

Einstein and the Eskimos Before the coming of the white man to the north, Eskimos believed that if they cut slabs of ice, organized them in a circle, formed a dome, and lived inside they would please the spirits.

That is why it is called Present. People generally complain about only two things: Each day be happy and grateful for what you have, independent of yesterday and of other people. Tomorrow is a dream. Today - each today - is where the action is where all of life occurs. Today IS your life - your only life. Life today to the fullest. With zero-based gratitude, we would be grateful for everything we had each day - regardless of whether it was more or less than yesterday. With zero-based gratitude, I can be grateful for all the people, the love, the food, the shelter, the services, the health, that I am blessed with today, regardless of what I had yesterday. With zero-based gratitude, I can be grateful each day for the gift of life itself. See it for the first time as a newborn child that has no name. Peter Free speech is not to be regulated like diseased cattle and impure butter. The audience that hissed yesterday may applaud today, even for the same performance. Murrow The deliberate and deadly attacks which were carried out yesterday against our country were more than acts of terror. They were acts of war. In that lies hope. Living in dreams of yesterday, we find ourselves still dreaming of impossible future conquests. When does a belief hold you prisoner to yesterday and limit your options for designing a great future? Test your beliefs with as much objectivity as you can bring to the subject. Those beliefs that withstand rigorous testing, should become the foundation of your being - your reason for living. Take action on those beliefs. Roosevelt Essentially all suffering is the result of Comparing what we fear we might have or not have tomorrow I want a real doctor.

Chapter 2 : Eskimo Quotes - Inspirational Quotes about Eskimo

Einstein alone was able to make the conceptual leap and realize that space and time were about as immutable as Silly Putty, paving the way for our modern view of the cosmos as a profoundly strange place.

But as Barrett fans have been wondering since - who was Iggy and where did she go? We booked a studio but unfortunately none of them could sing. Their subsequent article included a handful of quotes from its reluctant subject, including the words: She was amazed to discover MOJO, the fansites, the photos, and the wild speculation and misinformation about her time with Syd Barrett. Three hours in a local gastro-pub and countless phone calls later, Iggy pieced together her story. Some of it was printed in MOJO , the rest is here Now everyone calls me as Iggy. During a spell of leave, he had travelled to a remote village in the Himalayas "where he met the woman that would become my mother. But not, as believed, Thornton Heath. By then, Iggy had made her film debut. In , IN Gear was a short documentary screened as a supporting film in cinemas around the country. Its theme was Swinging London, including the chic Kings Road clothes shop Granny Takes A Trip, a place, according to the breathless narrator that "conforms to the non-conformist image of the! By , pop music had changed. By early , though Barrett had been replaced by David Gilmour, and, according to many, was on a drug-fuelled downward spiral. Towards the end of the year, he moved into a new place with his level-headed friend, the would-be artist Duggie Fields. She hooked up with Barrett, but shared a musical bond with Fields: I knew he was beautiful looking and he had real presence, but that was all. The way he played the guitar, the way he moved. One track, Terrapin, made an immediate impression. How would you feel about having a rock star boyfriend? There were no sinister moments. I could give you life. So I panicked, and scrubbed it off. He was obviously very sensitive about it all. One evening, Syd announced that he had to go out. Iggy wanted to go with him, but Barrett insisted she remain at the flat. Fields helped Iggy back-comb her hair, plaster her face with make-up and paint her lips black. But, of course, the meeting had been with Dave about the record they were making together. If he ever reads this I would like to say sorry for scratching his record. On the morning of the shoot, Syd asked Iggy to help finish the job. That was his wicked sense of humour. I put the kohl around his eyes that day and tousled up his hair: But he knew exactly what he was doing. He was as sharp as anything. He set the tone. He was the manipulator. I think I was sucking on a cigarette, and, yes, I was being vain, I liked the way my cheekbones looked. So he tore the pic in half and gave it to me. There was nothing more to it than that. Of me and Syd. When she returned later, Duggie told her: When I saw the cover, I thought, Oh yes, that is my bottom. But in Iggy married her husband, Andrew, and "left that life behind me". Since reading about those times in MOJO, the memories of the people and the places have slowly come back to her. Still, it is amazing that people have been looking for me Last week, Iggy called to tell me she had found a poem online written about her by a professor at a university in Missouri. I never believed anyone would ever write a poem for me.

Chapter 3 : Sex, Drugs, Einstein, and Elves

Genius Einstein Season 1 Episode 2 Recap - Taming the Shrew by Way of Thermodynamics (S1, E2) After setting the mostly uplifting tone in the series premiere, giving us parallel versions of Einstein, Genius deepens its commitment to treating the iconic physicist like an actual person with another.

Now imagine a type of ice cream that was created in the frozen lands that the Eskimos call home. Well honestly, the first time we heard about Eskimo Ice Cream, we kind of freaked out. This is where we decided to do some digging and we found some interesting facts we are going to share with you. So, let us waste time no further and start with out 20 interesting Eskimo Ice Cream facts. We promise, you will be surprised. Interesting Eskimo Ice Cream Facts: The formal name for what we call Eskimo Ice Cream is Akutaq. The word is pronounced as a-goo-duk. So basically, Akutaq is not really an ice cream as such. The name Eskimo Ice Cream is the creation of the white men. Probably, they came up with the name because they saw berries on the dish that somewhat looked like an ice cream. So, Akutaq is not an ice cream at all! It is in fact a dish that was prepared for surviving extreme cold. It was never a dessert. It was rather rather a body warmer. In case you are looking for milk or creamy ingredients in Akutaq, you will be plain disappointed. It is in fact a mixture of meat and fat. Of course there are berry-toppings to make it look a bit pleasant. Akutaq or Eskimo ice cream is a traditional dish that was prepared long time ago by the native Yupik people. They ate the dish before they went out on long hunting expeditions exposing themselves to freezing temperatures. They even carried the Akutaq along with them to fill their bellies when out in the cold. The traditional Akutaq was prepared without any sugar but could contain a lot of things like seal oil, fish, caribou meat, caribou fat, moose fat, moose meat etc. A variety of berries were and are used for Eskimo Ice Cream. Some of the most common berries include blueberries, cloudberries, crowberries, cranberries etc. Roots and tundra grass were also used for preparation of the Akutaq. Akutaq preparation follows no specific recipe. In fact, every Eskimo family makes it slightly differently. The reason is simple. There is no written recipe found. The preparation method and recipe used by a single family is usually passed on from generation to generation. Teaching the preparation method is all about allowing the kids to carefully watch the Akutaq preparation process every time it is made. This way, the young keep learning by watching. Some families follow a nice tradition. Once the Akutaq is prepared and ready to be eaten, someone elder usually the one who prepares it draws a cross on the mixture using a finger. Once the cross is made, he or she will simply pick up one berry of each kind and take a pinch of the fatty-meaty-oily mixture and toss them into fire. Once tossed, he or she will speak out the words: Some families follow this tradition and some may not. It is all up to them. May be it is more like praying before eating. As of date, sugar is added for sweetening the dish but that entirely depends on whether you want a sweet dish or not. Traditionally the Eskimo Ice Cream has been prepared in a wooden bowl known as Tumnaq. You may very well use a metal pan or something if a wooden bowl is not available. After the mixture is ready, pour in about a cup of vegetable oil may be two cups depending on the total content. In case you want and if you can get your hands on, you may use seal oil. Now whip the whole thing properly for as long as it take to make it look fluffy. Finally add sugar as per your taste and stir well to dissolve the sugar. Finally, wash the berries properly and put them in Akutaq. Make sure that there are lots of berries but too many berries are not allowed either. Now refrigerate and serve the Eskimo Ice Cream cold. You might just end up inviting unwanted health issues.

Chapter 4 : International Swear Words to Love and Use: Inuit, Yupik, and Aleut Style! | By All Writes LLC

Einstein's vet will need all the information you can gather when deciding if Einstein should be prescribed an anticonvulsive drug. Most of us will accept one mild (lasting less than 5 minutes, no thrashing about, no loss of consciousness) event monthly before prescribing such a drug.

The Inuit Paradox How can people who gorge on fat and rarely see a vegetable be healthier than we are? Our food supply was right outside our front door. We did our hunting and foraging on the Seward Peninsula and along the Bering Sea. We used seal oil for our cooking and as a dipping sauce for food. We had moose, caribou, and reindeer. We hunted ducks, geese, and little land birds like quail, called ptarmigan. We caught crab and lots of fish—salmon, whitefish, tomcod, pike, and char. Our fish were cooked, dried, smoked, or frozen. We ate frozen raw whitefish, sliced thin. The elders liked stinkfish, fish buried in seal bags or cans in the tundra and left to ferment. And fermented seal flipper, they liked that too. Beluga was one she liked; raw muktuk, which is whale skin with its underlying blubber, she definitely did not. Now Cochran directs the Alaska Native Science Commission, which promotes research on native cultures and the health and environmental issues that affect them. She sits at her keyboard in Anchorage, a bustling city offering fare from Taco Bell to French cuisine. No one, not even residents of the northernmost villages on Earth, eats an entirely traditional northern diet anymore. Even the groups we came to know as Eskimo—which include the Inupiat and the Yupiks of Alaska, the Canadian Inuit and Inuvialuit, Inuit Greenlanders, and the Siberian Yupiks—have probably seen more changes in their diet in a lifetime than their ancestors did over thousands of years. The closer people live to towns and the more access they have to stores and cash-paying jobs, the more likely they are to have westernized their eating. And with westernization, at least on the North American continent, comes processed foods and cheap carbohydrates—Crisco, Tang, soda, cookies, chips, pizza, fries. Shaped by glacial temperatures, stark landscapes, and protracted winters, the traditional Eskimo diet had little in the way of plant food, no agricultural or dairy products, and was unusually low in carbohydrates. Mostly people subsisted on what they hunted and fished. Coastal people exploited the sea. The main nutritional challenge was avoiding starvation in late winter if primary meat sources became too scarce or lean. How could such a diet possibly be adequate? How did people get along on little else but fat and animal protein? What the diet of the Far North illustrates, says Harold Draper, a biochemist and expert in Eskimo nutrition, is that there are no essential foods—only essential nutrients. And humans can get those nutrients from diverse and eye-opening sources. One might, for instance, imagine gross vitamin deficiencies arising from a diet with scarcely any fruits and vegetables. What furnishes vitamin A, vital for eyes and bones? We derive much of ours from colorful plant foods, constructing it from pigmented plant precursors called carotenoids as in carrots. These dietary staples also provide vitamin D, another oil-soluble vitamin needed for bones. As for vitamin C, the source in the Eskimo diet was long a mystery. Most animals can synthesize their own vitamin C, or ascorbic acid, in their livers, but humans are among the exceptions, along with other primates and oddballs like guinea pigs and bats. In the United States today we can get ample supplies from orange juice, citrus fruits, and fresh vegetables. Scurvy—joint pain, rotting gums, leaky blood vessels, physical and mental degeneration—plagued European and U. However, Arctic peoples living on fresh fish and meat were free of the disease. Impressed, the explorer Vilhjalmur Stefansson adopted an Eskimo-style diet for five years during the two Arctic expeditions he led between and . The pair ate steaks, chops, organ meats like brain and liver, poultry, fish, and fat with gusto. Native foods easily supply those 10 milligrams of scurvy prevention, especially when organ meats—preferably raw—are on the menu. For a study published with Kuhnlein in , Fediuk compared the vitamin C content of gram 3. Raw caribou liver supplied almost 24 milligrams, seal brain close to 15 milligrams, and raw kelp more than 28 milligrams. Still higher levels were found in whale skin and muktuk. As you might guess from its antiscorbutic role, vitamin C is crucial for the synthesis of connective tissue, including the matrix of skin. Traditional Inuit practices like freezing meat and fish and frequently eating them raw, she notes, conserve vitamin C, which is easily cooked off and lost in food processing. Hunter-gatherer diets like those eaten by these northern groups and other traditional diets based on

nomadic herding or subsistence farming are among the older approaches to human eating. Some of these eating plans might seem strange to us—diets centered around milk, meat, and blood among the East African pastoralists, enthusiastic tuber eating by the Quechua living in the High Andes, the staple use of the mongongo nut in the southern African! Kung—but all proved resourceful adaptations to particular eco-niches. The unusual makeup of the far-northern diet led Loren Cordain, a professor of evolutionary nutrition at Colorado State University at Fort Collins, to make an intriguing observation. Four years ago, Cordain reviewed the macronutrient content protein, carbohydrates, fat in the diets of hunter-gatherer groups listed in a series of journal articles collectively known as the *Ethnographic Atlas*. These are some of the oldest surviving human diets. In general, hunter-gatherers tend to eat more animal protein than we do in our standard Western diet, with its reliance on agriculture and carbohydrates derived from grains and starchy plants. Lowest of all in carbohydrate, and highest in combined fat and protein, are the diets of peoples living in the Far North, where they make up for fewer plant foods with extra fish. This ceiling, Cordain thinks, could be imposed by the way we process protein for energy. But if the body is out of carbs, it can burn fat, or if necessary, break down protein. The name given to the convoluted business of making glucose from protein is gluconeogenesis. It takes place in the liver, uses a dizzying slew of enzymes, and creates nitrogen waste that has to be converted into urea and disposed of through the kidneys. On a truly traditional diet, says Draper, recalling his studies in the s, Arctic people had plenty of protein but little carbohydrate, so they often relied on gluconeogenesis. Not only did they have bigger livers to handle the additional work but their urine volumes were also typically larger to get rid of the extra urea. Nonetheless, there appears to be a limit on how much protein the human liver can safely cope with: Early pioneers and trappers in North America encountered what looks like a similar affliction, sometimes referred to as rabbit starvation because rabbit meat is notoriously lean. Forced to subsist on fat-deficient meat, the men would gorge themselves, yet wither away. Anyone eating a meaty diet that is low in carbohydrates must have fat as well. Stefansson had arrived at this conclusion, too, while living among the Copper Eskimo. S diet provides about 35 percent of its calories from fat. No discussion about diet these days can avoid Atkins. Like the Inuit diet, Atkins is low in carbohydrates and very high in fat. But numerous researchers, including Klein, point out that there are profound differences between the two diets, beginning with the type of meat and fat eaten. But all fats are not created equal. This lies at the heart of a paradox—the Inuit paradox, if you will. Their cardiac death rate is about half of ours, he says. Much more important, the fats come from wild animals. Wild-animal fats are different from both farm-animal fats and processed fats, says Dewailly. Much of our processed food is also riddled with solid fats, or so-called trans fats, such as the reengineered vegetable oils and shortenings cached in baked goods and snacks. Trans fats are polyunsaturated vegetable oils tricked up to make them more solid at room temperature. Dewailly makes twisting sound less like a chemical transformation than a perversion, an act of public-health sabotage: In the process, trans fats set the stage for heart attacks because they lead to the increase of fatty buildup in artery walls. Wild animals that range freely and eat what nature intended, says Dewailly, have fat that is far more healthful. Less of their fat is saturated, and more of it is in the monounsaturated form like olive oil. These fats appear to benefit the heart and vascular system. By contrast, whale blubber consists of 70 percent monounsaturated fat and close to 30 percent omega-3s, says Dewailly. Omega-3s evidently help raise HDL cholesterol, lower triglycerides, and are known for anticlotting effects. Ethnographers have remarked on an Eskimo propensity for nosebleeds. These fatty acids are believed to protect the heart from life-threatening arrhythmias that can lead to sudden cardiac death. Besides the acquired taste problem, their commerce is extremely restricted in the United States by the Marine Mammal Protection Act, says Bruce Holub, a nutritional biochemist in the department of human biology and nutritional sciences at the University of Guelph in Ontario. Before plowing into those prime ribs, readers of a recent edition of the *Dr. Northern* diets were a way of life in places too cold for agriculture, where food, whether hunted, fished, or foraged, could not be taken for granted. They were about keeping weight on. This is not to say that people in the Far North were fat: Subsistence living requires exercise—hard physical work. Unfortunately, no place on Earth is immune to the spreading taint of growth and development. The very well-being of the northern food chain is coming under threat from global warming, land development, and industrial pollutants in the marine environment. But we can, for example, do cleanups of military sites in

Alaska or of communication cables leaching lead into fish-spawning areas. We can help communities make informed food choices. A young woman of childbearing age may choose not to eat certain organ meats that concentrate contaminants. As individuals, we do have options. When you go out with your aunts and uncles to hunt or to gather, you learn to smell the air, watch the wind, understand the way the ice moves, know the land. You get to know where to pick which plant and what animal to take. You share food with your community. You show respect to your elders by offering them the first catch. You give thanks to the animal that gave up its life for your sustenance.

Chapter 5 : About the Lucifer Principle | howard bloom

Baby Galileo: Discovering The Cheese is the first Baby Einstein movie. Issac and Baby Galileo set off on a journey through a cheesy galaxy. Issac and Baby Galileo set off on a journey through a cheesy galaxy.

Fear defeats more people than any other one thing in the world. Different people, different beliefs, different yearnings, different hopes, different dreams. As we let our light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence actually liberates others. Taking good care of YOU means the people in your life will receive the best of you rather than what is left of you. Boetcker In matters of truth and justice, there is no difference between large and small problems, for issues concerning the treatment of people are all the same. We must receive, utilize and extend the gift. Success and prosperity are spiritual attributes belonging to all people. I must dedicate my life to teaching my people, for only education would make their lot less bitter, their latent power more strong. Some people stay for awhile, and move our souls to dance. They awaken us to a new understanding, leave footprints on our hearts, and we are never, ever the same. And then go and do that. Because what the world needs is people who have come alive. Old deeds for old people, and new deeds for new. In spite of everything, I still believe that people are really good at heart. Yet I keep them, because in spite of everything I still believe that people are really good at heart. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, Who am I to be brilliant, gorgeous, talented, fabulous? Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. We are all meant to shine, as children do. We were born to make manifest the glory of God that is within us. It is not just in some of us; it is in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others. Honor is what you know about yourself. Milne Winnie-The-Pooh If you look for the bad in people expecting to find it, you surely will. People are just as happy as they make up their minds to be. I look to a day when people will not be judged by the color of their skin, but by the content of their character. That factor is attitude. The meeting of two personalities is like the contact of two chemical substances: We were born to manifest the glory of God that is within us. May the world be kind to you, and may your own thoughts be gentle upon yourself.

Chapter 6 : Funny Eskimo Quotes - Funny Quotes about Eskimo

Eskimo Sayings - Eskimo Quotes Sayings about Eskimo. Thank you for visiting these Eskimo Sayings and Quotes. I hope you find value in these Quotes and Sayings about Eskimo from my large collection of Inspirational Sayings.

International Swear Words to Love and Use: Inuit, Yupik, and Aleut Style! My heartfelt prayers for people who live in Massachusetts and other residents of the New England region. Holy snowmageddon , Batman! So I got to thinkingâ€”snow, dirty word. Who allegedly has a multitude of words for describing snow? Arctic Indians , of course. Also, that d mn hedgehog supposedly saw his own shadow. We all could use a good laugh right about now. So put on an extra layer of wool socks or thermal leggings, and prepare to wrap your tongue around some arctic profanity. There is a specific reason for thatâ€”many Canadian and Greenlandic Indians but not necessarily Alaskan Indians consider the word Eskimo a derogatory one. Allow me to clarify. For many years, a lot of us myself included have swallowed whole a particular notion. Supposedly, people indigenous to arctic stretches of Alaska, Canada, and Greenland use so many different terms to describe snow that these words could fill a pocket-size dictionary. Once again, a hat-tip to the University of Alaska Fairbanks. Pay it a virtual visit before winter meets its timely demise! I suggest you read the latter list first. But rememberâ€”in English, snow is a four-letter word especially right now, and especially in the northeast U. Despite my best efforts, I had a tough time finding easily accessible, well-organized lists of Inuit, Yupik, or Aleut swear words. But all is not a total loss. Just do the best you can with this pronunciation springboard. If you happen to be of Arctic-Indian descent, please help me. For the rest of you: She revels in shielding her clients from the pain of writing their own print or web marketing and educational copy.

Chapter 7 : Genius Einstein Chapter 1 Season 1 Recap - TV Eskimo

Genius Einstein Chapter 1 Season 1 Recap - With their first scripted anthology series, National Geographic has put forward a vibrant and entertaining version of one of the most famous figures of the 20th century, digging deep into the life of Albert Einstein with a wealth of interesting details.

Issac and Baby Galileo set off on a journey through a cheesy galaxy. Plot Edit Baby Galileo is eating his special cheesy cereal at the breakfast table and then asks his mom where cheese comes from. Mama Galileo tells Baby Galileo that cheese comes from an unknown land far faraway. When Galileo gets there, Issac tells him that the cheese world is real. Galileo wants to go there, so Issac decides to go with him. Finally after 3 long hours, they make it to the moon. Galileo starts eating the moon which is made out of cheese while Misty the Mouse, who had secretly been following them, helped herself to some of it. But then the rocket ship fell off the moon into thin air. And then, making things worse, giant animated yellow crayons covered in cheese start attacking them. Misty gets gobbled up first. Issac has nothing to kill the crayons, so he gets attacked. Meanwhile back on Earth, the whole Baby Einstein Universe was getting destroyed, along with the rest of the world, by the giant animated crayons. But then, the weirdest thing happened. A group of Eskimos landed on the moon and ate all the cheese because all their other sources of food were killed or in a pile of ashes. The Eskimos ate the whole moon, and everyone fell. The Eskimos, Issac, and Baby Galileo all fell. But since there was no gravity, they were okay. Galileo could hear his mother calling him from millions of miles away. But then a ball of fire shot up from the sky and the gravity was back on. The lion, the kangaroo, and the group of Eskimos all fell again. People were disappointed because it would take a few million dollars and a few years to fix the town up, but they were still happy. Issac and Baby Galileo waved goodbye and each walked into a pile of ashes what used to be their houses. Trivia Edit In the last scene, Misty lands in the middle of the street and a car runs her over. In the scene where Issac and Galileo are in the backyard, a fat man chases Bard and the other puppets and shoves them in the garbage. You can also see Maren chasing Mark and Dean and Jennifer viewing the nursery for their baby , among other things.

Chapter 8 : 20 Interesting Eskimo Ice Cream Facts

Seriously, the concept of Eskimos making ice creams for desserts was a completely out of the world idea that we were having hard time to grasp. This is where we decided to do some digging and we found some interesting facts we are going to share with you.

But to dwell on that would be to miss what Bronowski emphasizes, an interesting analogy of science to sculpture. On reflection, I saw the similarity of his remarks to some by Einstein, which I quote below. Hopefully someone out there will find the connection interesting. This is not so. All imagination begins by analysing nature. The material asserts itself through the hand and thereby prefigures the shape of the work for the brain. The sculptor, as much as the mason, feels for the form within nature. The best of artists hath no thought to show Which the rough stone in its superfluous shell Doth not include: By the time Michelangelo carved the head of Brutus, other men quarried the marble for him. But Michelangelo had begun as a quarryman in Carrara and he still felt that the hammer in their hands, and in his, was groping in the stone for a shape that was already there. And I got my stone by going round the stone yards, and finding what they would call a random block. Then I had to think in the same way that Michelangelo might have done, so that one had to wait until an idea came that fitted the shape of the stone. And that was seeing the idea in that block. And yet the metaphor tells the truth about the relation of discovery that exists between man and nature. In one sense, everything that we discover is already there. A sculptured figure and the law of nature are both concealed in the raw material. And in another sense, what a man discovers is discovered by him. It would not take exactly the same form in the hands of someone else. Neither the sculptured figure nor the law of nature would come out in identical copies when produced by two different minds in two different ages. Discovery is a double relation of analysis and synthesis together. As an analysis it probes for what is there. But then, as a synthesis, it puts the parts together in a form in which the creative mind transcends the bare limits, the bare skeleton that nature provides. Sculpture is a sensuous art. The Eskimos make small sculptures that are not even meant to be seen, only handled. So it must seem strange that I choose as my model for science sculpture and architecture. We have to understand that the world can only be grasped by action, not by contemplation. The hand is more important than the eye. We are not one of those contemplative civilisations of the Far East or the Middle Ages that believed that the world has only to be seen and thought about and who practised no science. We are active, and indeed we know in the evolution of man, that it is the hand that drives the subsequent evolution of the brain. We find tools made by man before he became man. Benjamin Franklin called man the "tool-making animal. And the most exciting thing about that is that even in prehistory, man already made tools that have an edge finer than they need have. The reciprocal relationship of epistemology and science is of noteworthy kind. They are dependent upon each other. Epistemology without contact with science becomes an empty scheme. However, no sooner has the epistemologist, who is seeking a clear system, fought his way through to such a system, than he is inclined to interpret the thought-content of science in the sense of his system and to reject whatever does not fit into his system. The scientist, however, cannot afford to carry his striving for epistemological systematic that far. He accepts gratefully the epistemological conceptual analysis; but the external conditions, which are set for him by the facts of experience, do not permit him to let himself be too much restricted in the construction of his conceptual world by the adherence to an epistemological system. He therefore must appear to the systematic epistemologist as a type of unscrupulous opportunist: He may even appear as Platonist or Pythagorean insofar as he considers the viewpoint of logical simplicity as an indispensable and effective tool of his research. There can be no scientific explanation of science.

As for vitamin C, the source in the Eskimo diet was long a mystery. Most animals can synthesize their own vitamin C, or ascorbic acid, in their livers, but humans are among the exceptions, along with other primates and oddballs like guinea pigs and bats.

That is why it is called Present. The important thing is not to stop questioning. To confirm your subscription, you must click on a link in the email being sent to you. Each email contains an unsubscribe link. Suppose our gratitude could be zero-based gratitude. With zero-based gratitude, we would be grateful for everything we had each day - regardless of whether it was more or less than yesterday. With zero-based gratitude, I can be grateful for all the people, the love, the food, the shelter, the services, the health, that I am blessed with today, regardless of what I had yesterday. With zero-based gratitude, I can be grateful each day for the gift of life itself. If today, in conscious awareness, you choose the same plan as yesterday, you are wise. If you choose a different plan, you are equally wise. Whatever you choose, choose with intention. When does a belief hold you prisoner to yesterday and limit your options for designing a great future? Test your beliefs with as much objectivity as you can bring to the subject. Those beliefs that withstand rigorous testing, should become the foundation of your being - your reason for living. Take action on those beliefs. Tomorrow is a dream. Today - each today - is where the action is where all of life occurs. Today IS your life - your only life. Life today to the fullest. Each day be happy and grateful for what you have, independent of yesterday and of other people. Lay down the law. I am like a newborn. I have what I have today; I have my fingers, my toes, some people in my life, some material and financial state. Yesterday is only a dream - perhaps a nightmare, but only a dream - nothing more. I will make all decisions and actions based solely on what I have today as a starting point. Essentially all suffering is the result of Comparing what we fear we might have or not have tomorrow Murrow Yesterday, December seventh, , a date which will live in infamy, the United States of America was suddenly and deliberately attacked by naval and air forces of the Empire of Japan. Roosevelt The deliberate and deadly attacks which were carried out yesterday against our country were more than acts of terror. They were acts of war. Bush Free speech is not to be regulated like diseased cattle and impure butter. The audience that hissed yesterday may applaud today, even for the same performance. Douglas Do not say, "It is morning," and dismiss it with a name of yesterday. See it for the first time as a newborn child that has no name.