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| Cover Image | *Tom Holland - Dominion- the Making of the Western Mind (mobi)* Unknown |

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# *147 notes/highlights*

*Created by Damiel T.*  – Last synced November 19, 2020

## *Preface*

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## *Antiquity*

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| |  |  |  | | --- | --- | --- | |  | *Julian, in committing himself to this programme of welfare, took for granted that Cybele would approve. Caring for the weak and unfortunate, so the emperor insisted, had always been a prime concern of the gods. If only the Galatians could be brought to appreciate this, then they might be brought as well to renew their ancient habits of worship. ‘Teach them that doing good works was our practice of old.’*  October 20, 2020 | [158](http://play.google.com/books/reader?printsec=frontcover&output=reader&id=8tVHKAAAAEAJ&source=books-notes-export&pg=GBS.PA158.w.0.0.0.2.0.1) | |

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| |  |  |  | | --- | --- | --- | |  | *An assertion that would no doubt have come as news to the celebrants of Cybele themselves. Behind the selfless ascetics of Julian’s fantasies there lurked an altogether less sober reality: priests whose enthusiasms had run not to charity, but to dancing, and cross-dressing, and self-castration. The gods cared nothing for the poor. To think otherwise was ‘airhead talk’.4 When Julian, writing to the high priest of Galatia, quoted Homer on the laws of hospitality, and how even beggars might appeal to them, he was merely drawing attention to the scale of his delusion. The heroes of the Iliad, favourites of the gods, golden and predatory, had scorned the weak and downtrodden. So too, for all the honour that Julian paid them, had philosophers. The starving deserved no sympathy. Beggars were best rounded up and deported. Pity risked undermining a wise man’s self-control. Only fellow citizens of good character who, through no fault of their own, had fallen on evil days might conceivably merit assistance. Certainly, there was little in the character of the gods whom Julian so adored, or in the teachings of the philosophers whom he so admired, to justify any assumption that the poor, just by virtue of their poverty, had a right to aid. The young emperor, sincere though he was in his hatred of ‘Galilean’ teachings, and in regretting their impact upon all that he held most dear, was blind to the irony of his plan for combating them: that it was itself irredeemably Christian.*  October 20, 2020 | [158](http://play.google.com/books/reader?printsec=frontcover&output=reader&id=8tVHKAAAAEAJ&source=books-notes-export&pg=GBS.PA158.w.0.0.0.3.0.1) | |

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| |  |  |  | | --- | --- | --- | |  | *Brothels were full of women who, as infants, had been abandoned by their parents – so much so that it had long provided novelists with a staple of their fiction.*  October 20, 2020 | [163](http://play.google.com/books/reader?printsec=frontcover&output=reader&id=8tVHKAAAAEAJ&source=books-notes-export&pg=GBS.PA163.w.0.0.0.2) | |

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## *Christendom*

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| |  |  |  | | --- | --- | --- | |  | *The Nazis, certainly, knew as much – which is why, in today’s demonology, they retain their starring role. Communist dictators may have been no less murderous than fascist ones; but they – because communism was the expression of a concern for the oppressed masses – rarely seem as diabolical to people today. The measure of how Christian we as a society remain is that mass murder precipitated by racism tends to be seen as vastly more abhorrent than mass murder precipitated by an ambition to usher in a classless paradise. Liberals may not believe in hell; but they still believe in evil.*  November 19, 2020 | [599](http://play.google.com/books/reader?printsec=frontcover&output=reader&id=8tVHKAAAAEAJ&source=books-notes-export&pg=GBS.PA599.w.0.0.0.2) | |