

Chapter 1 : God Revolution - God Revolution

*The Gods of Revolution [Christopher Dawson, Arnold Toynbee] on calendrierdelascience.com *FREE* shipping on qualifying offers. Great Volume by Christopher Dawson. , London.*

They knew concentration camps were full of Jewish people who were stigmatised as sub-human and race-defilers. They knew that these, like other groups and minorities, were being killed out of hand. They knew that Adolf Hitler had repeatedly forecast the extermination of every Jew on German soil. They knew these details because they had read about them. What interests me is living and dying for what one loves. He may have never glimpsed his ancestors draw closer or the slow chill of Death creep across the floor. He was in his home, totally at ease and listening to music. How could he have known from this moment on he had no future? Was he relaxing as I am? What did he think of his neighbors? My wife and I are at a beach so hidden I dare not speak its name, an undisturbed stretch of the legendary A1A. Most folks drive past it, seeing nothing but sea grapes and palmettos. On top of that the nearest gas station cooks chicken gizzards and homemade empanadas. There are no hotels and public drunkenness is a way of life. Nature in abundance and a carefree attitude that flies in the face of the nine-to-five. For a moment the world drips away. We forget anything else exists. But on the horizon the world waits, among the clouds slowly rolling in. For Gregory it knocked right on his door. Gregory has a fiancée, Monique Davis. They have three children together. There is a knock at the door. Gregory goes to the garage door, where the sound is coming from, and opens it to see who it is. Gregory closes the door. He may have wanted to grab his wallet, change his clothes. Maybe turn down the music. The police, after all, were responding to a noise complaint. At this moment, though he never knew it, there was no future for Gregory. Every dream, every hope, every project that Gregory put off was lost like rain puddles under the Florida sun. Officer Newman would claim Gregory pointed a gun at him. A gun was indeed found on Gregory. In his back pocket. Odd thing for a dead man, falling back from being shot, to have the muscle memory to unload his gun and tuck it safely in his back pocket. Even odder the placement—no gun owner carries a pistol in their back pocket. Why would you sit on your gun anyway? We know Gregory was executed for no reason. We know the cops maintain a system of white supremacy and brutal exploitation. That is as common as swimsuits at Cocoa Beach. Four years ago a grand jury declined to indict Officer Newman, the usual response. Lucie County Sheriff Ken Mascara. The case finally came to a close just recently. The jury deliberated for 10 hours. The people had been empowered. They came to a consensus. The jury could have awarded nothing, but instead they chose to further humiliate and denigrate the grieving family. In the eyes of at least a segment of the Florida population this is exactly what they deserved. A storm has chased everyone off the beach, a massive one that throws lightning at the ocean and kicks boogie boards like soccer balls. The power is raw, visceral; there are no trees or buildings to break the wind, to filter the experience. This is what a storm really is, I think, how it really feels. Trees bend and birds flee. Powerful bolts of energy are hurled at the water, the crashing sound echoing across miles and miles of wide open ocean. These same lightning bolts are an essential part of the Florida ecosystem: New life rises from the ashes and nutrient-deprived soil feeds on the corpses of animals. Humanity is inoculated against this harsh reality. We move from climate-controlled room to climate-controlled room, visit stores where the people are expected to treat us like royalty and smile on command. History is about progress. Rainy beach days and thunder storms will eventually be corrected. This mindset is alien to the Conjuror. Violence, death, this is the very essence of existence. Terrible, terrible things happen to good people everyday. Hoodoo does not wait for justice but demands you make it: Hoodoo is about influencing present conditions, amplifying or changing them for the practitioner in their own life. Our perspective is focused on the here and now. Can the Left say the same? How does it deal with a portion of the population who is not only hostile to their ideas but hostile to the very lives of those empowered by them? The idea is Capitalism can not survive its own contradictions and that, above all, it will grow to the point where the people would have no choice but to overthrow it. Our present predicament stands in stark contrast to these religious myths. We are the forgotten children of an age once thought impossible, trying to re-tool theories that thought history would end by the time we were born. Capitalism has not ended. These industries

transform no new resources. If anything they shuttle around existing constructions into new commodities based on ease. The working class has little to no leverage, and does not even touch the very platforms they come to depend on. How does one keep scabs from working with Uber if drivers go on strike? There is nothing to seize. You already have it. The grand historical narrative that guided anti-capitalism is going the way of the spinning-jenny and unpolluted water. The prophecies have failed. For some it is a matter of education: The people who voted for Trump were all just momentarily confused, secret Anarchists just waiting to blossom! Inside each of them the Kingdom of God awaits, an essential good nature bestowed on them by benefit of being reduced to a commodity. Humanity has suffered, like Christ on his cross, and their pain promises an eventual reward and salvation for planet Earth. This of course is Christian thinking: People have heard of Christ, of Feminism, of Mao. No one idea has yet to dominate the planet. Capitalism may be the strongest ideological paradigm but it is far from gospel: Why would our ideas be any different? For some it is a matter of force: This includes mass prisons, forced re-education, and unparalleled violence in the hands of a small minority. These same vanguards assure us that our sunny beaches are just around the corner—“as soon as the whole world agrees to the Holy Gospel. Until then stringent measures and obedience are required until Capitalism is defeated world-wide. The Vanguards fall into the same religious tradition the Educators do, with the added benefits of a Revolutionary Inquisition alongside a violation of human dignity. The Vanguards though are strictly atheists through and through. Both theories promise an approaching redemption. Gregory is gone forever today. For Black Americans playing music today can result in a death squads being dispatched to your house. There is a section of the American population today that not only sees this as justified but takes pleasure in it. Faced with this monumental task many easily grow bitter. They retreat online to ever smaller circles, screaming at a digital void as if it determined the price of their rent. They laugh and mock as the bodies pile up around them, cheer on countries and struggles millions of miles away; history will absolve their own miserable fates and so they let the passage of time do their fighting.

Chapter 2 : The Gods of Revolution by Christopher Henry Dawson

In The Gods of Revolution, Christopher Dawson brought to bear, as Glanmor Williams said, "his brilliantly perceptive powers of analysis on the French Revolution In so doing he reversed the trends of recent historiography which has concentrated primarily on examining the social and economic.

For about twenty years, he largely supplanted the age-old beliefs and practices of the Egyptian state religion, and deposed its religious hierarchy, headed by the powerful priesthood of Amun at Thebes. For fifteen centuries, the Egyptians had worshiped an extended family of gods and goddesses, each of which had its own elaborate system of priests, temples, shrines and rituals. A key feature of the cults was the veneration of images and statues of the gods, which were worshipped in the dark confines of the temples. The pinnacle of the religious hierarchy was the Pharaoh, both king and living god. Administration of the Egyptian kingdom was thus inextricably bound up with and largely controlled by the power and influence of the priests and scribes. At the same time, he strengthened the role of the Pharaoh. Dominic Montserrat , analysing the various versions of the hymns to the Aten, argues that all versions of the hymns focus on the king; he suggests that the real innovation is to redefine the relationship of god and king in a way that benefited Akhenaten, quoting a statement of Egyptologist John Baines: However, in the ninth year of his reign Akhenaten declared a more radical version of his new religion by declaring Aten not merely the supreme god but the only god, and Akhenaten was the son of Aten was the only intermediary between the Aten and his people. Key features of Atenism included a ban on idols and other images of the Aten, with the exception of a rayed solar disc in which the rays, commonly depicted as ending in hands, appear to represent the unseen spirit of Aten. New temples were constructed in which the Aten was worshipped in the open sunlight rather than in dark temple enclosures, as the old gods had been. The radicalisation of the ninth year, including spelling Aten phonetically instead of using the rayed solar disc, may be a determination on the part of Akhenaten to dispel a probable misconception among the common people that Aten was really a type of sun god like Ra. Amarna art Styles of art that flourished during the brief period are markedly different from other Egyptian art. They bear a variety of affectations, from elongated heads to protruding stomachs, exaggerated ugliness and the beauty of Nefertiti. It is clearly shown displaying affection. Images of Akhenaten and Nefertiti usually depict the Aten prominently above that pair, with the hands of the Aten closest to each offering Ankhs. That may suggest that she also had a prominent official role in Aten worship. Artistic representations of Akhenaten usually give him an unusual appearance, with slender limbs, a protruding belly and wide hips. Other leading figures of the Amarna period, both royal and otherwise, are also shown with some of these features, suggesting a possible religious connotation, especially as some sources suggest that private representations of Akhenaten, as opposed to official art, show him as quite normal. Believed to have been thrown away by scribes after being transferred to papyrus, the letters comprise a priceless cache of incoming clay message tablets sent from imperial outposts and foreign allies. The letters suggest that Akhenaten was obsessed with his new religion, and his neglect of matters of state was causing disorder across the massive Egyptian empire. The governors and kings of subject domains wrote to beg for gold and complained of being snubbed and cheated. Also discovered were reports that a major plague pandemic was spreading across the ancient Near East. The temples that Akhenaten had built from talaat blocks, including the temple at Thebes, were disassembled by later pharaohs, reused as a source of building materials and decorations for their own temples, and inscriptions to Aten were defaced. Finally, Akhenaten , Smenkhkare , Tutankhamun , and Ay were removed from the official lists of Pharaohs, which instead reported that Amenhotep III was immediately succeeded by Horemheb. Link to monotheism in Abrahamic religions[edit] See also: The Egyptian author Ahmed Osman went as far as to claim that Moses and Akhenaten were the same person. Atenism in modern culture[edit] American composer Philip Glass composed a grand opera about Akhenaten which sets texts from the Amarna letters and Hymn to the Aten. In the video game The Secret World , the Aten is a malevolent supernatural force that wants to destroy Egypt, and Akhenaten is a victim of its mind control. Atenism in literature[edit] Mahfouz, Naguib , Akhenaten:

Chapter 3 : Rebirth of the Gods: The Sexual Revolution - The Aquila Report

The Gods of Revolution was first published in , two years after the author's death. The work was formed from chapters on the French Revolution intended for a volume covering the period from the Enlightenment to the modern era.

Vodou ceremony, Jacmel , Haiti. A Haitian Vodou temple is called a Peristil. After more introductory songs, beginning with saluting Hounto, the spirit of the drums, the songs for all the individual spirits are sung, starting with the Legba family through all the Rada spirits, then there is a break and the Petro part of the service begins, which ends with the songs for the Gede family. As the songs are sung, participants believe that spirits come to visit the ceremony, by taking possession of individuals and speaking and acting through them. When a ceremony is made, only the family of those possessed is benefited. At this time it is believed that devious mambo or houngan can take away the luck of the worshippers through particular actions. For instance, if a priest asks for a drink of champagne, a wise participant refuses. Sometimes these ceremonies may include dispute among the singers as to how a hymn is to be sung. In Haiti, these Vodou ceremonies, depending on the Priest or Priestess, may be more organized. But in the United States, many vodouists and clergy take it as a sort of non-serious party or "folly". In a serious rite, each spirit is saluted and greeted by the initiates present and gives readings, advice, and cures to those who ask for help. Many hours later, as morning dawns, the last song is sung, the guests leave, and the exhausted hounsis, houngans, and mambos can go to sleep. Vodou practitioners believe that if one follows all taboos imposed by their particular loa and is punctilious about all offerings and ceremonies, the loa will aid them. Vodou practitioners also believe that if someone ignores their loa it can result in sickness, the failure of crops, the death of relatives, and other misfortunes. A variety of animals are sacrificed, such as pigs, goats, chickens, and bulls. The most basic set up is just a white candle and a clear glass of water and perhaps flowers. Ancestors are approached directly, without the mediating of Papa Legba, since they are said to be "in the blood". In a Vodou home, often, the only recognizable religious items are images of saints and candles with a rosary. In other homes, where people may more openly show their devotion to the spirits, noticeable items may include an altar with Catholic saints and iconographies, rosaries, bottles, jars, rattles, perfumes, oils, and dolls. Some Vodou devotees have less paraphernalia in their homes because until recently Vodou practitioners had no option but to hide their beliefs. Haiti is a rural society and the cult of ancestors guard the traditional values of the peasant class. The ancestors are linked to family life and the land. Haitian peasants serve the spirits daily and sometime gather with their extended family on special occasions for ceremonies, which may celebrate the birthday of a spirit or a particular event. In very remote areas, people may walk for days to partake in ceremonies that take place as often as several times a month. Vodou is closely tied to the division and administration of land as well as to the residential economy. The cemeteries and many crossroads are meaningful places for worship: Houngans Male Vodou Priest or Mambos Female Vodou Priest are usually people who were chosen by the dead ancestors and received the divination from the deities while he or she was possessed. His or her tendency is to do good by helping and protecting others from spells, however they sometimes use their supernatural power to hurt or kill people. They also conduct ceremonies that usually take place "Amba Peristil" under a Vodou Temple. There are clergy in Haitian Vodou whose responsibility it is to preserve the rituals and songs and maintain the relationship between the spirits and the community as a whole though some of this is the responsibility of the whole community as well. They are entrusted with leading the service of all of the spirits of their lineage. Sometimes they are "called" to serve in a process called being reclaimed, which they may resist at first. The asson calabash rattle is the symbol for one who has acquired the status of houngan or mambo priest or priestess in Haitian Vodou. A houngan or mambo traditionally holds the asson in their hand, along with a clochette bell. The asson contains stones and snake vertebrae that give it its sound. The asson is covered with a web of porcelain beads. They are not necessarily priests, and may be practitioners of "darker" things, and are often not accepted by the mambo or the houngan. Bokor can also be a Haitian term for a Vodou priest or other practitioner who works with both the light and dark arts of magic. After then, a ceremonial celebration commemorates the deceased for being released into the world to live again. In the words of Edwidge Danticat,

author of "A Year and a Day" an article about death in Haitian society published in the New Yorker and a Vodou practitioner, "The year-and-a-day commemoration is seen, in families that believe in it and practice it, as a tremendous obligation, an honorable duty, in part because it assures a transcendental continuity of the kind that has kept us Haitians, no matter where we live, linked to our ancestors for generations. Though other Haitian and West African families believe there is an afterlife in paradise in the realm of God. The God-Creator is the cosmogonical principle and does not trifle with the mundane; the voduns are the God-Actors who actually govern earthly issues. The pantheon of vodoun is quite large and complex. West African Vodun has its primary emphasis on ancestors, with each family of spirits having its own specialized priest and priestess, which are often hereditary. In many African clans, deities might include Mami Wata, who are gods and goddesses of the waters; Legba, who in some clans is virile and young in contrast to the old man form he takes in Haiti and in many parts of Togo; Gu or Ogoun, ruling iron and smithcraft; Sakpata, who rules diseases; and many other spirits distinct in their own way to West Africa. A significant portion of Haitian Vodou often overlooked by scholars until recently is the input from the Kongo. The entire northern area of Haiti is heavily influenced by Kongo practices. In the south, Kongo influence is called Petwo Petro. Many loa a Kikongo term are of Kongo origin such as Basimba belonging to the Basimba people and the Lemba. Some of the more enduring forms survive in the Gullah Islands. European colonialism, followed by totalitarian regimes in West Africa, suppressed Vodun as well as other forms of the religion. However, because the Vodun deities are born to each African clan-group, and its clergy is central to maintaining the moral, social, and political order and ancestral foundation of its villagers, it proved to be impossible to eradicate the religion. The survival of the belief systems in the New World is remarkable, although the traditions have changed with time and have even taken on some Catholic forms of worship. First, the Code Noir explicitly forbade the open practice of all African religions. Enslaved Africans spent their Sunday and holiday nights expressing themselves. While bodily autonomy was strictly controlled during the day at night, the enslaved Africans wielded a degree of agency. They began to continue their religious practices but also used the time to cultivate community and reconnect the fragmented pieces of their various heritages. These late night reprieves were a form of resistance against white domination and also created community cohesion between people from vastly different ethnic groups. Political leaders such as Boukman Dutty, a slave who helped plan the revolt, also served as religious leader, connecting Vodou spirituality with political action. This extremist view is not considered credible by mainstream Protestants, however conservatives such as Pat Robertson repeat the idea. Domingue as the First Black Empire; two years later, after his assassination, it became the Republic of Haiti. This was the second nation to gain independence from European rule after the United States, and the only state to have arisen from the liberation of slaves. No nation recognized the new state, which was instead met with isolation and boycotts. This exclusion from the global market led to major economic difficulties for the new state. Many of the leaders of the revolt disassociated themselves from Vodou. They strived to be accepted as Frenchmen and good Catholics rather than as free Haitians. Yet most practitioners of Vodou saw, and still see, no contradiction between Vodou and Catholicism, and also take part in Catholic masses. Vodou made punishable, secret societies[edit] The new Haitian state did not recognize Vodou as an official religion. In , the government made practising Vodou punishable. Secret Voodoo societies therefore continued to be important. These societies also provided the poor with protection and solidarity against the exercising of power by the elite. They had their own symbols and codes. Haitian creole forms of Vodou exist in Haiti, the Dominican Republic, Cuba, [55] some of the outer islands of the Bahamas, the United States, and other places to which Haitians have immigrated. There has been a re-emergence of the Vodun traditions in the United States, maintaining the same ritual and cosmological elements as in West Africa. Duvalier was involved in the noirisme movement and hoped to re-value cultural practices that had their origins in Africa. Duvalier manipulated Vodou to suit his purposes throughout his Reign of Terror. In January, after the Haiti earthquake traditional ceremonies were organized to appease the spirits and seek the blessing of ancestors for the Haitians. Also a "purification ceremony" was planned for Haiti. Controversy after the earthquake[edit] Following the Haiti earthquake, there were verbal and physical attacks against vodou practitioners in Haiti perpetrated by those who felt that vodouists were partially responsible for the natural disaster. Furthermore,

during a Cholera outbreak in several Vodou priests were lynched by mobs who believed them to be spreading the disease. Myths and misconceptions[edit] The Affaire de Bizoton of Vodou has often been associated in popular culture with Satanism , witchcraft , zombies and "voodoo dolls". Zombie creation has been referenced within rural Haitian culture, [60] but is not a part of Vodou. Such manifestations fall under the auspices of the bokor or sorcerer, rather than the priest of the loa. The practice of sticking pins in voodoo dolls has history in folk magic. The general fear of Vodou in the US can be traced back to the end of the Haitian Revolution There is a legend that Haitians were able to beat the French during the Haitian Revolution because their Vodou deities made them invincible. Free and enslaved Haitians who moved to New Orleans brought their religious beliefs with them and reinvigorated the Voodoo practices that were already present in the city. Eventually, Voodoo in New Orleans became hidden and the magical components were left present in the public sphere. This created what is called hoodoo in the southern part of the United States. Because hoodoo is folk magic, Voodoo and Afro-diasporic religions in the U. This is one origin of the stereotype that Haitian Vodou, New Orleans Voodoo, and hoodoo are all tricks used to make money off of the gullible. In , a 7. And they got together and swore a pact to the devil. The Haitians revolted and got something themselves free. But ever since they have been cursed by one thing after another. The impact of the religion qua spiritual and intellectual disciplines on popular national institutions, human and gender relations, the family, that plastic arts, philosophy and ethics, oral and written literature, language, popular and sacred music, science and technology and the healing arts, is indisputable. It is the belief of the Congress that Vodou plays, and shall continue to play, a major role in the grand scheme of Haitian development and in the socio-economic, political, and cultural arenas. Development, when real and successful, always comes from the modernization of ancestral traditions, anchored in the rich cultural expressions of a people.

Chapter 4 : The Gods of Revolution - Christopher DawsonChristopher Dawson

The Gods of Revolution by Christopher Dawson In The Gods of Revolution, Christopher Dawson brought to bear, as Glanmor Williams said, "his brilliantly perceptive powers of analysis on the French Revolution.

Chapter 5 : Atenism - Wikipedia

The gods of revolution. [Christopher Dawson] -- "Published posthumously, this was Christopher Dawson's classic book on the French Revolution, offering a cultural and moral critique of Western Europe for readers in the aftermath of the devastation.

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Chapter 9 : Haitian Vodou - Wikipedia

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