

Anatole France Oeuvres Tome 1

ÊIn those days there were many hermits living in the desert. On both banks of the Nile numerous huts, built by these solitary dwellers, of branches held together by clay, were scattered at a little distance from each other, so that the inhabitants could live alone, and yet help one another in case of need. Churches, each surmounted by a cross, stood here and there amongst the huts, and the monks flocked to them at each festival to celebrate the services or to partake of the Communion. There were also, here and there on the banks of the river,

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monasteries, where the cenobites lived in separate cells, and only met together that they might the better enjoy their solitude. Both hermits and cenobites led abstemious lives, taking no food till after sunset, and eating nothing but bread with a little salt and hyssop. Some retired into the desert, and led a still more strange life in some cave or tomb. All lived in temperance and chastity; they wore a hair shirt and a hood, slept on the bare ground after long watching, prayed, sang psalms, and, in short, spent their days in works of penitence. As an atonement for original sin, they refused their body not only all pleasures and satisfactions, but even that

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care and attention which in this age are deemed indispensable. They believed that the diseases of our members purify our souls, and the flesh could put on no adornment more glorious than wounds and ulcers. Thus, they thought they fulfilled the words of the prophet, "The desert shall rejoice and blossom as the rose." Amongst the inhabitants of the holy Thebaid, there were some who passed their days in asceticism and contemplation; others gained their livelihood by plaiting palm fibre, or by working at harvest-time for the neighbouring farmers. The Gentiles wrongly suspected some of them of living by brigandage, and allying

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themselves to the nomadic Arabs who robbed the caravans. But, as a matter of fact, the monks despised riches, and the odour of their sanctity rose to heaven. Angels in the likeness of young men, came, staff in hand, as travellers, to visit the hermitages; whilst demonsÑhaving assumed the form of Ethiopians or of animalsÑwandered round the habitations of the hermits in order to lead them into temptation. When the monks went in the morning to fill their pitcher at the spring, they saw the footprints of Satyrs and Aigipans in the sand. The Thebaid was, really and spiritually, a battlefield, where, at all times, and more especially at

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night, there were terrible conflicts between heaven and hell.

"This book uncovers an unfamiliar vision of political violence that nonetheless prevailed in modern French thought: that through "redemptive violence" the people would not rend but regenerate society. It hones in on invocations of popular redemptive violence across four historical moments in France specifically: the French Revolution, Algeria's colonization, the Paris Commune, and the eve of the first World War. In each of these cases, the book reveals how French thinkers experienced democratization as social disintegration. Yet before such

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danger, they also proclaimed that virtuous violence by the people could repair the social fabric. The path leading from an anarchic multitude to an organized democratic society required, not violence's prohibition, but its virtuous expression by the people. Understanding this counterintuitive vision of violence in French thought offers a new vantage point on the meaning of modern democracy. It alerts readers to how struggles for democracy do not merely seek justice or a new legal regime but also liberating visions of the social bond. Political violence; democracy; revolution; France; popular sovereignty; terror; democratic theory; political

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*theory; republicanism; French republicanism"--
Dictionary Catalog of the Research Libraries of the New
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Bibliographie de la France

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Christian Andrès, universitaire, poète et peintre à ses heures, mais surtout fasciné par la Baie de Somme et

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charmé par Saint-Valery-sur-Somme en particulier - au point d'y acquérir une modeste et ex-maison de pêcheur quelque part dans "la ville basse" - a également fait la rencontre du personnage de Pierre Nozière, d'Anatole France. Ce roman - conçu à "Saint-Val" durant l'été de 1886 - est heureusement rappelé au bon souvenir des passants, du côté du quai Blavet, par une plaque de marbre apposée sous les fenêtres mêmes où séjourna autrefois Anatole France. Cela dit, si le même passant veut prendre connaissance au moins de la trentaine de pages de Pierre Nozière magistralement rédigées et consacrées à l'évocation de Saint-Valery-sur-Somme à la fin du XIXe siècle - pages qui ont gardé toute leur

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fraîcheur, intérêt historique et profondeur humaine - il aura bien du mal à le faire, ce roman ne bénéficiant pas de la même fortune éditoriale que Les dieux ont soif, par exemple. Ce petit ouvrage prétend remplir cette lacune, rendre justice à Anatole France, et faire connaître ces belles pages écrites sur notre petite ville au passé si riche et souvent dramatique. Il a aussi l'ambition d'offrir un appareil critique suffisant à la bonne compréhension de ces quelques pages, et de susciter éventuellement l'envie de mieux connaître l'oeuvre d'Anatole France, et aussi un homme dont la grande culture n'a pas été un obstacle idéologique pour souhaiter plus de justice sociale en son temps.

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PREFACE. THE Author of this very practical treatise on Scotch Loch - Fishing desires clearly that it may be of use to all who had it. He does not pretend to have written anything new, but to have attempted to put what he has to say in as readable a form as possible. Everything in the way of the history and habits of fish has been studiously avoided, and technicalities have been used as sparingly as possible. The writing of this book has afforded him pleasure in his leisure moments, and that pleasure would be much increased if he knew that the perusal of it would create any bond of sympathy between himself and the angling community in general. This

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section is interleaved with blank sheets for the readers notes. The Author need hardly say that any suggestions addressed to the care of the publishers, will meet with consideration in a future edition. We do not pretend to write or enlarge upon a new subject. Much has been said and written-and well said and written too on the art of fishing but loch-fishing has been rather looked upon as a second-rate performance, and to dispel this idea is one of the objects for which this present treatise has been written. Far be it from us to say anything against fishing, lawfully practised in any form but many pent up in our large towns will bear us out when we say that, on the whole, a days loch-fishing is the most convenient. One great matter is, that the loch-fisher is depend- ent on

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nothing but enough wind to curl the water, -and on a large loch it is very seldom that a dead calm prevails all day, -and can make his arrangements for a day, weeks beforehand whereas the stream- fisher is dependent for a good take on the state of the water and however pleasant and easy it may be for one living near the banks of a good trout stream or river, it is quite another matter to arrange for a days river-fishing, if one is looking forward to a holiday at a date some weeks ahead. Providence may favour the expectant angler with a good day, and the water in order but experience has taught most of us that the good days are in the minority, and that, as is the case with our rapid running streams, -such as many of our northern streams are, -the water is either too large or too

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small, unless, as previously remarked, you live near at hand, and can catch it at its best. A common belief in regard to loch-fishing is, that the tyro and the experienced angler have nearly the same chance in fishing, -the one from the stern and the other from the bow of the same boat. Of all the absurd beliefs as to loch-fishing, this is one of the most absurd. Try it. Give the tyro either end of the boat he likes give him a cast of ally flies he may fancy, or even a cast similar to those which a crack may be using and if he catches one for every three the other has, he may consider himself very lucky. Of course there are lochs where the fish are not abundant, and a beginner may come across as many as an older fisher but we speak of lochs where there are fish

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to be caught, and where each has a fair chance. Again, it is said that the boatman has as much to do with catching trout in a loch as the angler. Well, we dont deny that. In an untried loch it is necessary to have the guidance of a good boatman but the same argument holds good as to stream-fishing...

As the first comprehensive encyclopedic survey of Western architectural theory from Vitruvius to the present, this book is an essential resource for architects, students, teachers, historians, and theorists. Using only original sources, Krufft has undertaken the monumental task of researching, organizing, and analyzing the significant statements put forth by architectural theorists over the last two thousand years. The result is a text that

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The largest part of the world's food comes from its soils, either directly from plants, or via animals fed on pastures and crops. Thus, it is necessary to maintain, and if possible, improve the quality—and hence good health—of soils, while enabling them to support the growing world population.

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arms readers with historical wisdom from various populations around the globe, along with current ideas and approaches for the wise management of soils. It covers the value of soils and their myriad uses viewed within human and societal contexts in the past, present, and supposed futures. In addition to addressing the technical means of maintaining soils, this book presents a culturally and geographically diverse collection of

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historical attitudes to soils, including philosophical and ethical frameworks, which have either sustained them or led to their degradation.

Section I describes major challenges associated with climate change, feeding the increasing world population, chemical pollution and soil degradation, and technology. Section II discusses various ways in which soils are, or have been, valued—including in film and contemporary art as well as in

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religious and spiritual philosophies, such as Abrahamic religions, Maori traditions, and in Confucianism. Section III provides stories about soil in ancient and historic cultures including the Roman Empire, Greece, India, Japan, Korea, South America, New Zealand, the United States, and France. Section IV describes soil modification technologies, such as polymer membrane barriers, and soil uses outside commercial agriculture including the

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importance of soils for recreation and sports grounds. The final section addresses future strategies for more effective sustainable use of soils, emphasizing the biological nature of soils and enhancing the use of "green water" retained from rainfall.

This collection of writings from Pierre Hadot (1992-2010) presents, for the first time, previously unreleased and in some cases untranslated materials from one of the world's most prominent

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classical philosophers and historians of thought. As a passionate proponent of philosophy as a 'way of life' (most powerfully communicated in the life of Socrates), Pierre Hadot rejuvenated interest in the ancient philosophers and developed a philosophy based on their work which is peculiarly contemporary. His radical recasting of philosophy in the West was both provocative and substantial. Indeed, Michel Foucault cites Pierre Hadot as a

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major influence on his work. This beautifully written, lucid collection of writings will not only be of interest to historians, classicists and philosophers but also those interested in nourishing, as Pierre Hadot himself might have put it, a 'spiritual life'. 49 titres (édition 2016)

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