

STUDIES AND EXECUTED BUILDINGS BY FRANK LLOYD WRIGHT

FLORENCE, ITALY, June, 1905.

SINCE, a previous article, written in an endeavor to state the nature of the faith and practice fashioning this work, I have had the privilege of studying the work of that splendid group of Florentine sculptors and painters and architects, and the sculptor-painters and painter-sculptors, who were also architects: Giotto, Masaccio, Mantegna, Arnolfo, Pisano, Brunelleschi, and Bramante, Sansovino and Angelo.

No line was drawn between the arts and their epochs. Some of the sculpture is good painting; most of the painting is good sculpture; and in both is the pattern of architecture. Where this confusion is not a blending of these arts, it is an amazing as it is unfortunate. To attempt to classify the works merely as pure painting, pure sculpture, or pure architecture would be quite impossible, if it were desirable for educational purposes. But be this as it may, what these men of Florence absorbed from their Greek, Byzantine and Roman forebears, they bequeathed to Europe as the kernel of the Renaissance; and this, if we deduct the Gothic influence of the Middle Ages, has constituted the soul of the Academic fine arts in the Continent.

From these Italian flames were lighted myriads of French, German and English lights that flourished, flickered feebly for a time, and were smothered in the sensuality and extravagance of later periods, until they were extinguished in banal architecture like the Rococo, or in rindescript structures such as the Louvre.

This applies to those buildings which were more or less "professional" embodiments of a striving for the beautiful, those buildings which were "good school" performances, which sought consciously to be beautiful. Nevertheless, here as elsewhere, the true basis for any serious study of the art of architecture is in those indigenous structures, the more humble buildings everywhere, which are to architecture what folk-song is to literature or folk-songs are to music, and with which architects were seldom concerned. In the appogee of these lie the traits that make them characteristically German or Italian, French, Dutch, English or Spanish in nature, as the case may be. The traits of these structures are national, of the soil; and, though often slight, their virtue is intimately interrelated with environment and with the habits of life of the people. Their functions are truthfully conceived, and rendered directly with natural feeling. They are always instructive and often beautiful. So, underlying the ambitious and self-conscious blossoms of the human soul, the expressions of "Majesty," or adoration of divinity, or craving to temporal power, these

is the base of the whole growth and inevitably holds the right way out in fairly well planned line and harmonious arrangement, respect is afforded by architecture to life, crowned with flowers is destined to it as the flower by the rapidly but sure to grow upward to the sun is connected with the flower also given to the seed as it is destined to form the geometry of its joints in the construction of its structure.

On this you are being, there is greater good in this than elsewhere. Buildings, pictures and sculpture seem to be born, like the flower, by the outside, to ring themselves out being. Approached to the spirit of their conception, they begin to with the very roots of life.

The really Italian building seems to be born in Italy. All are happily content with what nature and culture they carry in themselves in the roots and have and garden deep which are not with them. Wherever the spirit rises, like the root of a seedling, it is a seedling of life, a seedling of a seedling, a seedling of a seedling.

The secret of this Italian charm would be sought in vain in the capital or in suburban or provincial fine art. It lies close to the earth. Like a handful of the earth, most earth, it is so simple that to modern minds trained in intellectual gymnastics, it would seem contained in great purposes. It is so close that almost universally it is overlooked.

ALONG the way, some blossom, with unusually glowing color in garden at first, attracts us, held by it, we creep gradually to garden borders, but, seeking to discover the secret of its charm, we find the blossom, whose most striking feature first arrests our attention, intimately related to the nature and shape of its foliage; we discover a strange sympathy between the form of the flower and the system upon which the leaves are arranged about the stalk. From this we are led to observe characteristic habit of growth, and resultant nature of structure, having as first function as form in the roots hidden in the warm earth, kept warm by the conservative covering of its mould. This structure proceeds from the general to the particular in a most natural way, striving at the blossom to proclaim in its form and form the nature of the stem that bore it. It is an organic thing. Law and order are the basis of its finished grace, beauty; its beauty is the expression of fundamental conditions in law, form and color to them, and existing to build them according to design.

We can see no more power beauty to be the result of these harmonious laws. That which through the ages appeals to us as beautiful does not ignore the elements of law and order. Yet does it take long to establish the fact that a beauty ignores these elements ever present as conditions of its existence. It is the beauty of the forms in style which mankind has considered beautiful, that it lives longest are those which in greatest measure fulfill these conditions. That it is no concern of ours, because the quality of life is bettered as and we are so concerned with it. Beauty is its reward, it is so important as life. All are

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Marcel A. Müller



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