

5 AN INTERRUPTED RECEPTION: NOVALIS 76 pdf

1: Project MUSE - Romantic Cosmopolitanism: Novalis's "Christianity or Europe"

5 An Interrupted Reception: Novalis (pp.) Of all the Romantics who expressed enthusiasm for BÃ¶hme, Novalis has attracted the most attention.

With the Novalis Tx radiosurgery platform, UCLA offers state-of-the-art, non-invasive treatment for a wide range of malignancies and other potentially debilitating conditions, without harming nearby healthy tissue and without involving traditional surgery. These methods allow for protection of surrounding healthy tissues while enabling clinicians to concentrate higher, more effective doses on tumors. Novalis Tx will offer treatment options for an extremely wide range of indications such as malignant and benign lesions, brain metastases, arteriovascular malformations, and functional lesions. It features very high dose delivery rates, which means that treatments can be delivered very rapidly. Novalis Tx also offers dynamic fine beam shaping and non-invasive, precise frameless patient positioning for rapid and comfortable treatments. With RapidArc radiotherapy technology, it can take less than two minutes to deliver sophisticated, IMRT-quality treatments in a single arc. By simultaneously modulating aperture shape, dose rate, and gantry speed at every angle, RapidArc treatments deliver continuously modulated dose to the entire tumor volume while sparing normal, healthy tissue. RapidArc can deliver a complete volumetric IMRT treatment in a single rotation of the treatment machine around the patient. RapidArc software modulates the MLC aperture shape, dose delivery rate, and gantry speed throughout the rotation. In addition to being faster to deliver, RapidArc treatments are more efficient in terms of beam output, translating to less overall "scatter" and out-of-field dose to the patient. The latest version of RapidArc further supports stereotactic applications by increasing the number of monitor units that can be delivered per beam or per gantry rotation. Frameless SRS Greater patient comfort and greater flexibility for the clinician with proven accuracy. Improved dose conformity with significantly shorter treatment times. Adaptive Gating Treatment of targets subject to respiration-related movement. High-Resolution Beam Shaping with Large Field With 22 x 40 cm field size Novalis Tx provides high-resolution beam shaping for any radiosurgery application throughout the body. Dose Rate Highest dose rate in the industry status July for fast treatment delivery and maximized patient throughput. Its X-ray-based localization technology allows physicians to localize tumors with sub-millimeter accuracy and to position patients automatically and with the highest degree of precision. Shaped Beam Radiosurgery is the most advanced form of stereotactic radiosurgery. Beam shaping results in a high target conformity better exclusion of normal tissue conforming the dose only to the intended target as well as better dose homogeneity i. This non-invasive treatment can often avoid complications and inconveniences of open surgery. A treatment with Novalis typically takes less than 30 minutes. Why is Shaped Beam Radiosurgery Better? The "old" technology utilizing multiple isocenters left spreads more dose to healthy tissues as well as creating hot spots within the target. With shaped beam technology, critical structures are better protected from the complications caused by "hot spots."

2: Novalis Tx: Technology at UCLA | UCLA Radiation Oncology - Los Angeles, CA

Novalis (/ n ɛˈvɛlɪs /; German: [noˈvɛˌvaːlɪs]) was the pseudonym and pen name of Georg Philipp Friedrich Freiherr von Hardenberg (2 May - 25 March), a poet, author, mystic, and philosopher of Early German Romanticism.

He left an abundance of notes on these fields and his early work displays his ease and familiarity with them. His later works are closely connected to his studies and his profession. Novalis collected everything that he had learned, reflected upon it and drew connections in the sense of an encyclopaedic overview on art, religion and science. These notes from the years and are called *Das allgemeine Brouillon* literally "general rough draft", now available in English under the title *Notes for a Romantic Encyclopaedia*. It is the same with humanity, which forever strives towards and tries to recreate a new Golden Age – a paradisaic Age of harmony between man and nature that was assumed to have existed in earlier times. This Age was described by Plato, Plotinus and Franz Hemsterhuis, the last of whom was an extremely important figure for the German Romantics. This idea of a romantic universal poesy can be seen clearly in the romantic triad. This theoretical structure always shows its recipient that the described moment is exactly the moment *kairos* in which the future is decided. Thus a triadic structure can be found in most of his works. This means that there are three corresponding structural elements which are written differently concerning the content and the form. He forever endeavours to align these with his own view of transcendental philosophy, which acquired the mysterious name "magical idealism", [12] drawing heavily from the critical or transcendental idealism of Immanuel Kant and J. Fichte the earliest form of German idealism, and incorporates the artistic element central to Early German Romanticism. The subject must strive to conform the external, natural world to its own will and genius; hence the term "magical". Romantic poet Novalis, portrait by Friedrich Eduard Eichens from *The six hymns* contain many elements which can be understood as autobiographical. The topic is the romantic interpretation of life and death, the threshold of which is symbolised by the night. Life and death are – according to Novalis – developed into entwined concepts. So in the end, death is the romantic principle of life. Influences from the literature of that time can be seen. The metaphors of the hymns are closely connected to the books Novalis had read at about the time of his writing of the hymns. The *Hymns to the Night* display a universal religion with an intermediary. This concept is based on the idea that there is always a third party between a human and God. This intermediary can either be Jesus – as in Christian lore – or the dead beloved as in the hymns. These works consist of three times two hymns. These three components are each structured in this way: With each pair of hymns, a higher level of experience and knowledge is shown. Some of the poems notably lament the historical replacement of European Paganism by Christianity, creating ambiguity about the exact view of the Hymns on Christianity and polytheism. He disliked the victory of the economical over the poetic. It is a poetical, cultural-historical speech with a focus on a political utopia with regard to the Middle Ages. In this text Novalis tries to develop a new Europe which is based on a new poetical Christendom which shall lead to unity and freedom. The work was also a response to the French Enlightenment and Revolution, both of which Novalis saw as catastrophic and irreligious. It anticipated, then, the growing German and Romantic theme of anti-Enlightenment visions of European spirituality and order. Novalis was also an influence on George MacDonald, and so indirectly on C. Lewis, the Inklings, and the whole modern fantasy genre. Borges refers often to Novalis in his work. Novalis house plaque, Freiberg. The krautrock band Novalis, beside taking their name from him, adapted or used directly poems by Novalis as lyrics on their albums. Meisner and Bruno Wille, by E. Heinrich von Ofterdingen was published separately by J. Haym *Die romantische Schule Berlin*; A. Bing, Friedrich von Hardenberg Hamburg, E. Heilborn, Friedrich von Hardenberg Berlin, It is published by Verlag W. *The Birth of Novalis: Classic and Romantic German Aesthetics*, ed. Jay Bernstein, Cambridge University Press, Jane Kneller, Cambridge University Press, Henry von Ofterdingen, trans. Palmer Hilty, Waveland Press, *Hymns to the Night*, trans. This modern translation includes the German text with variants en face. Prokofieff, Temple Lodge Publishing, London, *The Novices of Sais*, trans. This translation was originally published in This edition includes illustrations by Paul Klee.

3: Novalis - Wikipedia

The first, the intruder interrupted the WGN nine o'clock news to announce to the world he had a screw loose. Unfortunately for him, there was only a buzzing noise accompanying the video. Then on the PBS station WTTW, Doctor Who was interrupted by the same video, though this time with audio.

Her surname is sometimes erroneously given as Porter. Immanuel Kant believed that his paternal grandfather Hans Kant was of Scottish origin. He was brought up in a Pietist household that stressed religious devotion, humility, and a literal interpretation of the Bible. He never married, but seemed to have a rewarding social life – he was a popular teacher and a modestly successful author even before starting on his major philosophical works. A common myth is that Kant never traveled more than 16 kilometres.⁹ Young scholar[edit] Kant showed a great aptitude for study at an early age. He first attended the Collegium Fridericianum from which he graduated at the end of the summer of 1754. Knutzen dissuaded Kant from the theory of pre-established harmony, which he regarded as "the pillow for the lazy mind". The theory of transcendental idealism that Kant later included in the Critique of Pure Reason was developed partially in opposition to traditional idealism. In 1755, he published his first philosophical work, *Thoughts on the True Estimation of Living Forces* written in – Kant also correctly deduced that the Milky Way was a large disk of stars, which he theorized formed from a much larger spinning gas cloud. He further suggested that other distant "nebulae" might be other galaxies. These postulations opened new horizons for astronomy, for the first time extending it beyond the Solar System to galactic and intergalactic realms. In the early 1760s, Kant produced a series of important works in philosophy. Two more works appeared the following year: *On the Faculty of Judgment* and *On the Faculty of Love*. To miss this distinction would mean to commit the error of subreption, and, as he says in the last chapter of the dissertation, only in avoiding this error does metaphysics flourish. The issue that vexed Kant was central to what 20th-century scholars called "the philosophy of mind". The flowering of the natural sciences had led to an understanding of how data reaches the brain. Sunlight falling on an object is reflected from its surface in a way that maps the surface features color, texture, etc. The reflected light reaches the human eye, passes through the cornea, is focused by the lens onto the retina where it forms an image similar to that formed by light passing through a pinhole into a camera obscura. The retinal cells send impulses through the optic nerve and then they form a mapping in the brain of the visual features of the object. The interior mapping is not the exterior object, and our belief that there is a meaningful relationship between the object and the mapping in the brain depends on a chain of reasoning that is not fully grounded. But the uncertainty aroused by these considerations, by optical illusions, misperceptions, delusions, etc. Kant saw that the mind could not function as an empty container that simply receives data from outside. Something must be giving order to the incoming data. Images of external objects must be kept in the same sequence in which they were received. It is often claimed that Kant was a late developer, that he only became an important philosopher in his mid-30s after rejecting his earlier views. While it is true that Kant wrote his greatest works relatively late in life, there is a tendency to underestimate the value of his earlier works. Recent Kant scholarship has devoted more attention to these "pre-critical" writings and has recognized a degree of continuity with his mature work. In correspondence with his ex-student and friend Markus Herz, Kant admitted that, in the inaugural dissertation, he had failed to account for the relation between our sensible and intellectual faculties. He needed to explain how we combine what is known as sensory knowledge with the other type of knowledge – i.e. These two being are related but have very different processes. Kant also credited David Hume with awakening him from dogmatic slumber circa 1763. Ideas such as "cause", goodness, or objects were not evident in experience, so why do we believe in the reality of these? Kant felt that reason could remove this skepticism, and he set himself to solving these problems. He did not publish any work in philosophy for the next 11 years. Any change makes me apprehensive, even if it offers the greatest promise of improving my condition, and I am persuaded by this natural instinct of mine that I must take heed if I wish that the threads which the Fates spin so thin and weak in my case to be spun to any length. My great thanks, to my well-wishers and friends, who think so kindly of me as to undertake my welfare, but at the same time a most humble request to protect me in my current condition from any disturbance. Although now uniformly

recognized as one of the greatest works in the history of philosophy, this Critique was largely ignored upon its initial publication. The book was long, over pages in the original German edition, and written in a convoluted style. It received few reviews, and these granted it no significance. These well-received and readable tracts include one on the earthquake in Lisbon that was so popular that it was sold by the page. Recognizing the need to clarify the original treatise, Kant wrote the Prolegomena to any Future Metaphysics in as a summary of its main views. In , Karl Leonhard Reinhold published a series of public letters on Kantian philosophy. Friedrich Jacobi had accused the recently deceased Gotthold Ephraim Lessing a distinguished dramatist and philosophical essayist of Spinozism. The controversy gradually escalated into a debate about the values of the Enlightenment and the value of reason. Later work and death[edit] Kant published a second edition of the Critique of Pure Reason Kritik der reinen Vernunft in , heavily revising the first parts of the book. Most of his subsequent work focused on other areas of philosophy. The Critique of Judgment the third Critique applied the Kantian system to aesthetics and teleology. It was in this critique where Kant wrote one of his most popular statements, "it is absurd to hope that another Newton will arise in the future who will make comprehensible to us the production of a blade of grass according to natural laws". There were several journals devoted solely to defending and criticizing Kantian philosophy. Despite his success, philosophical trends were moving in another direction. Kant opposed these developments and publicly denounced Fichte in an open letter in Kant wrote a book discussing his theory of virtue in terms of independence which he believed was "a viable modern alternative to more familiar Greek views about virtue". This book is often criticized for its hostile tone and for not articulating his thoughts about autocracy comprehensibly. In the self-governance model of Aristotelian virtue, the non-rational part of the soul can be made to listen to reason through training. Although Kantian self-governance appears to involve "a rational crackdown on appetites and emotions" with lack of harmony between reason and emotion, Kantian virtue denies requiring "self-conquest, self-suppression, or self-silencing". They dispute that "the self-mastery constitutive of virtue is ultimately mastery over our tendency of will to give priority to appetite or emotion unregulated by duty, it does not require extirpating, suppressing, or silencing sensibility in general". Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. Kant maintained that one ought to think autonomously, free of the dictates of external authority. His work reconciled many of the differences between the rationalist and empiricist traditions of the 18th century. He had a decisive impact on the Romantic and German Idealist philosophies of the 19th century. His work has also been a starting point for many 20th century philosophers. Kant asserted that, because of the limitations of argumentation in the absence of irrefutable evidence , no one could really know whether there is a God and an afterlife or not. All the preparations of reason, therefore, in what may be called pure philosophy, are in reality directed to those three problems only [God, the soul, and freedom]. However, these three elements in themselves still hold independent, proportional, objective weight individually. Moreover, in a collective relational context; namely, to know what ought to be done: As this concerns our actions with reference to the highest aims of life, we see that the ultimate intention of nature in her wise provision was really, in the constitution of our reason, directed to moral interests only. If he fails to do either as often occurs , he may still ask whether it is in his interest to accept one or the other of the alternatives hypothetically, from the theoretical or the practical point of view. Hence the question no longer is as to whether perpetual peace is a real thing or not a real thing, or as to whether we may not be deceiving ourselves when we adopt the former alternative, but we must act on the supposition of its being real. This, however, is possible in an intelligible world only under a wise author and ruler. Reason compels us to admit such a ruler, together with life in such a world, which we must consider as future life, or else all moral laws are to be considered as idle dreams He never used the "Copernican revolution" phrase about himself, but it has often been applied to his work by others. These teachings placed the active, rational human subject at the center of the cognitive and moral worlds. Kant argued that the rational order of the world as known by science was not just the accidental accumulation of sense perceptions. Conceptual unification and integration is carried out by the mind through concepts or the "categories of the understanding " operating on the perceptual manifold within space and time. The latter are not concepts, [74] but are forms of sensibility that are a priori necessary conditions for any possible experience. However, Kant

also speaks of the thing in itself or transcendental object as a product of the human understanding as it attempts to conceive of objects in abstraction from the conditions of sensibility. The notion of the "thing in itself" was much discussed by philosophers after Kant. It was argued that because the "thing in itself" was unknowable, its existence must not be assumed. Rather than arbitrarily switching to an account that was ungrounded in anything supposed to be the "real," as did the German Idealists, another group arose to ask how our presumably reliable accounts of a coherent and rule-abiding universe were actually grounded. This new kind of philosophy became known as Phenomenology, and its founder was Edmund Husserl. With regard to morality, Kant argued that the source of the good lies not in anything outside the human subject, either in nature or given by God, but rather is only the good will itself. A good will is one that acts from duty in accordance with the universal moral law that the autonomous human being freely gives itself. This necessitates practical self-reflection in which we universalize our reasons. These ideas have largely framed or influenced all subsequent philosophical discussion and analysis.

Theory of perception[edit] Main article: Critique of Pure Reason Kant defines his theory of perception in his influential work the Critique of Pure Reason, which has often been cited as the most significant volume of metaphysics and epistemology in modern philosophy. Kant maintains that our understanding of the external world had its foundations not merely in experience, but in both experience and a priori concepts, thus offering a non-empiricist critique of rationalist philosophy, which is what has been referred to as his Copernican revolution. On the other hand, a synthetic statement is one that tells us something about the world. The truth or falsehood of synthetic statements derives from something outside their linguistic content. In this instance, weight is not a necessary predicate of the body; until we are told the heaviness of the body we do not know that it has weight. In this case, experience of the body is required before its heaviness becomes clear. Hume and rationalists cf. Leibniz assumed that all synthetic statements required experience to be known. Kant, however, contests this: This becomes part of his over-all argument for transcendental idealism. That is, he argues that the possibility of experience depends on certain necessary conditions "which he calls a priori forms" and that these conditions structure and hold true of the world of experience.

4: Double booking - Review of Hotel Novalis Dresden, Dresden, Germany - TripAdvisor

Located in Neustadt- this hotel is within 3 mi (5 km) of Bundeswehr Military History Museum- Dresden Castle- and Semper Opera House. Old Masters Picture Gallery and Church of Our Lady are also within 3 mi (5 km).

The Grand Staircase of Olympic Second-class library of Olympic Olympic was designed as a luxury ship; her passenger facilities, fittings, deck plans and technical facilities were largely identical to those of her more famous sister Titanic, although with some small variations. The second-class facilities included a smoking room, a library, a spacious dining room, and a lift. Instead of large dormitories offered by most ships of the time, the third-class passengers of Olympic travelled in cabins containing two to ten bunks. Facilities for the third class included a smoking room, a common area, and a dining room. Olympic consumed tons of coal per 24 hours with an average speed of Accordingly, Thomas Andrews eliminated this feature on Titanic and built additional, enlarged staterooms with en-suite bathrooms. A reception area for the restaurant was added in the foyer of the B-Deck aft Grand Staircase on Titanic, which did not exist on Olympic, and the main reception room on D-Deck was also slightly enlarged. Olympic arriving at New York on her maiden voyage on 21 June Career[edit] Following completion, Olympic started her sea trials on 29 May during which her manoeuvrability, compass, and wireless telegraphy were tested. No speed test was carried out. Olympic then left Belfast bound for Liverpool , her port of registration , on 31 May As a publicity stunt the White Star Line timed the start of this first voyage to coincide with the launch of Titanic. After spending a day in Liverpool, open to the public, Olympic sailed to Southampton , where she arrived on 3 June, to be made ready for her maiden voyage. Following her arrival in New York, Olympic was opened up to the public and received over 8, visitors. More than 10, spectators watched her depart from New York harbour, for her first return trip. As Olympic turned to starboard, the wide radius of her turn took the commander of Hawke by surprise, and he was unable to take sufficient avoiding action. Despite this, Olympic was able to return to Southampton under her own power; no one was seriously injured or killed. Captain Edward Smith was still in command of Olympic at the time of the incident. Two crew members, stewardess Violet Jessop and stoker Arthur John Priest, [48] survived not only the collision with Hawke but also the later sinking of Titanic and the sinking of Britannic, the third ship of the class. A legal argument ensued which decided that the blame for the incident lay with Olympic, and although the ship was technically under the control of the harbour pilot , the White Star Line was faced with large legal bills and the cost of repairing the ship, and keeping her out of revenue service made matters worse. Titanic right is moored at the fitting-out wharf. Olympic would sail for Southampton on 7 March, concluding the last time the two ships would be photographed together It took two weeks for the damage to Olympic to be patched up sufficiently to allow her to return to Belfast for permanent repairs, which took just over six weeks to complete. Rostron explained that Olympic continuing on course to Titanic would gain nothing, as "All boats accounted for. About souls saved [He said that he was returning to harbour in New York. Olympic, like Titanic, did not carry enough lifeboats for everyone on board, and so was hurriedly equipped with additional, second-hand collapsible lifeboats following her return to Britain. The crewmen, instead, sent a request to the Southampton manager of the White Star Line that the collapsible boats be replaced by wooden lifeboats; the manager replied that this was impossible and that the collapsible boats had been passed as seaworthy by a Board of Trade inspector. The men were not satisfied and ceased work in protest. Only one was unseaworthy and the deputation said that it was prepared to recommend the men return to work if the boat were replaced. However the strikers now objected to the non-union strikebreaker crew which had come on board, and demanded that they be dismissed, which the White Star Line refused. This led to the scheduled sailing being cancelled. On 4 May , Portsmouth magistrates found the charges against the mutineers were proven, but discharged them without imprisonment or fine, due to the special circumstances of the case. An inner watertight skin was also constructed in the boiler and engine rooms, to create a double hull. This corrected a flaw in the original design, in which the bulkheads only rose up as far as E or D-Deck, a short distance above the waterline. In addition, an extra bulkhead was added to subdivide the electrical dynamo room, bringing the total number of watertight compartments to seventeen. These modifications meant that

Olympic could survive a collision similar to that of Titanic, in that her first six compartments could be breached and the ship could remain afloat. Following her refit, Olympic was marketed as the "new" Olympic and her improved safety features were featured prominently in advertisements. Olympic initially remained in commercial service under Captain Herbert James Haddock. As a wartime measure, Olympic was painted in a grey colour scheme, portholes were blocked, and lights on deck were turned off to make the ship less visible. The schedule was hastily altered to terminate at Liverpool rather than Southampton, and this was later altered again to Glasgow. By mid-October, bookings had fallen sharply as the threat from German U-boats became increasingly serious, and White Star Line decided to withdraw Olympic from commercial service. On 21 October, she left New York for Glasgow on her last commercial voyage of the war, though carrying only passengers. A third attempt was tried but also failed when the cable gave way. No communications were permitted and passengers were not allowed to leave the ship. Steel tycoon Charles M. Schwab, who was travelling aboard the liner, sent word to Jellicoe that he had urgent business in London with the Admiralty, and Jellicoe agreed to release Schwab if he remained silent about the fate of Audacious. Finally, on 2 November, Olympic was allowed to go to Belfast where the passengers disembarked. The Admiralty had initially been reluctant to use large ocean liners as troop transports because of their vulnerability to enemy attack, however a shortage of ships gave them little choice. In that role she would strike a mine and sink the following year. On 1 October lifeboats from the French ship *Provincia* which had been sunk by a U-boat that morning off Cape Matapan were sighted and 34 survivors rescued by Olympic. Hayes was criticised for this action by the British Admiralty, who accused him of putting the ship in danger by stopping it in waters where enemy U-boats were active. Olympic made several more troop journeys to the Mediterranean until early 1918, when the Gallipoli Campaign was abandoned. However, on investigation it was decided that the ship was unsuitable for this role, because the coal bunkers, which had been designed for transatlantic runs, lacked the capacity for such a long journey at a reasonable speed. Her dazzle colours were brown, dark blue, light blue, and white. Her many visits to Halifax Harbour carrying Canadian troops safely overseas, and back home after the war at Pier 2, made her a favourite symbol in the city of Halifax. A large dance hall, "Olympic Gardens" was also named in her honour. After the United States declared war on Germany in 1917, Olympic also transported thousands of American troops to Britain. The crew of U-109 blew her ballast tanks, scuttled and abandoned the submarine. Olympic did not stop to pick up survivors, but continued on to Cherbourg. Olympic returned to Southampton with at least two hull plates dented and her prow twisted to one side, but not breached. This tablet presented by the 59th Regiment United States Infantry commemorates the sinking of the German submarine U-109 by Olympic on May 12th in latitude 49 degrees 16 minutes north longitude 4 degrees 51 minutes west on the voyage from New York to Southampton with American troops. Her interior was modernised and her boilers were converted to burn oil rather than coal as it lowered the refuelling time from days to hours; it also gave a steadier engine R. M. and allowed the engine room personnel to be reduced from 100 to 60 people. In 1918 she returned to passenger service, on one voyage that year carrying 2,000 passengers. With the loss of the *Titanic* and *Britannic*, Olympic initially lacked any suitable running mates for the express service; however, in 1918 White Star obtained two former German liners, *Majestic* and *Homeric*, which had been ceded to Britain as war reparations, these joined Olympic as running mates, operating successfully until the Great Depression reduced demand after 1929. As Olympic was reversing from her berth at New York harbour, her stern collided with the smaller liner *Fort St George*, which had crossed into her path. The collision caused extensive damage to the smaller ship. At first it appeared that Olympic had sustained only minor damage, but it was later revealed that her sternpost had been fractured, necessitating the replacement of her entire stern frame. The law limited the number of immigrants to about 100,000 per year in 1929. It was later determined that this had been caused by the Grand Banks earthquake. Until then there had generally been around one million passengers a year on the transatlantic route, but by 1929 this had dropped by more than half. Olympic had averaged around 1,000 passengers per journey until 1914, but this declined by more than half by 1929. She returned to service in March 1930 described by her owners as "looking like new. Passenger capacities were given as first class, tourist class and only third class after the decline of the immigrant trade. The approaches to New York were marked by lightships and Olympic, like other liners, had been known to pass close by these vessels. On 15 May 1930, Olympic.

5: William Blake - Wikipedia

Interpreting Novalis' Fichte-Studien 1 of Novalis⁶ and is the most widespread in the Anglo-American reception of Novalis
10 Frank, Kurz (note 9),

Early life[edit] 28 Broad Street now Broadwick Street in an illustration of Blake was born here and lived here until he was The house was demolished in He was the third of seven children, [14] [15] two of whom died in infancy. Blake started engraving copies of drawings of Greek antiquities purchased for him by his father, a practice that was preferred to actual drawing. The number of prints and bound books that James and Catherine were able to purchase for young William suggests that the Blakes enjoyed, at least for a time, a comfortable wealth. During this period, Blake made explorations into poetry; his early work displays knowledge of Ben Jonson , Edmund Spenser , and the Psalms. Here, the demiurgic figure Urizen prays before the world he has forged. The Song of Los is the third in a series of illuminated books painted by Blake and his wife, collectively known as the Continental Prophecies. After two years, Basire sent his apprentice to copy images from the Gothic churches in London perhaps to settle a quarrel between Blake and James Parker, his fellow apprentice. His experiences in Westminster Abbey helped form his artistic style and ideas. The Abbey of his day was decorated with suits of armour, painted funeral effigies and varicoloured waxworks. Ackroyd notes that " They teased him and one tormented him so much that Basire knocked the boy off a scaffold to the ground, "upon which he fell with terrific Violence". Reynolds wrote in his Discourses that the "disposition to abstractions, to generalising and classification, is the great glory of the human mind"; Blake responded, in marginalia to his personal copy, that "To Generalize is to be an Idiot; To Particularize is the Alone Distinction of Merit". They shared radical views, with Stothard and Cumberland joining the Society for Constitutional Information. Blake was reportedly in the front rank of the mob during the attack. The riots, in response to a parliamentary bill revoking sanctions against Roman Catholicism, became known as the Gordon Riots and provoked a flurry of legislation from the government of George III , and the creation of the first police force. Oberon, Titania and Puck with Fairies Dancing Marriage and early career[edit] Blake met Catherine Boucher in when he was recovering from a relationship that had culminated in a refusal of his marriage proposal. He recounted the story of his heartbreak for Catherine and her parents, after which he asked Catherine, "Do you pity me? Illiterate, Catherine signed her wedding contract with an X. The original wedding certificate may be viewed at the church, where a commemorative stained-glass window was installed between and Throughout his life she proved an invaluable aid, helping to print his illuminated works and maintaining his spirits throughout numerous misfortunes. Along with William Wordsworth and William Godwin , Blake had great hopes for the French and American revolutions and wore a Phrygian cap in solidarity with the French revolutionaries, but despaired with the rise of Robespierre and the Reign of Terror in France. In Blake composed his unfinished manuscript *An Island in the Moon*. They seem to have shared some views on sexual equality and the institution of marriage, but there is no evidence proving that they met. The process is also referred to as illuminated printing, and the finished products as illuminated books or prints. Illuminated printing involved writing the text of the poems on copper plates with pens and brushes, using an acid-resistant medium. Illustrations could appear alongside words in the manner of earlier illuminated manuscripts. He then etched the plates in acid to dissolve the untreated copper and leave the design standing in relief hence the name. This is a reversal of the usual method of etching, where the lines of the design are exposed to the acid, and the plate printed by the intaglio method. Relief etching which Blake referred to as " stereotype " in *The Ghost of Abel* was intended as a means for producing his illuminated books more quickly than via intaglio. The pages printed from these plates were hand-coloured in water colours and stitched together to form a volume. Such techniques, typical of engraving work of the time, are very different to the much faster and fluid way of drawing on a plate that Blake employed for his relief etching, and indicates why the engravings took so long to complete. Blake taught Catherine to write, and she helped him colour his printed poems. It was in this cottage that Blake began *Milton* the title page is dated , but Blake continued to work on it until The preface to this work includes a poem beginning " And did those feet in ancient time ", which became the words for the

anthem " Jerusalem ". Over time, Blake began to resent his new patron, believing that Hayley was uninterested in true artistry, and preoccupied with "the meer drudgery of business" E Schofield claimed that Blake had exclaimed "Damn the king. The soldiers are all slaves. According to a report in the Sussex county paper, "[T]he invented character of [the evidence] was When Blake learned he had been cheated, he broke off contact with Stothard. The exhibition was designed to market his own version of the Canterbury illustration titled The Canterbury Pilgrims , along with other works. As a result, he wrote his Descriptive Catalogue , which contains what Anthony Blunt called a "brilliant analysis" of Chaucer and is regularly anthologised as a classic of Chaucer criticism. The exhibition was very poorly attended, selling none of the temperas or watercolours. Its only review, in The Examiner , was hostile. Also around this time circa , Blake gave vigorous expression of his views on art in an extensive series of polemical annotations to the Discourses of Sir Joshua Reynolds , denouncing the Royal Academy as a fraud and proclaiming, "To Generalize is to be an Idiot". Aged 65, Blake began work on illustrations for the Book of Job , later admired by Ruskin , who compared Blake favourably to Rembrandt , and by Vaughan Williams , who based his ballet Job: A Masque for Dancing on a selection of the illustrations. In later life Blake began to sell a great number of his works, particularly his Bible illustrations, to Thomas Butts, a patron who saw Blake more as a friend than a man whose work held artistic merit; this was typical of the opinions held of Blake throughout his life. Life mask taken in plaster cast in September , Fitzwilliam Museum. Even so, they have earned praise: A gravestone to mark the actual spot was unveiled at a public ceremony on 12 August Eventually, it is reported, he ceased working and turned to his wife, who was in tears by his bedside. Beholding her, Blake is said to have cried, "Stay Kate! Keep just as you are" I will draw your portrait " for you have ever been an angel to me. Gilchrist reports that a female lodger in the house, present at his expiration, said, "I have been at the death, not of a man, but of a blessed angel. She continued selling his illuminated works and paintings, but entertained no business transaction without first "consulting Mr. Tatham was an Irvingite , one of the many fundamentalist movements of the 19th century, and opposed to any work that smacked of blasphemy. The first was a stone that reads "Near by lie the remains of the poet-painter William Blake " and his wife Catherine Sophia ". The area had been damaged in the Second World War ; gravestones were removed and a garden was created. The memorial stone, indicating that the burial sites are "nearby", was listed as a Grade II listed structure in In a memorial to Blake and his wife was erected in Westminster Abbey. Blake was concerned about senseless wars and the blighting effects of the Industrial Revolution. Much of his poetry recounts in symbolic allegory the effects of the French and American revolutions. Erdman claims Blake was disillusioned with them, believing they had simply replaced monarchy with irresponsible mercantilism and notes Blake was deeply opposed to slavery, and believes some of his poems read primarily as championing " free love " have had their anti-slavery implications short-changed. Visionary Anarchist by Peter Marshall , classified Blake and his contemporary William Godwin as forerunners of modern anarchism. William Blake and the Moral Law , shows how far he was inspired by dissident religious ideas rooted in the thinking of the most radical opponents of the monarchy during the English Civil War. The Vintage anthology of Blake edited by Patti Smith focuses heavily on the earlier work, as do many critical studies such as William Blake by D. The earlier work is primarily rebellious in character and can be seen as a protest against dogmatic religion especially notable in The Marriage of Heaven and Hell, in which the figure represented by the "Devil" is virtually a hero rebelling against an imposter authoritarian deity. In later works, such as Milton and Jerusalem, Blake carves a distinctive vision of a humanity redeemed by self-sacrifice and forgiveness, while retaining his earlier negative attitude towards what he felt was the rigid and morbid authoritarianism of traditional religion. This renunciation of the sharper dualism of Marriage of Heaven and Hell is evidenced in particular by the humanisation of the character of Urizen in the later works. Murry characterises the later Blake as having found "mutual understanding" and "mutual forgiveness". The 19th-century "free love" movement was not particularly focused on the idea of multiple partners, but did agree with Wollstonecraft that state-sanctioned marriage was "legal prostitution" and monopolistic in character. It has somewhat more in common with early feminist movements [77] particularly with regard to the writings of Mary Wollstonecraft, whom Blake admired. Blake was critical of the marriage laws of his day, and generally railed against traditional Christian notions of chastity as a virtue. Poems such as

"Why should I be bound to thee, O my lovely Myrtle-tree? Visions of the Daughters of Albion is widely though not universally read as a tribute to free love since the relationship between Bromion and Oothoon is held together only by laws and not by love. For Blake, law and love are opposed, and he castigates the "frozen marriage-bed". In Visions, Blake writes: Till she who burns with youth, and knows no fixed lot, is bound In spells of law to one she loathes? Foster Damon noted that for Blake the major impediments to a free love society were corrupt human nature, not merely the intolerance of society and the jealousy of men, but the inauthentic hypocritical nature of human communication. Some poems from this period warn of dangers of predatory sexuality such as The Sick Rose. Berger believes the young Blake placed too much emphasis on following impulses, [95] and that the older Blake had a better formed ideal of a true love that sacrifices self. However, the late poems also place a greater emphasis on forgiveness, redemption, and emotional authenticity as a foundation for relationships. Religious views[edit] This section possibly contains original research. Please improve it by verifying the claims made and adding inline citations. Statements consisting only of original research should be removed. This image depicts Copy D of the illustration currently held at the British Museum. His view of orthodoxy is evident in The Marriage of Heaven and Hell. Therein, Blake lists several Proverbs of Hell , among which are the following: Prisons are built with stones of Law, Brothels with bricks of Religion. As the catterpillar [sic] chooses the fairest leaves to lay her eggs on, so the priest lays his curse on the fairest joys. God wants not Man to Humble himself 55â€™61, Eâ€™20 For Blake, Jesus symbolises the vital relationship and unity between divinity and humanity: Antiquity preaches the Gospel of Jesus. Within these he describes a number of characters, including "Urizen", "Enitharmon", "Bromion" and "Luvah". His mythology seems to have a basis in the Bible as well as Greek and Norse mythology, [97] [98] and it accompanies his ideas about the everlasting Gospel. Men are admitted into Heaven not because they have curbed and governd their Passions or have No Passions but because they have Cultivated their Understandings. All Bibles or sacred codes have been the causes of the following Errors.

*Heinrich Von Ofterdingen (German Edition) [Novalis] on www.enganchecubano.com *FREE* shipping on qualifying offers. This is an EXACT reproduction of a book published before*

In the first category: At that time, conservatives had the highest level of trust in scientists. The intimate film, a prize winner at the Slamdance Film Festival, revolves around the experience of Mikayla Irle, a tomboyish 12th-grader with family troubles who finds a sense of belonging on a Bible Quiz team in Tacoma, Wash. Access to contraceptives would limit unintended pregnancies and enable families to feed their children and maintain a better quality of life. For both President Obama and his Republican challenger, Mitt Romney, religion has presented a tricky political challenge. Obama faces widespread skepticism about his Christian faith, and Romney has been wary of the political ramifications of being too closely identified as a member of the Church of Jesus Christ of Latter-day Saints, the Mormons. Both men opened up a little for an interview about faith with Cathedral Age magazine, the publication of the Episcopal National Cathedral in Washington. It reflects a secular view of religious faith as something confined to a one-day-a-week church service. Christians believe we are called to worship Christ with our lives - yes, even as we are conducting business. Christians open and run hospitals, as so many women of faith have in our history, because of that call. According to voters, not a big one. It seems to me that it was just about the same time that George W. Bush began promoting his program to expand government funding of religion. As far as I can tell, a faith group is the same thing as a religious group. But could it be that the former sounds less ominous than the latter when we start talking about paying for them with our tax dollars? I hoped our trip would be the beginning of a new set of memories, the adult life realized. I had already treated a niece and nephew to graduation celebrations in Hawaii, but the islands somehow seemed the wrong fit for Rachel, a devout Catholic and, at 18, already a cancer survivor. Careful there, prime minister! Yet at the First Assembly of God Church in Phoenix, 9, congregants greeted the filmmaker with a standing ovation. A few days later, 11, boisterous students packed a convocation in the sports arena at Liberty University, a Christian college in Lynchburg, Va. At a painfully low point for the state party, Republican gubernatorial rivals Neel Kashkari and Tim Donnelly each tried to convince hundreds of wary activists that he could oust the popular Democratic incumbent. Kashkari, a former Goldman Sachs investment banker preferred by the party establishment, stressed jobs, education and his heritage as the son of Indian immigrants. Such aid does not come without strings and conditions that can compromise the integrity of the organizations subject to it. The critical thinking rightly touted by Kosko applies to the limitations of science as well as the limitations of religion. So, a rapprochement between science and religion may be taking shape. Where do you get this nonsense from? Science uses reason to analyze evidence of reality. Religion uses faith, in the absence of evidence, to accept a particular view. They are totally opposite in nature. If you mix poison with food, what do you think it does for human sustenance? The mind is no different; any use of faith undercuts reason. Mix religion with science and your knowledge of reality is the loser!

7: RMS Olympic - Wikipedia

Reception staff were all friendly and efficient, and spoke good English. Breakfast was good, staff consisted of a frosty older woman (not receptionist material), and a more helpful and younger man. Breakfast choice was good, and if anything ran out, we just asked, and it was provided.

Advertisement What is it? In a heavily cliched attempt at multicultural acceptance, Manny Garcia is a Hispanic handyman with talking, googly-eyed tools. One day in , in one cozy New Jersey town, Handy Manny suddenly looked rather real, and Handy Manny got a bit too handy with a lady. Kids plopped in front of the TV were suddenly treated to a human anatomy lesson, probably causing mild confusion as to why Manny was wrestling with that woman, as well as arguments over who was winning. Comcast vowed to get to the bottom of it and make sure it never happened again. Well, until it happened again in And again, it was Comcast. This time it happened in Tuscon, Arizona during the goddamn Super Bowl. Needless to say, it was good. They swore after the second incident that the signal was boobie-free when they sent it out. Also, that clip was from a pay-per-view sextravaganza on the Spice Network ClubJenna which those who know say could not have been inserted by accident. Continue Reading Below Continue Reading Below Advertisement So if it was a prank and the perpetrator would just need the right equipment to splice into the signal was it the same person who was behind the New Jersey incident in ? That would actually make the guy a lot less crazy than Want to sleep tonight? The only way to sum this up in a single sentence is to say that a man was dressed as Max Headroom and crazy in ways most crazy people can only longingly aspire to. The face of unbridled envy. The background was constantly moving in a dizzying descent into pure madness. He did Coca-Cola ads and even had his own TV show back in the day. As bizarre as that sounds--it was the 80s, you had to be there--the intruder somehow made this infinitely creepier. That is, creepier than this dead-eyed abomination. Unfortunately for him, there was only a buzzing noise accompanying the video. And it went for a horrifying minute and a half. Though, because it was PBS, few people noticed. Apparently you just need a fairly simple piece of equipment that you can park near the broadcast transmitter. Even if the station encrypts their signal, you can still jam it so that nothing gets through. So, unsurprisingly, Max Headroom impersonator was probably driving one of these. Continue Reading Below Advertisement Though how this nutjob managed even that has to leave you scratching your head, considering that he used his precious seconds with an audience to utter such thought-provoking lines as "I stole CBS! Continue Reading Below Oh and once again, the culprits were never caught. What it is broadcasting instead is something from the fucking bowels of Hell itself: A high-pitched grinding, with some banging thrown in, perhaps just to make it sound creepier. That video said it was recorded in and claimed the signal had since gone dormant, but there are other recordings claiming to be as recent as September of Continue Reading Below Advertisement In the comments section of that one, our brave listener claims with a burst of excitement and exclamation marks: But it shows the station has resurfaced and resurfaced hard, hard enough to warrant a sudden increase in punctuation. People have put quite a bit of effort into figuring it out. The frequencies are similar to those used by the U. Is it a heavily encrypted signal to communicate with spies? It has to be for a reason, right? Is this how the U.

8: Modern Family (season 5) - Wikipedia

"Christianity or Europe" Few historians will recognize the Middle Ages in Novalis's essay. He depicts medieval Christian Europe as an ideal era in human history, but in the process the era becomes almost unrecognizable to the professional historian.

Plot[edit] While transporting toxic chemicals, a pair of truckers John Mayer and Bill Burr strike a deer and lose one of their canisters. It rolls into a river, floats downstream, and splashes several beavers at their dam. Although Zoe and Jenn are distraught that there is no cell phone coverage, Mary insists that they spend the next two days without interruptions from technology or boys. While swimming at the lake, the girls discover the beaver dam. When Jenn swims closer to see a beaver, they are surprised by a bear. Smyth, a local hunter, scares off the bear and admonishes the girls to stay away from the beavers and dress more appropriately. Annoyed, Mary orders them to leave, but Zoe, who knew they were coming, insists they stay. Jenn talks Mary into letting them stay, as she wants to resolve her relationship issues with Sam, who has cheated on her. As the couples separate, Jenn leaves to take a shower, only to be attacked by a beaver. Tommy kills it with a baseball bat, but Jenn and Mary feel something is wrong with it beyond rabies. They put the corpse in a bag and put it outside on the porch. In the morning, they discover it is missing, and Jenn insists that it was not merely eaten by wildlife. All but Jenn go swimming in the lake. The same beaver that attacked Jenn earlier chases her back to the house. She pins it to the counter with a knife, but not before it scratches her leg. As zombie beavers surround the house, Tommy offers to leave with Buck to get help, and Zoe accompanies him. Their drive is interrupted as the beavers bring down a tree in the road, and Tommy sets off on foot, only to be crushed by another falling tree. Smyth rescues Buck and Zoe, and they drive in his pickup truck to return to the house, which has been boarded up by the others. They discover the neighbors are dead, and their phone lines cut. As a result of her wounds, Jenn turns into a beaver-like zombie and attacks Mary. Mary and Sam lock themselves in the bathroom and check each other for scratches. Satisfied that neither is wounded, they begin to have sex, but Jenn interrupts them and kills Sam by biting off his penis. Meanwhile, Buck turns into a zombie and attacks Smyth. Zoe escapes by jumping through a window, bloodying herself in the process. Once Mary kills Sam, she reunites with Zoe. Smyth, now zombified, shoots at them as they flee in his truck. Jenn jumps on top of the truck, but Zoe runs her over. Together, Mary and Zoe reach the spot where Tommy died and turned into a zombie. With the road blocked, they decide to walk. As Zoe protests that she is not infected, Mary begins changing into a zombie. Zoe kills her with an axe and walks away. On the road, she encounters the same truckers who had earlier dropped the canister, and they run over her accidentally. In a post-credits sequence, a honeybee becomes infected from a corpse and returns to its hive in a zombified state.

9: The 5 Creepiest Unexplained Broadcasts | www.enganchecubano.com

Zombeavers is a American horror comedy film directed by Jordan Rubin, based on a script by Al Kaplan, Jordan Rubin, and Jon Kaplan. The film follows a group of college kids staying at a riverside cottage that are attacked by a swarm of zombie beavers.

5 AN INTERRUPTED RECEPTION: NOVALIS 76 pdf

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