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Savage Future The Sinister Side Of The New Age

AN Whitehead



Savage Future The Sinister Side Of The New Age:

Savage Future Kenneth R. Wade,1991 Christian Responses to the New Age Movement John A. Saliba,1999 For Christians the first encounter with the New Age Movement may prove confusing On the one hand there is an attraction in New Age ideology and ritual practice but on the other this very attraction raises theological and pastoral questions for the Churches whose responses have been ambiguous and conflicting The author analyses the real challenge the New Age offers the Churches today and gives an overview of the way in which Christian groups have responded to it **The New Age** Arthur Moore,1926 *The Dark Landscape of Modern Fiction* Patrick Reilly,2018-05-08 This title was first published in 2003 This text explores the dark pessimistic truth that pervades the pages of modern texts setting a theme of Dante's Inferno against the work of modern authors including Dostoyevsky Hardy Conrad Wharton Kafka Camus Waugh and Flannery O'Connor The author's thesis is that these writers exhibit a hostility towards the reader an anger that the reader should continue to be so deludedly happy when the writer has become so mortifyingly enlightened At its most characteristic Reilly demonstrates modern fiction seems to achieve a savage satisfaction in inflicting this pain to an extent that could be described as sadistic Reilly traces what he calls this punitive spirit to a character in the Inferno Vanni Fucci who suffering himself does his best to make Dante suffer too Through the study he uses the Inferno as a guide to the prevailing attitudes in modern fiction revealing a parallel between the prohibition of pity within the medieval poem and in the pages of modern texts

Science in the New Age David J. Hess,1993 In *Science in the New Age* David Hess explores ideologies of the paranormal in the United States He offers a map of the labyrinth of views put forward by parapsychologists and skeptical debunkers spirit channelers and crystal healers Hollywood poltergeist scripts and prophets of the New Age Adopting a cultural perspective Hess moves beyond the question of who is right or wrong to the cultural politics of how each group constructs its own boundaries of true and false knowledge Hess begins by looking at each group's unique version of knowledge science and religion and at its story about the other groups Comparing the various discourses texts writers and groups as cultures he shows how skeptics parapsychologists and New Agers may disagree vehemently with each other but end up sharing many rhetorical strategies metaphors models values and cultural categories Furthermore he argues their shared paraculture has a great deal in common with the larger culture of the United States The dialogue on the paranormal Hess concludes has as much to do with gender power and cultural values as it does with spirits extrasensory perception and crystal healing **The Dark Side of the Enlightenment** John V. Fleming,2013-07-15 Why spiritual and supernatural yearnings even investigations into the occult flourished in the era of rationalist philosophy In *The Dark Side of the Enlightenment* John V Fleming shows how the impulses of the European Enlightenment generally associated with great strides in the liberation of human thought from superstition and traditional religion were challenged by tenacious religious ideas or channeled into the darker pursuits of the esoteric and the occult His engaging topics include the stubborn survival of the miraculous the Enlightenment roles of

Rosicrucianism and Freemasonry and the widespread pursuit of magic and alchemy Though we tend not to associate what was once called alchemy with what we now call chemistry Fleming shows that the difference is merely one of linguistic modernization Alchemy was once the chemistry of Arabic derivation and its practitioners were among the principal scientists and physicians of their ages No point is more important for understanding the strange and fascinating figures in this book than the prestige of alchemy among the learned men of the age Fleming follows some of these complexities and contradictions of the Age of Lights into the biographies of two of its extraordinary offspring The first is the controversial wizard known as Count Cagliostro the Egyptian freemason unconventional healer and alchemist known most infamously for his ambiguous association with the Affair of the Diamond Necklace which history has viewed as among the possible harbingers of the French Revolution and a major contributing factor in the growing unpopularity of Marie Antoinette Fleming also reviews the career of Julie de Kr dener the sentimental novelist Pietist preacher and political mystic who would later become notorious as a prophet Impressively researched and wonderfully erudite this rich narrative history sheds light on some lesser known mental extravagances and beliefs of the Enlightenment era and brings to life some of the most extraordinary characters ever encountered either in history or fiction [Home from the Dark Side of Utopia](#) Clifton Ross,2016-07-25 A riveting personal memoir that shares hard earned political insights Ross s journey mirrors that of the post war American left From an Anabaptist hippie commune in the 1970s to the present day failures of the Venezuelan revolution he charts a trajectory of good intentions and poor choices of blind faith in charismatic leaders followed by inevitable disillusionment and ultimately a solid belief in the ability of ordinary people to make history Clifton Ross directed the film Venezuela Revolution from the Inside Out He is the co editor of Until the Rulers Obey Voices from Latin American Social Movements [Subject Guide to Books in Print](#) ,1991 **The New Age** ,1914 *Dark Vanishings* Patrick Brantlinger,2014-01-15 Patrick Brantlinger here examines the commonly held nineteenth century view that all primitive or savage races around the world were doomed sooner or later to extinction Warlike propensities and presumed cannibalism were regarded as simultaneously noble and suicidal accelerants of the downfall of other races after contact with white civilization Brantlinger finds at the heart of this belief the stereotype of the self exterminating savage or the view that savagery is a sufficient explanation for the ultimate disappearance of savages from the grand theater of world history Humanitarians according to Brantlinger saw the problem in the same terms of inevitability or doom as did scientists such as Charles Darwin and Thomas Henry Huxley as well as propagandists for empire such as Charles Wentworth Dilke and James Anthony Froude Brantlinger analyzes the Irish Famine in the context of ideas and theories about primitive races in North America Australia New Zealand and elsewhere He shows that by the end of the nineteenth century especially through the influence of the eugenics movement extinction discourse was ironically applied to the great white race in various apocalyptic formulations With the rise of fascism and Nazism and with the gradual renewal of aboriginal populations in some parts of the

world by the 1930s the stereotypic idea of fatal impact began to unravel as did also various more general forms of race based thinking and of social Darwinism

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