, published in 1790, is an excellent book of reference, containing accounts of many new species. In 1796 he retired from practice, and thenceforth devoted himself to ornithological studies. A new edition of his works in 10 vols. 4to., enlarged and rearranged, with a general index, under the title of "General History of Birds," was commenced in 1821, in the author's 85th year, and completed in 1828. The plates of this, as of his former works, were executed or retouched by himself. He is also the author of a variety of miscellaneous papers on medical science and natural history.

LATHAM, ROBERT GORDON, an English philologist and ethnologist, born in Billingborough, Lincolnshire, in 1812. He was educated at Eton and at King's college, Cambridge, and subsequently took the degree of M.D. After the completion of his studies he travelled in northern Europe, and while in Norway studied the idioms of the Scandinavian tongues. Upon his return to England he published a translation of Bishop Tegnér's poem, "Alexis and Frithiof," and "Norway and the Norwegians" (2 vols. 8vo., 1834). He now varied his professional labors by the publication of an "Abstract of Rask's Essay on the Sibilants," and an "Address to the Authors of England and America," the object of which was to effect to some extent a modification of the existing alphabet. In 1840 he was appointed professor of English literature

in University college, London; while so engaged he published a series of works on the history and structure of the English language. The chief among these was his "Treatise on the English Language" (2 vols. 8vo., 1841), of which a number of editions have since appeared. He next gave his attention to ethnology; his first publications on this branch of science were "Natural History of the Varieties of Mankind" (8vo., 1850), and "Man and his Migrations" (12mo., 1851). He has also published "Ethnology of the British Colonies" (12mo., 1851), "Ethnology of Europe," "Ethnology of the British Islands," and "Descriptive Ethnology" (2 vols. 8vo., London, 1859). He has produced an edition of the *Germania* of Tacitus, with notes historical and philological (1850), and has read many important papers before the British association for the advancement of science. As a physician he has held a high position, and lectured on medical jurisprudence at the school of the Middlesex hospital. He has for some years been engaged in preparing a new edition of Johnson's "Dictionary."

LATHROP, JOSEPH, D.D., an American clergyman, born in Norwich, Conn., Oct. 20, 1731, died in West Springfield, Mass., Dec. 31, 1820. He was graduated at Yale college in 1754. After studying theology for more than a year under the direction of the Rev. Robert Breck, at Springfield, Mass., during which time he was engaged in teaching a school, he was licensed to preach, and in Aug. 1756, was ordained as pastor of the Congregational church in West Springfield. Having been obliged to suspend his labors for nearly 8 years on account of his health, an impostor named John Watkins intruded into his parish, and occasioned a somewhat serious disturbance, that led him to preach his celebrated sermons entitled "Wolves in Sheep's Clothing," which have been widely circulated in this country and Great Britain. He received the degree of D.D. from Yale college in 1791 and from Harvard university in 1811. In 1792 he was elected a fellow of the American academy of arts and sciences. In 1793 he declined an invitation to the chair of professor of divinity in Yale college. He continued to preach steadily until March, 1818, when in consequence of the infirmities of age he requested his congregation to supply him with a colleague. His sermons were simple, clear, sensible, and often strikingly original. On account of his great reputation for practical wisdom, his labors were perhaps oftener put in requisition to settle ecclesiastical difficulties than those of any other minister of his day in New England. He was a voluminous writer, though, with the exception of a small volume entitled "A Miscellaneous Collection of Original Pieces," &c., published in 1786, and one or two letters and addresses, all his publications consist of discourses which he had delivered from the pulpit. Of these there are 7 volumes, the last of which contains his autobiography.

LATIMER, HUGH, an English bishop and reformer, born in Thurcaston, Leicestershire,

about 1490, burned at the stake in Oxford, Oct. 16, 1555. The son of a farmer, he was sent to the university of Cambridge when about 14 years of age, was chosen a fellow of Clare hall in 1509, and received the degree of M.A. in 1514. He then began the study of divinity, and was, as he says himself, "as obstinate a papist as any in England," but became a Protestant chiefly through the influence of Bilney. It was probably about 1521 that he began to display that energy and enthusiasm in the pulpit which made him one of the most admired of the preachers at Cambridge. He soon after delivered a sermon in presence of the bishop of Ely and numerous priests, in which he drew a contrast between Christ as the exemplar and the English prelates of the day. For this he was forbidden by the bishop to preach in the churches of the university, but being summoned before Wolsey was dismissed with merely a gentle admonition, and was licensed to preach in any church throughout England. In 1529 he preached two sermons "On the Card," maintaining the expediency of intrusting the Scriptures in English to the people; and the disturbance which they occasioned was settled, after investigation before the vice-chancellor, by binding both him and his opponents to abstain from offensive expressions against each other in the pulpit. In the following year he favored the divorce of Henry VIII. from Catharine, and was appointed one of the royal chaplains, but remonstrated against the king's inhibition of all English books containing any matters of Scripture. Appointed to the living of West Kington, Wiltshire, he found a larger field for his zeal and activity by travelling extensively, everywhere occasioning excitement and complaints by his sermons. In 1532 he was prosecuted before the bishop of London, the archbishop of Canterbury, and the convocation, and was at first excommunicated, but was ultimately relieved of all penalties on condition of signing a portion of the articles proposed to him. On the elevation of Cranmer to the primacy in 1533, Latimer was recalled to his royal chaplaincy, and preached before the king on all the Wednesdays of Lent in 1534. He was consecrated bishop of Worcester in 1535, and in 1536 opened the convocation with two of his boldest sermons. Devoting himself with great diligence to his special episcopal duties, he did not again appear prominently till in 1539 he resigned his see on the passage of the 6 articles making it penal to impugn transubstantiation, communion in one kind, celibacy, the lawfulness of monastic vows, private masses, and auricular confession. He lived in great privacy and was for a short time imprisoned during the latter part of Henry's reign, and after the accession of Edward VI. declined, probably on account of ill health, to receive back his bishopric, which was offered him at the instance of the house of commons. He was one of the most noted and eloquent preachers of this reign, but left to others the public direction of the reformation. After the

establishment of Mary on the throne a pursuivant was sent into Worcestershire for his arrest; he was apprised of his danger, and time was allowed him sufficient for escape, had he been disposed to flee; but he refused to avail himself of the opportunity, and was committed to harsh confinement in the tower. In 1554 he was conveyed to Oxford with Cranmer and Ridley, to hold a disputation on the subject of the mass with several doctors from the universities. He pleaded that he was old, sick, and had used the Latin tongue but little for 20 years; he was therefore permitted to give in a long profession of faith in writing, for which he was condemned as a heretic, and imprisoned during more than a year in Bocardo, the common gaol of Oxford. He was then summoned again before the commissioners, but refusing to recant, was condemned to the stake. The sentence was executed on him and Ridley, "without Bocardo gate," opposite Baliol college, where the splendid martyrs' monument now stands. He met his fate with courage, exhorting his fellow sufferer: "Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." Latimer was rather remarkable for piety and eloquence than for learning and ability. "There may be other reformers," says Tulloch, "that more engage our admiration; there is no one that more excites our love." His sermons, in a pithy and homely style, reveal the simplicity and earnestness of his character. The latest edition of them, prepared by the Rev. G. E. Corrie, was published in London in 1845 in 4 vols. 8vo.

LATIN LANGUAGE AND LITERATURE. From the country of Latium, the central region of Italy, is derived the name of the language which, formed from various sources, became the speech and shared the fortunes of ancient Rome. One of the two most illustrious members of the Thracio-Pelasgian family, the elements which composed it were diverse, though for the most part kindred, since recent linguistic discoveries have shown that nearly all the earliest inhabitants of the Hellenic and Italic peninsulas were ethnically connected and constituted in reality but a single race. The Etruscans were perhaps the only exception, their language being excluded by most scholars from the Indo-European family. Latium was surrounded in the south by colonies of Greeks, as the Enotrians, Peucetians, Messapians, and Daunians, by the Tyrrhenian Pelasgi on the plain of the Po, by the Ligurians at the foot of the Alps, by the Umbrians, by the Ausonians on the Tiber, the Oscans at the foot of Vesuvius, and the Etruscans on the Arno. Fréret and Amédée Thierry connect the Umbrians with the Gauls; Wilhelm von Humboldt proves the relationship of the Ligurians with the Iberians or Basques of Cantabria; and Fuscus ascribes the origin of Latin to Germany, from which country Niebuhr and K. O. Müller derive the Etruscans. These opinions suggest the extent and diversity of the influences

which operated on the formation of the language. Latium, lying between the territories of Greeks and barbarians, overrun in turn by both, and peopled at last by different tribes, developed a language partaking of the idioms of its neighbors. Its principal constituents were Greek, Etruscan, Umbrian, and Oscan. The Latin, however, is the sister and not the daughter of the Greek, since many of the Indo-European roots which they have in common did not reach Italy by the way of Greece. The predominance of their common roots is shown by F. E. J. Valpy, who professes to derive every word in the *Æneid* from a Greek primitive. Some words are simple transplantations from the Greek, apparently after intercourse subsisted with Magna Græcia, as *thesaurus*, *athleta*, *emblema*, *philosophia*, *ephippium*; others obviously correspond to Greek words, without perhaps being historically related, as *fama*, *anchora*, *triumphus*, *vestis*, *dexter*, *ago*; and many others are either not related to Greek, or their family likeness has been completely obliterated, as *meta*, *lorica*, *clavus*, *insula*. The terms of husbandry and domestic occupation are mostly Greek, as *aratum*, plough, *bos*, ox, *ovis*, sheep, *agnus*, lamb, *equus*, horse, *canis*, dog, *seco*, to sow, *ager*, field, *sylva*, forest, *lac*, milk, *mel*, honey. Those of warfare, on the contrary, are not manifestly Greek at all, as *arma*, arms, *ensis*, sword, *hasta*, spear, *gladius*, sword, *sagitta*, arrow, *jaculum*, javelin, *balteus*, sling, *clipeus*, shield. Hence it is concluded that the indigenous Pelasgi were subdued by victorious invaders, as in Greece they were absorbed by the Hellenes. This view is confirmed by the fact that the terms for the simplest ideas are Greek, as *sto*, to stand, *sedeo*, to sit, *cubo*, to lie, *maneo*, to remain, *video*, to see, *tango*, to touch, *fero*, to carry, *volo*, to wish, *gnosco*, to know, *memini*, to remember; while the terms referring to government and laws do not appear to be Greek, as *rex*, king, *civis*, citizen, *testis*, witness, *jus*, law, *lis*, lawsuit. Words relating to religion are usually not Greek, and may have been furnished by the Etruscans. That the conquerors did not come by sea is indicated by the fact that most of the maritime terms are Greek, as *navis*, ship, *prora*, prow, *remus*, oar.—The Latin language has 23 letters, viz.: A, B, C, D, E, F, G, H, I, K, L, M, N, O, P, Q, R, S, T, U, X, Y, Z. *I* was used to represent both the vowel *i* and the consonant *j*, and in like manner *U* represented the vowel *u* and the consonant *v*. A distinctive form for the vowel *u* was first introduced in the middle ages, and for the consonant *j* not until A. D. 1500. The letter *k* fell later into desuetude, and was supplanted by *c*, except in the word *kalenda* and a few others. *Y* and *z* occurred only in Greek words, and came late into use; at an earlier period *i* was used instead of *y*, and *ss* instead of *z*. *X* is also of later origin, *cs* or *s* having formerly been used in its place. *W* does not appear until the inroad of the Goths in the 5th century. Common diphthongs are *æ*, *au*; more rarely *ui*, *oi*, *ei*, *eu*, and *æ* occur, while *ai*

and *ou* belong only to the ante-classic period of the language.—The pronunciation of Latin has been in the main uniform on the continent of Europe, while in England and America the letters have generally been sounded as in the English language. Thorough investigations made of late on this point have established almost beyond doubt that the English pronunciation in many, and the continental in some points, need a reformation. The letter *c* was undoubtedly pronounced in every case like *k*; only the syllable *ci*, if followed by a vowel, must have early assumed a hissing sound, because it was confounded, in writing, with *ti*; but even this seems to have been foreign to the classic period. The letter *m* at the close of a word had not the full power of that consonant, but its pronunciation probably corresponded to that of the French *m* final; and if the following word commenced with a vowel, it was not heard at all. The letter *s* had a sharp sound (like the Greek *σ* and the modern Spanish *s*), which explains the variations in writing several words, as *causa* and *caussa*. *S* and *r* were frequently interchanged, as in *Valerius* and *Valerius*, *labos* and *labor*. The vowels, in general, had the same pronunciation as in modern German, Italian, and Spanish. In poetry the coming together of two vowels at the close of one word and at the beginning of the following was considered contrary to euphony, and to avoid it the first vowel was elided (as in *supere aude*, pronounced *super'aude*). The aspirate *h* at the beginning of the second, and *m* at the close of the first word, were elided together with the vowel (as in *tollere humo*, pronounced *toller'humo*; *multum ille*, *mult'ille*). The elision of final *s* in the terminations *us* and *is* before consonants, belongs only to the earlier poets. The many signs of punctuation introduced into the modern editions of the Latin classics were not known to the ancient Romans, who used only the period. The characters used in writing greatly resembled in the earliest period of the language those of the Greek language. The Romans used only the large letters (*litteræ unciales*), and, on account of the inconvenience experienced in rapid writing, adopted certain marks of abbreviation (*notæ*).—The words of the Latin language may be reduced to 8 classes. 1. The substantive, as to gender, may be either masculine, feminine, or neuter, the gender being determined either by the termination or signification. Generally 5 declensions are assumed, though the 4th and 5th may be regarded as subdivisions of the 3d, and thus the number of declensions be made to correspond to the Greek. Each of the 5 declensions has 2 numbers, singular and plural; the dual of Sanscrit and Greek is entirely wanting. The number of cases is 6 (one more than in Greek), viz.: nominative, genitive, dative, accusative, vocative, and ablative. The last serves at the same time as the instrumental (of the Sanscrit), as temporal, and as modal. Of a 7th case, the locative (as in Sanscrit), some rem-

nants maintained themselves in the proper names of towns (*Roma* for *Romai*, *Corinthis*, *Carthagini*), and in local adverbs (*ibi* and *ubi*). The literary dependence on the Greeks, to which the Romans early submitted themselves, was shown by admitting nearly all the Greek terminations of Greek proper names unaltered into the Latin. 2. The adjective is either of 3 endings, one for each gender, or of 2, one ending being common to the masculine and the feminine (*generis communis*), or of only one for all 3 genders (*generis omnis*). All adjectives are declined after one of the first 3 declensions, and most of them admit of 2 higher degrees, the comparative, ending in *ior* for the masculine and feminine, and *ius* for the neuter, and the superlative, ending in *imus*, *ima*, *imum*. The participles and ordinal numerals share all the peculiarities of the adjective. 3. The pronouns are personal, of very irregular inflection; possessive, which are declined like the adjectives; demonstrative (*hic*, *ille*, *is*), relative (*qui*), interrogative (*quis?* *qui?*), indefinite (*aliquis*), and reflective (*se*). The personal pronouns are nearly identical with the Greek, as *ego*, *εγω*, *tu*, *σὺ*, *nos*, *ὡς*, *ὡς*, *σφω*. There is no separate form for the pronoun of the 3d person, the demonstrative and reflective pronouns being used to express it. 4. The verb is in its inflection inferior to the Sanscrit and Greek, having only two voices, active and passive, and 6 tenses, present, imperfect, perfect, pluperfect, future, and future anterior. The active voice comprises two classes of verbs, transitive and intransitive or neuter, to which sometimes a third is added, that of *verba neutralia passiva*, verbs with active form and passive signification (*fio*, *capulo*, *veneo*). A large class of verbs, called deponents (*i. e.*, laying aside passive signification), agree entirely with the passive in form, though they seem to have an active (partly transitive, partly intransitive) signification. No special form has been developed for the middle voice, though many facts (double forms, such as *certo* and *certor*, I return; past participles construed with an accusative, as *adopertus vultum*, having covered to himself the countenance; the signification of most deponents, &c.) show that to the passive form the middle or reflective signification was no less inherent than the passive. The Latin also lacks special forms for the optative mode and the aorist tense; and its participle is but imperfectly developed, only two participles being found in each voice, the present and future in the active, and preterite and future in the passive. The use of the imperfect is restricted to one tense, the present. The gerund (as *amandi*, *amando*, of, to loving) and the supine (*amatum*, *amatu*, to love) are an exclusive property of the Latin. The comparative study of the Indo-Germanic languages has established a very close resemblance of the Latin to the Sanscrit and Greek in the formation of the persons. The letters *m*, *s*, *t* appear to have been in all these languages the characteristic consonants in the termination of the 3 persons. The *s* and

t appear as such throughout the Latin conjugation; the *m* everywhere in the first person plural, and in the first person singular in all tenses of the subjunctive, in all imperfects (*bam*) and pluperfects (*ram*) of the indicative; while in the present indicative, where also the Greek has only retained a few, not numerous, classes of verbs in *μ*, the *m* has everywhere given place to *o*, except in two solitary representatives of the old language, *sum* and *inquam*. The verb has, like the nouns, only 2 numbers, singular and plural. The 4 classes of words which have been mentioned are subject to inflection; the following 4 are inflexible, viz.: 5, the prepositions, which govern either the accusative or the ablative, or both accusative and ablative; 6, the conjunctions, which either govern always the subjunctive, or only on certain conditions; 7, the adverb, which generally admits of the same gradation as the adjective; 8, the interjection. In particles generally the Latin is incomparably inferior to the Greek, but these classes of words seem to have been more numerous in the earlier periods of the language. —Thus the historical progress of the language was directly opposed to that of other tongues, since it became synthetical instead of analytical as it advanced. Its slight tendency to synthesis appears from its deficiency in compound words. The roots are never grouped as in Sanscrit and German into long compounds, and Pacuvius in the 2d century B. C. vainly attempted to introduce even the simple mode of combination practised by the Greeks. The absence of the definite article is often a cause of obscurity, though it gives conciseness and vigor to the discourse. It constrains the writer especially in didactic works, and modern scholars have sometimes found it necessary to give the requisite clearness to their Latin style by introducing the Greek article in parenthesis. —Nearly all that was not related to the Greek in the Latin was derived from the Etruscan, Umbrian, and Oscan languages. The Etruscans, the most powerful of the early Italian tribes, gave to Rome its early constitution, religious discipline, regal insignia, and a royal line. The young men of the Roman aristocracy were educated in Etruria. Their language was probably Semitic (see ETRUSCAN LANGUAGE), and must have influenced that of Rome. Its most important monument is a pillar discovered at Perugia in 1822. The Opican or Oscan language was extensively spoken in the middle and southern portions of Italy, and comprises the larger portion of the non-Greek elements of the Latin. The difference between the Oscan and the Latin was dialectical, but was progressively increased by the opposition in the habits of the races which spoke them. The Oscans were stupid, sensual, barbarous, and proverbially notorious for their ignorance of Greek and their antipathy to it. The word *Opicus* in Latin was a far more contemptuous epithet than *barbarus*. The Oscan dialect therefore receded from the Greek, to which the Romans were led with the progress

of refinement more and more to conform. The monuments of it now remaining, as the Bantine table, resemble an illiterate vulgar corruption of Latin. One of the most ancient peoples in Italy was the Umbrians, whose city Ameria is said to have existed 381 years before Rome. The monuments are sufficient to supply a nearly complete grammar of their language, which bears a close affinity to the Oscan, and has much in common both with the Greek and Latin.—With the exception of the disputed Etruscan, all the elements which entered into the Latin language seem to have been of the Thraco-Pelasgian stock. In Latium the territories of several tribes met, and according to universal tradition Rome was in its infancy the asylum of fugitives from all parts. The various constituents were developed into a compact and uniform texture, which was refined and enriched by the contact and influence of the Greek. Until the time of the poet Livius Andronicus (about 240 B. C.), there are few monuments of Latinity. In these the orthography is altogether unsettled, the specimens, when transcribed, have suffered in the process, and the language itself is fluctuating. The oldest of them is a hymn which the *fratres arvales*, a college of Roman priests, recited at their annual festival. It was dug up at Rome in 1778, and its composition has been assigned to the age of Romulus. It contains but few words that remained in the language. It was followed by the Salian hymn, which was unintelligible to Horace, the laws of the 12 tables (about 450 B. C.), the inscription on the Duilian column (260), and the epitaphs in the mausoleum of the Scipios. It is not certain that all of these have been preserved in the form in which they were originally composed. The *Senatus Consultum de Bacchanalibus* (185) is quite intelligible, and scarcely differs from classical Latin except in orthography. The principal grammatical difference presented by the older monuments is an ablative in *ad, od, ed*, and an accusative which afterward became the regular ablative. The progress which the language made during this period was nearly free from foreign influences, and Cicero therefore called the age of the Scipios that of the true Latinity. In his time Hellenisms had greatly modified its peculiar Latin features. When the Romans conquered successively the south of Italy, Sicily, Macedonia, and Achaia, their language received a new form from intercourse with the subject Greek inhabitants, and from that time might more properly be called the Roman than the Latin speech. Greek terms and phrases were grafted upon the old Latin stock. In this Hellenistic form the language appears in the oldest literary works of the Romans, in Plautus, Terence, Lucretius, and even Catullus. The custom of employing Greek tutors for the children of the most distinguished families favored this tendency. What the language lost in originality it gained in refinement and polish, so that its golden age dates nearly from this transformation, extending according to some from the death of Sylla through the

reign of Augustus, and according to others from the time of Cicero to that of Tiberius. But it was rather as a literary language than as the popular speech that the Latin then attained to excellence. Cicero affirms that he knew but 5 or 6 Roman ladies who spoke it correctly. He was, however, a purist, and sometimes occupied himself for days in seeking a proper word or phrase. Quintilian complained that the Roman populace could not even utter an exclamation of joy without some barbarism, and said that it was nearly as difficult even in Rome for the young to become acquainted with classical Latin as with a foreign tongue. As a spoken language the Latin never was in universal use. As the Romans extended their dominion in Italy, they degraded but did not extirpate the local idioms. They did not, at first, attempt to establish between the different peoples which fell under their empire a unity of language to strengthen the bond of nationality. On the contrary, they even forbade to the vanquished tribes the common use of the speech of the conquerors. Subsequently, however, they authorized it, and finally enjoined it. The Latin therefore became in the provinces the official and perhaps the literary language, but in private relations and intercourse each people preserved its native dialect. Classical Latin is peculiar in having no distinct dialects. Yet, from the reproach of Patavinity which Quintilian brings against the style of Livy, who was born in Patavinum (Padua), it is supposed that the popular speech in the different provinces had peculiarities which sometimes crept into the literature. Though without dialectal differences, there was always a recognized distinction between the language of the people and that of the nobles. The former was the *lingua plebeia, vulgaris, rustica*, and is known to us only by a few phrases in the comic poets; the latter was the *lingua nobilis, classica, urbana*, and is that which is preserved in the monuments of Roman literature. There was also the *sermo provincialis*, which probably varied quite as much from the *lingua rustica* as that did from the cultivated speech of the capital. As the Romans were not a commercial people, it was only by the success of their arms that they extended their language. By war and military colonies they made it known throughout the gigantic area of the Roman empire. Its progress, however, was singularly impeded wherever it came in contact with Greek, for the reason that the latter was a superior instrument of communication. The language of the conquered for a time triumphed over that of the conquerors, so that in the age of Cicero Greek was understood by educated people in nearly every part of the empire, and Latin was confined almost exclusively to Italy. Soon after, in the larger part of Europe, northern Africa, and western Asia, Latin was cultivated in connection with the native languages, and became known either as a spoken or written tongue to the higher classes generally. Plutarch says

that in his time every people was familiar with Latin. Under the empire it was taught with greater purity and elegance in Gaul and Spain than in Italy. Julius Cæsar, says Aulus Gellius, advised young Roman authors to shun a new word as a dangerous rock. The protest against neologisms was repeated by many other purists. When the emperor Tiberius in an address to the senate Latinized the Greek word *μονοπωλιον*, Pomponius Marcellus dared to resist this exercise of the imperial authority in the republic of letters, and to declare to the emperor that he could give the right of Roman citizenship to men, but not to words. Yet Rome continued to borrow from the language of every people with which she came in contact, and the invasion of foreign terms was almost unlimited from the time of the Antonines, when strangers resorted from all parts of the Roman world to the capital. The degeneracy was the more rapid because after the Plinys there was no writer capable of moderating it. The Christian era has sometimes been accounted the date when the Latin became a fixed language. More properly, it was the period when its progress was arrested, and its decline began. Its decadence dates from the approximation of the literary to the vulgar Latin; and it was the Christian instruction in the *lingua plebeia et rustica* which chiefly contributed to this result, introducing into religious writings barbarisms which had till then only been found in the mouth of the people. This mode of alteration is noteworthy in the 2d century, and was completed after the 5th. Between these two eras occurred two events which consummated the destruction of the language: the transplanting of the seat of the empire to Constantinople, and the invasion of the barbarians. The Latin of the decline has the appropriate name of "low Latinity." Its corruption consists not so much in changing the signification of words, as in creating new expressions, and introducing a throng of new words, first from the Greeks, and then from each of the barbarous nations. After the division of the empire, the Byzantine emperors endeavored to retain the Latin as one of the traditions of Rome, and enjoined its use in the codes and edicts; yet it was abandoned in favor of the Greek as soon as the eastern empire was obliged to renounce all pretensions to the sovereignty of the West. The successive incursions of the Goths, Vandals, and Lombards flooded it in the West with foreign words and forms. In this state it was preferred by the invaders to their own language. The foreign dynasties that ruled Italy were ambitious to heighten the resemblance of their courts to that of the Cæsars by cherishing the use of Latin. The *lingua Latina* became distinguished from the *lingua Romana*. The former was the classical Latin, now cultivated even by the learned only in writing; the latter was the old *lingua plebeia* transformed by invasions. The purest specimens of the ancient *lingua Romana* are supposed to exist in the mountains of Sardinia and in the country of the Grisons. It was

in the ages of low Latinity that Latin versification in rhyme was first attempted, of which there are many examples in ecclesiastical hymns, full of false quantities. That the Latin language did not share the destruction of the Roman empire was due to Christianity, which had adopted it, and, though it at first deteriorated it, afterward secured its perpetuity. It remained in Europe the ecclesiastical, political, and official language, long after it had ceased to be spoken except in cloisters. In the time of Gregory of Tours the preachers of France delivered their sermons in it; in the time of St. Bernard the as yet rude French was employed in delivering sermons, though they were written in Latin. Charlemagne ordered all judicial processes to be drawn up in Latin, and forbade officers to employ any other in their documents. Yet the debates of the parliaments and the metaphysical and theological discussions of the schools were insufficient to prevent its becoming a dead language. Moreover, the scholastic Latin was in large part a mélange of Gallic and Gothic terms furnished with Latin terminations; and the judicial verbal coinages were not less barbarous than those of the pedants of the schools. But the grotesqueness of the official Latin was its least defect. Francis I. was obliged to abolish it from the courts of justice because the meaning of the words employed could no longer be determined, and constantly gave rise to new lawsuits. At the revival of letters, Latin was the common speech of the savants of Europe, and was written by many of them with purity and ease. The Ciceronians of the court of Leo X. especially excelled in its elegant use, their name being derived from their principle that no word ought to be employed unless it was sanctioned by the authority of Cicero. The chief scholars of the day engaged in a controversy in support or contestation of this principle, the most important work produced on the subject being the *Ciceronianus* of Erasmus, in which he assailed the Ciceronian pedants with admirable satire and learning. It was answered in a tract by the elder Scaliger, a monument of skilful vituperation and literary bitterness. The reformation, by depriving the Latin of the exclusive privilege, which it had till then preserved, of being the official interpreter of the sacred texts and the common language of orthodoxy throughout Christendom, diminished its prestige and authority. Among the Protestants the vernacular languages were exalted above it. Yet the disfavor into which it fell in Germany, Holland, and England, as the interpreter of divine knowledge, did not prevent the most important works in profane science from being written in it. Lord Bacon first wrote his principal works in Latin, believing that it was destined to be the universal and common language of learned men. Even at the present time many of the books of German erudition are produced in Latin, and both in Germany and Holland many medical and legal works are written in it. In Poland, which

produced a remarkable modern Latin poet, Sarbievius (Sarbievski), it was still spoken "by the bishop as well as the coachman" about a hundred years ago. In Hungary it was the language of the diet and county assemblies in the earlier part of this century, and remained so in part down to 1848.—No other language is more free and varied in its constructions. The terminations being sufficient to establish the grammatical relations of each word, without regard to the place which it occupies in the sentence, this place is determined only by the importance of the ideas and the order in which the speaker wishes them to strike the listener. Its bold inversions favor picturesqueness of description, and are admirably suited to rhetorical stateliness, though it is incapable of the flowing harmony of Greek periods. It excels in energy and conciseness, and its translation into modern languages without paraphrase is difficult. With its constructive flexibility there is a certain rigidity characteristic of the Latin expression, which is due perhaps to the fact that the Latin was long a political before it became a literary language, that is, before it was polished by the poets. It is suited for no other styles of composition so happily as for political orations and judicial disquisitions. The richness of its vocabulary in political terms is advantageous also to the historian. It is least adapted to philosophy, and Cicero complains that in his philosophical writings he was obliged to invent many expressions which the language could not furnish him. Less copious than the Greek, German, and English, less delicate than the Italian, less pompous than the Spanish, and less pliant than the French, the Latin is more compact and sinewy than either of these languages. It merits attention for the greatness of the people which spoke it, for the genius of its authors, and for the posthumous part which it has played in history and in the development of the human mind. Surviving the power of Rome, it remained a moral bond between the shattered portions of the fallen empire. It is only by an acquaintance with it that the principal nations of modern Europe can examine their own historical and scientific archives, their charters, and older didactic writings. From its long historical preëminence, as well as the literature which it contains and its almost perfect structure, it has always been an essential part of the course of study in all universities.—See Valla, *De Latina Lingua Elegantia* (Rome, 1471); Walch, *Historia Critica Lingua Latina* (Leipsic, 1761); Nahmischer, *Leitung zur kritischen Kenntniss der Lateinischen Sprache* (1768); and Censorini, *De Vita et Morte Lingua Latina Paradoxa Philologica* (Ferrara, 1784). Treatises on the structure of the language were written, among the Romans, by M. Terentius Varro (best edition by K. O. Müller) and many others, whose works have been collectively edited by Lindemann (*Corpus Grammaticorum Latinorum Veterum*, 4 vols. 4to., Leipsic, 1831-'40). Among the

best grammars written after the revival of classic studies in Europe are: Sanctius (Fr. Sanchez), *Minerva, seu de Causis Lingua Latina* (Salamanca, 1587; last and best ed. by Bauer, 2 vols., Leipsic, 1793-1801); Ruddiman, *Grammatica Latina Institutiones* (2 vols., Edinburgh, 1725-'31; new ed. by Stallbaum, 2 vols., Leipsic, 1823); Bröder (Leipsic, 1787, and very often since; it is still a favorite elementary grammar of Germany); Grotefend (Frankfort, 1814); Schneider, *Ausführliche Grammatik der Lateinischen Sprache* (8 vols., Berlin, 1819; not completed); Zumpt (11th ed., Berlin, 1860; translated into English by Kenrick; an English translation with many valuable additions published in New York, by O. Anthon); Otto Schulz (16th ed., Berlin, 1856); Kühner (4th ed., 1855); Madvig (3d ed., 1857). The English and American schools use to a large extent translations of the above mentioned German works. The best original American works have been published by Andrews and Stoddard; excellent elementary books by Bullions, and by McClintock and Crooks. The best work on Latin pronunciation is by Coorsen, *Ueber Aussprache, Vocalismus und Betonung der Lateinischen Sprache* (2 vols., Leipsic, 1858-'9). The most complete information on the affinity between the Latin and kindred languages may be found in Bopp, *Vergleichende Grammatik*, and Pott, *Etymologische Forschungen*. As to Latin dictionaries, see DICTIONARY. To the eminent Latin lexicographers there mentioned must be added Klotz, whose Latin-German lexicon (2 vols., Brunswick, 1853-'7) in some points surpasses all its predecessors.—LITERATURE. The Roman or Latin literature was from the first an imitation of that of Greece. Its general characteristics are correctness and precision, without the buoyant vigor and various coloring of original genius. Even in its most cultivated period, the poets seem to have had little conception of originality except as the importation of a new style from Greece. Exquisite, therefore, as were their models, the highest excellence to which they themselves attained was a faultless grace and modulation without affluence of thought and feeling. The Romans were always chiefly devoted to war, politics, and legislation, and for 5 centuries they had no literature worthy of the name. For this term can be applied neither to the traditional song of the *fratres aruales*, a rude prayer for blessings on husbandry belonging to the era of the first kings; nor to the songs of the Salian priests, which were chanted with an affected delirium and accompanied by fantastic ceremonies, and were unintelligible long before they ceased to be sung in worship; nor to the lost triumphal songs and ballads mentioned by Livy and Cicero, and which Niebuhr conjectures may have formed a regular epic poem. No higher literary merit belongs to the *Indigitamenta*, attributed to Numa, and afterward commented on by Granius Flaccus, a repertory of the sacerdotal rites of Latium; nor to the Papirian law, a collection of edicts

by the first kings; nor to the republican law of the 12 tables; nor to the *Annales Pontificum*, a record of the chief events of every year by the high priest and four of his colleagues; nor to the *Libri Lintei*, the consular historical records. It was not till after the Romans had spread their conquests over Magna Græcia and Sicily, and had thus become intimately associated with Italian Greeks, that they began to give their attention to the cultivation of language and literature. Their first poet was the Greek Andronicus, taken prisoner at the capture of Tarentum, and called Livius Andronicus after he became a Roman citizen, who gave to the drama a somewhat regular plot. He produced Latin tragedies and comedies translated from and modelled after the Greek, and made a version of the *Odyssey* in the Saturnian metre. His plays were used as a text book in schools when Horace was a boy. Nævius (about 235 B. C.) followed his example in imitating the Greek drama, but exchanged mythological for political subjects, in which he so freely satirized the Roman aristocracy and the leading characters of state that he was successively imprisoned and banished. He also wrote a historical poem on the first Punic war. The art of poetical composition was greatly advanced by Ennius (239-169), a versatile genius, called by the Romans the father of their poetry. Possessing unusual learning and accomplishments, enjoying the society at Rome of the elder Cato and the Scipios, he wrote tragedies, satirical and didactic poems, and the *Annales*, an epic on Roman history, for which he first used the Latin hexameter. His works were marked by a stern and solemn grandeur, were freely imitated and borrowed from by Virgil, but lacked polish and ornament. Euripides was his model in tragedy, and he treated the mythological divinities with a marked disdain, which, as well as his translation of the sceptical Euhemerus, seems to prove that religious faith was already in decline. Though no Roman tragedy anterior to the Augustan age has been preserved, yet this branch of the drama reached the highest point which was destined to it at Rome in the hands of Pacuvius, nephew of Ennius, and of his junior contemporary Accius or Attius, both of whom imitated the Greek tragedies and rarely introduced events of Roman history. The former was both poet and painter, and received the epithet of *doctus* (learned); and there remains from the *Prometheus* of the latter our finest fragment of the Roman *tragœdia palliata* or high tragedy. The successor of Nævius in comedy was Plautus, whose plays have a Roman freshness and meaning about them, notwithstanding their Grecian garb, rugged versification, artificial negligence, and sometimes coarse jests. Ælius Stilo said that if the Muses spoke Latin they would employ the style of Plautus. With a patriotic fidelity, he treated beneath the veil of the new Greek comedy the complications, disorders, and emotions of Roman life. He was at once

author, actor, and manager, and while ridiculing the vices and follies of all classes, succeeded in avoiding the resentment of the patricians, and in pleasing the mob which thronged the *caveæ*. His plays were highly and permanently admired, and St. Jerome is said to have consoled himself with them after passing his nights in tears and penitence. Under Terence (195-159), the friend of Scipio and Lælius, Latin comedy rose to its highest, though not to Attic excellence. No longer seeking to please only by broad ridicule, he aimed to delineate the pathetic as well as amusing features of ordinary life, employing sometimes a grave and sententious discourse, and content to raise a laugh only when his subject naturally suggested it. His comedies are all translated or adapted from Greek sources, chiefly from Menander; the scene of many of them is in Athens; and a gentleman, a slave, a parasite, a soldier, and a courtesan are the most frequent characters. The exquisite purity and elegance of his style have been universally applauded. He was a sort of prototype of Virgil, and reflects the taste of the best society of his time. Though inferior to Plautus in native buoyant vigor, he surpassed him in constructive talent, correctness, and depth of feeling. Nearly contemporary with him were Novius and Pomponius, authors of popular farces; Cæcilius Statius, of Gallic birth, whose plots were excellent, but whose Latinity is condemned by Cicero; and Afranius, whose plays, committed to the flames by Gregory I., were the best examples of the *comœdia togata*, which exhibited Roman instead of Greek characters and manners. Roman literature had till this time been chiefly in the hands of Greek slaves, whose genius on their arrival in Rome had secured their freedom and celebrity. At length Lucilius (148-103), a patrician, gave to it the advantage of his rank as well as genius. The Scipios and Lælii had amused themselves with it only as amateurs, thinking it would derogate from their dignity to make it their profession. The example of Lucilius introduced letters among the things permitted to patricians. He perfected the Roman satire, a style of poetry unknown to the Greeks, the verse, form, and personalities of which were wholly different from the satires of his predecessors. He imitated the liberties of the old Greek comedy by designating persons, but his vigor and pungency are peculiarly Roman.—Previous to Ennius had appeared the first rude annalists, Q. Fabius Pictor, from whose uncritical narrative the current accounts of the early history of Rome were in the main derived, and L. Cincius Alimentus, a curious investigator of ancient records and monuments. These were succeeded by the elder Cato (234-149), who wrote the *Origines* of Rome, a work which his position and erudition enabled him to make peculiarly valuable, and the loss of which is particularly regretted; Calpurnius Piso, whose annals extended probably from the earliest times to the second Punic war; and Cælius Antipater, who is commended for the eloquence and correct-

ness of his language, though he adopted the insipid style of the earlier annalists. The commentaries of Sylla on the events of his own time, valuable as their contents would be, are supposed to have had little literary merit. Poetry had thus far been regarded with a degree of suspicion, but eloquence flourished without opposition in consequence of the frequent occasions supplied for its exercise by the Roman polity and the revival of party contests during the third Punic war. It was a principal source of honors and fortune. Cicero mentions as the first orator worthy of the name the elder Cato, who preferred the rude unpolished vigor of his forefathers to the graceful diction and modulation of the Greek style. Preëminent among the numerous other authors previous to the Augustan age were Sulpicius, the two Gracchi, whose speeches are stated to have been learned and majestic, Catullus, Crassus, and Antonius. Some of these profited by the instructions of Greek rhetoricians, who were in vogue in Rome till in 161 B.C. they were banished from the city by a decree of the senate. Jurisprudence as well as eloquence was suited to the Roman genius, and was an influential accomplishment in opening the way to offices of state. Among those most distinguished for their legal acquirements were the elder Cato, the Scævolas, and Manilius. Philosophers had been included with rhetoricians in the decree of banishment, in consequence of the prestige which the academic Carneades, the stoic Diogenes, and the peripatetic Critolaus, ambassadors from Athens, had acquired by captivating the public with skilful and brilliant discussions. The decree was renewed only against the rhetoricians in 92. The stoical philosophy, the first famous disciples of which were Panaetius and Rutilius Rufus, had many partisans. It was the Roman consolation amid the miscalculations of ambition, the reverses of fortune, and the persecutions of power.—The golden age of Latin literature is usually reckoned from the death of Sylla to that of Augustus (78 B. C. to A. D. 14). Greek studies had obtained an ascendancy over the original genius of Rome, so that it was usual for young men to complete their education at Athens, Rhodes, Apollonia, or Mitylene. The tour of Greece was an essential part of liberal culture. Greek philosophy became a matter of serious inquiry, the schools of the rhetoricians were received into favor, and Asinius Pollio and others created public libraries, adorned with statues, where men of letters met for conversation or to listen to poems and declamations. Large assemblies were thus sometimes collected. The love of art led in many cases to dishonorable plunder, for the governors of provinces unscrupulously appropriated the ornaments of temples, public edifices, and private dwellings. Verres in Sicily was only one of those who seized and removed to Italy statues, paintings, vases, mineral adornments, and other objects of artistic beauty. So many works of art were concealed in the dwellings of the wealthy, that Agrippa once

proposed a law recommending a public sale of all of them. The dealers in pictures and statues were persons of consequence at Rome, and artists flocked to that metropolis, both to get orders for their own productions, and to copy the renowned works of the Greek masters. Literature and the arts were thus admired by the wealthy, without producing much effect upon the majority of the Romans; the love of luxurious and sensual pleasure prevented their general diffusion and estimation. Poetry was, however, one of the principal means of securing the favor of the prominent men of the state, of Octavius himself and of Mæcenas. Repeated attempts had been made at Rome to produce an epic poem. Virgil (70–19 B. C.) perhaps first gave to this species of composition its highest finish as regards diction and metrical structure, though his admirable talent for decoration scarcely conceals his poverty of invention. He raised the language of poetry to the same degree of purity and elevation which Roman prose had already attained. His *Æneid*, which involves the primitive history of Rome, satisfies all the conditions of epical poetry, except that the advanced and enlightened period in which it was written gives to it a somewhat artificial character. His *Georgics* and *Eclogues*, which reveal his early rural life in Mantua, are more faultlessly finished, and some of the latter have been thought to possess an allegorical character. The *Pollio* especially has been a subject of frequent conjecture, exhibiting in its general scope and in particular passages a parallelism with the Hebrew Messianic predictions. Few writers have exerted so wide an influence upon æsthetic culture as Virgil. His works were received at first with the greatest favor, became forthwith and still remain text books in schools, were translated into Greek, were commented on by a crowd of grammarians, were the subject of innumerable epigrams, were formed into centos, and were used for purposes of divination. Bavius and Mævius, who assailed him, became proverbial names for envious dulness. He was a model to the Carolingian poets, and was chosen by Dante to be his guide through the inferno. A life-long friend of Virgil was Horace (65–8 B.C.), who introduced new lyric metres in his odes, first employed the iambics of Archilochus in his epodes, and gave to Roman satire its greatest elegance. His odes and epodes are in Greek metres, but have the freshness of original conception, and are models of skill and taste. His satires, epistles, and metrical letters on the art of poetry may be classed together as familiar moral and poetical discourses. With an ease and graceful negligence which disprove any assumption of authority, they are scarcely surpassed by any work of pagan antiquity for good sense, practical wisdom, and happy philosophical apophthegms. No classical author is more familiarly read or more frequently quoted from. The distinguishing principle of the Horatian philosophy is the supreme excellence of happiness, but it is refined from the selfish-

ness which often characterized the Epicurean system. Ovid (48 B. C. to A. D. 17), the son of a Roman knight, a brilliant, sportive wit, of all ancient writers approaches the nearest in form to the modern romantic school as represented by Chaucer, Ariosto, and Spenser. With the greatest facility in versification, he sung the mythological metamorphoses, several of his stories being exuberant with creative force; overstepped the bounds of modesty in his *Amores* and *Ars Amandi*; lamented his own misfortunes in his *Tristia* and Pontic elegies; and chronicled the glories of Rome in his *Fasti*. In imaginative power he is scarcely surpassed by any other Latin poet. Less generally and highly esteemed are Lucretius (95–52 B. C.), the sublimest of didactic poets, whose *De Natura Rerum* served at once to illustrate the atomic theory of the world and the Epicurean system of morals, and to polish and enrich the Latin language; Catullus (born 87 B. C.), who introduced lyric poetry into the literature of Rome, and whose elegies and epigrams are admirable for their simplicity, beauty, sensibility, and unaffected imagery; Tibullus (died 18 B. C.), who gave to the elegy its highest degree of excellence, celebrating after a life of passion the delights of domestic enjoyment, of friendship, and of rural quiet; and his successor Propertius (born about 51 B. C.), an amatory poet, who is also learned, awkward, and obscure. The Atellan play and the comedy had now given place to the mime, or monodramatic farce, in which characters of common life were represented with the help of gesticulation and with low jests for the entertainment of the Roman populace. It was invented by Mattius, and acquired its greatest celebrity from Laberius and Publius Syrus, the latter of whom interwove moral sentiments expressed with peculiar felicity; but it never reached the standard of an elevated class of poetry. Other poetic attempts were made by Varro, the most learned Roman of his age, whose lost works would perhaps prove him to have been a mimographer; by Cicero, Hortensius, and even Julius Cæsar; by Varius, whose *Thyestes* Quintilian pronounced equal to any of the Greek tragedies; by Valgius Rufus, and by Helvius Cinna, by interpreting whose obscurely learned poem entitled *Smyrna* on the birth of Adonis the grammarian Crassitius distinguished himself; by Cassius of Parma, Furius Bibaculus, and Mæcenas, who exercised a more salutary influence as a patron than as an author.—The greatest master of Latin prose is Cicero (106–48 B. C.), who, after surpassing the florid Hortensius as an orator, applied himself to the whole range of the art and philosophy of the Greeks. Eloquence flourished amid the convulsions of the latter years of the republic, as it had done amid the distractions of the declining Athenian state. But Cicero is to be contrasted rather than compared with Demosthenes. Both seem to have triumphed by the divergence of their intellectual character from the genius of their audiences. Amid an æsthetic people,

who delighted in the graces of ornament, Demosthenes is remarkable for simplicity, precision, and vehemence; among the staid and practical Romans, Cicero displays an almost Asiatic eloquence, abounds in luxuriant and figurative speech, is a master at once of the impassioned, the pathetic, the sublime, the grave, and the simple style, has the art of adapting to every subject the appropriate form and the fitting hue of expression; and whether his orations be deliberative, judicial, or descriptive, delivered from the rostrum, in the forum, or in the senate, they exhibit a *copia dicendi* for which he has sometimes been called the greatest master of composition that the world has ever seen. The splendor of his invectives against Catiline, the taste and beauty of his pleas for the Manilian law, for the poet Archias, for Marcellus, and for Ligurius, the remarkable combination of historical references, philosophical sentiments, polite raillery, and animated descriptions which characterize his judicial efforts in behalf of Cælius and Murræna, as well as the best portions of many of his speeches, reveal the ingenuity and versatility of the greatest of Roman orators. Poetry also, philosophy, history, and the epistolary style, he touched only to adorn. Ciceronianism in modern times has designated every perfection of Latin style, whether lofty or familiar, philosophical or forensic, plausible, pathetic, or brilliant. He wrought the scanty and unmusical Latin language into exuberant richness and harmony of expression. His youthful poetry has usually been disparaged; his letters are admitted to be the most perfect specimens which the literature of either Greece or Rome can produce, those to Atticus being friendly, plain, and artless, and those *ad familiares* being elaborated with all the care of a rhetorician; and his philosophical writings first introduced the speculations of the New Academy to the Roman mind, and popularized the practical results of the best Greek systems. Next to him as orators were the accomplished Hortensius, the obscure Cælius Rufus, the cold, cautious, and accurate Licinius Calvus, and especially Julius Cæsar (100–44 B. C.), whom his contemporaries believed as capable of rivalling Cicero in eloquence as of conquering Pompey by arms. Pollio, the wealthy and authoritative patron of literature, was censured for his antiquated simplicity and extolled for his judicious arrangement as an orator, was formidable as a critic, and was the author of unpublished tragedies. Corvinus, one of the subtlest of the Romans, a political trimmer, was noted for his charming, polished, and ineffective oratorical diction. More formidable was the acrimonious, calumnious, and sentimental Cassius Severus. The passion for eloquence was finally driven by the fall of the republic to seek its gratification in the schools, and the efforts of orators gave place to the declamatory exercises of rhetoricians. Fictitious speeches on imaginary subjects succeeded the real defeats and triumphs of eloquence. Cæsar was Cicero's competitor

in improving and refining the language, to which he imparted a peculiar ease and grace. His "Commentaries on the Gallic War" is but little inferior to Herodotus in charm of diction. The historian next to him in respect of style is Cornelius Nepos, whose life of Atticus, a contemporary and friend, makes us regret that we have few other biographies of distinguished Romans, as illustrations of the state of society and opinion at different periods. Sallust (86-34 B. C.) approximated to his model Thucydides in richness and vigor of thought and terseness of expression, though he marred his clear conceptions by an affectation of antiquated forms, and paraded moral apophthegms which he practically contradicted in his own life. His accounts of the Catilinarian conspiracy and of the Jugurthine war were written and elaborated as professed and ambitious works of literature, have a philosophical cast, are always profound though often partisan in their judgments, are never negligent, and are generally admirable, though often archaic in style. He delights Cicero and extols Caesar. The history of the civil war between Marius and Sylla by Sisenna, the best of the ante-Sallustian historians, is unfortunately lost, and there is no contemporary account of that eventful period. Cicero highly extols Lucceius, of whom almost nothing is known. Troncus Pompeius, by episoical and digressive narratives, enlarged a history of the Macedonian empire into a general history of contemporaneous nations. Livy (59 B. C. to A. D. 17), preeminently the general historian of Rome, excels in pictorial effect, surpassing even the Greeks in the liveliness and richness of his coloring and the animation and spirit of his delineations. With picturesque rather than critical instincts, and with patriotic enthusiasm rather than philosophical candor, he made the comparatively novel attempt of embracing several centuries in his history, and gave to all his pictures the style and splendor of the Augustan age, being apparently unconscious of the distinct genius and manners of the past. He seems to have consulted only for the purposes of literary style and effect the chronicles and other narratives which treated of the successive periods of Roman history. He is the author of an engaging story, redolent of the highest and typical Roman genius, and in a style which commands the admiration of classical scholars; but circumstantial truth must be sought elsewhere. The astronomer Figulus, the architect Vitruvius, and the physicians Antonius Musa and Cornelius Celsus may be mentioned at the close of the golden era of Latin literature.—In the age of the silver Latinity, from the death of Augustus to the accession of Hadrian (A. D. 14-117), every thing was changed. Liberty disappeared under Augustus, and literature subsequently declined. Under the jealous Tiberius, the insane Caligula, the foolish Claudius, and the sanguinary Nero, it was dangerous to employ talent to any nobler purpose than that of obsequious flattery. Eloquence was rhetorically cultivated by Julius Florus in the time of Augus-

tus and Tiberius, by Domitius from the age of Tiberius to that of Nero, and by Julius Africanus in the reign of Nero. A stately and studied bombast succeeded the solemn dignity of the former age. The rhetorical mania was universal. An affectation of wit, of facetious originality, was necessary in order to acquire the favor of the great. Every subject was rendered comic. Prose and poetry were confounded, and new grotesque forms of expression were invented. The confusion of styles, which Lessing regards as an indubitable sign of degeneracy, was at its height. The language was at the same time enriched and barbarized. The genius of the people could not conquer and subordinate the foreign elements. No writer contributed more to pervert the national taste than Seneca (died in 65), who with prodigious talents was ambitious of shining by the brilliancy of his wit, the structure of his antitheses, and the general terseness and point of his style. This philosopher left 9 tragedies, on Greek subjects, accommodated to the stoic philosophy, and marred in the best scenes by an unskilful intermixture of moral maxims. Notwithstanding their turgidity, they are admired both for fine poetry and sound philosophy. By their undramatic character, they demonstrate that the legitimate drama at Rome was nearly extinct. His various prose writings abound in moral sentences and maxims, in practically good and true sentiments, revealing the pride of a stoic in a style full of literary affectation. Plays were produced only for purposes of adulation. Pomponius Secundus, whom Quintilian considered the first of Latin tragedians, the comic Virginius, and the tragic Maternus, vainly attempted to raise the dramatic art. The epic degenerated from poetry to history, and declamatory descriptions were substituted for marvellous scenes and heroism. The *Pharsalia* of Lucan (A. D. 39-65), the greatest epical attempt, is rather declamatory than poetical, and exemplifies the rhetorical tendency of the age. With abounding defects, its luxuriant diction, delineations of character, and brilliant speeches are its best features. The example of Valerius Flaccus introduced an affectation of learned display. He wrote the *Argonautics*, which has been compared with the *Æneid*, but is hardly more than a mosaic of fragments from Apollonius, Euripides, and Ovid, recommended neither by originality, brilliancy, nor melody. Silius Italicus was also an imitator of Virgil, a virtuous and man of taste, and exhibits care, but no genius, in his *Punica*. The *Thebais* of Statius is the culmination of rhetorical bombast and erudite display. Manilius wrote the *Astronomica*, of little poetical merit, but interesting with reference to the history of astronomy. Greater successes were attained in satire, which was a protest against prevailing corruption, against the tyranny of government and the degradation of taste and philosophy. Persius (A. D. 34-62) exhibits all the harshness of stoicism, is elaborately concise and terse, and

so cautious as well as obscure that he presents the phenomenon of a satirist of the Neronian period who was allowed to die in peace. Juvenal (about A. D. 100), who disputes with Horace the palm of Latin satire, illustrates the humiliation of a patriot and moralist mindful of ancestral glories in the midst of overwhelming degeneracy. Each of his satires is a finished rhetorical essay as well as a stern and almost misanthropic invective. His verse is vigorous and sonorous, and his arguments, illustrations, and figures are marshalled with care and skill. The contrast between his constant gloom and austerity and the warm-hearted gayety of Horace may be partly explained by the transition from a careless to a corrupt age. In his 7th satire he reviews the state of literature at Rome, and represents poets of reputation and popularity as applying for the most menial offices, and the Muse herself in the condition of a mendicant. There remain only a few verses from the satirists Turnus, Gætulicus, and Volcatius Segiditus. Petronius mingled prose and verse in a shameless exposition of the vices of Claudius, Nero, and other lofty personages. Martial (born 43, died about 104) first gave to the epigram its present meaning as a short poem in which all the thoughts and expressions converge to a striking and unexpected conclusion. His 12 books of epigrams on miscellaneous subjects exhibit a singular flow of wit and fertility of imagination, and are a copious source of information concerning social habits and manners. The names of contemporary poets whom he mentions would make a long catalogue. In prose, Paterculus (born about 19 B. C.) offers the finest example of the silver Latinity. His outline of Roman history has a philosophical and impartial tone, though it is conceived in opposition to republicanism, and exhibits the courtliness which marked the favored writers of imperial Rome. In respect to style he would rank among the best authors but for occasional archaisms, and for an elaboration of elegance and paragraphical structure which often seems artificial. It is perhaps fortunate for his reputation, as compared with that of Livy, that only the latter part of his work has been preserved, which is the reverse of Livy's fate, and that therefore he cannot be shown to have plagiarized from the early chronicles. His familiarity with names, customs, laws, and families makes his authority superior to that of Appian and Dion Cassius. The greatest of Roman historians is Tacitus, who unites intellectual strength to the most careful observation, whose indignation gives him eloquence, and whose experience of men and affairs furnishes the most sombre colors and sagacious maxims. He wrote the narrative of his time with the old Roman spirit, and with true republican dignity, showing a skill in graphic representation of which only Thucydides and Sallust had given examples. Practically acquainted with civil and military affairs, enjoying ample leisure and the highest public honors, writing under the reign of Trajan, who tolerated the truth, and in advanced life after a

distinguished public career, he had every external advantage for the office of a historian. His psychological insight and high moral stoicism appear in the acuteness with which he explains the hidden motives of imperial cunning, patrician servility, and general immorality. He wrote a life of his father-in-law Agricola, a treatise on the customs of the Germans, *Historia* from 69 to 71, and *Annales* from the death of Augustus (14) to the death of Nero (68). Not to be compared with him are Suetonius, the arid biographer of the emperors, the florid panegyrist Florus, Valerius Maximus, a collector of anecdotes and a pedant of fine sentences and sentiments, and Quintus Curtius, the Roman historian of Alexander the Great, who is presumed to have belonged to this period. Eloquence had given place to the art of declamation, and among the scholastic rhetoricians Seneca, the father of Seneca the philosopher, held eminent rank. His works contain examples of the puerile discussions and declamations which were then the exercises in schools. Quintilian (born A. D. 40), a professor of oratory under Vespasian, in his *Institutiones Oratoria*, aimed to restore eloquence to Ciceronian dignity, but no rules of criticism could revive it in the absence of political freedom. He magnifies his profession by maintaining that none but a good man can be a great orator, discusses the requisite training, treats fully the arts of composition and delivery, reviews the Greek and Roman literature, gives proof of extensive reading, and employs a highly polished and graceful style, but throughout his work shows more of good taste than of comprehensive or commanding intellect. The panegyric on Trajan by the younger Pliny, a pupil of Quintilian, is a favorable specimen of the ingenious and striking rhetorical compositions of his age. His letters are of much value for the light which they throw on the period in which they were written, though many of them are ridiculously elegant and studied. The reputation which he enjoyed among his contemporaries is a demonstration of the decline of taste. The elder Pliny (23-79) was a splendid exception to the literary spirit of his age, displaying zeal for real knowledge and a love for the study of nature. Works of physical science had become entirely neglected before him, and no one followed in his steps. Posterity were content to read his writings without improving them, and his authority continued to be reverentially quoted on all matters of natural history until his unavoidable errors had become manifest absurdities. Columella wrote on agriculture, and Pomponius Mela on geography.—The brazen age (from the accession of Hadrian to the fall of the western empire, 117-476) exhibits not only the decline of taste but the corruption of language. As the intercourse of the Romans and barbarians extended, great multitudes of the latter were introduced and established in the heart of the provinces. Literature became cosmopolitan, and was cultivated not only in Rome but in Byzantium, Alexandria, Milan, and the principal

cities of Gaul. Provincial schools, instituted in Carthage, Burdigala (Bordeaux), Lugdunum (Lyons), Augusta Trevirorum (Trevies), and other cities, no longer deemed it necessary to follow the taste of Rome. Under the Antonines, especially, the language became overlaid with exotic words, phrases, and constructions. The troubled transition from expiring paganism to the new organization of Christianity, the perpetual menace of change by foreign populations and new ideas, the substitution of rhetorical declamation for eloquence and of the study of grammar for the appreciation of literary beauties, all contributed to the decline of taste. It was the custom of authors to read aloud their compositions to a large audience of their friends and acquaintance, poetry, history, and oratory being thus recited. An impassioned recitation forbade the quiet exercise of judgment; a luxuriant and formal style concealed the decay of ideas; knowledge ceased to be an object of interest; and only the Roman code and the Christian religion were aggressive forces in the 4th and 5th centuries. Rome was unable to offer with these an enlarged knowledge of nature; no branch of learning was cultivated; poetry, philosophy, oratory, and morality were palpably in decline; and speculative stoicism presided over an era of scepticism. The providence of God, the gratitude due to him for all his gifts, the duty of service to him and of kindness to our neighbors, the excellence of abstaining from revenge and uncharitableness, a calm acquiescence amid sickness, poverty, loss of friends, slavery, or untimely death, and a maintenance of happiness without regard to circumstances, were the lessons taught by the highest pagan discipline. Tertullian especially distinguished himself by a barbarous diction, being exclusively engrossed with his subject matter, and apparently preferring a corrupt use of language as a contrast to the admirable rhetoric formerly employed in the service of paganism. As the literature declined, the number of grammarians increased, and classical Latin had already become almost a dead language, to be learned only from the ancient models. By the study of these models, a few, as Lactantius and the poet Claudian, raised themselves above their contemporaries. The *Pervigilium Veneris*, a hymn in honor of Venus, attributed both to Florus the historian and to Vitis Chelidon, the wife of another Florus, is an imitation of Columella, Manilius, and Virgil, but neither its date nor author has been certainly determined by critics. With this may be classed the elegant poem of *Ætna* by Lucilius Junior, and the graceful distichs attributed to Dionysius Cato. Serenus Sammonicus, a physician and bibliopoliist, left an obscure collection of versified receipts for maladies. The Carthaginian Nemesianus wrote poems on hunting, fishing, and the nautical art, of which only a fragment of the *Cynegetica* has been preserved, which in respect of purity and neatness of expression justifies the admiration of his contem-

poraries. Calpurnius, supposed to have been the secretary of the emperor Carus, wrote correct and spiritless eclogues and bucolics, in imitation of Virgil. Ausonius, a grammarian, rhetorician, poet, and probably a Christian, wrote idyls and metrical epigrams marked by wit and learning rather than taste. Festus Avienus was a geographical and didactic poet, not to be confounded with the fabulist Avianus. Claudian, who revived the spark of ancient poetry, wrote epical sketches, their brevity and elaborate polish forbidding the title of epics. Aurelius Prudentius, styled by Bentley "the Horace and Virgil of the Christians," the greatest of the primitive Christian poets, wrote a great variety of hymns and lyrical and heroic pieces, portions of which, and especially centos from them, are still employed in the services of the Catholic church. Commodianus wrote an apology for Christianity in hexameters, worthless as poetry. The hymns of St. Ambrose are preëminent among ecclesiastical Latin poems for their austere simplicity and sublimity. To St. Hilary of Poitiers are attributed many hymns, some of which are certainly of a later date. St. Paulinus, Sedulius, Dracontius, Arator, and St. Gregory the Great complete the list of the more important early writers of ecclesiastical verse. Mediæval or Neo-Latin Christian poets were Fortunatus, the Venerable Bede, St. Fulbert, Hildebert of Tours, Bernard de Morlaix, Adam of St. Victor, and the author of *Dies Ira*, beside others who are remembered for single hymns or poems. The mediæval is essentially different from the classical Latin verse, having accent and rhyme instead of metre, while new words and forms were introduced, and old words assumed new meanings. The decline of prose appears in the *Historia Augusta*, a collection of imperial biographies from Hadrian to Diocletian (117-284), inferior in merit to the memoirs of Suetonius. The summaries of Aurelius Victor, Eutropius, and Sextus Rufus succeeded. Almost the last noteworthy Roman history was that of Ammianus Marcellinus, extending to A.D. 378. Jornandes, the historian of the Goths, and Sulpicius Severus, who wrote a sacred history in a style which gained him the appellation of the Christian Sallust, complete the list. The grammarian Cornelius Fronto, and the pompous rhetoricians Apuleius and Ennodius, are the best of their class. The letters of Symmachus are elaborate studies after classical originals, and afford much information on political matters and on the relations of Christianity to paganism. The "Golden Ass" of Apuleius is almost the only example in Latin literature of any thing like a prose novel or romance. The activity of pagan thought diminished with the progress of the Christian religion. Boëthius (born about 470), the last of pagan literary writers, wrote in prison his admired work on the consolation of philosophy. The church fathers, as Tertullian, Minucius Felix, St. Cyprian, Arnobius, Lactantius, St. Hilary, St. Ambrose, and

St. Jerome, are generally more remarkable for theological vigor than literary grace. Maternus wrote on mathematics, Frontinus and Vegetius on strategics, Palladius on rural economy, Solinus, Publius Victor, and Vibius Sequester on geography and cosmography. The perpetual edict of Hadrian was drawn up by Salvius Julianus; the jurist Ulpian flourished under Septimius Severus; and the Theodosian code collected the civil, public, and ecclesiastical law. The work of codification was completed under Justinian by Tribonian, Theophilus, and Dorotheus, and his 4 legislative works, the *Institutiones*, *Digesta* or *Pandectæ*, *Codex*, and *Novellæ*, under the general name of *Corpus Juris Civilis*, form the Roman law as received in Europe. The literature had ceased, through the decline of genius and the corruption of taste; but compilers and grammarians, as Sulpicius Apollinarius, Aulus Gellius, author of the *Noctes Atticæ*, Nonius Marcellus, Festus Donatus, Macrobius, Servius, Priscianus, Casariensis, and Isidore of Seville, continued to cherish its traditions by criticisms, analyses, and inferior reproductions. —See Dunlop, "History of Roman Literature from the Earliest Period to the Augustan Age" (3 vols., London, 1828-'8); Bähr, *Geschichte der Römischen Literatur* (3d ed., 2 vols., 1844-'5); and Bernhardt, *Grundriss der Römischen Literatur* (2d ed., 1850).

LATINUS, a king of Latium, and father of Lavinia, whom he gave in marriage to Æneas. (See **ÆNEAS**.)

LATITUDE. The latitude of a place on the surface of the earth is its distance north or south from the equator, and is equal to the angle which a plumb line at that place makes with the plane of the earth's equator; or the angle which the horizon plane of the place makes with the earth's axis. Hence it may be measured by measuring the altitude of the pole of the heavens above the horizon, or by measuring the distance on the meridian of the equator from the zenith. (See **DEGREE**.)—The latitude of a heavenly body is its distance from the ecliptic, and is measured by the arc of a great circle perpendicular to the latter, intercepted between the ecliptic and the body. The heliocentric latitude of a planet is its distance from the ecliptic, such as it would appear from the sun.

LATITUDINARIANS, the name given specially to certain theologians of the Anglican church, in the latter part of the 17th century, who were generally low churchmen of Arminian principles, aiming to give a philosophical tone to theological discussions, and admitting a greater latitude of doctrine than was allowed either by the Presbyterians and Independents or by the stricter Episcopalians. Most of them were connected with the university of Cambridge. Among the more distinguished of them were Henry More, Oudworth, Chillingworth, Hales, Wilkins, Gale, and Tillotson.—See the "Principles and Practices of Certain Modern Divines of the Church of England, abusively called Latitudinarians, truly Represented and

Defended by Way of Dialogue," by Fowler, bishop of Gloucester (London, 1670).

LATIUM, one of the principal divisions of ancient Italy. The name is variously derived from Latinus, who more probably owed his to that of the region; from *latere*, to be hidden; from *latus*, broad, &c.; but hardly any of the derivations are satisfactory. The boundaries of Latium varied in different periods of Roman history. In the earliest times the name designated a small tract of land S. of the Tiber, inhabited by the Latins; it subsequently extended as far S. as the promontory of Circeii and Anxur or Terracina; and in its latest and widest acceptation it included the lower valley of the Liris, and embraced all the land between the Tiber, the territories of the Sabines and Samnites, Campania, and the Tyrrhenian sea. Pliny calls the southernmost part *Latium Adjectum*, in contradistinction to *Latium Antiquum*. The greater part of the whole territory is an undulating plain, gradually rising from the sea shore to the Apennines, with an isolated range of mountains, Mt. Albanus, of which Mt. Algidus and the Tusculan hills are branches. A part of the coast land between Antium and Terracina was gradually converted into the Pontine marshes by the waters of various streams which found no outlet; all other parts of Latium were renowned for fertility. In the vicinity of Campania some of the choicest wines of Italy were produced. Among the towns of Latium conspicuous in the history of Rome we find, beside the eternal city itself, Alba Longa, Lavinium, Antium, Corioli, Ardea, and Tusculum. The most ancient inhabitants of Latium, the Siculi, were expelled by a people of Pelasgic descent, who there became known as Latins, or *Prisci Latini*, in contradistinction to the later Latin subjects of Rome. They formed a league of 80 cities, of which Alba was subsequently the head. Alba succumbed to Rome, one of its colonies, under Tullus Hostilius, and other Latin towns soon after. Rome entered the league under its 6th king, and became its head under the next and last. On the fall of the Tarquins the Latins regained their independence, and struggled long against the republic to maintain it; but it was finally overthrown by the great victory of the Romans near Mt. Vesuvius (840 B. C.). Several of their towns received the Roman franchise, and others were converted into allied towns, under the general name of *Nomen Latinum*. During their independence, the Latin towns, mostly built on the top of steep and fortified hills, were governed by dictators elected annually, senates, and popular assemblies. Their common meetings, in which federal questions were discussed, were held in a sacred grove at the foot of Mt. Albanus, on the top of which stood a temple of Jupiter Latiaris. An ancient festival celebrated there in honor of that divinity was adopted by the Romans, retaining its name of *Feria Latina*.

LATONA (Gr. *Ἀρτα*), in Grecian mythology, a daughter of the Titan Coenus and Phœbe, and

mother of Apollo and Diana by Jupiter, to whom she was married before he wedded Juno. It is only by later writers that she is described not as the wife but concubine of Jupiter. According to the fable, Latona, when pregnant, and persecuted by the jealous Juno, could find no rest, the earth being afraid to receive her, while she was constantly pursued by the serpent Pytho. Finally she came to the floating isle of Delos, which gave her refuge, or which, as some accounts state, was created for her after all other parts of the earth had been cursed should they afford her rest. Symbolically Latona seems to have signified the primitive darkness whence sprung Apollo, or the light. She was only worshipped in connection with her children.

LATOUR D'AUVERGNE, THÉOPHILE MALO CORRET DE, a French officer, born in Carhaix, Brittany, Nov. 23, 1743, fell in action at Oberhausen, near Neuburg in Bavaria, June 27, 1800. He was educated at the college of Quimper and at the military school. In 1767 he entered the army, and in 1781 served under the duke de Crillon at the siege of Port Mahon. After the French revolution broke out he distinguished himself in Chambéry and in the Pyrénées. He refused the promotion frequently offered him, saying that he was only fit to command a company of grenadiers. All the grenadier companies being however united in one, Latour d'Auvergne found himself, while still retaining the simple title of captain, at the head of 8,000 men, who as a part of the vanguard of the army soon became the terror of the enemy under the name of "the infernal column." His exploits were numerous and desperate, and he had a high character in the council of war as well as on the battle field. After the peace of Basel he made a sea voyage for his health, but was taken prisoner by an English privateer. In 1797 he returned through exchange of prisoners to France. He reentered the army as substitute for the son of a friend, fought under Masséna in Switzerland, rejoined his own company in Germany in 1800, and fell by the lance of a Hulan, exclaiming that it was in this manner he wished to die. Many rewards of bravery were offered him, which he declined. Napoleon at one time, by order of the directory, sent him a sword with an inscription declaring him to be the first grenadier of France, which he refused to accept, saying: "Among us soldiers there is neither first nor last." A monument was erected on the spot where he fell, and his heart, embalmed and kept in a silver vase, was carried by his company. His name continued until 1814 to be called at roll, when the oldest sergeant answered: "Died on the field of honor." He was the author of a work entitled *Nouvelles recherches sur la langue, l'origine et les antiquités des Bretons* (12mo., Bayonne, 1792; 3d ed., 8vo., Hamburg, 1802).

LATREILLE, PIERRE ANDRÉ, a French naturalist, born in Brives, Nov. 29, 1762, died in Paris, Feb. 6, 1833. He belonged to a poor

though distinguished family, and owed his education to friends, one of whom, a merchant, by lending him works on natural history, awoke in him a love for that study. In 1778 the baron d'Espagnac, governor of the Hôtel des Invalides, invited him to Paris and placed him in the college of Cardinal Lemoine. He studied theology, and was ordained priest in 1786, after which he retired to Brives, where he passed his leisure in the study of entomology. In 1788 he returned to Paris, where he became intimate with Fabricius, Olivier, and Bosc, and brought to the notice of De Lamarck several rare and curious plants. He published at this time a treatise on the *mutillidae* (a family of hymenopterous insects) of France, and contributed articles on the subject of entomology to the *Encyclopédie méthodique*. The revolution drove him from Paris, but he was arrested at Brives, whither he had fled, and taken to Bordeaux, where he was sentenced to transportation. Becoming acquainted with the naturalists Bory de St. Vincent and Dargelas through his discovery of a new insect, they obtained for him his freedom. He resumed his studies with ardor, and in 1796 published at Brives his celebrated *Précis des caractères génériques des insectes, disposés dans un ordre naturel*. He was again arrested in 1797 as an *émigré*, but was once more saved by influential friends. In 1798 he was placed in charge of the entomological department of the museum of natural history. In 1814 he was elected a member of the academy of sciences. When De Lamarck lost his sight, Latreille was appointed assistant professor, and continued his lectures on the invertebrate animals until the death of De Lamarck in 1829, when he succeeded to the chair. He is said to have remarked on attaining this post that bread had been given him after losing his teeth. Latreille was unquestionably the first man of his time in his particular department of science. His writings are very voluminous.

LATUDE, HENRI MASES DE, a French prisoner of state, born in the château of Oraisich, near Montagnac, March 28, 1725, died in Paris, Jan. 1, 1805. He entered the army while young, but in 1748 went to Paris to study mathematics. Being ambitious, he had recourse to a trick to make himself known at court, and obtaining an interview with Mme. de Pompadour, informed her that he had seen a box placed for her in the post, probably for no good purpose. The box came, filled with a harmless powder; and ascertaining that Latude himself had sent it, the marchioness had him cast into the Bastille, May 1, 1749, whence he was transferred to the prison of Vincennes. On June 25, 1750, he escaped by stratagem, but 6 days afterward voluntarily gave himself up to the king, who sent him again to the Bastille. The marchioness, piqued that he had not applied to her for mercy, procured his confinement for 18 months in a dungeon, after which he was placed in an ordinary room of the prison. From this place he made a remarkable escape, Feb. 25, 1756, and fled to

Amsterdam, where he was again arrested on June 1, and reconducted to the Bastille. He was now confined in a dungeon, chained hand and foot, and obliged to sleep upon straw without any covering. While in this condition he submitted to the government some projects of public utility, one of which was adopted, but procured him no better treatment; but in 1762, his dungeon becoming untenable, he was removed to an upper room. In 1764 Mme. de Pompadour died, and Latude, having learned the fact, petitioned Sartine, lieutenant-general of police, for his liberty. Sartine demanded the name of the person who had given him the information, and as Latude refused to betray the secret he was doubly ironed and kept on bread and water. Having been removed to Vincennes he again escaped, was again arrested, and finally, after the death of Louis XV., was liberated through the influence of Malesherbes, June 5, 1777. But he was soon after rearrested and thrown into a dungeon at the Bicêtre, where he remained for many years. A noble-hearted woman, Mme. Legros of Paris, having by a remarkable accident learned his history, determined to obtain his liberty. She was unwearied in her efforts, and at last, having interested the cardinal de Rohan and Mme. Necker in the subject, obtained the release of the prisoner, March 18, 1784, with the allowance of a small pension, and took him into her house. The French academy decreed a prize to Mme. Legros, in the same year, for her efforts in behalf of the sufferer. The day after the taking of the Bastille, Latude reclaimed his papers and other memorials of his first imprisonment. The whole were publicly exhibited with his portrait in the court of the Louvre, and were instrumental in exciting the populace. In 1793 he brought suit for damages against the heirs of Mme. de Pompadour, and was awarded the sum of 80,000 livres, of which he received only 10,000. He published a *Mémoire de M. de Latude, ingénieur* (8vo., Paris, 1784), and several essays.

LAUD, WILLIAM, an English prelate, archbishop of Canterbury, born in Reading, Berkshire, Oct. 7, 1573, executed on Tower hill, London, Jan. 10, 1645. The son of a wealthy clothier, he was educated in the grammar school of his native town, till in his 16th year he entered St. John's college, Oxford, where he obtained a scholarship in 1590 and a fellowship in 1593. Heylin relates that even at the university he was so "popishly inclined" that it was almost a heresy for any one to be seen in his company, and a misprision of heresy to give him a civil salutation in the streets. He received clerical orders in 1601, became chaplain to Charles Lord Mountjoy, earl of Devonshire, in 1605, and, though holding marriage to be an indissoluble sacrament, performed the rites of matrimony between that nobleman and Lady Rich, whose first husband was still living. For this act, which proved a barrier to his rapid preferment, he read a penitential service every year. He was appointed chaplain to Bishop

Neile in 1608, and had held several minor livings when in 1611 he was elected president of St. John's college, Oxford, and became one of the royal chaplains. In 1616 he was presented to the deanery of Gloucester, accompanied King James to Scotland in 1617, became prebendary of Westminster in 1620, and was raised to the see of St. David's in 1621, when he resigned his presidency. In 1622 took place his famous conference with the Jesuit Fisher, in presence of the duke of Buckingham, in which more than at any other time he gave proof of intellectual power. The result was that, according to his diary, he became "O." to Buckingham. The initial is usually believed to stand for confessor. Under the patronage of this nobleman his rise was rapid. In 1624 he was made a member of the court of high commission, in 1626 bishop of Bath and Wells, in 1627 a privy councillor, and in 1628 bishop of London. He became the confidential adviser of Charles I. in ecclesiastical affairs, succeeded Buckingham in the royal favor, and began to play a foremost part in politics. His first object was to force the Puritans and other dissenters to conformity. "Under his direction," says Macaulay, "every corner of the realm was subjected to a constant and minute inspection. Every little congregation of separatists was tracked out and broken up. Even the devotions of private families could not escape the vigilance of his spies. Such fear did his rigor inspire, that the deadly hatred of the church, which festered in innumerable bosoms, was generally disguised under an outward show of conformity." His zeal for the exaltation of the prelatical character, his passion for a ceremonious worship, and his reverence for holidays, vigils, and sacred places, prompted his other measures. In 1628 Dr. Leighton, a Scotchman, published a book entitled "Sion's Plea against the Prelacy." At the instigation of Laud he was brought before the star chamber in 1630, was condemned to pay a fine of £10,000, was twice publicly whipped and pilloried in Cheapside, had his ears cut off, his nostrils slit open, and his cheeks branded with the letters S. S. (sower of sedition), and was imprisoned 11 years in the Fleet. Laud was now intimately associated with the earl of Strafford, of whose principle of "thorough" he approved. He became chancellor of Oxford in 1630, of which university he was a liberal benefactor, and was present in 1633 at the coronation of the king in Scotland, urging the forced establishment of episcopacy and uniformity in that country, which resulted in a revolt in 1637 and the adoption of the national covenant. On his return he was promoted to the see of Canterbury, began his administration by the republication of the "Lawful Sunday Sports," enforced an exact observance of the rubric and a uniform discipline in the cathedral churches, and made the service approximate in several respects to the Roman Catholic ritual. He indicated his preference in the bestowment of benefices for single over married men. His tendency to

Catholicism appears from a record in his "Diary" that a cardinal's hat was offered to him, which he declined with the answer that "something dwelt within me which would not suffer that till Rome was other than it is." He became one of the committee of trade and the king's revenue in 1634, a commissioner of the treasury soon after, and a censor of the press under a decree of the star chamber in 1637. The clergy at that time held probably a larger share in the government of England than at any subsequent period. The public odium against Laud caused by his principles and his overbearing temper was greatly increased when the star chamber sentenced Prynne, Burton, and Bastwick to be fined and maimed for libels "against the hierarchy of the church." Immediately after the meeting of the long parliament in 1640 he was impeached for high treason and committed to the tower. After an imprisonment of more than 3 years, he was brought to trial, defended himself with ability and often with success through a long and wearisome process, and was condemned and executed by a sentence that is now admitted to have been unjust and illegal. The single aim of his life was to produce church uniformity, in the pursuit of which a narrow understanding and a nature devoid of deep benevolent feeling gave him a relentless zeal. The first edition of his complete works is in the "Library of Anglo-Catholic Theology" (6 vols., Oxford, 1847-9). His principal biographers are Prynne (1644), Heylin (1671), Lawson (1829), Le Bas (1836), and Baines (1855).

LAUDANUM, tincture of opium, prepared by macerating 2½ oz. of powdered opium in 2 wine measure pints of diluted alcohol for 14 days, then expressing and filtering through paper; or 3 oz. of the drug in 2 imperial pints of proof spirit. About 25 drops of the tincture are equivalent to one grain of opium. The strength may be increased by exposure to evaporation; and when after standing some time it becomes thick, it should be administered with caution, especially to infants. (See **OPIMUM**.)

LAUDER, **ROBERT SCOTT**, a Scottish artist, born at Silver Mills, near Edinburgh, in 1803. Showing a taste for art in his youth, he was enabled by Sir Walter Scott to pursue his studies in the trustees' academy, Edinburgh. Subsequently he passed 5 years on the continent, and in 1838 established himself in London. His best pictures have been suggested by scenes in Scott's novels, and comprise "The Trial of Effie Deans," well known by the engraving of it, "Meg Merrilies," "Claverhouse ordering Morton to be Shot," &c. He has also produced large Scriptural compositions, one of which, "Christ teaching Humility," was purchased by the Scottish association for the encouragement of art as the commencement of a Scottish national gallery. Since 1849 he has resided in Edinburgh.

LAUDER, **WILLIAM**, a Scottish literary adventurer, born in the early part of the 18th century, died in Barbados in 1771. He was educated at the university of Edinburgh, and

subsequently made several attempts to procure a professorship in that institution, which, notwithstanding a high reputation for scholarship, were unsuccessful, his disposition and character being much disliked. In 1739 he published an elegant edition of sacred Latin poems by Arthur Johnston and others. A few years later he established himself in London as a teacher of the Latin tongue, and proposed to publish by subscription an edition of the Latin poetry of Grotius, Masenius, and others, of which only 2 vols. appeared (1752-'3). In Jan. 1747, he began to publish in the "Gentleman's Magazine" a series of papers, the object of which was to show that Milton, in composing his "Paradise Lost," had borrowed largely from Masenius, Staphorstius, Grotius, and other writers. The substance of these appeared in his "Essay on Milton's Use and Imitation of the Moderns in his 'Paradise Lost'" (1750), the preface and postscript of which were written by Dr. Johnson. A pamphlet by John Douglas, afterward bishop of Salisbury, in vindication of Milton from the accusation of plagiarism, showed that many of the passages cited as plagiarisms had been interpolated from Alexander Hog's Latin translation of "Paradise Lost." Lauder, unable to meet the charge of forgery and imposition thus brought against him, signed a confession of his offence, in the form of a letter to Dr. Douglas, dictated by Dr. Johnson; but he nevertheless published in 1754 another work impugning the fame of Milton, entitled "The Grand Impostor, or Milton detected of Forgery against King Charles the First;" an answer to which, supposed to be from the hand of Johnson, appeared in the "Gentleman's Magazine" of the same year. He subsequently emigrated to Barbados, where he kept a school.

LAUDERDALE. I. A N. W. co. of Ala., bordering on Tenn. and Miss., and bounded W. and S. by the Tennessee river; area, 672 sq. m.; pop. in 1850, 17,172, of whom 6,015 were slaves. It has a hilly surface, underlying which are iron ore and limestone in large quantities. The soil is fertile and well watered. The productions in 1850 were 785,145 bushels of Indian corn, 80,529 of oats, 52,159 of sweet potatoes, and 10,606 bales of cotton. There were 6 grist mills, 12 saw mills, 1 newspaper office, 85 churches, and 909 pupils attending public schools. The Tennessee and Alabama railroad will pass through the W. part of the county, and a branch of the Memphis and Charleston railroad extends from Tusculumbia to Florence, the capital. II. An E. co. of Miss., bordering on Ala., and drained by branches of Chickasawha river; area, 700 sq. m.; pop. in 1850, 8,717, of whom 2,661 were slaves. The productions in 1850 were 824,459 bushels of Indian corn, 111,444 of sweet potatoes, 102,203 lbs. of rice, and 4,195 bales of cotton. There were 9 saw mills, 9 grist mills, 1 newspaper office, 28 churches, and 521 pupils attending public schools. The Mobile and Ohio railroad passes through the county. Capital, Marion. III. A W. co. of Tenn., bounded N.

by Forked Deer river, S. by the Hatchie, and W. by the Mississippi, separating it from Ark.; area, 375 sq. m.; pop. in 1850, 5,169, of whom 1,766 were slaves. It has a level or undulating surface and a rich soil. The productions in 1850 were 216,896 bushels of Indian corn, 18,833 of sweet potatoes, 13,516 of oats, 157,440 lbs. of tobacco, 31,258 of butter, and 1,604 bales of cotton. There were 14 grist mills, 2 saw mills, and 11 churches. Capital, Ripley.

LAUDON, BARON. See LOUDON.

LAUMONITE (called by Werner efflorescing zeolite, from its property of crumbling to powder by exposure to the air), a mineral found in cavities in amygdaloidal rocks, and also in sienite and porphyry in different countries; named from Laumont the mineralogist, who first observed it in the lead mines in Brittany. It occurs in crystals of the form of oblique rhomboidal prisms, and also in lamellar masses. The color is yellowish or grayish white; hardness 3.5-4; specific gravity 2.3-2.4. In composition it is a hydrated silicate of alumina and lime, a specimen from Phippsburg, Me., giving the following proportions of its ingredients: silica 51.98, alumina 21.12, lime 11.71, and water 15.05=99.86. Some varieties are so liable to effloresce and fall to fine powder, that they can be preserved only by a coating of gum Arabic, which must be frequently renewed. The mineral is found at many of the copper mines of Lake Superior.

LAUNAY, EMMANUEL LOUIS HENRI DE. See ANTRAIGUES.

LA UNION, a seaport of San Salvador, situated on a bay of the same name, which is a part of the great bay of Fonseca; pop. 2,500. It is the principal port of the republic. Under the crown it was called San Carlos. It is hot and unhealthy, and the shoaling of the water in the bay before the town has been so great within the past few years that it is now proposed to remove the establishment to a point 6 m. further down the bay, called Punta de Chiquirin. La Union is in fact the port of the large commercial city of San Miguel.

LAUREL, a name applied to a great variety of plants found in nearly all parts of the world, from some real or fancied resemblance to the genus *laurus* (Linn.). Formerly many kinds of valuable trees and shrubs were considered species of this genus, which are now placed under distinct genera in the natural order of *lauraceæ* by those botanists who have carefully studied them. Such are the camphor tree (*L. camphorifera*, Kämpfer), the cinnamon tree of the East, and in this country the sassafras tree (*L. sassafras*, Linn.) and the benzoin (*L. benzoïn*, Linn.) of our northern flora, with the red bay (*L. Caroliniensis*, Catesby) of the southern states. The only genuine species now allowed is the sweet bay, or *L. nobilis* (Linn.). This is an evergreen tree, or rather shrub, sometimes growing to the height of 60 feet, yet always displaying a tendency to throw up suckers from the roots. Usually it is from 20 to 30 feet high,

and in Europe is cultivated in gardens as an elegant plant, its foliage being sempervirent, its leaves lanceolate, wavy at the margin, and quite smooth, and possessing an agreeable fragrance. The flowers, however, are small, 4 or 5 clustered together in the axils of the leaves, of a yellowish white color and dotted. The fruit is an ovate fleshy berry of a very dark purple approaching to black, endowed with the same aromatic properties as the leaves, whence both have been used as stimulants and carminatives. Several varieties are given, depending upon the character of the foliage, such as broader, narrower, more crisped, undulate, or variegated, and the like; and one sort is mentioned as possessing double flowers. The laurel (Gr. *δαφνη*) is represented in Greek mythology as having been created by the goddess Gaia (Terra) to console Apollo for the loss of the nymph Daphne, whom she had rescued from his pursuit. In the days of Roman greatness it was considered an emblem of victory and likewise of clemency, crowning the victor, and being borne in the hands of the returning soldiery. It is honorably mentioned by Chaucer as the crown of the knights of the round table. The laurel cannot bear much cold, and requires good soil. It is usually propagated by layers, but can also be raised from seeds, the layers being employed for increasing the rarer varieties. It is found to be very tenacious of life, and suckers have been known to spring up from a stump supposed for two years previous to be dead.—A species of evergreen cherry known as the Portugal laurel (*cerasus Lusitanica*, Loisel), supposed to be a native of Portugal or the Azores, is a handsome shrub 20 feet high, with leaves of a lucid green and long bunches of flowers, succeeded by oval berries of a dark purple when ripe. It has been used in Britain for hedges. In the neighborhood of London it has proved hardy, flowering and ripening its seeds. There is another cherry called in England the common laurel (*C. lauro-cerasus*, Loisel; *prunus lauro-cerasus*, Linn.). (See CHERRY LAUREL.) The Carolina laurel (*C. Caroliniana*, Michaux) and the holly-leaved laurel of this section of evergreen cherries (*C. ilicifolia*, Nuttall) are American species of the *lauro-cerasi*. The former is an evergreen tree from 30 to 50 feet high, growing upon river banks from South Carolina to Florida, Louisiana, and Arkansas, with leaves so poisonous as often to destroy cattle. The latter is a small-branched tree with large, bitter, and astringent fruit, found on the mountains of Santa Barbara, California. There are several other species, wrongly considered as North American but really European.—The term laurel is attached to many plants wholly diverse, of which the ground laurel (*epigæa repens*, Linn.), the spurge laurel (*daphne laureola*, Willd.), and the big laurel (*magnolia grandiflora*) are familiar examples. The so called American laurel, including the mountain laurel, sheep laurel, &c., is the genus *Kalmia* (Linn.). (See KALMIA.)

LAUREL, a S. E. co. of Ky., drained by Rockcastle river and Laurel creek; area, 288 sq. m.; pop. in 1850, 4,145, of whom 192 were slaves. The surface is undulating or hilly and thickly timbered, and the soil is fertile. The productions in 1850 were 54,927 bushels of Indian corn, 17,339 of oats, 2,122 lbs. of tobacco, and 11,688 of wool. There were 3 saw mills, 7 churches, and 180 pupils attending public schools. Capital, London.

LAURENS. I. A N. W. district of S. C., bounded N. E. by Enoree river and S. W. by the Saluda; area, 812 sq. m.; pop. in 1850, 23,407, of whom 11,952 were slaves; white pop. in 1859, 10,650. The surface is moderately uneven, and the soil, watered by numerous small rivers, is rich and well cultivated. The prevailing geological formation is granite. The productions in 1850 were 895,291 bushels of Indian corn, 129,694 of wheat, 192,476 of oats, 102,926 of sweet potatoes, and 15,842 bales of cotton. There were 33 grist mills, 23 saw and planing mills, 1 newspaper office, 42 churches, and 863 pupils attending public schools. Capital, Laurensville. II. A central co. of Ga., traversed by the Oconee river; area, 780 sq. m.; pop. in 1859, 6,682, of whom 3,238 were slaves. It abounds in soft limestone, and has an undulating surface overgrown in many places with forests. The soil is a fertile sandy loam, resting on a bed of clay. The productions in 1850 were 211,958 bushels of Indian corn, 82,995 of sweet potatoes, and 3,883 bales of cotton. There were 12 grist mills, 3 saw mills, 12 churches, and 200 pupils attending public schools. Capital, Dublin.

LAURENS, HENRY, an American merchant and statesman, born in Charleston, S. C., in 1724, died there, Dec. 8, 1792. His ancestors were French Huguenots who shared in the exile of the sect at the revocation of the edict of Nantes. He was educated in Charleston, was designed for mercantile life, and passed from school to a counting house in Charleston, from which he was transferred to another in London, where he might enjoy a larger field for commercial study and acquaintance. Returning to his native city, he began business for himself, which he pursued with a rare industry and intelligence. He was severely diligent, knew how to economize time, and was a model of integrity, method, and comprehensive judgment. As rigid with others as himself, he trained all his agents and subordinates to orderly habits like his own; so that his counting room became a school of discipline, into which the youth was deemed fortunate who could find his way. Many anecdotes are told of the strictness of discipline by which he endowed those about him with the most admirable attributes for business, and crowned his own career with ample fortune and the respect of the community. Although tenacious of his interests as a business man, he did not suffer them to quench patriotism, but was a sturdy opponent of the abuses of power. His contests with the crown

judges were frequent, especially in respect to their arbitrary decisions in marine law and the courts of admiralty, and his pamphlets gave remarkable proof of legal ability. He held a commission in one of the fierce border wars, when the British forces with the provincial regiments were called out to defend the frontier against Cherokee hostilities. He left a diary of the expedition in manuscript. Having realized an ample fortune and founded one or more valuable plantations, he retired from business, and in 1771 visited Europe, and put his sons to school in England. He made the tour of Great Britain, spent some time on the continent, and wrote diaries of his travels, full of curious details and reflections, which are still in manuscript. His methodical habits appear also in large and carefully arranged collections of letters written during his mercantile career. He was in London when the growing political controversies between the crown and the colonies had reached a degree of intensity which required the patriotic attention of every citizen. In 1774 he was one of 38 Americans, a large proportion of whom were South Carolinians, who signed a petition to dissuade parliament from passing the Boston port bill. He still hoped that wisdom and policy might avert the perils of war; was not prepared for separation, and strove only for redress of grievances; and in this feeling and opinion he represented justly the great body of the people of South Carolina, who were not then anticipating a violent issue. One third of them at least were of foreign birth, and only recently in the country. Finding, however, that petition was unavailing, and that war was inevitable unless averted by a base submission, he hastened home to take his part in the patriotic cause, reaching Charleston near the close of 1774. He was made one of the council of safety, of which body he soon became president. His energy, courage, and habits of business were all brought into active exercise, and he fully satisfied the demands of patriotism and the community by his zeal and devotion. In 1776 he was elected a delegate to the continental congress from South Carolina, and became its president, which office he held till the close of 1778. He was a frequent correspondent and resolute supporter of Washington. His correspondence with him, and with many of the most remarkable men of the revolution, is still extant, showing his methodical habits, patriotism, and sagacity. In 1779 he was appointed minister plenipotentiary to Holland, to negotiate a commercial treaty, but was captured on his way thither by a British frigate. He threw his papers overboard, but they were recovered by the enemy. They afforded conclusive evidence of his mission, and also disclosed the fact that Holland had been in secret negotiation with the revolted colonies, which led to a declaration of war by Great Britain against Holland. He was taken to London, was known to have been president of the rebel congress, and was closely incarcerated in the tower. His health suffering, he

was indulged with a daily walk in fresh air, accompanied by a guard. On one of these occasions he happened to encounter Lord George Gordon, then a prisoner also, and was addressed by him. Though refusing to walk or converse with his lordship, such was the jealousy of the crown officers that he was remanded into close confinement. His imprisonment continued for nearly 15 months, during which he was greatly enfeebled, and suffered also from frequent and acute attacks of gout. He was solaced, however, by the kind attentions of many friends, among whom was Edmund Burke. The British government made frequent attempts on his patriotism, but in vain. All that they obtained from him was a petition for his enlargement, modestly expressed, in which he stated that he had honestly striven to prevent the final rupture between the crown and the colonies. While a prisoner he learned the death of his son, John Laurens, slain in a skirmish near the close of the war. Though his health was broken when he was released, he received the commission of congress as one of its ministers for negotiating the peace. He proceeded to Paris, where (Nov. 30, 1782) with Franklin and Jay he signed the preliminaries of the treaty. On his return to America he was welcomed with the highest consideration. Offices were tendered him, which he was compelled to decline. His failing health, advanced age, and the dilapidation of his estates, which had suffered from British sequestration, required that he should confine his attention to his own interests. The last years of his life were given to agriculture. By an injunction in his will, his body was burned according to detailed directions of his own, and the remains collected and buried. He left numerous original and valuable papers, a portion of which have been published in the collections of the S. C. historical society.

LAURENS, JOHN, son of the preceding, lieutenant-colonel in the American revolutionary army, a favorite aide-de-camp of Washington, born about 1756, slain in battle on the Combahee, S. C., Aug. 27, 1782. He was educated chiefly in England, but returning at the opening of the war joined the American army in 1777. As an aid of Washington, he was frequently his secretary, and the letters of the commander-in-chief in his handwriting are still extant. He distinguished himself in the battle of Brandywine. In the battle of Germantown he was severely wounded while boldly attempting to expel the enemy from Chew's house. He was engaged at Monmouth, and acquired increased reputation in Rhode Island. On the appearance of the enemy in the South he repaired to Charleston, and was attached to the militia force of Moultrie, who was watching the movements of the British in Georgia. When the British general Prevost attempted a *coup de main* against Charleston with a force of 5,000 men, Gen. Moultrie threw himself across his path with but 1,000 militia, seeking only to retard, not to arrest, his advance. In this task

of skirmishing and covering defiles Laurens was greatly distinguished. At the pass of Coosa-whatchie, at the head of about 20 regulars and 200 militia, he met the columns of Prevost, and was again wounded, escaping with his life only by the gallantry of a subordinate officer, Capt. Wigg. Confined to the garrison of Charleston, he was the right arm of Moultrie during its brief investment. Subsequently, when the combined French and American forces under D'Estaing and Lincoln attempted the storm of Savannah, he led the light infantry, and was one of the first to mount the British lines. When Charleston was besieged by Sir Henry Clinton, he was prominent in sorties, and displayed uniform courage and enthusiasm. After it had fallen into the hands of the enemy, he rejoined the army of Washington, then utterly lacking in resources. It became necessary to appeal to France for succor, and it was determined to send a special representative from the army who could boldly report its real condition. For this mission Washington designated Laurens to congress, and he set out in the autumn of 1780. The object was to negotiate a loan. He promptly reported his arrival and business to the minister Vergennes, but seemingly in vain. The formalities of court and the self-complacency of the minister, who would not be hurried, baffled him for more than two months. With the spirit of a patriot, knowing that the condition of his country would admit of no more delay, he determined in defiance of all form to take the affair out of the hands of subordinates by a direct appeal to the king. Dr. Franklin, the resident American minister, would have dissuaded him; Vergennes, to whom he avowed his purpose, was confounded by its audacity. But Laurens persevered, and at a public levee presented his memorial at a moment when Louis expected only a passing presentation of himself. He took occasion to say to the king that he was just from the army of Washington, that he knew well its condition, and touching his sword he added that unless speedy succor was sent to his country, the weapon which he now wore at his side, as the ally of his majesty, might be drawn, as the subject of the king of England, against him and France. The king was confused for a moment, recovered himself, replied briefly to the address, received the memorial, and at once proceeded to act upon it. Its prayer was granted, money and supplies were furnished, and the American army was saved. His mission thus successfully executed, Laurens returned, and resumed his military duties. At the siege of Yorktown he led a forlorn hope, captured one of the two redoubts which were stormed, and received in person the sword of the commander. When, in the closing period of the war, all active operations had ceased in the North, he hastened to join the army of the South under Gen. Greene. Here the enterprise of Laurens was manifest, though the war was languishing. In the numerous little affairs resulting from the necessity of checking British

depredations upon the plantations, and for confining the garrison to the walls of Charleston, he was constantly active; and he was conspicuous in some bold attempts to surprise their detachments along the sea islands and under the very guns of their shipping. In all these movements his bravery was such as to be accounted rashness; and the result would seem to confirm this judgment upon his conduct. Hearing of an enterprise against a strong marauding force of the British who were engaged in ravaging the plantations along the Combahee, Laurens, who had been for some time sick with ague, rose from bed, and eagerly sought the command of the troops designed for their arrest. By hard riding he overtook the brigade, which had already reached the north bank of the Combahee river, near the ferry. The enemy occupied the banks opposite. Twelve miles below the ferry, on the extreme end of Chehaw neck, the land juts out toward the bed of the river, affording from this point an excellent station from which to assail the enemy in his retreat. Laurens, with some 50 infantry, a few matrosses, and a howitzer, hastened to occupy this point. He reached the plantation of Mr. Stock, contiguous to the Chehaw point, on the night of Aug. 26, and prepared to reach the station by daylight in the morning. He spent the evening in pleasant conversation with the ladies. Possessing a fine education and all the graces of the courtier, he sought to dissipate their apprehensions by the gayest language, and merrily proposed to raise a scaffold for them, as in days of chivalry, from which they should be able to behold the action. The conversation was keenly remembered when the catastrophe of the next day was made known. The enemy had probably been advised of his movement, slipped their cables that very night, descended the river to Chehaw, landed in force on the point of which Laurens proposed to take possession, and covered themselves in the long grass and fennel, in ambush, along the road on which he had to pass. As soon as they were discovered, he charged them, riding at the head of his troops, and, leading them on with desperate gallantry, was slain at the first fire of the British. The bitterness of this catastrophe was deepened in the public mind by the reflection that the affair in which he was engaged was of so small significance; that the war was virtually over; that the predatory party against which he went was not seeking an encounter, but forage and provisions for the necessities of the garrison, and with which to supply the shipping in preparation for the evacuation of the city. Very great and general was the sorrow occasioned by so sad and sudden a close to his brilliant career. Washington himself lamented him with keen feeling and eloquent utterance. So did Greene, Hamilton, and most of the eminent men of the time. Laurens had been greatly in the confidence of Washington, and was a close comrade of Hamilton; and these two young men, with an ardent attachment for each other, were emulous in the struggle for great

achievements. It was the preference of Washington which decided congress to appoint Laurens the commissioner to France. Washington knew the proper man, and knew what was needed. Laurens required the preference of Washington with the most affectionate devotion; toiled in his tent at midnight writing letters and despatches; was his chief medium of communication with the foreigners, French, German, and Polish, in the service; rushed between him and danger at Monmouth; and sometimes, perhaps, exhibited his attachment in a manner which the severe Washington might not be prepared to approve, yet could not properly condemn, as when he called out and shot Gen. Charles Lee in a duel for disrespectful language to his general. Lee, wounded, said of his antagonist: "How handsomely the young fellow behaved! I could have hugged him!" So various were his merits, so distinguished his chief excellences, talents, accomplishments, and virtues, that his death called everywhere into utterance the voice of eulogy and lamentation. Hamilton wrote of him in terms of the liveliest regret and admiration. Even before this period, he had won among his comrades and in the army the title of the "Bayard of the revolution." His very daring, even to desperation, had vast and beneficial uses during the revolutionary war, when the Americans were but too apt, at one time, to hold British grenadiers to be invincible. The knowledge of this, the desire to inspirit the militia, the wounded pride of personal character, were the influences that prompted Laurens and other gallant gentlemen to seek danger, as it would seem wantonly, the better to impress and raise the courage of their people. At the council board, Laurens was calm, circumspect, and judicious. As one instance of that magnanimity which distinguished his general conduct, it may be mentioned that when promoted by congress, out of the regular order, and in advance of grade in the army, he declined the commission, lest it should awaken the jealousy of comrades, wrong their claims, and do harm to the service. His European education gave him great advantage over his brother officers generally in American society, but he never presumed upon it, and, except in the field, was singularly unambitious of display. His correspondence was voluminous, and large portions of it are yet preserved. It exhibits an easy, graceful, yet vigorous style, marked equally by thought, information, and originality and freedom of opinion. He strenuously urged upon his father the employment of negroes in the armies of the South, alleging their frequent employment in those of the North, and that, under good white officers, they could be made to do good service. He was not unaware that, under the old colonial system of South Carolina, masters taking the field in the border wars were required to bring with them a certain quota from the body of their slaves. These, following their owners into battle, were found efficient. But his father opposed the policy in an able letter which is still extant: and

though the measure was broached in congress, and by South Carolinians (in fact it originated with John Laurens), it was deemed inadvisable to adopt it. The truth is, the southern army had no other means of support than those which came from the slave labor in the fields. There was no pay, no provision, no commissariat, no money, no resources, save what was gleaned at harvest time from the plantation; and the rice, corn, and tobacco fields of South Carolina sustained the two armies, British and American, during the last three years of the war in the South. Hence neither British nor American was eager to disturb the existing condition of things in respect to the slave labor of the South. The negroes were much more important to both parties in the fields of agriculture than in those of war.

LAURENTUM, an ancient city of Latium, between Ostia and Lavinium, about 16 m. from Rome, and contiguous to the coast. It was the capital of Latium and the residence of its king when Æneas and the Trojans arrived in Italy. After the establishment of the empire, it was incorporated with the neighboring municipality of Lavinium. Laurentum gave name to a territory which extended from the mouth of the Tiber to near Ardea, and which, in imperial times, was studded along the shore with the villas of the Roman aristocracy, among which were those of the younger Pliny and the emperor Commodus.

LAURISTON, ALEXANDRE JACQUES BERNARD LAW, marquis de, a French soldier, grandson of a brother of the financier Law, born in Pondicherry, Hindostan, Feb. 1, 1768, died in Paris, June 10, 1828. At the military school of Paris he was intimate with Bonaparte. In 1792 and following year he served in the armies of the north, of the Moselle and Sambre-et-Meuse, and distinguished himself at the siege of Valenciennes. In 1796 he resigned, and left the army; but he was recalled by Napoleon when first consul, was appointed his aide-de-camp, and accompanied him to Italy. In 1801 he was sent on diplomatic business to Denmark, and in 1802, having been chosen to convey to London the news of the ratification of the treaty of Amiens, was there received with great enthusiasm by the people, who took the horses from his carriage and drew him to Downing street. In 1805 he was sent under Admiral Villeneuve on an expedition to Martinique, where he took Fort Diamond. Ten days later the fleet sailed for Europe, and after an engagement off Cape Ortegal was defeated by Nelson at Trafalgar, Oct. 21. Returning to France, he was placed at the head of a division of the army sent into Germany, and was made governor of Braunau. In 1806 he was commissioned to superintend the surrender of the magazines and arsenals of Venice in accordance with the treaty of Presburg; and in the following year, by Napoleon's orders, he seized on the republic of Ragusa as a reprisal for the Russians having occupied the harbor of Cattaro. His defence of Ragusa against

overwhelming odds was his most brilliant exploit. His allies the Turks having taken many Russian prisoners, Lauriston, in order to save their lives, ransomed them with his own money. In 1808 he accompanied Napoleon to Spain; in 1809 he was with Prince Eugène Beauharnais in Italy and Hungary, where he distinguished himself at the battle of Raab. The victory of Wagram was in great measure due to his bringing up 100 cannons in the face of a terrible fire. After the peace he negotiated the marriage of Napoleon with Maria Louisa, for which service he received the title of count and a mission to Russia. He remained in Russia until 1812, when he joined the grand army. After the retreat from Moscow he organized at Magdeburg the 5th corps, occupied Leipsic during the battle of Lützen, turned the right wing of the enemy at the battle of Bautzen, and took Breslau, June 1, 1813. He was made prisoner at Leipsic, and did not recover his liberty until after the peace of Paris. He was treated with regard by Louis XVIII. When Napoleon returned, Lauriston accompanied the king to Béthune and then retired to his estate of Richécourt, where he remained during the Hundred Days. For this he was appointed peer of France and commander of the infantry of the guard. In 1817 he was created marquis, and in 1820 was called to direct the administration of the royal household. In May, 1821, he received the baton of a marshal of France, and after the campaign in Spain in 1823 was in command of the 2d corps of the reserve. His death, which took place while visiting a celebrated opera dancer, excited much attention in Paris.

LAUSANNE, a city of Switzerland, and capital of the canton of Vaud, situated near the N. shore of the lake of Geneva, and about 4 m. from Ouchy, its port on that lake; pop. increased from 8,818 in 1798 to 14,126 in 1828, and 14,500 in 1850, beside 8,136 in the out-parishes or *banlieue*. It is built on 3 steep hills, which project from Mont Jorat, the highest of which is crowned by the old cathedral 500 feet above the lake. The cathedral, a noble Gothic structure of the 13th century, is adorned with a lofty tower and a spire, and contains the remains of St. Bernard de Menthon. The church of St. François is also a very old building, and is memorable for the council assembled within its walls in 1449, in which Felix V. resigned his claims to the papedom. The other remarkable buildings are: the old episcopal palace, now the government house; the college, which contains the cantonal library (33,000 vols.) and a valuable museum; the penitentiary, the charity schools, and the casino or club house. The streets are steep, narrow, and ill paved. The manufactures comprise woollen cloth, paper, leather, and jewelry, and some trade is carried on in wine, which is the staple of the canton. Steamboats ply on the lake between Ouchy, Geneva, and other towns; and a railroad has been constructed to Yverdon at the head of the lake of Neufchâtel. Among the objects of interest are the house in

which Gibbon wrote the greatest part of his "Decline and Fall," and the grave of John Kemble in the cemetery of St. Pierre de Plain near the city. A remarkable fragment of black Roman ware, with figures moulded in high relief, and a beautiful specimen of blue glass from the supposed site of the Roman Lausonium, near Lausanne, were exhibited in the London archaeological institute in Dec. 1858.

LAUZUN, ANTONIN NOMPAR DE CAUMONT, duke de, a French courtier, born in 1633, died Nov. 19, 1723. A poor nobleman from Gascony, he made his fortune at the French court by his elegant manners and wit and dauntless ambition, and became a favorite of many of the most eminent and beautiful women, and of Louis XIV., who appointed him to various offices. He was about to marry Mlle. de Montpensier, granddaughter of Henry IV., and to take the command of the French army in Flanders, when the intrigues of Louvois and Mme. de Montespan caused him to be detained in prison for many years. He finally recovered his liberty at the instance of the French princess, whom he is supposed to have secretly married. In 1688 he escorted the queen of James II. and her infant son to France, and in 1689 took an active part in the fruitless expedition to Ireland. Although he never fully recovered the good graces of the French monarch, he was raised to the rank of duke in 1692. Mlle. de Montpensier died in 1693, and in 1695, at the age of 62, he married Mlle. de Durford, a girl of 16. Lauzun figures frequently in the French literature of the 17th century, and even of a later period, particularly in the works of Mme. de Sévigné, La Bruyère, and St. Simon.—The *Mémoires du duc de Lauzun*, of which various editions have appeared, and a new one by Lacour in Paris in 1858, do not refer to this Lauzun, but to another noted individual, who was a member of the Biron family. (See **BIRON**.)

LAVA. See **VOLCANO**.

LAVACA, a S. E. co. of Texas, watered by Lavaca and Navidad rivers; area, 926 sq. m.; pop. in 1858, 4,907, of whom 1,481 were slaves. It has an undulating surface, partly covered with ash and post oak timber, and a fertile soil adapted to cotton, sugar, and Indian corn. Value of land in 1859, \$627,769. Capital, Petersburg.

LAVAL, a fortified town of France, seat of a bishop, and capital of the department of Mayenne, on the Mayenne river, 186 miles by railway from Paris; pop. in 1856, 19,292. There is a considerable trade in wine, brandy, wood, iron, clover, and marble. It was in the environs of Laval that originated, in 1791, the royalist insurrection called the Chouannerie. A brilliant victory of the Vendean army over the republicans was gained near Laval, Oct. 25, 1793.

LA VALETTE, ANTOINE MARIE CHAMANS, comte de, a French officer, born in Paris in 1769, died there, Feb. 15, 1830. At the breaking out of the revolution he became an officer of the national guard, in which capacity he was one of the last defenders of the king, on

Aug. 10, 1792. Entering the republican army, he distinguished himself on the Rhine and in La Vendée, and gained the confidence of Napoleon, who appointed him his adjutant and private secretary. He accompanied Napoleon to Egypt, and became more nearly allied to him by marrying a niece of Josephine. After the 18th Brumaire he was made postmaster-general and count. In 1814 he lost his office, but regained it after the return of Napoleon from Elba. After the restoration of Louis XVIII., he was arrested for having aided the emperor, and condemned to death. He escaped, by the aid of his wife and daughter and three English gentlemen, and went to Munich, where he was kindly received by the king. Mme. La Valette, after the escape was discovered, was kept for some time imprisoned, and became insane; but she survived until June, 1855. In 1822 La Valette was pardoned and returned to France, where he lived in obscurity. He left a volume of *Mémoires et souvenirs* (Paris, 1831), containing an interesting account of his escape. Napoleon I. bequeathed 800,000 francs to La Valette, of which 60,000 were paid to him; in 1855 Napoleon III. caused the remainder to be paid to his heirs.

LA VALLIÈRE, FRANÇOISE LOUISE DE LA BAUME LE BLANC, duchesse, a French lady celebrated for her intimate relations with Louis XIV., born in Tours in Aug. 1644, died in Paris, June 6, 1710. After the death of her father, a French nobleman and superior officer, her mother married the baron de St. Rémy, who was attached to the household of the duchess of Orleans. Introduced at court and appointed maid of honor to Henrietta of England, sister-in-law of Louis XIV., Mlle. de La Vallière soon received the homage of several distinguished persons, whose attentions she discountenanced from a feeling of sincere love and admiration for the king. All who became acquainted with the young lady were struck with her modesty, gentleness, and truthfulness, as well as with her personal charms and varied accomplishments; and the most eminent French writers, as Racine, La Fontaine, and Mme. de Sévigné, bestow the highest encomiums upon her virtues and graces. Her love for Louis XIV. was as enthusiastic as it was disinterested; and after having for some time resisted his advances, she became his mistress in 1661, but on several occasions felt impelled by conscientious scruples to desert her lover, who twice succeeded in bringing her back from the convent in which she had taken refuge. In 1674, however, she left him definitively, and took the veil in the Carmelite convent of the faubourg St. Jacques under the name of Sister Louise. She received the visits of the queen, the duchess of Orleans, and other warm admirers, and, engaged in works of piety and charity, spent the rest of her life in the seclusion of that convent, of which Mme. de Montespan, who had succeeded her as mistress of the king, also eventually became an inmate. She bore 4 children to the king, 2 of

whom were legitimatized, viz., Mlle. de Blois, who married the prince of Conti, and the count of Vermandois. She wrote a work entitled *Reflexions sur la miséricorde de Dieu, par une dame pénitente* (1680), of which a copy, dated 1688, with corrections by Bossuet, was discovered in the Louvre library by M. Damas-Hinard in 1852. The original as well as the corrected work was edited by M. Romaine Cornut (Paris, 1854). A collection of her letters was published in 1767. Among the works based upon her life, the novel of Mme. de Genlis has attained the greatest popularity. Lebrun's "Magdalen" in the Val de Grâce in Paris is said to represent the features of the duchess. See Arsène Houssaye, *Mlle. de La Vallière et Mme. de Montespan* (Paris, 1860).—Her grand-nephew, LOUIS CÉSAR DE LA VALLIÈRE, born in 1708, died in 1780, was a celebrated bibliophile.

LAVATER, JOHANN KASPAR, a Swiss mystic and physiognomist, born in Zürich, Nov. 15, 1741, died there, Jan. 2, 1801. He was the son of a physician, a timid, sensitive, imaginative boy, with an aversion to school, but fond of poetry, solitude, and religious revery. Intended for holy orders, he pursued his studies at Zürich, but was more interested in Klopstock and Rousseau than in controversialists, and sought the revival of piety rather by humble labors as member of an ascetic society than by weighing theological formulas. "Limit yourself at every moment, if you can, to what is nearest to you," was one of his early ethical precepts. Notwithstanding his shrinking nature, his first public act was a vehement pamphlet (1762) assailing an oppressive but influential officer of Zürich, which made it advisable for him to leave his native town for a time. He went to Berlin, then, under Frederic the Great, the centre of intellectual culture in Germany, and continued his studies in that capital, enjoying the friendship of Sulzer and Mendelssohn, and in Barth, Pomerania, under the theologian Spalding. Returning to Zürich in 1764, he entered on the duties of pastor, and the peculiar charm of his mystical discourses, his benevolent character, and blameless life made him warmly and universally beloved. His published sermons and his correspondence soon extended over Europe. In 1767 appeared his *Schweitzerlieder*, containing his finest poems, which was followed by his *Aussichten in die Ewigkeit* (3 vols., 1768-'73), the first of a series of works in which he maintained the perpetuity of miracles, the irresistibility of prayer, and the necessity for every person to conceive of God as manifested in Christ crucified in order to be really alive himself. The last doctrine was called his Christomania. He determined to oppose his illuminism to the philosophy that was reigning at Paris and Berlin; and having found in the *Païngénésie philosophique* of Bonnet what he deemed a triumphant exposition of Christian faith, he sent a translation of it with remarks of his own to his friend Mendelssohn, the mildest and ablest living advocate of deism, and

summoned him either to refute it or to become a Christian. The controversy which ensued excited the greatest interest. Mendelssohn maintained that according to the system of Bonnet it would be as easy to demonstrate the divine origin of Islamism or Buddhism as of Christianity; and Lavater, fearing that his imperious challenge had been intolerant and unkind, withdrew it in a long letter. From that time he was the chief and almost the idol of the mystics. He explained the performances of Gessner and Meerman by the theory of the Rosicrucians, visited and disputed with Cagliostro under a conviction that he was an envoy of Satan, and was suspected by his contemporaries of almost all heresies, of being an atheist, and of being secretly a high officer in the order of Jesuits. His celebrity was extended into foreign countries chiefly by his *Physiognomische Fragmente zur Beförderung der Menschenkenntniss und Menschenliebe* (Leipsic, 1775-'8), the first elaborate attempt to reduce physiognomy to a science, illustrated with numerous engravings and vignettes, and superior in respect of paper and typography to any book previously issued from the German press. It was the fruit of singularly acute observations from an early period of life, confirmed by the study of a large collection of likenesses of distinguished personages which are introduced into the work. Though he was sometimes deceived, the remarkable skill of Lavater in detecting character by some slight feature was often proved. The new science was widely studied, occasioned many discussions, and was assailed with ridicule by Lichtenberg at Göttingen, by Nicolai at Berlin, and by Zimmermann in a parody on the physiognomy of tails. The author was visited at Zürich by numerous curious and eminent persons, whose characters he usually judged with sagacity; at a glance he recognized Necker, Mirabeau, and Mercier. He made a long and philosophically impartial commentary on his own physiognomy as displayed in several silhouettes: "A most delicate organization, forming a singular *ensemble*, many of whose parts are in contrast. He delights in high metaphysical speculations, and his intelligence cannot grasp the simplest mechanism. His imagination is extravagant, disordered, immensely eccentric; but it is checked by two severe guardians, good sense and a good heart. He knows much, but is the least erudite of all professional savants. None of his knowledge has been acquired; every thing has been in some sort given to him. He loves, and has never been in love." The last years of his life were connected with the efforts of the Swiss for freedom. He had hailed the French revolution with an enthusiasm which was quickly changed to horror. His declamations in the pulpit against the French party caused him to be banished to Basel in 1796. He was soon permitted to return, renewed his pastoral offices, and opposed the oppressive measures of the French directory, till, when Masséna took Zürich (Sept. 26, 1799), he was shot in the streets while en-

couraging the soldiers and relieving the wounded. The shot is said to have proceeded not from a French but a Swiss soldier, who thus gratified a personal and partisan spite; and though Lavater recognized him he did not divulge his name, but wrote verses of forgiveness. He languished from the wound with severe suffering for more than a year. The original and peculiar character of Lavater was admired by Goethe, who pronounced him "the best, greatest, wisest, sincerest of all mortal and immortal men that I know." Their friendship was however interrupted in consequence of Lavater's portraiture of the non-Christian in his "Pontius Pilate."—A selection from his voluminous works was edited by Orelli (8 vols., Zürich, 1841-'4). His biography was written by Gessner (1802). His work on physiognomy has been issued in various forms in the principal languages of Europe. The best English translation is by Henry Hunter, D.D. (5 vols., London, 1789-'98), the engravings for which were under the superintendence of H. Fuseli, who also translated his "Aphorisms on Man" (London, 1788). Other translations are by Thomas Holcroft (3 vols., London, 1789-'93; 10th ed., 1 vol., London, 1858), Morton (3 vols., 1793), and Moore (4 vols., 1797).

LAVENDER (*lavandula*, Linn.), a genus of hoary, narrow-leaved, fragrant, sub-shrubby, shrubby, or else perennial-herbaceous plants, of the natural order *labiata*, indigenous to the south of Europe, the Canaries, Barbary, Egypt, Persia, and the west of India. Don gives as many as 13 species, but there are two only which are economically employed. The common lavender (*L. spica*, Linn.) has been long known in British gardens, and in deep, dry, warm soil it forms a compact hemispherical bush, flowering abundantly every year. Its flowers are lilac or purple, though a white-flowered variety is known. This species bears many names; it is De Lamarck's *L. vulgaris*, De Candolle's *L. vera*, and the *L. angustifolia* of Miller and Moench. It yields the fragrant oil of lavender, extensively used in perfumery. The odor of the plant resides in this oil, which is contained in every part of the plant, but principally in its spikes of flowers from which it is distilled. A single drop of this oil, if put into a box along with a living insect, is said to immediately kill it. The lavender is easily propagated from cuttings, which often send up flower stalks the same season. The second kind, sometimes called French lavender and sometimes spike or broad-leaved lavender, is the *L. spica* of De Candolle, and the *L. latifolia* of Villars. According to Linnæus, it is only a variety of the common lavender, and is his *L. spica* β, and De Lamarck's *L. vulgaris* β. Its oil, called oil of spike, is employed by painters on porcelain and in the preparation of varnishes for artists. The plant has the habit of the common lavender, but more humble and the aspect more hoary, the spikes more dense and shorter; it yields by distillation twice as

much essential oil as the preceding. The tooth-leaved lavender (*L. dentata*, Linn.) and the ring-leaved lavender (*L. pinnata*, Linn.) are curious in their leaves, and may be regarded as clean and pretty plants in collections. The sweet basil (*ocimum basilicum*, Linn.) is commonly called lavender in our gardens; but, though belonging to the same natural order, it is rather a pot herb used for seasoning than a plant for perfumery.

LAVINIUM, an ancient city of Italy, in Latium, situated near the sea, between Laurentum and Ardea, about 17 m. from Rome. It is said to have been founded by Æneas, shortly after his arrival in Italy, and named by him after his wife Lavinia. He made it the capital of Latium, but it was never, in historic times, of much political importance, and Strabo speaks of it as presenting the mere vestiges of a city, though still retaining a sacred character.

LAVOISIER, ANTOINE LAURENT, a French natural philosopher, and the chief founder of the modern system of chemistry, born in Paris, Aug. 26, 1743, died on the scaffold, May 8, 1794. He was the son of a rich merchant, studied at the Mazarin college, and from his early youth evinced considerable taste for natural philosophy. He learned astronomy from La Caille, chemistry from Rouelle, and botany from Bernard de Jussieu. In 1764 he won a prize from the academy of sciences by his *Mémoire sur la meilleure manière d'éclairer les rues d'une grande ville*, which was afterward printed at the expense of that learned body. Several other essays, especially his *Mémoire sur les couches des montagnes*, secured him admission to it in 1768. This distinction increased his zeal for the improvement of science; and in order to meet the heavy expenditures necessitated by his experiments, he sought and received an appointment as farmer of the public revenue. He pursued his two callings with equal success, showing himself a skilful administrator no less than an acute philosopher. In 1776 the minister Turgot placed him at the head of the *régie des salpêtres*, in which station he was able to introduce many improvements into the manufacture of gunpowder. From 1778 to 1785 he gave attention to agriculture, and enriched the science of husbandry by many valuable suggestions. In 1787 he was elected to the provincial assembly of Orleans. In 1788 he became one of the trustees of the bank of discount, and in 1789, as assistant deputy to the constituent assembly, presented an interesting report upon the condition of that institution. He was a member of the commission on weights and measures in 1790, and took great interest in the preparation of the new decimal system. Being in 1791 one of the commissioners of the treasury, he published his essay *De la richesse nationale de la France*, in which he presented a plan for the collection of taxes; this essay, which was to be but the forerunner of a complete treatise upon this important subject, entitles him to a high rank among political economists. But the best of

his energies had been devoted to chemical investigations, which he pursued with untiring perseverance from 1772 till his death; in 1786 he had published no fewer than 40 essays or memoirs, giving incontrovertible evidence of great logical power and unparalleled acuteness, while successively embodying the principles out of which chemical science was to be renovated. His discoveries and general influence in this branch of natural philosophy have been already treated in the article **CHEMISTRY**. His greatest work is his *Traité de chimie* (2 vols. 8vo., Paris, 1789), a synopsis of modern chemistry, in which he exhibits no less ability as a logician than as a natural philosopher. His physical investigations were also valuable; he wrote an excellent essay, *Du principe constitutif de la chaleur*, first printed in the *Mémoires de l'académie des sciences* in 1777. In his later years his attention was mostly turned to applications of chemistry to physiology, and his two *Mémoires sur la transpiration des animaux* deserve to be particularly noticed. He was collecting all his writings with the ultimate view of remodelling them into a single work, when the course of revolutionary events brought him to a premature end. Dupin, a member of the convention, having on May 2, 1794, introduced an act of accusation against all the farmers of the public revenue, Lavoisier delivered himself up and was imprisoned; on the 6th he was involved in the general sentence of death against the corporation to which he belonged, and two days later he was guillotined. His essays were collected and published by his widow under the title of *Mémoires de physique et de chimie*, in 8 vols. 8vo. Proposals for a complete edition of his works were issued in 1847; but they have not been carried out, nor has any public monument been erected to him.

LAW (Lat. *lex*, from *lego*, to collect), in its general sense, a rule of action; in a more restricted signification, a rule of human conduct, or collectively a body of regulations adapted to a particular subject. In the civil code of Louisiana it is defined as a "solemn expression of the legislative will." Law, regarded as a body of rules for the direction of the individual in his relations with society, is treated in the articles **CIVIL LAW**, **CODE**, **COMMON LAW**, **CRIMINAL LAW**, **LAW MERCHANT**, and **MARTIAL LAW**; as regards matters of ecclesiastical jurisdiction, in the article **CANON LAW**; and as regards the mutual rights and relations of states, in the article **LAW OF NATIONS**.

LAW, EDMUND, an English divine and philosopher, bishop of Carlisle, born in Cartmel, Lancashire, in 1703, died at Rose Castle, his episcopal residence, in 1787. He was educated at St. John's college, and became a fellow of Christ's college, Cambridge, where he published a translation of Archbishop King's "Essay on the Origin of Evil," with copious annotations. During the controversy excited by the views of Dr. Samuel Clarke, he published his "Inquiry into the Ideas of Space, Time," &c. In

1756 he became master of Peterhouse, Cambridge, was appointed in 1760 university librarian and professor of casuistry, and after other preferments received in 1768 the bishopric of Carlisle. His master in philosophy was Locke, whose system he represented at Cambridge, and of whose works he published an edition in 1777.

LAW, EDWARD, LORD ELLENBOROUGH. See **ELLENBOROUGH**.

LAW, JOHN, of Lauriston, a British financier, born in Edinburgh in April, 1671, died in Venice, March 21, 1729. He received an excellent education, and manifested at an early age a talent for finance, but was also notorious as a gambler and roué. Having killed an antagonist in a duel, he fled to France. Thence he went to Holland, where he made a special study of banking in the great bank of Amsterdam. In 1700 he returned to Scotland, and published a work advocating the establishment of a bank which should hold all the sources of revenue of the state in its own hands, and, treating them as capital, issue notes, and at the same time make a profit by discounting. The proposition was declined by government, and Law went with his scheme to Paris, where it also failed to meet approbation. He was afterward expelled from several other European cities, but not before he had obtained admission to the court circles, and gained large sums at gambling. On the death of Louis XIV., and the accession of the duke of Orleans to the regency, Law reëntered Paris with a fortune of more than \$500,000 made by gambling. The financial affairs of the French kingdom being at this time in the utmost embarrassment, he soon gained a hearing, and, having secured the patronage of the regent, in 1716 established a bank under royal authority. This institution was authorized to discount bills of exchange, and to issue notes redeemable in specie of fineness equal to that of the current money of the realm. As it accepted at par government bills, on which there was a discount of nearly 80 per cent., and as there was a general want of private credit, its stock was soon taken, and a very lucrative business established. Law, however, aimed higher than this. He believed that while there was no standard of prices, or of money, credit was every thing, and that a state might with safety treat even possible future profits as the basis of a paper currency. With this view he established the Mississippi or West India company, based on the scheme of colonizing and drawing profit from the French possessions in North America. This company, enlarging its scope, soon absorbed the French East India company under the general title of the "Company of the Indies." It extended its capital to 624,000 shares of 550 livres each, and engaged itself to lend the king 1,600,000,000 livres at 3 per cent. An extraordinary fever of stock gambling had been gradually excited by these financial efforts, and the result was that the shares of the company rose to 35 or 40 times their original value. Great

extravagance resulted. Land near Paris rose to the value of 100 years' purchase, and most objects of commerce in the same proportion. But the constant decrease of specie in France, and the constant issue of government notes, which by May, 1790, had reached the sum of 1,925,000,000 livres, soon undermined the company. A crash came, the shares sank in value, and Law from the position of the comptroller-general of finances became a fugitive. It seems, however, to be well established that he was a sincere believer in his own scheme, and that he acted honestly, and with a lively desire to promote the public welfare. He laid by no money, and when he left France took with him only 800 louis d'or. He travelled for some time afterward in different European countries, and at the invitation of the British ministry finally returned to his native kingdom, being presented on his arrival to George I. by Sir John Norris. On Nov. 28 he pleaded at the bar of king's bench for the royal pardon for a murder, on which occasion he was attended by the duke of Argyle and the earl of Hay. He received from France a pension of 20,000 livres until the death of the regent, and entertained until that event hopes of arranging his differences with the French company of the Indies, which claimed from him the sum of 20,286,875 livres. Little by little he sank into obscurity, and finally died in great poverty in Venice, where his tomb is still to be seen in one of the churches.—Works upon Law and his system are numerous, but it is only within the present century that justice has to any degree been done to the uncommon abilities of which he was really possessed. See Thiers, *Histoire de Law* (published in Paris in 1868, from the *Revue progressive* of 1826; English translation, New York, 1859); Kurtzel, *Geschichte der Law'schen Finanz-Operation* (in Baumer's *Historisches Taschenbuch*, 1846); and Charles Mackay, "Memoirs of Extraordinary Popular Delusions" (London, 1850).

LAW, WILLIAM, an English religious and mystical author, born in King's Cliffe, Northamptonshire, in 1686, died in the same parish, April 9. 1761. He was admitted into Emmanuel college, Cambridge, in 1705, received the degrees of bachelor and master, and was elected to a fellowship in 1711, which he retained till 1716, when he forfeited it and all prospect of advancement in the church by refusing as a Jacobite to take the prescribed oath of allegiance to George I. He never again officiated in public, though livings were tendered him through his friend Dr. Sherlock, afterward bishop of London. In 1717 he engaged in London in the Bangorian controversy, publishing three letters to the bishop of Bangor which are among his most effective productions. In 1724 he wrote an answer to Mandeville's "Fable of the Bees," an admirable essay, which has been republished separately with an introduction by F. D. Maurice (Cambridge, 1844). He soon became tutor to the father of the historian Gibbon at Putney, accompanied

his pupil to the university of Cambridge in 1727, and afterward remained in the family more than 10 years. His treatise on "Christian Perfection" appeared in 1726, and was followed in 1729 by his "Serious Call to a Devout and Holy Life," his most popular work, which has been highly esteemed both in England and America by those most eminent for piety. Dr. Johnson mentions it as the first book which made him think in earnest of religion after he became capable of rational inquiry, and styles it the finest hortatory theology in any language. It abounds in felicitous portraiture of character, which reveal his knowledge of the world and aptitude for sharp and graceful satire, as well as his evangelical fervor. These writings caused him to be consulted as a spiritual adviser by many serious persons, and his piety and wisdom gave him great personal authority. Among those who admired and were instructed by him were the brothers John and Charles Wesley; and a divine named Dr. Trapp in a published discourse, which was answered by Law, attributed the origin of Methodism and other religious movements of the time to his influence and writings. To a young lady who had expressed a desire to be of the Roman Catholic communion he addressed three remarkable letters (1781-'2; first published in 1779). One of his friends was Mrs. Hutcheson, who after the death of her husband resolved to lead a retired and religious life, and chose him for her chaplain and adviser. Miss Hester Gibbon, a sister of his pupil, joined them, and from 1740 they dwelt together at King's Cliffe, engaged in exercises of piety, and devoting their combined annual income of about £3,000 to purposes of charity. A school was endowed for the instruction and clothing of 40 boys and girls, which still continues under the name of Law's and Hutcheson's charities. He had already begun his study of the writings of Jacob Boehm, whose doctrines he accepted and elucidated in several works, as the "Way to Knowledge" and the "Spirit of Love." Though he remained an ardent admirer of the principal theosophical writers, some of his most vigorous and latest productions, as the "Tract upon Warburton" and the "Address to the Clergy," are upon topics unconnected with his favorite studies. The translation of Boehm (Behmen) which bears his name (4 vols., 1764-'81) contains little by him beside illustrative mystical figures, having been prepared for the press by Mrs. Hutcheson and Miss Gibbon, and published at their expense. His collected works (9 vols., London, 1762) embrace 16 treatises and a collection of letters. The "Serious Call" has been often reproduced separately. Many notices of his life and character are found in the autobiography of Gibbon and the diary of the poet Byrom. "In our family," says Gibbon, "he left the reputation of a worthy and pious man, who believed all that he professed, and practised all that he enjoined." His life was written by Richard Tighe (London, 1818). A volume en-

titled "Notes and Materials for an Adequate Biography of the celebrated Divine and Theosopher William Law" was printed for the Theosophian library in London in 1856. It consists of an elaborate outline and series of studies preliminary to a biography, which is designed to be at the same time a historical and critical treatise on theosophical doctrines, and to be published in connection with a new edition of the writings of Boehm, Freher, and William Law.

LAW MERCHANT. This ancient phrase has been defined as synonymous with the law of merchants. It is rather the system of law which the courts of England and the United States apply to mercantile contracts. It is a branch of the common law, inferior in importance to no other, and in many respects quite distinct from any other. The principal subjects embraced within it are the law of shipping, including that of marine insurance; the law of negotiable bills of exchange and promissory notes; and the law of sales; all of which topics are treated of in this work specifically.—The law merchant has grown up gradually, and, during the larger part of its existence, slowly. It originated undoubtedly in the customs of merchants. That it stands out in English law, more prominently and distinctly than in any other general system of municipal law, may be reasonably ascribed to the greater extent of the commerce of England for many ages. It occupies a similar place in our law, in part because we inherit the law of England, and in part because the same extent of commerce which produced this system of law in England preserves it in the United States. In the earliest records of English law, we have distinct intimations that England, in all periods of its history from the reigns of its Saxon monarchs, had many ships and many merchants; that questions in relation to the interests and contracts of merchants came not unfrequently before the courts; and that these questions were decided even then by a reference to the customs of merchants, which was sometimes only understood, but in other cases was distinctly expressed. In doing this the courts only obeyed a necessity, which was felt wherever commerce existed and was respected. It is not to be concealed, however, that the courts did this with some reluctance, and by steps which followed each other only at long distances. The reasons for this are obvious, and may be discerned the more easily because they have not yet ceased wholly to operate. The common law was, at a very early period, a complicated but well arranged and exceedingly systematic body of law. To know this was the privilege of a few; to administer it gave wealth and dignity to a very few. The law was then a monopoly, and one of very great value, and it was guarded carefully by those who possessed it. Merchants did not wantonly disregard it; but they were compelled to find, or to invent, for the various exigencies of their commerce, rules and principles different from

those which had grown out of the feudal system, and were intended mainly to govern titles to land and the relations of feudal rank, and were admirably adapted for this purpose. When these mercantile contracts came before the courts, the same necessity which had led merchants to find and introduce their new rules, acted upon the courts, and induced the courts, more or less willingly, to accept these rules as their rules also, and thus to make them law. But while some of these rules were only modifications of the existing rules of the common law, others of them were very distinct exceptions, and some were positive contradictions. It was perhaps wise in the courts to regard with jealousy rules of law made by no sovereign authority, and neither evidenced nor promulgated in any authentic way. Nor are we obliged to attribute to mere selfishness of any kind the reluctance of the courts of law to admit these usages to the full force of law, at all periods and even at the present day. But at all times the established rules which governed the business and the contracts of any set of men, must have been recognized as law; and even the Roman civil law acknowledged the binding force of mercantile usage as constituting law. One instance of this is very remarkable, and of much historical interest. In the Digest (L. 14, tit. 2, sect 9), a rubric *de lege Rhodia de jactu* shows this regard to usage. In the reign of the emperor Antoninus, a vessel had been wrecked; a part of her cargo had been thrown over to lighten her, and by this loss the vessel and the remainder of the cargo were saved, and the owner of the property demanded a contribution from the others. Many centuries before this time the merchants and navigators of the Mediterranean had formed a code of laws for their own government, and as it was agreed upon at and promulgated from the island of Rhodes, then a principal centre of commerce, it was known as the Rhodian law. By this law, the claimant would be entitled to contribution under a principle which has come down to our own times, and is now in full force under the name of general average. The claim of the owner of the property lost was submitted to the emperor, and the rescript, or decree, was as follows: "I, indeed, am lord of the world; but the law (or this law) is the lord of the sea. Whatever the Rhodian law prescribes in the premises, let that be adjudged." The very next rubric makes the ship owner responsible for the acts of the master of his ship. Another (Dig. 4, 9) provides that mariners and certain others shall be responsible for all property committed to their charge. Another (Dig. 22, 2; Code, 4, 33) gives rules which are quite the same with those that regulate at this day loans on bottomry and respondentia. And another (Dig. 47, 9) provides that fourfold damages should be paid by the plunderer of a vessel in distress. These provisions of the Roman law, with the remains of the law of Rhodes, sufficed for the purposes of commerce until about 8 centuries since,

when the *Consolato del mare* was promulgated. It is an excellently constructed system, constantly referred to by law writers of continental Europe at this day, in some instances mentioned by English judges, and not unnoticed by courts and lawyers of the United States; and it would probably be much more used if we possessed a translation of it into English. The origin of this code is not certainly known, nor the name of its authors, nor the time or place of its original promulgation. Next to the *Consolato* in time, according to the best authorities, came the "Laws of Oléron." We know that these were collected, reduced to systematic form, and published, as the rules then in force for the regulation of shipping, in the small island of Oléron, off the coast of France. Queen Eleanor was duchess of the province of Guienne, near which Oléron lies, and French writers assert that she caused the preparation and publication of this code. English antiquaries refer it to her son Richard I. But no one certainly knows who was their author, or when they were first in force. This code has been repeatedly published in English, and is most accessible to American students in the first volume of Peters's "Admiralty Reports." Then followed the "Laws of Wisby." This was the name of a convenient port on the N. W. coast of Gothland, an island in the Baltic, about equidistant from Sweden, Russia, and Germany. These laws, its ancient celebrity, and its present ruins, all indicate that it was once the emporium of a great commerce. It has perished utterly, and historians attribute its rapid and complete decay to dissensions and conflicts among its citizens. These laws were probably founded upon the laws of Oléron, with which they frequently coincide. But it is of some interest to remark how commerce, which more than 2,000 years ago had a principal centre in the western Mediterranean, some 8 centuries since found an appropriate place for commercial legislation in some port of Italy; a few centuries later, in an island on the coast of France, and not long after in the centre of the Baltic sea; thus showing the extension certainly, and perhaps the migration of commerce. A French work called *Le guidon*, and often referred to under that name (the author being unknown), was published about 8 centuries since. Its whole title, translated into English, is: "A Useful and Necessary Guide to them who deal in Merchandise and send it to Sea." And then we reach the *Ordonnance de la marine* of Louis XIV., published in 1681. It covers the whole ground of maritime law, including insurance. It codifies and systematizes with great skill all existing provisions, whether they were derived from enactment or from usage, and in many instances improves upon them. Chancellor Kent calls this ordinance "a monument of the wisdom of his reign, far more durable and more glorious than all the military trophies won by the valor of his armies."—Passing now over to England, we find even in Magna Charta (1215)

a section (numbered 47 in Professor Bowen's excellent edition, but usually numbered as the 80th) running thus: "All merchants shall have safe and secure conduct to go out of and to come into England and to stay there, and to pass as well by land as by water, to buy and sell by the ancient and allowed customs, without any heavy tolls, except in time of war, or when they shall be of any nation at war with us." And the next section defines the rights of alien merchants in time of war. In subsequent reigns, and especially in those of the Edwards, various statutes were passed, expressly *de mercatoribus*, and in most instances securing to them valuable privileges. Such enactments were from time to time repeated, as they are to this day. And the struggle of the courts, and still more of members of the legal profession, to prevent this invasion of the law, is very remarkable. Thus a question early grew up whether "the custom of merchants" was to be regarded as a custom of certain places, differing in one of them from that which it was in others, or as a part of the general law of the realm. If it were the former, then any party who would profit by it, either as plaintiff or as defendant, must set it forth in his pleading and prove it specifically. If it were the latter, then it was the duty of the courts to know it, as it was their duty and office to know all the law of the land, and apply it in all cases, without suggestion from any one. After some intimations in favor of this latter view, in 1622 (Winch's Reports, 24) Lord Chief Justice Hobart declared that "the custom of merchants is a part of the law of this realm;" and Coke, in both the 1st and 2d Institutes, declares that "the *lex mercatoria* is part of the laws of the realm." So this question seems to have been finally disposed of. Not so easy was it however to determine, finally and practically, another question which had also arisen. When it was determined that the custom of merchants had become the law merchant, and therefore must be applied to all mercantile contracts between parties who were merchants, it was now asked whether the same law should be applied to the construction and enforcement of the same contracts when they were made between parties who were not merchants. That the law merchant should be confined to persons who were merchants was at first held by the courts (Cro. Jac. 806, A. D. 1618), in a case where a drawee and acceptor of a bill of exchange was sued on his acceptance, and the defendant prevailed, on the grounds that only a merchant would be held on such acceptance, and that it did not appear that the defendant was a merchant at the time when he accepted the bill. In another case occurring 19 years afterward, the same doctrine was held. But in two years more the court had got so far that, the defendant being called a merchant, they held that they would intend that he was a merchant at the time; and 22 years afterward the court in a similar case decided the whole question by declaring that "the custom is good enough

generally for any man without naming him merchant." From this doctrine the courts never afterward swerved. But whatever may have been the difficulty they experienced in coming to this conclusion, it was nothing to that which they found in overcoming the opposition of the bar. The rule just stated may be regarded as established in 1668, in a carefully considered case, and was declared by the court to be "of weight and concern for the future;" and yet for nearly 100 years the same question continually appears before the court, because the lawyers insisted upon regarding it as an open one. The answer of the court is uniform; and in some of the cases (and there are 8 at least reported in the books, occurring at different intervals of time until 1765) the court use very emphatic language, as if they were tired of hearing the question raised, and disposed to compel the profession, if possible, to submit to the final decision of it. But it was not until the year last named that Lord Mansfield finally declared: "The law of merchants and the law of the land is the same. A witness cannot be admitted to prove the law of merchants. We must consider it as a point of law." To this last very important principle even the courts had come somewhat slowly. In 1689, Ventris, one of the justices, says: "You here depend on the law of merchants, which at present, I think, we ought to take notice of." A few years afterward Holt and Eyre said that "the law merchant is *jus gentium*, and we are to take notice of it." And not long before Mansfield's time, it was positively declared that "the custom of merchants, or law of merchants, is the law of the kingdom, and is part of the common law." The importance of this rule depends upon the difference in law between a custom which is so general that it has the force of law, and one which applies only to a contract made under it because it is to be considered as a part of that contract. This distinction is not merely technical, for it rests upon the most substantial foundations. If two men enter into a contract which relates to some certain subject matter, and upon this an action of law begins which can be determined only by a construction of the contract, one of the parties may insist that it shall be construed in a certain way, because a custom exists in reference to that subject matter and that kind of contract, which gives it that meaning and effect. But, to make out this case, he must prove that this custom not only exists, but is so general, so old and well established, and so widely known and recognized, that a jury may believe as a matter of fact that the custom was in the minds of the parties at the time they made their contract, and that they made it in conformity with custom. The reason and justice of this rule are obvious. If two persons make a contract in the English language, they would of course be generally bound by the common meaning of the words they use. But it would be extremely unjust to permit one of them to hold the other to this common meaning,

if it could be shown that they and their neighbors dealing in such matters had uniformly, for many years, made similar contracts and construed them in practice in a certain way. Then this special custom would control the general rules of language. Very many cases have been decided on this ground. Thus, in England, a party agreeing to leave in a warren 10,000 rabbits, was held bound to leave there 12,000, because it was proved to the satisfaction of the jury that, as to rabbits, and in that neighborhood, the words one thousand meant 1,200. (3 Barn. and Adol. 728.) So in New York, where one promised to pay 12 shillings per day for every man employed in a certain business, and some of the men worked 12½ hours within the 24, it was held that the employer must pay 15 shillings for such a day, because a custom was shown, applicable to that kind of work, of considering 10 hours in 24 a day's work. (5 Hill, 437.) But it is a very different thing when the question is whether a custom exists, so general as to be a part of the custom of merchants, or of the law merchant, or of the law of the land. Thus, a man promises, by his note in writing dated Jan. 1, to pay to some one \$1,000 in 8 months from date. The general law says that the money must be paid on the 1st of April. But a custom comes in, which has, after ages of general acknowledgment and practice, acquired the force of law, and this custom adds 3 days to the 8 months, and the money is not due until the 4th of April. And then another custom comes in, which by the same means has acquired the same force, and the effect of this is, that if the 4th of April falls on Sunday or any legal holiday, the money is due on the 3d. The practical difference between these two things is this. In the two cases cited of the rabbits and the days' work, whoever relied upon the custom was bound to prove conclusively to the jury its existence and recognition, as a matter of fact; and if it were so proved, the court would instruct the jury as to the legal effect of the fact thus proved. This legal effect would be only that these two persons would be bound by the construction put upon the words by the custom under which they used the words, in the same way in which they would be bound if they had expressly defined those words as having that meaning. But in the other case, no proof would be offered to the jury, nor would the court permit them to listen to any evidence about it. The only question would be, what is the law, not for this bargain only, or for these parties only, but for all parties and in reference to all similar bargains? But it is the duty of the court to know the law, and it is their exclusive function to determine the law, and to declare it to the jury, whose duty it is, in civil cases certainly, to receive and obey the instructions given to them. But then it may be asked, how could this law merchant, which is by theory a mass or system of these customs, become known to the courts? None of these laws or rules were ever enacted, except, in

some instances, after they had acquired the force of law, and it was thought desirable to give them more precision and uniformity. Of few of them is the origin known, either as to time, or parentage, or authority. How then came they to be law? The answer is not difficult if we keep in mind the distinction between a question of fact and a question of law. For the want of remembering this distinction, there is a seeming antagonism in the cases on this subject. Thus, in 1760 the court of king's bench said: "The custom of merchants is part of the law of England; . . . if there be a doubt about the custom, it may be fit and proper to take the opinions of merchants thereon." And in 1765 Lord Mansfield, chief justice, says: "A witness cannot be admitted to prove the law of merchants." But the contradiction between these two principles is apparent only, and both of them are unquestionably sound. Mansfield means that no witness can be admitted to prove to a jury what the law merchant is; it can no more be allowed than it would be to prove in this way the law of real estate or any other branch of law. But if the court are themselves uncertain as to what the law merchant is, they will hear evidence, authority, and argument upon the subject, and ascertain the existence or character of the customs which compose it, as well as they can. Lord Mansfield was in the constant habit of ascertaining from "the city," as the phrase was then, or from "the Trinity house" (a board consisting of eminent merchants), what their customs were; and it was by these means that he laid the foundations, to say no more, of some of the most important departments of the law merchant.—In the United States the principle which governs the courts in relation to this subject is perfectly well settled. They will hear arguments and listen to citations of competent and pertinent authority upon any question of the law merchant, precisely as upon any other question of the law of the land. But when they decide that any rule enters into and forms a part of the law merchant, it has exactly the same force as any other rule of law.

LAW OF NATIONS, according to Mr. Wheaton, "may be defined as consisting of those rules of conduct which reason deduces, as consonant to justice, from the nature of the society existing among independent nations, with such modifications and deviations as may be established by general consent." International jurisprudence is a science of modern origin. In its present sense the law of nations was quite unknown to the two great states of antiquity. In Greece the amphyctyonic council bore in some sort the character of an international tribunal, but it concerned itself chiefly with the internal affairs of the members of the league; the few relations which Greece maintained with foreign nations were defined by special compacts, and the general principles of right were rarely invoked in their adjustment. A nicer sense of international obligation was early evinced by

the Roman state. The *collegium fetialium* is said to have been introduced among the religious orders of Rome by Numa Pompilius. It was the office of these *fetiales* not only to perform the ceremonies which attended a declaration of war, but also to arrange truces and to conclude peace. They performed the sacrificial rites with which alliances and treaties were solemnized, were intrusted as the representatives of the state with their enforcement, and guarded the security of foreign ambassadors at Rome. Indeed, Niebuhr expressly styles them "judges of international law." The rules of their procedure in these various functions constituted the *jus fetiale*; but though the order continued to exist until the time of the emperors, the fecial law had been in the insolence of conquest often disregarded, and with the world-wide extension of the empire it had necessarily fallen into disuse. The works of Cicero, Sallust, Livy, and other writers of the best age of Rome, do indeed contain allusions which imply a recognized law of nations; yet it is certain that the Roman law, as it existed at the dismemberment of the empire of the West, embodied no system of rules for governing the intercourse of states, or for deciding questions of right which might arise between them.—During the middle ages, the pope was often the judge and arbitrator in the affairs of nations. His authority reached its height when Alexander VI. presumed to parcel out the new world to Spanish and Portuguese princes. The doctrines involved in the papal grant were supported by the jurists of Bologna, but their reasonableness was denied by a Dominican monk of the time, Franciscus à Victoria, professor in the university of Salamanca, who published in 1557 a collection of dissertations entitled *Relectiones Theologicae*. Of these the 5th, *De India*, contested the validity of the papal pretensions; and the 6th, *De Jure Belli*, discussed exclusively the law of war. These essays are perhaps the earliest works written in the spirit of the modern international jurisprudence. Grotius mentions them in his *Prolegomena*, but includes them among the productions which, "whether composed by theologians or doctors of law, had, in the discussion of the laws of war, alike mingled and confounded natural law, the divine law, the civil and the canon law, and the law of nations." In 1581 Balthasar Ayala composed a treatise (*De Jure et Officiis Bellicis*) which Mr. Hallam considers the first systematic one upon the practice of nations in the conduct of war. The honor of being the founder of the science of the law of nations has also been claimed for Albericus Gentilis, a native of Ancona. Gentilis became professor of civil law at Oxford, and attained high rank as a civilian by his works upon the Roman jurisprudence. As advocate of the Spanish embassy in the prize court at London, his attention was directed to questions of international rights; his most remarkable work upon topics of this nature was an essay upon the law of war.—In 1625 ap-

peared at Paris the celebrated treatise *De Jure Belli et Pacis*, by Hugo Grotius. "Grotius was," says Sir James Mackintosh, "without dispute, the first to give a new form to the law of nations, or rather to create a science of which only rude sketches and undigested materials were scattered over the writings of those who had gone before him." Mr. Hallam says that the publication of the book marks an epoch in the philosophical, and it may be said in the political history of Europe. It was very early translated into various European languages, and great jurists made it the subject of elaborate commentaries. In 1656 it was made the text of lectures on public law in the university of Würtemberg, and in 1661 a professorship was created in Heidelberg for expounding the law of nature and of nations from the writings of its author. The treatise *De Jure Belli et Pacis* is not limited to the law of war and of peace; it embraces also a view of the general principles which should govern the intercourse of nations. In the Roman law, the phrase *jus gentium* was not always used in an exact and specific sense, but it generally signified what modern writers have called the natural law, viz., the principles of right which are dictated by reason, and are common to all men alike. The *jus gentium* might assume the form of positive enactments, and then it formed an element of the *jus civile*, or municipal law of the state; or, if regarded as the basis and rule of the dealings of states with each other, it signified what is now called international law, or *jus inter gentes*. It was the object of Grotius to show that nations are governed by a law distinct from the natural law, to wit, by a code or body of rules founded indeed in the law of nature, but proceeding immediately from universal consent. "Those right deductions," he says, "which proceed from the principles of reason point to the law of nature, while those which proceed from common consent proceed from the law of nations." Pufendorf, who was invested in 1678 with the professorship of public law at Heidelberg, rejected the distinction which Grotius had drawn between the law of nature and the law of nations; he denied that the latter was founded upon express consent, but considered it merely the law of nature applied to nations; he maintained, therefore, that the customs and usages which nations observe in war have no legal obligation in them, and consequently that, unless they are directly deduced from the law of nature, they may be rejected at pleasure. Wolf, who represented rather the school of Grotius than that of Pufendorf, admitted with the latter and with Hobbes that, as aggregate bodies of individuals, nations must be in some degree subject to the law of nature, yet maintained that, in their collective capacity, nations acquire a new character and being, different from that of the individuals of whom they are composed; therefore, in its applications to societies of men, the law of nature must undergo

some changes and modifications, and thus is derived the voluntary law of nations. Vattel, a disciple of Grotius, assents to this doctrine of the latter, and develops still further his conception of the law of nations. There is an internal, necessary law, he says, resting upon the natural law or dictates of conscience, and therefore immutable; and there is an external, conventional law, which admits deviations from the former, when these involve an invasion of perfect rights. Finally, according to Vattel, the voluntary law, founded on presumed consent, the conventional, framed by express consent, and the customary, proceeding from the tacit consent of nations, compose the positive international law.—The sources of international law are, according to Grotius, natural law, divine law, customs, and special compacts: *natura ipsa, leges divinae, mores, et pacta*. In the celebrated reply made by the British government in 1758 to a Prussian state paper, the law of nations is said to be founded upon justice, equity, convenience, and the reason of the thing, confirmed by long usage. The principle of national justice, founded upon the laws of morality, is, then, the basis of the positive law of nations, that is to say, of the treaties, conventions, and usages which compose it. It is the office of right reason to apply this natural law of equity to the circumstances of each case; and it is the art of applying this law, according to justice and guided by reason, which renders international jurisprudence a particular science. Treaties and usages offer evidence of the general consent of nations, and are important sources of the law. The customary law of nations is further expressed in manifestoes and declarations of war and in the decisions of prize courts. Finally, the concurrent testimony of the great writers upon the science, and the written opinions which official jurists give to their governments, are further evidence and depositories of the law of nations.—States are the proper and immediate subjects of this national law. A state is defined by Phillimore as "a people permanently occupying a fixed territory, bound together by common laws, habits, and customs into one body politic, exercising, through the medium of an organized government, independent sovereignty and control over all persons and things within its boundaries, capable of making war and peace, and of entering into international relations with other communities." The sovereignty of a state depends upon its existence *de facto* as a state; and until this is recognized by other nations, the state enjoys no share in international rights. When once, however, it is admitted into the society of sovereign states, it is the equal of each of these. States may combine and form a confederacy, in which each retains its independent power and sovereignty, or may form a federal government or composite state, which alone is the sovereign power.—It is the clear right of every sovereign state to maintain its political integrity in the society of nations. It may, therefore, justly

assert its independence of and its equality with all other sovereign states, and by all the modes permitted in the practice of nations it may confirm its power and extend its domain, either by the acquisition of new territory, the extension of its commerce, or the development of its internal sources of wealth. All these rights presuppose that of self-preservation. The state may, then, to this end, form alliances, provide land and sea forces, build fortifications, or employ any other usual means for its defence. With these measures other powers have no right to interfere, unless they assume an aggressive character, and seem to threaten the security of such states. Thus a sudden and extraordinary increase of armaments would furnish good reason for demanding an explanation of the object of such warlike preparations. Further, by virtue of its independence, every sovereign state may adopt whatever form of government and whatever political institutions it may prefer, free from the control of any foreign power. Still each state is to remember that all other sovereign states are its equals, and therefore that it may not, by any measures of its private legislation or policy, virtually invade the sovereignty of others. When in 1792 the French national convention declared that it would render aid to all nations that might wish to recover their liberty, and ordered the decree to be printed in all languages, Great Britain was regarded as justified by the law of nations in treating the resolution as a declaration of war against all nations.—Another clear right of every sovereign state is that of exclusive property in its territory, and therefore of complete inviolability. This right is derived either from conquest or from occupancy, confirmed, as in the case of private individuals, by the right of prescription; or it may rest upon express treaty or conventions with foreign states. As against other powers, the right to territory is exclusive; in respect to its own subjects, the right is paramount, and constitutes what is called the state's right of eminent domain. Mere discovery by the subject of a nation does not give title to his sovereign, unless the sovereign commissioned him to this intent, or subsequently confirmed his claim of discovery by adopting it. Much too depends in respect to right of acquisition upon occupancy. Therefore, in the case of newly discovered lands, not only is some formal act usually considered necessary in taking possession, but the right will hardly be protected and confirmed without use and settlement of the territory. But how far the territorial sovereignty shall extend, even after a settlement, gives rise to very difficult questions of international law. These principles received very ample discussion in our conventions and treaties with Great Britain concerning the north-western coasts and territory.—The state's exclusive jurisdiction extends of course over all rivers and lakes which are entirely enclosed within its boundaries. But it is difficult to determine rights when a river forms the boundary between or flows through

the territory of different states. When a river forms the limit of contemurinous states, the presumption is that both of these have the right of navigation in the whole river, though, according to the Roman law, the middle line of the river forms the strict limit between the two. But in respect to rivers which at any part of their course lie within the territory of a single state, the strict rule is, that the right of navigation here, for those even who border upon it higher up in its course, is but an imperfect one, and the right of a passage way may be conceded or withheld as it may seem good to the state through whose domain the river flows. The strictness of this rule is maintained by Great Britain against our government in regard to the St. Lawrence. The United States have claimed the right of navigation down the river to the ocean, in virtue of their proprietary right in the great lakes through which it passes. By the treaty of 1854 Great Britain concedes to this country the privilege of navigation, subject to revocation, but still, as it has always done, denies our natural right to enjoy it. Over straits, or those narrow passages which communicate between two seas, a state may possess an exclusive control if both shores belong to her, and if the navigation of either sea to which they lead be subject to her exclusive power. Thus, while the Black sea belonged exclusively to Turkey, and the Bosphorus and Dardanelles were both bordered by her territory, the jurisdiction over these was rightfully claimed by the Porte. But when the navigation of either of the seas is free, the right to control the straits must be modified by the necessities and rights of commerce. By the treaty of Paris of 1856, the Black sea was declared neutral, and its waters and ports are now open to the commerce of all nations. A state cannot be completely secure without extending its authority over some portion of the waters which wash its coasts. By the general law of nations, which may however be modified by unquestioned usage or by special compacts, this authority reaches over a marine league, or the distance measured by a cannon shot from the shore at low tide. For the prevention of frauds upon the revenue laws in time of peace, or to prevent war ships of a belligerent power from cruising so near the coast as unfairly to menace homeward or outward bound ships, it is the practice of nations, certainly of Great Britain and the United States, to exercise jurisdiction for these purposes within 4 leagues from the coast. Over all bays and gulfs, and those parts of the sea which are included within lines drawn between headlands, the state has unquestioned right. The open ocean is the common territory of all nations.—Finally, it is an incident of sovereignty that the state may exercise exclusive jurisdiction over all persons within its limits, whether they be its own subjects or those of foreign states. It has an undoubted right to the service of its citizens, the right to forbid their departure (a power which is actively exercised by some European

states), and the right to recall them from foreign countries. It may dismiss foreigners, or by an act of naturalization adopt them into its citizenship. From the principle of exclusive sovereignty it also follows, that the laws of every state govern not only the persons who dwell in it, but control all property, real and personal, within the territory, and all acts done and contracts concluded there. The state concedes no proper force to foreign laws, yet upon the principle of reciprocity, complete or partial, or upon considerations of equity or international comity, they may be recognized and allowed their effect. It is plain that the tenure, the title, and the modes of conveyance of real property must be uniformly governed by the laws of the country where it is situated. Hence it is a rule of the English and American law that a deed or will executed in a foreign country, or in another state of the Union, must be executed with the formalities which are required in that state in which the land lies. On the continent, however, a different rule is admitted, and a deed or will, properly executed where it is made, may dispose of real property lying in another jurisdiction, no matter what forms of execution may be demanded there. As to personal property, it is now the well settled rule of international jurisprudence, that the law of the owner's domicile must govern the succession to it wherever the property may be. The municipal laws of states may sometimes have an extra-territorial effect, so far, for example, as to determine the civil and personal capacities of their citizens while residing in foreign countries, or in defining the obligations of contracts made within their territory, but sought to be enforced in foreign jurisdictions. But in neither case will the foreign state resign its control over property lying within its limits, or admit the operation of other laws than its own, when that would prejudice the rights or interests of its citizens, or in any degree infringe its own sovereign authority. The jurisdiction of a state extends also so far as to exempt its sovereign, or his ambassador, or his fleets and armies, from the operation of the laws of a country where they may be. The same exemption extends to its fleets and armies, when they are suffered to pass through a foreign state, and generally to its public ships. These exemptions rest on the promise implied in the comity of nations that no state will exercise its jurisdiction over that which most intimately affects the sovereignty of another. Special conventions may concede to consuls an authority over their countrymen in the foreign states in which they reside. In Christian countries this authority is usually limited to such civil matters as those arising out of disputes between ship masters and seamen, and to the ministerial acts of attesting contracts and protests, and authenticating other mercantile instruments. In criminal affairs the consul's jurisdiction is limited to the infliction of fines, and in grave cases it is his duty to collect evidence, and send the accused to his own

country for trial. In barbarous countries our consuls often possess complete and exclusive jurisdiction over matters in which their countrymen are interested.—Except as it is modified by treaty, the judicial power of every state is coextensive with its territory. It reaches all offences committed against its laws, whether by its own subjects or by aliens, and whether within its landed domain or on board its ships, public or private, upon the high seas, or on its public ships in foreign ports. It extends to the punishment of piracy, for pirates are the common enemies of mankind, and the offence is committed against all nations alike. If an offender against the laws of one state has escaped within the jurisdiction of another, the former may demand the surrender of the criminal. Some publicists of eminent authority declare that the state thus called upon is bound to make the surrender; yet others deny that the obligation is a perfect one, and in fact it is always defined by the express terms of treaties. Murder, rape, arson, perjury, embezzlement by public officers, and the fabrication and circulation of counterfeit money, are usually enumerated as causes of extradition. In Europe fraudulent bankruptcy is generally included. Neither England nor the United States will admit the extension of such treaties to political refugees.—Though sovereign states are equal, so far as essential rights are concerned, yet in respect to titles and similar distinctions, some of them may assert a preëminence over others. Thus, in virtue of the "royal honors" which every empire and kingdom in Europe enjoys, these powers may claim certain exclusive privileges of a commercial nature, and take precedence of states which are inferior in dignity. To avoid contests or questions of superiority, the order of signature to public instruments has been often determined by lot, by the use of the alphabet, or by the *alternat*, by which latter mode the representative of each government signs first in the order the copy intended for his own government.—Every independent power possesses the right to send and to receive embassies. In monarchies the prerogative usually resides in the sovereign. In composite states, like the United States, it is reserved generally to the federal government, that is, to the supreme executive power. By grant from their respective governments, the right of embassy has been often exercised by the governors of great colonial states. Thus, the British governor-generals of India, the Spanish governors of the Philippines, and the Dutch governors of Java have possessed the right; so have the Dutch, French, and British East India companies. A merely rebellious colony cannot assert a *jus legationis*; but when rebellion has grown to war, and rebels have become enemies, powerful enough to maintain their hostile and independent posture, then they become capable of new rights, including that of negotiation and therefore of embassy. Yet, as to indifferent states, the international position and right of the revolted colony depends on their recognition of it. The state

which has the right to send embassies has also the right to receive them, though there is perhaps no perfect obligation in either case, under the positive law of nations. Phillimore says that a state is bound to give audience to an ambassador, and, except under extraordinary circumstances, to receive him for that purpose into its territory and at its court; though he adds, it may make conditions as to the nationality of the minister, refusing, for example, to receive one of its own subjects. The privilege of continuous residence rests in comity, and is not matter of right. Public ministers are commonly divided into three classes. The first of these comprises ambassadors ordinary and extraordinary, as the mission is limited or indeterminate in point of time, and papal legates and nuncios, ordinary and extraordinary. These all have the representative character, and are entitled to the same honors which the sovereign power would itself receive. Diplomatic agents of this rank can be sent only by crowned heads, the great republics, and other powers which enjoy royal honors. The second class includes envoys ordinary and extraordinary, ministers plenipotentiary, and internuncios of the pope. In the third class are ranked *chargés d'affaires* accredited to ministers of foreign affairs, and consuls, such as those maintained in the Barbary states by the European powers, who bear credentials as public agents of their governments. Ministers resident accredited to the sovereign are sometimes ranked as a separate class between *chargés d'affaires* and envoys and ministers plenipotentiary. The public character of an ambassador at a foreign court is recognized upon the production of his letters of credence. In the case of a *chargé d'affaires*, these are addressed by one minister to another. In the case of ministers of all the higher ranks, they are addressed to the sovereign. The full power which authorizes the diplomatic agent to negotiate is in modern times given separately from the letter of credence. During his residence the public minister is entitled to perfect inviolability, and to exemption from the local civil and criminal jurisdiction. This immunity extends also to the members of his household, whether they belong to his own family or to the diplomatic corps, and also to his house and personal property. A consul cannot claim these privileges of exemption which are accorded to public ministers. So far, indeed, as he is impressed with a public character his right extends, but ordinarily he is subject to the local tribunals, like any other resident foreigner. A minister's public mission is terminated by his recall, or by the decease or abdication of his own or of the sovereign to whom he is accredited; by his own declaration to this effect, when on account of any infraction of the law of nations he thinks it his right to do so; by his dismissal from the court at which he is residing; or by the final accomplishment or failure of the object of his mission.—International rights are often defined by specific con-

ventions. As in respect to embassies, so in regard to treaties, the power to make them resides generally in the supreme executive authority. But they will be exactly determined by the fundamental law of the state. In virtue of their full powers, diplomatic agents may sign treaties, but generally these are not binding upon their governments until they are ratified by the supreme authority. Under the constitution of the United States treaties become obligatory only with the advice and consent of the senate. But once ratified in prescribed form, the treaty is binding upon the contracting states, no matter what legislative measures may be required in order to carry it into effect. The constitution gives to the president and senate the treaty-making power. Congress cannot defeat this provision by refusing to pass appropriation bills or other measures, when the engagements entered into are within the constitutional limits. This question has been much considered; and whatever may be the exact legal right, the power of congress to withhold laws required by treaties has been asserted, and their moral right to exercise this power, when they deem the treaty to be in derogation of the sovereign rights or essential interests of the country. Treaties in the proper sense of the word, like those of alliance or amity, of commerce and navigation, exist only so long as the parties exist who made them. They expire, therefore, if either loses its sovereignty, or if circumstances change so much as to make the treaty utterly foreign to the existing condition of things. They may also be annulled by the outbreak of war, or expire by their express limitation. Treaties of alliance may be either offensive or defensive, as they engage to render aid, aggressively or defensively, against other powers. In the event of hostilities, the contracting powers become allies against the common enemy; but not so when a state contracts generally to furnish to another a certain definite succor by war supplies in case of war. Apart from its particular engagements, such a state is neutral. Guaranties are frequent forms of international compacts. Agreements to defend the particular constitution of a country against every aggression, or to secure the liberties of a single state during war between other powers, are instances of these obligations.—Sovereign states being equal, it follows that there can be no supreme tribunal of appeal. Except therefore by submission of their wrongs to arbitration, nations can have no redress for them except by resorting to force. When, then, differences have arisen, and they cannot be composed by negotiation or other peaceful means, the injured state may employ the forcible measures of retaliation, of reprisals, of embargo or the sequestration of the goods of the offending power, or, finally, of war. Embargoes or sequestrations are often declared as preliminary measures to active hostilities. A declaration of war has a retroactive effect, and the property already seized is placed upon the same footing as that

taken during the war. Reprisals are general or special. They are general when a state authorizes its subjects to capture the goods and attack the subjects of the offending power, wherever they may be found. In the modern practice of nations, general reprisals are deemed synonymous with war, and are indeed the initiative step to hostilities. When wrong is done to particular individuals in time of peace, and justice is plainly refused or unreasonably withheld, letters of marque may be issued to the parties, or a public ship be commissioned to avenge their wrong. These are instances of special reprisals. The ownership of the property taken is acquired, so far as it is necessary to satisfy the debt, or otherwise compensate for the injury committed; the surplus must be restored to the government of the subject against whom the right has been exercised. In modern times letters of reprisal are chiefly confined to goods, and would hardly be granted to a private individual during a general peace.—An open contest between sovereign states is called a public war. It may be general, extending to all persons and places in the two states, and is then called a perfect war; or it may be imperfect, as it is limited in these respects. Once it was necessary to declare war formally before proceeding to hostilities; now it is customary to declare simply that war exists. Forthwith, all enemy property is, by the law of war, subject to confiscation; thus, debts due from one state to the other may be sequestered, or property lying within the territory of either be seized as prize of war. But in the exercise of international comity these rights are not usually enforced. The obligation of debts is, as it were, suspended during war, but the right of recovery revives with the peace. In the Russian war, England, which has always maintained the stricter rule respecting enemy goods, permitted Russian ships to depart from her ports, and allowed those which were on their voyage thither to enter, discharge their cargoes, and sail without molestation. All commerce between the subjects of belligerent states is interdicted by the laws of war; yet for good reasons either power may, by express license, permit a partial intercourse. Very large indulgence was shown in this respect, and for the interests of commerce, by England in the war with Russia. Provided only that British ships did not enter ports in possession of the enemy, the commerce with the enemy, though indirect, might still be carried on. The interdiction of intercourse between belligerents extends not only to commerce, but to every species of contract, such as insurance of enemies' property, the drawing of bills on subjects of the enemy, or the remission of funds to them by bills or money. So too partnerships existing between the subjects of hostile states are absolutely dissolved by a declaration of war. In the language of Lord Bacon, war is the highest trial of right. It has also been defined as an exercise of the international right of action. Its end and object is to compel justice from an enemy, and it must be pro-

ceeded with steady regard to that end. All measures of force which must be employed to attain it are justifiable, but no others are permissible. Therefore wanton waste of the enemy's country, or wanton destruction of the property or lives of his subjects, are in the modern practice of nations unjustifiable and illegal. Generally, all those who are engaged in the merely civil affairs of life are exempted from the direct effects of war, and only those who are expressly or implicitly authorized by the commands of the state to represent its sovereignty are ordinarily subjected to hostile attack. Property at sea, however, makes an exception to the usual indulgence shown to the goods of an enemy; for ships and their cargoes upon the ocean are liable without exception during war to seizure and confiscation, and even if captured by uncommissioned cruisers are condemned as good prize of war. Privateering too, though admitted by the present law of nations to be a legitimate mode of destroying the commerce of the enemy, is yet held by some states to be inconsistent with the modern and more liberal modes of warfare. By the United States, the practice of commissioning private armed vessels in time of war is justified and maintained, because it renders our large mercantile fleet serviceable in contest with powers who are our superiors in naval force. The validity of all claims of prize and capture is determined by the prize courts of the captor's country. These may sit either within their proper territory or in that of an ally, and exercise jurisdiction over captured property lying either in their own ports or in those of an ally or of a neutral. They possess a jurisdiction, in respect to captures made by subjects of their sovereign, exclusive of the tribunals of all other nations, excepting only in cases when the capture was made upon the territory of a neutral, or by vessels fitted out within a neutral's limits. These cases involve an invasion of the neutral's sovereignty, and must be adjudicated in his court. The decisions of prize courts are final and conclusive upon rights of property involved; and if their judgments work injustice to the subjects of other powers, their claims to reimbursement must be adjusted between the sovereigns of their respective states.—Either for ordering the general conduct of war, or for lightening its rigors, belligerent states may enter into general or special conventions. The former are made often at the beginning of the war, and lay down the rules to be mutually observed in the war, respecting the exchange and redemption of prisoners, concerning passports, safe-conducts, and similar matters, or agree to abstain from certain modes of warfare, or from levying contributions on invaded territory. Particular conventions are made during war, and concern either truces or partial suspensions of hostilities or capitulations, that is, surrenders of particular forces or places. The power to conclude a truce is generally implied in the official character of every high officer, like a gen-

eral or admiral, but not the capacity to make a long or universal armistice; for that amounts to peace, which only a sovereign can make, and therefore it requires either the sovereign's previous special authority or his subsequent ratification. A truce is binding upon the two states whose officers conclude it, and they therefore are liable for every infraction of its terms, but not upon those to whom its existence has not been actually notified; and for the purpose of avoiding the mischiefs which may arise out of ignorance of the truce, it is usual to fix prospectively the time when it shall commence. While the truce lasts all warlike acts and preparations must entirely cease, though it does not hinder acts which are allowable in time of peace. But at the place to which the cessation of hostilities particularly applies, a belligerent may not do what he would be allowed to do at a greater distance. That is to say, one party must not take advantage of the temporary peace to perfect its measures of attack or siege, nor may the other repair breaches in its works, or introduce succors or reinforcements, or indeed do any thing which would have been impossible if active hostilities had continued.—No state is bound to take part in the wars in which other powers may be engaged. Yet, though the right to remain neutral be one of the clearest rights of its sovereignty, no independent state can retain the same complete independence which it enjoys in time of general peace. A state of war between some members of the society of nations imposes certain positive obligations and restrictions on all the rest. Except when it is bound to do it by previous treaty stipulations, the neutral state may not render assistance to either belligerent party in the prosecution of war, that is, it must not furnish arms, troops, ammunition, or the like, to either side; and further, in matters which do not directly concern the war, it must not refuse to one belligerent that which it grants to the other. On the other hand, if the state observe strictly the conditions of neutrality, it is entitled to perfect inviolability of its territory, and in other respects to complete immunity from the effects of war. Whether the neutral's exemption can be claimed absolutely for its ships, so as to protect the enemy goods which they carry, has given rise to one of the most vexed questions in international law. It has never been doubted that the neutral's public ships are exempt from all intrusion, and therefore that they cannot be visited and searched for enemy property. In respect to its private merchant ships, the practice of different nations has been widely diverse. By express conventions England has sometimes admitted the rule that "free ships make free goods," and, though admitting it again during the war with Russia, declared expressly that she only "waived" her right to seize enemy goods on board neutral vessels. Especially in its treaties, the United States has advocated the adoption of the rule. By the declaration signed at the congress of Paris in 1856 by the representatives of the chief Eu-

ropean powers, the principle that neutral ships may carry enemy goods has finally become established, it may be presumed, in the law of nations. The same declaration sanctions the rule that neutral property, except contraband, is not subject to capture though laden in enemy ships. General trade with belligerents is not interdicted by war. The single restriction imposed on commerce is, that it shall not supply either of the hostile parties with means for carrying on the war. A neutral must not carry goods contraband of war, nor bear despatches, nor transport troops to either of the powers at war. Contraband cannot be easily defined, though the proper criterion is, whether the goods be or not *usus bellici*; that is, whether the goods are peculiarly and specifically adapted to serve the uses of war. Contraband property is subject to confiscation by the captor. The strict construction of the principles of neutrality makes the carrying, perhaps even the selling of contraband property in the neutral's home ports, to be a violation of the neutral character. The United States maintain the contrary doctrine, that both such sale and carriage are consistent with neutrality, though during the transit the goods may be rightfully seized and confiscated. Further, the neutral must not send his ships to blockaded ports, for this would be an intermeddling directly in the war measures of belligerents. But the law of blockade is so strict, that to subject a neutral to its operation, the blockade must exist in point of fact; that is to say, there must be a squadron present, and strong enough to constitute an actual blockade of the port; the neutral must have had due notice of its existence, and must have been guilty of some clear act of violation, either by going in or coming out with a cargo laden after the commencement of blockade. Finally, the neutral must be ready to prove himself that which he professes to be, and his ships must therefore be subject to the exercise of the belligerent right of visitation and search.—When the objects of war are accomplished, peace must be reestablished. Generally this takes place upon the conclusion of a formal treaty of peace between the belligerent states. The power of making a peace is determined by the fundamental law of every state. Under our constitution the assent of the two houses of congress is essential to a declaration of war; but the president, with the consent of two thirds of the senate, may agree upon a peace. A treaty of peace takes effect from the day when it is ratified. Every act of force or violence subsequent to that is unlawful. Yet the party who is guilty of it is not criminally guilty, if he had no notice of the peace; and in the case of a capture under such circumstances, the captor's sovereign is bound to effect restitution of the property. So when a period has been fixed for the cessation of hostilities at a specified locality, and before the period has arrived, but with a knowledge of the peace, a capture has been made, the capture is void. The treaty puts an end to the war, and puts at rest for ever

the debated matters which were its cause. It leaves every thing in the state in which it finds it. Conquered lands and fortresses remain with the conqueror, unless otherwise stipulated. Generally, things which by the treaty are to be restored must be restored in the condition in which they were taken. Yet if a conqueror has rebuilt a town or fortress, and made it what it was before the siege, he should restore it in that condition; but any new works which he has added he may destroy. The particular peace restored by treaty may be broken by omitting to fulfil its stipulations, or by doing some act which contravenes them. The violation of one article is a breaking of the whole treaty, and ends the peace.—See "Elements of International Law," by Henry Wheaton, LL.D. (6th ed. by William Beach Lawrence, Boston, 1855); "Commentaries upon International Law," by Robert Phillimore, M. P. (in the "Philadelphia Law Library," 6th series, vols. x., xv., xxii.); "Two Lectures on the Science of International Law," by Travers Twiss, D.C.L. (London, 1856).

LAWES, HENRY, an English composer, born probably in Salisbury in 1600, died in 1662. About 1625 he became one of the gentlemen of the chapel to Charles I., and soon acquired a considerable reputation as a composer of music for masques and songs. His works are numerous and of unequal merit. Among the most successful was the music to Milton's "Comus," performed at Ludlow castle in 1634, the composer himself personating the "Attendant Spirit." Milton speaks of his strains as "sweetening every musk rose of the dale." Waller, many of whose songs Lawes set to music, Herick, and Phillips also speak of him in their verses as the great English composer of the day. Lawes continued in the service of Charles until the death of the latter, and at the restoration he composed the anthem for the coronation of Charles II.

LAWRANCE, JOHN, an American statesman and judge, born in Cornwall, England, in 1750, died in New York in 1810. He emigrated to America in 1767, settled in the city of New York, was admitted to the bar in 1772, and soon established himself in successful practice. An active patriot at the outbreak of the revolution, he served in the army throughout the war, first as aide-de-camp to his father-in-law Maj. Gen. McDougall, and afterward attached to the general staff as judge advocate general. In the latter capacity he conducted the proceedings of the court of general officers appointed to inquire into the case of Major André. On the termination of hostilities he returned to New York, where for many years he was engaged in a large and lucrative professional practice. In 1785-'7 he was a delegate to the congress of the confederation, but was superseded in 1788 in consequence of his advocacy of the adoption of the new federal constitution. He was a member of the state senate, when in 1789 he was elected the first representative from New York city in the first U. S. congress. He was a zeal-

ous and able defender of the measures of Washington, and throughout his public career was a political and personal friend of Hamilton. On the measures relating to the public credit and the national currency, to the neutrality of the United States as regards European belligerents, to indiscriminative foreign commerce, and to the promotion and security of all our commercial interests, he spoke with eminent comprehensiveness and foresight. He represented the city of New York in the second congress, upon the termination of which in 1794 he was appointed by President Washington judge of the U. S. court for the New York district. He accepted this office at the particular solicitation of the bar, in consequence of his knowledge of admiralty law and the increasing number of admiralty cases. He resigned it in 1796 upon being elected to the U. S. senate, of which body he was for a time president. He supported the measures of President Adams, upon whose retirement he resigned his seat, and withdrew to private life. He was twice married: in 1775 to Elizabeth, daughter of Gen. McDougall; and in 1791 to Elizabeth, widow of James Allen, Esq., of Philadelphia.

LAWRENCE, the name of counties in 10 of the United States. I. A W. co. of Penn., bordering on Ohio and watered by Beaver river and its constituents the Mahoning and Chenango; area, 860 sq. m.; pop. in 1850, 15,246. It contains limestone and valuable coal and iron mines. The surface is somewhat uneven and the soil fertile. The productions in 1850 were 205,620 bushels of Indian corn, 168,246 of wheat, 292,213 of oats, 22,025 tons of hay, 420,650 lbs. of butter, and 196,145 of wool. There were 10 grist mills, 4 saw mills, 3 iron foundries, 3 furnaces, 4 woollen factories, 6 tanneries, 2 newspaper offices, 40 churches, and 3,864 pupils attending public schools. The Cleveland and Mahoning railroad will pass through the county, and it is also traversed by a canal from Beaver to Erie. Capital, New Castle. II. A N. W. co. of Ala., bounded N. by Tennessee river, the Muscle shoals of which occur in this part of its course; area, 725 sq. m.; pop. in 1850, 15,258, of whom 6,852 were slaves. It has a mountainous surface and a good soil. The productions in 1850 were 815,114 bushels of Indian corn, 88,858 of oats, 70,786 of sweet potatoes, and 18,427 bales of cotton. There were 18 grist mills, 8 saw mills, 1 newspaper office, 80 churches, and 728 pupils attending public schools. The Memphis and Charleston railroad passes through the county. Capital, Moulton. III. A S. co. of Miss., traversed by Pearl river; area, 790 sq. m.; pop. in 1850, 6,478, of whom 2,929 were slaves. Part of the surface is occupied by pine forests. The soil is of various qualities. The productions in 1850 were 229,129 bushels of Indian corn, 14,281 of oats, 66,139 of sweet potatoes, 76,103 lbs. of rice, and 3,804 bales of cotton. There were 11 grist mills, 9 saw mills, 1 newspaper office, 17 churches, and 206 pupils attending public schools. The

Mississippi central railroad passes through the county. Capital, Monticello. IV. A N. E. co. of Ark., bordering on Mo., and drained by Black river and its branches; area, 1,800 sq. m.; pop. in 1854, 7,617, of whom 435 were slaves. It has a level or moderately diversified surface, with much fertile soil. The productions in 1854 were 408,607 bushels of Indian corn, 15,381 of wheat, 54,824 of oats, and 769 bales of cotton. Capital, Smithville. V. A S. co. of Tenn., bordering on Ala., and drained by small affluents of Tennessee river; area, 780 sq. m.; pop. in 1850, 9,280, of whom 1,162 were slaves. It contains valuable iron mines. The surface is chiefly table-land, and the soil is fertile. The productions in 1850 were 84,122 bushels of Indian corn, 50,457 of oats, 26,265 of sweet potatoes, 16,765 lbs. of tobacco, and 80,153 of butter. There were 20 grist mills, 6 saw mills, 1 newspaper office, 26 churches, and 1,200 pupils attending public schools. Capital, Lawrenceburg. VI. A N. E. co. of Ky., separated from Va. by Big Sandy river, and drained by the W. fork of that stream and by Little Sandy river; area, 205 sq. m.; pop. in 1850, 6,282, of whom 137 were slaves. Coal and iron are abundant. The surface is hilly and in many places well timbered, and the soil is of excellent quality. The productions in 1850 were 278,371 bushels of Indian corn, 30,398 of oats, 15,561 lbs. of wool, and 8,891 of tobacco. There were 2 grist mills, 2 saw mills, 11 churches, and 687 pupils attending public schools. Capital, Louisa. VII. A S. co. of Ohio, separated by the Ohio river from Va. and Ky.; area, 430 sq. m.; pop. in 1850, 15,246. It has rich mines of iron and coal, and beds of clay suitable for stone ware, and is the chief seat of the iron manufacture in the state. The surface is broken by sandstone hills, but the soil of the valleys is rich. The productions in 1850 were 188,418 bushels of Indian corn, 9,895 of wheat, 37,255 of oats, 27,102 of potatoes, and 1,082 tons of hay. There were 11 grist mills, 8 saw mills, 10 furnaces, 1 newspaper office, 18 churches, and 6,205 pupils attending public schools. The Iron railroad passes through the county. Capital, Iron-ton. VIII. A S. co. of Ind., watered by the E. fork of White river; area, 438 sq. m.; pop. in 1850, 12,097. The surface is undulating and well timbered, and the soil is fertile. The productions in 1850 were 838,238 bushels of Indian corn, 43,958 of wheat, 146,556 of oats, 36,697 lbs. of wool, and 2,746 tons of hay. There were 22 grist mills, 8 saw mills, 1 newspaper office, 24 churches, and 4,974 pupils attending public schools. The Louisville, New Albany, and Salem, and the Ohio and Mississippi railroads pass through the county. Capital, Bedford. IX. A S. E. co. of Ill., separated from Ind. by the Wabash river, and intersected by its tributary the Embarras; area, 560 sq. m.; pop. in 1855, 8,160. The surface is diversified, and is occupied partly by fertile prairies and partly by swamps. The productions in 1850 were 427,850 bushels of Indian corn, 15,582 of

wheat, 59,144 of oats, 1,926 tons of hay, and 12,617 lbs. of wool. There were 8 grist mills, 5 saw mills, 1 newspaper office, 13 churches, and 1,000 pupils attending public schools. The Ohio and Mississippi traverse the county. Capital, Lawrenceville. X. A S. W. co. of Mo., drained by Sac river and the head streams of Spring river; area, 573 sq. m.; pop. in 1856, 7,613, of whom 874 were slaves. It has a hilly and undulating surface and a good soil. Coal is found in the N. W. part. The productions in 1850 were 293,564 bushels of Indian corn, 19,488 of wheat, 68,687 of oats, 11,169 lbs. of wool, and 29,678 of butter. The county contained 1 grist mill, 1 saw mill, 9 churches, and 680 pupils attending public schools. Capital, Mount Vernon.

LAWRENCE, a city and the 3d shire town of Essex co., Mass., situated on both sides of the Merrimack river, here crossed by two bridges, about 26 m. from its mouth, 26 m. N. from Boston, and 10 m. N. E. from Lowell; pop. in 1857, about 16,500; in 1860, 13,500, the decrease being consequent upon the suspension of the Bay State mills, the machine shop, and other enterprises. The Spicket river crosses the N. portion of the city and falls into the Merrimack, and the Shawshen forms the S. boundary of the township. Near the centre of the N. section of the city is a common embracing 17½ acres, and ornamented with a fountain, the water for which is supplied by a reservoir on Prospect hill, an eminence 140 feet high. The principal public buildings are the city hall, the factories, schools, &c. There are 14 churches (2 Baptist, 2 Congregational, 1 Episcopal, 3 Methodist, 1 Reformed Presbyterian, 1 Second Advent, 2 Roman Catholic, 1 Unitarian, and 1 Universalist). The city has a young men's Christian association, a Franklin literary association, a Lawrence provident (benevolent) association, a savings bank, 2 banks of issue and discount with an aggregate capital of \$600,000, a mutual insurance company, 2 loan and fund associations, a high school, 2 grammar schools, 9 middle schools, 13 primary schools, and 1 mixed school. The aggregate number of children attending schools is (1860) 2,407. The system is controlled by a school committee of 6 members and a superintendent. Three weekly newspapers are published. The industry of Lawrence is chiefly devoted to cotton manufactures. Water power is collected by a dam across the Merrimack, built in 1845-'8 at a cost of \$250,000. It is a granite structure 1,629 feet long, 35 feet thick at the base, 12 feet thick at the crown, and 40½ feet high at the deepest part of the river. The basin formed by it extends back 9 m. to Hunt's falls at Lowell. At the source of the Merrimack in Lake Winnipiseogee there is also a dam with locks for regulating the supply of water to Lowell and Lawrence, and providing against droughts. The distributing canal, 1 m. long, 12 feet deep, 100 feet wide at the head and 60 feet wide at the mouth, is on the N. side of the river; its cost, including locks,

was \$200,000. The principal mills now in operation are as follows: the Atlantic, for cotton, capital, \$1,800,000, with 1,200 looms, 45,000 spindles, and 1,200 operatives; the Washington (formerly known as the Bay State mills; its proprietors failed in 1857, and a new company was organized under the above title), for shawls, plaids, cassimeres, fine woollens, and felt carpets, capital \$1,500,000, with 650 looms, 98 carding machines, and 2,300 operatives; the Pacific, for printed muslins, cotton, and cotton and wool mixed, capital \$1,000,000, with 1,000 looms, 50,000 spindles, and 1,000 operatives; and the Lawrence duck mill, capital \$300,000, with 60 looms, 460 spindles, and 250 operatives. The buildings formerly occupied as the Lawrence machine shop are now being refitted as a new cotton factory, called the Everett mills. Among the other manufacturing establishments are the charter paper mills, capital \$50,000, employing 50 hands in making paper hangings; 3 saw mills; 2 grist mills; a gas company, capital \$100,000; a machine shop and foundry; a veneering mill; and a railroad car repair shop. The Pemberton cotton mill, built in 1858, and employing 950 hands, had 650 looms and 29,000 spindles, and consumed when in full operation 60,000 lbs. of cotton per week. On Jan. 10, 1860, while the machinery was in motion, the main building suddenly fell without warning, and a conflagration soon afterward broke out in the ruins. Of 700 persons in the building at the time, 77 were killed and 184 injured, of whom 14 subsequently died. The cause of the disaster was the faulty construction of the iron pillars which supported the floor timbers, and lack of adhesive power in the mortar. The mill is now being rebuilt. The valuation of property in the city is \$10,249,008, of which \$7,686,498 is real estate; in 1856 it was \$10,488,725.—The town of Lawrence was incorporated in 1847, its territory being taken from the towns of Methuen and North Andover. The village had previously been known as Merrimack or New City, and it took its present name in honor of its principal founders, the Lawrence family of Boston, the chief members of the Essex company, which had been chartered shortly before for the erection of the dam and other manufacturing purposes. It was made a city in 1858. It has railroad communication with Boston, Lowell, Salem, &c., being the point of junction of the Concord, Manchester, and Lawrence, the Boston and Maine, the Lowell and Lawrence, and the Essex railroads.

LAWRENCE, a city and the capital of Douglas co., Kansas, situated on the right bank of the Kansas river, 70 m. from its mouth by the windings of the stream and 43 m. in a straight line; pop. in 1860, about 2,500. It is built on a rolling slope, and contains about 400 buildings, some of which are of brick or stone. It has churches belonging to the Baptists, Congregationalists, Episcopalians, Methodists, Presbyterians, and Roman Catholics, a newspaper establishment, a saw mill, a grist mill, a machine

shop, several coach and wagon factories, a tannery, a soap and candle factory, a brewery and distillery, and 6 hotels. A university is being erected, and there are schools and an academy. Value of taxable property in 1859, \$511,896. The city was founded in 1854 by settlers from the eastern states under the auspices of the emigrant aid society of Massachusetts.

LAWRENCE, ABBOTT, an American merchant and statesman, born in Groton, Mass., Dec. 16, 1792, died in Boston, Aug. 18, 1855. His ancestors were people in humble circumstances, who had for 150 years been settled in Groton as cultivators of the soil, and his father, Major Samuel Lawrence, served with credit in Prescott's regiment at Bunker hill, and in many of the severest battles of the war of independence. For a brief period in his boyhood he attended the district school and the academy at Groton, and in his 16th year went to Boston, with less than \$3 in his pocket, and was bound an apprentice to his brother Amos, then recently established there in business. In 1814 he became one of the firm of A. and A. Lawrence, which for many years conducted a prosperous business in the sale of foreign cotton and woolen goods on commission. Subsequent to 1830 they were largely interested as selling agents in the manufacturing companies of Lowell, and in the latter part of his life Abbott Lawrence participated extensively in the China trade. At the same time he took a deep interest in all matters of public concern, and was at an early period of his life a zealous advocate of the protective system. In 1834 he was elected a representative in the 24th congress from the Suffolk district, embracing the city of Boston, and as a member of the committee on ways and means manifested considerable financial ability. He declined an election to the next congress, but served for a brief period in 1839-'40. In 1842 he was appointed a commissioner on the part of Massachusetts on the subject of the north-eastern boundary; and in the opinion of Mr. Nathan Appleton, his biographer, who was then in congress and in daily confidential communication with him, "to Mr. Lawrence, more than to any other individual, is due the successful accomplishment of the negotiation, which resulted in the important treaty of Washington." He took an active part in the presidential canvass of 1844 as a supporter of Mr. Clay, as he had done 4 years previous in the election of Gen. Harrison; and in the whig national convention of 1848 he was a prominent candidate for vice-president, lacking but 6 votes of a nomination. He zealously supported the claims of Gen. Taylor for the presidency in the same year, and upon the accession of the latter to office in 1849 was offered a seat in the cabinet, which he declined. He was subsequently appointed the representative of the United States at the court of Great Britain, a position which he occupied with credit until Oct. 1852, when he was recalled at his own request. The remainder of his life was devoted to his private business. His

benefactions for private and public purposes were numerous and wisely bestowed, although, from the nature of the circumstances under which the greater part of his life was passed, the amount cannot, as in his brother Amos's case, be accurately ascertained. In 1847 he gave to Harvard university \$50,000 to found the scientific school, bearing his name, connected with that institution; and he bequeathed a like sum in aid of the same object. He left a further sum of \$50,000 for the purpose of erecting model lodging houses, the income of the rents to be forever applied to certain public charities. He was greatly esteemed in private life for his benevolence of disposition and genial manners, and in his public relations commanded the respect of all parties.—See Hunt's "Lives of American Merchants," vol. ii.

LAWRENCE, Amos, an American merchant, brother of the preceding, born in Groton, Mass., April 22, 1786, died in Boston, Dec. 31, 1852. After a brief period at school, and at the Groton academy, he was in the latter part of 1799 engaged as a clerk in a country store in Dunstable, his health being too delicate to allow him to assist his father and brothers in their labors upon the farm. A few months later he was bound an apprentice to a Mr. Brazer, who kept a large "variety store" in Groton, of which establishment in less than two years he became the virtual head, enjoying the entire confidence of his master. In April, 1807, upon the expiration of his time, he went to Boston with \$20 in his pocket, for the purpose of establishing a credit there, his intention being to open a shop in Groton in partnership with a fellow apprentice. But having received the offer of a clerkship in Boston, he decided to remain there, and upon the failure of his employers a few months afterward he commenced business, in Dec. 1807, as a dry goods merchant on his own account. During the period so disastrous to the mercantile interests of the country which succeeded the passage of the embargo act, he was enabled by the exercise of a careful economy, and by a prudence and foresight remarkable in so young a merchant, not only to avoid any serious pecuniary embarrassment, but to lay the foundation of his own fortune as well as those of many members of his family. On Jan. 1, 1814, he entered into a partnership with his brother Abbott, who for the previous 5 years had been his chief clerk, which continued uninterruptedly until the death of Amos. The business operations of the firm were conducted with great success, and both brothers aided in the establishment of manufactures in New England, thereby largely adding to their fortunes. The naturally benevolent disposition of Amos, however, gradually led him to resist the demands which his business imposed upon his time and inclinations; and when, after a serious illness in 1831, he was compelled to retire permanently from active participation in the affairs of his firm, he surrendered the remaining years of his life to acts of beneficence, which,

for their extent and practical benefit, have few parallels in the present age. He commenced on the first day of the year 1829 an account of his charities, which he kept until the day of his death, expending within that period, according to his books, the sum of \$639,000 for charitable purposes. According to his biographer in Hunt's "Lives of American Merchants": "Nearly five sixths of this amount were given during the last 11 years of his life. From 1842 to 1858 he gave \$525,000 for such purposes. The preceding 18 years, from 1828 to 1843, he expended in this way \$114,000. It is but reasonable to suppose that during the 23 years that elapsed between the date of his commencing business in Boston and the close of 1829, the amount of his benefactions was more than the sum necessary to make \$700,000." Among the public objects of his bounty were Williams college, to which he gave nearly \$40,000; the academy in Groton, now called the Lawrence academy, on which he expended at different times \$20,000; Wabash college, Kenyon college, the theological seminary at Bangor, Me., and several others. Books he distributed in whole libraries, sending collections to many literary institutions and deserving persons. He also established and for some time maintained a child's infirmary in Boston, and contributed \$10,000 toward the completion of the monument on Bunker hill. His private benefactions, which he always personally superintended, were almost innumerable, and several rooms in his house were used as the receptacles of useful articles for distribution. Poor students, ministers, and widows frequently received packages from this store selected by his own hand; and in the distribution of these, and indeed of all his charities, he recognized no distinction of creed or opinion. During the period of active benevolence following his retirement from business, his health was so precarious that any excess in the amount of his daily food, which was of the simplest kind, and which was regularly weighed by himself, was sure to bring on serious illness. He nevertheless persevered in the course marked out by him, and the last entry in his diary and his last letter, both dated within a few hours of his death, which was sudden, relate to donations for charitable purposes.—In 1855 appeared "Extracts from the Diary and Correspondence of the late Amos Lawrence, with a Brief Account of some Incidents in his Life; edited by his son, William R. Lawrence, M.D." (8vo., Boston).

LAWRENCE, SIR HENRY MONTGOMERY, a British soldier and statesman, born in Mattura, Ceylon, June 28, 1806, died in Lucknow, July 4, 1857. He was a younger son of Lieut. Col. Alexander Lawrence, who fought with honor in India against Tippee Sahib. He studied at the military college at Addiscombe, obtained a cadetship in the Bengal artillery in 1821, served in the Afghan campaign in 1843, and in the same year, having then reached the rank of major, was appointed British resident at Cat-

mandoo. He distinguished himself in the Sutlej campaigns, was made a military companion of the Bath, and from 1846 to 1849 was agent for the governor-general on the N. W. frontier and resident at Lahore, where his services won for him the civil decoration of K.C.B. He was next appointed chief of the board of administration in the Punjab, and received the commission of colonel and the honorary appointment of aide-de-camp to the queen. From 1852 to 1857 he was agent of the governor-general in Rajpootana. Although ill health demanded his return to England, he consented at the request of the Indian government to assume the chief commissionership of Oude, and arrived at Lucknow in March, just before the commencement of the mutiny. When the first disturbances occurred he demanded and obtained full powers as chief military commander in Oude, receiving at the same time a commission as brigadier-general, and the memorable defence of the residency was made under his direction up to the time of his death. He was mortally wounded by a shell July 2, and died at the residency two days afterward. Sir Henry Lawrence was the author of "Adventures of an Officer in Runjeet Singh's Service," and of various military and political essays, originally published in the "Calcutta Review," which were collected and reprinted in London in 1859.—SIR JOHN LAIRD MAIR, brother of the preceding, born in Richmond, Yorkshire, March 4, 1811. He was educated at the grammar school of Londonderry, and at Haileybury college, and having received a cadetship in the Bengal civil service of the E. I. company, went out to India in 1829, passed through various subordinate stations with a reputation for great diligence and efficiency, and was magistrate successively at Delhi, Paniput, and Goorgaon. About 1845 he was appointed judge magistrate and collector in the central district of Bengal, whence he was transferred in the following year to the chief commissionership of the newly annexed provinces beyond the Sutlej. The complete success which attended his efforts to establish the British system of laws in these provinces pointed him out as the fittest person to undertake a similar task in the rest of the Punjab, which came under the company's authority in 1849. His services at this post, in which he assisted his brother Henry until 1852, when he became chief commissioner, were of the highest value. He was still at the head of affairs in that country when the mutiny broke out in 1857, and owing to his prompt and judicious measures the Punjab was one of the few parts of Bengal in which the rebellion never succeeded. The government of Mr. Lawrence was universally popular, and he was able not only to maintain the tranquillity of his own province, but to collect most of the troops, stores, and money which were used in the siege of Delhi. The title of "the saviour of India" was applied to him in parliament and ratified by the enthusiasm of the English public. Having been created a civil

K.C.B. in 1856, he was made G.C.B. in 1857, and baronet Aug. 16, 1858. In the same year he returned home, where he was received with great honor, was made a member of the new Indian council, and of her majesty's privy council, and received from the court of directors a life pension of £2,000.

LAWRENCE, JAMES, a captain in the United States navy, born in Burlington, N. J., in Oct. 1781, died of wounds received in action, June 5, 1818. He entered the navy as a midshipman Sept. 4, 1798; in 1800 he was made acting lieutenant, and in April, 1802, a lieutenant, and served with distinction during the war with Tripoli. He was 1st lieutenant of the schooner *Enterprise*, and was one of the party which boarded and destroyed the frigate *Philadelphia* in the harbor of Tripoli on the night of Feb. 15, 1804. For his participation in this achievement, undoubtedly one of the most gallant in naval annals, congress voted Lawrence a gratuity of \$80 in money, which he declined receiving. In the several attacks on the city and harbor of Tripoli in July, August, and September, 1804, he bore a distinguished part. In Feb. 1805, he returned to the United States in the frigate *John Adams*, but sailed for the Mediterranean again, a few months afterward, in command of gun boat No. 6, of two guns, one of a class of 12 vessels of that description built expressly for operations against the city and batteries of Tripoli. Soon after his arrival on the station peace was concluded, and he returned to the United States. He served as 1st lieutenant of the *Constitution* in 1808, and subsequently commanded the *Vixen* (14 guns), *Wasp* (18), and *Argus* (16). On Nov. 3, 1810, he was promoted to the rank of master commandant, and appointed to the *Hornet* (18 guns), which command he held at the opening of the war between the United States and Great Britain in 1812. In the autumn of that year a squadron was formed under the command of Com. William Bainbridge, consisting of the frigate *Constitution* (44 guns), flag ship, *Essex* (32), Capt. David Porter, and *Hornet* (18), Capt. Lawrence. The *Constitution* and *Hornet* sailed from Boston, Oct. 26, the *Essex*, then in the Delaware, being instructed to follow. In December the two ships arrived off the port of San Salvador, Brazil, where the British sloop of war *Bonne Citoyenne* was lying, with a very large amount of specie on board. This ship and the *Hornet* were of about equal force, and Capt. Lawrence sought an engagement with her, Com. Bainbridge pledging himself that the *Constitution* should be out of the way; but the British commander declined the challenge, doubtless for good reasons; a ship with treasure on board may with propriety avoid an engagement with even an inferior force. Soon afterward the *Constitution* separated from the *Hornet*, leaving her to blockade the *Bonne Citoyenne*, which she did for 18 days, when she was chased off by the *Montague* (74), and shaped her course for the mouth of the Demerara river, making

several captures on the passage. On Feb. 24, when off the mouth of the river, the *Hornet* fell in with a heavy man-of-war brig, which was soon discovered to be English. At 5 P. M. the two vessels were standing toward each other, close-hauled, upon opposite tacks. At 5h. 25m. they passed within pistol shot, and exchanged broadsides, each ship using her larboard battery. The English vessel now put her helm up, intending to rake the *Hornet*, which she avoided by bearing up at the same time. A very close and severe action was maintained for about 15 minutes, when the English vessel surrendered, and immediately made a signal of distress. She proved to be the sloop of war *Peacock* (18 guns), Capt. William Peake, and was in a sinking condition, having 6 feet of water in her hold. It was impossible to save her, and the wounded were therefore removed without delay. This was barely accomplished when she sank in 5½ fathoms of water, carrying down with her 9 of her own and 5 of the *Hornet*'s men. The loss of the *Peacock* was 83 killed and wounded, Capt. Peake among the former, while the *Hornet* had but one killed and two wounded; and the ship was so little injured, that by 9 o'clock that night she was perfectly ready for another action. The ships were of equal size, but the armament of the *Hornet* was the heavier, consisting of 18 32-lb. carronades and 3 long 12s, while that of the *Peacock* was 16 24-lb. carronades, 3 long light guns, and a 12-lb. carronade upon her topgallant forecastle. As the *Hornet* had now 277 souls on board, including prisoners, and was short of water, Capt. Lawrence determined to return to the United States, and arrived at New York in March following. Congress bestowed a gold medal upon Lawrence, and a silver one upon each commissioned officer who served under him in this engagement.—On March 4, 1813, Lawrence was promoted to the rank of captain, and appointed to the frigate *Chesapeake*, then lying in Boston. The *Hornet* was also placed under his orders, and it was intended that the two ships should cruise against the Greenland whale fishery. In the forenoon of June 1, 1813, the *Chesapeake* was lying in President roads ready for sea, and the British frigate *Shannon* (38), Capt. P. V. Broke, appeared alone in the offing for the express purpose of meeting her. Capt. Lawrence felt himself impelled under these circumstances to go out and engage the *Shannon*, though doubtless against his better judgment. The ships were very nearly of equal force, both mounting 48 guns, long 18 and 32 lb. carronades, and their complements were doubtless about the same. But the *Shannon* was a thoroughly disciplined ship, and Capt. Broke, who had for some time contemplated meeting the *Chesapeake*, had been cruising and constantly exercising his ship's company, with a view to this engagement. The *Chesapeake*, on the other hand, had arrived at Boston two months before from a cruise, and the men had been much on shore, indulging freely in the dissipations to

which sailors under such circumstances are peculiarly prone. Capt. Lawrence, having been but a few days in command, was a stranger to his crew, among whom some disaffection existed in consequence of unpaid prize money. The 1st lieutenant, Mr. O. A. Page, an experienced officer, was ill on shore, and died a few days afterward; and Lieut. Ludlow, who acted in his place, though a very meritorious officer, was young and inexperienced. There was but one other commissioned lieutenant on the ship, two midshipmen acting as 3d and 4th lieutenants. At noon the *Chesapeake* weighed and stood out with a moderate breeze at S. W. The *Shannon* stood off under easy sail until about 4 o'clock, when, the *Chesapeake* firing a gun, she hove to. At 5h. 30m. the two ships were about 30 miles from Boston light. The *Shannon* had filled away, and was running with the wind a little free under single-reefed topsails and jib, while the *Chesapeake* under whole topsails and jib was coming up with her rapidly. She soon ranged up on her starboard side, within pistol shot, and at 5h. 45m. the action was commenced by the *Shannon*, which opened her fire as her guns bore, the *Chesapeake* retaining hers until the ships were fairly yard arm and yard arm, when she fired a well directed broadside, which sounded like one report. For several minutes a most severe cannonade was maintained by both ships, when the rigging of the *Chesapeake* was so much cut that she became unmanageable, was thrown into the wind, taken aback, and fell aboard the *Shannon*, the waist anchor of the latter hooking her rigging. She was now exposed to a destructive raking fire, her upper deck particularly being swept by grape and canister from the carronades of her antagonist. Boarders were ordered to be called, but the bugleman, a negro, had left his post. Capt. Lawrence was wounded; Lieut. Ludlow had been twice wounded by grape and musketry; Mr. White, the sailing master, was killed; and Lieut. Broom of the marines, Mr. Ballard, acting 4th lieutenant, and the boatswain were all mortally wounded. The failure to call the boarders caused some confusion, and at this critical moment Capt. Lawrence fell with a second and mortal wound, being shot through the body. The upper deck was now left without a single commissioned officer, and the *Shannon* boarded and carried the ship, no regular resistance being made. Capt. Broke stated in his official report, that after he boarded "the enemy fought desperately, but in disorder." This sanguinary action lasted but 15 minutes. It could not but be destructive, for it was very close, and the water smooth. The *Chesapeake* had 48 killed and 98 wounded, 146 in all. The *Shannon* had 23 killed and 56 wounded. The captain, 2 sea lieutenants, the lieutenant of marines, the sailing master, boatswain, and 3 midshipmen of the *Chesapeake* were either killed or soon died of their wounds; the 2d and 3d lieutenants and several of the midshipmen were wounded. The *Shannon* lost her 1st and 2d

lieutenants, and several officers were wounded, including Capt. Broke, severely. Both ships now made sail for Halifax. Capt. Lawrence survived 4 days, and every respect was paid by the British officers at Halifax to his remains, and those of Lieut. Ludlow. They were interred with the military honors appropriate to his rank, his pall being supported by the senior British naval captains present. He had treated the officers and crew of the *Peacock* with such humanity that, upon their arrival at New York, they made an acknowledgment of it in the newspapers, using the expressive phrase that they had "ceased to consider themselves prisoners;" and this fact, which was fresh in the minds of all, brought crowds to pay the last honors to the memory of their late gallant enemy. Few officers enjoyed a higher professional or private reputation than Capt. Lawrence. His personal appearance was dignified and commanding. In action he evinced the most calm and collected courage, and his last injunction as he was borne below, mortally wounded, was: "Don't give up the ship."

LAWRENCE, SIR THOMAS, an English portrait painter, born in Bristol, May 4, 1769, died in London, Jan. 7, 1880. While a child in petticoats he drew likenesses with the pen and pencil, and when only 6 years old took portraits in profile of Lord and Lady Kenyon. At this time his father was the landlord of the Black Bear inn at Devizes, a fashionable resort of travellers to Bath, and the personal beauty and genius of young Lawrence were wont to excite the admiration of the guests who frequented the house. After a very imperfect education he began to paint, and at 10 years of age attempted such ambitious and difficult subjects as Peter denying Christ, Haman and Mordecai, and the like. In 1782 his father removed to Bath, and placed him under the instruction of Hoare, the crayon artist. Here also he found abundant employment for his pencil in executing half guinea likenesses of visitors to the wells, thereby acquiring a mastery over the details of costume. At the age of 18 he received from the society of arts the great silver pallet, with an additional present of 5 guineas, for a copy in crayon of the "Transfiguration." In 1787 he removed with his father to London, exhibited in Somerset house the same year, and almost immediately became the fashionable portrait painter of the day, a preëminence which he maintained for upward of 40 years. In 1791 he was chosen a "supplemental associate" of the royal academy, his age not permitting him to become a candidate for associate membership (the only instance on record in which such an honor has been bestowed), and in the succeeding year was appointed by George III. to succeed Sir Joshua Reynolds as his principal painter in ordinary. During the next 20 years commissions for portraits flowed in upon him in such abundance that he was obliged to resign all attempts at historical composition, in which he had given some youthful promise.

He was generally considered the first portrait painter of the time, and the members of the royal family and almost all persons distinguished in the fashionable world, or in literature, art, science, or the learned professions, were numbered among his sitters. His portraits of beautiful women and children were particularly celebrated. While at the height of his fame he was commissioned by the prince regent to paint the portraits of the sovereigns, statesmen, and generals who had participated in the overthrow of Napoleon, in the performance of which duty he visited the congress of Aix la Chapelle, and thence went to Vienna and to Rome, where he painted the pope. This series of portraits, which is of unequal merit, is deposited in Waterloo hall, at Windsor. In 1820, during his absence on the continent, he was elected to the chair of president of the royal academy, made vacant by the death of Benjamin West, and on his arrival in England became the recipient of distinctions seldom bestowed upon members of his profession. He had some years previous received the honor of knighthood. His reputation has not wholly survived him, as, notwithstanding his facility in expressing individual character, he was inclined to an over-refinement of gracefulness, and his portraits sometimes degenerated into a mannered insipidity. His personal character was in every respect engaging, and he was universally beloved for his amiability and generosity. Although he received large sums for his portraits, his liberal style of living and frequent pecuniary aid to brother artists prevented him from becoming a rich man. His "Life and Correspondence," by Mr. D. E. Williams, appeared in 1881. A collection of engravings from his choicest works, with biographical and critical notices, was published in London in 1845 (royal folio, 50 plates).

LAWRENCE, SAINT, born in Rome about the beginning of the 8d century, martyred under the emperor Valerian, Aug. 9, 258. He was one of the 7 archdeacons of Rome, and had the care of the church treasury. Refusing to give up his charge to the Roman prefect, he was scourged and then broiled to death on a large gridiron. His heroism under the torture is said to have caused the conversion of several pagans. A church was built over his remains outside the city walls in the reign of Constantine the Great.

LAWRENCEBURG, a city and the capital of Dearborn co., Ind., situated in the S. E. corner of the state, on the Ohio river, 22 m. below Cincinnati, and 86 m. S. E. from Indianapolis; pop. in 1859, 4,000. It has great facilities for commerce and manufactures, being the terminus of the Whitewater canal, and the point of junction of the Ohio and Mississippi and Indianapolis and Cincinnati railroads. In 1859 it had 6 churches, 2 newspaper offices, 10 schools, 2 grist mills, 3 distilleries, and 2 breweries.

LAWSON, HENRY, an English savant, born in Greenwich, March 23, 1774, died in Bath, Aug. 28, 1858. He was the son of a prelate of the church of England, and educated with his

brother by Dr. Burney. He early displayed much scientific ability, was elected a fellow of the royal astronomical society in 1833 and of the royal society in 1840, and established in 1841 an observatory in Bath. In 1847 he published a brief "History of the New Planets;" in 1853 an account of two inventions for the relief of persons helpless from disease or wounds, called the lifting apparatus and the surgical transferer; and in 1855 a pamphlet recommending the training of the youth of Britain to military exercises. His house and observatory at Bath were a favorite resort of scientific students. His large property was divided by his will into 189 portions, and many of his legacies were for the benefit of scientific and charitable institutions. He bequeathed his large 11 feet telescope, made by Dollond, to the royal naval school at Greenwich, and the whole of his meteorological instruments (including a hygrometer made by Dr. Franklin) to Mr. Lowe, for his private observatory at Beeston, near Nottingham. He claimed descent from Queen Catharine Parr, of whom he left various relics to her biographer, Miss Strickland.

LAWSON, JOHN, a surveyor-general and first historian of North and South Carolina, of Scotch birth. He began his surveys in 1700, and was an intelligent observer, enterprising and circum-spect, but fell a victim to the jealousy of the natives, who confounded the surveyor of their territory with those who despoiled them of it. He was captured by them during one of his explorations when in company with De Graf-fearied, a Swiss baron who contemplated colonization. The latter was permitted to buy himself free, but Lawson failed to propitiate their hostility and perished by the fire torture. He left one of the most valuable of the early histories of the Carolinas, of their feeble condition, their resources and aspects, and their principal aboriginal tribes. It is entitled "A New Voyage to Carolina, containing the Exact Description and Natural History of that Country, together with the Present State thereof; and a Journal of a Thousand Miles Travelled through Several Nations of Indians, giving a Particular Account of their Customs, Manners, &c." (London, 1709). The volume is a quarto of 258 pages, well illustrated with one of the best maps of the time, and with various other engravings, chiefly in natural history. It is now rare.

LAWYER. See ADVOCATE, ATTORNEY, and COUNSELLOR.

LAYARD, AUSTEN HENRY, an English traveller and archaeologist, born in Paris during the temporary residence of his parents in that city, March 8, 1817. He is descended from a Huguenot family which emigrated from France after the revocation of the edict of Nantes, and is said to have many points of personal resemblance to his southern ancestry. After spending a number of years in Florence, where among other things he cultivated a taste for drawing, he commenced the study of law in England, but soon abandoned that occupation to embark in a

tour of exploration in the East, to which he is said to have been incited by a speech of Daniel O'Connell. Leaving England in 1839, he traversed Albania and Roumelia; and after a brief residence in Constantinople, during which he acted as correspondent for a London newspaper, he proceeded through Asia Minor to Syria, "scarcely leaving untrod one spot hallowed by tradition, or unvisited one ruin consecrated by history." Thence he went to Persia, and devoted some time to an examination of the remains of Susa, though without any important results. During this period he thoroughly mastered the Arabic language and some of the kindred dialects, and so assimilated his habits, dress, and general appearance to those of the Arabs, that he was frequently taken for one of that race. Passing through Mosul in 1842 on his return to Constantinople, he found that M. Botta, the French consul at the former place, was making excavations, under the direction of his government, in the neighboring mound of Kouyunjik; and he accordingly directed the attention of this gentleman to the great mound of Nimroud, 16 miles below Mosul, as likely to contain remains of the utmost interest to the archaeologist. The distance of the place, however, and its inconvenient position, prevented M. Botta from availing himself of this suggestion, and circumstances detained Mr. Layard in Constantinople and its neighborhood for several years. He however strongly cherished the hope of exploring the Assyrian ruins around Mosul, which he had cursorily examined while passing down the Tigris in 1840; and the gratifying results of M. Botta's excavations at Khorsabad in 1843-'4, regularly communicated to him by the latter, increased his anxiety to revisit the great mound of Nimroud. Efforts to interest various people in the subject proving unavailing, Sir Stratford Canning, the British ambassador in Constantinople, agreed to defray for a limited period the expense of excavations in Assyria, and Layard eagerly embraced the opportunity. Arriving in Mosul in Nov. 1845, he broke ground in the great mound of Nimroud on the 9th of that month; and from that period until April, 1847, with the exception of partial explorations at Kouyunjik, opposite Mosul, and Kalah Shergat, and occasional excursions into the adjacent regions, he prosecuted his labors assiduously at that place, bringing to light sculptures, bass-reliefs, hieroglyphics, specimens of glass and pottery, and other monuments of Assyrian civilization, which, according to the testimony of Dr. Robinson, "make us in many respects better acquainted with that powerful people than all the accounts we have heretofore possessed." His excavations were not pursued however without considerable difficulty, caused by the superstition and intractable character of his Arab workmen, and the petty persecutions of the pasha of Mosul, from which he was finally relieved by a firman from the sultan authorizing him to remove the sculptures. During the progress of the excavations, through