

# Dolmens Et Menhirs Des Ca C Vennes 20 Circuits De

*The Age of the Saints* William Copeland Borlase.1893

Embroidery and Lace Ernest Lefébure.1888

*Atlas of Poetic Botany* Francis Halle.2018-11-27 Botanical encounters in the rainforest: trees that walk, a leaf as big as an awning, a plant that dances. This Atlas invites the reader to tour the farthest reaches of the rainforest in search of exotic—poetic—plant life. Guided in these botanical encounters by Francis Hallé, who has spent forty years in pursuit of the strange and beautiful plant specimens of the rainforest, the reader discovers a plant with just one solitary, monumental leaf; an invasive hyacinth; a tree that walks; a parasitic laurel; and a dancing vine. Further explorations reveal the *Rafflesia arnoldii*, the biggest flower in the world, with a crown of stamens and pistils the color of rotten meat that exude the stench of garbage in the summer sun; underground trees with leaves that form a carpet on the ground above them; and the biggest tree in Africa, which can reach seventy meters (more than 200 feet) in height, with a four-meter (about 13 feet) diameter. Hallé's drawings, many in color, provide a witty accompaniment. Like any good tour guide, Hallé tells stories to illustrate his facts. Readers learn about, among other things, Queen Victoria's rubber tree; legends of the moabi tree (for example, that powder from the bark confers invisibility); a flower that absorbs energy from a tree; plants that imitate other plants; a tree that rains; and a fern that clones itself. Hallé's drawings represent an investment in time that returns a dividend of wonder more satisfying than the ephemeral thrill afforded by the photograph. The *Atlas of Poetic Botany* allows us to be amazed by forms of life that seem as strange as

visitors from another planet.

**Dolmens et menhirs des Cévennes** Bruno Marc.2003 On connaît les Cévennes pour leurs grandes forêts de feuillus, leurs crêtes escarpées et leurs petits villages pittoresques blottis au fond de vallées encaissées. On les connaît beaucoup moins pour les nombreux dolmens et menhirs qui parsèment leur territoire. En effet, cette région est, avec les Grands Causses tout proches, une des plus riches du sud de la France en monuments mégalithiques. Bruno Marc nous propose d'aller à la rencontre de plus de 250 de ces monuments hérités de la préhistoire, mais aussi de quelques-unes de ces mystérieuses cupules gravées dans la roche, à la signification toujours inconnue. Ces 20 circuits, décrits avec précision, cartes à l'appui, conduiront les amoureux des Cévennes et de leur passé le long d'agréables chemins en sous-bois ou à travers les landes, découvrir sans peine et pour la première fois ce patrimoine trop injustement méconnu, le plus ancien du pays cévenol.

**The Rejection of Consequentialism** Samuel Scheffler.1994-08-11 In contemporary philosophy, substantive moral theories are typically classified as either consequentialist or deontological. Standard consequentialist theories insist, roughly, that agents must always act so as to produce the best available outcomes overall. Standard deontological theories, by contrast, maintain that there are some circumstances where one is permitted but not required to produce the best overall results, and still other circumstances in which one is positively forbidden to do so. Classical utilitarianism is the most familiar consequentialist view, but it is widely regarded as an inadequate account of morality. Although Professor Scheffler agrees with this assessment, he also believes that consequentialism seems initially plausible, and that there is a persistent air of paradox surrounding typical deontological views. In this book, therefore, he undertakes to reconsider the rejection of consequentialism. He argues that it is possible to provide a rationale for the view that

agents need not always produce the best possible overall outcomes, and this motivates one departure from consequentialism; but he shows that it is surprisingly difficult to provide a satisfactory rationale for the view that there are times when agents must not produce the best possible overall outcomes. He goes on to argue for a hitherto neglected type of moral conception, according to which agents are always permitted, but not always required, to produce the best outcomes.

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