

**The WRANGLE
between RELIGION
and HISTORY**

Religion presupposes the Hegemony of Time over Space; hence its wrangle with History.

1 EFFECTIVE RELIGION WAS UNAWARE OF HISTORY

* Religious thought is included within the framework of Reason-Faith. This tallies with a community, the basis of which is the Bill-Deed pair (State-Market). Consequently, Religion, strictly speaking, only fits for a precise kind of Humanity: bourgeois humanity, that of Citizens-Owners.

* But Religion sees itself quite differently, Dogmatic bias demands it! It trumpets: Not a Man can be born but Bourgeois, from one end of Time to the other. The only serious Event retained by religion is related to the “geographic” question; that is the evocation that the accomplished bourgeois, having made Personal Responsibility shine upon the surface of the earth, will be transferred to the true Fatherland: that of the Elect of the Next-World (Hebrews 11:13-16), where the Continuous time of the soul flows without reef.



* But putting aside the Origin of Religion (which unveils its “being”), one ought to, at least, face its Development (which describes its “existence”). This would mean recognizing that religion covers a complete cycle of Reformative Revolutions, experienced as a chain of partial Revelations, which enable the carrying over of religion from its initial Simple form (Antiquity) to its final Pure form (Modern Times). Here is clearly illustrated the Civilized saga of the last 25 centuries, from Draco¹ (Athens - 621) to Napoleon (Paris, 1804).

* Yet Religion cannot avow even this, Origin and Development are linked. Religion had to think itself, by definition, saddled with the “preservation of an unwavering, timeless Truth”; the Church having to assert itself as ever more Immutable, from the benefit it will draw from the “necessary” heresies (Paul, Cor. 11:19). Following this, not only was the independent discovery of God in Greece and China utterly undreamed of, the simple soaring of each “denomination” by successive qualitative bounds could not be understood either. Christianity, for example, could not remain united, and there were on the contrary three “Romes” charging each other of Schism: Constantinople, Rome and Moscow (Hagia Sophia, St Peter’s and the Uspensky Sobor²).



¹ Let us not forget the second religious centre of China, one century later: Confucius (541-479 BC).

² Cathedral – the Assumption.

2 PERFECT RELIGION BUMPT AGAINST HISTORY

* In 1793, while the cycle of 25 centuries of Actual Civilization, of which religion was the cement, is about to end (15 years later!), Kant publishes the complete recipe for the Perfect Religion, which would then start the True Civilization, an altogether different one from that which had been known on Earth until then. How do we understand this?

* - Indeed, according to the Dogma which reckons Real according to Spirit, which professes de jure the hegemony of humanity over nature, and therefore of Time over Space, Kant is the only absolutely Orthodox Apostle born during the age of Civilization: he articulates the now Unchanging Credo of Moral Law.

- Ever since, the Perfect Church will start again Civilization for a second lap, and keep what was only ever promised, therefore without ever risking dethronement. Humankind is now indeed set on the avowed and secure tracks of a Rational Theocracy with a Millenarian vocation. The social hegemony of Liberty over Equality is henceforth going to be smoothly strengthened, without a jolt, since any seed of Paganism and social War can be nipped in the bud. We will thus witness a strong Intellectualist and Moralist middle class take hold of the social body, bringing with it the enjoyment of the “Blissful Simplicity” sung in days bygone by Horace(Aurea Mediocritas, or Golden Mediocrity – Ode II, X, 5 – 31/23 BC).



* Unfortunately, History did not retain Kant's eirenicon, which is valid until the dying out of our Sun. Simultaneously, the Perfect Religion took to its paroxysm the usual Ingratitude of Dogmatism towards humanity's past. This time it is with the Primal Matterist Humanity, higgledy-piggledy, that the whole of Civilization is branded as Paganism. The French Revolution was not spared (along with its religious forms): Kant only wants to see in it the providential sign of the necessity of taking again everything from scratch.

This being said, Kant's Perfect Religion and Ideal Civilization have a great Theoretical importance because of the necessity for us to confirm the historical legitimacy of the Spiritist Civilization and, afterwards, to precisely characterize its imperishable aspect.

* Civilization reached its zenith at the Peak of Modern Times (1760-1805). And then? Something new was needed, as Kant could feel, but actually far more radical than he thought. At any rate, everything at stake will be on the field of actual History, i.e. starting from the hazy forestallings drawn from the experiment of the French Revolution, a revolution which was not only unique in the sense that it was the last one, but also because it is the only one which has not born any fruit. Let us see now those forestallings.

• First, about Liberty, the very essence of civilized community. This Owner's Liberty required that the State be deemed a mere “necessary Evil”. This is where the Englishman William GODWIN intervened, following in the footsteps of 1775 Radicalism (John Cartwright), which would last until the Chartists in 1837 (Lovett and Place). In his “Political Justice” of 1793, Godwin judged that as concerns politics, there was only

one step AHEAD left by civilization which remained to be taken, and it is now the time to boldly cross it. So he states: "Government, even under its best of forms, is an Evil!". This was paving the way for post-civilized **ANARCHISM**.

• Afterwards, about **Equality**, a sort of necessary accident of Liberty. It was the Equality amongst Citizens, understood as Equality "in the eyes of Law". Yet after 1789, Jacobins and Cordeliers carried out a dreadful experiment: behind the scarecrow of titled "Privileged", the true foe to be vanquished was detected, in order to save Liberty: these were Pitt's cousins, "Money Aristocracy", the "Hoarders", the "Gamblers", and other "Rogues". The "Incorruptible" had to come to decree that the Market was a mere "necessary Evil". However it was a true **blasphemy** against the civilized order, and he's had cause to regret it: Thermidor bumped him off! This is where **Gracchus Babeuf** intervened with **his "Tribun du Peuple"** (People's Tribune) (1795), which outbidded Maximilian and states: "private Concern was the great plague of community. To hell with formal Equality of the wealthy. Let us establish de Facto Equality: **Joint ownership**, working and using. And to crown it all, let us throw our gold to the sea and decree the following: the Republic no longer mints Money". This was paving the way for post-civilized **COMMUNISM**.

What a **scandal** to take Equality out of its civilized nonentity, and to put it on a par with Liberty! How could Babeuf justified himself? He could only do so by taking a giant historic leap BACKWARDS, so as to learn with the Kindred Tradition, prior to the dawn of civilization. This meant, in the West, transporting oneself with the mind, beyond Morelly³ and beyond the "Spirituals" of the Seraphic Father⁴, all the way to the Sparta of Lycurgus and the Crete of Minos.

Hegemony of **Equality** over Liberty reigned indeed amongst the Gentiles, a situation directly opposite to that of the Bourgeoisie, and which the Hellades was soon to consign to oblivion, while waiting for the advent of Babeuf and his disciples, then the Realist Church⁵, would be compelled to entitle its Perfect expression.

June 2009

World Realist Church

– طالب פִּרְדֵּי – Freddy Malot

³ "Code of Nature" – 1755.

⁴ Saint Francis of Assisi. Michel de Césène, General of the Franciscans from 1316 to 1328 (deposed). Goes to war with pope John XXII in 1322. Deceased in 1348... "in impenitence"!

⁵ Let us certainly not forget Dom Deschamps.

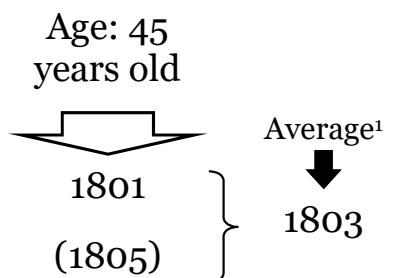
Before a Precipice

-1/+1	AUGUSTUS	CICERO	VIRGIL
550	JUSTINIAN	LEONTIUS OF BYZANTIUM <small>(Hagia Sophia)</small>	ANTHEMIUS OF TRALLES
1300	PHILIP THE FAIR	DUNS SCOTUS	DANTE
1800	BONAPARTE	KANT	DAVID

Normal Integral Utopianism

1- Start with the two Elementaries:

- William Godwin (1756-1836).
- Gracchus Babeuf (1760-1797 ; guillotined).



2- Follow on with the two “Madmen”:

- Charles Fourier (1772-1837).
- Félicité de Lamennais (1782-1854).

1817 }
1822
1827

3- Finally, feed on the others:

- | | |
|---|--|
| <p>{ - D'Argenson (1771-1842) – <i>Carbonarism</i>.
- St Simon (1760-1825).</p> <p>{ - Owen (1771-1858).
- J. Frost (1781-1877) – <i>Chartism</i>.</p> <p>{ - Blanqui (1805-1881).
- P. Leroux (1797-1871).</p> | <p>1816 }
1810
1805</p> <p>1816 }
1821
1826</p> <p>1850 }
1846
1842</p> |
|---|--|

4- End by the Unsurpassable ones:

- L. Blanc (1811-1882).
DECISIVE : 1839 – The Labour Organization.
- Flora Tristan (1803-1844).
GENIUS : 1843 – The Workers’ Union.

1856 }
1852
(1848)

1. The average can be reduced to 5-10 years, for the revolutionaries are generally young; apart from exceptions. Thus, only Marat was 46 in 1789. Robespierre was 25 and Napoleon 20... (But among all, there are a lot of violent deaths).

What is Community ?

- It used to be **ALIVE**, albeit Prehistoric;
- Nowadays it is the **DEATH** Community, that must be called Integral Barbarism;
- We need it **ALTOGETHER SOCIAL**, which is what Anar-Comm¹ is.

طالب פירדי – March 2006



“Minds, you say, are not yet ready to understand you, you are going to offend a lot of people? It must be done! The most useful truth to proclaim is not that which you already were familiar with”.

Sieyès – January 1789



¹ Anarchism-Communism.

PARIS COMMUNE

The Paris Commune DECREES:

- 1° Conscription is abolished;
- 2° No military force other than the national guard will be allowed to be levied or introduced within Paris;
- 3° All sound citizens are members of the national guard.

Town Hall, 29 March 1871.

THE PARIS COMMUNE