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Lance Edward Armstrong (born Lance Edward Gunderson; September 18, 1971) is an American former professional road racing cyclist. Armstrong had won the Tour de France a (then) record seven consecutive times between 1999 and 2005 before being disqualified from those races and banned from competitive cycling for life for doping offenses by the United States Anti-Doping Agency (USADA) in 2012. He is the founder of the Livestrong Foundation, originally called the Lance Armstrong Foundation, which provides support for cancer patients.

At age 16, Armstrong began competing as a triathlete and was a national sprint-course triathlon

champion in 1989 and 1990. In 1992, Armstrong began his career as a professional cyclist with the Motorola team. He had notable success between 1993 and 1996, including the 1993 World Championship, Clásica de San Sebastián in 1995, an overall victory in the penultimate Tour DuPont and a handful of stage victories in Europe, including the stage to Limoges in the Tour de France.

In October 1996, he was diagnosed with testicular cancer that had spread to his brain and lungs. His cancer treatments included brain and testicular surgery and extensive chemotherapy. In February 1997, he was declared cancer-free[citation needed] and the same year he founded the Lance Armstrong Foundation. By January 1998, Armstrong had renewed serious cycling training, having signed a new racing contract with US Postal. He was a member of the US Postal/Discovery team between 1998 and 2005. On July 24, 2005, Armstrong retired from racing at the end of the 2005 Tour de France, but returned to competitive cycling with the Astana team in January 2009 and finished third in the 2009 Tour de France. Between 2010 and 2011, he raced with the UCI ProTeam he helped found, Team Radio Shack.

Armstrong was born on September 18, 1971, at Methodist Hospital in Plano, Texas, north of Dallas[12] to Linda Gayle (née Mooneyham), a secretary, and Eddie Charles Gunderson, a route manager for The Dallas Morning News. His great-grandfather was the son of Norwegian immigrants.[13] He was named after Lance Rentzel, a Dallas Cowboys wide receiver. His parents divorced when Lance was two and his father has two children from another relationship. His mother later married Terry Keith Armstrong, a wholesale salesman, who adopted Lance in 1974.

In the 1987–1988 Tri-Fed/Texas ("Tri-Fed" was the former name of USA Triathlon), Armstrong was ranked the number-one triathlete in the 19-and-under group; second place was Chann McRae, who became a US Postal Service cycling teammate and the 2002 USPRO national champion. Armstrong's total points in 1987 as an amateur were better than those of five professionals ranked higher than he was that year. At 16, Lance Armstrong became a professional triathlete and became national sprint-course triathlon champion in 1989 and 1990 at 18 and 19, respectively.[15]

In 1992 Armstrong turned professional with the Motorola Cycling Team, the successor of 7-Eleven team. In 1993, Armstrong won 10 one-day events and stage races, but his breakthrough victory was the UCI Road World Championship held in Norway. Before his World's win, he took his first win at the Tour de France, in the stage from Châlons-sur-Marne to Verdun. He was 97th in the general classification when he retired after stage 12.

In 1994, he again won the Thrift Drug Classic and came second in the Tour DuPont in the United States. His successes in Europe occurred when he placed second in Liège–Bastogne–Liège and the Clásica de San Sebastián, where just two years before, he had finished in last place as his first all-pro event in Europe.

He won the Clásica de San Sebastián in 1995, followed by an overall victory in the penultimate Tour DuPont and a handful of stage victories in Europe, including the stage to Limoges in the Tour de France, three days after the death of his teammate Fabio Casartelli, who crashed on the descent of the Col de Portet d'Aspet on the 15th stage.

Armstrong's successes were much the same in 1996. He became the first American to win the La Flèche Wallonne and again won the Tour DuPont. However, he was able to compete for only five days in the Tour de France. In the 1996 Olympic Games, he finished 6th in the time trial and 12th in the road race. In August 1996 following the Leeds Classic, Armstrong signed a 2-year, \$2m deal with the French Cofidis Cycling Team. Joining him in signing contracts with the French team were teammates Frankie Andreu and Laurent Madouas. Two months later, in October 1996, he was diagnosed with testicular cancer.

On October 2, 1996, then aged 25, Armstrong was diagnosed as having stage three (advanced) testicular cancer (embryonal carcinoma).[16] The cancer spread to his lungs, abdomen and brain. On his first visit to a urologist in Austin, Texas, for his cancer symptoms, he was coughing up blood

and had a large, swollen testicle. Immediate surgery and chemotherapy saved his life. Armstrong had an orchiectomy to remove his diseased testicle. After his surgery, his doctor said that he had less than a 40% survival chance.[17]

The standard chemotherapeutic regimen for the treatment of this type of cancer is a cocktail of the drugs bleomycin, etoposide, and cisplatin (or Platinol) (BEP). Armstrong, however, chose an alternative, etoposide, ifosfamide, and cisplatin (VIP), to avoid the lung toxicity associated with bleomycin.[17] This decision may have saved his cycling career. His primary treatment was received at the Indiana University (IU), Indianapolis, Medical Center, where Lawrence Einhorn had pioneered the use of cisplatin to treat testicular cancer. His primary oncologist there was Craig Nichols.[17] His brain tumors were surgically removed by Scott A. Shapiro, MD, Professor of Neurosurgery at Indiana University and Resident Director, and were found to contain extensive necrosis.[18]

Armstrong's last chemotherapy treatment was received on December 13, 1996. In February 1997, he was declared cancer-free, but shortly afterward came the news that his contract with the Cofidis team had been cancelled. A former boss at Subaru Montgomery offered him a contract with the US Postal team on a salary of \$200,000 a year. By January 1998, Armstrong was already engaged in serious training for racing, moving to Europe with the team. A pivotal week (April 1998) in his comeback was one he spent training in the very challenging Appalachian terrain around Boone, North Carolina, with his racing friend Bob Roll.[17]

Before his cancer treatment, Armstrong had won two Tour de France stages. In 1993, he won the eighth stage and in 1995; he took stage 18 in honor of teammate Fabio Casartelli who crashed and died on stage 15. Armstrong dropped out of the 1996 Tour after the fifth stage after becoming ill, a few months before his diagnosis.

Armstrong's cycling comeback began in 1998 when he finished fourth in the Vuelta a España. In 1999 he won the Tour de France, including four stages. He beat the second rider, Alex Zülle, by 7 minutes 37 seconds. However, the absence of Jan Ullrich (injury) and Marco Pantani (drug allegations) meant Armstrong had not yet proven himself against the biggest names. Stage wins included the prologue, stage eight, an individual time trial in Metz, an Alpine stage on stage nine, and the second individual time trial on stage 19.

In 2000, Ullrich and Pantani returned to challenge Armstrong. The race that began a six-year rivalry between Ullrich and Armstrong ended in victory for Armstrong by 6 minutes 2 seconds over Ullrich. Armstrong took one stage in the 2000 Tour, the second individual time trial on stage 19. In 2001, Armstrong again took top honors, beating Ullrich by 6 minutes 44 seconds. In 2002, Ullrich did not participate due to suspension, and Armstrong won by seven minutes over Joseba Beloki.

The pattern returned in 2003, Armstrong taking first place and Ullrich second. Only a minute and a second separated the two at the end of the final day in Paris. U.S. Postal won the team time trial on stage four, while Armstrong took stage 15, despite having been knocked off on the ascent to Luz Ardiden, the final climb, when a spectator's bag caught his right handlebar. Ullrich waited for him, which brought Ullrich fair-play honors.[19]

In 2004, Armstrong finished first, 6 minutes 19 seconds ahead of German Andreas Klöden. Ullrich was fourth, a further 2 minutes 31 seconds behind. Armstrong won a personal-best five individual stages, plus the team time trial. He became the first biker since Gino Bartali in 1948 to win three consecutive mountain stages; 15, 16, and 17.

The individual time trial on stage 16 up Alpe d'Huez was won in style by Armstrong as he passed Ivan Basso on the way despite having set out two minutes after the Italian. He won sprint finishes from Basso in stages 13 and 15 and made up a significant gap in the last 250 m to nip Klöden at the line in stage 17. He won the final individual time trial, stage 19, to complete his personal record of stage wins.

In 2005, Armstrong was beaten by David Zabriskie in the Stage 1 time trial by two seconds, despite

having passed Ullrich on the road. His Discovery Channel team won the team time trial, while Armstrong won the final individual time trial. In the mountain stages, Armstrong's lead was attacked multiple times mostly by Ivan Basso, but also by T-mobile leaders Jan Ullrich, Andreas Klöden and Alexandre Vinokourov and former teammate Levi Leipheimer. But still, the American champion handled them well, maintained his lead and, on some occasions, increased it. To complete his record-breaking feat, Armstrong crossed the line on the Champs-Élysées on July 24 to win his seventh consecutive Tour, finishing 4m 40s ahead of Basso, with Ullrich third. Another record achieved that year was that Armstrong completed the tour at the highest pace in the race's history: his average speed over the whole tour was 41.7 km/h (26 mph).[20]

Australian ABC radio reported on September 24, 2008, that Armstrong would compete in the UCI Tour Down Under through Adelaide and surrounding areas in January 2009. UCI rules say a cyclist has to be in an anti-doping program for six months before an event, but UCI allowed Armstrong to compete.[24] He had to retire from the 2009 Vuelta a Castilla y León during the first stage after crashing in a rider pileup in Baltanás, Spain, and breaking his collarbone.[25] Armstrong flew back to Austin, Texas, for corrective surgery, which was successful, and was back training on a bicycle within four days of his operation.[26]

On April 10, 2009, a controversy emerged between the French anti-doping agency AFLD and Armstrong and his team manager, Johan Bruyneel, stemming from a March 17, 2009, encounter with an AFLD anti-doping official who visited Armstrong after a training ride in Beaulieu-sur-Mer. When the official arrived, Armstrong claims he asked "and was granted" permission to take a shower while Bruyneel checked the official's credentials. In late April, the AFLD cleared Armstrong of any wrongdoing.[27] Armstrong returned to racing after his collarbone injury at the Tour of the Gila in New Mexico on April 29.[28]

On July 7, in the fourth stage of the 2009 Tour de France, Armstrong narrowly failed to win the yellow jersey after his Astana team won the team time trial. His Astana team won the 39 km lap of Montpellier but Armstrong ended up just over two tenths of a second (0.22) outside of Fabian Cancellara's overall lead.[29] Armstrong finished the 2009 Tour de France in third place overall, 5:24 behind the overall winner, his Astana teammate Alberto Contador.

On July 21, 2009, Armstrong announced that he would return to the Tour de France in 2010.[30] RadioShack was named as the main sponsor for Armstrong's 2010 team, named Team RadioShack.[31][32] Armstrong made his 2010 season debut at the Tour Down Under where he finished 25th out of the 127 riders who completed the race. He made his European season debut at the 2010 Vuelta a Murcia finishing in seventh place overall. Armstrong was also set to compete in several classics such as the Milan – San Remo, Amstel Gold Race, Liège–Bastogne–Liège, and the Tour of Flanders, but bouts with gastroenteritis forced his withdrawal from three of the four races.[33]

Armstrong returned to the United States in mid-April to compete in the Tour of Gila and May's Tour of California, both as preparation for the Tour de France. However, he crashed outside Visalia early in stage 5 of the Tour of California and had to withdraw from the race.[34] He showed fine shape after recovering from the Tour of California crash, placing second in the Tour of Switzerland and third in the Tour of Luxembourg.

On June 28, Armstrong announced via Twitter that the 2010 edition would be his final Tour de France.[35] Armstrong put in an impressive performance in the Tour de France prologue TT, finishing third, but was plagued by crashes in later stages that put him out of GC contention, especially a serious crash in stage 8. He rallied for the brutal Pyrenean stage 16, working as a key player in a successful break that included teammate Chris Horner. He finished his last tour in 23rd place, 39 minutes 20 seconds behind former winner Alberto Contador.[36] He was also a key rider in helping Team RadioShack win the team competition, beating Caisse d'Épargne by 9 minutes, 15 seconds.

Armstrong revolutionized the support behind his well-funded teams, asking sponsors and suppliers

to contribute and act as part of the team.[44] For example, rather than having the frame, handlebars, and tires designed and developed by separate companies with little interaction, his teams adopted a Formula One relationship with sponsors and suppliers named "F-One",[45] taking full advantage of the combined resources of several organizations working in close communication. The team, Trek, Nike, AMD, Bontrager (a Trek company), Shimano, Sram, Giro and Oakley, collaborated for an array of products.

Armstrong met Kristin Richard in June 1997. They married on May 1, 1998, and had three children: Luke David, born October 1999, and twins Isabelle Rose and Grace Elisabeth, born November 2001. The pregnancy was possible through sperm Armstrong banked three years earlier, before chemotherapy and surgery.[48] The couple divorced in 2003.[49] At Armstrong's request, his children flew in for the Tour de France podium ceremony in 2005, where Luke helped his father hoist the trophy, while his daughters (in yellow dresses) held the stuffed lion mascot and bouquet of yellow flowers.[50]

In July 2008, Armstrong began dating Anna Hansen after meeting through Armstrong's charity work. In December 2008, Armstrong announced that Hansen was pregnant with the couple's first child. Although it was believed that Armstrong could no longer father children, after having undergone chemotherapy for testicular cancer, this child was conceived naturally.[54] Their son, Maxwell Edward Armstrong, was born in 2009 in Aspen, Colorado. Armstrong announced the birth via Twitter.[55] In April 2010, Armstrong, using Twitter, announced that Hansen was having his fifth child. Olivia Marie Armstrong was born in October 2010.[56]

In The New York Times article, teammate George Hincapie hinted that Armstrong would run for Governor of Texas after cycling. In the July 2005 issue of Outside magazine, Armstrong hinted at running for governor, although "not in '06".[57] Armstrong and former president George W. Bush, a Republican and fellow Texan, call themselves friends. Bush called Armstrong in France to congratulate him after his 2005 victory in August 2005, The Times reported the President had invited Armstrong to his Prairie Chapel Ranch to go mountain biking.[58] In a 2003 interview with The Observer, Armstrong said: "He's a personal friend, but we've all got the right not to agree with our friends." [59]

In August 2005, Armstrong hinted he had changed his mind about politics. In an interview with Charlie Rose on PBS on August 1, 2005, Armstrong pointed out that running for governor would require the commitment that led him to retire from cycling. Also, in August 2005, Armstrong said that he was no longer considering politics:

The biggest problem with politics or running for the governor—the governor's race here in Austin or in Texas—is that it would mimic exactly what I've done: a ton of stress and a ton of time away from my kids. Why would I want to go from pro cycling, which is stressful and a lot of time away, straight into politics?[60]

Armstrong was co-chair of a California campaign committee to pass the California Cancer Research Act, a ballot measure defeated by California voters on June 5, 2012.[61] Had it passed, the measure was projected to generate over \$500 million annually for cancer research, smoking-cessation programs and tobacco law-enforcement by levying a \$1-per-pack tax on tobacco products in California.[62]

Armstrong has been criticized for his disagreements with outspoken opponents of doping such as Paul Kimmage[65][66] and Christophe Bassons.[67][68] Bassons was a rider for Festina at the time of the Festina affair and was widely reported by teammates as being the only rider on the team not to be taking performance enhancing drugs. Bassons wrote a number of articles for a French newspaper during the 1999 Tour de France which made references to doping in the peloton. Subsequently, Armstrong had an altercation with Bassons during the 1999 Tour de France where Bassons said Armstrong rode up alongside on the Alpe d'Huez stage to tell him "it was a mistake to speak out the way I (Bassons) do and he (Armstrong) asked why I was doing it. I told him that I'm thinking of the next generation of riders. Then he said 'Why don't you leave, then?'"[69]

Armstrong confirmed the story. On the main evening news on TF1, a national television station, Armstrong said, "His accusations aren't good for cycling, for his team, for me, for anybody. If he thinks cycling works like that, he's wrong and he would be better off going home".[70] Kimmage, a professional cyclist in the 1980s who later became a sports journalist, referred to Armstrong as a "cancer in cycling".[68] He also asked Armstrong questions in relation to his "admiration for dopers" at a press conference at the Tour of California in 2009, provoking a scathing reaction from Armstrong.[68] This spat continued and is exemplified by Kimmage's articles in *The Irish Independent*.<sup>[71]</sup>

Armstrong continued to deny the use of illegal performance-enhancing drugs for four more years, describing himself as the most tested athlete in the world.<sup>[72]</sup> From his return to cycling in the fall of 2008 through March 2009, Armstrong claims to have submitted to 24 unannounced drug tests by various anti-doping authorities.<sup>[73][74]</sup>

Armstrong was criticized for working with controversial trainer Michele Ferrari. Ferrari claimed that he was introduced to Lance by Eddy Merckx in 1995.<sup>[75]</sup> Greg LeMond described himself as "devastated" on hearing of them working together, while Tour de France organizer Jean-Marie Leblanc said, "I am not happy the two names are mixed."<sup>[76]</sup> Following Ferrari's later-overturned conviction for "sporting fraud" and "abuse of the medical profession", Armstrong claimed he suspended his professional relationship with him, saying that he had "zero tolerance for anyone convicted of using or facilitating the use of performance-enhancing drugs" and denying that Ferrari had ever "suggested, prescribed or provided me with any performance-enhancing drugs."<sup>[77]</sup>

Though Ferrari was banned from practicing medicine with cyclists by the Italian Cycling Federation, according to Italian law enforcement authorities, Armstrong met with Ferrari as recently as 2010 in a country outside of Italy.<sup>[78]</sup> According to *Cycling News*, "USADA reveals an intimate role played by Dr. Michele Ferrari in masterminding Armstrong's Tour de France success". According to the USADA report, Armstrong paid Ferrari over a million dollars in payments from 1996 to 2006, countering Armstrong's claim that he severed his professional relationship with Ferrari in 2004. The report also includes numerous eyewitness accounts of Ferrari injecting Armstrong with EPO on a number of occasions.<sup>[79]</sup>

In 2004, reporters Pierre Ballester and David Walsh published a book alleging Armstrong had used performance-enhancing drugs (L.A. Confidential "Les secrets de Lance Armstrong"). Another figure in the book, Steve Swart, claims he and other riders, including Armstrong, began using drugs in 1995 while members of the Motorola team, a claim denied by other team members.<sup>[80][81]</sup>

Among the allegations in the book were claims by Armstrong's former soigneur Emma O'Reilly that a backdated prescription for cortisone had been produced in 1999 to avoid a positive test. A 1999 urine sample at the Tour de France showed traces of corticosteroid. A medical certificate showed he used an approved cream for saddle sores which contained the substance.<sup>[82]</sup> O'Reilly said she heard team officials worrying about Armstrong's positive test for steroids during the Tour. She said: "They were in a panic, saying: 'What are we going to do? What are we going to do?'"<sup>[83]</sup>

According to O'Reilly, the solution was to get one of their compliant doctors to issue a pre-dated prescription for a steroid-based ointment to combat saddle sores. O'Reilly said she would have known if Armstrong had saddle sores as she would have administered any treatment for it. O'Reilly said that Armstrong told her: "Now, Emma, you know enough to bring me down." O'Reilly said on other occasions she was asked to dispose of used syringes for Armstrong and pick up strange parcels for the team.<sup>[84]</sup>

Allegations in the book were reprinted in the UK newspaper *The Sunday Times* in a story by deputy sports editor Alan English in June 2004. Armstrong sued for libel, and the paper settled out of court after a High Court judge in a pre-trial ruling stated that the article "meant accusation of guilt and not simply reasonable grounds to suspect."<sup>[85]</sup> The newspaper's lawyers issued the statement: "The Sunday Times has confirmed to Mr. Armstrong that it never intended to accuse him of being guilty of

taking any performance-enhancing drugs and sincerely apologized for any such impression." The same authors (Pierre Ballester and David Walsh) subsequently published *L.A. Official and Le Sale Tour (The Dirty Trick)*, further pressing their claims that Armstrong used performance-enhancing drugs throughout his career.

On March 31, 2005, Mike Anderson filed a brief<sup>[86]</sup> in Travis County District Court in Texas, as part of a legal battle following his termination in November 2004 as an employee of Armstrong. Anderson worked for Armstrong for two years as a personal assistant. In the brief, Anderson claimed that he discovered a box of androstenone while cleaning a bathroom in Armstrong's apartment in Girona, Spain.<sup>[87]</sup> Androstenone is not on the list of banned drugs. Anderson stated in a subsequent deposition that he had no direct knowledge of Armstrong using a banned substance. Armstrong denied the claim and issued a counter-suit.<sup>[88]</sup> The two men reached an out-of-court settlement in November 2005; the terms of the agreement were not disclosed.<sup>[89]</sup>

In November 2012, Times Newspapers republished all of David Walsh's articles as well as the original "LA Confidential" article by Alan English in a book *Lanced: The shaming of Lance Armstrong*.<sup>[90]</sup> The Times is said to be considering taking action to recoup monies from Armstrong in relation to the settlement and court costs.<sup>[91]</sup>

On August 23, 2005, *L'Équipe*, a major French daily sports newspaper, reported on its front page under the headline "le mensonge Armstrong" ("The Armstrong Lie") that 6 urine samples taken from the cyclist during the prologue and five stages of the 1999 Tour de France, frozen and stored since at "Laboratoire national de dopage de Châteaufort" (LNDD), had tested positive for erythropoietin (EPO) in recent retesting conducted as part of a research project into EPO testing methods.<sup>[94][95]</sup>

Armstrong immediately replied on his website, saying, "Unfortunately, the witch hunt continues and tomorrow's article is nothing short of tabloid journalism. The paper even admits in its own article that the science in question here is faulty and that I have no way to defend myself. They state: 'There will therefore be no counter-exam nor regulatory prosecutions, in a strict sense, since defendant's rights cannot be respected.' I will simply restate what I have said many times: I have never taken performance enhancing drugs."<sup>[96]</sup>

In October 2005, in response to calls from the International Olympic Committee and the World Anti-Doping Agency (WADA) for an independent investigation, the UCI appointed Dutch lawyer Emile Vrijman to investigate the handling of urine tests by the French national anti-doping laboratory, LNDD. Vrijman was head of the Dutch anti-doping agency for ten years; since then he has worked as a defense attorney defending high-profile athletes against doping charges.<sup>[97]</sup> Vrijman's report cleared Armstrong because of improper handling and testing.<sup>[98][99]</sup> The report said tests on urine samples were conducted improperly and fell so short of scientific standards that it was "completely irresponsible" to suggest they "constitute evidence of anything."<sup>[100]</sup>

The recommendation of the commission's report was no disciplinary action against any rider on the basis of LNDD research. It also called upon the WADA and LNDD to submit themselves to an investigation by an outside independent authority.<sup>[101]</sup> The IOC Ethics Commission subsequently censured Dick Pound, the President of WADA and a member of the IOC, for his statements in the media that suggested wrongdoing by Armstrong.

In April 2009, Michael Ashenden said that "the LNDD absolutely had no way of knowing athlete identity from the sample they're given. They have a number on them, but that's never linked to an athlete's name. The only group that had both the number and the athlete's name is the federation, in this case it was the UCI." He added "There was only two conceivable ways that synthetic EPO could've gotten into those samples. One, is that Lance Armstrong used EPO during the '99 Tour. The other way it could've got in the urine was if, as Lance Armstrong seems to believe, the laboratory spiked those samples. Now, that's an extraordinary claim, and there's never ever been any evidence the laboratory has ever spiked an athlete's sample, even during the Cold War, where you would've thought there was a real political motive to frame an athlete from a different country.

There's never been any suggestion that it happened."[102]

Ashenden's statements are at odds with the findings of the Vrijman report. "According to Mr. Ressiot, the manner in which the LNDD had structured the results table of its report – i.e. listing the sequence of each of the batches, as well as the exact number of urine samples per batch, in the same (chronological) order as the stages of the 1999 Tour de France they were collected at – was already sufficient to allow him to determine the exact stage these urine samples referred to and subsequently the identity of the riders who were tested at that stage." The Vrijman report also says "Le Monde of July 21 and 23, 1999 reveal that the press knew the contents of original doping forms of the 1999 Tour de France".[101]

In June 2006, CHEATER newspaper Le Monde reported claims by Betsy and Frankie Andreu during a deposition that Armstrong had admitted using performance-enhancing drugs to his physician just after brain surgery in 1996. The Andreus' testimony was related to litigation between Armstrong and SCA Promotions, a Texas company attempting to withhold a \$5-million bonus; this was settled out of court with SCA paying Armstrong and Tailwind Sports \$7.5 million, to cover the \$5-million bonus plus interest and lawyers' fees. The testimony stated "And so the doctor asked him a few questions, not many, and then one of the questions he asked was... have you ever used any performance-enhancing drugs? And Lance said yes. And the doctor asked, what were they? And Lance said, growth hormone, cortisone, EPO, steroids and testosterone."[103]

Armstrong suggested Betsy Andreu may have been confused by possible mention of his post-operative treatment which included steroids and EPO that are taken to counteract wasting and red-blood-cell-destroying effects of intensive chemotherapy.[104] The Andreus' allegation was not supported by any of the eight other people present, including Armstrong's doctor Craig Nichols,[105] or his medical history. According to Greg LeMond (who has been embroiled with his own disputes with Armstrong), he (LeMond) had a recorded conversation,[106] the transcript of which was reviewed by National Public Radio (NPR), with Stephanie McIlvain (Armstrong's contact at Oakley Inc.) in which she said of Armstrong's alleged admission 'You know, I was in that room. I heard it.' However, McIlvain has contradicted LeMond allegations on the issue and denied under oath that the incident in question ever occurred in her sworn testimony.[103]

In July 2006, the Los Angeles Times published a story on the allegations raised in the SCA case.[107] The report cited evidence at the trial including the results of the LNDD test and an analysis of these results by an expert witness.[108] From the Los Angeles Times article: "The results, Australian researcher Michael Ashenden testified in Dallas, show Armstrong's levels rising and falling, consistent with a series of injections during the Tour. Ashenden, a paid expert retained by SCA Promotions, told arbitrators the results painted a "compelling picture" that the world's most famous cyclist "used EPO in the '99 Tour."[107]

Ashenden's finding were disputed by the Vrijman report, which pointed to procedural and privacy issues in dismissing the LNDD test results. The Los Angeles Times article also provided information on testimony given by Armstrong's former teammate, Swart, Andreu and his wife Betsy, and instant messaging conversation between Andreu and Jonathan Vaughters regarding blood-doping in the peloton. Vaughters signed a statement disavowing the comments and stating he had: "no personal knowledge that any team in the Tour de France, including Armstrong's Discovery team in 2005, engaged in any prohibited conduct whatsoever." Andreu signed a statement affirming the conversation took place as indicated on the instant messaging logs submitted to the court.[109]

The SCA trial was settled out of court, and the Los Angeles Times reported: "Though no verdict or finding of facts was rendered, Armstrong called the outcome proof that the doping allegations were baseless." The Los Angeles Times article provides a review of the disputed positive EPO test, allegations and sworn testimony against Armstrong, but notes that: "They are filled with conflicting testimony, hearsay and circumstantial evidence admissible in arbitration hearings but questionable in more formal legal proceedings."[109]

In October, 2012, following the publication of the USADA reasoned decision, SCA Promotions



announced its intention to recoup the monies paid to Armstrong totaling in excess of \$7 million. Armstrong's legal representative Tim Herman stated in June ""When SCA decided to settle the case, it settled the entire matter forever. No backs. No re-dos. No do-overs. SCA knowingly and independently waived any right to make further claims to any of the money it paid." [110] SCA's Jeff Dorough stated that on October 30, 2012, Armstrong was sent a formal request for the return of \$12m in bonuses. It is alleged that Armstrong's legal team has offered a settlement of \$1 million. [111][112]

U.S. federal prosecutors pursued allegations of doping by Armstrong from 2010 to 2012. On February 2, 2012, U.S. federal prosecutors officially dropped their criminal investigation with no charges. [113] The closing of the case by US Attorney Andr   Birotte, Jr., was not without controversy with the decision coming as a surprise to many. [114]

In June 2012, the United States Anti-Doping Agency (USADA) accused Armstrong of doping and trafficking of drugs, based on blood samples from 2009 and 2010, and testimonies from witnesses including former teammates. Further, he was accused of putting pressure on teammates to take unauthorized performance-enhancing drugs as well. [115] Armstrong was initially suspended and eventually banned from participating in sports sanctioned by WADA. He chose not to appeal the decision, and publicly admitted to the doping in an interview with Oprah Winfrey in January 2013. While admitting in the interview to the things he did, he also said it was "[a]bsolutely not" true that he was doping in 2009-2010 and that the last time he "crossed the line" was in 2005. [116]

In 1997, Armstrong founded the Lance Armstrong Foundation, which supports people affected by cancer. The foundation raises awareness of cancer and has raised [119] more than \$325 million from the sale of yellow Livestrong bracelets. [120] During his first retirement beginning after the 2005 season, he also maintained other interests. He was the pace car driver of the Chevrolet Corvette Z06 for the 2006 Indianapolis 500.

In 2007, Armstrong with Andre Agassi, Muhammad Ali, Warrick Dunn, Jeff Gordon, Mia Hamm, Tony Hawk, Andrea Jaeger, Jackie Joyner-Kersey, Mario Lemieux, Alonzo Mourning, and Cal Ripken, Jr. founded Athletes for Hope, a charity that helps professional athletes become involved in charitable causes and aims to inspire non-athletes to volunteer and support the community. [121]

Armstrong ran the 2006 New York City Marathon with two friends. He assembled a pace team of Alberto Salazar, Joan Benoit Samuelson, and Hicham El Guerrouj to help him reach 3 hours. He finished in 2h 59m 36s, in 856th place. He said the race was extremely difficult compared to the Tour de France. [123] The NYC Marathon had a dedicated camera on Armstrong throughout the event which, according to Armstrong, pushed him to continue through points in which he would have normally "stopped and stretched". [124] He also helped raise \$600,000 for his LiveStrong campaign during the run.

Armstrong owns a coffee shop in downtown Austin, Texas called "Juan Pelota Cafe". The name is a joking reference to his testicular cancer, with the name "Juan" being considered by some a homophone for "one" and "Pelota" being the Spanish word for "ball". [134] Out of the same building, Armstrong owns and operates a bike shop named "Mellow Johnny's", after another nickname of his derived from the Tour term "maillot jaune", which is French for "yellow jersey". [135]

^ In his book "Every Second Counts" Armstrong casts doubt that Ullrich did, in fact, wait for him. He states that Ullrich only slowed when told to do so by other riders. "Jan Ullrich wird zum "Ritter des Fair Play" (German for: Ullrich becomes "Knight of fairplay)". Fair play in Sports. Retrieved 2007-03-05.

Albert Schweitzer, OM (14 January 1875 – 4 September 1965) was a German and later French theologian, musician, philosopher, physician, and medical missionary in Africa, also known for his interpretive life of Jesus. He was born in the province of Alsace-Lorraine, at that time part of the German Empire. Schweitzer, a Lutheran, challenged both the secular view of Jesus as depicted by historical-critical methodology current at his time in certain academic circles, as well as

the traditional Christian view. He depicted Jesus as one who literally believed the end of the world was coming in his own lifetime and believed himself to be a world savior. He received the 1952 Nobel Peace Prize for his philosophy of "Reverence for Life", [1] expressed in many ways, but most famously in founding and sustaining the Albert Schweitzer Hospital in Lambaré, now in Gabon, west central Africa (then French Equatorial Africa). As a music scholar and organist, he studied the music of German composer Johann Sebastian Bach and influenced the Organ reform movement (Orgelbewegung).

Born in Kaysersberg, Schweitzer spent his childhood in the village of Gunsbach, Alsace (German: Günsbach), where his father, the local Lutheran-Evangelical pastor, taught him how to play music. [2] Long disputed, the predominantly German-speaking region of Alsace or Elsaß was annexed by Germany in 1871; after World War I, it was reintegrated into France. The tiny village is home to the Association Internationale Albert Schweitzer (AIAS). [3] The medieval parish church of Gunsbach was shared by the Protestant and Catholic congregations, which held their prayers in different areas at different times on Sundays. This compromise arose after the Protestant Reformation and the Thirty Years War. Schweitzer, the pastor's son, grew up in this exceptional environment of religious tolerance, and developed the belief that true Christianity should always work towards a unity of faith and purpose. [4]

Schweitzer's home language was an Alsatian dialect of German. At Mulhouse high school he got his "Abitur" (the certificate at the end of secondary education), in 1893. He studied organ there from 1885–1893 with Eugène Munch, organist of the Protestant Temple, who inspired Schweitzer with his profound enthusiasm for the music of German composer Richard Wagner. [5] In 1893 he played for the French organist Charles-Marie Widor (at Saint-Sulpice, Paris), for whom Johann Sebastian Bach's organ-music contained a mystic sense of the eternal. Widor, deeply impressed, agreed to teach Schweitzer without fee, and a great and influential friendship was begun. [6]

From 1893 he studied Protestant theology at the Kaiser Wilhelm Universität of Strasbourg. There he also received instruction in piano and counterpoint from professor Gustav Jacobsthal, and associated closely with Ernest Munch (the brother of his former teacher), organist of St William church, who was also a passionate admirer of J.S. Bach's music. [7] Schweitzer served his one year compulsory military service in 1894. Schweitzer saw many operas of Richard Wagner at Strasbourg (under Otto Lohse), and in 1896 he pulled together the funds to visit Bayreuth to see Wagner's *Der Ring des Nibelungen* and *Parsifal*, and was deeply affected. In 1898 he went back to Paris to write a PhD dissertation on *The Religious Philosophy of Kant* at the Sorbonne, and to study in earnest with Widor. Here he often met with the elderly Aristide Cavallotti. He also studied piano at that time with Marie Jaëll. [8] He completed his theology degree in 1899 and published his PhD thesis at the University of Tübingen in 1899. [9]

Schweitzer rapidly gained prominence as a musical scholar and organist, dedicated also to the rescue, restoration and study of historic pipe organs. With theological insight, he interpreted the use of pictorial and symbolical representation in J. S. Bach's religious music. In 1899 he astonished Widor by explaining figures and motifs in Bach's *Chorale Preludes* as painter-like tonal and rhythmic imagery illustrating themes from the words of the hymns on which they were based. They were works of devotional contemplation in which the musical design corresponded to literary ideas, conceived visually. (Widor had not grown up with knowledge of the old Lutheran hymns.) [10]

The exposition of these ideas, encouraged by Widor and Munch, became Schweitzer's next task, and appeared in the masterly study *J. S. Bach: Le Musicien-Poète*, written in French and published in 1905. There was great demand for a German edition, but, instead of translating it, he decided to rewrite it. [11] The result was two volumes (*J. S. Bach*), which were published in 1908 and translated in English by Ernest Newman in 1911. [12] During its preparation he became a friend of Cosima Wagner (then in Strasbourg), with whom he had many theological and musical conversations, exploring his view of Bach's descriptive music, and playing the major *Chorale Preludes* for her at the *Temple Neuf*. [13] Schweitzer's interpretative approach greatly influenced the modern understanding of Bach's music. He became a welcome guest at the Wagners' home, *Wahnfried*. [14]

His pamphlet "The Art of Organ Building and Organ Playing in Germany and France" (1906,[15] republished with an appendix on the state of the organ-building industry in 1927) effectively launched the 20th century Orgelbewegung, which turned away from romantic extremes and rediscovered baroque principles—although this sweeping reform movement in organ building eventually went further than Schweitzer himself had intended. In 1909 he addressed the Third Congress of the International Society of Music at Vienna on the subject. Having circulated a questionnaire among players and organ-builders in several European countries, he produced a very considered report.[16] This provided the basis for the International Regulations for Organ Building. He envisaged instruments in which the French late-romantic full-organ sound should work integrally with the English and German romantic reed pipes, and with the classical Alsace Silbermann organ resources and baroque flue pipes, all in registers regulated (by stops) to access distinct voices in fugue or counterpoint capable of combination without loss of distinctness: different voices singing together in the same music.

In 1905 Widor and Schweitzer were among the six musicians who founded the Paris Bach Society, a choir dedicated to performing J.S. Bach's music, for whose concerts Schweitzer took the organ part regularly until 1913. He was also appointed organist for the Bach Concerts of the Orfè Català at Barcelona and often travelled there for that purpose.[10] He and Widor collaborated on a new edition of Bach's organ works, with detailed analysis of each work in three languages (English, French, German). Schweitzer, who insisted that the score should show Bach's notation with no additional markings, wrote the commentaries for the Preludes and Fugues, and Widor those for the Sonatas and Concertos: six volumes were published in 1912–14. Three more, to contain the Chorale Preludes with Schweitzer's analyses, were to be worked on in Africa: but these were never completed, perhaps because for him they were inseparable from his evolving theological thought.[17]

On departure for Lambaré in 1913 he was presented with a pedal piano, a piano with pedal attachments (to operate like an organ pedal-keyboard).[18] Built especially for the tropics, it was delivered by river in a huge dug-out canoe to Lambaré, packed in a zinc-lined case. At first he regarded his new life as a renunciation of his art, and fell out of practise: but after some time he resolved to study and learn by heart the works of Bach, Mendelssohn, Widor, César Franck, and Max Reger systematically.[19] It became his custom to play during the lunch hour and on Sunday afternoons. Schweitzer's pedal piano was still in use at Lambaré in 1946.[20] And according to a visitor, Dr. Gaine Cannon, of Balsam Grove, N.C., the old, dilapidated piano-organ was still being played by Dr. Schweitzer in 1962 and stories told of "his fingers were still lively" on the old instrument at 88 years of age.

In 1899 Schweitzer became a deacon at the church Saint-Nicolas of Strasbourg. In 1900, with the completion of his licentiate in theology, he was ordained as curate, and that year he witnessed the Oberammergau Passion Play. In the following year he became provisional Principal of the Theological College of Saint Thomas (from which he had just graduated), and in 1903 his appointment was made permanent.[21]

Since the mid-1890s Schweitzer had formed the inner resolve that it was needful for him as a Christian to repay to the world something for the happiness which it had given to him, and he determined that he would pursue his younger interests until the age of thirty and then give himself to serving humanity, with Jesus serving as his example.[citation needed]

In 1906 he published *Geschichte der Leben-Jesu-Forschung* ("History of Life-of-Jesus research"). This book, which established his reputation, was first translated into English by William Montgomery and published in 1910 as *The Quest of the Historical Jesus*. Under this title the book became famous in the English-speaking world. A second German edition was published in 1913, containing theologically significant revisions and expansions: but this revised edition did not appear in English until 2001.[22]

In *The Quest*, Schweitzer reviewed all former work on the "historical Jesus" back to the late 18th century. He showed that the image of Jesus had changed with the times and outlooks of the various

authors, and gave his own synopsis and interpretation of the previous century's findings. He maintained that the life of Jesus must be interpreted in the light of Jesus' own convictions, which reflected late Jewish eschatology. Schweitzer, however, writes: "The Jesus of Nazareth who came forward publicly as the Messiah, who preached the ethic of the kingdom of God, who founded the kingdom of heaven upon earth and died to give his work its final consecration never existed." [23]

Schweitzer notes that St. Paul apparently believed in the immediacy of the "Second Coming of Jesus": "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:17). St Paul spoke of the 'last times': "Brethren, the time is short: it remaineth, that both they that have wives be as though they had none" (1 Corinthians 7:29); "God ... Hath in these last days spoken unto us by his Son" (Hebrews 1:2). Similarly in St Peter: "Christ .. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Peter 1:20), and "But the end of all things is at hand" (1 Peter 4:7). "Surely I come quickly" (Revelation 22:20). (Again, note N.T. Wright, *ibid.*)

Schweitzer writes that modern Christians of many kinds deliberately ignore the urgent message (so powerfully proclaimed by Jesus during the 1st century) of an imminent end of the world. Each new generation hopes to be the one to see the world destroyed, another world coming, and the saints governing a new earth. Schweitzer concludes that the 1st century theology, originating in the lifetimes of those who first followed Jesus, is both incompatible with, and far removed from, those beliefs later made official by the Roman Emperor Constantine in 325 CE. [citation needed]

The publication of *The Quest of the Historical Jesus*, effectively put a stop to decades of work on the Historical Jesus as a sub-discipline of New Testament studies, what was later called the "First Quest." This work resumed however with the development of the so-called "Second Quest", among whose notable exponents was Rudolf Bultmann's student Ernst Käsemann. [citation needed]

Schweitzer established his reputation further as a New Testament scholar with other theological studies including *The Psychiatric Study of Jesus* (1911); and his two studies of the apostle Paul, *Paul and his Interpreters*, and the more complete *The Mysticism of Paul the Apostle* (1930). This examined the eschatological beliefs of Paul and (through this) the message of the New Testament. [citation needed]

At the age of 30, in 1905, Schweitzer answered the call of "The Society of the Evangelist Missions of Paris" which was looking for a medical doctor. However, the committee of this French Missionary Society was not ready to accept his offer, considering his Lutheran theology to be "incorrect". [25] He could easily have obtained a place in a German Evangelical mission, but wished to follow the original call despite the doctrinal difficulties. Amid a hail of protests from his friends, family and colleagues, he resigned his post and re-entered the University as a student in a three-year course towards the degree of a Doctorate in Medicine, a subject in which he had little knowledge or previous aptitude. He planned to spread the Gospel by the example of his Christian labor of healing, rather than through the verbal process of preaching, and believed that this service should be acceptable within any branch of Christian teaching.

Even in his study of medicine, and through his clinical course, Schweitzer pursued the ideal of the philosopher-scientist. By extreme application and hard work he completed his studies successfully at the end of 1911. His medical degree dissertation was another work on the historical Jesus, *The Psychiatric Study of Jesus*. In June 1912 he married Helene Bresslau, daughter of the Jewish pan-Germanist historian Harry Bresslau.

In 1912, now armed with a medical degree, Schweitzer made a definite proposal to go as a medical doctor to work at his own expense in the Paris Missionary Society's mission at Lambaré on the Ogooué river, in what is now Gabon, in Africa (then a French colony). He refused to attend a committee to inquire into his doctrine, but met each committee member personally and was at last accepted. By concerts and other fund-raising he was ready to equip a small hospital. [26] In Spring 1913 he and his wife and son Peter, set off to establish a hospital (Albert Schweitzer Hospital) near

an already existing mission post. The site was nearly 200 miles (14 days by raft[27]) upstream from the mouth of the OgoouÃ© at Port Gentil (Cape Lopez) (and so accessible to external communications), but downstream of most tributaries, so that internal communications within Gabon converged towards LambarÃ©nÃ©.

In the first nine months he and his wife had about 2,000 patients to examine, some travelling many days and hundreds of kilometers to reach him. In addition to injuries he was often treating severe sandflea and crawcraw sores, framboesia (yaws), tropical eating sores, heart disease, tropical dysentery, tropical malaria, sleeping sickness, leprosy, fevers, strangulated hernias, necrosis, abdominal tumours and chronic constipation and nicotine poisoning, while also attempting to deal with deliberate poisonings, fetishism and fear of cannibalism among the Mbahouin.

Schweitzer's wife, Helene Schweitzer, was an anaesthetist for surgical operations. After briefly occupying a shed formerly used as a chicken hut, in autumn 1913 they built their first hospital of corrugated iron, with two 13-foot rooms (consulting room and operating theatre) and with a dispensary and sterilising room in spaces below the broad eaves. The waiting room and dormitory (42 by 20 feet) were built, like native huts, of unhewn logs along a 30-yard path leading from the hospital to the landing-place. The Schweitzers had their own bungalow and employed as their assistant Joseph, a French-speaking Galoa (Mpongwe) who first came as a patient.[28]

When World War I broke out in summer of 1914, Schweitzer and his wife, Germans in a French colony, were put under supervision at LambarÃ©nÃ© by the French military, where Schweitzer continued his work.[29] In 1917, exhausted by over four years' work and by tropical anaemia, they were taken to Bordeaux and interned first in Garaison and then from March 1918 in Saint-RÃ©my-de-Provence. In July 1918, after being transferred to his home in Alsace, he was a free man again. At this time Schweitzer, born a German citizen, had his parents' former (pre-1871) French citizenship reinstated and became a French citizen. Then, working as medical assistant and assistant-pastor in Strasbourg, he advanced his project on The Philosophy of Civilization, which had occupied his mind since 1900. By 1920, his health recovering, he was giving organ recitals and doing other fund-raising work to repay borrowings and raise funds for returning to Gabon. In 1922 he delivered the Dale Memorial Lectures in Oxford University, and from these in the following year appeared Volumes I and II of his great work, The Decay and Restoration of Civilization and Civilization and Ethics. The two remaining volumes, on The World-View of Reverence for Life and a fourth on the Civilized State, were never completed.

In 1924 he returned without his wife but with an Oxford undergraduate, Noel Gillespie, as assistant. Everything was heavily decayed and building and doctoring progressed together for months. He now had salvarsan for treating syphilitic ulcers and framboesia. Additional medical staff, nurse (Miss) Kottmann and Dr. Victor Nessmann,[30] joined him in 1924, and Dr. Mark Lauterberg in 1925; the growing hospital was manned by native orderlies. Later Dr. Trenz replaced Nessmann, and Martha Lauterberg and Hans Muggenstorm joined them. Joseph also returned. In 1925-6 new hospital buildings were constructed, and also a ward for white patients, so that the site became like a village. The onset of famine and a dysentery epidemic created fresh problems. Much of the building work was carried out with the help of local people and patients. Drug advances for sleeping sickness included Germanin and tryparsamide. Trenz conducted experiments showing that the non-amoebic strain of dysentery was caused by a paracholera vibriion (facultative anaerobic bacteria). With the new hospital built and the medical team established, Schweitzer returned to Europe in 1927, this time leaving a functioning hospital at work.

"Who can describe the injustice and cruelties that in the course of centuries they [the coloured peoples] have suffered at the hands of Europeans? ... If a record could be compiled of all that has happened between the white and the coloured races, it would make a book containing numbers of pages which the reader would have to turn over unread because their contents would be too horrible."

"Oh, this 'noble' culture of ours! It speaks so piously of human dignity and human rights and then disregards this dignity and these rights of countless millions and treads them underfoot, only

because they live overseas or because their skins are of different color or because they cannot help themselves. This culture does not know how hollow and miserable and full of glib talk it is, how common it looks to those who follow it across the seas and see what it has done there, and this culture has no right to speak of personal dignity and human rights...

"I will not enumerate all the crimes that have been committed under the pretext of justice. People robbed native inhabitants of their land, made slaves of them, let loose the scum of mankind upon them. Think of the atrocities that were perpetrated upon people made subservient to us, how systematically we have ruined them with our alcoholic 'gifts', and everything else we have done... We decimate them, and then, by the stroke of a pen, we take their land so they have nothing left at all...

"If all this oppression and all this sin and shame are perpetrated under the eye of the German God, or the American God, or the British God, and if our states do not feel obliged first to lay aside their claim to be 'Christian'—then the name of Jesus is blasphemed and made a mockery. And the Christianity of our states is blasphemed and made a mockery before those poor people. The name of Jesus has become a curse, and our Christianity—yours and mine—has become a falsehood and a disgrace, if the crimes are not atoned for in the very place where they were instigated. For every person who committed an atrocity in Jesus' name, someone must step in to help in Jesus' name; for every person who robbed, someone must bring a replacement; for everyone who cursed, someone must bless.

"And now, when you speak about missions, let this be your message: We must make atonement for all the terrible crimes we read of in the newspapers. We must make atonement for the still worse ones, which we do not read about in the papers, crimes that are shrouded in the silence of the jungle night..."

Schweitzer was nonetheless still sometimes accused of being paternalistic, colonialist and racist in his attitude towards Africans, and in some ways his views did differ from that of many liberals and other critics of colonialism. For instance, he thought Gabonese independence came too early, without adequate education or accommodation to local circumstances. Edgar Berman quotes Schweitzer speaking these lines in 1960:[33]

Chinua Achebe has quoted Schweitzer as saying: "The African is indeed my brother but my junior brother,"[34] which Achebe criticized him for, though Achebe seems to acknowledge that Schweitzer's use of the word "brother" at all was, for a European of the early 20th century, an unusual expression of human solidarity between whites and blacks. Schweitzer was more likely speaking in terms of modern civilization than of class relationship of man; this would be consistent with his later statement that "The time for speaking of older and younger brothers has passed.",[35] and his discussion of the modernization of "primeval" societies. Later in life he became more convinced that "modern civilization" was actually inferior to or the same as previous cultures in terms of morality.

The journalist James Cameron visited Lambaré in 1953 (when Schweitzer was 78) and found significant flaws in the practices and attitudes of Schweitzer and his staff. The hospital suffered from squalor and was without modern amenities, and Schweitzer had little contact with the local people.[36] Cameron did not make public what he had seen at the time: according to a recent BBC dramatisation,[37] he made the unusual journalistic decision to withhold the story, and resisted the expressed wish of his employers to publish an exposé aimed at debunking Schweitzer.

American journalist John Gunther also visited Lambaré in the 1950s and reported Schweitzer's patronizing attitude towards Africans. He also noted the lack of Africans trained to be skilled workers.[38] After three decades in Africa Schweitzer still depended on Europe for nurses. By comparison, his contemporary Sir Albert Cook in Uganda had been training nurses and midwives since the 1910s and had published a manual of midwifery in the local language of Luganda.[39]

In the Preface to *Civilization and Ethics* (1923) he argued that Western philosophy from Descartes to Kant had set out to explain the objective world expecting that humanity would be found to have a

special meaning within it. But no such meaning was found, and the rational, life-affirming optimism of the Age of Enlightenment began to evaporate. A rift opened between this world-view, as material knowledge, and the life-view, understood as Will, expressed in the pessimist philosophies from Schopenhauer onward. Scientific materialism (advanced by Herbert Spencer and Charles Darwin) portrayed an objective world process devoid of ethics, entirely an expression of the will-to-live.

Schweitzer wrote, "True philosophy must start from the most immediate and comprehensive fact of consciousness, and this may be formulated as follows: 'I am life which wills to live, and I exist in the midst of life which wills to live.'"[40] In nature one form of life must always prey upon another. However, human consciousness holds an awareness of, and sympathy for, the will of other beings to live. An ethical human strives to escape from this contradiction so far as possible.

Though we cannot perfect the endeavour we should strive for it: the will-to-live constantly renews itself, for it is both an evolutionary necessity and a spiritual phenomenon. Life and love are rooted in this same principle, in a personal spiritual relationship to the universe. Ethics themselves proceed from the need to respect the wish of other beings to exist as one does towards oneself. Even so, Schweitzer found many instances in world religions and philosophies in which the principle was denied, not least in the European Middle Ages, and in the Indian Brahminic philosophy.

For Schweitzer, mankind had to accept that objective reality is ethically neutral. It could then affirm a new Enlightenment through spiritual rationalism, by giving priority to volition or ethical will as the primary meaning of life. Mankind had to choose to create the moral structures of civilization: the world-view must derive from the life-view, not vice-versa. Respect for life, overcoming coarser impulses and hollow doctrines, leads the individual to live in the service of other people and of every living creature. In contemplation of the will-to-live, respect for the life of others becomes the highest principle and the defining purpose of humanity.[41]

Such was the theory which Schweitzer sought to put into practice in his own life. According to some authors, Schweitzer's thought, and specifically his development of reverence for life, was influenced by Indian religious thought and in particular the Jain principle of ahimsa, or non-violence[42] Albert Schweitzer has noted the contribution of Indian influence in his book *Indian Thought and Its Development*: [43]

The laying down of the commandment to not kill and to not damage is one of the greatest events in the spiritual history of mankind. Starting from its principle, founded on world and life denial, of abstention from action, ancient Indian thought "and this is a period when in other respects ethics have not progressed very far" reaches the tremendous discovery that ethics know no bounds. So far as we know, this is for the first time clearly expressed by Jainism.

After the birth of their daughter (Rhena Schweitzer Miller), Albert's wife, Helene Schweitzer was no longer able to live in LambarŃ owing to her health. In 1923 the family moved to KŃnigsfeld im Schwarzwald, Baden-WŃrttemberg, where he was building a house for the family. This house is now maintained as a Schweitzer museum.[44]

From 1939Ń48 he stayed in LambarŃ, unable to go back to Europe because of the war. Three years after the end of World War II, in 1948, he returned for the first time to Europe and kept traveling back and forth (and once to the USA) as long as he was able. During his return visits to his home village of Gunsbach, Schweitzer continued to make use of the family house, which after his death became an Archive and Museum to his life and work. His life was portrayed in the 1952 movie *Il est minuit, Docteur Schweitzer*, starring Pierre Fresnay as Albert Schweitzer and Jeanne Moreau as his nurse Marie. Schweitzer inspired actor Hugh O'Brian when O'Brian visited in Africa. O'Brian returned to the United States and founded the Hugh O'Brian Youth Leadership Foundation (HOBY).

The Nobel Peace Prize of 1952 was awarded to Dr Albert Schweitzer. His "The Problem of Peace" lecture is considered one of the best speeches ever given. From 1952 until his death he worked against nuclear tests and nuclear weapons with Albert Einstein, Otto Hahn and Bertrand Russell. In 1957 and 1958 he broadcast four speeches over Radio Oslo which were published in *Peace or*

Atomic War. In 1957, Schweitzer was one of the founders of The Committee for a Sane Nuclear Policy. On 23 April 1957, Schweitzer made his "Declaration of Conscience" speech; it was broadcast to the world over Radio Oslo, pleading for the abolition of nuclear weapons. He ended his speech, saying:[45]

Weeks prior to his death, an American film crew was allowed to visit Schweitzer and Drs. Muntz and Friedman, both Holocaust survivors, to record his work and daily life at the hospital. The film *The Legacy of Albert Schweitzer*, narrated by Henry Fonda, was produced by Warner Brothers and aired once. It resides in their vault today in deteriorating condition. Although several attempts have been made to restore and re-air the film, all access has been denied.[citation needed]

In 1955 he was made an honorary member of the Order of Merit by Queen Elizabeth II.[46] He was also a chevalier of the Military and Hospitaller Order of Saint Lazarus of Jerusalem. Schweitzer died on 4 September 1965 at his beloved hospital in Lambaré, Gabon. His grave, on the banks of the Ogooué River, is marked by a cross he made himself.

The Albert Schweitzer Fellowship was founded in 1940 by Schweitzer to unite U.S. supporters in filling the gap in support for his Hospital when his European supply lines were cut off by war, and continues to support the Lambaré Hospital today. Schweitzer, however, considered his ethic of Reverence for Life, not his Hospital, his most important legacy, saying that his Lambaré Hospital was just "my own improvisation on the theme of Reverence for Life. Everyone can have their own Lambaré." Today ASF helps large numbers of young Americans in health-related professional fields find or create "their own Lambaré" in the U.S. or internationally. ASF selects and supports nearly 250 new U.S. and Africa Schweitzer Fellows each year from over 100 of the leading U.S. schools of medicine, nursing, public health, and every other health-related field (including music, law, and divinity), helping launch them on lives of Schweitzer-spirited service. The peer-supporting lifelong network of "Schweitzer Fellows for Life" numbered over 2,000 members in 2008, and is growing by nearly 1,000 every four years. Nearly 150 of these Schweitzer Fellows have served at the Hospital in Lambaré, for three-month periods during their last year of medical school.[50]

Recordings of Schweitzer playing the music of Bach are available on CD. During 1934 and 1935 he resided in Britain, delivering the Gifford Lectures at Edinburgh University, and those on Religion in Modern Civilization at Oxford and London. He had originally conducted trials for recordings for HMV on the organ of the old Queen's Hall in London. These records did not satisfy him, the instrument being too harsh. In mid-December 1935 he began to record for Columbia Records on the organ of All Hallows, Barking-by-the-Tower (London).[52] Then at his suggestion the sessions were transferred to the church of Ste Aurélie in Strasbourg, on a mid-18th century organ by Johann Andreas Silbermann (brother of Gottfried), an organ-builder greatly revered by Bach, which had been restored by the Lorraine organ-builder Frédéric Haerpfer shortly before the First World War. These recordings were made in the course of a fortnight in October 1936.[53]

Schweitzer developed a technique for recording the performances of Bach's music. Known as "The Schweitzer Technique", it is a slight improvement on what is commonly known as mid-side. The mid-side sees a figure-8 microphone pointed off-axis, perpendicular to the sound source. Then a single cardioid microphone is placed on axis, bisecting the figure-8 pattern. The signal from the figure-8 is multi-ed, panned hard left and right, one of the signals being flipped out of polarity. In the Schweitzer method, the figure-8 is replaced by two small diaphragm condenser microphones pointed directly away from each other. The information that each capsule collects is unique, unlike the identical out-of-polarity information generated from the figure-8 in a regular mid-side. The on-axis microphone is often a large diaphragm condenser. The technique has since been used to record many modern instruments.[citation needed]

*The Decay and the Restoration of Civilization and Civilization and Ethics* (The Philosophy of Civilization, Vols I & II of the projected but not completed four-volume work), A. & C. Black, London 1923. Material from these volumes is rearranged in a modern compilation, *The Philosophy of Civilization* (Prometheus Books, 1987), ISBN 0-87975-403-6.



By exploring common themes in the lives and works of logician Kurt Gödel, artist M. C. Escher and composer Johann Sebastian Bach, GEB expounds concepts fundamental to mathematics, symmetry, and intelligence. Through illustration and analysis, the book discusses how self-reference and formal rules allow systems to acquire meaning despite being made of "meaningless" elements. It also discusses what it means to communicate, how knowledge can be represented and stored, the methods and limitations of symbolic representation, and even the fundamental notion of "meaning" itself.

In response to confusion over the book's theme, Hofstadter has emphasized that GEB is not about mathematics, art, and music but rather about how cognition and thinking emerge from well-hidden neurological mechanisms. In the book, he presents an analogy about how the individual neurons of the brain coordinate to create a unified sense of a coherent mind by comparing it to the social organization displayed in a colony of ants.<sup>[2][3]</sup>

GEB takes the form of an interweaving of various narratives. The main chapters alternate with dialogues between imaginary characters, usually Achilles and the tortoise, first used by Zeno of Elea and later by Lewis Carroll in "What the Tortoise Said to Achilles". These origins are related in the first two dialogues, and later ones introduce new characters such as the Crab. These narratives frequently dip into self-reference and metafiction.

Word play also features prominently in the work. Puns are occasionally used to connect ideas, such as "the Magnificrab, Indeed" with Bach's Magnificat in D; "SHRDLU, Toy of Man's Designing" with Bach's Jesu, Joy of Man's Desiring; and "Typographical Number Theory", or "TNT", which inevitably reacts explosively when it attempts to make statements about itself. One dialogue contains a story about a genie (from the Arabic "Djinn") and various "tonics" (of both the liquid and musical varieties), which is titled "Djinn and Tonic".

One dialogue in the book is written in the form of a crab canon, in which every line before the midpoint corresponds to an identical line past the midpoint. The conversation still makes sense due to uses of common phrases that can be used as either greetings or farewells ("Good day") and the positioning of lines which double as an answer to a question in the next line. Another is a sloth canon, where one character repeats the lines of another, but slower and negated.

GEB contains many instances of recursion and self-reference, where objects and ideas speak about or refer back to themselves. For instance, there is a phonograph that destroys itself by playing a record titled "I Cannot Be Played on Record Player X" (an analogy to Gödel's incompleteness theorems), an examination of canon form in music, and a discussion of Escher's lithograph of two hands drawing each other. To describe such self-referencing objects, Hofstadter coins the term "strange loop", a concept he examines in more depth in his follow-up book *I Am a Strange Loop*. To escape many of the logical contradictions brought about by these self-referencing objects, Hofstadter discusses Zen koans. He attempts to show readers how to perceive reality outside their own experience and embrace such paradoxical questions by rejecting the premise "a strategy also called "unasking".

Call stacks are also discussed in GEB, as one dialogue describes the adventures of Achilles and the Tortoise as they make use of "pushing potion" and "popping tonic" involving entering and leaving different layers of reality. Subsequent sections discuss the basic tenets of logic, self-referring statements, ("typeless") systems, and even programming.

The book is filled with puzzles. An example of this is the chapter titled "Contracrostipunctus", which combines the words acrostic and contrapunctus (counterpoint). In a dialogue between Achilles and the Tortoise, the author hints that there is a contrapunctal acrostic in the chapter that refers both to the author (Hofstadter) and Bach. This can be found by taking the first word of each paragraph, to reveal: Hofstadter's Contracrostipunctus Acrostically Backwards Spells 'J. S. Bach'. The second acrostic is found by taking the first letters of the first (in bold) and reading them backwards to get "J. S. Bach" (just as the first acrostic claims).

In its February 19, 2010, investigative summary on the 2001 anthrax attacks, the Federal Bureau of Investigation revealed that Bruce Edwards Ivins was inspired by GEB to hide secret codes based upon nucleotide sequences in the anthrax-laced letters he allegedly sent in September and October 2001.[7] He used bold letters, as suggested on page 404 of the book.[8][9] He attempted to hide the book from investigators by throwing it in the trash.

Although Hofstadter claims the idea of translating his book "never crossed [his] mind" when he was writing it, when approached with the idea by his publisher he was "very excited about seeing [the] book in other languages, especially French". He knew, however, that "there were a million issues to consider" when translating,[10] since the book relies not only on word-play but "structural puns" as well as "writing where the form and content of the work mirror each other (such as the "Crab Canon" dialogue, which reads almost exactly the same forwards as backwards).

Hofstadter gives one example of translation trouble in the paragraph "Mr. Tortoise, Meet Madame Tortue", saying translators "instantly ran headlong into the conflict between the feminine gender of the French noun tortue and the masculinity of my character, the Tortoise".[10] Hofstadter agreed to the translators' suggestions of naming the French character "Madame Tortue", and the Italian version "Signorina Tartaruga".[11] Because of other troubles translators might have retaining the meaning of the book, Hofstadter "painstakingly went through every last sentence of GEB, annotating a copy for translators into any language that might be targeted".[10]

Translation also gave Hofstadter a way to add new meaning and puns. For instance, in Chinese, the subtitle is not a translation of an Eternal Golden Braid, but a seemingly unrelated phrase JĀ- YĀ- BĀ- (é†¼ç§, literally "collection of exotic jades"), which is homophonic to GEB in Chinese. Some material regarding this interplay is to be found in Hofstadter's later book *Le Ton beau de Marot*, which is mainly about translation.

^ This was the award for hardcover Science. From 1980 to 1983 in National Book Award history there were dual awards for hardcover and paperback books in many categories, including several nonfiction subcategories. Most paperback award-winners were reprints of earlier works; the 1980 Science was eligible for both awards as a new book.

In late 1930s, the superior of the Jesuit Patna Mission, Fr. Frank Loesch, was approached to set up a school in the city of Patna.[5] Fr. Loesch was to be assisted in this task by Fr. Marshall D. Moran. Fr. Loesch decided to open a Cambridge school to provide service to the people of Patna and Bihar. There were other such Jesuit schools in North India, in places like Calcutta and Darjeeling including one of the oldest ventures in Patna- the Irish Christian Brother's St Michael's High School. But most of these schools provided education to the children of Catholics, British expatriates and Anglo-Indians. The new school in Patna was to be for Indians of all castes and creeds. St. Xavier's High School opened on 17 January 1940 with Fr. Moran as its first Principal.[5] In 1949, the vice-chancellor of Patna University asked Fr Moran, who also served on the senate of the university, to supervise exams in Kathmandu, Nepal. In October 1949, Fr Moran crossed into Nepal to become the first Jesuit priest to enter the country in over 200 years. Later he was invited by the Nepalese Government to open a Jesuit school in Nepal. Fr Moran went on to establish St. Xavier's School, Godavari, Nepal in 1951.[6]

The school ceased to be a Cambridge school, when the Jesuit fathers took over St Michael's High School from Irish Christian Brothers in December 1968. Fr. Murphy left St. Xavier's to become Principal of St Michael's High School. Fr. Joe Paschal became principal of St. Xavier's. Many of the students and teachers also moved to St Michael's, but many stayed behind, both teachers and students alike. The curriculum set out by Bihar School Examination Board (BSEB) was adopted in place of Senior Cambridge Examinations.[5]

In the early 1980s, a small computer lab, comprising BBC Microcomputers, was set up under the supervision of Fr Tim Ribeiro. In 1995, Xavier's Centre for Computer Studies was established within the campus. After being a school for only Boys for more than 50 years, St. Xavier's turned into a

co-educational institution in 1999, school admitted girls starting from first grade and each year moving one grade up and is now fully co-educational.

In the same year, ICSE was introduced as an alternate course for the students willing to go for English medium education, during the able administration of Fr. Peter Arockiasamy. Today Both ICSE and BSEB courses are run simultaneously. The school celebrated its Diamond Jubilee in the year 2000. Interestingly, Patna Women's College, Patna and The Holy Red Cross Society, Patna celebrated their Diamond Jubilee the same year. In year 2008, +2 has been introduced applying BSEB course ware under the guidance and able hands of the principal Fr. George Nedumattam S.J.[5]

The school is situated at west Gandhi Maidan Marg in Patna, in the heart of the city. The school began its operations in what is presently the residence for the Jesuit Fathers in early 1940s. Later in the decade and under the supervision of Fr. Frank Loesch, the main building which houses the school office and the classrooms came into existence. In the 1950s, the main building was extended. This part of the campus accommodates the school auditorium, the library, the science labs and the staff rooms. In the late 1990s, a new building along the southern boundary was constructed to add more classrooms.

St. Xavier's School has an excellent facilities of sports also. It has a beautiful swimming pool with diving board, cricket pitch, a basketball cum korfbal court, a tennis court, table tennis room, a handball court. The school was one of the first to provide swimming facilities in Patna in 1950s.[9] The main campus also has a canteen, a cafeteria and a church etc. For sports such as athletics, cricket, football and hockey, the school uses Gandhi Maidan, which is across the main road in front of the school.

St. Xavier's has the residence for the Patna province of Jesuits.[10] There is a ground in front of the school building, which is used for assemblies and ceremonies. The school has a principal residence beside the school building, and a guest house nearby and several gardens beside the residence of Patna Jesuits. The school campus also includes a church.

There are three school buildings, one for the Kindergarten (two-storied), second for the Primary School (five-storied) and the third for the Secondary School (three-storied), with language, science laboratories for Physics, Chemistry and Biology, 2 multi-purpose hall's & other spacious classrooms and a library. St. Xavier maintains 5 computer labs with over 200+ computers equipped with Microsoft Windows and Zip drives. By early 2008, St. Xavier had become the first schools in Bihar and one of the first schools in Eastern India to use Smart Boards in classrooms. The school has installed Smart Class from First to 12th grade. Every classroom of St. Xavier's is now equipped with Educomp smartclasses.

St. Xavier's is the one of the first school in India and only school of Bihar to introduce lift facility in the school premises. In 2010 the school installed CCTV cameras in school campus and corridors for monitoring school premises and students in the school. The school ground was given a beautiful look by reviving the lush green grass.

Subject taught in St. Xavier's, for junior classes (from classes I to V) are English language, English literature, Social Science, Mathematics, Hindi (language + literature), General Science, Moral Science, Drawings & Crafts, General Knowledge, Computer (Class III onwards), Sanskrit/Urdu (Class V) and writing skills.

For senior classes IX and X, the subjects taught at ICSE level are English language, English literature (differentiated into Drama (The Merchant of Venice, 2015 onwards), Prose and Poetry), Hindi (prose only, ekanki suman and gadya sankalan and language), Maths, Physics, Chemistry, Biology, (In St. Xavier's, it is mandatory for all the students to take up Maths & Science) Geograpy, History & Civic, Computer Application/Economic Application (any one), value education and SUPW.

The school session is from April to March. The school year is divided into three semesters. St.

Xavier meets on a traditional, eight-period schedule, in which students attend each class daily, ordinarily from 8:00 am to 2:00 pm. However, the order in which the classes meet vary from day to day. Saturday is the half day.

The Motto Of The Institution is For God And Country. The implied meaning is a declaration of loyalty or fealty to both God and country. Obviously since God comes first, if there is ever a question as to picking one or the other, the phrase is meant to imply that God comes first in loyalty. This rarely is actually the case though, as people freely kill for their country in violation of one of the ten commandments put forth by their god, thus people tend to choose obedience to man as a priority to obedience to God despite their idealized priority. Irrespective of this irregular use, the meaning is still the same: for god and country is a declaration of loyalty to god first and then to country. It means those people who have adopted that slogan are doing what they do for god and country.

This organisation is made up of the captains of the teams and the representatives of the other co-curricular activities along with elected and nominated students of each class from grade VI to X. Parliamentary procedure is used for all meetings and the main purpose of this group is to assist the Principal, the Vice-Principal and the staff and all the students in carrying out the various affairs of the school. The moderator of this student body is the Principal, who guides the students in a very creative way.

The Air wing NCC was raised in the year 1980 at St. Xavier's, in which fifty cadets were enrolled in the first year. This was troop no. 15 of no. 1 Bihar Air Squadron NCC, Patna. From 1981 onwards, St. Xavier's Air Wing Cadets have been representing at the Gandhi Maidan Ceremonial Parades like the Republic Day, the Independence Day and the NCC Day. Apart from the regular activities, cadets take part in the A.T.C and C.A.T.C. at Air Force Station, Bihta or at the Homeguard Training Centre, Anandapur, West Bengal.

Every year, two captains or student councils for each house are elected to represent the student body, each house has a House Captain and a House Vice Captain - generally students of grades 10 and 9 respectively. Reporting to them are the House Representatives - one for each of the other grades. Nomination is based on academics, community involvement, behavior and popularity in school.

Xavier's Cricket Academy or XCA is a cricket academy of St. Xavier's High School, Patna in association with Amikar Dayal Centre for Cricket Excellence. XCA is managed by former cricket captain of India's Under-19 team, Amikar Dayal.[19] This academy is state's first professional cricket training academy at school level.[20]

Under the guidance and supervision of the founder director Rev. Fr. E.C. Sebastian, the Xavier Centre for Computer Studies (abbreviated XCCS) was established in the year of 1995 under the Xavier's, Patna, is a registered society under Societies Act XXI OF 1860 bearing registration no. I/1955-56) presently headed by The Director, Fr. Arun Ignatious, S.J. It is located in the campus of St. Xavier's High School, Patna.[21] It was the oldest Programme Centre (0516P) of the IGNOU Computer Programme CIC, DCO, BCA & MCA in 1996 of its region.

Under the supervision of the Fr. Gregory Gomes, the centre has achieved several milestones in various areas, achieving the "Largest Centre of India"™ being just one of them. In the year 1999-2000, about 9000 were fresh candidates. Even during the slump in the IT industry, the XCCS has constantly been the most sought after centre admitting the largest number of students. The number is rising with each passing year.[22]

Xavier's Life Annual is an annual magazine made by the Editorial Board. Feature include the principal's, rector's, vice-principal speech, group photographs of all classes, photographs of office bearers and major events, and English and Hindi articles written by students, teachers and alumni. The editorial board of the magazine comprises around several teachers, and is headed by the most senior English language teacher in the school.

The Society of Jesus (Latin: *Societas Iesu*, S.J., SJ, or SI) is a Catholic male religious order that follows the teachings of the Catholic Church. The members are called Jesuits, and are also known colloquially as "God's Marines"[23] and as "The Company," these being references to founder Ignatius of Loyola's military background and the members' willingness to go anywhere in the world and live in extreme conditions. The Society is engaged in evangelization and apostolic ministry in 112 nations on six continents. The Society's founding principles are contained in the document *Formula of the Institute*, written by Ignatius of Loyola. Jesuits are known for their work in education (founding schools, colleges, universities and seminaries), intellectual research, and cultural pursuits, and for their missionary efforts. Jesuits also give retreats, minister in hospitals and parishes, and promote social justice and ecumenical dialogue.

Ignatius founded the Society after being wounded in battle and experiencing a religious conversion. He composed the *Spiritual Exercises* to help others follow the teachings of Jesus Christ. In 1534, Ignatius and six other young men, including St. Francis Xavier and Bl. Pierre Favre, gathered and professed vows of poverty, chastity, and later obedience, including a special vow of obedience to the Pope. Rule 13 of Ignatius' *Rules for Thinking with the Church* said: "That we may be altogether of the same mind and in conformity[...], if [the Church] shall have defined anything to be black which to our eyes appears to be white, we ought in like manner to pronounce it to be black." [24] Ignatius' plan of the order's organization was approved by Pope Paul III in 1540 by the bull containing the *Formula of the Institute*. The opening lines of this founding document would declare that the Society of Jesus was founded to "strive especially for the propagation and defense of the faith and progress of souls in Christian life and doctrine." [25] The Society participated in the Counter-Reformation and later in the implementation of the Second Vatican Council in the Catholic Church.

The Society of Jesus is consecrated under the patronage of Madonna Della Strada, a title of the Blessed Virgin Mary, and it is led by a Superior General, currently Adolfo Nicolás. [26][27] The headquarters of the Society, its General Curia, is in Rome. [28] The historic curia of St Ignatius is now part of the Collegio del Gesù<sup>1</sup> attached to the Church of the Gesù<sup>1</sup>, the Jesuit Mother Church.

St. Xavier's Patna is a Christian Minority Institution established in 1940 and managed by the Patna Jesuits, under the management of the Society of Jesus, an International Christian Religious Order. The Society of Jesus founded by St. Ignatius of Loyola in 1540, has been active in the field of education throughout the world since its inception. Today Jesuits number almost 20,000 and comprise the largest single religious order in the Catholic Church. Jesuit priest and brothers are engaged in ministries in 112 nations of six continents. Their work is focused on education and intellectual contributions, primarily at colleges and universities, as well as missionary work and ministry in human rights and social justice. [29] These educational institutions engage roughly 1 lakh collaborators and educate approximately 18 lakh students. In India alone the Jesuits are at present responsible for 153 high schools like St. Michael's and St. Xavier's in Patna, 38 colleges like St. Xavier's Kolkata, Ranchi, Patna, Mumbai and 22 Technical Institutions. Besides, the Jesuits have 5 Social Institutes, 11 management Institutes like XLRI Jamshedpur, XIM Bhubhaneshwar, XISS Ranchi, 6 Centres of Scientific Research in disciplines like History, Botany and Zoology, 5 Dialogue Centres to promote communal harmony and collaboration, and innumerable programmes of Adult and Non-formal Education. In all these, and a variety of other fields of activity, over 3000 Jesuits and their 10,000 collaborators from all religions and ethnic backgrounds shape and mould the lives of over 3 lakh young people belonging to every social class, community and linguistic group through the medium of English and several regional languages. Jesuit education is inspired by a vision of human person drawn from the life and teachings of Jesus Christ, who has always been respected and admired by the people of India. It is also based on the principles of pedagogy elaborated by St. Ignatius of Loyola. This vision and these principles give Jesuit educational institutions a specific character and set before their staff and students high ideals of humanism and service towards which they are invited to strive continually. [30]

St. Francis Xavier (1506-1552), the patron saint of this school, was born in Spain at the Xavier castle on 8 April 1506. His association with Ignatius of Loyola changed his life. He was ordained a priest along with Ignatius on 24 June 1537 and they with four others founded the Society of Jesus. On 7 April 1541, Francis embarked in a sailing vessel for India, and after a tedious and dangerous

voyage landed at Goa, on 6 May 1542. The first five months he spent in preaching and ministering to the sick in the hospitals. In the spring of 1545 Xavier started for Malacca. Later his zeal was aroused by the idea of introducing Christianity into Japan. After working about two years and a half in Japan he left this mission and returned to Goa. After this last visit to Goa, to Cochin and Malacca missions, on his way to China he was held up on the island of Sancian due to fever. There was no food, no medicine. Early in the morning of 3 December 1552 Francis Xavier closed his eyes forever in grace of Christ in a very modest hut of branches and mud lumps. His passionate commitment to the service of humanity lives on.[31]

The beginning: In September 10, 1919, Pope Benedict XV issued his apostolic letter Nova in Indiis, to establish the Diocese of Patna and entrusted it to the Jesuits. Fr. Vladimir Ledochowski, the then Superior General of the Society of Jesus, assigned the Jesuits of the Missouri Province to this new mission .

In 1928, the Chicago Province was formed from Missouri Province. Patna mission was handed over to Chicago Province. Again in 1956, Chicago province was divided to create a new Detroit Province. Over 155 Jesuits from America, mainly from these two provinces came as missionaries and served people of Bihar in Patna mission.

When the brand new St. Xavier's High School, Patna opened its door in 1940, Fr. Marshall D. Moran was its first principal. He is considered as the founder of the school. Gifted with an excellent memory he remembered the names of the students and their parents and had good contacts with the Bihar state authorities.

St. Xavier's Alumni Association is an alumni organization for former students of the St. Xavier's High School, Patna. It was founded in 1947. St. Xavier's Alumni Association (SXAA) is the country's one of the oldest alumni associations, which boasts of over 3,500 members, some of them very famous names.

Wealthy, powerful, and potentially dangerous, hedge fund moguls have become the It Boys of twenty-first-century capitalism. Beating the market was long thought to be impossible, but hedge funds cracked its mysteries and made fortunes in the process. Drawing on his unprecedented access to the industry, esteemed financial writer Sebastian Mallaby tells the inside story of the hedge funds, from their origins in the 1960s to their role in the financial crisis of 2007 to 2009.

I set out to write the history of hedge funds for two reasons. Explaining the most secretive subculture of our economy posed an irresistible investigative challenge; and the common view of hedge funds seemed ripe for correction. Hedge funds were generally regarded as the least stable part of the financial system. Yet they managed risk better than banks, investment banks, insurers, and so on—and they did so without a safety net from taxpayers.

Four years on, the book is done; and both my original motivations have been vindicated. Unearthing the story of hedge funds has been pure fun: From the left-wing anti-Nazi activist , A. W. Jones, to the irrepressible cryptographer, Jim Simons, the story of hedge funds is packed full of larger than life characters. Getting my hands on internal documents from George Soros's Quantum Fund; visiting Paul Tudor Jones and reading the eureka emails he wrote in the middle of the night; poring over the entire set of monthly letters that the Julian Robertson wrote during the twenty year life of his Tiger fund; interviewing Stan Druckenmiller, Louis Bacon, and hundreds of other industry participants: my research has yielded a wealth of investment insights, as well as an understanding of why governments frequently collide markets. Meanwhile, the financial crisis of 2007-2009 vindicated my hypothesis that hedge funds are the good guys in finance. They came through the turmoil relatively unscathed, and never took a cent of taxpayers' money.

First, hedge funds often trade against people who are buying or selling for some reason other than profit. In the currency markets, for example, hedge funders such as Bruce Kovner might trade against a central bank that is buying its own currency because it has a political mandate to prop it up. In the credit markets, likewise, a hedge fund such as Farallon might trade against pension funds

whose rules require them to sell bonds of companies in bankruptcy. It's not surprising that hedge funds beat the market when they trade against governments and buy bonds from forced sellers.

Second, the hedge-fund structure makes people compete harder. There is an incentive to manage the downside: hedge-fund managers have their own money in their funds, so they lose personally if they take losses. There is an incentive to seek out the upside: hedge-fund managers keep a fifth of their funds' profits. This combination explains why hedge funds were up in 2007, when most other investors were losing their shirts; it explains why they were down in 2008 by only half as much as the S&P 500 index. People sometimes suggest that hedge funds survived the subprime bubble by fluke; perhaps their ranks include wacky misfits who are naturally contrarian. But there is more to it than that. John Paulson poured \$2 million in the research that gave him the conviction to bet against the bubble. The hedge-fund structure created the incentive to make that investment.

Financial risk is not going away. Currencies and interest rates will rise and fall; there will be difficult decisions about how to allocate scarce capital in a sophisticated and specialized economy. The question is who will manage this risk without demanding a taxpayer backstop. The answer is hiding in plain sight: To a surprising and unrecognized degree, the future of finance lies in the history of hedge funds.

Journalist Mallaby (*The World's Banker*) gives unusually lucid explanations of hedge funds and their balancing of long and short positions with complex derivatives, but what really entrances him is their freedom from regulation, high leverage, and outsized performance incentives. In his telling, they empower a heroic breed of fund managers whose inspired stock picking, currency trading, and futures contracting outsmart the efficient market. In engrossing accounts of epic trades like George Soros's 1993 shorting of the pound sterling and John Paulson's shorting of subprime mortgages, the author celebrates hedge titans' charisma, contrarianism, and market insights. Mallaby contends that hedge funds benefit the economy by correcting market anomalies; because they put managers' money on the line and are small enough to fail, they are more prudent and less disruptive than heavily regulated banks. Mallaby's enthusiasm for an old-school capitalism of unfettered risk taking isn't always persuasive, but he does offer a penetrating look into a shadowy corner of high finance. (June)

Sebastian Mallaby, a former correspondent for *The Economist* magazine, is clear on where he stands on the issue of hedge funds regulation. He is against it. With the possible exception of a few systemically significant funds, he thinks regulation would bring more harm than good, and that there are more pressing concerns for fixing the global financial system. Not that hedge funds are a sideshow. Mind you, they manage close to two trillion dollars, and their management style and compensation practices tend to define the zeitgeist on the trading floors of financial institutions. Hedge funds are cool: as Mallaby shows, they are definitely the place to be for smart people bent on making serious money, or for those with the ambition to rewrite the rules of financial theory.

Hedge funds are defined by four characteristics: they stay under the radar screen of regulatory authorities; they charge a performance fee; they are partially isolated from general market swings; and they use leverage to take short and long positions on markets. Most importantly, in a financial system riddled with conflicts of interests and skewed incentives, hedge funds get their incentives right. As a result, according to Mallaby, they do not wage any systemic threat to the financial system, and they may even provide part of the solution to our post-crisis predicament.

The first set of well-aligned incentives deals with the issue of ownership. Hedge fund managers mostly have their own money in their funds, so they are speculating with capital that is at least partly their own--a powerful incentive to avoid losses. By contrast, bank traders generally face fewer such restraints: they are simply risking other people's money. [Read more](#)

If you have read "Too big to fail", "House of Cards", "Big Short", "Lords of Finance", "Fool's Gold", etc. you will like this book better. More wisdom based on incredible research and interviews. I was

initially resistant to Mallaby's recommendations about financial reform, but he sold me based on reasoning well supported by evidence. The clearest, most readable and reasoned discussions of the efficient-market theory and Soros' reflexivity. If you don't know those terms, read this book anyway. He will at the end and you'll be glad whether you interest is investing or just voting. This is scholarship dressed up as popular non-fiction. On a par with Tom Wolfe and Malcolm Gladwell for brining non-fiction to a wide audience.

First of all, the book is very well researched and well written. It's an easy read and gives a good general overview of the history of hedge funds. The author takes us via A.W. Jones's first hedge(d) fund (later: hedge fund) creation from 1949 through the 60s and 70s into the 80s and 90s and through the recent financial "crisis" (I would say it was a correction after a major boom/hausse) in 2008/09.

The reader is introduced to various legends of the industry like George Soros and Stan Druckenmiller as well as to Julian Robertson (Tiger), Paul Tudor Jones, the Commodities Corporation, Citadel, Jim Simons and others, as well as also to some hedge-fund implodings of Long Term Capital Management, Amaranth, etc. and to the bankruptcy of Bear Stearns and Lehman Brothers. Also some short sellers like Jim Chanos and David Einhorn are mentioned. Of course, there are many top guys missing, and the words SAC (Cohen) and ESL (Lampert) or Blackstone are only in the text without any details, ... and there's no mention whatsoever of Cerberus, BlackRock, Icahn, Apollo, etc.

One thing I didn't like in the book, was that quite some time was spent on George Soros, probably due to the author's background, ... but at least Soros wasn't portrayed as the hero/savior he holds himself so often out to be, but instead the author also shows the reality of the very dark side of Soros and it makes you dislike the guy even more.

I'll try to avoid harping on irrelevant-but-obnoxious (to me) traits of his book, but one is that this is a book of devotion to the almighty dude: I'm a man, and I found the male chauvinism nauseating. He makes little effort to hide the fact that he's genuinely, madly, hotly in lust with several of the hedge fund principals, including Salomon Bros. government bond trader, Craig Coats Jr.--whom Mallaby introduces as a "tall, handsome, charismatic stud... whose main tool was a firm belief in his own instinct" (p.222). Women in the book are at best worshipful supporters and at worst, queens (such as Mary Meeker, analyst for Morgan Stanley, p.259). Probably because she was an indispensable source of information, Carole Loomis is treated neutrally.

This gets more irritating when you consider the sympathy, even vicarious anguish, that Mallaby feels for billionaires he likes when they lose a billion or two. Their prior winnings are evidence of their status as superlative beings, but their subsequent misfortunes are heart-wrenching tragedies. It's probably why narrative journalism and investing are especially bad together: in financial markets, every loss is somebody's win, but if the winner is in the room, it's joyful.

Mallaby often "steps back" from the narrative to describe what lesson the reader is supposed to have learned from what has just "happened." Nearly always, this lesson is spectacularly wrong. For example, Mallaby describes the manner in which the Quantum Fund (led by Druckenmiller and Soros) shorted the UK pound in 1992, thereby wrecking the ...Read more &rsquo;

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He acted in Rodney Ackland's stage adaptation of Fyodor Dostoevsky's novel, "Crime and Punishment", at the Theatre Royal in Newcastle, Tyne & Wear, England with John Gielgud, Edith Evans, Audrey Fildes, Jessie Evans, Ferdy Mayne, Rosalind Atkinson, Peter Jones and Peter Ustinov in the cast. Anthony Quayle was the director. See more »

'Allgemeines teutsches Garten-Magazin oder gemeinnützige Beiträge für alle Theile des praktischen Gartenwesens' 1809, is online at Lower Saxony Heritage (Kulturerbe Niedersachsen) under the auspices of Göttingen State and University Library. The title roughly translates as: 'General German Garden Magazine or Useful Articles about all Disciplines of Practical Gardening'.

The magazine was issued regularly during the early part of the 19th century. It was one of the first periodicals to include coloured plates and advice on garden maintenance. It seems that these magazine issues were in fact compilations sourced from a variety of contemporary gardening and botanical-related accounts, pamphlets and (more obvious to me) botany books. At least a few of the illustrations are copied from, or modelled after, original sketches by the eminent British naturalist/illustrator, James Sowerby (eg.). So, this magazine compilation is more like the gardening Reader's Digest of its day, than a completely original publication. But perhaps that's a little unkind; it was ground breaking in its own way.

The written text dominates these 'general garden magazines'. Microfiche(?) or photocopy scans of the writing from the magazines can be seen here (compiled as yearly collections): this is within the Digital Garden Collection (newspapers, periodicals, company catalogues) of the German Horticultural Association, hosted by TU Berlin Universitätsbibliothek.

"The ancient Egyptians and Chaldeans [...] by a long Course of Observations, were able to predict the Apparitions of Comets. But since they are allowed, by Help of the same Arts, to have prognosticated Earthquakes and Tempests, 'tis past all Doubt, that their Knowledge in these Matters, was the Result rather of meer Astrological Calculation, than of any Astronomical Theories of the Celestial Motions.

But yet, amongst the same, the Opinion of Aristotle (who would have Comets to be nothing else, but sublimary Vapours, or Airy Meteors) prevail'd So far, that this most difficult part of the Astronomical Science lay altogether neglected; for no Body thought it worth while to take Notice of, or write about, the Wandering uncertain Motions of what they esteemed Vapours floating in the Ether; whence it came to pass, that nothing certain, concerning the Motions of the Comets, can

be found transmitted from them to us.

But Seneca the Philosopher, having considered the Phenomena of Two remarkable Comets of his Time, made no scruple to place them amongst the Celestial Bodies; believing them to be Stars of equal Duration with the World, tho' he owns their Motions to be govern'd by Laws not as then known or found out. And at last (which was no untrue or vain Prediction) he foretells, that there should be Ages sometime hereafter, to whom Time and Diligence should unfold all the Mysteries, and who should wonder that the Ancients could be ignorant of them, after some lucky Interpreter of Nature had shewn, in what Parts of the Heavens the Comets wander'd, what, and how great they were. Yet almost all the Astronomers differ'd from this Opinion of Seneca; neither did Seneca himself think fit to set down those Phenomena of Motion, by which he was enabled to maintain his Opinion; Nor the Times of those Appearances, which might be of use to Posterity, in order to the Determining the Things.

And indeed, upon the Turning over very many Histories of Comets, I find nothing at all that can be of service in this Affair, before, A.D. 1337. at which time Nicephorus Gregorus, a Constantinopolitan Historian and Astronomer did pretty accurately describe the Path of a Comet amongst the Fix'd Stars, but was too laxe as to the Account of the Time; so that this most doubtful and uncertain Comet, only deserves to be inserted in our Catalogue, for the sake of its appearing near 400 years ago."

'Kometenbuch' was produced in Flanders or NE France in 1587. Two editions are known to exist; the other copy is owned by the Warburg Institute in London, and contains near-identical sketches, but has an extra chapter of writing. The names of the author and illustrator are unknown. The text would appear to reflect the rather outlandish, or at least exaggerated, qualities we see in the painted miniatures. In other words, the text purports to compile a history of comet science from ancient times up to the late Medieval period, but it does so in such a way that the emphasis is on 'popularising' the content. Early Modern pop-science, if you will. So what began as factual depictions of celestial phenomena, morphed into spectacular genre paintings.

The writing isn't so distorted that it masks the true origins, however. Our author incorrectly (or pretentiously) names Ptolemy as a source - but the papers cited in 'Kometenbuch' contain no reference to comets at all. Instead, it has been determined that the true source for the manuscript contents lies with an anonymous Spanish book, 'Liber de Significatione Cometarum', published in 1238. The 13th century book contained astrological and astronomical information and observations from ancient history and was translated into many languages; one edition in simplified French from the 15th century likely provided the 'Kometenbuch' author's foundation material.

The painting scenes tend to follow from the descriptions in the text; for instance, comet Aurora was said to trigger wars, fire, strong winds and the like, which is why the corresponding image depicts burning houses, fleeing people etc. The Miles comet is described as being "as big as a horse" and the harbinger of upheaval to laws, social norms and hard times for royalty: cryptically sketched as a man defecating beneath a sky filled by a giant-tailed comet (the tails were said to carry the 'effects' from the heavens), while a perplexed owl looks on from a tree.

Throughout history, the appearance of these beautiful and colourful comets has been regarded as significant events. In general, people held superstitious beliefs about comets and were convinced that they were bad omens and associated with the forces of dark magic or a sign of punishment to come from displeased Gods. Comets 'announced' that war, famine, pestilence and other consequences of sinful behaviour were on their way. This kind of religious punishment explanation of comets persisted up until the 16th and 17th centuries in Europe, when the speculative literature (and illustrations!) gave way, over time, to a more scientific appreciation of the phenomena.

I am, for the manyeth time, deeply grateful for the translational assistance provided by typographer-extraordinaire, Nina Stössinger (@ninastoessinger). THANKS NINA!! Nina is studying again now, so if there's anybody out there who is very fluent in BOTH English AND German, and who wouldn't mind giving me some occasional translational assistance, please get in contact:

gmail/peacay or @BibliOdyssey.

"The sea monsters on medieval and Renaissance maps are one of the most visually engaging elements, and yet they have never before been carefully studied. The subject is important not only in the history of cartography, art, and zoological illustration, but also in the history of the geography of the marvellous and of Western conceptions of the ocean. Moreover, the sea monsters depicted on maps can supply important insights into the sources, influences, and methods of the cartographers who drew or painted them."

For various reasons, I turn down almost all offers of review books. Slogging through them seems like actual work; I often fear that I won't like the book or - worse - I'll find it boring; there's that whole sense of feeling somehow beholden or else guilty, no matter what write-up I churn out; I'm almost certainly not qualified to judge the quality of the material anyway, and besides, reviewing new books was never meant to be part of this site's admittedly random, but vaguely confined, scope.

But there are very rare occasions when I'm convinced ahead of time that a review copy is irresistible: the curious and esoteric subject matter means that the book will have fabulous illustrations backed by an interesting story, and knowing that there's a high calibre publishing team backing the project brings gravitas and confidence.

So it is here. Medieval and Renaissance map scholar, Chet Van Duzer, backed by The British Library as publisher, have teamed up to produce a spectacular new book, 'Sea Monsters on Medieval and Renaissance Maps', a topic, oddly enough, for which there is little by way of real precedent. This book will become the sea monster authority by default. Although this beautiful book is a product of academic quality, it is very readable and accessible and requires no prior knowledge.

Rather than sully the waters with my own pedestrian attempt at distillation of the book, I've taken the liberty of scanning a representative range of book images below, along with - hopefully - sufficient text excerpts to give a fair overview of the book's feel and coverage. The quotes and scans appear here courtesy of the author and The British Library but without specific clearance. The images come from major institutions around the world and accompanying citations should be searched or followed for further information. Many of these works are available online.

I first heard of the book some two years ago when a friend of the author wrote with an enquiry and mentioned the project as an aside. So I've had a long-held curiosity about this book even before Chet Van Duzer finally contacted me several months ago with more formal information. I'm only sorry that I've been unavoidably occupied these last couple of months and it has taken until now before I was able to cobble something together.

All the blue text in this post was written by me. All the black text (except for the final quote) was written by Chet Van Duzer<sup>^</sup> and are direct quotes and part-quotes from the book. In the majority of cases, the text excerpts are incomplete and there is often much more in the book itself to the back stories and explanations for the different eras and critters and maps and cartographers and significance that the sampling here only hints at. The images are not in the order they appear in the book.

"This symbolic political image is very different from the scientific legends about sea monsters on Waldseemüller's 1507 map, and in fact represents a complete and striking repurposing of sea monsters on maps: instead of indicating the dangers to human navigation on the sea, the monster is part of an image that expresses control over the sea."

"The most important and influential sea monsters on a Renaissance map are those on a nine-sheet map of northwestern Europe by Olaus Magnus (1490-1557) titled 'Carta marina et descriptio septemtrionalium terrarum ac mirabilium' (Nautical Chart and Description of the Northern Lands and Wonders), which was published in Venice in 1539, and survives in just two copies, one at the Bavarian State Library and the other at the Uppsala University Library in Sweden.

The map [...] contains a wonderful number and variety of sea monsters, many of which are helpfully identified with names; the Latin text on the map provides more information about them, and there are also detailed descriptions of the monsters in [...] Olaus's 'History of the Northern Peoples'. [...] The sea monsters on his 1539 map reflect an intriguing mixture of invention and information from books. [...]

His map is also noteworthy for the distinctive visual style of its sea monsters, a style thoroughly of the Renaissance, and very different from the medieval images of sea monsters - more dynamic and also more whimsical. Luigi de Anna has suggested that the sea monsters on the map were intended not only to excite the curiosity of the viewer, but also to dissuade fishermen from other countries from entering Scandinavian waters. If this intriguing suggestion is correct, the sea monsters on the map have an innovative economic function not shared by those on other maps."

"In the Indian Ocean there are whales which are so large that they seem to be islands. And sometimes because of the soil they have on them plants grow on their backs. Men crossing the sea sometimes land on these whales, which, when they feel the movement of men on them, hurry down into the depths, and so the men are drowned."

{Translation - by Chet Van Duzer (our modern sea monster book author) - of a Latin quote from a lost Medieval chart whose legends are preserved in a 15th century manuscript in Genoa: Biblioteca Universitaria MS B. 1. 36.} "The myth that whales could be mistaken for islands goes back to the 'Physiologus', an anonymous book about animals, plants and magic stones composed sometimes between the second and fourth centuries, and appears in medieval bestiaries."

"[T]he ceiling, though not a map in the modern sense of the word, is [...] {like} an image of the world as a stage for the playing out of a Christian history. The ocean surrounding the earth in the ceiling at Zillis abounds with sea monsters, including sirens and many hybrid creatures such as wolf-fish, goat-fish, rooster-fish, stag-fish, lion-fish, horse-fish, elephant-fish, and so on, which reflect the medieval theory [...] that every land creature had its equivalent in the sea. Here the sea monsters certainly indicate that the edges of the world are full of exotic wonders and dangers [...] {like some other ~contemporary mappa mundi manuscripts, but} [t]he monsters on the ceiling in Zillis may also allude to the diversity and fullness of God's creation."

"The book 'Novus orbis..' (The New World of Regions and Islands Unknown to the Ancients) [...] 1532, is an important collection of travel literature, including accounts of the voyages of Columbus, Vicente Yañez Pinzón, Amerigo Vespucci, Marco Polo, Ludovico di Varthema, and others. The Basel edition includes a world map titled 'Typus cosmographicus universalis' made by the cartographer Sebastian Münster (1488-1552) and the artist and engraver Hans Holbein the Younger (1498-1543). The borders of the map have images of cannibals, exotic animals, and spices; within the map itself there is a pair of stylized dolphins in the Southern Ocean off the eastern coast of Asia - the traditional location of sirens on maps. These creatures exemplify a new Renaissance imagery of sea monsters [...] but the dolphins on Sebastian Münster's map are different. They were inspired by classical images of dolphins, and show no resemblance to medieval images of these animals. They are rendered with shading to indicate their three-dimensionality, and are shown in motion, making waves in the water. [...] The visual dynamism [...] and the use of classical sources are typical of Renaissance art, and these monsters mark a new stage in the development of sea monsters on maps."

"The mappa mundi in the 'Gerona Beatus' stems from the one now missing from the Tiberius codex. Its general characteristics are its rectangular shape, the representation of Adam and Eve instead of the four rivers of Paradise, and likewise the location of Paradise at the top of the maps, the appearance of the two possible courses of the Nile, a figuration of the Jordan, the representation of the Danube with many tributaries, the mention of the names of Cappadocia, Mesopotamia and the Arabia Gulf; a legend referring to the land of the Amazons and the new wording of legend about the fourth transequatorial continent."

"The map in the 'San Andrés de Arroyo Beatus' [...] is circular as opposed to the rounded

rectangles of the Gerona and Manchester maps. It is artistically more sophisticated than the two other maps, with many images of cities, and the mountains as imaginatively depicted as piles of rocks; and it has a dramatic colour palette different from those of the other Beatus maps: the earth is burgundy, and there are stripes of white in the water. [...] [W]e are no doubt to understand that they {the sirens} are singing seductive songs to the sailors on the ships as the sirens did to Odysseus in 'The Odyssey' - and as sirens are said to do in medieval bestiaries."

{One section}, [t]he zonal mappamundi, presents a striking vision of the circular disk of the earth (divided into climatic zones) [...] surrounded by an enormous serpentine monster which is devouring its own tail (known as uroborus {or ouroborus}, from the Greek for 'tail-eater'), and beyond the uroborus in the ocean there are four hybrid sea monsters with human heads and piscine bodies and tails - {two have terrestrial origins or features, two have aquatic origins or features}. Outside the circle of the ocean there are demonic personifications of the four rivers of Paradise, each of whom pours water from an urn that flows into the circumfluent ocean. The four sea monsters in the ocean are mermen or male sirens with very long noses."

"{The Ptolemy manuscript} in Madrid contains a truly remarkable number and variety of sea monsters - in fact the richest collection of of sea monsters in any one manuscript. [...] There are a total of 476 sea creatures on these maps; of these, 411 are generic sea serpents, lampreys, fish, flounders and crabs. If we subtract the generic creatures, this leaves an impressive 65 more or less exotic creatures. [...] The folios {including the above image} with the highest concentrations of exotic creatures were apparently so decorated simply because they contained large expanses of open water and because the artist felt inspired, rather than because he had read reports of exotic creatures in those areas." {The whole of this 1450s Madrid Ptolemy manuscript is available to view in-browser as a .pdf -- search on \*Ptolomeo\* at Biblioteca Digital Hisp nica}

"The map supplies no geographical details about the earth, but instead presents it as a stage for the playing out of Christian history, as some other mappemundi do: specifically, it is an illustration of the part of the Apocalyptic drama described in Revelation 7:1-8. It shows the 'four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor any tree', and an angel comes from the east carrying the seal of God gather in the centre of the map. The earth is labelled terra, and the circumfluent ocean mare; there are several large fish in the ocean and at the left hand side of the map, that is, in the north, there are two sea monsters."

"Religion and entertainment could merge in medieval saints lives. One of the best examples is the story of the voyage of an Irish saint, Brendan, who visits a series of islands with nearly surreal inhabitants and fauna. His journey is a kind of imaginative and even humourous reflection of the life and prayer of a monk. In the 12th century, the bride of King Henry I, Aeliz of Louvain, asked a monk named Benedeit to write a poem of the voyage of St Brendan in Anglo-Norman French. This manuscript has a copy of Benedeit's poem followed by a 'Voyage of Brendan' in Latin prose.

The Latin 'Voyage of St Brendan' is a separate work, not a translation of the French poem. In the middle ages, this manuscript belonged to the priory of Durham cathedral--this is known from an inscription in a part of the manuscript that is now bound in another volume. Monks and canons enjoyed saints' lives as much as anyone else, and they had to read them as part of their daily devotions." {link}

My favourite quote about our Sea Monster book comes from (I think) Lapham's Quarterly 29 August 2013 podcast between Aidan Flax-Clark and the author, Chet Van Duzer wherein Flax-Clark says: "In the large-format, hardcover that this thing is, it's basically as near to the ultimate nerd-level coffee table book that you could ever want, and I love it for that." I totally agree! Anyone who visits this blog should buy this book. We are the target audience.

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