
WE HEARD
THE ANGELS
of
MADNESS

*One Family's Struggle with
Manic Depression*

DLANE AND
LISA BERGER

*Foreword by Alexander Vuckovic, M.D.,
Harvard Medical School*

William Morrow and Company, Inc.
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We Heard The Angels Of Madness

Anonymous



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We Heard the Angels of Madness Diane Berger,1991 **We Heard the Angels of Madness** Diane Berger,Lisa Berger,1991 The mother of a young manic depressive recounts her struggle to cope with her son s illness and discusses the information she gathered about manic depression *Surviving Manic Depression* Edwin Fuller Torrey,Michael B. Knable,2002-01-03 A groundbreaking guide to manic depression which affects more than two million people in the U S alone is drawn from the most recent research furnishing in depth coverage on every aspect of the ailment from symptoms psychotherapy and rehabilitation to special problems arising out of this disorder such as violent behavior suicide sex AIDS and alcohol and drug abuse *Run Run Run* Jack Hoffman,Dan Simon,2020-01-14 Intertwining the details of Abbie Hoffman s intense personal life with the movement politics of the sixties seventies and eighties Dan Simon writes Abbie s story from the point of view of his younger brother Jack creating a full and poignant portrait of one of the geniuses of the 1960s counterculture From the creation of the Yippies in 1967 and the tumult of the 1968 Democratic National Convention protests to the humor and agony of the Chicago conspiracy trial the scandal of Abbie s 1973 cocaine bust and his six and a half years as a fugitive to his reemergence as environmentalist Barrie Freed and his final struggle with manic depressive illness this biography offers a compelling examination of the contradictions that make Abbie Hoffman such a compelling figure With the information and affection only a brother could bring to the complexities of Abbie s life Hoffman and Simon portray Abbie s public persona alongside his private aspirations and fears romances and enduring family relationships **Riding the Windhorse** Robert S. Corrington,2003 That creativity and the quest for wholeness can support the erratic flight of the windhorse of manic depression BOOK JACKET *Integrated Treatment for Dual Disorders* Kim Tornvall Mueser,2003-04-25 A guide for health and medical practitioners discusses treatment of patients with both psychiatric disorders and substance abuse problems **A to Z Handbook of Child and Adolescent Issues** Amy Beth Taublieb,2000 A comprehensive reference for parents school personnel and all who have regular contact with children the A Z Handbook of Child and Adolescent Issues contains hundreds of entries dealing with virtually every issue relevant to the psychology of young people This user friendly guide is designed specifically to provide detailed information and valuable guidance anyone can understand and benefit from **Public Library Catalog** ,1994 **Public Library Catalog** Juliette Yaakov,1994 Cited in Sheehy and Walford A core working tool for acquisitions librarians reference librarians and catalogers in public and undergraduate libraries the Catalog is a list of recommended reference and nonfiction books for adults published quinquennially with annual supplements for the intervening years The titles are classified by subject and include complete bibliographical data as well as descriptive and critical annotations This edition consists of 7 735 titles and 3 999 analytical entries Some 4 000 additional titles will appear in the four supplements In addition to the main classified catalog there is a comprehensive author title subject and analytical index and a directory of publishers and distributors Annotation copyright

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Three Translations of the Koran (Al-Qur'an) Side by Side Anonymous,2020-09-28 THERE is surely no need to day to insist on the importance of a close study of the Koran for all who would comprehend the many vital problems connected with the Islamic World and yet few of us I imagine among the many who possess translations of this book have been at pains to read it through It must however be borne in mind that the Koran plays a far greater role among the Muhammadans than does the Bible in Christianity in that it provides not only the canon of their faith but also the text book of their ritual and the principles of their Civil Law It was the Great Crusades that first brought the West into close touch with Islam but between the years 1096 and 1270 we only hear of one attempt to make known to Europe the Sacred Book of the Moslems namely the Latin version made in 1143 by Robert of Retina who Sale tells us was an Englishman and Hermann of Dalmatia on the initiative of Petrus Venerabilis the Abbot of Clugny which version was ultimately printed by T Bibliander in Basel in 1543 nearly a hundred years after the fall of Constantinople During the seventeenth and eighteenth centuries several translations appeared both in Latin and in French and one of the latter by Andr du Ryer was translated into English by Alexander Ross in 1649 But by far the most important work on the Koran was that of Luigi Marracci which was published in Padua in 1698 George Sale's translation first appeared in November 1734 in a quarto volume in 1764 it was first printed in medium octavo and the reprint of 1825 contained the sketch of Sale's life by Richard Alfred Davenant which has been utilized in the article on Sale in the Dictionary of National Biography The Chandos Classics edition in crown octavo was first issued in 1877 Soon after the death of the Prophet early Muhammadan theologians began to discuss not only the correct reading of the text itself but also to work out on the basis of first hand reports the story connected with the revelation of each chapter As the book at present stands in its original form the chapters are arranged more or less according to their respective length beginning with the longest except in the case of the opening chapter which holds a place by itself not only in the sacred book of Islam corresponding as it does in a manner to our Pater Noster but also in its important ceremonial usages The presumed order in which the various chapters were revealed is given in the tabular list of Contents but it may be mentioned that neither Muhammadan theologians nor in more recent times European scholars are in entire agreement upon the exact chronological position of all the chapters It is well for all who study the Koran to realize that the actual text is never the composition of the Prophet but is the word of God addressed to the Prophet and that in quoting the Koran the formula is He

may he be exalted said or some such phrase The Prophet himself is of course quoted by Muhammadan theologians but such quotations refer to his traditional sayings known as Had s which have been handed down from mouth to mouth with the strictest regard to genealogical continuity It would probably be impossible for any Arabic scholar to produce a translation of the Kor n which would defy criticism but this much may be said of Sale s version just as when it first appeared it had no rival in the field it may be fairly claimed to day that it has been superseded by no subsequent translations Equally remarkable with his translation is the famous Preliminary Discourse which constitutes a tour de force when we consider how little critical work had been done in his day in the field of Islamic research Practically the only works of first class importance were Dr Pocock s Specimen Historio Arabum to which in his original Address to the Reader Sale acknowledges his great indebtedness and Maracci s Kor n In spite of the vast number of eminent scholars who have worked in the same field since the days of George Sale his Preliminary Discourse still remains the best Introduction in any European language to the study of the religion promulgated by the Prophet of Arabia but as Wherry says Whilst reading the Preliminary Discourse as a most masterly and on the whole reliable presentation of the peculiar doctrines rites ceremonies customs and institutions of Islam we recognize the fact that modern research has brought to light many things concerning the history of the ancient Arabs which greatly modify the statements made in the early paragraphs For many centuries the acquaintance which the majority of Europeans possessed of Muhammadanism was based almost entirely on distorted reports of fanatical Christians which led to the dissemination of a multitude of gross calumnies What was good in Muhammadanism was entirely ignored and what was not good in the eyes of Europe was exaggerated or misinterpreted It must not however be forgotten that the central doctrine preached by Muhammad to his contemporaries in Arabia who worshipped the Stars to the Persians who acknowledged Ormuz and Ahriman the Indians who worshipped idols and the Turks who had no particular worship was the unity of God and that the simplicity of his creed was probably a more potent factor in the spread of Islam than the sword of the Ghazis Islam although seriously affecting the Christian world brought a spiritual religion to one half of Asia and it is an amazing circumstance that the Turks who on several occasions let loose their Central Asian hordes over India and the Middle East though irresistible in the onslaught of their arms were all conquered in their turn by the Faith of Islam and founded Muhammadan dynasties The Mongols of the thirteenth century did their best to wipe out all traces of Islam when they sacked Baghdad but though the Caliphate was relegated to obscurity in Egypt the newly founded Empires quickly became Muhammadan states until finally it was a Turk who took the title of Caliph which has been held by the house of Othman ever since Thus through all the vicissitudes of thirteen hundred years the Kor n has remained the sacred book of all the Turks and Persians and of nearly a quarter of the population of India Surely such a book as this deserves to be widely read in the West more especially in these days when space and time have been almost annihilated by modern invention and when public interest embraces the whole world It is difficult to decide to what extent Sale s citations in the notes represent first hand use

of the Arabic commentators but I fear that the result of a close inquiry only points to very little original research on his part. He says himself in his Address to the Reader: As I have no opportunity of consulting public libraries the manuscripts of which I have made use throughout the whole work have been such as I had in my own study except only the Commentary of Al Baidh wi which belongs to the library of the Dutch Church in Austin Friars. Now with regard to these manuscripts which Sale had in his own study we happen to possess first hand information for a list of them was printed by the executor of his will under the following title: A choice collection of most curious and inestimable manuscripts in the Turkish Arabic and Persian languages from the library of the late learned and ingenious Mr George Sale. Which books are now in the possession of Mr William Hammerton Merchant in Lothbury where they may be seen on Wednesdays and Fridays till either they are sold or sent abroad. N B These MSS are to be sold together and not separately. They were purchased in the first instance by the Rev Thomas Hunt of Oxford for the Radcliffe Library and they are now permanently housed in the Bodleian Library. The British Museum possesses a copy of this list which is drawn up in English and French on opposite pages and comprises eighty six works in all. The list contains very few Arabic works of first rate importance but is rich in Turkish and Persian Histories. What is most significant however is the fact that it contains hardly any of the Arabic works and none of the Commentaries which are referred to on every page of Sale's translation of the Koran. I have therefore been forced to the conclusion that with the exception of Al Baidh wi Sale's sources were all consulted at second hand and an examination of Marracci's great work makes the whole matter perfectly clear. Sale says of Marracci's translation that it is generally speaking very exact but adheres to the Arabic idiom too literally to be easily understood by those who are not versed in the Muhammadan learning. The notes he has added are indeed of great use but his refutations which swell the work to a large volume are of little or none at all being often unsatisfactory and sometimes impertinent. The work however with all its faults is very valuable and I should be guilty of ingratitude did I not acknowledge myself much obliged thereto but still being in Latin it can be of no use to those who understand not that tongue. Such is Sale's own confession of his obligation to Marracci but it does not go nearly far enough. A comparison of the two versions shows that so much had been achieved by Marracci that Sale's work might almost have been performed with a knowledge of Latin alone. As far as regards the quotations from Arabic authors I do not wish to imply that Sale did not know Arabic but I do maintain that his work as it stands gives a misleading estimate of his original researches and that his tribute to Marracci falls far short of his actual indebtedness. It must be mentioned that Marracci not only reproduced the whole of the Arabic text of the Koran but furthermore gives the original text and the translation of all his quotations from Arabic writers. It is indeed a profoundly learned work and has never received the recognition it deserves. Marracci had at his disposal rich collections of MSS belonging to the Libraries of Italy. How he learnt his Arabic we do not know.

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