



## La rebelión de los ángeles

Anatole France

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## La rebelión de los ángeles Anatole France

*La rebelión de los ángeles* nos sitúa en el centro de la más audaz y quimérica de las empresas imaginables: destronar al anciano y todopoderoso soberano: el Dios de la mitología judeocristiana, el tirano del universo, el cruel Ialdabaoth. La acción comienza en la biblioteca de los Esparvieu, donde la plácida rutina diaria de su conservador se ve interrumpida por una serie de misteriosos desórdenes y extrañas desapariciones, que nos conducen hasta los ambientes revolucionarios del París de principios de siglo. Sin necesidad de recurrir a fantasmas esotéricos, Anatole France logra una espléndida y divertida metáfora sobre la eterna lucha entre el bien y el mal, dando vida simplemente a los viejos espiritus familiares de la teología cristiana.

## La rebelión de los ángeles Details

Date : Published (first published 1914)

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## From Reader Review La rebelión de los ángeles for online ebook

### Αταλ?ντη Ευριπ?δου says

?να βιβλ?ο που δεν ?ταν καθ?λου αυτ? που φανταζ?μουν και με εξ?πληξε ευχ?ριστα με αυτ? που πραγματικ? ?ταν. Πρ?τη μου επαφ? με τον Ανατ?λ Φρανς και εκτ?μησα ιδια?τερα τ?σο αυτ? που προσπαθο?σε να πει χρησιμοποι?ντας ως ?χημα μια δε?τερη ανταρσ?α των αγγ?λων ?σο και το κομψ? του χιο?μορ. Η αφ?γηση κλασσικ?ζει σε βαθμ? που μου φ?νηκε το ?ργο παλι?τερο απ' ?σο πραγματικ? ε?ναι, αλλ? δεν με πε?ραξε, μιας κι ?χω διαβ?σει πολλ? κλασσικ? (ιδια?τερα κλασσικ? Γαλλικ?) λογοτεχν?α. Και παρ?λο που ?λο το βιβλ?ο ε?ναι αξι?λογο, ε?ναι το τ?λος του αυτ? που ?ρχεται πραγματικ? να το απογει?σει - μια ανατρεπτικ? μη-ανατροπ? που δ?νει ?μορφα μαζ? ?λα εκε?να τα οπο?α απ' την αρχ? σου χτ?ζει το μυθιστ?ρημα.

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### Con Bé Ki says

Sách hay. C? cu?n nào mà hót ta ??c m?t m?ch t? ??u ??n cu?i kh?ng ng?ng ngh? th? b? m?c t?t c? m?i th? sang m?t b?n, ??y là m?t cu?n sách hay :D

Nói ch? ??c cu?n này th?y "nh?" ?? và ?en, b?i nó c? gi?ng gi?ng th? nào ??y, ch?c là do cùng 1 ng??i d?ch.

Nói chung, h?y c? nh? anh ch?ng Maurice trong sách, ??i lo?i là c? chuy?n t?m h?c cách l?n tráh vi?c hi?u sách n?i g?i, ?? r?i chính s? l?n tráh ?ó mà ta s? g?t hái ???c kh?ng th? này th? c?ng th? kia. C? hi?u ít c?n h?n là hi?u sai.

Thích câu này: "các thiên s? t?t c?ng có th? sai l?m, h? ph?m t?i l?i h?ng ngày và t? trên tr?i h? r?i xu?ng nh? ru?i."

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### Jareed says

I read this book as part of my Nobel Prize for Literature Awardees reading list. As it turned out it is one the longest list I will ever try to finish. Sometimes I too wonder where I found the audacity to attempt to foray in this kind of reading list.

The Revolt of the Angels is my initial foray into Anatole France's works, which definitely is not my last one. It was not his first, as France was apparently a poet and a journalist too, but is considered to be his most profound novel. I was a sucker for riveting titles and killer first lines, so I picked this book and read. And read I did.

Anatole France, born 16 April 1844 and died 12 October 1924 was a French poet, journalist, and novelist. His was a lifetime of books. The family business was a bookstore, one which, arguably, could be the best environment to raise a future Nobel Prize awardee. He was schooled in a private Catholic institution which lends credulity to the fact that Anatole France was one hell of a radical as exacerbated by his writings. The rest, as one would say, is history. He was awarded the Nobel Prize in 1921. Shortly, in 1922, as a response by the institution we all know as the Roman Catholic Church, all his works were banned through the

Prohibited Books Index, a list which has been abolished since 1966 and contained the likes of Sartre, Rousseau, Voltaire, Descartes, Locke, Hume, Galileo to name a few. Oh what a delight that list was.

The book itself was written in 1914, a time when France was besieged by the incoming Germanic invasion brought around by the First World War and was troubled at home by the numerous Socialist objections. What dominated this part of French history however was the power struggle between the Church and the State, one that is contained in this exceptional book and which probably served as the backbone for this exceptional work. Overly simplifying this dialectical issue, the struggle existed because the Church is seen to be representing the archaic system of institution embodied by the Monarchy against the desire of the Republicans who utterly detested political and class affiliations that are perpetuated by these monarchies. So from here, Anatole France wrote.

I obtained my FREE e-book copy through Project Gutenberg and was translated from the original French by Frederic Chapman. Apparently, licenses on century old books do not exist. As expected of a work in the early 1900s, a lot of old English words and ones derived from both Latin and French were used like *architrave, frieze, verbena, narcissi, demiurge*, though let that not deter you from missing on this work. The prose is beautiful as expected from an Nobel Awardee.

Revolt of the Angels tells us of the story of Arcade, a Guardian Angel, the lowest caste of the nine-tiered order of these heavenly beings. It narrates his pursuit of knowledge and how such knowledge led to become the foundation with which he challenge GOD, or as he called it, the DEMIURGE – the creator of the material world – or Ialdabaoth. Yes, this is the same GOD most Christian churches would profess belief to. The book further tells us how he conspired with other ‘fallen’ guardian angels and plotted the overthrow of Ialdabaoth. Intertwined with Arcade’s story is Maurice’s plight of losing his guardian angel, his dishonor and fornication (to which a certain extent Anatole France himself engaged in). The novel’s theme perhaps lies in the age-old philosophical conundrum of knowledge (or science) pitted against religion. Perhaps this conundrum is epitomized by Arcade’s statement:

**“When the angels possess some notions of physics, chemistry, astronomy, and physiology; when the study of matter shows them worlds in an atom, and an atom in the myriads of planets; when they see themselves lost between these two infinities; when they weigh and measure the stars, analyse their composition, and calculate their orbits, they will recognize that these monsters work in obedience to forces which no intelligence can define, or that each star has its particular divinity, or indigenous god; and they will realize that the gods of Aldebaran, Betelgeuse, and Sirius are greater than Ialdabaoth.”**

(39)

What comes across to me however is that we human individuals are like Arcade, like these Angels in revolt. We seek the truth behind things. We learn, and learn and still crave for knowledge. But to where does this knowledge lead us? To me too at the same time we are Maurice. Just like him we all seem to have fallen into a trap. We love life itself so much that we fear losing it, that in any semblance of hope or continuity, we have sometimes turned to belief in numerous institutions, uncritical and naïve. That instead of uplifting the human soul, we have formed for ourselves unbreakable shackles that continue to limit our perception of the world.

“I sought out the laws which govern nature, solid or ethereal, and after much pondering I perceived that the Universe had not been formed as its pretended Creator would have us believe; I knew that all that exists, exists of itself and not by the caprice of Iahveh; that the

world is itself its own creator and the spirit its own God. Henceforth I despised Iahveh for his imposture, and I hated him because he showed himself to be opposed to all that I found desirable and good: liberty, curiosity, doubt." (139)

But what does exactly limit our perception? Is it really a religion, a church, a system of belief? Is it not fear and ignorance that severely limits human understanding and compassion, so much so that in the first place, no actual conflict exists between these forces? Is knowledge really the answer? What does this knowledge refer to?

In the closing part of the book, when the Army has been assembled and Arcade went to ask Satan to lead the army on their march, Satan said this in response:

**"As to ourselves, celestial spirits, sublime demons, we have destroyed Ialdabaoth, our Tyrant, if in ourselves we have destroyed Ignorance and Fear." "...We were conquered because we failed to understand that Victory is a Spirit, and that it is in ourselves and in ourselves alone that we must attack and destroy Ialdabaoth."** (292)

The beauty of this statement lies in its verisimilitude. Our demons are given birth by ignorance. It is nurtured by fear and is encouraged by blind obedience. These demons have always been personal in nature. Yet the discrepancy in societal response has become fundamental in nature. We have raised countless institutions that are impersonal and by being so, wholly unresponsive. And more vital to all of this, we fail to recognize **"that it is in ourselves and in ourselves alone that we must attack and destroy Ialdabaoth (292)."**

I have left the institutional church long ago, embarking on a more personal attempt in understanding things. In a sense, I have aspired to be spiritual without being religious, and have met a great many debates and contest on this aspect. Since then however, I have struggled to conquer my own demons. I have sought to eradicate cynicism and suspicion in receiving and responding to others, and have tried to look for that piece of kindness in everybody. The first step is always recognizing that perhaps the fault lies in ourselves, for this too is the hardest step to make.

This here is a good book. It may literally challenge fundamental beliefs of the religious institution, but what it truly offers is a much needed case of retrospection and examination which doesn't hurt to engage in once in a while. I would recommend it to everyone except that one should still take caution choosing whom you recommend it too. Perhaps if you enjoyed this book like me, a similar theme albeit carried in another plot was written by Jose Saramago, yet another Nobel Prize awardee, entitled The Gospel According to Jesus Christ (3 STARS).

Other Books by Anatole France:  
Penguin Island (3 Stars)

This book forms part of my remarkably extensive reading list on Nobel Prize for Literature Awardees

This review has been cross-posted at i'mbooked indefinitely

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## tENTATIVELY, cONVENIENCE says

It's becoming obvious that many of my bk 'reviews' are actually just excuses for anecdotes w/ just a little bk review thrown in here & there. That's the case here. I've been writing a math humor bk called "Paradigm Shift Knuckle Sandwich & other examples of PNT (Perverse Number Theory)" - in fact, it's more or less finished now: I'm just working on the Glossary & the Index. Part of this bk entails my navigating thru my notes about math bks that I read between, roughly, 2003 & 2005. In one of them, I ran across mention of Anatole France's novel entitled (in English translation) "The Revolt of the Angels". I'd made a note to myself to find & read that. Then, in another note I found France quoted by one of the math bk authors. So that strengthened the resolve to read something by him. Now, I've known about A France for at least 32 yrs & I have his "Penguin Island" in my library - but I'd never read that or anything else by him. I was never that curious. In the back of my mind (in the visual cortex? Just Kidding), I think I always thought of him as a pop novelist & never had much interest. ANYWAY, the reason why I knew about him ±32 yrs ago is because of something that I eventually worked into this bk I just wrote. SO, read the relevant excerpt below & then I promise to move onto the actual review:

"Beckmann goes on to diss Aristotle, who he describes as the "one whose teachings held up the progress of science for close to 2,000 years". Ha ha! "Aristotle, we are invariably told, was 'antiquity's most brilliant intellect,' and the explanation of this weird assertion, I believe, is best summarized in Anatole France's words: The books that everybody admires are the books that nobody reads." Coincidentally, I've been vacillating about whether to talk about what I call Bird-Brainism, wch I've so far decided against, but now that A. France is mentioned, the time for a segue has clearly come.

"While reading these math bks, some non-math bk might be mentioned that seemed interesting, so I'd make note of it. In the Turing bio, Elmer Rice's play Judgment Day, about the Reichstag fire trial, was mentioned; Nobel Prize winning French author Anatole France's *La Revolte des Anges* (The Revolt of the Angels) was mentioned elsewhere. I've gotten both out of the library recently.

"Anatole France has the fate, perhaps somewhat unfortunate, of being the guy whose posthumously determined small brain size (2.24 pounds as opposed to the average 3 pounds) is used to demonstrate that "big brain" doesn't automatically correlate w/ "intelligence".

"When I was in my early 20s I took a Physical Anthropology class at a community college. That's probably where the subject of France's brain-size & its significance was mentioned. The 1st paper I wrote for that class is reproduced below:

### "The Significance of Efficient Brain-Use

"Anthropologists have used cranial capacity as an indicator of the degree of mental ability. This makes Neanderthals "superior" to "twentieth-century" people. This practice is based on the belief that the brain's ability to manipulate functions is relative to its # of cells. However, a major mental ability increase is not necessarily accompanied by brain-size increase.

### "NAVIGATION: Bird-Brainism

"Bird-Brains must remain small & light & still function complexly in order for flight to occur. This requires

great brain efficiency rather than great size. Homonids could follow this example & make birthing less painful for the mother with a smaller head size.

"If one accepts the idea that words & images are a major building block of thinking, one step toward greater brain efficiency might be to exploit the ambiguities of language to permit a multitude of simultaneously productive thoughts.

In a society of interdependent specialists, the ability to create & send & receive useful synopsises can simplify the need for each individual to go through processes redundant in terms of the societal whole. Telepathy can make a person part of a giant brain without the need for a one-body housing.

"There is a religious myth of winged homonids as beings on a higher evolutionary plane than non-winged homonids. It should be obvious by now that these beings, commonly called angels, should more properly be called Bird-Brains."

SO, I finally got "The Revolt of the Angels" out of the library & just finished reading it at 2AM today. I was pleasantly surprised, it was, perhaps, more interesting than I expected. I wd've given it a 4 star rating but he makes stereotypical statements about Jews that I found so offensive that it lowered my estimation of his intelligence. In fact, he wrote it around the beginning of so-called World War I, in 1914, & he somewhat conflates Jews & Germans together as bad guys at one point. Now, that's an oversimplification - since I'm taking it out of context - but, still, it's interesting considering later German anti-semitic developments.

The plot of the bk is basically that there are angels on Earth who've chosen to be here b/c they prefer it to heaven for one reason or another. One of them is one of the main human characters' guardian angel & he decides to stop working in that function in order to organize a revolt of the angels against God - who's represented as not being the actual creator but merely a demiurge dictator. Satan is represented as intelligent & benign, by contrast. One of the things that interests me about this bk is that it cd clearly be called "Satanist" insofar as Satan is depicted favorably & many of the protagonists are allied w/ him. Nonetheless, A France won the Nobel Prize for Literature in 1921. That's fine w/ me but it seems strange given the way this world usually works. A writer of a flagrantly "Satanist" bk getting the Nobel Prize? I wd've been tempted to deny it to him just on the basis of his Jewish stereotyping - but that's a different story. I will say that I think he's a good writer.

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## **BlackOxford says**

### **Raining Angels in Paris and Washington**

Can there be such a genre, biblical material excepted, as the anticipatory allegory? If so, *Revolt of the Angels* could well be a prime example.

In this week's NYRB (Nov. 6 2017), Charles Simic has a piece commemorating Trump's election. In it he puts Trump in a literary context:

"The only character I can think of in the world literature who resembles Donald Trump is Père Ubu in the play *Ubu Roi* ("Ubu the King") by Alfred Jarry that famously opened and closed in Paris on December 10, 1896, after starting a riot. A parody of Shakespeare's *Macbeth*... Ubu is a buffoonish pretender to the throne of Poland, a brutal and greedy megalomaniac who, after killing off the royal family, starts murdering his own population in order to rob them of their money."

I think Simic is exactly right to place Trump historically in the French Third Republic, and not just because of his Ubu-esque personality. In *fin de siecle* France Politics are polarised. Religious belief is a defining issue. Racism is on the rise. Freedom, defined to suit, is the rallying cry of both Right and Left. Terrorism is on everyone's mind. Fake news is the only kind there is. The foundations of the democratic state seem less than they have been in decades. The Revolution has been betrayed and the Nation belittled.

*Revolt of the Angels* is a parody of this tumultuous period. But, frighteningly I find, it is also a very precise allegory of today's USA - written a century before events. The characters and plot seem out of the Trumpian playbook

The Angels in question, mostly guardian and therefore the alter-egos of the individuals they protect, have decided to mount a Miltonian rerun of the abortive insurrection by Lucifer. The Manichaean demiurge against whom they fight is Ialdabaoth (Obama). Heaven is the realm of the Democrats, who have had their unjustifiable way for far too long; earth is the territory of the Republican angelic guardians of freedom and independence from external rule.

The ringleaders are Arcade and Istar (respectively Steve Bannon and Vladimir Putin) who plan to destroy the existing order - one merely the republican earthly order, but the other the heavenly democratic order as well, that is, the entire governmental system. These two arrange for the election of the angel Nectaire (Trump himself) as President and Contradictor despite his lack of previous military, governmental or even political experience.

Many other supporting characters are identifiable: the female angel Zita (the inimitable Sarah Palin who has already been abed with some of the other guardian angels), the financing angel Sophar (Robert Mercer, Breitbart investor and Trump supporter), the Archangel Michael (Robert Mueller, defender of heavenly interests), the unnamed earth-bound angel still loyal to God (Jeff Flake, of course attacked mercilessly by the rest), Monsieur Sariette (Trump's personal lawyer, Michael Cohen, who knows where all the bodies are buried; but this could also be Attorney General, Jeff Sessions, who fits the description of a wizened gnome more exactly), not forgetting the religious support of the Abbé Patouille (a French facsimile of Jerry Falwell).

The plan is simple: *Our project," Istar said, "is a vast one. It embraces both Heaven and Earth. It is settled in every detail. We shall first bring about a social revolution ... ""* this is facilitated by the lack of discernment among the mass of the human population, *""...in a country where the climate is soft and existence made easy? Even here, where necessity calls for intellectual activity, nothing is rarer than a person who thinks."*

Consequently the situation is ripe,

"Beneath an apparently unchangeable exterior all is rotten within. A mere push would suffice to overturn an edifice which has not been touched for millions of centuries. Out-worn administration, out-worn army, out-worn finance, the whole thing is more worm-eaten than either the Russian or Persian autocracy."

One might surmise that the execution of such a project demands some level of familiarity with military tactics. But one would be wrong because

"The multiplication of technical means, by infinitely multiplying the opportunities for mistake, paralyses the genius of those in command. At a certain stage in the progress of military science,

a stage which our models ...are about to reach, the cleverest leader and the most ignorant become equalized by reason of their incapacity....Great numbers, in war as elsewhere, annihilate intelligence and individual superiority in favour of a sort of exceedingly rudimentary collective soul."

In short, Trump and Kim Jung Un seem well-matched. After all, as everyone knows deep down, "*a war is a matter of business.*"

Unlike the first time round, the rebellious angels do succeed in the divine overthrow. Satan becomes God. But (who could have thought anything else) nothing substantive changes in either heaven or earth. Those in charge have those not in charge to worry about, thus the perpetual cycle of cosmic as well as national politics.

Now, of course, all this could be merely a product of my inflamed imagination. Trump may well have succeeded in mortally infecting my own discernment through his continual, pervasive rhetoric. But there is also the possibility that the entirety of the political events in America is following a perennial script, one not necessarily invented but certainly articulated by Anatole France. Just sayin'.

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### **Krystal Hickam says**

I loved this book. I found it at a Half Price Books and it just seemed to call out to me. It's classified as a satire, but I think that is because atheism isn't something that could be talked about back in the day when this book was first published. The main story is much like the title. A band of Angels wants to revolt against God and heaven. These fallen angels don't think that God is good, or that he is all powerful as he claims to be. They are educated, having read many philosophical books, and some from the group had even served the fallen Satan, and found him to be more kind than God. The book is largely about their views and ideas and fighting/action scenes don't pop up too much. The Angels are very much human. While they are more beautiful, we see them make mistakes that every human does. The ending, is very tasteful, and I feel gives a good message to the reader. All in all, I really loved this book, and I think it's a good read for anyone, whether you are religious or not.

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### **Makis Dionis says**

Αληγορικο ως προς τη σχ?ση εξουσ?ας και εξουσιαζομενου, με φιλοσοφικ?ς προεκτ?σεις. Δηλ?νει αρκετ? ε?γλωττα πως η αλλαγ?/επαν?σταση/ριζοσπαστικοπ?ηση πρ?πει να ξεκιν?σει απ? ψηλ?, αλλ? σταδιακ? απαιτε?ται κ η συμμετοχ? της β?σης... Ωστ?σο βαρ?θηκα αρκετ? πριν το τ?λος

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### **Joe says**

A clever and mischievous take on the theology of modern society, *The Revolt of the Angels* follows the path of Arcade, a lowly guardian angel, as he happens upon the ugly truths of his divine master in the library of his human charge. Anatole France takes what could be a very dry polemic against the slavery of religion and makes it into a charming romp with his gifts for characterization and story-telling. As Maurice, the young man abandoned by Arcade, struggles to get his guardian back, we are shown a wide variety of France's

artistic personalities, most of whom are fallen angels. As they gather together a make-shift rebellion against God, it's hard not to get caught up in their underdog story, even as the ending delivers them a stunning, if rather intellectual, deathblow.

“We judge human actions by the pleasure or pain they cause us.”

“Hapless as we are, the same blind force which regulates the courses of atom and of star fashions universal order from our vicissitudes. Our ill-fortune is necessary to the harmony of the Universe.”

“If to act we had to know the secret of Nature, one would never act at all. And neither would one live- since to live is to act.”

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### **Arax Miltiadous says**

" Σ?ντροφοι,  
?χι δεν θα κατακτ?σουμε τον ουραν?. Φτ?νει που το μπορο?με.  
Ο π?λεμος γενν?ει τον π?λεμο και η ν?κη την ?ττα.  
ο νικημ?νος θε?ς θα γ?νει σαταν?ς και ο νικητ?ς σαταν?ς, Θε?ς.  
Ε?θε να μην μου λ?χει μια τ?σο συφοριασμ?νη κατ?ρα. "

Αναλογ?ζομαι πως θα ?ταν ο κ?σμος αν υπ?ρχαν περισσ?τεροι ?νθρωποι σαν τον Anatole France. Δλδ, αυτ? το βιβλ?ο ε?ναι ?να εξαιρετικ? δημιο?ργημα που μ?νο ?νας υπ?ροχος νους θα μπορο?σε να συλλ?βει και να αποδ?σει, χωρ?ς να γ?νει προβοκ?τορας.

Η αντ?δραση και η Επαν?σταση στην πιο αθ?α και αρχ?τυπη μορφ? τους. Η σκ?ψη, ο ιδεαλισμ?ς και η διεκδ?κηση των δικαιωμ?των των Αγγ?λων απ? τον Θε? μα και π?ρα τα?τα, η ολ?σθηση και η καταστροφ? αυτ?ν που δεν ε?χαν σ?νεση, η Νιρβ?να αυτ?ν που ?ψαχναν ?πλα την ελευθερ?α και η μαχητικ?τητα αυτ?ν που δεν συμβιβ?στηκαν με τ?ποτα λιγ?τερο απ? το απ?λυτο. ?λα εδ?, σκιαγραφο?νται με ακρ?βεια, λεπτομ?ρεια και πο?ηση.

Αυτ? το βιβλ?ο πραγματικ? θα ?πρεπε να διδ?σκετε στα σχολει??.  
Συνιστ? λοιπ?ν, ανεπιφ?λακτα.

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### **Abraham says**

This book was a bit slow for me. But, didn't allow it to discourage and me kept on. At the end honestly can say was a fantastic read.

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### **Tô says**

"V?a ?n mi?ng bánh mì rán v?i b? và j?mbong, chàng trai v?a nói v?i thiên th?n c?a chàng:  
- Tôi v?n t??ng r?ng t?i ác là m?t cái gì l? th??ng. ?y ?ó! Tôi ?ã l?m. ?ó là m?t hành ??ng ??n gi?n nh?t, t?  
nhiên nh?t tr?n ??i.  
- Và truy?n th?ng nh?t, - thiên th?n ??i ?áp..."

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## Jim says

This is a book that could only have been written in France. And poor Anatole France got on the Catholic Church's Index of Forbidden Books for his efforts. The Revolt of the Angels is not really a work of irreligion as it is of gentle irony.

It all starts when Arcade, the guardian angel of Maurice d'Esparvieu, starts reading books in the famed d'Esparvieu library and decides that the God whom he served was actually a demiurge named Ialdabaoth. He enlists other angels who are living among men to join him, and with the collaboration of Satan, storm Heaven. At one point, Arcade is upbraided by one of his fellow rebels:

We are on the eve of surprising Ialdabaoth in his palace of porphyry, and you, who are burning to deliver the heavens, who were so eager to enter in triumph into your emancipated country,—you suddenly forget your noble purpose and fall asleep in the arms of the daughters of men. What pleasure can you find in intercourse with these unclean little animals, composed, as they are, of elements so unstable that they may be said to be in a state of constant evanescence? O Arcade! I was indeed right to distrust you.

There is, indeed, a gentle Gallic touch to this revolt. It's interesting that the Church took such offense to it.

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## Garidation says

Εξαιρετικ?. Αντ?ρτες ?γγελοι μπουχτ?ζουν απ? την τυρανν?α του Θεο?, ο οπο?ος παρουσι?ζεται να απεχθ?νεται τη γν?ση, την προσωπικ? κρ?ση και την περι?ργεια, και αποφασ?ζουν να οργαν?σουν δε?τερο γ?ρο εξ?γερσης. Λ?γο κωμικοτραγικ?ς οι φιγο?ρες (ο ?νας ε?ναι φοβιτσι?ρης ειρηνιστ?ς, ο ?λλος αντ?ρτης π?λεων που φτι?χνει home made β?μβες, ?νας καρατ?κας ι?πωνας, μια σεξοβ?μβα...), συναναστρ?φονται ανθρ?πους, κ?νουν λ?θη και βλακε?ες και γενικ? η φ?ση τους γ?νεται πιο ανθρ?πινη απ? εκε? που ?ταν θε?κ?. Και μ?σα σ' ?λη αντ? τη παρ?νοια, υπ?ρχει ο Εωσφ?ρος, σοφ?ς, δ?καιος και αναρχικ?ς. Δι?βασα σε μια κριτικ?, π?ς ο κ?σμος θα ?ταν πολ? καλ?τερος αν υπ?ρχαν κι ?λλοι ?νθρωποι που σκ?φτονταν ?πως ο Ανατ?λ Φρανς και δεν μπ?ρεσα παρ? να συμφων?σω απ?λυτα. 5 αστ?ρια!

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Αποσπ?σματα απ? το βιβλ?ο (μην τα διαβ?σετε αν δεν θ?λετε καν?να σπ?ιλερ!):

"Σ?ντροφοι πρ?πει ν' αγαλλι?σουμε και να χαρο?με επειδ? τ?ρα ?χουμε απελευθερωθε? απ? την ουρ?νια δουλε?α. Εδ? ε?μαστε ελε?θεροι κι αξ?ζει περισσ?τερη ελευθερ?α μες στην κ?λαση παρ? η σκλαβι? μες στους ουρανο?ς. Δεν ε?μαστε καθ?λου νικημ?νοι αφο? μας απομ?νει η θ?ληση της ν?κης. Καταφ?ραμε να ταρακουν?σουμε το θρ?νο του ζηλ?τυπου Θεο?. Θα καταφ?ρουμε και να τον γκρεμ?σουμε. Ορθο? σ?ντροφοι και ψηλ? τις καρδι?ς." Π?ρωσ? μας ρε Εωσφ?ρε!

"Σ?ντροφοι, ε?πε ο Μ?γας Αρχ?γγελος, ?χι, δε θα κατακτ?σουμε τον Ουραν?. Αρκε? που το μπορο?με. Ο π?λεμος γενν?ει τον π?λεμο και η ν?κη την ?ττα. Ο νικημ?νος Θε?ς θα γ?νει Σαταν?ς και ο νικητ?ς Σαταν?ς, Θε?ς. Ε?θε να μη μου λ?χει μια τ?σο συφοριασμ?νη μο?ρα! [...] ?σο για μας,

πνε?ματα ουρ?νια, δα?μονες υπ?ρτατοι, εμε?ς ?χουμε καταστρ?ψει τον τ?ρανν? μας Ιαλταμπα?θ αν καταστρ?ψαμε μ?σα μας την ?γνοια και το φ?βο."

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### **Tieu uyen says**

cu?n sách hay nh?t c?a Anatole France

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### **Ioanna Sakkadaki says**

Ε?μαι στο 3,5 νομ?ζω. Εν? στην αρχ? μου κ?ντρισε το ενδιαφ?ρον, σταδιακ? με κο?ρασε και μου ?φησε μ?α α?σθηση αβεβαι?τητας... Νι?θω ?τι ο συγγραφ?ας εν? κ?τι ?θελε να πει , το ?φησε στη μ?ση για κ?ποιο λ?γο... Παρ? τα?τα, ?χει αρκετ? ενδιαφ?ροντα σημε?α, ειδικ?τερα δε ?σον αφορ? την εξουσ?α, την αλαζονε?α ως φυσικ? επακ?λουθο της εκ?στοτε "αυθεντ?ας" αλλ? και της δομ?ς της ανθρ?πινης κοινων?ας διαχρονικ?... Σε γενικ?ς γραμμ?ς, περ?μενα μ?λλον πολ? περισσ?τερα, με μ?α πιο δομημ?νη και ξεκ?θαρη οπτικ?.

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