American Messiah

The Ultimate Secret. The Ultimate Agent. Nathaniel Cade returns. For 140 years, Nathaniel Cade has been the President's Vampire, sworn by a blood oath to protect the President and America from their supernatural enemies. Cade's existence is the most closely guarded of White House secrets: a superhuman covert agent who is the last line of defense against nightmare scenarios that ordinary citizens can only dream of. When a new outbreak of an ancient evil - one that Cade has seen before - comes to light, he and his human handler, Zach Barrows, must track down its source. To 'protect and serve' often means settling old scores and confronting new betrayals... as only a century-old predator can.

American Messiah

The Ghost-dance Religion and the Sioux Outbreak of 1890

The True Story of a Road Less Traveled

In the late spring of my senior year in college, the undeniable effects of Bi Polar illness began to alter my life. My troubled imagination would go on to explore as many different topics as it could rap itself around. The thought the illness was the next step in my individual development led me to believe in mental communication. This inability to control the illness finds me penniless, out on unfamiliar streets, and in and out of trouble. Though the overwhelming intoxication of Mania drives me to propose different ways to solve the planets problems, ultimately with attempts at unifying the globe. These designs are made with the idea of further developing the United States government. It is through this process of searching for greater government the character of Messiah evolves into the suggested highest government official.

An American Messiah

As the United States struggled to absorb a massive influx of ethnically diverse immigrants at the turn of the twentieth century, the question of who and what an American is took on urgent intensity. It seemed more critical than ever to establish a definition by which Americanness could be established, transmitted, maintained, and judged. Americans of all stripes sought to articulate and enforce their visions of the nation's past, present, and future; central to these attempts was President Theodore Roosevelt. Roosevelt fully recognized the narrative component of American identity, and he called upon authors of diverse European backgrounds including Israel Zangwill, Jacob Riis, Elizabeth Stern, and Finley Peter Dunne to promote the nation in popular written form. With the swell and shift in immigration, he realized that a more encompassing
national literature was needed to "express and guide the soul of the nation." Rough Writing examines the surprising place and implications of the immigrant and of ethnic writing in Roosevelt’s America and American literature.

Too Bold for the Box Office

G.I. Messiahs Five years before the Arab Spring, media mogul Billy Lansky and his protégé, Charlie Cardinal, no sooner arrive in Cairo to join an archaeological dig in search of an alleged chamber beneath the Sphinx, when they are abducted by jihadis wielding AK-47s. A messianic figure of historical dimension, Lansky is known to his captors, but exactly why he and his young assistant face beheading remains a mystery. Radical Islamists say the Sphinx is sacrosanct. Will the Americans be sacrificed in reprisal? Or are the terrorists working with a Western power to bring Lansky down? To save millions of lives from famine and disease, he weaved an intricate web of the private-sector elite-billionaire altruists, heads of progressive NGOs, celebrated fund managers, and power geniuses-in such formidable philanthropy that governments exert their sovereignty and go after him. Or do they? "American Messiah" is a satirical, fast-paced intrigue spanning five continents.

Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution

A Portrait of the American Jewish Community

One Holy and Happy Society Prequel to the post-apocalyptic action-thriller, American Messiah. In Coming of the Messiah America is caught in a demonic whirlwind and swept from its course of Liberty and Justice for All by sinister plot that is aimed at the heart of America's financial sector. A stock market analyst with one of Wall Street's most prominent brokerage houses unearths his firm's complicity. He is soon found murdered in Eastern Securities' sublevel parking complex. Two New York City detectives follow a blood trail that leads them to a nefarious network of eco-terrorist cells financed by the Illuminati, an ages-old society bent on establishing Satan's kingdom upon the earth.

Rationality

Children of the Messiah Using the works of Nathaniel Hawthorne as a case study, John E. Alvis shows that a novelist can be a political philosopher. He demonstrates that much of Hawthorne’s works are rooted in the American political tradition. Once we view his writings in connection with the principles expressed in the Declaration of Independence, we grasp that what Thomas Jefferson and John Adams had stated explicitly, Hawthorne’s fiction conveys dramatically. With examples drawn from Hawthorne’s shorter works, as well as acknowledged classics, such as The Scarlet Letter, John E. Alvis shows that Hawthorne’s characters bear something sacred in their generic humanity, yet are subject to moral judgment. He conveys reciprocity between obligations regulating individual relations and the responsibilities of individuals to their community. From America’s founding proclamations in the Declaration of Independence we take a sense of national aspirations for a political order that conforms to "laws of nature and nature's God." From this higher law emerge the principles enumerated in that revolutionary document. Are these principles confined to the political, or do they reach into the experience of citizens to inform conduct? Do they include family, local community, and individual face-to-face relations with neighbors and strangers? Can one make a distinct way of life by fidelity to such standards as higher law, equality, liberty, natural rights, and consent? This study is distinguished from other writings on Hawthorne in its largely positive focus on America. Alvis characterizes Hawthorne as a rational patriot who endorses America’s new terms for human association. This fascinating study provides new insights into the mind of one of the greatest American writers.

The Life and Times of Jesus the Messiah. New American Edition, Fourteenth Printing Jonathan Edwards (1703&–58) was arguably this country’s
greatest theologian and its finest philosopher before the nineteenth century. His school of disciples (the "New Divinity") exerted enormous influence on the religious and political cultures of late colonial and early republican America. Hence any study of religion and politics in early America must take account of this theologian and his legacy. Yet historians still regard Edward's social theory as either nonexistent or underdeveloped. Gerald McDermott demonstrates, to the contrary, that Edwards was very interested in the social and political affairs of his day, and commented upon them at length in his unpublished sermons and private notebooks. McDermott shows that Edwards thought deeply about New England's status under God, America's role in the millennium, the nature and usefulness of patriotism, the duties of a good magistrate, and what it means to be a good citizen. In fact, his sociopolitical theory was at least as fully developed as that of his better-known contemporaries and more progressive in its attitude toward citizens' rights. Using unpublished manuscripts that have previously been largely ignored, McDermott also convincingly challenges generations of scholarly opinion about Edwards. The Edwards who emerges from this nook is both less provincial and more this-worldly than the persona he is commonly given.

The Intoxication of Power Winston Parks, a middle-aged black man, has given voice to disenfranchised Americans through the alias, INCOGNITO. Through the unfettered power of social media, his lone voice has become a patriotic battle cry. Now, millions-Incogs they call themselves-have mobilized to exorcise the ill of inequality from the nation. 'Us not I', they cry out for justice! The power players . . . Politicians, Wall Street and the like-those usual suspects-now tremble in fear at the loss of their power and money. With an election approaching and the Incogs poised to elect the charismatic and handsome Hector Vega for U.S. Senator, the power players are determined to do anything to stop it-and him! Time is running out! The future of America rests in the hands of a few, who are ready to silence the voice of one, who has galvanized millions! Will America rise and fulfill its solemn creed-That All Men Are Created Equal? Or will America's newest messiah become yesterday's forgotten martyr?

Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution

My Search for the Messiah Responding to the rapid spread of the Ghost Dance among tribes of the western United States in the early 1890s, James Mooney set out to describe and understand the phenomenon. He visited Wovoka, the Ghost Dance prophet, at his home in Nevada and traced the progress of the Ghost Dance from place to place, describing the ritual and recording the distinctive song lyrics of seven separate tribes. His classic work (first published in 1896 and here reprinted in its entirety for the first time) includes succinct cultural and historical introductions to each of those tribal groups and depicts the Ghost Dance among the Sioux, the fears it raised of an Indian outbreak, and the military occupation of the Sioux reservations culminating in the tragedy at Wounded Knee. Seeking to demonstrate that the Ghost Dance was a legitimate religious movement, Mooney prefaced his study with a historical survey of comparable millenarian movements among other American Indian groups. In addition to his work on the Ghost Dance, James Mooney is best remembered for his extraordinarily detailed studies of the Cherokee Indians of the Southeast and the Kiowa and other tribes of the southern plains, and for his advocacy of American Indian religious freedom.

White America's Messiah

New Essays on Call It Sleep In this absorbing book, George McKenna ranges across the entire panorama of American history to track the development of American patriotism. That patriotism—shaped by Reformation Protestantism and imbued with the American Puritan belief in a providential "errand"—has evolved over 350 years and influenced American political culture in both positive and negative ways, McKenna shows. The germ of the patriotism, an activist theology that stressed collective rather than individual salvation, began in the late 1630s in New England and traveled across the continent, eventually becoming a national phenomenon. Today, American patriotism still reflects its origins in the seventeenth century. By encouraging cohesion in a nation of diverse peoples and inspiring social reform, American patriotism has sometimes been a force for good. But the book also uncovers a darker side of the nation's patriotism—a prejudice against the South in the nineteenth century, for example, and
a tendency toward nativism and anti-Catholicism. Ironically, a great reversal has occurred, and today the most fervent believers in the Puritan narrative are the former "outsiders"--Catholics and Southerners. McKenna offers an interesting new perspective on patriotism's role throughout American history, and he concludes with trenchant thoughts on its role in the post-9/11 era.

American Jesus Vol. 2: The New Messiah AMERICAN JESUS returns with THE NEW MESSIAH. A virgin pregnancy in '70s New York leads a young couple to flee for their lives as evil forces close in to destroy them. Yet more bloodshed lies ahead for their daughter, Catalina, who refuses to accept her destiny as the savior of mankind. Collects AMERICAN JESUS: THE NEW MESSIAH #1-3


American Jesus: The New Messiah #2 In the third installment of the American Messiah Trilogy, the Messiah is assassinated. He leaves behind fraternal twins. They both inherit remarkable gifts. Monrovia follows in her father's footsteps by becoming an initiate in the School of Mysteries. Micah, her brother, seeks refuge in the mountains. As Monrovia works to master the mystic sciences, she is lured to the dark side by a festering evil. Sowing the seeds of division, she is soon pulling the strings. The nation is reduced to a land of prison-like settlements and death camps. The resistance begins to fight back, but to little avail. Isabella, smart and beautiful squad leader, sees Micah as the nation's only hope. Crossing the badlands, filled with unspeakable horrors, the squad races to find Micah ahead of Monrovia's kill teams. After locating an unwilling Micah, they are descended upon by a powerful and sadistic priesthood, zombie-like creatures, and Monrovia's dogs of war. When all seems lost, Micah is helped by a powerful mystic. Spiritually transformed, the son of the messiah builds an outlaw army and take the fight to his evil twin. An epic battle, human and otherworldly, will determine the fate of America and the world. Black Messiah is a marathon of heart stopping action, steamy romance and bitter betrayal.


The Ghost-dance Religion and the Sioux Outbreak of 1890 At the dawn of the new century, media mogul Billy Lansky observed outside forces, currents moving in curious directions. Pockets of skilled, well-financed social engineers were popping up all over the globe. The zeitgeist was red-hot, stoking a unique moment in time. An exceptional turn in human events would be lost, he'd say, if someone didn't "close the deal!" A twenty-first-century renaissance, in which public consciousness could rise to the level of our mind-numbing technology, was possible, he'd assure you, if we would "act now!" With his plan in place, we'd maximize our inimitable knowledge and boundless power. With Lansky in play, hopes ran high for the world. He dreamed a king's dream. He traded on everything he had for the greater good at a time when America gambled global unity on militarism and misadventure. To say Lansky was beneficent would be to miss the point entirely. He was noble."American Messiah" is a fast-paced intrigue spanning five continents.

Self-help Messiah This comprehensive picture explores the many issues confronting the American Jewish community today, including the desire to remain a distinct entity while also participating in the larger American culture.

American Messiah America is all but destroyed by the world's oldest cult, the Illuminati. In future America, warlords carve up the nation into separate spheres of influence. Millions are exterminated, millions are enslaved and millions more take refuge in the mountains and wastelands. The torchlight of liberty is reduced to a flicker. In America's darkest hour, a divine black child is born. As his legend grows, so does his devout following until he is a
force to be reckoned with. In an apocalyptic clash, one that has both imminent and eternal implications, Jason takes the fight to the forces of evil. At stake, the destiny of America and perhaps the world.

The False Prophet

Vice Capades Annual report of the Bureau of ethnology to the Secretary of the Smithsonian Institution

American Messiah The Messiah is running wild in her new life, free from the rules of the church and the protection of her parents. But evil forces are descending. Evil forces that want to snuff her out before she receives her holy powers. Evil forces that will kill her to make way for the Antichrist's rule.

The President's Vampire This book is the fictional account of Obadiah Bedworm from his first birth in Bemidji, Minnesota where he meets his junior high girlfriend and waits years before they are finally married. Then Obadiah eventually begins a ministry that is patterned after Jesus Christ's his Lord and Savior's ministry saving the poor and healing the sick and diseased, possessed and handicapped. He becomes world famous as the American Messiah due to his spectacular ministry. Then he dies a recluse at a ripe old age. Obadiah is then born again in the same house but lives his entire short life hiding in an old logging camp spending much of his time underground but also in the bogs near Grand Rapids, Minnesota on high ground surrounded by tamarack swamps. It the end he is captured and beheaded for professing his faith in Christ Jesus. Thus he comes back with the rest of the martyred saints to rule as king of Bemidji under Jesus Christ, Lord of lords and King of kings upon his return to earth after the time of the anti-Christ. There he rules until Satan having been released from the pit brings the entire world upon Jesus and the martyrs in Jerusalem and is thrown into the lake of fire. Obadiah is untouched by the second resurrection and neither is his wife Zillah who grew up with him in the camps and bog country of Minnesota. They wind up living forever and ever in the New Earth with Jesus Christ and all the saints. But to Zillah, Obadiah's wife he will always be her false prophet for he prophesied that he would never married after being deceived before he wound up marrying her.

American Jesus: The New Messiah #1

American Messiah When the Soviet people will enjoy the (God) world coming on us, In ble, "ngr of Communism, new hundred, all our way" '0 that we, hall, ee much more of Hi, wisdom, power, goodnells, of mOllion, of people on earth will Bily: and truth than we have formerly known. 'We are for CommuniBm!' It i, not We, haH find that the God of i8Tlei is through war with other countries, but by, among U', and ten of us shall be able to the example of a more perfect organiza tion of society, by rapid progress in rellist a thouBllnd of our enemie, . The Lord will make our name a prai, e and developing the productive force, the creation of all conditions for the happi glory, '0 that men 'hall BIY of succeed ing plantation, : 'The Lord make it like ness and well-being of man, that the that of New England'. For we must con ideaB of Communism win the mind, and sider that we llhall be like a city upon a hearts of the masses. Hill; the eye, of all people are on u, . The force of Bocial progress will in evitably grow in aU countries, and this John Winthrop to early Puritan will assist the builden of CommuniBm in settlers in America, 1630 the Soviet Union. Programme of the C.P.S.U

American Jesus (Band 2) - Der neue Messias Uncover the truth of Jefferson's widely mistaken religious views. Many have written about Thomas Jefferson's religious views, especially given his views on freedom of religion. Yet with so much written, scholars have not come close to a historical
consensus on his religious motivations, leaving literature on Jefferson in disarray. Conversely, American Messiah traces Jefferson’s views of God from his beliefs in early life to his later commitments to Unitarianism, explicating Jefferson's observations on religion and the impact they had on his overall understanding of faith. In American Messiah, Holowchak delivers a cohesive account of Jefferson’s perception of religion, including these aspects of Jefferson’s surprisingly simple religious beliefs: • True religion, for Jefferson, was equivalent to the axial principles of morality, concerning our duties to God and to man. • Jefferson did not believe in an afterlife late in life, and likely never believed in it. • Jefferson’s commitment to Unitarianism was not a commitment to a particular religious sect, but merely a commitment to a meta- or naturalized religion—the principles of the moral sense. • Freedom of religion, for Jefferson, was not driven by respect for the various religious sects, but by disdain for the baneful consequences of the sham and artificial metaphysical squabbles of religious sectarianism.

Socialism and the American Spirit In Too Bold for the Box Office, Cynthia J. Miller has assembled essays by scholars and filmmakers who examine the unique cinematic form of mockumentary. Individually, each of these essays looks at a given instance of mockumentary parody and subversion, examining the ways in which each calls into question our assumptions, pleasures, beliefs, and even our senses. Writing about national film, television, and new media traditions as diverse as their backgrounds, this volume's contributors explore and theorize the workings of mockumentaries, as well as the strategies and motivations of the writers and filmmakers who brought them into being.

American Jesus Volume 2: The New Messiah An illuminating biography of the man who taught Americans “how to win friends and influence people” Before Stephen Covey, Oprah Winfrey, and Malcolm Gladwell there was Dale Carnegie. His book, How to Win Friends and Influence People, became a best seller worldwide, and Life magazine named him one of “the most important Americans of the twentieth century.” This is the first full-scale biography of this influential figure. Dale Carnegie was born in rural Missouri, his father a poor farmer, his mother a successful preacher. To make ends meet he tried his hand at various sales jobs, and his failure to convince his customers to buy what he had to offer eventually became the fuel behind his future glory. Carnegie quickly figured out that something was amiss in American education and in the ways businesspeople related to each other. What he discovered was as simple as it was profound: Understanding people’s needs and desires is paramount in any successful enterprise. Carnegie conceived his book to help people learn to relate to one another and enrich their lives through effective communication. His success was extraordinary, so hungry was 1920s America for a little psychological insight that was easy to apply to everyday affairs. Self-help Messiah tells the story of Carnegie’s personal journey and how it gave rise to the movement of self-help and personal reinvention.

Nathaniel Hawthorne as Political Philosopher "From the founding of Plymouth Colony to the present day, "Vice Capades" looks at our relationship with the actions, attitudes, and antics that have separated morality from depravity"--

American Messiah Jonathan Ebel has long been interested in how religion helps individuals and communities render meaningful the traumatic experiences of violence and war. In this new work, he examines cases from the Great War to the present day and argues that our notions of what it means to be an American soldier are not just strongly religious, but strongly Christian. Drawing on a vast array of sources, he further reveals the effects of soldier veneration on the men and women so often cast as heroes. Imagined as the embodiments of American ideals, described as redeemers of the nation, adored as the ones willing to suffer and die that we, the nation, may live—soldiers have often lived in subtle but significant tension with civil religious expectations of them. With chapters on prominent soldiers past and present, Ebel recovers and re-narrates the stories of the common American men and women that live and die at both the center and edges of public consciousness.

Rough Writing Hidden from danger, the Messiah was born and raised behind the walls of a compound -- surrounded and worshipped by followers of the church. As she gets older, and with no sign of the 'powers' she was promised, the reluctant teen prophet rejects her parents, God, and the teachings of the church. She breaks free, not knowing the soldiers of the Antichrist are hot on her heels.
Many have written about Thomas Jefferson's religious views, especially given his views on freedom of religion. Yet with so much written, scholars have not come close to a historical consensus on his religious motivations, leaving literature on Jefferson in disarray. Conversely, American Messiah traces Jefferson's views of God from his beliefs in early life to his later commitments to Unitarianism, explicating Jefferson's observations on religion and the impact they had on his overall understanding of faith. In American Messiah, Holowchak delivers a cohesive account of Jefferson's perception of religion, including these aspects of Jefferson's surprisingly simple religious beliefs: True religion, for Jefferson, was equivalent to the axial principles of morality, concerning our duties to God and to man. Jefferson did not believe in an afterlife late in life, and likely never believed in it. Jefferson's commitment to Unitarianism was not a commitment to a particular religious sect, but merely a commitment to a meta- or naturalized religion—the principles of the moral sense. Freedom of religion, for Jefferson, was not driven by respect for the various religious sects, but by disdain for the baneful consequences of the sham and artificial metaphysical squabbles of religious sectarianism.

American Messiah: The New Messiah #3 AMERICAN JESUS returns with THE NEW MESSIAH. A virgin pregnancy in ‘70s New York forces a young couple to flee for their lives, as evil powers close in to destroy them. An angel in a dream foretells a dark future and a battle with the Antichrist. The teenagers go on the run with only their faith.