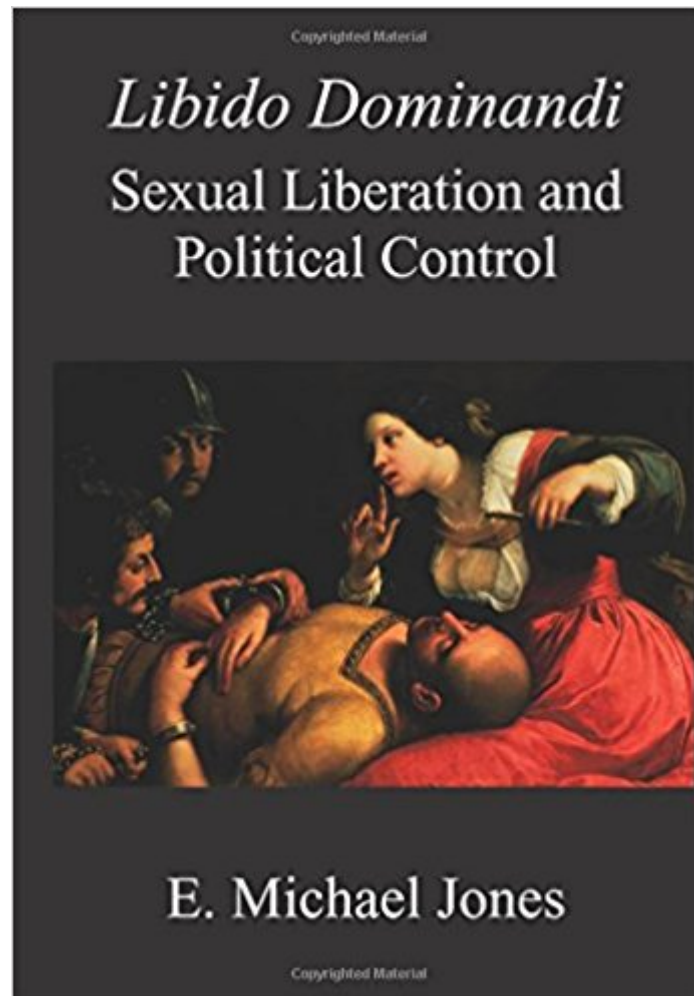




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Libido Dominandi: Sexual Liberation & Political Control



Synopsis

"Thus, a good man, though a slave, is free; but a wicked man, though a king, is a slave. For he serves, not one man alone, but, what is worse, as many masters as he has vices." — St. Augustine, *City of God* Writing at the time of the collapse of the Roman Empire, St. Augustine both revolutionized and brought to a close antiquity's idea of freedom. A man was not a slave by nature or by law, as Aristotle claimed. His freedom was a function of his moral state. A man had as many masters as he had vices. This insight would provide the basis for the most sophisticated form of social control known to man. Fourteen hundred years later, a decadent French aristocrat turned that tradition on its head when he wrote that "the freest of people are they who are most friendly to murder." Like St. Augustine, the Marquis de Sade would agree that freedom was a function of morals. Unlike St. Augustine, Sade proposed a revolution in sexual morals to accompany the political revolution then taking place in France. *Libido Dominandi* — the term is taken from Book I of Augustine's *City of God* — is the definitive history of that sexual revolution, from 1773 to the present. Unlike the standard version of the sexual revolution, *Libido Dominandi* shows how sexual liberation was from its inception a form of control. Those who wished to liberate man from the moral order needed to impose social controls as soon as they succeeded because liberated libido led inevitably to anarchy. Aldous Huxley wrote in his preface to the 1946 edition of *Brave New World* that "as political and economic freedom diminishes, sexual freedom tends compensatingly to increase." This book is about the converse of that statement. It explains how the rhetoric of sexual freedom was used to engineer a system of covert political and social control. Over the course of the two-hundred-year span covered by this book, the development of technologies of communication, reproduction, and psychic control — including psychotherapy, behaviorism, advertising, sensitivity training, pornography, and plain old blackmail — allowed the Enlightenment and its heirs to turn Augustine's insight on its head and create masters out of men's vices. *Libido Dominandi* is the story of how that happened.

Book Information

Paperback: 668 pages

Publisher: St. Augustines Press; 1 edition (April 15, 2005)

Language: English

ISBN-10: 1587314657

ISBN-13: 978-1587314650

Product Dimensions: 9.1 x 6.1 x 1.9 inches

Shipping Weight: 1.6 pounds (View shipping rates and policies)

Average Customer Review: 4.2 out of 5 stars 34 customer reviews

Best Sellers Rank: #304,779 in Books (See Top 100 in Books) #46 in Books > Politics & Social Sciences > Social Sciences > Pornography #1586 in Books > Politics & Social Sciences > Philosophy > Ethics & Morality #16273 in Books > Politics & Social Sciences > Politics & Government

Customer Reviews

E. Michael Jones is editor of Culture Wars Magazine, and author of many books, including *The Slaughter of Cities: Urban Renewal as Ethnic Cleansing*.

This book's thesis is that sexual depravity as for political purposes progressed as a literary and cultural transformation and not a ruse for power in itself as part of a grander plan. Yet considering the temptation inherent to manipulating a set of sexual mores as a way to power is historically and culturally ubiquitous, and the actors involved and the nature of their cultural dabblings over nearly three centuries, the book does not address the continuity or even cite the obvious elements of what indeed appears to me as a planned orchestration of social change, worldwide. Nor am I alone in that belief, as the corpus of conspiratorial literature (much of it very poorly argued and supported) is simply enormous. Hence, for the author to support his thesis, he should have refuted its antithesis, which he does not substantively address. More on that in a bit. Considering its length and scholarship, the book travels a remarkably loose path of historical logic. It comes in three parts, with no introduction as to why the chapters are grouped as such, no overriding rationale. The classic, 'tell them what you're going to tell them, tell them, and then tell them what you told them' is entirely missing here. There is no overview organizing these chapters as series of spatial and temporal vignettes. One is at a loss therefore when first learning a ton about some obscure personality where they fit in the big picture and why other people mentioned who might have had more of a role were not discussed at similar length. A simple diagrammatic tree illustration showing the flow of influences exerted by each of the principal actors would have been very useful and might have reduced the need for support such that these other problems could have been addressed without going on for 600pp as it does. It is needlessly detailed in some respects and sketchy in others. The author frequently conflates temptation and persuasion with control, as if the moral decline of the culture was not pursued with the animal enthusiasm it obviously expressed. Control is the eventual trap, but we're not there yet albeit we are inside the cell and

the doors are creaking. As to his thesis, a literate and artistic veneer is more likely a symptom than a cause, a rationale to justify what people have chosen to do upon emotional bases by elevating its purported intellectual foundations. Hooey. Once people are given permission to do what they know to be evil and what they ache to do but (thanks to a corrupt Church) lacking deep understanding of the precepts underlying that Judeo-Christian set of moral values... they will do what they ache to do. No amount of logical persuasion will dissuade them at that point. "Permission" is then easily supplied by mass media, its coherence building peer pressure by which ubiquity becomes more important than its supporting rationale. Not only does Jones argument of literary causes fail to persuade, he fails to dissuade from other causes, this despite a mountain of clearly reliable research. For example, he says sexual liberation was a means of control, yet when it was implemented in Russia it caused so much chaos that Lenin had to dispense with the policy to restore "order; i.e., control. No, sexual liberation can be manipulated to DESTABILIZE an existing order, true, but it is useless toward sustaining an existing order. Hence, it can be promoted, fostered, and even conditioned into a society, as a set of predispositions but it is way too unstable to be a means of control in all but isolated cases involving blackmail or extortion, quite useful in the case of powerful people, but also liable to get the would-be controller killed. As to his argument of that thesis, adding to the lack of introductions and overviews, whatever unifying summaries there are, are distributed and fractional, too often argued in relation with modern phenomenae which, while potentially useful, get lost in moralizing repetition. It is as if the author was saying, "I did a lot of reliable research, didn't have time for more, and so this is how it all fits together." It is certainly not, "This is all you need to know about how it happened and why those other guys are wrong." There is much Mr. Jones either omits or misses (and it is not entirely clear as to why) but one attribute seriously missing is a clear understanding of Judaism from the inside with all its bitterly antagonistic factions (not at all an unusual lack of understanding in a Catholic | I know; I went to Catholic school). In other words, when discussing Marx, Freud, Hirschfeld, and Reich, to fail to cite the underlying culture originating from the likes of Shabbatai Tzvi, Jacob Frank, Moses Mendelssohn, or Abraham Geiger is to fail to grasp the originating deviation from the Orthodox Jewish source of Western morality that unifies their values and objectives. He does address Marxism, but its grip on the teachers unions goes undeveloped. How, in a book about sexual transformation, he could have omitted its culmination in the "Summer of Love" in the

Haight-Ashbury district of San Francisco of 1967 is similarly mystifying. He mentions that icon of satanic homosexual sex ÅfÅçÃ â ¬Å Å“magick,ÅfÅçÃ â ¬Å Å• Aleister Crowley, only twice and first only in 1941? Really??? His influences on H. G. Wells, Aldous Huxley, and L. Ron Hubbard alone deserve a great deal more space in a book like this. Nor is there significant development of the role of drugs from cocaine to depressants to psychedelics in the construction of an over-sexualized under culture, with an early example being Havelock Ellis himself as one of the first to report on the use of peyote. These are grievous omissions compared to the ink spent on relative bit players in the far past whose influence died the moment the powers that be decided it was inconvenient. Meanwhile, we are treated through the second half of the book to a parochial Catholic-centricism declaring the purpose of the Rockefeller population program to be ethnocentric in nature, preserving WASP authority with direct opposition to Catholicism in particular. This is just absurd. Catholicism has never been more than an undercurrent in America but for its recent infatuation with open borders (the pill having taken full effect). Worse, to finger WASP Protestantism negates DobsonÅfÅçÃ â ¬Å â„çs Focus on the Family, FalwellÅfÅçÃ â ¬Å â„çs Moral Majority, or SchlafleyÅfÅçÃ â ¬Å â„çs opposition to the feminist Equal Rights Amendment to non-existence (any of those three go barely mentioned). This kind of bigoted navel-gazing does a true disservice to developing a clear and supportable, not to mention comprehensive thesis. The book fails to emphasize the key MOTIVE of the Rockefeller Foundation for supporting Sanger, Kinsey, Marker & Djerassi, Skinner, or the Tavistock Institute in the first place (the latter four go totally unmentioned; an appalling complete omission from any book on this topic). RockefellerÅfÅçÃ â ¬Å â„çs supposed motive is an at least partially errant concern over environmental pressures resulting from perceived overpopulation worldwide, having little to do with Catholicism in particular. Worse, from the RockefellerÅfÅçÃ â ¬Å â„çs perspective, weakening Western culture to render it ripe for conquest by an Islamic influx having an absolute commitment to victory-by-breeding and no such concern for ecology and a LONG history of environmental devastation, leaves Jones failing to see what is either raging stupidity in our elitist plutocracy or a bald-faced ruse hiding an undisclosed ulterior motive demanding serious investigation. JonesÅfÅçÃ â ¬Å â„ç attributions donÅfÅçÃ â ¬Å â„çt even include an eschatological rationale, one shared by nearly all the principal religious and anti-religious actors involved in this story going back to before the Enlightenment with which he began his story, whether Protestant, Masonic, Judaic, Islamic, or his beloved Church that paid to publish the book. Oh, maybe thatÅfÅçÃ â ¬Å â„çs why it doesnÅfÅçÃ â ¬Å â„çt get discussed. Pity. It could have been a good book, but at least it has useful, thorough, and reliable data, for which Dr. Jones does deserve polite applause.

Think of this as a unifying theory of modernity and the enemies of Christianity in the culture war. What makes them tick? What inspires them? Jones nails it down to sexual immorality that needs rationalization for self justification.

Everything you wanted to know about this topic E Michael Jones brings it out and to the front.
Looking forward to reading part ii

I admit that I am a fan of Jones, but he writes the way he speaks -- tangents, skew lines, and turgid digressions abound .This TOME is about 250 pages longer than it needed to be. But I still recommend it.

Very detailed, well written, all around exceedingly high quality piece of work: I don't want to ruin the book in any way. The book examines the history of "liberation" and the forces that both preceded, led to, and followed such "liberation". Only complaint is the quality of the binding as it's rather flimsy - not weak enough to fall apart though.

Fills in the blanks as to how we got to where we are today!

Great book

Libido Dominandi is the first draft of a great work. As it is, it is a failure, suffering from shoddy writing, poor research, and a wandering and inconsistent thesis. What should be an erudite and compelling polemic against the the sexual revolution is a Western culture's death knell is an inconsistent and often unreadable mess. A reader can jump to any given page to witness Jones's lame writing. More shocking is his plain sloppiness and failure to edit himself. Just one of many many examples of the sloppy writing: On page 88, the author quotes Abbe Barruel, ending with "for men may be turned into any thing by him who knows how to take advantage of their ruling passion. ONE PARAGRAPH LATER Jones uses the SAME EXACT QUOTE, except he finishes with the word "passions" not "passion." In other words, Jones repeats the exact same argument by using the same quote in succeeding paragraphs and cannot even get the quoted

material right! To call this a first draft is too kind. It is a first draft seemingly written the night before it was due! This is simply unforgivable. And I could site a hundred more examples of this. What about the research? A good bibliography may still be helpful even if the prose is abhorrent. But the bibliography of this 600-page behemoth is surprisingly spare, and utilizes discouragingly few primary sources. Jones's overall thesis is also weak. *Humanum Genus* already operates as a rough outline of Jones's work, and Jones does not really contribute much that is new or helpful. Most critically, he can't seem to understand that the goals of Malthus/Sanger/Rockefeller are different from those of Freud/Jung/Reich. We are controlled by insane Sadists, not behaviorists. Jones gives no very good reason why we have let these insane people pervert our children. I really looked forward to reading this, but it is so poorly done that I could barely get through it. Every page is poorly written; most pages have obvious errors or logical fallacies. Stick to Dr. Jones's YouTube videos instead. The 15-minute NobodyTM video which his voice appears over is better and more instructive than this 600 page book! If you want a better start for combating the sexual revolution, read John Paul II's *Love and Responsibility*, and jump off from there.

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