

The Contact Cosmogram

[#contact cosmogram](#) [#relationship astrology](#) [#synastry chart](#) [#composite chart](#) [#astrological compatibility](#)

The Contact Cosmogram is a powerful tool in relationship astrology, offering a visual representation of the planetary connections between two individuals. It goes beyond traditional synastry and composite charts by highlighting the angular relationships of planets in each person's birth chart, providing deeper insights into the dynamics, strengths, and potential challenges within the partnership.

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The Contact Cosmogram

Every individual is born into a particular environment that from birth shapes his or her life. Relationships are a key factor in this evolution, beginning with the parents and siblings, and expanding to friendship, coworkers, and romance. Each of these, as well as the people and experiences attracted, can be seen in the horoscope. Some bring happiness and lasting ties, while others bring despair, suffering, and learning experiences. The Contact Cosmogram focuses on relationships through the technique of chart comparison, through which it is possible to determine whether permanent harmony and complementary factors exist between two people. The author also explores the indicators that can help or hinder two people as they confront life crises. Extensively illustrated with many examples, The Contact Cosmogram explores the lives of famous couples, problem marriages, and collaborators.

Applied Cosmobiology

This basic cosmobiology textbook was first printed in Germany (1949) under the title The 90° Dial in Practice. It has since had additions and improvements. Written by the acknowledged master, cosmobiology takes the fundamentals of the basic horoscope one step further by condensing the wheel to 90° by placing the planets into their groups of cardinal, fixed and mutable. The analysis then becomes very simplified, yet with details that are astounding. Explained are the methods, interpretations, use of solar arc directions, graphic ephemeris and more. See for yourself how using cosmobiology makes astrology become a quicker and more useful tool.

Asteroids in Synastry

Though individual asteroids or planetoids orbiting between Mars and Jupiter may be small, they are bound to exert influences in the horoscope. In light of this conclusion, they must also exert the same type of cross chart influence in the area of relationships. With this premise, Emma Belle Donath wrote Asteroids in Synastry. Using her vast store of mythological as well as astrological lore, she tells the

myths of the four major asteroids, as well as giving keyword lists and rulerships for each. In the body of the book she gives delineation of the asteroids using the most accepted forms of synastry (person A's planets in person B's chart and vice versa). In addition, she gives some of the major aspect configurations between charts, and takes a brief look at composite charts and contact cosmograms. Several example charts are used to illustrate asteroid use in this manner. This is the definitive text for using asteroids in synastry.

Das Kontakt-Kosmogramm

"Réalisé en collaboration avec Jean-Christophe Royoux, et basé sur une vingtaine d'entretiens réalisés spécialement pour cet ouvrage, le livre COSMOGRAMS est l'extension de SEVEN MINUTES BEFORE. Rejouant la structure du film (continuité simultanée, convergence), cette expérience rassemble divers propos autour de la notion d'"espace-monde" contemporain.

Das Kontaktkosmogramm

Trans Identity as Embodied Afrofuturism / Amber Johnson -- "I Luh God" : Erica Campbell, Trap Gospel and the Moral Mask of Language Discrimination / Sammantha McCalla -- The Conciliation Project as a Social Experiment : Behind the Mask of Uncle Tomism and the Performance of Blackness / Jasmine Coles & Tawnya Pettiford-Wates.

The Astrological Magazine

Working Cures explores black health under slavery showing how herbalism, conjuring, midwifery and other African American healing practices became arts of resistance in the antebellum South and invoked conflicts.

Cosmograms

The concept of African American home ground knits together diverse aspects of the American landscape, from elite suburbs and tower apartments to the old homeplaces of the countryside, to the tabletop array of family photos beside the bed of a housebound elder. This fascinating volume focuses on ways African Americans have invested actual and symbolic landscapes with significance, gained the means to acquire property, and brought new insight to the interpretation of contemporary, historical, and archaeological sites. Keep Your Head to the Sky demonstrates how visions of home, past and present, have helped to shape African Americans' sense of place, often under extremely hostile conditions.

African American Arts

Throughout the Indian subcontinent there are territories and areas wherein culture, geography, and the archetypal cosmos interact with each other to create a sacredscape that is infused with meaning, cultural performances and transcendent power. These sacred sites possess extensive mythological associations where believed that spirit can cross between different realms. In a broad perspective such studies falls within the realm of cultural astronomy, which has two broad areas, viz. archaeoastronomy, concerned with the study of the use of astronomy and its role in ancient cultures and civilizations; and ethnoastronomy that studies the use of astronomy and its role in contemporary cultures. The seven essays in this volume deals with the critical appraisal of studying cultural astronomy and cosmic order and its implications in India, illustrated with case studies like heritagescape of Khajuraho, where stone speaks; manescape of Gaya, where manes come and bless the devotees; Deviscape of Vindhyachal, where goddess resorts; Shivascape of Kashi, where Shiva dances in making order; Shaktiscape of Kashi, that possesses the spatial ordering of goddesses; and Naturscape of Chitrakut, where mother earth blesses.

Working Cures

Activating the Past explores critical historical events and transformations associated with embodied memories in the Black Atlantic world. The assembled case-studies disclose hidden historical references to local and regional encounters with Atlantic modernity, focusing on religious festivals that represent political and economic relationships in "fetishized" forms of power and value. Although memories of the slave trade are rarely acknowledged in West Africa and the Americas, they have retreated, so to speak, within ritual associations as restricted, repressed, even secret histories that are activated during public festivals and through different styles of spirit possession. In West Africa, our focus

on selected port cities along the coast extends into the hinterlands, where slave raiding occurred but is poorly documented and rarely acknowledged. In the Caribbean, regional contrasts between coastal and hinterland communities relate figures of the jíbaro, the indio and the caboclo to their ritual representations in Santería, Vodou, and Candomblé. Highlighting the spatial association of memories with shrines and the ritual “condensation” of regional geographies, we locate local spirits and domestic terrains within co-extensive Atlantic horizons. The volume brings together leading scholars of the African Diaspora who not only explore these ritual archives for significant echoes of the past, but also illuminate a subaltern historiography embedded within Atlantic cultural systems.

Astronomy

The Combination of Stellar Influences is a well-known and popular book that explains the development of cosmobiology, which uses the 90-degree dial, and teaches the methods of this progressive school of astrology. Through the interpretation of the stellar bodies and other astronomical points in the individual's chart, emphasis is placed on the cosmobiological character and the shaping of destiny. The delineation of the various combinations and mid-points is well-defined, easy to follow and to the point. Learn the basic influence and principle characteristics of planetary combinations, as well as their psychological, biological and sociological correspondence and probable manifestation in natal and predictive astrology.

Keep Your Head to the Sky

This ambitious study offers a comprehensive analysis of the visual in authors from the Anglophone Caribbean. Mary Lou Emery analyses works by George Lamming, C. L. R. James, Derek Walcott, Wilson Harris, Jamaica Kincaid and David Dabydeen. This study is an original and important contribution to both transatlantic and postcolonial studies.

Cosmic Order and Cultural Astronomy

The lush landscape and subtropical climate of the Georgia coast only enhance the air of mystery enveloping some of its inhabitants--people who owe, in some ways, as much to Africa as to America. As the ten previously unpublished essays in this volume examine various aspects of Georgia lowcountry life, they often engage a central dilemma: the region's physical and cultural remoteness helps to preserve the venerable ways of its black inhabitants, but it can also marginalize the vital place of lowcountry blacks in the Atlantic World. The essays, which range in coverage from the founding of the Georgia colony in the early 1700s through the present era, explore a range of topics, all within the larger context of the Atlantic world. Included are essays on the double-edged freedom that the American Revolution made possible to black women, the lowcountry as site of the largest gathering of African Muslims in early North America, and the coexisting worlds of Christianity and conjuring in coastal Georgia and the links (with variations) to African practices. A number of fascinating, memorable characters emerge, among them the defiant Mustapha Shaw, who felt entitled to land on Ossabaw Island and resisted its seizure by whites only to become embroiled in struggles with other blacks; Betty, the slave woman who, in the spirit of the American Revolution, presented a "list of grievances" to her master; and S'Quash, the Arabic-speaking Muslim who arrived on one of the last legal transatlantic slavers and became a head man on a North Carolina plantation. Published in association with the Georgia Humanities Council.

The Publishers' Trade List Annual

How aesthetics—understood as a more encompassing framework for human activity—might become the primary discourse for political and social engagement. These essays make the case for a reignited understanding of aesthetics—one that casts aesthetics not as illusory, subjective, or superficial, but as a more encompassing framework for human activity. Such an aesthetics, the contributors suggest, could become the primary discourse for political and social engagement. Departing from the “critical” stance of twentieth-century artists and theorists who embraced a counter-aesthetic framework for political engagement, this book documents how a broader understanding of aesthetics can offer insights into our relationships not only with objects, spaces, environments, and ecologies, but also with each other and the political structures in which we are all enmeshed. The contributors—philosophers, media theorists, artists, curators, writers and architects including such notable figures as Jacques Rancière, Graham Harman, and Elaine Scarry—build a compelling framework for a new aesthetic discourse. The book opens with a conversation in which Rancière tells the volume's editor, Mark Foster

Gage, that the aesthetic is "about the experience of a common world." The essays following discuss such topics as the perception of reality; abstraction in ethics, epistemology, and aesthetics as the "first philosophy"; Afrofuturism; Xenofeminism; philosophical realism; the productive force of alienation; and the unbearable lightness of current creative discourse. Contributors Mark Foster Gage, Jacques Rancière, Elaine Scarry, Graham Harman, Timothy Morton, Ferda Kolatan, Adam Fure, Michael Young, Nettrice R. Gaskins, Roger Rothman, Diann Bauer, Matt Shaw, Alben Yaneva, Brett Mommersteeg, Lydia Kallipoliti, Ariane Lourie Harrison, Rhett Russo, Peggy Deamer, Caroline Picard Matt Shaw, Managing Editor

Books for Inner Development

"This is my second effort to present geomancy as a whole to the public consciousness. I wrote my first book on this subject in German more than ten years ago, titled *School of Geomancy* (Schule der Geomantie, Knauer, Munich, 1996). However, since that time my knowledge of geomancy, coupled with my practical field work, has evolved and deepened to the extent that I was compelled to write a completely new book." --Marko Pogacnik Marko Pogacnik has written several books based on the results of his research into and practice of what he terms geomancy. In this book, he presents the fundamental research and principles behind this new science of the spirit. As the author writes: "Geomancy is an ancient word denoting knowledge of the invisible and visible dimensions of the Earth and its landscapes. I see it as an essential complement to modern geography, which is interested exclusively in one level of reality, the material level of existence. To convey the idea that geomantic knowledge in a very specific way complements the material point of view of geography, I refer to geomancy as "sacred geography." By "sacred" I mean that the task of geomancy in our present day is not simply to foster public interest in etheric, emotional and spiritual levels of places and landscapes, but also to promote a deeper, more loving, and more responsible relationship toward the Earth, the Cosmos, and all beings, visible and invisible. "This book is conceived not just as a theoretical introduction to the worlds of sacred geography, but primarily as a practical guide through different dimensions of places and landscapes. It includes more than 170 practical examples from different parts of the world, all of them presented as original drawings. Much of the text, drawings, and exercises are intended to describe and explain methods of pluri-dimensional perception, so that the reader will feel encouraged and supported to explore and develop her or his own experiences of the geomantic phenomena presented in the book." This is an essential text for understanding the vital work of sacred geometry called geomancy.

Inner Development

In *Altered and Unfinished Lives*, Eleonora Kimmel has written one of her most intriguing and challenging books. Included are many factual examples of some of the most striking accident-prone combinations in all of Cosmobiology. The traditional astrologer will be totally amazed at how the catastrophic combinations fit into the natal, solar arc directed and transit charts. Never before have such tragic man-made events - beyond the control of the individuals involved - been included in a single volume that clearly and definitively explains the Cosmobiological influences active at the time. The examples clearly show the malefic planetary influences that were aligned in frightening patterns at each event. Astrologers will have a new and exciting tool to enhance their skills and make far better projections with the structure patterns in their interpretations. Eleonora Kimmel is the author of *Patterns of Destiny*, *Fundamentals of Cosmobiology* and *Cosmobiology for the 21st Century*.

Activating the Past

A revised and expanded edition of a groundbreaking text.

International Books in Print

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The Combination of Stellar Influences

Together Let Us Sweetly Live THE SINGING AND PRAYING BANDS By Jonathan C. David
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Introduction IN THE EARLY YEARS of the twentieth century, according to the older people of today, many African American residents of tidewater Maryland and Delaware would, in late summer, set aside their tools, leave their cornfields just when the tassels on each stalk turned golden and the tips of each blade changed from green to brown, abandon their tomatoes when a soft blush of red appeared on the hard green fruit, allow, for a time, their beans and sweet potatoes and melons to mature on their own, and make their way by horse and wagon, by car, or by bus to a Methodist camp meeting to attend to their sacred work. Those who had moved to the nearby cities of Baltimore, Wilmington, or Philadelphia in search of the higher wages and the excitement that urban life seemed to offer returned home by land or by water, traveling perhaps on one of the ferries that plied the Chesapeake or Delaware bays from city to town, from shore to shore, and back again. If the camp meeting was nearby, some individuals, families, or groups of unrelated church members might attend nightly services and return home to sleep, to work the next day perhaps, but then steadfastly to make their way right back to that same camp meeting for the next night's service, and the next, until that camp meeting's final, cathartic day. During several of the old-time country camp meetings, however, many would unhitch their horses, arrange all the separate wagons into a circle around a wooden-roofed tabernacle, arch a sheet of canvas over each wagon, and stay right there on the church ground for the duration of the meeting. Women would bring baskets and cheese boxes filled to the brim with fried chicken, home-smoked ham, biscuits, cabbage, and green beans. Men and boys would dig up old pine stumps and pile them high on the campgrounds, to be placed on fire stands and set ablaze to give light to each evening's spectacle. In the heat of the summer, when the ground might be parched and dust might billow-when you couldn't even walk across the ground barefoot, it was so hot-everyone lived in the shade, and "everyone had a good time," as one person recounted later. For two weeks, an intense but relaxed, joyful, communal "laboring in the Spirit" manifested itself in a day-after-day pattern of an exuberant testimony service, followed by a rousing preaching service, followed at last by a climactic, regionally distinct Singing and Praying Band service. During this latter service, in a maneuver that scholars might refer to as a "ring shout," participants formed a circle with a leader in the center; singing and clapping their hands, stamping their feet, and swaying their bodies all the while, they slowly "raised" several hymns and spirituals to a raucous, rejoicing, shouting crescendo, concluding the meeting with an ebullient march around the entire encampment. Although these bands shocked some outsiders and reminded other observers of Africa, committed participants considered them to be the foundation of the church. Camp meetings were not unique to this area or to that time at the dawn of the twentieth century. Drawn by the heady combination of religious salvation and spiritual democracy advocated in these festivals, Americans of various backgrounds had been making such yearly treks to camp meetings for over a hundred years. Those early meetings gave form to a religious movement attuned to the ethos of the new nation. In the frontier areas of Tennessee and Kentucky where they began, camp meetings sponsored by various Protestant denominations became temporary sacred cities, places of equality of souls and social solidarity that tempered the struggle to survive in the wilderness. In the states of the upper South and in Pennsylvania, these meetings also thrived. Here, where the camp meetings were predominantly organized by Methodists, both free and enslaved African Americans participated in large numbers along with English- and German-speaking European Americans. Perhaps because of Methodism's original antislavery witness, in Maryland, for example, this denomination received most of the black converts, while in 1800, approximately one-fifth of the Methodists in Virginia were black. At the beginning of the nineteenth century, white and black people alike frequently attended the same

religious services, though often in segregated and unequal seating arrangements. Yet that century witnessed a complex and powerful movement to establish separate religious institutions for black Methodists. First came the effort to set up separate churches for Africans. Eventually the Methodist Episcopal Church organized a separate conference for all black churches within its denomination. A related movement led to the founding of independent, African Methodist denominations. Finally, beginning before Emancipation but accelerating after freedom, a similar but less-remarked effort saw African American Methodists starting camp meetings of their own. In the mid-Atlantic region in particular, these large, outdoor, African American religious events were the meetings that the grandparents and great-grandparents of today's participants built and today's older people witnessed when young. These camp meetings continue even in the twenty-first century. The camp meetings that the old soldiers of today recall were not unique; they were merely one echo of the religious festivals that became a new secular democracy's first religious mass movement. Yet the old-timers of today recall, above all other things, those aspects of their camps that were unique. That is, they speak mostly about the Singing and Praying Bands, for whom the camp meetings in this area became the primary regional showcases; these bands made these meetings special. They tell of the prayer meetings from which the camp meetings originated. They speak also of the march around Jericho, in which the Singing and Praying Bands led those at the camp meeting in a grand march around the entire campground on the final day of the meeting. * * * The Singing and Praying Bands of this area were special not just for the generations of participants in the African American camp meetings of the Atlantic coast states of the upper South. The antecedents of the twentieth-century bands seem to have played a clandestine but significant role in the development of African American culture in general. Therefore, the bands can stake a claim as important forces in the cultural and social history of America as a whole. Here is how it happened. At the end of the eighteenth century, when enslaved Africans in this area began to take to Methodism in a big way, the process of culture building by which Africans of various ethnic backgrounds began to transform themselves into one people was well underway. Yet that process was still incomplete. The new African American identity became consolidated throughout the South only during the first half of the nineteenth century, when hundreds of thousands of enslaved Africans were traumatically sold from the states of the upper South to cotton-growing areas of the Deep South. In the eighteenth century, prior to this mass transfer of human property, there had been two primary centers of slavery on the Atlantic coast of North America: coastal South Carolina and the Chesapeake Bay area. The ethnic mix of Africans imported into the two areas differed somewhat, leading to the possibility that the emerging African American cultures of these areas might also have differed. Of these two centers, the Chesapeake area had the larger number of slaves. In 1790, of all thirteen states, Virginia had the largest population of Africans, with 305,493 people. Maryland was second, with 111,079. Virginia also had the largest number of enslaved Africans-292,627-while Maryland's enslaved population of 103,036 was third largest. These two states also had the largest population of non-slave Africans at the time. In 1790, nearly 53 percent of the African population and 58 percent of the enslaved Africans in the country were in the upper South, in the states of Virginia, Maryland, and Delaware. The nearby black populations of southeastern Pennsylvania and southwestern New Jersey had extensive cultural ties to their brethren in the upper South. This area where the upper South meets the mid-Atlantic states seems to have been one of several areas central to the formation of African American culture in the late eighteenth and early nineteenth centuries. Among the Africans in America of that time, for example, those who lived in the mid-Atlantic region and upper South were pioneers in building specifically black institutions. In 1787, Richard Allen, Absalom Jones, and others founded a mutual aid organization in Philadelphia called the Free African Society, initiating, in the words of W. E. B. DuBois, "the first wavering step of a people toward organized social life." Numerous other grassroots benevolent and mutual aid organizations sprouted up at this time, aiming to provide members financial assistance in case of sickness or death in the family. Under the leadership of Richard Allen in Philadelphia, a group of black Methodists established the Bethel African Church in that city in 1794. In 1816, Bethel joined ranks with other independent black Methodist churches in Pennsylvania, New Jersey, and Baltimore to form the African Methodist Episcopal (A.M.E.) denomination. In Wilmington, the denomination called the Union Church of Africans was established just prior to the founding of the A.M.E. Church. Along with new institutions, a distinctly African American expressive culture was emerging in the upper South and mid-Atlantic region at the dawn of the nineteenth century. In 1819, for example, a white minister named John Fanning Watson, who lambasted many Methodists for what he saw as excesses in their worship, gave us one of the earliest reports of a specifically black religious song tradition, writing that "the coloured people get together, and sing for hours together, short scraps of disjointed affirmations, pledges, or prayers, lengthened out with long repetition choruses." In the same paragraph, Watson's description of these sacred performances by black worshippers is strikingly

evocative of outdoor singing circles that the Singing and Praying Bands continue to this day. This account predates by over twenty-five years the earliest known description of a ring shout from the Atlantic coast area of the Deep South. Another writer, a Quaker schoolboy from Westtown School outside Philadelphia, described black worshippers at an outdoor camp meeting in 1817 marching around an outdoor tabernacle, singing a spiritual chorus and blowing a trumpet, in a reenactment of the march around Jericho by Joshua and the Israelites that is similar to the march that the Singing and Praying Bands continue to do today. If we look at these historical references with minds informed by the bands of today, we can project the current tradition to have been already thriving two hundred years ago, in the early years of the nineteenth century. This nascent African American expressive culture articulated new belief systems that were forming among Africans in this area, also to a certain extent in the context of Protestant evangelism. Africans in America developed a variant of this branch of Protestantism that expressed proto-nationalist African American identity. According to this theology of resistance, African American Christians began to associate their experience in America with that of the Israelites in Egypt, and the person of Jesus took on some of the qualities of Moses, who would not fail to liberate the enslaved. It was to some extent in the religious meetings of the upper South and in the language of this distinctive African American perspective that Gabriel Prosser and Nat Turner situated their rebellions in Virginia. (Continues...) Excerpted from *Together Let Us Sweetly Live* by Jonathan C. David Copyright © 2007 by the Board of Trustees of the University of Illinois. Excerpted by permission. All rights reserved. No part of this excerpt may be reproduced or reprinted without permission in writing from the publisher. Excerpts are provided by Dial-A-Book Inc. solely for the personal use of visitors to this web site.

Modernism, the Visual, and Caribbean Literature

A symbol of the Divine, a good luck charm, a cosmogram of the world order, a template for feng-shui-through the ages, the luoshu, or magic square of order three, has fascinated people of many different cultures. In this riveting account of cultural detective work, renowned mathematics educator, Frank J. Swetz relates how he uncovered the previously hidden

Midpoint Interpretation Simplified

Laack's study presents an innovative interpretation of Aztec religion and art of writing. She explores the Nahua sense of reality from the perspective of the aesthetics of religion and analyzes Indigenous semiotics and embodied meaning in Mesoamerican pictorial writing.

African American Life in the Georgia Lowcountry

Finding Charity's Folk highlights the experiences of enslaved Maryland women who negotiated for their own freedom, many of whom have been largely lost to historical records. Based on more than fifteen hundred manumission records and numerous manuscript documents from a diversity of archives, Jessica Millward skillfully brings together African American social and gender history to provide a new means of using biography as a historical genre. Millward opens with a striking discussion about how researching the life of a single enslaved woman, Charity Folks, transforms our understanding of slavery and freedom in Revolutionary America. For African American women such as Folks, freedom, like enslavement, was tied to a bondswoman's reproductive capacities. Their offspring were used to perpetuate the slave economy. Finding loopholes in the law meant that enslaved women could give birth to and raise free children. For Millward, Folks demonstrates the fluidity of the boundaries between slavery and freedom, which was due largely to the gendered space occupied by enslaved women. The gendering of freedom influenced notions of liberty, equality, and race in what became the new nation and had profound implications for African American women's future interactions with the state.

Aesthetics Equals Politics

In *The Huasteca: Culture, History, and Interregional Exchange*, a range of authorities on art, history, archaeology, and cultural anthropology bring long-overdue attention to the region's rich contributions to the pre-Columbian world. They also assess how the Huasteca fared from colonial times to the present. The authors call critical, even urgent attention to a region highly significant to Mesoamerican history but long neglected by scholars.

Contemporary Astrological Observations Times

Explores the archaeological evidence for the development of measuring activities in numerous ancient societies and the implications of these discoveries.

Sacred Geography

The fascinating untold story of digital cash and its creators—from experiments in the 1970s to the mania over Bitcoin and other cryptocurrencies Bitcoin may appear to be a revolutionary form of digital cash without precedent or prehistory. In fact, it is only the best-known recent experiment in a long line of similar efforts going back to the 1970s. But the story behind cryptocurrencies like Bitcoin and its blockchain technology has largely been untold—until now. In *Digital Cash*, Finn Brunton reveals how technological utopians and political radicals created experimental money to bring about their visions of the future: to protect privacy, bring down governments, prepare for apocalypse, or launch a civilization of innovation and abundance that would make its creators immortal. Filled with marvelous characters, stories, and ideas, *Digital Cash* is an engaging and accessible account of the strange origins and remarkable technologies behind today's cryptocurrency explosion.

Altered and Unfinished Lives

In the years immediately following Napoleon's defeat, French thinkers in all fields set their minds to the problem of how to recover from the long upheavals that had been set into motion by the French Revolution. Many challenged the Enlightenment's emphasis on mechanics and questioned the rising power of machines, seeking a return to the organic unity of an earlier age and triggering the artistic and philosophical movement of romanticism. Previous scholars have viewed romanticism and industrialization in opposition, but in this groundbreaking volume John Tresch reveals how thoroughly entwined science and the arts were in early nineteenth-century France and how they worked together to unite a fractured society. Focusing on a set of celebrated technologies, including steam engines, electromagnetic and geophysical instruments, early photography, and mass-scale printing, Tresch looks at how new conceptions of energy, instrumentality, and association fueled such diverse developments as fantastic literature, popular astronomy, grand opera, positivism, utopian socialism, and the Revolution of 1848. He shows that those who attempted to fuse organicism and mechanism in various ways, including Alexander von Humboldt and Auguste Comte, charted a road not taken that resonates today. Essential reading for historians of science, intellectual and cultural historians of Europe, and literary and art historians, *The Romantic Machine* is poised to profoundly alter our understanding of the scientific and cultural landscape of the early nineteenth century.

CAO Times

A collection of 38 papers from the Ouidah Conference held in September 1994 in Ouidah, Benin as the launching conference for UNESCO's international Slave Route Project.

Africanisms in American Culture, Second Edition

Associations' Publications in Print