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COIR ANMAN (or COUIRO ANMENION)

SMALL DICTIONARY OF DRUIDIC THEOLOGY.

Volume II.

Our father, certainly, left us a considerable work, no one will say the contrary, but some of the terms frequently used in his writings (pleroma, natiopath, etc.) are not very clear. After many consultations between us, here is what we can say about it. The last notes of his hand, found on the back of some drafts, have been filed here and under this title dear to our father. But have we deciphered his handwriting well ?????

Jean-Lou, Alex, Millicent.

PREFACE.

"THEY DISCUSS AND IMPART TO THE YOUTH MANY THINGS RESPECTING THE STATS AND THEIR MOTION, RESPECTING THE EXTENT OF THE WORLD AND OF OUR EARTH, RESPECTING THE NATURE OF THINGS, RESPECTING THE POWER AND THE MAJESTY OF THE IMMORTAL GODS" (B. G. VI, 14).

Friends who have read the preceding notes on the theology of the high knowers, and which were intended for the youth 1) whoever you are, believers or unbelievers, pagan or monolaters, know that nothing can replace personal meditation; including on the obscure or incomprehensible lays that have been taken over in previous volumes, to force you to think: in order to find your own way. Because it is always while walking that we find the way (Setanta). Reading these abstracts for former Druidism's schoolchildren being a little tedious, if not surprising. But sometimes it is necessary to know how to "climb trees" in a big forest to glimpse divinity. Any quest for the Grail involves a long and difficult search.

This little dictionary, faithful to the essential contents of the faith of the high-knowers of the druidiaction, but updated in terms of vocabulary, could have a subtitle: the new peace between men and god-or-demons .

For if it is a question of peace, it is because there was war, it is because there was too long a war. The relationship to the divinity is not always easy, it is even often a source of conflict. Especially when a very precise idea of the god-or-demons has been revealed to us. The essay you just read is only a step, or a starting point if you want. In any case the beginning of a long process that can only be individual, and not its outcome.

This is why, all along the little camminus (summary of our ancestral knowledge) that was previous, it was only a question in reality of peace; peace with the god-or-demons to make or preserve, as we have said. This is the common thread that had meandered from one end to the other of this little camminus.

We take advantage, of course, of the opportunity to remind that this essay on druidic theology for schoolchildren was not a dogma; but a simple crossroads of paths leading to further reflection; to develop when they will be no longer simple druidiaction's schoolchildren, but students of druidism.

"Truth in our hearts, strength in our arms and the art of speaking well."

"Firinde inar croidhedhaibh, 7 neart inar lamhaibh, 7 comall inar tengthaibh."

This is the ideal of the high-knowers of the Druidiaction (triad reported by Caletios in answer to a question of St. Patrick in the dialog of the Ancients: Acallam na Senorach). According to our brothers in paganism called Ghebers or Parsis, Ahura Mazda gave his Aryans a threefold instruction: "HUMATA, HUKHTA, HVARSHTA: GOOD THOUGHTS, GOOD WORDS, GOOD DEEDS."

A number of the terms in this little Dictionary of druidic theology are not of Celtic origin, but of Greek origin, for example 2). This is not surprising (see the Ogma/Ogmios parable below). The high knowers of antiquity often used Greek to communicate with those who did not speak Celtic, as we have seen with the case of Lucian of Samosata. They used it preferentially to Latin, which some knew yet too. When the Celtic languages finally sunk into oblivion and got more or less lost in popular Latin (because of the Roman and especially Christian occupation); the spiritual heirs to those high knowers of old have kept these Greek translations of their concepts to continue discussing them with other philosophers.

Our Heracles is known among Celts under the name of Ogmios; and the appearance he presents in their pictures is truly grotesque. They make him out as old can be, the few hairs he has left, he is quite bald in front [tonsure known as "tonsure of St John" like among the Celtic monks ??] , are dead white, and his skin is wrinkled and tanned as black as any old salt's. You would take him for some infernal deity, for Charon or Iapetus, anyone rather than Heracles. Such as he is, however, he has all the proper attributes of that god: the lion's-skin hangs over his shoulders, his right hand grasps the club, his left the strung bow, and a quiver is slung at his side; nothing is wanting to the Heracleian equipment.

Now I thought at first that this was just a cut at the Greek gods; that in taking these liberties with the personal appearance of Heracles, the Celts were merely exacting pictorial vengeance for his invasion of their territory; for in his search after the herds of Geryones he had overrun and plundered most of the peoples of the West. However, I have yet to mention the most remarkable feature in the portrait. This ancient Heracles drags after him a vast crowd of men, all of whom are fastened by the ears with thin chains composed of gold and amber, looking more like beautiful necklaces than anything else. From this flimsy bondage they make no attempt to escape, though escape must be easy. There is not the slightest show of resistance: instead of planting their heels in the ground and dragging back, they follow with joyful alacrity, singing their captor's praises the while; and from the eagerness with which they hurry after him to prevent the chains from tightening, one would say that release is the last thing they desire. Nor will I conceal from you what struck me as the most curious circumstance of all. Heracles's right hand is occupied with the club, and his left with the bow, how is he to hold the ends of the chains? The painter solves the difficulty by boring a hole in the tip of the god's tongue, and making that the means of attachment; his head is turned round, and he regards his followers with a smiling countenance.

For a long time I stood staring at this in amazement, I did not know what to make of it, and was beginning to feel somewhat nettled, when I was addressed in admirable Greek by a Celt who stood at my side, and who besides possessing a scholarly acquaintance with their national science, proved to be not unfamiliar with our own. He told me, Noble stranger; I see this fresco puzzles you: let me solve the riddle. We Celts connect eloquence not with Hermes, as you do, but with the mightier Heracles. Nor need it surprise you to see him represented as an old man. It is the prerogative of eloquence that it reaches perfection in old age; at least if we may believe your poets, who tell us that...

Youth has a wandering wit
Whereas old age has wiser words to say than youth.

Thus we find that from Nestor's lips honey is distilled; and that the words of the Trojan counselors are compared to the lily, which, if I have not forgotten my Greek, is the name of a flower. Hence, if you consider the relation that exists between tongue and ear, you will find nothing more natural than the way in which our Heracles, who is eloquence personified, draws men along with their ears tied to his tongue. Nor is any slight intended by the hole bored through that member because I recollect verses in one of your comic poets in which we are told that...

There is a hole in every glib tongue's tip.

Indeed, we refer the achievements of the original Heracles, from first to last, to his wisdom and persuasive eloquence. His shafts, as I take it, are no other than his words: swift, keen-pointed, true-aimed to do deadly execution on the soul. And, in conclusion, he reminded me of our own phrase: 'winged words.'

Editor's note. Cf. Henry Lizeray, *National traditions rediscovered*, page 12. A tradition must be broadly interpreted. Such was the reasoning developed by the high-knower of the region of Marseilles for Lucian of Samosata.

- 1) This little camminus is nevertheless important for young people ... from 7 to 77 years!
- 2) Or Latin, of course.

SMALL STREAMS NOW.

If it is, of course, necessary to renounce the compulsion of defining everything exclusively and inflexibly in terms of Faith, we can still try to sketch out the main lines.

AGES OF LIFE. The human life was divided into six different periods (the first age, the second age, and so on) according to a gloss of the Book of Leinster commenting on an answer of the high-knower Ferchertne in the Dialog of the two sages (Immacallam in da thuarad).

"And you, my elder, where do you come from?"

Not hard to answer: from the width of the pillars of the age."

In addition to the functional tripartition of the Celtic society, it existed therefore a sixfold classification, according to the age, which will be later called "colomna ais" in Ireland.

As column is a borrowing from Latin, we can imagine that was to match, in old Celtic, something like stoloi aiuiti: the columns of age. There were six "stoloi" or "columns."

Noidenotaxeto	>	Gaelic	Nàidendacht : infancy of the baby.
2. Mapotaxeto	>	" "	Macdacht: childhood itself.
3. Geistlaxeto	>	" "	Gillacht: adolescence.
4. Ogiolagiato	>	" "	Hoclachus: youth (the young adulthood).
5. Senodageto	>	" "	Sendacht: the ripe age.
6. Diexbliniceto	>	" "	Diblidecht: old age.

ANGUIPED (andernas on the Continent, Irish fomoire, Canadian French vouivres).

According to the Prose Merlin by Robert de Boron Merlin was the son of anquibedes (sic).

Monstrous character, human shaped as regards the upper part, and snake shaped as regards the lower part. In its form anguiped the anquibedes is an archeological word of Latin origin (anguis = snake, pes/pedis = foot; word for word: "foot of a snake"). Can be regarded as an entity of the underground world, in a way a little like the Fomoire of the Irish cycle.

The same symbol therefore as that the wyverns of the folklore or the fomoire of the old Irish Gaelic literature represent. The usual etymology of the name of Fomoire (fo = under, mor = nightmares or sea) is false. It is preferable to consider the vocalized m or mh as an Irish alternation of a not attested stem in - b or - bh, then cross-checked by the common Celtic vobera, in which we find the name of the Quebec vouivre.

The former druidism thus symbolized the negative forces of human or other, nature. The anguipeds called wyverns generally act in an invisible way. Like the Fomoire in Ireland or the Andernas on the Continent, they live as well in water as on or under the ground. They especially should not be mixed up with the god-or-demons or the ancestors.

APOCATASTASIS OR ETERNAL RETURN? The word apocatastasis appears only once in the Bible in Acts 3:1. Peter heals a disabled beggar and then speaks to the astonished witnesses. His speech presents Jesus in the Jewish context, that is to say, as the one who accomplishes the Abrahamic Covenant, "Heaven must receive him [Jesus] until the time comes for God to restore everything (apokatastasis panton), as he promised long ago through his holy prophets."

The meaning of the Greek expression apokatastasis panton is controversial, but to speak of apocatastasis is, generally, in a simpler language, to wonder if "everyone will go to heaven" or, according to the question asked by Hans Urs von Balthasar, if hell is empty. The word apocatastasis refers to the final restoration of all things in their original state. It does not necessarily imply a cyclical conception of history but most generally it does.

The idea of apocatastasis in the Old Testament myth (for the optimists).

Abraham is chosen from all the inhabitants in the city of Ur in Chaldea and is promised a Land and a Nation. His grandson, Jacob (aka Israel), has twelve sons who end up in Egypt by the grace of one of the sons, Joseph. Centuries later, they became a numerous people but are slaves of the Egyptians. They are freed by God, with many wonders and miracles. At Mount Sinai they receive the Law, and it is also at Mount Sinai that they make themselves a golden calf (in fact a bull) to which they pay worship. God declares that He will destroy them and start everything with Moses, but Moses, following in the footsteps of Abraham who prayed for Sodom, intercedes in their favor. On entering the Promised Land, the people refuse to trust God and to enter this land. They turn around in the desert

and return to the same place, 40 years later. The new generation enters the Promised Land under the leadership of Joshua.

The people fall into multiple cycles of apostasy and idolatry, it suffers oppression from its enemies, and then repents of turning away from God. Whenever he cries towards God, God sends it a Judge or a Liberator of the nation. The Judges are as different as the situations are diverse: a man, woman, hero, coward, saint, sinner, citizen, foreigner.

Israel becomes a monarchy, but the fourth king causes a civil war that splits the kingdom into two. In the end, they are expelled from the Promised Land and taken captive to Assyria or Babylon. But God promises to be with them and bring them back. He also promises to put in them a new heart, so that they do not fall again. A part of the people returns, about 70 years later, to rebuild Jerusalem and the temple.

In these myths (the exodus) or legends are mingled terrible pitiless fury and judgment. Very often, anger is followed by mercy, because of the love from the ethnic or tribal God for His people. "Can a mother forget the baby at her breast and have no compassion on the child she has borne? Though she may forget, I will not forget you!" (Isaiah 49:15). The Septuagint ends with the hope of a son of David, who will be both priest and king, restore royalty and inaugurate a new golden age.

The idea of apocatastasis is variously contemplated in apocalyptic, Platonic or Stoic writings in antiquity, is best known for its developments in Christian theology where the term refers primarily to positions on the final restoration of all things in God developed from the Origen Treatise on first principles.

Ten propositions resulting from this tract were condemned in 542 by the emperor Justinian, condemnation validated by Menas, the bishop of Constantinople and taken over by the second council of Constantinople in 553 *.

The "Origenian apocatastasis" was blamed for nullifying the freedom and responsibility of creatures, for according to this position the restoration into God of all that He created in its state of original goodness, a state previous to all sin and to all evil, is done independently of the dispositions and acts of each one.

In fact, Origen himself did not support the condemned (by whom?) theses, but he set forth in his writings ideas that were diffused in the Hellenistic culture of his time and discussed them in relation to Christian writings. Nevertheless, it is the writings of Origen that inspired Gregory of Nyssa, Evagrius Ponticus and Didymus the Blind, positions similar to those therefore deemed heterodox since 542 and 553.

Theological reflection about apocatastasis became a new reality in the 16th century with Reformation, when it was a point of disagreement between Lutherans and Anabaptists. The positions of the Anabaptists about apocatastasis were thus condemned in 1533 by the Article 17 of the Augsburg Confession, the main editor of which was the Lutheran Reformist Philipp Melanchthon. In spite of that some positions condemned in 1533 will find echoes among many Protestant theologians, particularly in the writings of Friedrich Schleiermacher, Albert Schweitzer and Karl Barth.

In Christian theology, the word apocatastasis therefore refers not only to condemned positions, but it can also be used to title theological hypotheses or conjectures (theologoumena) on the last things and the restoration of all things in Christ or in God. Regarded as a theologoumenon, apocatastasis is considered to be a question of right and relevant questioning but to which it is impossible to give sure answers and which, as such, is not falling within dogma or orthodoxy. What prevents the Christian theologian from deciding on apocatastasis is that the questioning within which this notion falls, deals with the problem of salvation, a problem which, besides, depends on the judgment of God. For a Christian, therefore, it seems impossible to answer without replacing God and his judgment.

Berosus (around 290 before our era) has remained famous for having expounded the theory - taken over by the Stoics - of the Eternal Return and the Great Year. Babylonian astronomers conclude from this that the life of the universe is periodic, that it passes eternally through the same phases, by following a perpetual rhythm. For Berossus, the Great Year spans 432,000 years. And the Great Year suffers two cataclysms. The first is a cataclysm of fire (a Conflagration), at the summer solstice of the universe, at the conjunction of the planets in the Cancer Zodiac sign ; the second is a cataclysm of water, a Flood therefore that occurs at the winter solstice of the universe, at the conjunction of the planets in the Capricorn Zodiac sign.

Editor's note. According to Strabo (Geography 4, 4), the druids seem to have envisaged for their great year or setlocenia a cataclysm combining the two: water and fire.

The Stoics claim that when, after a certain period of time, the planets return exactly to the same point in the sky where they were at the beginning of the world, the result is the burning and destruction of the universe, and that after everything begins again. Now, as the course of the stars is exactly the same as before, all the things which have taken place in the previous period are still happening in the same way. So there will be a Socrates, a Plato, and they will advise the same things, talk to the same people, and deal with the same questions. Everything will be exactly the same, to the smallest details ... And this restoration (apocatastasis) will not occur once, but several times; or rather will return eternally.

The sun darkens, earth in ocean sinks, from heaven tremble stars.
The raging reek with age to linger plays load heat with heaven itself.
She sees arise a second time earth from ocean, beauteously green;
Waterfalls descending, eagle flying over, she from mountains captures fish.
(Prophecy of the Volva, Poetic Edda.)

In Christianity this belief was first expressed by Origen (185-232), an educated and versed in the Hellenistic philosophy theologian, familiar with Gnostic writings and Mystery Cults. He freely adapted Neoplatonic terminology and concepts to Christianity, in order to expound the new faith and to emphasize its differences with others. Some scholars believe that the Origen's Treatise on first principles is the first work of systematic Christian theology. It includes the key conceptions of the Trinity and free will, as well as that of apocatastasis.

Nevertheless, apocatastasis has practically disappeared from Christian thought despite the fact that several theologians as respected as John Scotus Eriugena and Amalric of Bena continued to profess this doctrine generally considered heterodox by the Church in the West. The idea became more popular under the influence of the Reformation, which questioned all Catholic doctrines and practices. This made the historian of the Church Adolf von Harnack say that almost all the Reformist Churches "professed apocatastasis secretly."

* This council contrasts singularly with the previous four. Indeed, the four councils of Nicaea, Constantinople I, Ephesus and Chalcedon, are rightly regarded as the founding councils of the Church in terms of doctrine. On the other hand, the Council of Constantinople II appears, in comparison, very poor, poor in the first place because of the 'poverty' of the taken decisions, especially at theological level. Moreover, the very reason for the convocation of the Council is revealing, since it is justified by no new element. This council was in fact convened only in relation to theological debates which had already been dealt with by the councils of Ephesus and Chalcedon.

In the final analysis, this council marks a new era in theology in the Church: the debates or decisions taken will henceforth have only a more or less relative importance, inasmuch as the councils will no longer deal with fundamental points such as the Trinity and the nature of God, the Holy Spirit, or the divine and human nature of Christ. We may besides question the scope of the decisions of this council. Justinian considered Pope Vigilius as deposed from 26 May 553. Moreover, the council did not give the results expected by Justinian. A simple look at this council is sufficient to grasp the extent of the damage that political interference can cause in the religious field.

ARCANE. In Hinduism homage paid to deities and to superiors (see vibudharcana-and surarcana-).

ART AND ARCHITECTURE.

The ancient druids were not iconoclastic, although they began to content themselves with nature or various symbols (fossilized sea urchins, encircled or not, S; cross, encircled (little solar wheel) or not, crosses; dodecahedron (twelve like twelve gods, etc.). The today high-knowers therefore must take care to promote the old or modern, sacred art, in all its forms, for the greater glory of the god (or demons for the other design of divinity).

The Celtic-druidic Ollotouta likes to use the following image or traditional designation when restoring (or inaugurating) some (new) temples or buildings (fanum, vernemeton) intended to house or focus its rituals.

"I X. [name of person in charge] toutious of the city of [name of tribe-state] ieorou sosin nemeton to Y. [name of the deity or trinity in question: the belisama Brigindo Brigantia Brigid, Taran / Toran / Tuireann, the Local mothers, Lug, Ogmios/Ogma, etc.]

With these materials of pantheistic spirituality, intended to support the perpetual fire of our thoughts, whole and constantly turned towards you, the people of the god-or-demons built for your greater glory more than a stone temple, a living temple because the sacred it is the man. And this edification will continue until the completion of your reign.

For other examples of dedication of temples, lodges, see our book dedicated to rituals and mystagogy. Any druidic temple has a precise symbolic plan. A territory reserved for god-or-demons (and men), so sacred by definition, our Muslim brothers would say haram; bounded or protected by a sacrosanct wall and ditch; a passage to enter this sanctuary. In the back a stone table (an altar) and one or more sacrifice pits sheltered by a cella; surrounded by a covered passage gallery (the ambulatory). The enclosure or peribolus and its peristyle should be widely open to everyone. Everyone must be able to come to pray or gather oneself, or even whom he likes in order to discuss with a vate (plural vates) or meditate in the shade of an oak. If that does not disturb the necessary serenity of the places, of course.

BAILIWICK. This word designates a regional territorial district grouping small natural areas like the Vale of Glamorgan. In the beginning, this name was that of the territorial jurisdiction of a bailiff. Bailiff, bailli, came from low-Latin ballivus = steward, word of Celtic origin because derived from balion = estate (from where again baile in Gaelic language).

BERET (or ecclesiastical biretta). From the Celt birrus, originally a kind of removable coat hood.

BOUDISM (charisms) from Celtic bodi, boudi (Gaelic buaid, Welsh budd). Means booty, gifts, presents. Hence the name of our famous queen Boadicea. The word also refers to the notion of mental "gift." Gaefa among the Vikings. These boudisms are the positive counterpart of gessa. The world is well made. The Celtic nations, throughout their history and even through their disasters, have always

shown the extraordinary diversity of the boudisms gaefa or charisms that can be granted to men by the divinity. These charisms granted by destiny can be of a material, psychological or spiritual nature: vocations, healing, hope, intelligence, wisdom, science, strength, discernment, fervor, faith, are also charisms. In the theological thinking of the high knowers of the druidiaction, the boudism, like the gaefa of the Vikings, is considered as a gift from the gods or demons, thus manifesting the presence of the awen in such and such a person. The high-knowers who personalize this emanation as a hypostasis, and not all are in this case, equate it to Taran/Toran/Tuireann. Taran/Toran/Tuireann, considered then as a kind of sovereign of the skies, does not cease to offer to Celts multiple boudisms (gifts); by distributing them to each one according to his will or according to the needs specific to each community: wisdom, science, faith, cure, languages, etc. For Ernest Renan, for example, it was poetry, the gift of producing poetry but we can also consider that what was called the Breton hope in the Middle Ages was a charisma that animated many great Welsh lords (cf. the Armes Prydein and the prophecies of Merlin).

BOUGET. From the Celtic bolga; small leather purse worn on the belt and containing the snake's egg (Scottish "sporrán").

CELLA. In a fanum or sanctuary of Celtic plan, place reserved for the deity as for the worship objects. Equivalent in the Christian religion: the choir and the sacristy of a church.

CIRCUMAMBULATION.

To worship the gods, man turns [from the left hand] towards the right hand. "A man carries the liquor round, beginning at the left hand and going on to the right; this is the way in which they are waited on, and in which they worship the gods, always turning towards the right hand." (Posidonius. Quoted by Athenae XXIII).

The classical writers did not always grasp well besides that among Celts the beneficial direction for that was the same one as on their premises. Whereas Posidonius says correctly that to adore the god-or-demons in fact, one also turns towards the line, Pliny seems to have understood the opposite.

COLMAN (605-675). Saint Colman or Noibo Colman.

Abbot-bishop of the very influential episcopal see of Lindisfarne, a small island located on the east coast of Great Britain. At the time there must have been a hundred monks, some laymen at their service and many visitors, the abbey being the episcopal see of the kingdom of Northumbria. Colman preferred to abandon everything in 665 and leave with the relics of Saint Aidan to go into exile in the depths of Ireland at Inishbofin where he founded an abbey in 668, rather than give up his way of celebrating Easter.

Moral: it is better to be poor and keep his soul than to be rich and have one bon longer! The only true riches are those of spirit. Faust will eventually understand this too; Sinn Féin!

COMMANDER BATON.

The bacalon (word parallel with Latin baculus). The commander's baton of the high-knowers. There were different varieties. That of Suqellus, topped with a mallet, remains best known on the Continent, and it is even also part of the attributes of certain god-or-demons in Ireland (see the bludgeon of Dagda).

The ancila. Commander's baton of vates. Word of Celtic origin appearing in the medieval Latin manuscripts (see Du Cange. Glossarium mediae et infimae latinitatis).

In the case of the vates, the ancila was therefore an equivalent of the staff of the Roman augurs.

The upper part of the ancila of vates was out of gold often and it had the shape of a crozier similar to that of the first Christian bishops who succeeded (from where its name "the curved one").

The cambutta. Commmander's baton of veledae (or of the ex-veledae. See the case of St. Columba in Iona). Comes from a stem camb- = curved (cambo = curve).

With two "t," it is the gilded commander's baton of the high knowers of the veledae type.

With one "t" the crook of the shepherds.

The wood-cutting tool vidubion or "voulge." The commander's baton of the gutuaters, also used on the occasion by the druids to cut the mistletoe, since it was in the beginning a sharp instrument (a gilded blade fixed on a baculus).

Today frequently replaced by the folding pruning knife No. 10 of the famous Opinel brand. Ten centimeters stainless steel blade. Handle made with varnished beech.

COMMUNION OF ALL SAINT'S DAY. Communion of minds also known as communion of all saint's day, because its ritual is that of Samon (of November 1st) in the current calendar system. In no other faith, that ours indeed, we find a so intense feeling of the invisible and of the solidarity which connects the world of the living to that of the spirits. All those who left the earth were in charge of messages intended for late ones. Diodorus of Sicily preserved us this precious characteristic: "At the funerals of their dead, some cast letters upon the pyre which they have written to their deceased kinsmen, as if the dead were able to read these letters."

The adjoining of the two worlds was common occurrence. Pomponius Mela, Valerius Maximus, and all the Latin authors, write that among Celts, money was loaned which was to be refunded in the other world.

Quotation, from memory, and understood in my way, of the French Leon Denis. The Celtic genius and the invisible one or Celtism and spiritism.

But the best of the definitions is still that which was given by Regis Boyer: "There exists a permanent traffic between the two worlds, that of the living and that of the dead. Besides the nuance is not very meaningful in this civilization. At any time the dead can intervene in the existence of the living (for example in dream). And conversely, the alive none can evoke the dead for purposes he considers useful (Editor's note. See the way in which the Tain Bo Cualnge was found again by Muirgen son of Senchan). A whole series of consequences results from this. The magic amounts essentially to a spontaneous or forced communication with the dead who inform or help. Because they are supposed to have some links with the world of the god-or-demons, possibly because they are the god-or-demons. It is for this reason the funerary rites have such importance, and always take on a community and pertaining to worship aspect. The steles have the aim of commemorating. The sacredness of the dead, of the great dead, of the great ancestors, is not discussed. It remains to emphasize it by meaningful gestures. All that tends to maintain the continuity" (Regis Boyer).

From where the worship of the relics and of the great heroes, changed by Christianity into worship of saints.

The human and somewhat anthropomorphic language is, of course, unable to express exactly the situation of the spirits of the dead who escape our terribly human concepts of time and space. It is therefore in very approximate terms it is true that the high-knowers always evoked the possibility of a communication with the hereafter: echtraí, imrama, anaon, etc.

There exists between the living and the dead interdependence, difficult to study scientifically, but undeniable.

To pray for one's ancestors, one's parents, for his, for the dead, to honor their memory, was always a duty for the high-knowers of the druidic tradition. Without them we would not be. On this point the great French writer who was Barres was completely right.

COMPULSORY FESTIVALS. Oenach. The expression designates the festivals in which all druidicists have the urgent obligation to take part. The main festivals of obligation in the druidism are Samon-íos, Beltene and Lugnasade.

In the former druidism the presence of each one was compulsory under penalty of death or serious sanction at the time of the festival of Samon. It was an obligation festival, with a constraining universality.

NB. Of course, in the neo-druidism, it is no longer a question of capital punishment to punish such breaches.

CONHOSPITA. Variety of ambacts specialized in the role of wine waiters.

CONSOLAMENT. The ancient vate recited, intoned, or improvised, a certain number of prayers, to accompany in death the dying person or the late one, according to the famous text of Lucan on this subject: Pharsalia, I, 447-451.

"And you, vates, whose martial lays formerly made immortal the powerful souls/minds [Latin animas] of those who died in the war".

And perhaps even also that of Aelianus (various History XII, 22).

"Such person as die gallantly in fight, they make the subjects of songs."

The vates were therefore some "drivers" of the soul/minds like the shamans. Their songs were necessary so that the spirit of the late ascends to heaven, but the other funerary rites had also perhaps their importance in these progressions.

A vate called to the bedside of a very sick patient or of a casualty at the point of death indeed always tried to still make a last effort to save him; for example, by making him take some drops of a decoction of the plant "which cures all" (olloiaccetos in old Celtic), in other words, the mistletoe.

As for the fire dogs laid out under the bed on this occasion by certain neo-druids of our time, they symbolize, of course, an ultimate purification through fire, intended to let the soul/mind thus released ascend to heaven .

CONSORT. A slightly lower deity, whose worship is combined with that of a more powerful deity. The consort of a god-or-demon is only a very simplistic aspect of the universal concept of Brigo.

CROSS OF SUCELLUS. Kind of primitive (X shaped) labarum which we often find embroidered on the tunics of the mallet god-or-demon. For example, that which was found in Prémieux , whose tunic is literally covered with crosses of this type.

CYRIL OF ALEXANDRIA (376-444).

One of the Fathers and Doctors of the Church. Elected Archbishop in 412. Unquestionably the great person responsible for the death of the beautiful and unhappy Holy Hypatia. In his long diatribe against Emperor Julian, without interest from the philosophical point of view, we can nevertheless find the following admission according to the translation of it which was made by Jean Bouffartigue (superb small solar wheel on the cover).

Book IV 28 p. 381. The high priests of Egyptians have studied philosophy; as were the Chaldeans among the Assyrians, the Druids among the Galatian Celts, the Samanaeans among the Bactrians in Persia, many Celts, the Magi of the Persians, the Gymnosophists of the Indians; Anacharsis among the Scythians, Zalmoxis in Thrace * It is said, moreover, that some Hyperboreans were very solicitous over justice, etc."

* Specification absent in the Stromatae by Clement of Alexandria on the same subject, from which Cyril borrowed all this information.

DORMITION. The last fight of Arthur, the battle in Camlann, against the forces of Mordred, was the cause of his downfall. The king of [Great] Britain was mortally wounded at the time of this battle, and was taken along in Avalon. There his corpse was buried in a chapel. But other texts say that he did not die, that he is simply remained in Avalon; from where he will return one day (it is the Breton hope). From where the prudence of Geoffrey of Monmouth about this great monarch: his death will be mysterious, he will be celebrated by the voice of the populations (History of the kings of Britain). Some people think that Arthur would be an embodied Celtic half-god-or-demon, like the sea god-or-demon Lero (supposed to have produced the character of the Breton monarch named Leir in the History of the kings of Britain, Lear in the writing of Shakespeare), or a fictitious character as Beowulf. Arthur is also often described as the leader of a mysterious wild or cursed hunting (a group of mythical hunters), not only in British Isles, but also in Germany and Greece. Others make him a synthesis character, mixture of the lives of several Breton war leaders of the time. This theory is reinforced by the fact that other British men of this period, as Ambrosius Aurelianus, fought the Saxons during the battle of Mount Badon. According to the legend, the Arthurian Empire would have included in its height England, Scotland, Ireland, Iceland, Denmark, Norway and Gaul. Certain authors report even the victory won by Arthur over the Roman legions in Burgondia (Burgundy), during an expedition which would have led him to Rome...

Concerning Arthur himself, another thesis makes him a great landowner, Romanized therefore, having constituted, as it was then common at the time, his own troop of buccelarii (mercenaries dependent on a rich person and paid in food, from where their name: buccelus = cookie); then coming to assistance to Britton kings against the Saxon ones. The chronicle of Nennius (9th century) indeed designates him as a dux bellorum (war leader) fighting with the Breton kings. Moreover, as of the 4th century, the buccelarii corps are mainly made up of riders. The legend of a corps of elite riders serving Arthur is therefore not far...

Kemp Molone thinks of having found the genuine Arthur in the character of Lucius Artorius Castus. This Roman prefect of York was in charge (the epigraphy shows it) the 6th Victrix Legion, charged with fighting the Caledonians (people of current Scotland) beyond the Hadrian's Wall. He won besides against them (and not against the Saxons) a series of victories between 183 and 185. Then, he was sent in Armorica in order to subdue a rebellion. At the time of this expedition, he had the title of dux, which is not without pointing out the title of dux bellorum mentioned by the chronicle of Nennius. According to Geoffrey Ashe, the legend of Arthur is inspired by the historical character of Riothamus, who would have had the title of "king of the Bretons" between 454 and 470. This one would have campaigned in Gaul during the years 468 and 469 to help the last Romans against the Visigoths.

More recently, C. Scott Littleton and Linda A. Malcor, took over these last two assumptions, and affirm that Arthur of Camelot is the synthesis of the Roman Lucius Artorius Castus and of the British Riothamus. For these two researchers, the name of Arthur is the "Celtization" of Artorius.

Arthur appears for the first time in the Welsh literature with the poem entitled *Gododdin*. Aneurin (around 575 - 600) indeed writes in connection with one of his characters that he fed black ravens on the ramparts, whereas he was not Arthur. In Welsh: "Gochorai brain du fur caer/Cyn ni bai ef Arthur." But this poem can be interpreted in many ways.

As we have had already the opportunity to notice it, above, the other older reference to this great monarch appears in the *Historia Brittonum* ascribed to the Welsh monk Nennius. Arthur is described there as a "war leader" rather than as a king.

The last parts of the *Trioedd Ynys Prydein* also mention Arthur, and locate his court at Celliwig in Cornwall. Celliwig would be the current Callington or Kelly Rounds, a fortified hill close to Egloshayle. Representations of Arthur were found in many places. In the cathedral of Modena in Italy, an engraving dated between 1099 and 1120 represent Arthur and his knights attacking a castle. A mosaic of 1165 in the cathedral of Otranto, close to Bari, in Italy, shows the strange representation of an Arturus Rex bearing a scepter and sitting astride on a goat. Some merchants of the 15th century baptized with name of the Court of Arthus, a house built for them at Gdansk, in Poland (today the historical museum of the city).

The same Arthurian idea of "dormition" (the Breton hope) is also applied by certain authors to other gods or goddesses of the druidic pantheon, like Cuchulainn, Talantio, Rosemartha and the psychopomps.

Epona for example would not have died, but after a full life on earth as an adoptive (or biological) mother of certain god-or-demons, and by extension of all the men, given her eminently psychopompous nature; she would have ascended to heaven in glory, in her chariot, a little like the Jesus Cuchulainn in Ireland besides.

In mythology, a psychopomp (from the Greek *psukhopompos*) is a frontier runner or a guide of the soul/minds. A secondary meaning is that of "an entity who can travel between the world of the dead and that of the living." In certain civilizations, the task of psychopomp is one of the functions of the shaman. A role taken over besides by the vates in the Celtic civilization. "And you, vates, whose martial lays formerly made immortal the powerful souls/minds [Latin *animas*] of those who died in the war" (Lucan. *Pharsalia* I, lines 444-462).

Many beliefs and religions have spirits, deities, demons or angels, who are in charge of leading the soul/minds of the deceased persons, towards the other world, like the Paradise or the more or less temporary Hell. They are often combined with animals such as horses, ravens, crows, vultures, or dolphins. Among the Christians in the Middle Ages, it was the archangel St Michael who took care of that.

The prophet Daniel, the only one to mention him in the Old Testament, gives him the titles of prince, great prince, and angel defending Israel. In the New Testament, the apostle Jude evokes him as having fought with the devil over the corpse of Moses (Jude, 9). The Apocalypse on its side affirms that Michael and his angels fought the Dragon (Apocalypse 12,7). For the Western Middle Ages, St Michael was the archetypal psychopompous entity, in charge of accompanying the soul/minds of the late towards his fate, and to take part in his judgment. He is sometimes represented holding in his hand the balance of the justicer, weighing the merits of each one.

Among the Greeks this epithet was used to characterize Orpheus. Among certain peoples in Siberia, a horse sacrificed by the shaman was also used as psychopomp. For the high-knower, it was especially Epona, therefore Celtic and female equivalent, of the archangel Saint Michael.

DOUBLE MEMBERSHIP. A well-known historical phenomenon on which paganism in general and Druidism in particular lend themselves particularly well. It is only a problem when one of the religions involved is an intolerant monolatry. There is a problem only when one of the religions involved is an intolerant (pleonasm my spellchecker says) monolatry.

Since polytheism is by definition tolerant, not exclusive, and also by definition admitting the validity of all kinds of other worships, contrary to the monolatrics characteristic of current mass religions, no other worship, no other god (agnostos theos/sive deus sive dea) could completely dislike true

druidicist. The real druidicist always strives on the contrary to the most complete irenicism towards other cults. This attitude of intellectual openness, comparable to open secularism in political matters, often leads to a kind of double membership with regard to the basic druidicist. This is what John Toland very precisely advocated for his pantheists (in his pantheisticon) besides, but for other reasons it is true (the fear of persecution).

The current number of druidicists is therefore difficult to determine because of the well-known historical phenomenon of double membership, which lends itself particularly well to paganism in general and particularly druidism. There is a problem only when one of the religions in question is an exclusive monolatry.

As I see that you do not understand or that you are pretending, I will give you some examples.

-Free double membership. Some 1st century of our era Jews were also Christian. History books call them Judeo-Christians.

-Forced double membership (under penalty of exile). Some 16th century Spanish Jews, the Marranos, were both Jewish (secretly at home) and Catholic (on Sunday at mass).

-“Forced” double membership. Islam allows its followers to display all outward signs of dominant religious conformity if they have reason to fear for their lives. This is the principle known as taqiyya (suras 3.28, 16.106). Historically especially practiced by the Shiites living under Sunni domination but Sunnis can also have recourse to it as in the case of the Moriscos still in Spain. Arthur de Gobineau, in 1865, in his work Religions and philosophies, seems to be one of the first Western authors to describe the principle of this religious concealment.

-Half-free double membership. Many 11th-century Icelanders were officially Christians in their foreign relations or in their dealings with foreign countries, but remained pagan privately or in their homes (decision of the godi Thorgeir Thorkelsson).

-Completely free double membership.

The cohabitation of Buddhism and Shintoism in Japan since the 8th century is an excellent example of this double observance still observable today, and it even has a name: shinbutsu shugo. According to the circumstances, the average Japanese is either Buddhist or Shintoist. In fact, most Japanese celebrate weddings and births following Shintoist rites and funerals following Buddhist rites. In Japan many Buddhist temples have a space dedicated to kami within their walls, when the kami are not themselves considered as emanations of the different Buddhas and Bodhisattvas.

-Double membership totally free. Some current druidicists but there is no name in old Celtic to designate this kind of religious practice. Od course!

DRUIDIC CRECHE. The druidic creche is a kind of small cupboard out of carved oak, opening like a triptych, decorated with figurations of Ogmiuos, the three Bethen, Epona, and with for example a statuette of “Anguiped Jupiter” in the middle. Or opposite. A figuration of the “ Anguiped Jupiter ” in the back and a statuette of Epona in the middle. Far Easterner equivalent: the kamidana or butsudana.

A kamidana, literally “rack of kami,” is a kind of miniature Shinto sanctuary, put or fixed on the wall in certain Japanese houses. The kamidana contains various objects related to the Shinto ceremonies. The worship in front of the kamidana consists in saying prayers, giving food offerings. Before that it is ritually important to purify by washing one’s hands.

According to the Shinto tradition, the kamidana makes kami entering the house, the company or the dojo, and makes it possible to daily thank them for their benefits.

Before setting up a kamidana, it is initially necessary to purify the site and to clean the house. The site of the kamidana must be luminous, calm and high. It is necessary also that it is a place where the family gathers, and where you can recite prayers and give easily daily offerings of food. The kamidana must be placed against the western wall, so that its doors open towards the east.

The kamidana is to be placed just above the head level. It is to be there an appropriate vase containing evergreen branches [mistletoe, holly, ruscus, in the Celtic tradition].

The food offerings to kamis are generally made of rice (corn or barley in the druidism), of alcohol of rice (of beer in the druidism), of water and salt (we could add to this list of some salted butter in the case of the druidism). The food must be changed daily; it is allowed to eat it after having withdrawn it. The offerings must be served in special dishes or cups.

After the offering of food, it is necessary to be placed facing the kamidana, to thank him for the benefits of life and to swear to do one's best.

A butsudān is a cupboard with wooden doors which surround and protect a religious icon of the Buddhism, generally a statue or a mandala. A butsudān usually contains some articles of devotion as incense [amber] burners, bells [jingle bells or cow bells], and cups to receive offerings. Certain Buddhist sects place also a memory of the late parents, inside the butsudān.

Butsudān is a Japanese word which means house (dan) of Buddha (butsu). The Japanese having finally adopted the Buddhism after many years of Shintoism; they immediately adopted the butsudān which since is frequently next to the kamidana or house of Kamis, the Japanese practicing often the two religions; as many among us do it in the case of the druidism and of the Christianity besides. We find butsudān of all dimensions in temples and houses. People come to pray in front of them morning and night and to give thanks in this way to Buddha, the Law of Universe, as the late ones Epona's aedicula or creche. Kind of rather deep triptych shaped small cupboard endowed with two doors. Contains in the back a statuette representing the goddess Epona front view between two horses, charring in a chariot like a black Madonna.

Or containing a statuette of Hornunnos a little similar to the votive stele of Rheims.

Or housing the three Bethen carved in the image of the votive stele in Vertault or of the matrons in Bonn and elsewhere in Germany.

Etc.etc. They are here only some examples, the list is far from being exhaustive.

Topped by a statuette representing Taran/Toran/Tuireann in the shape of Jupiter flooring an anguiped (before being placed above this cupboard on the occasion, this reproduction is arranged inside).

On the left door a colored illustration showing Ogmios within a framework ending in an arc of a circle, on the right door the same kind of framework with the genie of Lugdunum inside (cf. coins of Albinus 196-197). Or others, of course, according to each his own (Sugellus, the Venus sheltering her five children with her cloak: see the terra cotta figurines).

The lower part of this pertaining to worship cupboard is equipped with three drawers in which you can arrange the torcs or the amber necklace to wear on the occasion of each prayer, the dodecahedrons filled with wax having to be used as candles precisely, the means of lighting them, the cup or small bowl intended to collect the offerings, the result of the genealogical research of the family, etc.

After each use the statuette which represents Taran/Toran/Tuireann as an anguiped Jupiter must be carefully arranged in the aforementioned shelter.

N.B. What is said about the kamidana or butsudān can very well be applied to the druidic creche. With the difference that in the case of Druidism it is a kind of family altar and that theoretically you must go around it. What involves the existence of a two-door room behind (a door on the right and a door on the left).

DRUIDIC CLOTHING. Clothing of the high-knower Nede in the dialog of the two sages (Immacallam in da thuarad).

"Three were the colors of the robe, to wit, a covering of bright bird's feathers in the middle: a showery speckling of white bronze on the lower half outside, and a golden color on the upper half."

The color of the birds is not specified, but it could be, in spite of the blur of the text precisely, a dress or gown made of feathers of birds from the next world, in other words, of swans. And this detail could give an account of a part of the legend of Merlin in the Arthurian stories. The color of the cowl would be then made up of two nuances of the white mixed with the sun color of gold.

Clothing of the high-knowers of the preferred son of Ailill and Medb in the story entitled "the wedding of Maine Morgor" (Irische Text. Ernst Windisch).

"Three druids went in front of them, and they having bands of silver on their heads, and speckled cloaks on them, and carrying shields of bronze with ornaments of red copper "

Concerning the shield, to see the example of the Aeduan high-knower Diviciacus.

"The chief of the Aedui came to the Senate, informed it of the situation, and when invited to sit with it, claimed less for himself than was conceded and gave his whole speech leaning on his shield" (Speech of thanks to Constantine).

Concerning the band of silver on the head, to see the example of the sons of Tuireann.

"They put the veledé's tie (ceangal fileadh) on their hair" (the violent death of the children of Tuireann. Oidhe Chloinne Tuireann. § 47).

See also the dress of the primate of Ulster, Cathbad (at the time of his arrival to Slemain Mide); i.e., a blue and purple cloak (a sagum made of tartan therefore) held on his chest by a leaf-shaped pin decorated with gold interlacing and yellow sandals. A big sword (a claymore?) on his shoulder.

The dress of the high druid of the Ulaid, Sencha in the Cattle raid of Cooley (at the time of his arrival to Slemain Mide); i.e., a light gray loose cloak held on his chest by a white-bronze pin, similar to a leaf (a sagum) as well as a hooded white shirt under (a cowl).

The dress of the high veledé of the Ulaid Amorgen in the story of the driving off of the cattle of Cooley (at the time of his arrival to Slemain Mide); i.e., a cloak made of thousand parts of various fabrics and of all the colors (a sagum) as well as a blue shirt with gallons and magnificent buttons of red gold, decorated white-bronze wires (a cowl?) The shield which he carried on him was decorated with five gold circles.

The dress of another high veledé of the Ulaid, Ferchertné (at the time of his arrival to Slemain Mide); i.e., a dark blue cloak, braided with gold wires, held on his chest by a gold pin (a sagum) as well as a silk shirt (a cowl?) Some sandals in lambskin around his feet and in his hand a shining dagger of which the ivory handle was decorated with gold rings.

Or that of his two companions: red cloaks held on their chest by a silver fibula, purple sandals and daggers with white handle.

For the rest, they had neither lance nor sword, because it was their assistants who carried them.

According to what Pliny reports in connection with the snake's egg (Hist. Nat. XXIX, 12: in fact, a fossilized sea urchin), it would be one of them fixed at the sagums or capes of all these high-knowers. "They say that the serpents eject these eggs into the air by their hissing, and that a person must be ready to catch them in a cloak, so as not to let them touch the ground."

DRUIDICIST. Although there is, of course, some worship of Celtic origin in the Iberian peninsula and in Asia Minor (Galatia), the word druid is not really attested in these areas of the world. In Asia minor for example, we know only the Greek word dikastes (meaning judge) to speak about it. Some purists therefore contest the use of the notions of druids of druidism or of faithful of the druidism as regards these areas in the world (Spain Turkey). They prefer to it the word "druidicist" (= who does druidism, who studies druidism, who is more or less influenced by druidism). We may extend, of course, this reasoning to the other parts of the world where the word druid was never used historically speaking (America, Australia, South Africa, Argentina, Brazil....)

DRUIDRY. Druidism, but often seen in a bad light, to denigrate it. Same situation as with the word "nigger." Druidry is a pejorative term especially under the pen of the Christian authors of the Irish Middle Ages.

DUBBING. A rite of passage to adulthood. The child becomes a young warrior. The girl a woman. One of the most current ordeals in the medieval Celtic literature to test the courage of a teenager and to see whether he is a man, a true one, worthy of the name, is that of the beheading show. The oldest example is provided to us by the Irish text concerning Hesus = Cuchulainn and entitled Bricriu's feast (Fled Bricrend).

This rite is found even in the French and English literature of the Middle Ages. The adventures of Sir Gawain, for example.

A clad all in green knight (Curoi in the epic of Hesus = Cuchulainn) comes and asks: Is somebody brave enough to give strike in exchange for strike with me? I will give him my axe and he will strike me the first.

On the other hand, he will have to come to find me in a year to receive there a similar stroke...

The mysterious green man then lowers his head, raises his hair and uncovers the nape.

Our hero takes a run-up and with one stroke, cuts his head, but the mysterious unknown gets up, takes back his completely bloody head and helmet; then, his axe in his hand, he announces to our hero: "Would be ready, as you have promised, to go one day towards the green chapel to lose there your head in turn..."

A year later, Gawain arrived to the green chapel (in fact an antique burial in the kind of those which are supposed to have been used as underground residences for the god-or-demons of the Next-World) and then having found the mysterious knight; remove his helmet, puts his hair up, and bows his neck while declaring to him: I will not weaken a second time, even when my head rolls on the ground. Only, I, I do not promise to pick it.

The axe rises again and falls down on the neck of our hero of whom it notches his skin and his flesh, but without going further, the mysterious green man having held it back in time.

Cease your shows, our hero exclaims. We agreed with one stroke, and not three.

Bold companion, calm down your ire. I had promised to you a stroke and I dealt it to you. I spare you the rest.

["Get up now and get the hero's portion" is, on the other hand, the conclusion of the test relating to the Hesus = Cuchulainn in the Bricriu's feast].

The dubbing ceremony usually takes place around the age of 14 years. Notable exception our lord Hesus who took up arms when he was 5 years old.

DULIA. Worship reserved for the entities of the lower type, similar to a simple veneration. Example the ancestors. The Elementals or the egregores. There can be levels in this type of veneration.

ELUTACHED (in Latin lapsus, the one who stumbled, who failed). The word comes from the Celtic elutacos which designates the fugitive in general, the outlaw, the excluded one. We call so the druidicists who, freely and not under the knife or the coercion, gave up the pagan faith (apostasy). The name ceremony granted to these adults entailed from them a radical break-up with however essential aspects of the culture and manners of their background. A radical but definitive and lasting break-up.

However forgiveness is to be granted to the lapsi (to the elutached ones), but after having imposed to them a more or less long penitential as a preliminary. The neo-druidism does not need weather vanes! A conversion ritual must be therefore required from them if they want to be reinstated in the druidic ollotouta. See the volume devoted to the rituals.

FATE. Tokad. A substantive which refers in Irish language to the word Tocad or Toicthech, in Welsh with to the words Tynged and Tynghedfen, and in Breton language to the terms Tonket and Tonkadur. This term words "approximately" Fate or Potentiality. The philologists will note his relationship with the Greek words tynkhanein = to occur/arrive/succeed and tykhe = intended.

The fate is by definition interdependent of the human beings since there exists only in their head. The notion of Destiny does not exist in the brain of animals. But where there are men there is something which is designated with the name of fate. We can apply to the notion of a sign from the fate what is usually known as coincidences: they exist only in the head of the human beings who make comparisons of which animals are unable. Coincidences are events omnipresent in our life. Some seem unimportant but others draw really our attention: to think of a friend that we have not seen for several years and who calls you just at this time or little time after. What these events have in common is this desire that we have of wanting always ardently to explain them, as if there was a special reason making that they occurred such as they happened. But what people do not know is that coincidences, as remarkable as they can sometimes appear, are not at all surprising. In fact, the majority are only facts, some meaningless events.

The real meaning of odd coincidences can be understood and explained by what is called the law of the very large numbers. This statistical law establishes that with a sufficiently broad sample, even the most improbable becomes probable, and thus becomes "supernatural." Unusual events become highly probable when enough individuals are involved. This lifts the cover of mystery surrounding certain phenomena and leads quite simply to the scientific reflection.

The majority of people, especially at the time of travel, are very surprised when they discover to have a friend mutual with an unknown. Sociologists showed that two individuals taken randomly know (in the broad sense) on average 1000 people each one, what gives, for a population of 50 million inhabitants, 1 chance out of 50.000 so that they know each other. The probability so that these two people have a mutual friend increases abruptly to 1 out of 50, and the probability so that they are connected by a chain of two people is higher than 99 out of 100. In other words, even if X and Y are two people chosen randomly, it is almost certain that X will know somebody who knows somebody that Y knows!

There are several reasons which do that people interpret coincidences wrongly. The human beings have a relatively limited comprehension and knowledge of the probabilities, we believe that each effect must have an intentional cause, we do not understand the laws relating to the large numbers, and we succumb easily to the effects of the selective memory: this tendency to remember the positive correlations and to forget the larger number of cases where nothing significant happens.

Metaphysically or philosophically speaking, the Fate or Tokade is the passage from the hidden to the revealed one, from the latent to the manifest, from the virtual to the real. Basically, it is the deployment, in the history of Mankind of the active or passive interdependence of the transcendent immanent and including Higher Being as for them. Every life has a sense.

For Christians and Muslims, the notion of fate amounts to admit that Man is not free, and that all that happens to him is written in advance by the good fairies who lean over our cradle. Maktub St. Augustine would have said if he had lived three centuries later.

The high-knowers, themselves, take the word destiny in its meaning of destination. In other words, travel simply having a destination, as for a ship leaving its port to rejoin such or such country, and not randomly to adventure.

This destination remains actually theoretical, of course, and can very well be not respected in the short term.

The interdependence of the higher Being, with regard to its part "Mankind," is not a project or a plan annihilating the freedom of the mortals; because it is only by making the Man a creator that the higher Being appeared a procreator (the high-knowers are wary of the verb to create, which means in the beginning to make, to knock together). They prefer to think that in its creation between quotation marks, the higher Being does nothing else only to exist a little in contagious way, but not like a disease nevertheless. Let us say that it would not be worthy of him to cause some ready-to-wear. By his thought or his will, Man can therefore become the master of his destiny.

Let us return on one of the many words meaning the divine power: the sovereignty. The budisms, gaefa among the Vikings, it is what the Fate gives to the men so that they do with their life something of acceptable; in their own eyes and, therefore, in the eyes of the community, initially family (venia), without which they don't imagine themselves. This gift of sovereignty of the Tokad, it is in a way a portion of luck insufflated by the god-or-demons in every newborn. The concept can be extended to the family or to the clan. Each venia (each family) has its share of own luck, as Regis Boyer writes it in his chapter on the question.

And let nobody say that an individual or a family can be unaware of the capacity of success which was awarded to them. The tradition, the voice of the wise, the very powerful gaze of others, are there to inform them. And the dreams, which play so important part in the legends or the poems, are always, in one way or another, the expression of this Destiny.

The first goal of these various means of expression is to support the clearness of a man as for his possibilities. Their second effect for him will be that he accepts himself. The third, most difficult also, will be that he shows through acts, what he is able to do, i.e., the way in which the Tokad, the fate, chose to be interested in him. We would say today to affirm his personality.

FOSTERER. Adoptive father. Kind of Celtic godfather, tutor in charge of rearing a child that his parents pensioned at him.

FRANCE (Mary of). What say to us the lays or fables about the personality of Marie?

This woman was a well-read woman, knowing Latin and able to make translations of it. The prologue of the lays tells it to us and a lay mentions a text of Ovid...

"Ovid's Book wherein he teaches men

To eschew love."

This book where Ovid teaches how each one must repress one's love is not other than the Remedia Amoris by Chretien de Troyes. Ovid's art of love was the book par excellence in the court of Eleanor of Aquitaine.

E. Hoepffner sees in Marie a nun or an abbess. But if Marie had really been a nun, we would feel here or there a breath of spirituality, what is never the case.

On the other hand, we find in Marie a great independence of mind, following the example of the duchess of Aquitaine.

If her lays are scanned, we can discover in them some features of his moral physiognomy.

Marie is an honest, worthy and distinguished woman.

Her mind is not naturally cheerful like that of Chretien de Troyes.

No familiarity or vulgarity in the words or the situations.

She moves quickly with discretion on the embarrassing scenes.

She does not pursue with sarcastic remarks the malicious ones.

But we detect in her lays neither impassibility nor heart coldness either.

The structure of the tales and the short interventions of the author in the account reveal in Marie a deep feeling of justice. No chance if in the lay of Bisclavret the perfidious woman is mutilated. But the culprits are not always punished. What interests Marie, it is less the punishment of the malicious ones than the happiness of the heroes who are pleasant to her.

With regard to the persons in love, she shows tenderness and compassion.

The court of Eleanor indeed will seek to put forward as regards behavior some rules matching the uprightness well that Marie shows in her writings.

Without being in no way feminist like it is fashionable today, she is sensitive to the misfortunes of women and difficulties of the status of women. Among her readers or listeners, she was to touch by her comprehension. It should be remembered that the very life of Eleanor is the example of the difficulties of the status of women of the time. We guess in Marie a serious, dreamer, generous, mind. She dreams of the time when adventures emerged which comforted the afflicted.

To solve a deadlock situation, she shows us, for example in Eliduc, a splendid case of female abnegation contrary to every low jealousy, as we see so much in our television series. With Marie de France, the woman is no longer simply the partner of the warrior, she becomes a being courted, considered, tenderly or passionately loved.

Marie's language is the language spoken by the Anglo-Norman knighthood. But some Celtic words are also found in her lays like the bisclavret.

There is some reason to think that Marie did not know the Breton tongue, but the influence of this language is certain, as well in her vocabulary as in the topics of her lays.

In addition, Marie declares to have translated her Fables from an English version ascribed to King Alfred, what would prove that she also knew this language, idea confirmed by the study of the Lays.

The opinions of criticisms were lost in conjectures about her origins. The dedications of the Lays or of the Fables are the only identification possibilities. The critics admit that the description of the noble king in question with the words "All joys flow from you or run to you" (Lays, Prolog) concerns King Henry II Plantagenet. Specialists sometimes identified the count William of the Fables (Epilog) with William Marshal, earl of Pembroke and first guardian of the Young King. Warnke thought that it was rather William Longsword, illegitimate son of Henry II.

Some clues suggest that Marie did not live in Armorican Brittany. In one of her lays, to designate Brittany or Armorica, she says, "all the lands of there." If she lived in this place, she would have written, "all the lands of here." On the other hand, in another lay, she calls a knight "of overseas" i.e., apparently of Great Britain, in opposition to the Continent.

Marie de France therefore probably lived in the entourage of Eleanor of Aquitaine. It is even possible that she knew her daughters, Mary and Alix, in their infancy. She perhaps followed the duchess of Aquitaine in her itinerant court, particularly in England between 1152 and 1174. It is possible indeed that our author followed her protectress Eleanor in captivity in this country in 1174. During the second half of the eighties, she could have been devoted to the translation of the Purgatory of St. Patrick. The starting idea was perhaps to seek a redemption, a discharge or a reconciliation for Eleanor and the great people in this world, who had so much badly acted during the previous decades. Yolande de Pontfarcy, of the University College in Dublin, thinks that it is not impossible that the Espurgatoire Seint Patriz could be started before July 1190, and completed after this date. She is based regarding that on the official date of the canonization of Malachy, on July 6, 1190. Marie starts indeed by writing "Malachy" in her text, but a little further evokes him with the name St. Malachy. However, Mrs. de Pontfarcy also notices precisely, Malachy was considered a saint, in the Cistercian circles, as of his death in 1148. So ???

In short, it is generally admitted, rather paradoxically, that Marie of France precisely resided out of the French territory. This idea is based on the assertion of the author herself, who presented herself as being "from France."

In any event, it does not matter since everyone is French nowadays, except the author of this small handbook for schoolboys of druidism, who formerly believed to know what meant to be French (in the years 1950), but who knows it no longer today. The only thing which seems certain to him indeed it is that himself is not or was never French, under these circumstances. And besides, he leaves the France well readily to those who want her, to those who know, to the super French, because after all, France, who has been a great nation during the time of Lafayette, is only the country of his ancestors (Attancourt, area of Saint-Dizier, beginning of the 17th century).

GALLICANISM. The Gallicanism is the principle of every druidic organization. It involves the existence of national druidic toutas (tribes) having a real autonomy in the pertaining to worship field. Attentive and respectful listening of each civilization, analysis of the economic situation of each people, are the precondition to every diffusion of the druidism beyond its natural borders.

It is not a question to export a prefabricated model; but to adapt druidism to the history and culture of the nations in question.

The theology of the high-knowers of the druidiaction must be able to be expressed in the language of each culture and does not have to handle without prudence a speech universalist. Man is neither angel nor brute, and the unfortunate thing is that he who would act the angel acts the brute. Because God laughs at men who deplore the effects of the causes that they cherish. The druidism must know to draw from the treasures of the German, Austrian, Polish, Czech, and so on, cultures, to express its knowledge and to show in what druidism answers the fundamental aspirations of their societies.

Beside panceltic rituals, there is also a place for other more local religious practices: pilgrimages, tromenies, pardons (local pilgrimages), fasts, local saints, particular rites. With the assistance of the high-knowers, these expressions of the personal or local devotion of the dagolitoi (of the faithful) can also become, religious expressions, suitable to feed most authentic faith. As from the moment when, of course, they do not compete with panceltic rituals.

True druidism respects the culture of each people. By proposing its message, it wants to bring to the other assistance and salvation and not the "Celtic" culture with a "c" in capital letter. The druidism will never have for aim to destroy what is good and right in other pagan spiritualities. Its essential task is, on the contrary, of implanting druidism in the specificity of each culture. But the challenge, of course, it is how to live even to express the druidic values in a way in conformity with the civilization of all these "races," without betraying neither the ones nor the others?

Thanks to this design of the universalism of druidism, each element brings to the others, and to the whole druidism, its own budisms (its own gifts); so that the whole, like the part, profits from the fact that all adjoin together, and work in the union of the hearts or unrestrictedly; to the improvement of the whole.

From there comes also the legitimate existence within the ollotouta, of particular toutas enjoying specific traditions; the Primate of the Ollotouta being there only to take care that these legitimate differences do not harm the unity, but on the contrary serve it. Federalism is the essential structure of the religion of the high-knowers of the druidiaction. The Primate of the druidic Ollotouta has only a role of impulse, control and union.

Derived meaning. Tendency to want to be independent or at least autonomous from the central authority. Or to entrust the power to decide to assemblies of druids rather than to the Primate inter pares. These centrifugal tendencies well in the Celtic spirit will agitate the last centuries of the Great Free and Independent Celtica of Ambicatus.

GALLICISM. Kind of "Celtic Zionism." Comparable with the Indian movement in Canada. The word is better known in its literal meaning of "construction peculiar to the French language." In France also variety of patriotism.

GALLICUM TAU.

Letter used in more or less magic formulas according to Virgil. It was a question in the beginning of noting a particular sound of the Celtic language, an affricate consonant: an "s" and a consecutive "d" or "t" (in one or the other direction). An affricate consonant transcribed initially by the Greek letter theta. Will evolve later in D (crossed D) then to a double or simple crossed "s" then towards a simple "s" (sign of an evolution of the pronunciation).

Below the short poem ascribed to Virgil (the second epigram against the rhetorician Annius Cimber) mentioning this tau gallicum.

Catalepton II.

It's Corinthian words the fellow adores, that sorry rhetorician! For, perfect Thucydides that he is, he is lord of the Attic fever; as he has wickedly pounded up his Gallic tau, his min and sphin, so of all such spells he has mixed a brew for his brother.

GATEKEEPER. See dorosarios. Coir anman: The gatekeeper asked them who they were... Gatekeeper is said doirseoir in Gaelic language, dorosarios in old Celtic. It was a very

important function, generally assumed by a druid, i.-e. by a man cultivated enough to make sure of the profession as well as of the (peaceful) intentions of the newcomers. If necessary by asking them a whole series of questions and by leading his own investigation. The word has often been replaced by the more impressive high investigator in certain neo-druidic rituals.

GOD. Gods are only supermen or superhuman entities in the druidic tradition. This part of the baile in scail unquestionably proves it.

Lug answered them and said, "I am not a phantom nor a specter. And I am of the race of Adam: my name is Lugh son of Eithliu son of Tigernmas. This is why I have come: to relate to you the length of your reign, and of every reign which there will be in Tara."

GRAIL. The Grail represents or symbolizes, on earth, the universal cosmic energy supposed being contained in a gigantic cauldron, cosmic too, called Pariollon.

The divine Spirit is present in everything. There are therefore many ways to find the Grail, but even more reason to lose oneself if we do not follow the wise precepts of the experts in this field.

The word Grail comes from the Occitan language gradal (vase, bowl). It is used in the neo-druidism since the 12th century, but it never was, of course, used by the former high-knowers (of Antiquity) who, themselves, were to use words like Pariollon, Uxellimon, Uxisamon, or others, to evoke the immanent transcending and including higher Being.

Divine names and attributes reveal rather well the content of a religion, its spiritual attitude.

Here which are the main names or attributes of the god-or-demiurge of Jews, Christians, and Muslims. He is Sabaoth, the Lord of hosts, jealous God, God of Abraham Isaac and Jacob, God of Israel...

The higher God-or-demon of the Celts, himself, is a Life God, represented, symbolized, or depicted, by a cauldron of plenty and resurrection, and therefore never the Hell will be able to override him.

God-or-devil being not able to be named (Strabo Geographia III 4,16), the ancient druidism designated him by symbols like that of the cosmic cauldron of life and abundance.

The Grail is a representation in miniature of this cosmic cauldron, at the same time transcendent, immanent and timeless. Incommensurably above the human businesses, and which never intervenes as such in the everyday life.

GREGORY (Isabella Augusta . March 15, 1852 - May 22, 1932).

The force and the seduction power of the Celtic culture in medieval Europe were such that they caused, besides the famous Matter of Britain and the Arthurian myth of the Knights of the Round Table in France, a real fondness from Norman people for Gaelic culture.

The first Normans landed in Ireland in 1168.

But King Henry II, considering the development of an independent Norman kingdom in Ireland as a danger for England intervened in 1171, landing with an imposing host and establishing his youngest son John as Lord of the country.

In the fourteenth century, the Norman influence in Ireland diminished so strongly in favor of the Gaelic culture that the English claimed to stop this movement of conversion to Celtic culture by enacting the famous Statutes of Kilkenny in 1366. The "Obedient Land" where these provisions apply, included the counties and territories of Louth, Meath, Trim, Dublin, Kildare, Kilkenny, Waterford and Tipperary.

Vainly ! The power of attraction of the Celtic culture was so powerful that in the middle of the thirteenth century the non-originally Gaelic Irishmen (Seanghail) had ended up in converting entirely to the laws and customs of the ethnic Irish, even becoming even in a sense more Irish than the Irishmen themselves.

The power of seduction exercised by the Celtic culture on these " Atectai or upside down dhimmis" can be inferred a contrario from the deeply negative nature of this pact of Umar with an English flavor that the statutes of Kilkenny are. It was indeed forbidden to these atectai or upside down dhimmis of a new kind.

-To speak Gaelic (The use of the Gaelic language led to the confiscation of the estates) and to wear clothes in the Irish fashion.

-To pension their children in boarding school in other families than theirs (fosterage in English).

-To contract an alliance with Irish people through marriage or function of godfather.

-To enforce Brehon laws.

-To support Gaelic bards, poets and storytellers.

-To sell horses, armors or weapons to Irish men.

On the other hand, the British and the Irish who lived with them were obliged...

-to use English family names;

-to use a bow and to ride in the English way (that is to say on a saddle).

In closing the Irish monks were excluded from the Chapters in abbeys and cathedrals as from all ecclesiastical benefices.

These statutes remained theoretically in force for 300 years until the seventeenth century, but the means to enforce them lacked, so they were unable to stop this general movement of conversion of the Hiberno-Norman families to Celtic culture nor the revival of the power of the Gaelic royal clans in the fourteenth and fifteenth centuries.

This slow movement of conversion to Celtic culture of the Irish upside down "atectai or dhimmis" will culminate with the famous English playwright Isabella Augusta Persse, better known by the name of Lady Augusta (Gregory). 15 March 1852- May 22, 1932. Very example of atectos or dhimmi became more Irish than the Irish themselves.

And we can only be grateful about that or to hold up her as an example is (if everyone could be like her!) Because it is to her that we owe all this renewed interest in the life and work of our Lord of Muirthemne.

GROVE. In England, equivalent of the clearing in the metaphorical meaning of the word or ialon (a gleam in the night if man makes fire in it). All depends therefore on what is considered: the sacred trees or (not tree-filled but not less sacred) space which is combined with them. Grove therefore equals clearing in this case, equals the name of the smallest non-territorial section of the druidic Ollotouta; vicus being the name of its smallest , territorial subsection (= parish).

GULAUST. Late term. See Lugnasade.

GURGUNT. God-or-demon of the continental high-knowers, equivalent of the Irish Dagda (Dagodevos = the god-or-demon suitable for..., the god-or-demon who is necessary). The French great writer that is Rabelais was inspired by him to create the character of Gargantua.

HERO'S LIGHT (En blaith, lon gaile, lon laith, luan laith). In Ireland our texts often mention a mysterious light or bird of valor coming from the head of the great heroes. It is there just like with the Gaelic word erdathe the rest of a fundamental concept druidic. This lon laith is a manifestation of the energy working in the universe since the initial moment of the procreation of this world and which will last until its ultimate transfiguration: the erdathe.

This important druidic concept supposes anthropology according to which in addition to its material body, each also has a body of light or an ideal body which is his spiritual individuality intended to survive his corporeal death and which can spout out from him as from a cracked open barrel during his lifetime, in certain circumstances. Each man consequently has to manufacture himself, during his earthly existence a subtle or ethereal body in which he will be resurrected at once after his death.

The luan laith is therefore a luminous principle accompanying the beings during their terrestrial existence and enabling them to ascend towards higher spiritual worlds in certain quite precise circumstances (a surpassing of oneself generally heroic).

As regards druidic anthropology we have said , this lon laith is an emanation from his subtle body forever inseparable from the soul, because constituting his spiritual individuality. The immediate corollary of this notion is therefore that the soul preserves after death an ideal body, a spiritual flesh, a body in a way resurrected from the dead.

N.B. This idea of the man ideally clothed with a dress of light is very old since we also find it in ancient Persia under the name of xvarnah, therefore also among Christians in Syria, and St. Ephrem, in the 4th, often evokes this parallel clothing of mankind. Sole apocryphal writings , like the Ascension of Isaiah, also refer to it.

This notion also exists in Neoplatonism, in Proclus, who speaks about the higher okhêma, the symphyes, a luminous element which is the body in which the demiurge placed originally the soul and that it will preserve beyond death, contrary to the lower okhema, or pneuma, the pneumatic vehicle, which disappears shortly after death.

We finally find it also in the writings of the great Iranian mystic Suhrawardi, who regards it as a light wrapping the body of the mortals.

HOLY GRAIL. In the beginning of this somewhat esoteric notion, there is the cosmic cauldron, fantastic reservoir of life and energy livening up the universe (Bitus), of which the high-knowers felt the existence confusedly. Its symbol or its representation on earth was, in the Antiquity, the magic cauldron of plenty or resurrection known by the name of cauldron of the Dagda Gurgunt Suqellus. Changed into olla in the Gallo-Roman statuary.

Under the influence of another well-Celtic symbol, the cup of truth or sovereignty, this olla or cauldron, took, in the Middle Ages, the aspect of a chalice, a cut emerald, or a cut head (confusion with another druidic symbol).

All these aspects are found in the Celtic conception of the Pariollon (from which they are only derivations besides) as an inexhaustible reservoir of psychic substance where spirits and bodies, life and energy, are formed... In other words, the Higher God or Demiurge of the materialist Celts.

The goal of the search for the Grail is to understand this mystery, that of regeneration, over time, of the Bitus (of the universe).

Was also presented in the aspect of a royal genetic line (Sang réal) to protect from every misalliance. But there, that has no longer something to do with the druidism.

HOMOSEXUAL MARRIAGE. Our opinion on marriage between human beings of the same sex is asked from all sides. It is important to have a relevant opinion on the subject to start from what marriage was at the dawn of time. Given what happens among apes, there was to be certainly in the primitive human society a dominant male who had to have alone, the right, if we could talk about right for the time, to mate with the females of the group.

The situation was therefore clear, the females belonged sexually to one or more dominant males, and the others were excluded from this polygynic marriage.

Two evolutions finally occurred in this primitive human society, both of which had considerable psychological repercussions.

The first was the discovery of the causal link between mating and pregnancy. Then more precisely, and consequently, of the more or less great physical or mental resemblance that could exist between the child and his parent. The idea finally came to light that a part of the father, and therefore of the mother, passed into the child born of such a mating and survived in him. That the father and the mother somehow naturally continued in their child and thus reached a kind of immortality.

The second evolution was the rise in power of women in this primitive society, which resulted in their gradual refusing to be all the sexual playthings of the same dominant male or to be forced to have sex with any of the males in the clan.

The principle of primitive (more or less polygynic and polyandric, tending to monogamy) marriage was therefore the following one.

Version in common language so that everyone understands the bit of a basic side in this contract.

From the female: I remain sexually at your disposal, I take care of you, of your housing, and I make sure that the children that I will bear are only of you, but in exchange you feed me and you support me so that I can stay as long as possible healthy, you avoid me to be forced to copulate with anyone.

Subsidiary clause: you grant me the exclusivity of your sexual favors. And if there is love in addition, it will be the icing on the cake.

From the male: I feed you and I support you so that you can stay as long as possible healthy, I avoid you to be forced to copulate with anyone; but in return you make sure that children are well from me and that I can survive in them. Subsidiary proviso: I grant you the exclusivity of my sexual relations. And if there is love in addition, it will be the icing on the cake.

Such was the natural principle of the original marriage. All the rest was only grace note (sacrament, love, etc.) even if the married love born from a long cohabitation, that exists too!

The ancient druids having, according to places and circumstances, admitted that there is polygyny (in Gaul) or polyandry (in Great Britain), it follows that they have therefore especially thought in their approach of the marriage, of the interest of children. All their rules of law tended to guarantee that clan children were always bodily and mentally healthy (in order to have a wide choice of quality successors the gossips).

The neo-druids can only ensure that children are well educated, are still bodily and mentally healthy, and able to succeed us one day as a male or female citizen useful to society; free, stable, happy to live (because otherwise nothing prevents committing suicide) self-sufficient or even producers of wealth, etc., etc.

Aware of the difficulty of the task, the druids of Antiquity have therefore always considered it necessary to put the families, starting with the newlyweds therefore, under the protection of certain deities but they have never made it for all that a sacrament or an absolute thing, in the fashion of the different Jewish, Christian or Muslim middle classes. There never was among them a sacrament of marriage, but a simple blessing, of the contract, of marriage; in order to put all the chances on the side of the future spouses and of the society. So that this family is like the famous boats intended to sail on the Seine of the Parisian boatmen of antiquity about which it was possible to say (it was besides a motto developed by the druids for the guild of boatmen, but translated into Latin) *fluctuat nec mergitur*.

What to say now to those who make marriage the union of two human beings (and only of two), based on love (only) and sanctified by God (by the only god that can exist)?

Well, this. It goes without saying that none of these three propositions ($2 = 1 = 1$ power 10) could ...
[text deleted by the heirs to Peter DeLaCrau]

HYPERDULIA OR HYPER-VENERATION. Application for an intercession in order to get a particular advantage from Fate. The word veneration designating the honor cult carried out for the heroes, that of hyper-veneration was created to designate the one which is performed in the honor of certain middle rank gods (or demons). The word veneration remembers, however, that this cult, so eminent that it is, remains veneration, and is therefore basically distinguished by its nature from that of adoration (or latria) reserved for true great god-or-demons of the druidic Panth-eon.

INTERDRUIDIC ROUNDTABLE. Kind of conclave between the high-knowers of the druidiaction. Institution where the decisions which are essential are made.

KAFIRISTAN. Land of freedom or freethinkers in Islamic theology.

KORMA.

The corma was a hopless beer, but flavored with herbs such as myrtle, rosemary and yarrow. According to my Parisian correspondents Nata uimpi, curmi da means in Celtic "sweetheart, serve us beer! "

LANCE (of Lug). Symbolizes the secret and magic power of the outstanding and general-purpose god-or-demon Lug. Became the spear having pierced the side of Christ in medieval Druidism.

LANTERN OF THE DEAD. The lantern of the dead is a small very narrow tower, topped with a lantern turret, at the foot of which funeral urns are gathered . It is therefore a pagan columbarium.

LAST RITES. See Consolament.

LATRIA (from the Greek latreia, service of a master). The word latria is a technical word designating the fact of honoring god-or-demons. The veneration worship itself being that of heroes. We should not

mix up indeed the honors due to the very great god-or-demons of the Panth-eon, with the veneration of the simple angels or heroes. The latria is therefore the worship reserved for the very great god-or-demons of the Celtic Panth-eon (Taran/Toran/Tuirean or others).

N.B. It is considered traditionally that comes under hyper veneration or hyperdulia the worship awarded to the Danna Epona.

LORICA. Or Celtic prayer.

Word, verb, logos, owe their powers not to their only spellbinding force but to the fact that they are combined with the thought which is a force quite as big, or sometimes still larger, and in any case inseparable from the word, verb or logos. The fact of saying, of naming, it is from a metaphysical point of view the same thing as to make come into the world or to give life, to bring to existence.

From where besides the verbal technique of the labarum * (Latin lorica) This druidic technique aims not to annihilate but to channel momentarily the discursive (discursive by contrast with intuitive) mindset. Its virtues, combined with the intention and the concentration of the reciting one, are beneficial. It can be carried out concretely within the framework of a minimal rite, or a more elaborate ritual.

The Christians did something similar besides while insisting as much on their notion of logos or divine word.

The difference is that in the case of the druids the labarum can also be a will a verb or an implicit word (labarum *). In other words, an inner prayer, a positive thought, directed. A concentration.

* The word labarum was translated by lorica into Latin.

MAIMED. Mutilated, wounded (it is said of the fisher king in the Grail cycle).

NAMING CEREMONY (see ANMENACTION).

This ritual, by conferring on somebody his recognition as a member of the community of the faithful; is for him as a new birth elevating him to the rank of (adopted and not born of adultery) a child of the god-or-demons, and gives him a new dimension. The word "baptism" without anything else is not used in druidism, you find there only (sometimes) the expression "pagan baptism."

NATIOPATH.

A man or woman who is totally incapable of experiencing any national feeling. This kind of mental illness is as common as sociopathy nowadays. The natiopath cannot feel a sense of membership, he cannot sympathize with the destiny of his nation (its defeat its invasion its destruction its disappearance its demotion).

NEO-DRUIDISM. Modern version of the ancient druidism. It is the search for the elements of the former druidism which can be used as reference and/or standards for a modern pagan thought, being legitimately allowed to align itself with a certain fidelity towards the ancient druidism.

Its practical expression is known as DRUIDIACTIO. The first of the neo-druids or new high-knowers, still tried to live according to what they knew or believed to know of the gessa (ethical standards) of the former druidism, while allowing themselves to take them over only partly "in order to fulfill them." John Toland (1670 - 1722), who was the main re-activator of the druidism in the form of neo-druidism, has several times expressed requirements lower than those of the former druidism in many fields. See the a little too careful or fearful perhaps attitude, that he recommends to his "pantheists." But he also distanced himself from practices or judgments which were likely to be an overwhelming yoke as we saw higher. (See the part Ethics and Toland.) He changed the traditions as much in the name of the Reason, that in that of the divine fate (energy besides in the same direction) registered in the genes of this world to its birth. Same thing on the continent with Henry Lizeray (Ogmios or Orpheus).

ORIGINAL WEAKNESS. An expression used by certain neo-druids druids to mean that no man is able to live independently of everything and by his own forces, was he an Ultach pertaining to the master race. Jiriki in Shinran's buddhism. The spirit is willing but the flesh is weak.

The myth of the annual disease of the Ulaid is indeed the dramatic illustration of it. Because if masters like the Ulaid can be thus affected by such a curse, then what to say about we uns mere mortals of much more modest social status.

The image of Hornunnos is, on the Continent, the myth expressing the animal nature of the human being. By definition man is limited since his ancestor, at least in the Celtic myths, is the nemet Hornunnos. The fact that we are all descendants from Hornunnos confers on us a mortal nature. By the means of the animal nature thus ascribed to the image of Hornunnos, represented with a face broad like the disc of the sleeping sun and stag antlers, our ancestors expressed the symbol of the mortal nature of men.

This human finiteness, inherited from Hornunnos, these limits (to be mortal, to have such gift and not such other, to have such handicap, to be one among the others) are the data with which we must build our lives. Our freedom always proves difficult to live. Mankind being less than the god-or-demons, who themselves are always endowed with preternatural capacities, it remains taken within the limits of time and space. Man is in nature and cannot repudiate his connection with it. This original weakness of every human being has nothing to do, of course, with any "original sin." Where is the "sin" of the fish which cannot live out of water?

OTHER WORLD. Hereafter also named SEDODUMNON or MAG MELD, etc. and distinguished from the Non-World (Andumnon) or from the Middle world (Mediomagus) which is that of mankind.

PAGUS/COUNTRY/COUNTY. Intermediate level between the vicus and the bailiwick. The word itself designates originally a soil. It comes from the Latin pagus. Pagus was sanctioned in history geography as the name of the territory of small Celtic cities, or subdivision of biggest ones. The natives also said "broga." Example Bro Morgannwg or Vale of Glamorgan in Welsh language.

PALM OR BRANCH. Of bronze, silver or gold: badge of the various ranks of the hierarchical order of the high-knowers.

PARDONS OR PROCESSION AND TROMENY. Celtic propitiatory ceremony or circumambulation transformed into Rogations by the Christianity which, not managing to eliminate it, preferred to recover it. People walk through fields in a votive chariot, a statue or a simulacrum.

See also the case of the goddess-or-demoness renamed Nerthus by Tacitus in his work Germania. The historian writes there the (second-hand) account of a human sacrifice having been offered to her on the shores of a lake, often identified as a metaphor designating the island of Fyn or Zeeland (current Denmark), even the German island of Rugen.

"Next come the.....[here a long list of peoples living the part of North Germany overlooking on the Baltic follows] ... who are fenced in by rivers or forests. None of these tribes have any noteworthy feature, except their common worship of Nerthus, that is to say Mother-Earth, and their belief that she interposes in human affairs, and visits the nations in her car. In an island of the ocean there is a sacred grove, and within it a consecrated chariot, covered over with a garment. Only one priest is permitted to touch it. He can perceive the presence of the goddess in this sacred recess, and walks by her side with the utmost reverence as she is drawn along by heifers. It is a season of rejoicing, and festivity reigns wherever she deigns to go and be received. They do not go to battle or wear arms; every weapon is under lock; peace and quiet are known and welcomed only at these times; till the goddess, weary of human intercourse."

The pastoral processions of a wagon carrying a statue of goddess-or-demoness, or fairy if you prefer, pulled by oxen, through harvests and vineyards, are still attested in Autun at the end of the 2nd 3rd century.

Gregory of Tours, in his work entitled "On the glory of the confessors," speaks to us for example about the statue of a goddess on a wagon pulled "for the safeguard of fields and vineyards."

"Some say that there was a representation of Berecynthia in this city, just as the history of the suffering of the martyr St. Symphorianus relates. In accordance with the pitiful custom of pagans, the people brought it on a wagon for the preservation of their fields and vineyards. The aforementioned bishop Simplicius was present, and not far away he watched them singing and dancing before this statue. He groaned because of the silliness of the people and prayed God with these words: "Lord, I ask you, illuminate the eyes of these people so that they may realize that this simulacrum of Berecynthia is nothing." He made the sign of the cross against. The representation of the goddess crashed immediately to the ground, and the oxen that drew the wagon on which the statue was carried were fixed to the ground and could not be moved. The huge horde was stunned, and the entire crowd cried out that the goddess was offended. Victims were sacrificed, and although the oxen were goaded,

they could not be moved. Then four hundred men from that silly mass of people gathered together and said to one another: 'If there is any power of a deity in the statue, let it be raised on its own and let it order the oxen which are stuck to the ground to advance. If it cannot be moved, it is, of course, obvious that there is no deity in it.' Then they approached and sacrificed one of their cattle; but when they saw that their goddess could not be moved at all, they abandoned the error of paganism, sought out the bishop of the place, and converted to the unity of the church, after they acknowledged the greatness of the true God and were consecrated by holy baptism" (Gregory of Tours. On the glory of the confessors).

Account more credible than that which is relating to St Symphorian of Autun 1), but containing itself also much of improbability. In addition to the fact that he makes sexuality a sin or a stain by definition... the bishop Simplicius keeping burning coals in his hands during one hour without being burnt, is that really credible? That resembles much more an Irish medieval ordeal of the kind cauldron of truth, Luchta's iron, collar of Morann, Mochta's adze, vessel of Badurn... Simplicius, on the other hand, shows perhaps the same racism and the same religious fanaticism as St Symphorian, by tackling other worships. Considering the date, he had to profit for that from the support of the police force in the city.

Summary of the case. An idle well-born young man, Symphorian, by chance bumps into a procession walking a statue of Rosemartha (the Roman Cybele or Berecynthia, representing forces of Nature). The young man makes fun of the procession and of the people who follow it massively; he is arrested (in France, they don't really trifle with processions, to see the history of the knight of La Barre a few centuries later). The consular judge in Autun, Heraclius, conducts the examination: "Name, occupation." "My name is Symphorianus. I am Christian..." "And you are proud of that? You are guilty of two crimes: lack of respect towards the gods of the others and disregard of laws. You are liable to capital punishment..." "I will never regard this statue other than as a demon!" Young Symphorian adds that Apollo is only a former shepherd, Diana a middle-aged lust, the processions in the honor of the great mother of the god-or-demons, some masquerades, and so on; then threatens straightforwardly to tackle the statue of the goddess-or-demoness, or fairy, that he calls [by interpretatio romana], Berecynthia (sic).

PEACE BRANCH. Craebh sidhe or craebh ciuil in Irish. Rod to which are attached diminutive bells or small bells. Especially used at the time of the druidic services. The legends also mention a chain of silence (slabhra estechta) having the same function.

PELAGIUS. Of his true name Morigenos (we would say Morgan today). It was an islander Celt. Although copiously insulted by the wretched racist and xenophobic remarks of St Jerome (who called him stuffed with porridge fatman) Pelagius is a Celtic Christian about whom we don't know many things, if not that he belonged to a family of high-knowers of the druidiaction converted with the new religion (his grandfather was a druid).

The theses of Pelagius, very marked by the ambient druidism of his original background, can be summarized as follows.

The Man can be free, completely free. It is his destiny. The sin is not in his nature. If he sins, it is by imitation. And since he can be free, the Man is entitled to the sin. Moreover, the sin does not destroy his freedom since it is on the contrary the most obvious illustration of it. The Man can control his destiny and, therefore, ensure by himself his own salvation... To ensure his salvation, it is enough for him to want it and to follow his reason. It has in him a force sufficient for that. The man can therefore change his life through himself. The moral progress depends on his will, not on divine grace.

Pelagius denounces the abuses and excesses of the private property which block freedom, preaches the equality in rights, of men and women, affirms that Mankind must control nature, does not condemn the body. According to the Belgian sociologist Leo Moulin (left-wing right-wing and the original sin 1984), his thought would be one of the bases of the left ideology.

PHOULOVIOS STELLOS. Character whose speaks to us a Celtic fragment of mythology reported by Agesilaüs. The fragment is rather muddled and says strange things about the origin of the goddess-or-demoness, or fairy if this term is preferred, Epona.

PILGRIMAGES. Beside the religious centers like Grand, Lyons, Bibracte, Stonehenge, or the islands of Mona, Iona, etc. innumerable sanctuaries of less importance existed.

The small pilgrimages are pilgrimages having generally extremely old origins. Christianity took them over the centuries. See pardons and tromenies.

PLEROMA.

We use the word pleroma, which means in Greek language "full" to show here that we do not content ourselves with the only celestial superhuman entities like angels but that we also include in what we want to mean unconscious underground chthonian superhuman entities.

PRIMATE. Name of the supreme person in charge of the druidic Church. His election is not done without clashes according to Caesar (De Bello Gallico VI, 13). There also exist regional primates. Primate of Ireland, primate of Great Britain, primacy of Gaul, primate of Hispania, etc.

PRIMORDIAL DRUIDS. The flukes of history wanted there were primordial high-knowers to organize the life of the first peoples, and to teach to men various techniques. Beyond the passably mythologized mentions of the Celtic Tradition (see the case of Fenius Farsaid) , the neo-druidism recognizes this status to the thinkers of the Celtic protohistory that we find in the origin of druidism. Philosophers and priests at the same time according to their position in the "Aryan," traditional tripartition, it is they whose thought gave some substance to druidism. Under their influence, this one put together philosophy, dialectics and religion, thus achieving an immense progress compared to the prehistoric paganism of then, made out of simplistic cosmological beliefs, animism and shamanism. The neo-druidism thus accepts their particular authority of genuine witnesses of the primitive Celtic faith, i.e., of the advanced religious thought coinciding with the emergence of the Celtic world as an original and dynamic civilization. It does so because of the accuracy of the broad outlines of their thought or of their action (druidiaction), as for a crowd of other reasons, more secondary it is true.

PROVINCE.

In this way, we translate the Gaelic word coiced, but it also refers to the army of the province in question. Four provinces, for example, is an expression meaning the four provincial armies, the coalition formed by the joint mobilization of each of the armies of the four great provinces in Ireland, generally united against a fifth, Ulster, which in our legends always keeps a little to itself. No doubt because of its still non-Gaelic, and perhaps speaking a Celtic p language, at least originally, strong Celtic component, The Ulaid do not consider themselves really Irish. For them, the Irish are the others. Themselves are Ulaid that's all.

PSYCHOPOMP. From Greek psychopompos. Equivalent of the peaceful deities in Buddhism.

QUEST (for the Grail). The higher truth is one, but the mistake is multiple. Unceasingly new questions emerge or old questions are asked in new terms. We call search for the Grail the research tending to an absolute and definitive clarifying of this truth. But this progressive revealing of the truth will be completed in its fullness only with its return, because our understanding of mere mortal will always remain limited as long as we are lost outside the "castle" of this Grail; as long as we wander in the deserted moors which surround it. Because we walk on in the hope of an already appearing on the horizon clearness, but which does not illuminate yet our lives. To undertake this search, in the company of other druidicists (the druidic ollotouta is there for that) or alone, commits the whole life.

RAM HEADED SNAKE. Representation of a chthonian god-or-demon. Through his total and constant contact with the ground and through his annual sloughing , he remains in close relationship with the underground forces and the seasonal cycle. This double alliance makes him a god-or-demon endowed with tricks and strength, bestowing on him the characteristics of the dark but also of the luminous power.

REVEALING (OF THE GRAIL). The expression "progressive revealing" characterizes, in the current neo-druidic language, the revealing of the Grail in its action; i.e., the way in which it is little by little unveiled for the men, like a sun slowly emerging from the fog, or a fire in the clearing under the stars during the night, while being made known in the History.

Concerning the contents of this slow and progressive revealing, the characteristic of the druidism, it is to say that it does not fall straight ahead from the heaven, like at the Judeo-Islamic-Christians, in a sacred text interpreted by the authorized clerics alone. This slow and progressive revealing of the Grail is done in the history of men, to a whole people; rich

with wise men endeavoring to say God-or-Devil (the druids druids), rich in mystical persons feeling physically and in them the presence of the Grail (awenyddion or kinges with lon laith). Example: Merlin.

The basic texts of the high-knowers of the druidiaction, themselves, result from the writing down of these elements and from their ceaseless rereading. For the high-knowers of the druidiaction indeed, the Grail appears to everybody in the cosmos and the nature. This progressive revealing of its presence and of its action is carried out in the former druidism by three means.

- The meditation of the sages of the time (the amarcolitanoi high-knowers).
- The mystical experiment (of the awenyddion and of the kinges with lon laith).
- The ethical combat of the satirists (cainte) criticizing the princes of this world who control us and their barons.

RIASTRADES OR CONTORTIONS. The term originally meant "deformation of the body under the effect of an exalted mind. Cuchulainn-style rиаstrades are a very particular form of physical exercise.

This practice is very old and traces of it can be found in several civilizations other than the Celtic peoples. For example, on sculptures of the temple of Borobudur in Indonesia (10th century).

Contortionism is an acrobatic discipline still practiced today in circuses and gymnastics, and based on flexibility exercises performed by an artist in the field.

Forward contortion is based on flexibility exercises with an inward movement of the back: for example, passing the head behind the legs. The exercises are often characterized as "frog" poses.

Back contortion, the least "natural," is based on exercises with an outward movement of the back: for example, the "box" or "scorpion" figure where the artist touches one of his feet or his buttocks with his head.

Contortion is very common in Asian circuses. In Mongolia, these exercises were practiced in temples in order to gain control of one's body.

Contortionists are acrobats remarkable for the extreme flexibility of their bodies: dislocated forwards or backwards, or both at the same time (they are then called rubber men).

This work, when it is not aesthetic, is not always well perceived by the public.

Contortionists fascinated by their superhuman feats (especially if they were women). Miss Dora, one of the most popular contortionists of the post-war period, was able to bend her 5 feet and 47.5 kg into a 43 cm cube!

Today, some artists such as Rocky Randell or the two Coudoux, use a Plexiglas box to better showcase their magnificent athletic work.

Besides the contortionists who put themselves in a box, there are those who become puppets and let themselves be manipulated by their partners as if they were bran or straw dolls.

ROD. There existed several types of rods for the druidiaction: out of gold, silver, bronze, sorb or purple-leaf filbert. The metal rod or branch is the badge of the function of the one who has it. The branch as an honorary badge is perhaps different from the magic "rod" called slatan druidheacht by John Toland, which was used for incantations and magic operations because, in this use, the aforementioned rod is in sorb or hazel tree but, even out of metal, the rod is used as protection.

SACRED HEAFOD. Heafod is to be understood here in the archaic meaning of "head." Cf Gaelic language laoidh na gceann. The high-knowers of the druidiaction believed that the soul/mind and the life ultimately rested in the head, and not in the area of the heart as people believe it generally today. From there the importance of the rites and practices which surrounded the head in their tradition.

"They believe Taranis/Jupiter is the god-or-demon ruler of wars and the greatest of the celestial gods, him who was accustomed formerly to be appeased with human lives, but now glad of those of animals. (Bernese Scholia commenting on the Pharsalia of Lucan.) In the Welsh version of the Quest for the Grail, i.e., the story of Peredur, the Grail is not a vessel, nor a cauldron, but a cut head, bathing in blood, and carried on a plate.

It is to say the value of the head as a receptacle, not only of the life and of the thought, but also of the mysterious energy, perhaps divine, which appears there sometimes through what we call the "Hero's Light." An aura, a subtle body or an astral body which seems to emerge from the head of certain individuals. What explains at the same time the rite of the cut heads but also the eagerness put at the acquisition or the conservation of such trophies. It is, of course, one of the most original and most specific features of the druidic liturgy.

The first high-knowers indeed saw in the skull the seat of a higher soul/mind (and not of simple vital-breath-soul), materialized by the brain and pushing its ramifications in the other anatomical areas in

the form of the marrow and of the nerve endings. The taking away of the cranium of the enemy, the conservation of the skull of ancestors or heroes, can be explained only by such a belief. It was a question of preserving the receptacle of the soul once this one had left its provisional residence. The conservation of the decapitated heads was therefore one of the oldest druidic practices. See for example the way in which the high-knowers of the Boian tribe in Italy used the head of the Roman consul, Postumius.

“ It was there that Postumius fell whilst fighting most desperately to avoid capture. The Boii stripped the body of its spoils and cut off the head, and bore them in triumph to the most sacred of their temples. According to their custom, they cleaned out the skull and covered the scalp with beaten gold; it was then used as a vessel for libations and also as a drinking cup for the priest and ministers of the temple.” (Livy: Roman history, XXIII.)

The head of the Hesus Setanta, carefully preserved, was itself the object of a whole worship before being stolen.

“The heafod and the heart of Hesus were more shining than a sun. They remained in the middle of the flames of his heroism” (the light of the heroes?)

The devotion towards the sacred-heafod (cut head) of Hesus Setanta, is more than ever nowadays, in this sad end of a cycle, proposed as a very symbol of the sacrifice of this god-or-demon-man to the meditation of the druidicists, who can place themselves under his protection and his patronage; as it was the case later with the head of Bran Vendigeit buried on the white hill in London.

NB. As we could see it, these heads of great heroes also could, either to be changed into chalices, or to be exhibited in the temples in order to be proposed there as a symbol or support of meditation. This symbol known as “sacred heafod”, is still used besides by the free-masons and the druidic Ollotouta for their initiations (the future disciple must focus on it).

SATIRIST. The satire has, for the high-knowers, an intense religious value and could in no case to be mixed up with the simple criticism of a bard. It resulted besides generally, at least according to legends, in the downfall and the death of the prince having committed the denounced injustices.

SEMNOTHÉI. Greek word also designating the high-knowers of the druidiaction in general, those who are regarded as invested with a divine mission, from the disciple to the high-knower of the druidiaction through the vates, the veledae or the gutuaters/gutumaters.

SERPENT'S EGG (fossil sea urchin). A symbol of the cosmic egg which, THROUGH ITS explosion, there is billion years, produced the current world. The sea urchin represents the druidism as the fish represents Christianity.

SHIELD (of Brennus). Symbolize for the high-knower the role of a guard and defender of their ethnos group. Woe indeed to the overcome people. Uai uictebo in Celtic language. Vae victis in Latin.

SIMULACRUM.

The Latin word simulacrum can even in certain cases designate a standing stone or a menhir, according to the life of St. Samson. In the Life of St. Samson, written in the beginning of the 7th century, it is a question indeed of a standing stone, simulacrum abominabile, on which the saint engraved the sign of the cross and which was placed on a mountain in the pagus Tricorius in Domnonea.

SUPREME TRINITY. The manifested part of the divine is made triple to preside over the various states of the being and of the cosmos or bitus. In lower part of the eons, our spiritual ancestors indeed distinguished three great cosmic forces working in the universe, and in our lives. Two opposite but complementary forces attract each other. When there is no conflict between them, both generate obligatorily a third one, the resultant.

Three is a highly symbolic, universally fundamental, number. It synthesizes the Tri-unity of the living being, it is the product of the union of the Sky and of the Earth. Unity 1 finds its supplementary in 2 and both generate 3. This triad becomes in turn a unit.

The best way of summarizing this important druidic notion would be perhaps still the symbol of the three-headed god, but it would then be necessary in this case the artists show well that one of the heads is female, not as in the case of the stele of Beaune (Côte d'Or) which represents three god-or-demons sitting, one on the left in the company of a small animal upright, the other on the right in horned god-or-demon, and lastly that in the center having three heads and a horn of plenty. Below therefore the triad in a way basic (or supreme) of the exceptional god-or-demons.

At the top (of the pyramid) Tokad or fate in a strict sense of the word.

In the second place the deity responsible for maintaining the physical universe in working order: Taran/Toran/Tuireann. In third place the great watery mother-goddess-or-demoness concretely responsible for the daily life of this world, and in particular to feed it, but also perhaps for destroying it. Like the Danube does with his spates.

Or conversely besides.

In the second place the great watery mother-goddess-or-demoness concretely responsible for the daily life of this world, and in particular to feed it, but also perhaps for destroying it.

In third place the deity responsible for maintaining the physical universe in working order: Taran/Toran/Tuireann.

These three divine forms are most important, not the only ones, because the diversity of such manifestations is infinite, but they are gathered around the two figures which will dominate all the later druidism, that of Taran/Toran/Tuireann and that of the Great Watery mother-goddess-or-demoness. The fate itself, being conceived as the emanation of a non-manifested therefore not easily representable, higher Being, and being generally considered rather as the deus otiosus. Otiosus is a Latin word meaning idle; away from the public affairs, neutral, calm, peaceful; and designating a creator god-or-demon who takes no longer part in his creation, who intervenes no longer in the affairs of this world (from where perhaps the adjective hebetus in the writings by Sulpicius-Severus, perhaps). The retirement and the inertia of this ultimate state of the divinity all the more contrast with the overflowing activity of the deities coming immediately after. The most conspicuous, most active, most present, dyad, is indeed consisted of both following entities, Taran/Toran/Tuireann and the great mother-goddess-or-demoness. Or fairy if it is preferred. Remain no longer in presence, on the same level, only the two other great deities who are Toran/Taran and the great watery mother goddess-or-demoness. Although the two lines are clearly distinct, their complementarity strikes as much as their opposition. In the majority of the cases, because of the universalism subjacent to the druidism in general, the major deity varies according to the groups, but the relationship of the two ones remain interchangeable. This is why, although worshipping preferentially one of both, a Celtic minded believer and practitioner, even determined or having well-settled ideas, will never reject the other completely. 80 % of the druidicists worship Taran/Toran/Tuireann and 20% the great watery mother-goddess-or-demoness. Unless it is not the opposite besides, considering the multiplicity of the figured representations. All, moreover, had recourse to other god-or-demons, or goddess-or-demonesses, at least once in their life of a human being. See the Japanese principle of the double membership (shimbutsu shugo).

TORC. A kind of necklace of the Celtic chiefs. The elevation of the torc is a ritual gesture. In Celtic language torc is also said "maniacis."

TOTEMIC LOGS. Carved wood pillars drawn up in, or at the entrance of the druidic sanctuaries. A little like some Indian totems. Go generally in pairs. In addition to their astronomical use (to locate the rising of the sun), they were also used as totems therefore, a little like in the case of the "red branch"

of the famous Irish king Conchobar. (The historians think that it is because of the blood which was spread there regularly on it, that this totemic log was thus called.) When there are two of them, they form therefore a kind of triumphal arch.

TOTEMISM. Certain researchers made totemism the most elementary form of the religious life. That in druidism, we can find a totemist, or better animist, component is undeniable. The animal indeed can seem there as an alter ego, or a cosmic double of the Man; it can be related to a clan or a people, by a mythical pact demanding reciprocal respect even protection. The animal sometimes acts as momentary support of the human soul/mind at the time of the passage in the other world (psychopompous animals). The Man can also temporarily take its form (metamorphoses). It is the object of sacrifices. Finally, it can be in filiation relation with the man, what characterizes the totemism itself. The druidism has for as much in no case as the main base this kind of belief, and the truly religious side of totemism is little developed in it. This one provides especially a principle of ordering the universe, of classification and seriation of human groups, animals and things; giving rise to a whole system of symbolic correspondences and prohibitions.

TRISKELION. Trinitarian Celtic symbol. Secularist, not druidic, not religious. Probably a cosmological symbol. N. B the word is a variant of the archeological word of Greek origin triskele (<triskelion). In France this variant ended up replacing the word TRIQUÊTRE, of same meaning.

TROMENY. The word "tromeny" is an adaptation of the Armorican Breton tro-minihi, literally path around (tro) the minihi, word derived from the Latin monachia (monastic space in the Early Middle Ages). The oldest name designates the large tromeny of Locronan, a religious circumambulation of approximately twelve kilometers long which took place every six years. The ascent of the Menez-Lokom (mountain or rather hill in Locronan), justified in many authors the etymology of tromeny by tro-menez or walk around the mountain. The hagiography of the Early Middle Ages sanctions the tromenies as circuits of foundation of monastic sacral spaces. In the case of Locronan, the large tromeny could correspond to the peregrination around an ancient sacral space. The circuit passes through the forest of Nevet, whose etymology would come out from nemet ("sacred"), a derivation of the druidic nemeton. The shape of the circuit, the number of stations and its six-year periodicity, refer, of course, at the prechristian time.

VENERATION.

Form of worship, prayers or ceremonies, intended for the great heroes as for Epona (hyper veneration or hyperdulia). The veneration worship is different from the adoration worship (latria) performed only for certain god-or-demons. The worships of veneration are public homages that the druidicists pay to a died hero, by means of various gestures, recitations, songs, or symbols.

VER SACRUM. Or more specifically ambicatusian ver sacrum. From "Ambicatus" = "fighting on two levels: the temporal and the spiritual one. A little like Muhammad and his jihad therefore!

WASTE LAND. Symbol pertaining to the vocabulary of the spiritual life. This image of the fallow or of the uncultivated land symbolizes the time of the search for the Grail, the time when the man is satisfied with nothing, seeks peace by all means, but does not succeed in that.

The Man who leaves to the search for the Grail must initially learn how to untie the bonds which attach him to material, tangible or intellectual, realities. These bonds indeed prevent him from being worthy to see the Grail, which is at hand in fact and not in a remote country, because God-or-Devil has nothing to do with too limited realities or desires. This fallow land is therefore a spiritual night.

WILD BOAR. A symbol of the druidic priestly class. By extension, it was also the wild boar which was represented on the poles of the Celtic ensigns, like the eagle on the Roman ensigns: it was therefore the animal national emblem in the true meaning of the term, more than the cock.

End of the volume II.

Appendix 1.

**"Higher men, learn to laugh! "
(F. Nietzsche, Thus Spake Zarathustra, LXIII.)
And for us we say : "Be a philosopher in order to laugh at everything"
like Merlin 1) bursting into laughter BECAUSE HE KNOWS.**

The Prose Merlin according to the manuscript of Mr. Alfred Huth of London whose rare and intelligent generosity made possible the publication of this document
Volume one Paris 1886

NB. This continuation of the Prose Merlin, composed in the first half of the 13th century, is one of the continuations of the Merlin by Robert de Boron.

SINCE HE KNOWS.

That his mother will not be executed because of the circumstances of his birth.

Page 28.

The judge recognizes that, since he spares his own mother, he cannot condemn Merlin's, but asks him to tell him whose son he is. Merlin answers that a devil (literally an Ekupedes?) begat him, but that God, in consideration of his mother, gave him the knowledge of the future in addition to that of the past which he had from his father.

That the judge's real father will commit suicide.

Page 29

That the emissaries of King Vertigier will not want to lay a hand on him when they discover his powers
Page 44

Et quant il oirent chou que Merlins disoit, si en furent tout esbahi. Et dist li uns a l'autre: "Chis enfes nous dist merveilles. Et moult feriens grant pechié se nous l'ochiiemes. " Et chascuns dist: " Je m'en voel mieus parjurer. "

Translation in our language of today, because it is even more complicated than Shakespeare.

"And when they heard what Merlin said, they were amazed. And they said to each other, "This child tells us wonders. We would be committing a very great sin if we killed him. And each one exclaimed, "I would rather perjure myself.

That the unfortunate peasant who brings back leather to repair his shoes before leaving on pilgrimage will die before he can even put them on.

Pages 48-49.

Merlin, accompanying the messengers, passes through a town; he sees a peasant bringing home leather that he has just bought to repair his shoes before leaving, and he begins to laugh; when questioned, he explains that the peasant will be dead before he gets home; two of the messengers follow him and see him, indeed, fall dead on the way.

That the real biological father of the child being buried is not the weeping man at the head of the procession but the village priest.

Page 50.

In another town, they see the burial of a child; the father follows, crying. Merlin laughs, and says that the one who should be crying is the priest who is singing, and who is the real father of the child; we see again that he has spoken the truth.

Let us add that this knowledge of the future and especially of the moment of death does not always make Merlin laugh.

Pages 80 -84.

One of the king's barons, jealous of Merlin, pretends to take his science in error. Three times in disguise, he asks him how he will die. The first time Merlin tells him that he will break his neck by falling off his horse, the second time that he will be hanged and the last time that he will be drowned. The baron laughs at these contradictions but soon after, the triple prediction will come true.

Life of Merlin attributed to Geoffrey of Monmouth.

“Meanwhile the queen was going through the hall looking for the king, and he, as was proper, greeted her as she came and took her by the hand and bade her sit down, and, embracing her, pressed her lips in a kiss. In so doing he turned his face toward her and saw a leaf hanging in her hair; he reached out his fingers, took it and threw it on the ground, and jested joyfully with the woman he loved. The prophet turned his eyes in that direction and smiled, and made the the men standing about look at him in wonder since he was not in the habit of smiling. The king too wondered and urged the madman to tell the cause of his sudden laugh, and he added to his words many gifts. The other was silent and put off explaining his laugh. But more and more Rhydderch continued to urge him with riches and with entreaties until at length the prophet, vexed at him, said in return for his gift, “A miser loves a gift and a greedy man labours to get one; these are easily corrupted by gifts and bend their minds in any direction they are bidden to. What they have is not enough for them, but for me the acorns of pleasant Calidon and the shining fountains flowing through fragrant meadows are sufficient. I am not attracted by gifts; let the miser take his, and unless liberty is given me and I go back to the green woodland valleys I shall refuse to explain my laughter.”

Therefore when Rhydderch found that he could not influence the prophet by any gift, and he could not find out the reason for the laughter, straightway he ordered the chains to be loosed and gave him permission to seek the deserted groves, that he might be willing to give the desired explanation. Then Merlin, rejoicing that he could go, said, “This is the reason I laughed, Rhydderch. You were by a single act both praiseworthy and blameworthy. When just now you removed the leaf that the queen had in her hair without knowing it, you acted more faithfully toward her than she did toward you when she went under the bush where her lover met her and lay with her; and while she was lying there supine with her hair spread out, by chance there caught in it the leaf that you, not knowing all this, removed.”

Rhydderch suddenly became sad at this accusation and turned his face from her and cursed the day he had married her. But she, not at all moved, hid her shame behind a smiling face and said to her husband, “Why are you sad, my love? Why do you become so angry over this thing and blame me unjustly, and believe a madman who, lacking sound sense, mixes lies with the truth? The man who believes him becomes many times more a fool than he is. Now then, watch, and if I am not mistaken I will show you that he is crazy and has not spoken the truth.”

There was in the hall a certain boy, one of many, and the ingenious woman catching sight of him straightway thought of a novel trick by which she might convict her brother of falsehood. So she ordered the boy to come in and asked her brother to predict by what death the lad should die. He answered, “Dearest sister, he shall die, when a man, by falling from a high rock.” Smiling at these words, she ordered the boy to go away and take off the clothes he was wearing and put on others and to cut off his long hair; she bade him come back to them thus that he might seem to them a different person. The boy obeyed her, for he came back to them with his clothes changed as he had been ordered to do. Soon the queen asked her brother again, “Tell your dear sister what the death of this boy will be like.” Merlin answered, “This boy when he grows up shall, while out of his mind, meet with a violent death in a tree.” When he had finished she said to her husband, “Could this false prophet lead you so far astray as to make you believe that I had committed so great a crime? And if you will notice with how much sense he has spoken this about the boy, you will believe that the things he said about me were made up so that he might get away to the woods. Far be it from me to do such a thing! I shall keep my bed chaste, and chaste shall I always be while the breath of life is in me. I convicted him of falsehood when I asked him about the death of the boy. Now I shall do it again; pay attention and judge.”

When she had said this she told the boy in an aside to go out and put on woman’s clothing, and to come back thus. Soon the boy left and did as he was bid, for he came back in woman’s clothes just as though he were a woman, and stood in front of Merlin to whom the queen said banteringly, “Say brother, tell me about the death of this girl.” “Girl or not she shall die in the river,” said her brother to her, which made King Rhydderch laugh at his reasoning; since when asked about the death of a single boy Merlin had predicted three different kinds. Therefore Rhydderch thought he had spoken falsely about the queen, and did not believe him, but grieved, and hated the fact that he had trusted him and had condemned his beloved. The queen, seeing this, forgave him and kissed and caressed him and made him joyful.....

Everybody thought that he lied about the death of the boy since he told of three different deaths when he should have told of one. Therefore his speech seemed for long years to be an empty one until the time when the boy grew to manhood; then it was made apparent to all and convincing to many. For while he was hunting with his dogs he caught sight of a stag hiding in a grove of trees; he loosed the dogs who, as soon as they saw the stag, climbed through unfrequented ways and filled the air with their baying. He urged on his horse with his spurs and followed after, and urged on the huntsmen, directing them, now with his horn and now with his voice, and he bade them go more quickly. There was a high mountain surrounded on all sides by rocks with a stream flowing through the plain at its foot; thither the animal fled until he came to the river, seeking a hiding place after the usual manner of its kind. The young man pressed on and passed straight over the mountain, hunting for the stag among the rocks lying about. Meanwhile it happened, while his impetuosity was leading him on, that his horse slipped from a high rock and the man fell over a precipice into the river, but so that one of his feet caught in a tree, and the rest of his body was submerged in the stream. Thus he fell, and was drowned, and hung from a tree, and by his threefold death made the prophet a true one."

Let's be clear. We do not believe in the possibility of knowing the future like that, by divine or diabolical inspiration, what we say is that the man who knows many things can foresee.

The prediction of an oracle is a prophecy, that is to say that it is unconditional: it has no other origin than the will of the Gods and is therefore inevitable, it must be fulfilled whatever the conditions in which the unfortunate person finds himself. The forecasts found in specialized journals, expert reports and scientific works are, on the contrary, conditional: they state what will happen to a given system, if certain conditions are met, and if our knowledge of the behavior of this system is correct.

This difference between prophecies and conditional forecasts reflects a difference in the way oracles and scientists arrive at their predictions. An oracle receives his knowledge of the future from the Gods: he is just as blind to the reasons why this prediction will come true as those to whom he announces it, and it is the Gods who arrange that, whatever the course of events, they always take the form that the oracle had prophesied. Scientists (when they are not playing prophets themselves) derive their forecasts not only from the knowledge they have about the particular object whose future they are trying to predict, but also from theories that describe how these objects behave in general.

Thus, whereas the process by which the oracle arrives at his prediction is opaque, mysterious, and unknown, the process by which a scientist makes his forecasts must be transparent and public, for it is as important, if not more important, than its outcome itself. Indeed, scientific forecasts can only take place if a system is described in terms of a number of variables, and if it is known, on the basis of clearly stated assumptions, how these variables are related to each other. It is only on this condition that a forecast can be useful to scientific activity, by making possible to test the hypotheses in question, to define an experimental protocol to obtain a given effect, or to design a technical object that performs a task with a certain reliability. No forecast whose predictive process is neither transferable nor repeatable is a scientific forecast.

Merlin does not laugh at anyone. He laughs at fate. Merlin's laughter is neither mocking, nor snide, nor hurtful. It is a philosopher's laugh. He simply sees what the common man does not see. FOR BEGGARS SITTING ON TREASURES GOD KNOWS THERE ARE MORE THAN ONE IN THIS WORLD WHERE ONE PREFERS TO GIVE FISH THAN TO LEARN TO FISH. BUT THE PHILOSOPHER LAUGHS AT MEN WHO CHERISH THE CAUSES OF WHICH THEY DEPLORE THE EFFECTS.

The third example we will give is the clearest on this subject AT THE LEVEL OF SYMBOL For it is not simply a question of death but also of the IRONY OF FATE.

"The prophet, captured in this way, became sad and wanted to go back to the woods, and he fought to break his bonds and refused to smile or to take food or drink, and by his sadness he made his sister sad. Rhydderch, therefore, seeing him drive all joy from him and refuse to taste of the banquets that had been prepared for him, took pity on him and ordered him to be led out into the city, through the market place among the people, in the hope that he might be cheered up by going and seeing the novelties that were being sold there.

After he had been taken out and was going away from the palace he saw before a door a servant of a poor appearance, the doorkeeper, asking with trembling lips of all the passers-by some money with which to get his clothes mended. The prophet thereupon stood still and laughed, wondering at the poor man. When he had gone on from here he saw a young man holding some new shoes and buying some pieces of leather to patch them with. Then he laughed again and refused to go further through the market place to be stared at by the people he was watching...

The servants returned home and told that he had laughed twice and also that he had tried to get away to the woods. Rhydderch, who wished to know what he had meant by his laughter, quickly gave orders for his bonds to be loosed and gave him permission to go back to his accustomed woods if only he would explain why he laughed. The prophet, now quite joyful, answered, "The doorkeeper was sitting outside the doors in well worn clothing and kept asking those who went by to give him something to buy clothes with, just as though he had been a pauper, and all the time he was secretly a rich man and had under him hidden piles of coins. That is what I laughed at; turn up the ground under him and you will find coins preserved there for a long time. From there they led me further toward the market place and I saw a man buying some shoes and also some patches so that after the shoes were worn out and had holes in them from use he might mend them and make them fit for service again. This too I laughed at since the poor man will not be able to use the shoes nor," he added, "the patches, since he is already drowned in the waves and is floating toward the shore; go and you will see." Rhydderch, wishing to test the man's sayings, ordered his servants to go quickly along the bank of the river, so that if they should chance to find such a man drowned by the shore they might at once bring him word. They obeyed the king's orders, for going along the river they found a drowned man in a waste patch of sand, and returned home and reported the fact to him. But the king meanwhile, after sending away the doorkeeper, had dug and turned up the ground and found a treasure placed under it, and laughingly he worshipped the prophet."

The presence in the Babylonian Talmud of similar anecdotes with the demon Asmodeus 2) in place of Merlin (Gittin, 68 b) shows that this kind of paradox was also of interest to Jewish intellectuals (the rabbis) for a long time. For Merlin's laughter actually illustrates the triumph of knowledge. What is at stake in Merlin's laughter is the disjunction between what Merlin knows and what others believe about their future: Merlin's mother's certainty of being burned contrasts with his knowledge it will not be the case; the illusory fatherhood of the judge, with the knowledge of Merlin, who sees that the revelation of the truth will kill (see also the fate of the real father of the dead child); the investment the peasant makes in leather in order to mend vulgar shoes contrasts with Merlin's perception of his imminent death.

This dichotomy between different ways of knowing appears most explicitly during the two triple death episodes. Merlin predicts a different death each time, and yet ALL OF THESE PREDICTIONS WILL BE ACCOMPLISHED. Which is also a way of saying that one cannot escape one's fate.

1) The historicity of Merlin is much debated. One hypothesis makes him a bard of the last pagan king in the North, Gwenddoleu ap Ceidio (who died in 573 at the battle of Arfderydd). His kingdom extended around the Solway. Merlin would have been born around 540 and would have survived under the name of Myrddin Wyllt in the Caledonian forest. Six poems are attributed to him: Gwin y Bid hi y Vedwen, Yr Afallennau, Yr Oianau, Gwasgargerdd fyrddin yn y Bedd, Peirian Vaban.

2) Ashmedai saw a blind man who was lost on the road and he brought him to the correct road. He saw a drunk who was lost on the road and he brought him to the correct road. He saw the joy of a wedding celebration in which they were celebrating, and he cried. He heard a certain man say to a shoemaker [ushkafa]: Make me shoes that will last for seven years, and he laughed.

APPENDIX No. 2.

EULOGY OF UNBELIEF OR CONCLUSION ON THE THREE MASS RELIGIONS.

- 1) If Jews, Christians or Muslims, have the right, and no one thinks of contesting it, to say all the good they think of their respective religions and particularly to claim that they were instituted by God; unbelievers must have the right to say ill, all the ill that they think about them, and especially to affirm that these religions are on the contrary a real insult to the human intellect.
- 2) The beliefs that the former have the right to present as immutable and divine truths, the latter must have the right to look at them as a web of anachronistic stupidities and to say it bluntly.
- 3) They could not be asked to keep quiet or, at least, to use the understatement, only if the believers themselves did the same.
- 4) Now, if it is true that Christians of today tend to be less and less dogmatic, to such an extent that unbelievers are more and more often obliged to remind them of what they are supposed to believe; it is not the same thing for Muslims.
- 5) And this is perhaps what makes that unlike the Christian religion, now too little self-assured to be still oppressive, the Muslim religion remains deeply alienating for free minds.
- 6) And this is also why Islamophobia remains fully justified, though it might not please our President!
- 7) Believers readily say that they feel personally insulted when their beliefs are criticized, and especially when they are ridiculed.
- 8) So, and we have seen more recently with the case of the caricature of Muhammad, many of them, especially Muslims, would want to impose on us "the universal respect of religions" with some exceptions (heathenism, idolatry, animism, pantheism, etc.) and beginning with theirs, of course, and by ending with others. In short, the whole world should respect (to conform to?) their religion, not to say to follow it, or even why not, to convert to it.
- 9) Of course, it is natural believers are not very happy and that they feel more or less hurt in their self-esteem, when they are told, as Baron d'Holbach did, that they believe in ridiculous stupidities.
- 10) And, of course, the unbeliever who tells them this does not intend to pay homage to their intellect.
- 11) But faced with the absurdity of some religious beliefs, the first reaction of the unbeliever is necessarily to wonder about the intellectual quotient of the believers.
- 12) But he does not think that all believers are necessarily stupid, nor besides that all unbelievers are necessarily intelligent.
- 13) The unbeliever knows that beyond mere intellectual laziness and social conformity that push them not to question the "truths" instilled in their childhood; believers are generally driven by motives that can be understood, including the desire to have answers to questions that which unbeliever too would like to be able to answer.
- 14) The desire to find in another world the beings that we loved or to taste the joys that we would have appreciated tasting in this one.
- 15) This is why unbelievers have always been able to distinguish between the person of believers, whom they respect (who would be their mother or their wives), and their beliefs, whom they can only judge very severely. They admit that believers often have great human qualities and even great intellectual qualities, despite the absurdity of their beliefs.
- 16) And they are all the more worthy by doing so that believers are often reluctant to reciprocate, and to make a similar distinction between the unbelievers and their philosophical opinions.
- 17) On the contrary, the three monotheistic mass religions have almost always questioned the very person of the unbelievers; for example, by pretending that their unbelief was essentially explained, intellectually, by foolishness, or at least by laziness and triviality but also, on the moral level, by an immoderate hubris, which made them reject all authority. As well as by a deep depravity or the desire to indulge without restraint in all their basic instincts and all their passions.
- 18) In the eyes of the vast majority of devotees, unbelievers have always been both "fools" and "wicked," "morons" and "deviants."
- 19) The Bible and even more the Quran are full of insults towards unbelievers.

20) The psalmist calls atheists fools. "The fool has said in his heart, there is no God! (Psalms 14 and 53, verse 1.) He calls out to the "impious" in these terms: "Understand, you senseless among the people; and fools, when will you be wise? (Psalm 94, verse 8.)

21) Muhammad repeats until he can no more repeat that only those who are "men of understanding," only those who "think," are able to recognize and understand the "signs" that God has sent to his prophet (38:29, 39:12, 41:3, 45:5). Those who refuse to do so are "foolish" (2:13), "hubristic" (38:2, 74:23) and "wrongdoers" (2:92) the worst of created beings (98:6).

22) As for Christian authors, whether religious or secular, they have unleashed such disdainful expressions and insults on unbelievers that it would be impossible to list them all. Anyone who starts to work on this task would very quickly have enough to make a big book ...

Our friend Rene Pommier is a specialist in literature of the seventeenth century, and unfortunately his conclusion is that the French philosophers of that time have had appalling reactions in this field. Here are three excerpts, unflattering for the self-esteem of the French, which do not shine with their spirit in this case.

If Pascal, who has libertine friends, is a little more understanding towards them; he thinks still, like Bossuet, that they are superficial, frivolous, minds who do not want to bother to seriously inquire or really think. "They believe therefore, that they have made great efforts to learn, when they have spent some hours reading a book of the Scriptures, and that they have questioned some clergyman about the truths of Faith. After that, they boast of having searched unsuccessfully in books and among men."

Pascal is convinced that they have to oppose to religion only simplistic and ridiculous arguments. "Make them explain their feelings and the reasons they have for doubting religion: they will tell you things so weak and so low that they will convince you of the opposite."

La Bruyere, too, thinks that unbelievers are ignorant and incapable of any real reflection: "The ignorance which is their characteristic makes them incapable of the clearest principles and of the most thorough reasoning." And he is, moreover, convinced that atheists are all immoral and perverted beings. "I would like to see a sober, moderate, chaste, fair man, to say that there is no God: he would speak at least without being self-interested but such a man does not exist!"

To conclude and crown this very brief sample of the contemptuous, insulting, even hateful words that believers have held during so many centuries against unbelievers; I cannot do better perhaps than to quote those lines of Paul Claudel imploring God in these terms: "Do not dissipate me with the Voltaire, the Renan, the Michelet, the Hugo, and all the other infamous people! Their soul is with dead dogs, their books are become manure. They are dead, and their name, even after their death, is a poison and a corruption."

In the "How to read" appended to the Catechism of the Catholic Church, we can read this: "Atheism professed denial of God and agnosticism refusal to pronounce on this subject even if they are explained by different motivations, nevertheless betray a real deficiency in the exercise of human intelligence" and during the general audience Wednesday 14 April 1999 titled "Christian response to modern atheism" delivered in the Vatican; John Paul II did not fear to repeat, to describe the atheists, the very term used by the Psalmist: "The psalmist calls foolish anyone who says in his heart: "There is no God" (Ps 14:1).

I confess I do not know in what terms religious Jews today speak of unbelievers. But I did not hear that they had given up the unpleasant habit of starting their day by thanking God for not having created them non-Jews. It is true that some Jews, a little more liberal, prefer to resort to a positive formulation by thanking God, not to have created them non-Jews, but to have made them Jews. This, however, does not change anything, as it always means that Jews are chosen people compared with non-Jews, and therefore start their day by displaying their contempt for other believers, all the more so for unbelievers, considered as subhumans. For more details on the Birkat ha Minim see our notebook on Judaism.

But it is, of course, among Muslims today that we encounter the most scorn, even hatred for unbelievers. And how could it be otherwise since this contempt and hatred are expressed in an obsessive way throughout the Quran? I have traveled often to Muslim countries, and I have heard several times local guides who, to show their broadmindedness and to attract the sympathy of the tourists, declared that they sympathized willingly with non-Muslims Christians or Jews. But immediately

added that it was quite different with those who had no religion: they did not want to know them, they did not want to have any relationship with them, they refused to look at them as human beings.

All in all, it is the unbeliever much more than the believer who would be justified in complaining of being the object of contempt and hatred of those who do not think like him. And it is not surprising that this is so. For if, as I have said, the unbeliever can understand quite easily the reasons of the believer, or at least some of them, which are undoubtedly the most important; it is not the same for the believer who, on the contrary, generally has great difficulty in admitting the true reasons of the unbeliever, and is easily inclined to lend him others. But the true reasons of the unbeliever are none other than improbability, extravagance, absurdity, as well as the obvious fallacy of religious beliefs. For the believer, only begin to understand the reasons of the unbeliever, so it is already beginning to doubt. In order to truly and fully understand them, it would be necessary to completely stop believing. Believers begin to respect unbelievers only when they begin to no longer believe truly, only when they start to feel deep inside themselves that unbelievers might be right.

The unbeliever can, on the contrary, very easily understand the reasons of the believer, without feeling in the least inclined to join him. He can very well understand that you may wish to have answers to questions that we cannot but ask ourselves; without being the least tempted to join those proposed by religions or sects. For, strong as may be his desire to have answers, he cannot consider as such obvious absurdities. To Pascal who does not fear to tell us that "without this incomprehensible mystery [the original sin] we are incomprehensible to ourselves"; Ernest Havet responds very rightly: "An incomprehensible fact is still a fact, but an incomprehensible explanation is no longer an explanation."

23) The unbeliever is too aware of the absolute impossibility of finding the key of the enigma so that he can only consider adopting any solution that can be offered to him; even though it would not be so obviously devoid of any foundation as those to which believers cling.

24) When Jehovah's or Allah's witnesses or members of another sect come ringing at my door to explain to me that they have the truth, and to offer to share it with me; I answer them that, if one day someone had really found it, the news would have spread like wildfire, it would have circumnavigated the world and they would not be going door-to-door to announce a truth they know no more than those to whom they speak.

25) The unbelievers would not ask better somebody comes and gives them real answers to their questions.

26) And this is why when believers tell them that they know the solution, when they have to offer them only a grotesque assortment of poppycock, only a jumble of fables and nonsense as incredible as anachronistic; they, too, may feel offended, as would be a beggar to whom a false coin of one cent would be given, or a hungry man to whom cheese in plaster and bread in wood would be offered.

27) They too, may be deeply annoyed by beliefs and practices which, beyond those who indulge or devote themselves in them, tend to ridicule the whole of our species.

28) Yet, if believers cannot do without believing that there is an answer and that they know it; if they are obliged, to swallow the tall tales that their respective religions make them swallow, to engage in all sorts of contortions and gesticulations; unbelievers, whatever may be their disappointment and nerviness, have no intention of doing anything to try to oppose it.

29) Let believers bleat! Let them yelp! Let them groan each one more so than the other! Let them prance about! Let them wiggle! Let them go into a trance! Let them kneel! Let them prostrate themselves by lifting their backs in the air! Let them indulge in all the funny faces, all the affectations, all the buffooneries they will want! No unbeliever thinks of preventing them! Let them flog themselves mortify themselves or lie down on nails in the intimacy of their room or garden away from prying eyes! No unbeliever thinks of preventing them!

30) The unbelievers only contest them the right....

31) To oblige others to do the same.

32) To embark their children in the same pain by manipulating them, alienating their future right to choose, by closing them in advance such or such door. We have no rights with respect to our children, only duties. We do not have children, we are belonging to our children.

33) And nothing could excuse or even less justify the believers; when they claim to contest the right of unbelievers to express themselves with complete freedom, but one thing, at least, should prevent them, not only from doing so, but even from contemplating it one moment; the awareness of all the abuses, all the violations of human rights, all the crimes, all the massacres, that have been committed for so many centuries in the name of their god; and who, in the case of Islam are still committed every day here and there.

34) The sole thought of all the heretics and unbelievers whom the Church burned after having cut off their tongues, to prevent them from speaking a last time; should absolutely forbid her, not to answer, or at least to try to do it, to certain criticisms or jokes of unbelievers, what the latter admit very willingly; but to claim they had no right to do them.

35) If some men, if many men, if the majority of men, need to believe tall stories like a divine choice a resurrection or the isma of a prophet and the uncreation of sacred book, to bear our human status, eh well let them believe them! If they need to proclaim their faith, eh well, let them proclaim it, provided, of course, that they respect the freedom of others. If they need, not only to think that unbelievers are fools, but to say it, eh well let them say it! If calling unbelievers all the names under the sun can relieve them, eh well let them do it!

36) But let them not intend to demand that unbelievers respect their beliefs, let them do not try to force them to bowdlerize themselves and to restrain, so little it is, their freedom of opinion and speech! Gentlemen believers, a little decency please!

37) Believers respect believers' beliefs to the precise extent that believers respect their unbelief. It is the very pagan principle of reciprocity. You cannot decently ask them more. Reciprocity principle.

As we have already pointed out above, Rene Pommier, who taught French literature in the seventeenth century, is the author of many works, many of which show an exhilarating disrespect for religious superstitions.

As we have had the opportunity to say, we agree only at 98% with such an analysis of the phenomenon Belief. As for the intelligence of the believers, we are even more radical than him and we prefer to stick to the following comparison or image.

Every human being would he be the most intelligent of men, has in his head a zone of non-intelligence from which reason and reflection are excluded. A Bermuda triangle or Devil's triangle where common sense or normal critical mind disappears, as well as culture. A bit like a fault, of a very small width, certainly, sometimes, BUT ALWAYS OF VERY LARGE DEPTH. This zone of non-intelligence in the brain, analogous to lawless areas of certain districts or certain regions of certain countries, where the laws of logic no longer prevail; can concern, according to individuals, areas as diverse as sexuality, money, hubris, but also religion.

Yes, but Rene Guenon it will be objected to me. Eh well, too bad for the followers of the Perennial Tradition, my opinion to me is that to convert to Islam has never been a proof of intelligence; except, of course, in the case of the Tulaqua like Abu Sufyan before the capture of Mecca in 630. Abu Sufiane, here is at least a Muslim who can hardly be blamed for having idolized a mere mortal like Muhammad. For Islam is the last of the idolatries, and the object of this idolatrous worship, which is a real insult to the Higher Being, is called Muhammad.

There are intelligent people, and very intelligent even, whom religion can make stupid, even very stupid. To believe that the human being (it is to be a manufacturing defect) needs such a safety valve not to explode (otherwise he would commit suicide ??) To believe that it is impossible for a human being to be 100% intelligent, 100% rational. He needs an outlet. Moments of madness! A blind spot like the retina of our eye (it is where the optic nerve and blood vessels leave the eye).

You have any doubt as to the existence of this point? So, try this visual test and you will understand.

+ O

Close your left eye and fix the cross well, and only the cross, come closer about 30 cm, you will see no longer the little lunula. If you still see it, get a little closer or farther away, there will be a specific place where you will see no longer the lunula anymore.

In the same way: Close your right eye and fix the lunula and only the lunula, come closer to about 30 cm, you will see no longer the cross. If you still see it, get a little closer or farther away, there will be a specific place where you will see no longer the cross.

Eh well in terms of intelligence, it is the same thing, every human being has his blind spot, his Mariotte blind spot, and it varies according to individuals: sexuality, money, atheism? But for some people you can tell by the fact that it can be religion!

To show a rational mind is first to confront religion with its numerous and truly extravagant contradictions. Epicurus and Spinoza have denounced the ridiculous and contrary ideas of divine perfection, which religions support.

The impious, already retorted Epicurus when he was attacked on this subject, is not the one who is thought to be so, but he who makes of gods of so foolish and contrary to their divinity, ideas. The anthropocentric and anthropomorphic double prejudice. Men imagine that gods, like them, act according to a purpose, and that their main purpose is Man. Excessive hubris, need to fight against the terrors of life or the fear of death? All that is incompatible with the omnipotence or goodness of God, and with the union of the two, is ascribed to the limits of our intelligence: the ways of divinity are mysterious.

But the stones thrown by the Jewish fundamentalists of Jerusalem, the Naturei Karta, on the Jewish motorists of Saturday, are neither symbolic nor in rubber.

John Toland, the intellectual who, oddly enough (this celtomania is really stupid) revived Druidism in the eighteenth century, wrote a book, about, or more accurately against (stuffed with explosive ideas) Christianity, he wanted not mysterious but all that he has recorded in his essay can and must also apply to Islam, mutatis mutandis. Toland explains, in particular, that if we admit that we are by nature incapable of reasoning well; then we are not more prone to damnation, not following the commandments of God; that those to whom the Gospel (or the Quran) was never announced are, by not believing in Christ (or Muhammad). May we condemn the one who does not believe in what they have said if he cannot understand them? And how can those who do not believe in Jesus or Muhammad follow them? It had been a much better answer that God would thus abridge our speculations, to gain us the more time for the practice of what we understand. Either the Apostles could not write more intelligibly of the reputed Mysteries, or they would not. If they would not, then it is no longer our fault if we neither understand nor believe them. And if they could not write more clearly themselves, they were so much the less to expect credit from others.

Some Christians or Islamist say nevertheless that God has a right to require the assent of his creatures to what they cannot comprehend. But I demand to what end God should require us to believe what we cannot understand. Except Faith signifies an intelligible persuasion, we cannot give others a reason of our hope. This famous and admirable doctrine is the undoubted source of all the absurdities that ever were seriously vented among Jews Christians or Muslims. Without the pretense of it, we should never hear of the transubstantiation, and other ridiculous fables of the Church of Rome nor should we be ever bantered with the Lutheran impanation, or the ubiquity it has produced, as one monster ordinarily begets another. And though the Socinians disown this practice, I am mistaken if either they or the Arians can make their notions of "a dignified and creature-God capable of Divine Worship," appear more reasonable than the eccentricities of other sects touching the Nazarene.

It is time for Christians today to admit the relationship that can exist between their own language on the divinity and that of certain myths of paganism; that they renounce to present revelation and mythology, logos 1) and mythos 1), like a fight between the error and the truth; for Pelagius was completely right: the story of original sin is only a Sumerian-Babylonian myth 2). This idea, the idea of sin, nevertheless continues to prevail in the mentalities of a large part of the world, in spite of de-Christianization or de-Judaization which did not make it possible to eradicate it. As for Islam, let's not even talk about it!

The death of Jesus on the cross, despite all the respect that we also owe to this victim of Roman imperialism, the ordeal in question being really atrocious (see the fate of the rebellious slaves who followed Crixus and Spartacus); had no more effect for the salvation of Mankind than the death of a fly tortured with a pin. Christianity indeed develops more energy to teach the virtue of pain than to fight to improve the world and release the disadvantaged persons from their pains.

As Nietzsche rightly pointed out, Christianity is the gravestone that influences man heavily and prevents him from resurrecting. Nailed to the cross, Jesus continues to lead to physical or intellectual death, those who continue to worship him, for 2000 years.

I believe because I want to believe, that is, because I'm in the mood for believing, is the ultimate of this way of seeing things. This is at least in summary John Toland's thesis on this subject (Christianity not mysterious). Christianity remains a threat for Reason and Free Thought (the free expression of opinions). For fear of appearing less learned than one might think, the doctors of the Moslem, Jewish, or Christian belief, gloss ad infinitum over the secret designs of the Almighty. Most often it is only the result of impressions or preconceived ideas, which they rarely dare to correct by freer or more mature thoughts. Wanting to be specialists in the Law at all costs without understanding anything about their own speeches or statements, they are lecturing us. And why would they deprive themselves of it besides, because, from the moment we admit this principle, we do not see very well what we could refuse from what is said to us in the name of the Lord? ?

Under the pretext of fidelity to the Word of God, the worst follies or blasphemies can be deduced from the letter of Scripture. For example, that God is prone to passions, that He is responsible for sin, that Christ is a rock, that He is guilty of all our sins, even defiled by them; that we are sheep and not men, that Muhammad himself is a saint or an angel, etc.

All these religions are in fact based on ignorance, on generalized ignorance or ignorance of many things, and are therefore only superstitions of sects which have succeeded 3).

Christians, Jews, and Muslims talk a lot about fighting what they call sects, but they themselves are members of them in reality. It is repeated to us that Islam is tolerant. Does this mean that other monolatrics are not so? That Christianity is essentially love, that Judaism is destined to be universal. All of this is new and, to say the least, debatable. It cannot be said that, until now, monolatrous (monolatrous, not henotheistic) religions, have had a past of tolerance. Fortunately, there are more and more Christians, Jews, and Muslims, tolerant; they come there because of the spirit of the times, we must rejoice of that, as for the promotion of human rights, but until now, tolerance was not a truly religious virtue. A certain attitude, the philosophy that it generates, dogmatic and exclusive, generally leads to terrifying practices. The faithful of our various Abrahamic religions willingly remind it: Judaism, Christianity, and Islam are not mere doctrines; but a total and constraining design of human existence, in its double relation with other men and with the universe. If conditions make it possible, they will hurry to restore the lost unity, with violence if necessary, and clear conscience in any case. Fundamentalism is only the exacerbation, the exposition to the light of day, of a latent claim, consubstantial to all monolatry.

The first anticlerical activist was perhaps the Irishman called Mongan (in the seventh century). See how he mocks Bishop Tibrade in the Gaelic narrative heading "Compert Mongain Ocus Serc Duibe-Lacha do Mongan." This Monganian state of mind has fortunately been kept throughout centuries in our latitudes. As John Toland pointed out when speaking of the Scriptures, is it well the Word of God in all this besides? ? ?

Our response to us will be more categorical than that of our illustrious predecessor, the great Gaelic druid Sean Eoghain Ui Thuathallain, known as John Toland in English, since it also applies to Quran.

It is rather inspired by the radicalism of a Mongan, and it is negative.

Throughout History, Man has seen his beliefs evolve or adapt. He went from animism to a more "intellectual" form of religious thought, before some people come to understand that nothing, strictly nothing, can establish the existence of any god. This was the beginning of "rational thinking." Faced with this underway Mankind, and claiming to tower it through its full height, there is the caste of priests. A favored caste which, like all favored castes, has struggled - or still struggles - to preserve its power, or what remains of it. Formerly omnipotent, the caste of Christian priests (priests, monks, clergymen, popes) had to yield a lot of ground. But in other parts of the world, under the influence of other cultures, priests have sometimes kept significant spiritual and temporal power.

The specific case of Islam is of a more complex nature, given that there is no real clergy among Sunni Muslims (the most numerous). We must therefore consider here as "priests" all individuals who set themselves up as religious sermonizers, commentators of the Quran, or preachers. This concerns both the "teachers" of Quranic schools and the imams or mullahs. Here, the "caste of priests" is diffuse, without precise outlines and without particular dress. Nevertheless, it exists all the same for all that, and it is it which pulls the strings, from Arabia to the depths of Asia and Africa, to the heart of Western nations.

Their expertise? To recite by heart stories that more or less reproduce those of the Bible. These texts of the Bible were themselves already a compilation of different traditions; those of Sumer, those of "Yahweh" then YHWH / Adonai, archaic and jealous God, that of the Canaanite "El," who is found in Isra-el (meaning the one who fought against God) and, finally, that of Elohim (all the gods !) Some claim that this is proof of the authenticity of this book!

Fortunately, archeology now gives us a more precise idea of how things really happened beyond the fantastic narratives reworked by successive powers.

The Bible is a collection of myths that are poorly or sometimes more skillfully mixed with some stories inspired by historical facts, but it is in no way factual or true. No more the Torah than its Christian version the Bible, with the additions of the New Testament, or than their Muslim version which in addition despite its contrary claims contains many extra biblical but not more divine, elements (see notebooks on this subject).

The religion of the Jewish people, of Christians, and even Islam (through its frenzied even artificial Biblism) is built on lies. To assert this, unfortunately, is today subject to a narrow-minded or literalist interpretation of the laws known as "anti-racist," because Christians, Muslims, and especially Orthodox Jews (Haredim), have always fought against historical reality. But the latter ends in imposing itself slowly under the impetus of archeologists whether in Jerusalem or Mecca. Slowly but surely.

For a normally educated human being of today (yes, it is true that a little education is necessary for that) gifted by the nature of a little critical mind (just the dose which is necessary) free of his thoughts or feeling good inside (a minimum of intelligence) such a God does not exist. It is obvious. It is the Man who created such a God (and first the gods), but not the opposite.

And it is lucky for this "God" besides. For if this "God" existed, if it came to manifest, we bring him immediately and right now in an international court for crimes against humanity!

The antagonisms between men are natural. With Civilization many of these antagonisms diminish or disappear, to make ideally room for solidarity. But the most irreducible antagonisms are of religious origin, because they are based on elements that cannot be discussed, some sacred elements over which reason has no control.

The biggest murderer in the history of mankind, the "Hitler" who killed hundreds of millions of human beings, is a "virtual assassin." He never existed! But millions of men, women, and children will still die because of him, even for him, in the years and decades to come. And that it is not some virtual. It's the sad reality. God has revealed in the sufferings of Job.

God does not exist, but the Devil himself really exists, and he has a name: Homo sapiens! When one thinks that "sapiens" means "wise" in Latin!

Man is a wolf to man. It is a predator who will stop at nothing to give himself the best part of the feast, woe to the vanquished of life, and that, it is not a prophet inspired by God who said it, since it is a man named Brennus but it contains much more truth than all the religions in the world.

Moses, Jesus, Muhammad, claimed to be inspired by God to be better obeyed. They were only impostors whose power is only based on the marriage of credulity, ignorance, and lies. As for the interesting ideas in their works, they were drawn from the Sumerians, Plato, mythology and paganism. (Editor's Note: This last statement is nevertheless to be qualified seriously: the addition of Greek philosophy did not have only happy results on Christianity, the Sumerians were not angels, etc.)

The life of Muhammad took place quite differently than that of the Jesus of the Gospels. The earthly existence of the Jesus of the Gospels has been a failure, that of the Muhammad of the Hadiths a success. It was at the beginning of his career that Mohammed experienced disappointments. Muhammad, on the other hand, founded a state in Yathrib / Medina, and afterwards waged a war of submission against Mecca, then of conquest of Arabia. His influence has been felt throughout Muslim

history. Imitating his behavior remains for every pious Muslim the goal to be reached, and this, in extremely varied fields: say such prayer at such a time, begin with the middle of one's plate or with the edge while eating, not to use the right hand for such action, to free a slave, to go to the toilet, etc.

The influence of the personality of the founder of Islam was such that the following generations, after a period of latency corresponding to the coming to power of those who had really known him, hastened to collect all his acts meticulously; his least words - even his silences - have been the subject of interpretations; to systematically record them in collections whose dogmatic and legal weight equals that of the Quran. The corpora of prophetic traditions regarded as the most genuine are the voluminous collections of al-Bukhari and Muslim (ninth century). Tradition (Sunnah) and Quran thus form the two "sources" of the Muslim religion.

It would be easy to get out of this impasse if the Quran was considered by Muslims as a merely human work, due to a Muhammad more or less inspired by God. If one could admit in the land of Islam that Muhammad simply behaved in man of the seventh century, and that his actions met the requirements of his time, which is not ours. For the most rigorous Muslim can also, a priori, recognize that the new times require a change of the teaching of the man Muhammad. But here it is, the problem is that what is in the Quran is not supposed to be from Muhammad. It's supposed to come from God, through Archangel Gabriel. And a divine legislation is in principle immutable. However, the interpretation of the Law is largely based on the Sunnah, that is, precisely on the words and life of Muhammad, which thus enter the Law, and receive from it a part of its immutable value of eternity. We find ourselves facing a blockage similar to that of the Bible, even worse.

The world of Islam is a world of certainty from which doubt is excluded, where the mystery is wanted by God: the thought thus remains safe from the great shocks of History. The gaze of Muslims on the world is one-eyed: Islam does not see its own abuses, but clearly perceives those of the West or of the "barbarians." Paralysis of survival: to preserve one's cultural identity, to avoid a deadly confrontation with reality.

Freud was interested in the psychological effects of monolatry on the individual. The concept of creation ascribes to a mythical being (God) an energy from which he dispossesses himself. The less creative a being is, the more he feels the need to rely on a superior force (which is only his own strength, but denied by renunciation). The task of emotional consolation, carried out by monolatry, prolongs the childhood of the individual, and prevents him from developing his maturity, in other words, "infantilizes him." Monolatry uses the image of an all-powerful and protective Father. Just as the child projects on his father the omnipotence of his narcissistic desire (in terms of psychoanalysis, narcissism is the affective fixation on himself) that he imagines thus satisfied; the monolatrous believer seeks to calm the anguish born from the frustration of his desires.

The monolatrous consolation builds an imaginary world, which satisfies the human desire in an illusory way. At the same time, it removes from reality all its weight and all its value.

Freud's analysis of monotheism goes even further. For Freud, in fact, monolatry functions as a collective neurosis. As John Toland has pointed out, the object of belief must be comprehensible to all if man must believe in it, on pain of being damned (he who will have believed will not be damned); but can someone be condemned for not having done something impossible?

The obligation to believe in something implies the possibility of understanding it. Contradiction and mystery are just two emphatic ways of saying, "something which does not exist." Contradiction does not make sense because it is expressed in words that cancel each other, see the case of the abrogated or abrogating verses of the Quran (nasikh wa mansukh) , and the mystery too; but because it is expressed itself with words that make no sense at all.

Believers who are victims of this mental illness have made of their Higher Being a Father in the image of human desire, a desire always frustrated on this Earth by an unavoidable reality. In the case of the Quran, the aforementioned title of father is attributed to his prophet, but indirectly (since his wives are called "mothers of believers" even when they are 10 years old as Aisha).

Monolaters have identified the Higher Being with the image of their satisfied desires: monotheism according to Freud is therefore a mixture of regressive narcissism and keeping in infantilism. Any revealed religion that does not really apply the principle "no compulsion in religion" (Quran Chapter 2, verse 256, chapter 22, verse 78) is akin to an axiomatic system, it cannot tolerate that its foundation be contested. The biblical texts that form Jewish, Catholic, Anglican, Orthodox, Reformed, canons, even the Quran, are not identical, but for their followers, they hold alone the truth which was conferred on them, through the prophets, by the divine power.

We must believe that the Scriptures are divine because the religious men have decided so, and the religious men have authority to decide so because they rely on the Scriptures.

It is doubtful whether such power can really be found in the passages alleged for this purpose, but the religious men themselves (those who are concerned by this in any case) affirm it.

Is not this vicious circle the most extraordinary argument ever invented to make the weak-minded vertiginous or dizzy? It goes without saying that what John Toland writes of the Church also applies to the Synagogue or the Mosque. John Toland, this reformer of the high-knowers of his time (who really needed it) and who is behind the Modern Free Thought, also wrote a book on, or rather against, Muhammad, quite judicious. The so-called revealed truths are always dangerous because they are imposed truths, which exclude any questioning. They are ferments of fanaticism or intolerance. These sacred scriptures break down when they are confronted with the progress of the history that discloses them.

None of these sects, after having cursed all the others, does not go to the end of the questioning of the teachings with which they are pervaded, yet, like it, to the very depths of themselves. And with a few details, even though they refrain from it, they finally take over the main part of the previous ones. The Sumerian texts are of a "biblical" simplicity: Man was created for the service of the gods (Christians and Muslims say, to worship God).

Without being literally a robot, since he has been given a soul and reason, he will nevertheless have to work for the gods all his life, to cultivate the ground, to prune the trees, to domesticate the animals. And if the gods have given him the means to grow and multiply, it is by no means so that he indulges in the forbidden joys of bodily pleasure; but to increase the number of men, in other words, of workers and thus increase the productivity of human slaves! Perfect or imperfect, men and women now have to perform tasks for which their creator designed them. Thanks to man, the gods can therefore consider the future with serenity. Humans work on earth for them : they will no longer have, in the empyrean, to rest from their creating task and to monitor the smooth running of the physical universe.

[Editor's note. At least they had considered things like that, but alas, three times alas for them! they occurred quite differently. For far from being grateful, the humans showed a total ingratitude and claimed to keep for themselves the result of their labor. So the gods had to eliminate them and then recreate another mankind, different, more submissive, in other words, more pious].

As our teacher John Toland (in his Christianity not mysterious) has very clearly seen when the defenders of these various and basic religious ideas are asked to explain the words they use (which commonly means nothing); and why they should to admit that they may be wrong; then they become nervous as a merchant a little expensive who is asked to review his accounts. It is always necessary to learn to think! In other words, Faith, but also Reason! One of the imprescriptible human rights is that his intelligence of beings and things is the object of a pedagogy designed to refine it, not of maneuvers intended to hinder its use. Humanity being both History and Reason, the progress of freedom depends on the progress of knowledge and of the assimilation of the past. If we do not learn to believe (catechisms are not explanations, but affirmations, to make them learn from childhood is a practice that amounts in fact, to ensuring the primacy of the blindest belief over reason, as well as to break any critical judgment in this field); such an attitude is a crime against humanity. Dogma is a crime against humanity. It is always necessary to learn to think!

The high-knowers of antiquity thought they spoke the same language as the gods (they thought they were homophonon, Diodorus of Sicily book V chapter XXXI) but what exactly means the notion of chosen people? Why would God, if he exists, would have chosen one people or a single man and a single period of time, very limited (compared to the 100,000 years of the current Homo sapiens) to speak to Mankind? The current mankind is at least 100,000 years old, but the revelation would have manifested only from - 1800 to +632 passing by +70 or + 135, in a precise zone of our planet? (No luck for Buddha!)

Schopenhauer has shown that the moral, social, and intellectual concepts of Hebrews are to be rejected. A god like this Jehovah, who, willingly, for such is his pleasure, and gladly, produces this world of misery and lamentation, and which in addition congratulates oneself on it, that is too much! "Judaism, originally the one and only purely monotheistic religion that teaches an actual God creator of heaven and earth, has with perfect consistency no doctrine of immortality of soul. Thus it has no reward or punishment after death, but only temporal punishments and rewards whereby it is distinguished from all other religions (though not to its advantage). The two religions that sprang from Judaism really became inconsistent, because they took up the notion of immortality of soul that had become known to them from other and better doctrines, and yet retained the God creator.* The religion of the Jews as presented and taught in Genesis and all the historical books up to the end of Chronicles is the crudest of all religions because it is the only one that has absolutely no doctrine of immortality of soul, not even a trace thereof. When he dies, each king, each hero or prophet, is buried with his fathers and with this everything is finished. There is no trace of any life after death; indeed every idea of this kind seems to be purposely dismissed, etc."(Schopenhauer, in his book titled in German-Greek language in a way, "Parerga und Paralipomena").

Duhring too has shown this dangerous side of the Semitic design of the divinity and of morality, far less positive and happy for Man (last straw!) than the ancient design of barbarous peoples. ("Death is the middle of a long life if you know well what you sing. Happy the peoples beneath the Great Bear Thanks to their error; because they do not know this supreme fear which frightens all others" Lucan, in his Latin book *De Bello Civili I*, 454-462).

How a man, endowed by the nature of a brain and of faculties of reasoning, may accept such nonsense? Why does God so desperately need to be known? If God despairs to that extent of being known, why not reveal Himself to everybody, in the same way he reveals himself to prophets or oracles? Why does he play hide-and-seek to then punish those who do not see him? Why are the words of the Bible [and of the Quran] so opposed to science, logic, and common sense? We are not goats. We are humans with a brain, and it's up to us to use it. If God wants no longer there are unbelievers on Earth, why he does not change into believers with one wave of his magic wand] the multitude of unbelievers; that is to say atheists or followers of another belief or of no one? Why does not he appear himself personally to everyone? The French Jaures can insist [in Parliament on February 11, 1895] everyone would then believe in him and definitely. Why does he leave this heavy task of converting the minds to his prophets or to his faithful retainers [Moses, Joshua, David, Torquemada, Muhammad]?

1) Greek terms meaning respectively: logos, logic, rationality, and mythos, myth, mythology.

2) The creation of the world was first imagined in terms of procreation and not of more or less ex nihilo making. The Mother Goddesses formed the central figure, before being demoted (in patriarchal civilizations) to the position of infernal and evil deities. Marduk, Baal, El or the Elohim, will always start by fighting water (identified by Hebrews to a monster - Leviathan, Rahab -); and the female creator whom they supplant is a goddess of fertility, that is to say, a goddess of water. The chaos in the Hebrew myth of Genesis is called Tohu wa-Bohu. The Bohu (or Behemoth) was a terrestrial monster and the Tohu (Tehom) a sea monster whose name is close to that of the Babylonian Mother Goddess Tiamat. Although the goddess Astarte (Asherah) is still more or less revered by the Hebrews before the ultra-racism of the worship of YHWH hits her with a curse, the woman among them always symbolizes disorder.

3) The Christian religion is very far from having always been a model of naïve optimism. But overall, it is weakened and became less virulent. Christianity, however, did not renounce its Mission, that is to say, to convert, or to unify, under its leadership, the inhabited universe, while waiting for better. Various Reformist or Pentecostal churches are still very active in this area, either in America or Africa.

APPENDIX No.3.

ISLAM CHRISTIANITY AND PAGANISM.

What fundamentally makes Islam different from Christianity is that Islam was, from the beginning, an instrument to conquer power, then to exercise it.

Islam has been a contestation in the name of a certain idea of God only for 10 years. From 622 in Medina it found itself in power and exercised it without challenge in the city. From 632 he went to conquer the world. Arabia first, the two great empires of the time afterwards. A year after the death of his prophet, who died victorious and idolized (isma) , it prevailed unchallenged from the banks of the Indus River to the north of the Pyrenees (Septimania). In other words, taking care of the daily life of individuals (how to eat how to sleep how to wash –ghusl or wudhu- etc.) is consubstantial to Islam, it is in his DNA. Islam is not made to be in opposition.

In the case of Christianity, it was at first an anti-establishment doctrine regarding power. Religious power (that of Sadducee rabbis) and politico-military power (that of the Roman occupier). Christianity was in its original design, a religion of "messianic national liberation" but three centuries was necessary before it imposes itself and become an official religion having lost its roots. In other words, during three centuries it was forced to live with or alongside non-Christians and even non-Jews. The exercise of power is not consubstantial to it. To regulate the least comings and goings of the daily life of the individuals (what to eat how to sleep how to wash, etc.) is not in his DNA.

In the case of Islam, the approach is quite different. As it was said in our previous collections of notes, Muhammad consciously or unconsciously drew his inspiration from the prevailing religions of the time in this part of the world, namely, Arab paganism, Judaism, and certain forms of unofficial Christianity. It seems to have also borrowed a lot from various documentation and in particular some passages of Syriac Christian lectionaries known in the area (see the works of Christoph Luxenberg on this subject). The pagan is for himself his own priest the Christian bears his religion in him and the Muslim carries it around him.

In the land of Islam, the word religion (din in Arabic) in fact refers to a way of linking men horizontally with one another, external control supporting it.

The first meaning of the word, as in the expression "Din Ibrahim wa Ishaq wa Musa" of the Quran, is that of sacred law, that is to say also of political and military obedience. The Catholicos Yashu-Yahb III observes, besides, that "the Tayyaye punish with death those who do not observe the Laws (namuse) of Mhamt."

The word namuse (from the Greek nomos) is used to describe the adherence to Islam which is a submission (to God and his laws), the muslimun being "submitted people."

The concepts of autonomous morality or natural right ("rectu adgenie" in Old Celtic of Ireland) are non-existent among Muslims. The questions of ethics are settled, not by using conscience, but by referring to the Quran or the example of Muhammad (dogma of isma). The distinction between spiritual and secular, religion and law, religion and politics (in short between druid and king) makes no sense in the land of Islam. State and Law, Politics and Religion, are one and the same.

We are here polar opposite with the druidic mythology dear to Toland for example, for whom the kingdom of Hesus // Cuchulainn was never of this world (see his failure with the stone of Fal); while Muhammad himself managed to make himself ruler of Western Arabia (Hijaz) at the end of his life. And watch out about it. This is felt as a positive thing by Islam, which sees the decline of the West as the result of this separation (between the druid and the king).

But it is dangerously wrong to call all "Western" values that are universal.

Demolish statues that are part of the international heritage; to strike or cloister three or four wives, to impose forced marriage on girls, to consider as enemies those who are called "infidels," to want to impose on a whole people (and the whole world, Editor's note) a particular religion, not to respect the wishes of the greatest number; it's not anti-Western. It is barbaric in the most pejorative sense of the word.

The man who needs "divine injunctions" - or other "revelations" of this kind - to organize his life is a very poor individual. He is hardly better than the donkey who obeys the carrot and stick law. Because that is well of what it is a question. By promising the "kingdom of heaven" to "good believers" and the eternal damnation to the "ungodly," priests and other "doctors of faith" are simply applying to humans the carrot and stick law. They treat them like animals. The carrot is called "paradise" or "heaven" while

the stick is called "hell." There are, of course, here and there, in the Bible, or in the Quran, passages, or authors, having really been (AT TIMES) inspired. The song of songs is for example one of the most beautiful love poems that a woman could write, the Ecclesiastes deserves to be taught in schools, and the book of the proverbs can make think, but these few chapters ...

1) Are only wisps of straw on the surface of an ocean of human stupidity (racism, chauvinism, selfishness, taste for power, wars, lies, theft, usurpation, contempt).

2) Are not the only grist for the mill, having been sown in Mankind, there are as many of them in Buddhism or just as much (and even more sometimes) in Hinduism, even in paganism in general. Some far-right-wing groups claim to be in line with paganism or, more exactly, with certain paganisms (Roman, Germanic, at a pinch Greek for the new right). We must speak of small groups, as they are marginal in fact within a radical right wing almost always associated with an identity Christianity [or a Biblism? Note of the Author].

In Germany, at the time of the dictatorship established by the National Socialists of the Workers' Party, individuals and circles defending these somewhat nebulous theses, were excluded, sometimes interned or even executed. [Note of the author. Point 24 of the 1920 program of the N.S.D.A.P, the Nazi movement, was indeed very clear on this subject: "the Party as such advocates the standpoint of a positive Christianity, without binding itself confessionally to any denomination"].

This program was applied. A concordat was signed in 1933 between the third Reich and the Vatican. The same year, the Reformist Churches unanimously agreed to federate in the German Evangelical Church. Their youth organizations are merged into Hitlerian youths. Christian opponents were still very much minority. In France the neo-Druidic Breton groups, although playing the German card, were banned by Petain and the Vichy regime.

The Christians of today, who are not at a more or less imposture to defend their hold on society, claim, of course, the opposite now; act as if they had always been overwhelmingly against Hitler's regime from the beginning, and systematically equate paganism with Nazism.

We cannot suggest nevertheless that to be pagan would be to swallow all kinds of superstitions, or to be tempted by a dictatorship. For more than a thousand years, European civilization was this pagan humanism defined by Protagoras as follows: "Man is the measure of all things". Because Protagoras and Plato were well pagan, no?

Some authors insist on slavery in antiquity. But it was one of the components of the mode of production of the time. No one thinks of returning to it apart from some Islamist (see the case of Yazidi sex slaves in Iraq) at the beginning of the 21st century. Slavery existed in Greece and Rome AS IN THE PEOPLES OF THE NEAR EAST THAT HAVE COMPOSED THE BIBLE.

No text in the New Testament specifically asks Christians to free their slaves. The new Joshua has been totally silent on this point, and we have even rather painful quibbles of Paul or Muhammad, keeping implicitly the very principle of slavery (they only ask that slaves be treated well).

The first RICH Christians have had slaves for a long time and in the 15th century with the Portuguese this practice started again (Cf. the black slave trade) the most officially possible, still under cover of religion of course (it was necessary to convert these pagans to the true religion. See the papal bull Dum Diversas speaking of that for the first time).

Paganism was also religious it will be objected. Yes, but can we use the same word (religion) for so different designs of the divinity (from the philosophical and considered monism or pantheism of the high knowers of druidiaction to the aesthetic and wild polytheism of the Greeks)? There was no dogma. Everyone's adherence to the great mythical stories came under to civic-mindedness more than about intimate faith. There was no holy book, no holy people, no holy war.

Editor's note. It goes without saying that our non-racialism forbids all discrimination; negative (or positive indeed, because if there is a positive discrimination for some ones, this automatically results in negative discrimination for others); based on the color of the hair (e.g., red) of the skin (freckle or not, etc.) the shape of the ears (cauliflower ears) of the nose, feet, or buttocks (callipygian as in some races of South Africa) ; in short, everything against which you can do nothing.

Let us not repeat the mistakes of those of our predecessors who felt that the anticlerical struggle was no longer necessary. They dropped their guard and half a century later, we now find ourselves facing a crisis that probably not have existed if defenders of human freedom remained vigilant against the Caesaropism or the sects.

In France, the blasphemy law was abolished (for the first time in 1791. See the case of the Chevalier de la Barre), but many countries still have laws against it, or have replaced them with laws called anti-racist (or humanists or socio-pacifists, etc.) amounting to the same thing, ON THIS ACCURATE POINT. In Pakistan, for example!

The anti-racist leaders have given up one of the great struggles of the true social: the anticlerical struggle. Big names had, however, indicated the way to follow. And among them that of Jaures, the humanist who was the personified tolerance, but who nevertheless remained realistic. Finally, at least if I understood well his very refined French.

"What must be safeguarded above all else, that which is the inestimable good that can be achieved by man despite prejudice, adversity, and conflict, is the notion that there is no sacred truth; that is to say, nothing is beyond the reach of human investigation. There is nothing greater in this world than the sovereign freedom of thought; it is this notion that no power – inside or outside - any power or dogma, must limit the perpetual effort and the perpetual search from human reason; the notion that Mankind in the universe is a great investigation committee of which no governmental intervention, no - heavenly or earthly – plot should never restrain or distort the operations; this notion that all truth that does not come from us is a lie; that regardless of our attachments, our critical sense must remain acute and all our assertions and thoughts must be impregnated by a rebellious spirit; it is to say that if God's ideal were rendered visible, if God himself stood before the masses in physical form, the first obligation of man would be to refuse obedience to him who he considers his equal, not as a master to whom he must submit himself. Thus are the meaning and the greatness and the beauty of secular teachings in their essence and quite strange are those who come to ask Reason to abdicate, on the pretext that it has not, and will never have, the total truth; quite strange those who, under the pretext that our approach is uncertain and stumbling, want to paralyze us, throw us into the night, through despair of not having a full and complete brightness" (speech of the 12 February 1895).

Thus spoke, in summary, the most honest, the most tolerant, but also the most clear-sighted of thinkers. There is no comma to remove or add. His text of 1895 could be thrown in the face of our poor representatives of today, without losing of its relevance. We could also quote his parliamentary intervention of April 21, 1905. Jaures already asked there the question of the circumventing of the laws by the religious structures.

Authentic humanism demands a merciless struggle against religious obscurantism of any kind, but today the "black ravens of Catholic reaction" are no longer the main opponents of democracy and peace in the world. They have been replaced by the ravens, even darker and even more reactionary, of Islamism. The "black plague" has been succeeded by the "green plague," a plague against which we must wage a merciless and relentless struggle.

The current political class is intellectually very poor. [The author of this unpretentious compilation having had a politician in his family, by marriage, a brother-in-law deputy-mayor, knows what he is talking about]. There are more schemers and careerists than true defenders of fundamental freedoms, and the example of the Frenchman Lelong proves, in a striking way, that a Catholic priest speaking about Islam; is sometimes as biased as the Islamists themselves (even more dangerous because looking like a "neutral" person).

The worst of the favor to do to Mankind would be to distinguish a good, authentic Islam, which would be that of the true Muhammad, gentle and peaceful by definition (isma), endowed with all the possible and imaginable qualities, and that it would therefore be necessary to defend; and a bad Islam that would be the work of Muslims who would have understood nothing of Muhammad or of the Quran, so that we are therefore allowed to fight or criticize without shame.

But this is the ideology currently dominant in France and Germany, among "kind and smart" people: journalists, intellectuals, head, in the field of politics for example, for example pastors, rabbis , or priests.

We are even not able to imagine the fourth dimension, and our mind is confined to narrow limits. Man is a material being, not a pure spirit; he grasps only a bit of the world! This cannot be enough for a complete explanation. We perceive of the World only what we know. And this knowledge is far from reaching the most intimate essence of things, to reality. The Known thing is not identical to the Real one! "Are we sure that rational knowledge is the only valid one? Many discoveries have been the result of Chance, or Intuition, not of logical and orderly work. " I am too agnostic to try to introduce the Irrational one into scientific reasoning; but I am ready to admit it, if it turns out that a complete

knowledge of things contains irrational data. Because too many evolutionary factors and mechanisms of paramount importance escape us yet. Just because we are men, not intelligent enough to understand (and I judge through my experience). I admire those of my colleagues who hold the Truth, who even have a definite opinion on all the problems. But does not agility of mind mask the essence of things? Are we pure spirits"? (George Oliver, Evolution and Man.)

A non-partisan approach to the religious fact cannot be done by religious people. And if it is appropriate to put the religious fact on trend (?), it is also appropriate to teach atheism in the same way. If our children are to know how men imagine the divine entity, they must also know the historical, social, and scientific arguments, which demonstrate the non-existence of this same entity. This is the true "pluralism," the true respect for ALL opinions, including and especially that of the greatest number, that of supporters of quite different religions, even atheists or "religionless people"! Believing is not knowing (Indutiomarus, Pro Fonteio Cicero). To believe in the existence of a Higher Being, whatever his name (Fate, God, Tokad) is an act of faith. The same is true of being sure of his non-existence. Because there is no evidence of his existence or of his non-existence. We cannot say with certainty only our ignorance. The existence of a Higher Being is only a possibility. But if such a Higher Being exists, he can only be totally indifferent to the destiny of individuals or human beings. It is time to finally see the God of these different monolatries for what he is: a purely human creation. Anthropomorphic and anthropocentric. Man, in these texts, had imagined the divine one in his image, this is more than obvious. There is in our minds a representation of God who is at the source of the greatest evils of which Mankind suffers and has suffered. Because there is a human behavior which, trying to attribute to itself the power with which our dreams saddle this God, thinks to be fulfilled, thus giving a meaning to his life, only by dominating or crushing the others. The events that affect individuals can therefore be considered just as much as evidence of his existence as of his non-existence.

If we can legitimately attribute to monotheism some virtue, we must not overlook for all that it was and remains most often a source of intolerance. Monotheism is a binary worldview. The roots of democracy and logical reasoning are clearly pagan and polytheistic. We are men and women, not sheep! We are polar opposite the bleating herd of "believers" and followers of all these religions who impose an unconditional belief in a certain number of dogmas or one "book" [because the letter kills, and only the spirit gives life]. We do not have "prophets," but we have "thought leaders," "guides" [Ingersoll but also John Toland in England, Jean Jaures in France, Giordano Bruno in Italy]. Who are not gods and who are only men, but whom we like for the quality of their analysis, for their human values, and for the results which follow from the application of their principles. But neither one nor the other imposed anything in their time on their contemporaries. If we believe what they have been able to say or write, if we follow their advice, it is because we want it, it is because we have decided it in all honesty. If there are other men, other women, ready to be led to the slaughterhouse or tyranny (the veil for example for women) without protest, in the name of I do not know what nice principles, let them go there. But let them go without us. "Religion is the opium of the people," said Karl Marx, and on this point at least this old bearded man was not wrong. This opium will have to be destroyed definitively one day or the other. Otherwise, it is it which will destroy Mankind, we have well seen it in Iraq and Syria in the beginning of the 21st century! Our enemies are called Yhwh, Jehovah, Christ the King, or Allah.

We are free men, and we will fight so that our children (the Jean-Lou, Alex, or Millicent of tomorrow) and our grandchildren can remain free citizens of free nations. "I am a free man and a citizen of a free state" (Caesar, B. G. Book V, 7). That could be our motto! The "righteous," the true righteous, is the free man who does the good because he feels he must do it in all honesty, not to "get a reward." It is the freethinker who fears neither god nor devil, but who abstains from doing evil simply by respect for others and of himself. In short, finally, it is still the atheist Diogenes Laertius who best summed up what needed to be done. "Understand the gods * do nothing evil, and be a man, a true one." Lives of eminent philosophers. Book I, prologue 6. (Diogenes Laertius.)

* "Understanding is not agreeing. We can enter the thought of others without staying in it We can do justice to what we contest. We may while refusing to agree, not to refuse to admire. It is the ignorance of this possibility which too often makes the bitterness of the struggles between believers and rationalists "(Albert Bayet).

APPENDIX No. 4.

NOTHING NEW UNDER THE SUN ! CARTAGO IS STILL DELENDA EST.

REGARDING THE ENLIGHTENMENT SPIRIT.

The modern great science that illuminates should not be reduced to the mastery of the body (martial arts), the great science that illuminates is also the mastery... OF MIND.

We have previously recommended reading the works of Rene Pommier. This time we will advise in this field the reading of the works by Yvon Quiniou and particularly his Criticism of religion, a moral, intellectual and political, deception, La Ville brûle, 2014. For a critical approach to Islam, HŞO, 2016. For beliefs are not only subjective and beyond criticism, but have precise dogmatic contents. "One always believes in something that a religion imposes on you, unless you are a deist and not a theist - theism referring to the God of a particular Church and its theses, unlike deism, which refrains from it - a set of practices that define worship and without which you may not call yourself "religious," an adherent or a follower of a given religion ; lastly the churches, with their hierarchical structure and their proselytism aimed at educating and even indoctrinating the people, but also the political role they have always played, even if it is today in the extreme, fanatical and murderous form of radical Islam. Now, all these aspects have been the object, in the history of non-religious thought such as it was constituted from the 17th century onwards, of a critical philosophical approach, based on reason, and which I note with great desolation that it is in the process of disappearing from the consciousness of our contemporary "intellectuals," with a staggering support from the media, including the left wing... Beliefs were first criticized directly by Spinoza... and then by the whole formidable stream of the Enlightenment philosophy, including Condorcet (but also Voltaire), which was driven, it must be said and repeated strongly, by the need to emancipate men from religious alienation through reason, science and education. We find this critical concern in Kant, this great admirer of the French Revolution, when, proceeding to a critical examination (which is not a simple criticism) of the religion of his country (Protestant in this case), he endeavors to liberate it from its irrational foundation, the Revelation and its dogmas, to elaborate a "religion within the limits of reason alone" (it is the title of one of his books) based on his three "postulates of practical reason" in favor of which he argued elsewhere in his reflection on morality, and which are not "cognitive" certainties: freedom, the soul with its immortality, and God. What we must also remember about this rational elaboration is that it leads to the direct criticism of many commonly accepted Church religious dogmas which cannot be accepted by a theoretical or moral, free and not indoctrinated, " sound reason": "Dare to think for yourself," said Kant to define the Enlightenment spirit, which is the opposite of the religious spirit. This is how he challenges two irrational or "unreasonable" "acts of faith": the belief that God asked Abraham to sacrifice his son in order to attest to his faith in him, or the doctrine of "original sin" which imposes on men an incomprehensible and properly imaginary guilt" (Yvon Quiniou).

For it is up to us, Lucan already said "nosse deos et caeli numina uobis aut solis nescire datum" (which can only mean one thing: the dryads Lucan mentions determine what comes under the divinity or what does not).

In other words, the New Man, like the "high-knower" of old, must constantly extend the field of what can be explained by natural phenomena to the detriment of that which is only a matter of faith, of the credo quia absurdum type.

Didn't Cicero, in his essay on Divination, consider his guest Divitiacus as an expert in the science of nature called physiology in Greek, naturae ratione quam phusiologia Graeci appellant? Therefore as an expert in the sciences of the living (without more specification)?

In other words, the New Man must constantly push back the limits of science to the detriment of those of religion.

The great science which illuminates (Imbas Forsnai in John Toland) must consequently also be a philosophy and the natural religion (see Diderot or Voltaire) a monitored by the reason spirituality. As Indutiomarios regarding religion, it is important not to believe like in the case of blind credences, but to know and to be able to explain.

THE TRUE ENLIGHTENMENT SPIRIT I.

It has become fashionable in our country today to insist on the Spirit of Enlightenment and then to move on quickly to something else. However, the teaching of religious facts must be implicitly normative : one cannot speak of the first revolution (1783) and of Nazism in the same way, in the same tone, or else you are schizophrenic!

As Gustave Lebon showed in his essay on crowd psychology, mass religions are human and not natural phenomena, involving men with their beliefs, their practices and their obediences, having played roles in history, and which are therefore, like all human things, susceptible to a moral judgment. More or less severe 1).

Let us repeat this! Judaism is a human and not natural phenomenon involving men with their beliefs, their practices and their obediences, which have played a role in history, and which is therefore, like any human thing, exposed to moral judgment. Religio judaica delenda est !

Christianity is a human and not natural phenomenon involving men with their beliefs, their practices and their obediences, having played a role in history, and which is therefore, like any human thing, exposed to moral judgment. Religio christiana delenda est !

And finally, last but not least ! Islam is a human and not natural phenomenon involving men with their beliefs, their practices and their obediences, having played a role in History, and which is therefore, like any human thing, exposed to a moral judgment. Religio islamica delenda est !

Although the grand Irish druid (he wrote about druids) John Toland was in fact a deist and not a pantheist, he at least had the courage to write one day: "I am therefore for giving no quarter to Error under any pretense ; and will be sure, wherever I have ability or opportunity, to expose it in its true colors, without rendering my labor ineffectual, by weakly mincing or softening of any thing" (these are literally the last words of his 1702 book).

Concretely and for the influencers (intellectuals, media people, professors, etc.) it is not a question of showing a benevolent neutrality towards religious ideologies which are not personal Holy Grail quests, but mass religions that want to appear "revealed" and not of the God of philosophers type.

On the contrary, it is a question of not doing any favors to beliefs or superstitions not monitored by reason and of constantly reminding people of their negative aspects without compromises.

It is necessary to constantly remind how much these mass religions (distinguished from individual spiritualities) are still or more than ever factors of human alienation and therefore to take up their criticism from a perspective of women, women and men, emancipation. These mass religions, which are not individual Grail quests, are prisons whose walls must be broken down. But only criticism makes us able to fight the prejudices or presuppositions of these "revealed" religions.

It is therefore the responsibility of the influencers of good faith and aware of their responsibility, but to betray the Cause, to never let the notion of Islamophobia pass without reacting, it is in reality an expression intended to literally brand those who criticize Islam. 3)

THE TRUE ENLIGHTENMENT SPIRIT II.

Enlightenment spirit are you there ? It has become fashionable today in our country to insist on the Spirit of Enlightenment, as we said.

Now Saint Hippolytus of Rome (170-235) had already written some very strange things (about the Gnostics in the West) in his Refutation of all heresies or Philosophumena.

BOOK I. Contents. Chapter XX...they esteem these as prophets and seers, on account of their foretelling to them certain (events), from calculations and numbers by the art...on the methods of which very art also we shall not keep silence, since also from these some have presumed to introduce Schools of thought [Greek haireisis or heresy].... Which goes to show there is never anything new under the sun!

.....

The most important work of Laplace (1749-1827) is not his System of the World, but his Physical essay on probabilities (except, of course, his question of demon).

" All events, even those which on account of their insignificance do not seem to follow the great laws of nature, are a result of it just as necessarily as the revolutions of the sun. In ignorance of the ties which unite such events to the entire system of the universe, they have been made to depend upon

final causes or upon hazard, according as they occur and are repeated with regularity, or appear without regard to order; but these imaginary causes have gradually receded with the widening bounds of knowledge and disappear entirely before sound philosophy, which sees in them only the expression of our ignorance of the true causes.

Present events are connected with preceding ones by a tie based upon the evident principle that a thing cannot occur without a cause which produces it. This axiom, known by the name of the principle of sufficient reason, extends even to actions which are considered indifferent...

We ought then to regard the present state of the universe as the effect of its anterior state and as the cause of the one which is to follow...Let us recall that formerly, and at no remote epoch, an unusual rain or an extreme drought, a comet having in train a very long tail, the eclipses, the aurora borealis, and in general all the unusual phenomena were regarded as so many signs of celestial wrath. Heaven was invoked in order to avert their baneful influence. No one prayed to have the planets and the sun arrested in their courses : observation had soon made apparent the futility of such prayers. But as these phenomena, occurring and disappearing at long intervals, seemed to oppose the order of nature, it was supposed that Heaven, irritated by the crimes of the earth, had created them to announce its vengeance. Thus the long tail of the comet of 1456 spread terror through Europe, already thrown into consternation by the rapid successes of the Turks, who had just overthrown the Lower Empire. This star after four revolutions has excited among us a very different interest. The knowledge of the laws of the system of the world acquired in the interval had dissipated the fears begotten by the ignorance of the true relationship of man to the universe; and Halley, having recognized the identity of this comet with those of the years 1531, 1607, and 1682, announced its next return for the end of the year 1758 or the beginning of the year 1759...The regularity which astronomy shows us in the movements of the comets doubtless also exists in all phenomena.

The curve described by a simple molecule of air or vapor is regulated in a manner just as certain as the planetary orbits; the only difference between them is that which comes from our ignorance. Probability is relative, in part to this ignorance, in part to our knowledge."

PROBABILITIES PROBABILITIES OR IGNORANCE.

According to Joseph Fourier (Éloge historique de M. le Marquis de Laplace 1829) his last words were: "What we know is not much, what we do not know is immense."

LET US PUT SOME CERTAINTIES IN THE PLACE OF OUR IGNORANCE AND HERE IS AN EXCELLENT DEFINITION OF OUR RELIGION WHICH OWES NOTHING TO THE DEMON NOR TO GOD.

To these examples provided by our author, we will add the one found in George Sand's novel "Fanchon the cricket."

"The light appeared to have changed its position, and he could even see it move, glide, leap, and bound from one bank to the other, and finally it seemed to be double as it reflected itself in the water and rested like a bird poised on its wings, with a little sputtering sound like that made by a resinous torch. This time Landry was afraid, and almost lost his head; for he had heard it said that there was nothing more deceptive and dangerous than this very fire, which made sport of all who looked at it, and delighted to lead them into the deepest water, laughing after its own fashion, and mocking the agony of its victims. Landry shut his eyes to avoid seeing it, and turning quickly, he scrambled out of the hole at all risks and stood once more on the bank, and watched the will-o'-the-wisp, which kept on dancing and laughing. It was, indeed, uncanny to see it dart about like a kingfisher, and again disappear altogether. Sometimes it grew as large as the head of a bull, and the nit shrank in a twinkling to the size of a cat's-eye. It came close to Landry, and circled round him so quickly that he felt dazed ; and finally seeing that he would not follow, it turned away to flutter about among the reeds, where it seemed to sulk and meditate some further impertinence.

Landry dared not stir, for to retrace his steps was not the way to get rid of the will-o'-the-wisp.

Everybody knows how it persists in chasing people who run away, and how it keeps crossing their path until it robs them of their senses and makes them tumble into a pitfall. He was shivering with fear and cold when he heard behind him a very sweet little voice singing :

Sprite, sprite, little sprite

Take thy trumpet and thy light ;

I have my cloak, for it grows late,

And every fair has her mate ;

And the next instant, little Fadette, who was gaily making ready to cross the stream, without a sin of fear or astonishment in the presence of the airy flame, stumbled against Landry, who was sitting on the ground in the darkness, and then started back swearing, just as if she were a boy not unlearned in oaths.

It is I, Fanchon, said Landry, getting up. Do not be afraid. I am no enemy of yours.

He spoke thus because he was almost as much afraid of her as of the sprite. He had heard her song, and understood very well that she was making an incantation to the will-o'-the-wisp, which danced and twirled madly before her, as if it were glad to see her...

Come along, coward; give me your hand. The sprite is not so bad as you think, and it only harms people that are afraid of it. I often see it myself, and we know each other." Then, with more strength than Landry supposed she possessed, she pulled him by the arm and led him into the ford, running and singing: I have my cloak, for it grows late, And every fairy has her mate. Landry felt hardly more at his ease in the society of this little witch than in that of the will-o'-the-wisp. However, since he liked better to see the devil in the guise of a being of his own kind than in the form of such a sly and fleeting fire, he made no resistance, and was soon reassured by finding that Fadette had guided him so well that he was walking again on the dry pebbles. As they walked quickly along together, they created a draft which attracted the will-o'-the-wisp, and so they were continually followed by this meteor, as our schoolmaster calls it,—and he knows a great deal about it, and assures us that we have nothing to fear from it "...

Because it was simply the most natural phenomenon known as "will-o'-the-wisp."

The will-o'-the-wisp is a small flame that can be seen above marshes or cemeteries. Long considered a manifestation of spirits, scientists now explain it by chemistry. Bacteria present in dead plants or animals, while decomposing, produce methane gas. This gas, while escaping in the air, burns with the oxygen and forms a small flame.

But Landry as for him knew nothing about this. Let's put ourselves in his shoes. This natural phenomenon was therefore believed to be supernatural by him.

Like Indutiomarus who preferred to refer to the notion of knowledge rather than to the notion of belief

[according to the Pro Fonteio of Cicero (who, as the worst of the pettifoggers, insists against this distinction).

"An uero istas nationes religione iuris iurandi ac metu deorum immortalium in testimoniis dicendis commoueri arbitramini? quae tantum a ceterarum gentium more ac natura dissentiunt, quod ceterae pro religionibus suis bella suscipiunt, istae contra omnium religiones; illae in bellis gerendis ab dis immortalibus pacem ac ueniam petunt, istae cum ipsis dis immortalibus bella gesserunt"]

rather than "we believe" we prefer to be honestly allowed to say "I know" of a new form of rationalism distinct from atheistic materialism. Religion should not be a revealed belief, but an adequate knowledge that goes hand in hand with high spirituality. Certainties extended or linked by hypotheses (an ocean of hypotheses?) Propositions aiming at providing a plausible explanation of a set of facts, and which must be submitted to the control of experience or verified in their consequences. Validation by experience is the guiding charioteer for this team (of certainties and hypotheses).

The whole constituting therefore not a belief, but a knowledge.4)

Let us emphasize lastly that this great science which illuminates (ambividtu versonnions) must be timeless, because it is a question of building the new man with the best of the old (of the former "high knowers").

The knowledge of the learned gentleman supporting the 14 conara fugili forming the kission (in other words a superior ethical code).

What John Toland says in developing or transposing verses from the epistle of St. James speaking of God, but applying it no longer to God but to religion, to religions, is crucial.

A true religion should be unchanging.

" Religion is always the same like God its author, with whom there is no variableness nor shadow of changing"

If it has a history, then

a) it is not God (that goes without saying)

b) it is not an exact reflection of God

- c) it is a false reflection of God
- d) it is a reflection that is all the more inaccurate because its evolution has been important over the centuries.

Hence once again the importance of a REALLY OBJECTIVE AND HISTORICAL (IN THE SCIENTIFIC SENSE OF THE TERM) teaching of the RELIGIOUS FACT 5).

Peter DeLaCrau (in "Enlightenment spirit, are you here ? ")

NOTES.

For those who would be hurt by the shock of this statement, which has in common with Georges Sorel's thought only his will to build a New Man, and just as in the case of the re-edition of Mein Kampf, here are some notes to frame it.

1) We are not talking here about the subjective faith of Joan of Arc type, which is respectable although it has nothing to do with reason. See the originals of her trial as a heretic or witch.

2) It is well admitted, of course, that the powers that be and rule us, whether kings or vergobrets, must be neutral in this field "and only see to it that, in their public manifestation, the religious options do not contradict the laws of the living together dictated by democracy "and respect the freedom of conscience of each one, whatever it may be" (Yvon Qiniou).

3) It is necessary to never confuse racism with criticism of religions and if necessary to revise the laws which in their application today serve as a substitute for the anti-blasphemy laws of the past. Or of today. Still! In some States ! Like the Vatican !
The specification that these anti-racist or memorial laws do not apply to the criticism of religions should be written into their very text.
The distinction used with regard to state officials should be extended here.
Freedom of thought yes (it must be effectively guaranteed).
Freedom of expression no (duty of reserve).
The notion of racism should therefore only be invoked in the case of an act.

4) Tolerating all spiritualities whose freedoms stop where those of others begin. Concerning the worship to be given to the High Sommonocodon (Toland Christianity not mysterious) Allah or Jehovah, of which I hardly see the interest in itself (to speak politely) and which infantilizes those who indulge in it, " I will only remind you that Kant, again, great theorist of universal morality that he knew how to make it a concept, violently criticized the human merit that religion grants to him by reminding that only merit linked to the effective morality of one's life was important for God, the only criterion to get an eventual "salvation." Everything is said here! I would add, however, that the worship, according to Freud, also includes obsessive, if not sickly, aspects that one cannot accept without being indifferent to human suffering" (Yvon Quiniou). For example, the annual Muslim pilgrimage to Karbala.

5) Cf. the god of the philosophers and in particular Aristotle, assimilated to a motionless mover. Even the Christians, who attribute him a punctual incarnation, claim to be situated in this framework. Yet Aristotle himself believed in the existence of gods. Richard Bodeus has demonstrated this in his masterly work on Aristotle and theology. Which is based on two basic questions: 1) Does Aristotelian metaphysics have God, a god, or the gods as its object, and 2) does it set out to determine the truth about the gods or about accounts of the gods?

In Aristotle and the theology of the living immortals, the term "theology" is obviously to be understood in the sense of theologia, words about the living immortals; and the "living immortals" designate the gods that tradition represents as living beings (composed of a soul and a body) enjoying an immortal life and perfect happiness.

It is enough to add that the ancient druids had the prescience to envisage apocatastases, which makes these gods able to regenerate themselves at the end of each cycle, whose estimated duration made everybody laugh at the time and until the Middle Ages. Except perhaps the Brahmins.

In the book of Lismore (fo.151, b 2) we find indeed the following passage.

“Three years for the field (three-field system ?)

Three lifetimes of the field for the hound.

Three lifetimes of the hound for the horse.

Three lifetimes of the horse for the human being.

Three lifetimes of the human being for the stag.

Three lifetimes of the stag for the blackbird

Three lifetimes of the blackbird for the eagle.

Three lifetimes of the eagle for the salmon.

Three lifetimes of the salmon for the yew.

Three lifetimes of the yew for the world from its beginning to its end.”

That our favorite author [[Eleanor Hull, “The Hawk of Achill or the legend of the oldest animals in the world,” *Folklore*, Vol. 43, No. 4 (1932): pp. 376–409] comments in this way.

“We arrive thus at 59,050 years, i.e., two multiples of three more than the Westminster calculation, which made 6561 years ; i.e., down to the salmon in the Irish list.”

APPENDIX No. 5.

CLARIFICATION BY THE AUTHOR OF THIS COMPILATION.

[Circular letter found by the heirs to Peter DeLaCrau and published by them at this place under this title].

Since July 1987 from now on, I consider myself as a high-knower of the druidiaction and having to act as such. Oh ! Certainly, I confess, without any shame besides, I am only an ordinary human being and in no way a god or a prophet. Born in 1952 in a rather hard rural and Catholic, environment, baptized, confirmed and everything and everything. Today married and divorced, father of three children, I earn my life without wealth but without poverty either!

And druidism in all that will you say to me?

I'm coming !

Between sixteen and twenty-five years of age, I slowly but surely detached myself from the religious philosophy that had been implicitly or explicitly that of my childhood.

Being neither Chinese nor Russian, I was therefore naturally Celticist. Simple question of identity.

After my arrival in Paris where I landed in 1977, from 1979 to 1985 in the F.R.G. (Federation of Gaulish Renaissance) I have for five years advocated the Druidism of our distant ancestors. By explaining to everyone that this ancient religion, fundamentally, was not stupider than another; in any case was not stupider than those which come from the history of the Jewish people; I ended up realizing ...

THAT IT WAS EVEN ON THE CONTRARY SUPERIOR ON MANY LEVELS! EXAMPLE THE IMMORTALITY OF THE SOUL AND THE QUESTION OF HELL.

The metamorphosis was complete!

From a simple advocate of Druidism, I had become a druidicist.

My great disappointment, however, was to discover with dismay the extraordinary mediocrity of today's French neo-druidism.

Some of our fellow citizen in this country claim TO BE the Tradition. Nothing else! Tradition with a capital T, please!

Some of our sisters also. You know , those who think they are smarter than you because they use Welsh words and make mysteries with everything. Those who call sagum their druidic gown.

They have ovates AND eubages.

They celebrate especially solstices and equinoxes.

They claim that Ram was a Celtic druid.

They use the letters OIW to speak of the Higher Being. Their hobby lastly they are standing stones and stone tombs.

Not to mention everything they write about their initiations, all more extraordinary than the others.

WHEN YOU KNOW ...

That sagum was a woolen coat put on shoulders and not a gown ...

That eubages and ovates, it is the same thing, EUBAGES AND OVATES BEING ONLY GREEK DISTORTIONS OF THE WORD VATE (plural VATES) ...

That Celts celebrate especially the 1st of November, the 1st of February, the 1st of May and the 1st of August ...

That Ram is a hero of INDIAN mythology and nothing else ...

That the ancient Celts never wrote, except for certain non-religious details, and that they only knew the Lepontic, Greek, or Latin, alphabets, alphabets all three KNOWING NOT THE W ...

That the megalithic monuments are pre-Celtic and therefore pre Druidic (we say well pre-druidic and not druidic period) ...

That the initiation of their Master and founder Paul Bouchet, by Phileas Lebesgue, NEVER HAPPENED 1) ...

We can only ...

To laugh...

of such a "Tradition"!

Which obviously does not go back beyond the Welsh literature of the fifteenth century, and which is therefore a PSEUDO-tradition, a buffoonery simply used as a pretext for ...

- Intellectual laziness (eh yes, ladies and gentlemen druids, the truth in this case is always much more difficult to pinpoint than you think).

- Lack of critical mind (there are many things too good to be true).

- The lack of general knowledge (the first duty of a high-knower of the druidiaction was, however, to master his mother language).

- The lack of Celtic culture (read a little history books, the true ones, instead of your never-ending twiddles having nothing to do with past reality AS IT WAS).

- Hubris and pretension.

- In any case, very little modesty!

And some hardly justified serious superiority complexes.

Tradition should not be the pretext for a resignation of reason, as it is a little too often the case among us. Let us repeat it! There has undeniably been a break in the transmission of the genuine tradition, a solution of continuity as it is said.

Towards the end of the fourth century in Gaul. Towards the sixth century in Wales. Around the tenth century in Ireland. The last Irish druid by "natural" connection, we will say, equivalent to Merlin in Britain, officiated at the court of the King of Kings in Ireland called Domnall mac Muirchertach Ua Neill (O'Neill) King of Ailech from 942 to 980 and Ard ri Erenn from 956 to 980, born pagan but dead baptized. It should be noted that his druidism was already very decadent and corrupted, given the progressive Christianization of the society around him. At least it is what we can deduce from the existence still at the time, in the repertory of the great Irish "poets," of the imbas forosnai of the teinm loida and of the dichetal do chennaib, however, prohibited by St. Patrick (cf. the tale of the plunder of the castle of Maelmilscothach by Errard Mac Coise, a poet having lived in the 10th century).

Do ratath tra do Mael Milscothach iartain cech ni dobrethaigsid suide sin etir ecaide 7 fileda 7 brithemna la taeb ogaisic a crech 7 is amlaidsin ro ordaigset do tabairt a cach ollamain ina einech 7 ina sa[ru]gad acht cotissad de imus forosnad [di]chetal do chollaib cend 7 tenm laida .i. comenclainn fri rig Temrach do acht co ti de intreide sin FINIT.

Any fellow, any druid or grove or college, suggesting therefore the opposite, claiming TO BE Tradition, TO HAVE Tradition, to continue it IN ITS FULLNESS AND DIRECTLY ... LIES!

And if it is not an intellectual or commercial scam, then it proves at least, alas, that these fellows are rather of the type to believe anything. Well, as long as it suits them, and it allows them to pretend to be more learned, wiser, or more initiated than the others, of course.

The whole WITHOUT EFFORT!

No need to ask questions since we ARE the Tradition, aren't we?

The teaching of these brothers or sisters derives almost entirely from the Welsh pseudo-triads of the Late Middle Ages (OIW, Gwenved, etc.)

Then what, will you say? This proves that Druidism was well extinguished on the Old Continent, but is it so serious if it survived in Wales?

No, of course ! But what is VERY EMBARRASSING in all this is that the image of the Celtic society that arises from these Welsh triads ... HAS ALMOST NO RELATIONSHIP WITH THE ONE THAT EMERGES FROM THE HISTORY BOOKS OR FROM ARCHEOLOGICAL TESTIMONIES.

They are so different that one wonders if they are talking about the same thing.

Instead of these fellows and female colleagues, I would ask myself the following question: "Why such a distortion? How is it that what appears in our teaching has almost nothing to do with what is found in the history books? Where does the error come from?" Very strange, indeed!

The reason for this distortion that should prevent them from sleeping, here it is! The Welsh triads have almost nothing genuine. These are literary inventions due to Iolo Morgannwg who mixed everything in the eighteenth century to make the catechism he dreamed.

To claim that these triads are a clear and accurate reflection of the Druidism of 2000 or 3000 years ago, is an unspeakable intellectual swindle. The search for truth in this case is always, alas! more difficult and less comfortable than our colleagues imagine. It is a long and exhausting quest for the Grail, to continually start again. If our fellows were honest with themselves, they would try to compare their data with that of historians.

But the Welsh triads are more convenient and comfortable, are not they?

It's some frozen or already cooked!

It is true that when one IS Tradition by oneself alone, only that, one needs no longer to ask questions and to use the noblest conquest of Man; that which distinguishes him from animals: Reason.

You are no longer searching for, you have already found! A little modesty, ladies and gentlemen druids, look at yourself in a mirror from time to time and show yourself worthy of your age.

The most curious is that in doing so, our brothers and our sisters put themselves in contradiction with one of their most important principles, that of the orality of Celtic Tradition.

They say that true tradition is oral, but they react to these triads exactly like Jehovah's Witnesses in front of their Bible. They regard them as a revealed truth, intangible, eternal, of which not a comma must be changed.

Now these triads are only a moment of modern neo-druidic thought; a stage, well characterized besides, that of the eighteenth century; and a completely outdated stage, both in terms of form (the system of historical references is to be completely revised) and in terms of content (Christian influences, fashionable and politically correct ideas, or others).

Did you say strange ? 2)

Our Ollotouta is poor! Although we are taken for impostors since our arrival in Paris in 1977; we who are sincere; for useless, we who enrich so many people; for dangerous we who think only of life, WE ARE THEREFORE ...in the middle of glory as of ignominy, with a good or a bad reputation, unknown though too well known.

Our Ollotouta is poor! We are poor in men, because we only touch a few hundred people, who are scattered everywhere.

The iron law of associations is: "Only one in ten comes to meetings."

To succeed in gathering up to 20 or 30 people on the same day at the same place is already a good result for us.

We are also poor in equipment, means, money, premises, and buildings.

Whence this likeness dabbler which is reproached to us without knowing.

Whence also all these awkwardness of which, with the spirit of charity which peculiar to them, the existing Christian Churches, or journalists, or even third parties, are laughing.

Because of all this, many doors will be closed still before us.

As the saying goes: "according to whether you're feeble or have might..."

In addition, until June 1987 I committed the fault (yes, the fault) and the mistake, to have too many scruples to claim for myself the title of a druid; so many people who do not deserve it rush on it and have only that in mind: to be ordained a druid, to be ordained a druid ...

It would be better if these people rush first to concretely pitch in, by getting their hands dirty if necessary.

Hesitating to say yourself a druid, when you have the minimum necessary (see above) is undoubtedly a fault, because it leaves the field clear for incapable, dummies, crooks of all kinds, half-literate, mythomaniacs, unstable ...

I take now direct control of the organization and direction of the Druidic Ollotouta of Gauls from the point of view of druidism, since our Belgian friend Rene Lixon resigned.

The selection to enter the Druidic Ollotouta of Gauls or being a member (subscribing to the journal is another problem) will be flawless now. I repeat it, it will be a question of knowing how far can go for the cause of the druidic neo-pagan Renaissance the man of woman who will ask to be ordained Druid or Priestess ... or to simply join.

It will range from the financial effort (contribution) to the physical tests (walk 20 km backpack and blisters to the feet) even especially moral or psychological.

These trials will eventually remain a secret between the "initiator" and the "comrunos" (between "the initiator" and "the initiate") if they are too harsh on the moral and psychological level. I put initiation in quotation marks, because it is not a question, as with our fellows, of giving magical and mysterious powers; only to check knowledge and test characters.

Some of these tests will indeed aim, in addition to the essential control of knowledge, to see to what extent the aspirant or the applicant can face adversity, insults, ridicule.

I want men or women able to run naked on the busiest avenue in the world if necessary; or, like the beautiful Judith in the Bible, able to give herself bodily to an enemy in order to neutralize him 3). What does it matter then if we are few! What is important is to have a core of men or women who know each other well (some friends?) resolute, not being faint-hearted, united and together, highly experienced; able to face an apparently (apparently) ridiculous situation (the rain, few people, and so on).

The selection to enter will be pitiless. It will be really necessary to have faith or hope deeply rooted , that is to say to really want to contribute to the renaissance of the metaphysics and spirituality of our ancestors, to enter it.

I want no longer, but then absolutely no more ...

- People cracking before the end, while the fire is at home.

- People who throw their toys out of the pram and refuse at the last moment to come when they were needed.

- People who do not feel involved, who do not feel united together, and who end up dropping their brothers instead of helping them until the end; at the risk of washing our dirty linen in family after...

I invite all those who are interested to write to me at the following address:

PETER DELACRAU

(Citizen of the world born on January 13, 1952.)

BP.13, 93301 Aubervilliers cedex. FRANCE.

1)Some people put forward another argument to prove the inauthenticity of this so-called tradition: the distinction made between blue ritual clothes and green ritual clothes. According to linguists, our ancestors hardly distinguished these two colors, and had only one word to designate them: glastos. Blue or green, everything was glastos. Beyond this common noun, they used adjectives to note the various tints, perceived by them as only hues of this glastos. There were thus the glastos of meadow (green) the glastos of the sky (blue), and still others perhaps.

The separation between blue ritual clothes and green ritual clothes is therefore a modernism dating from the time of John Toland (eighteenth century) and not an ancient fact.

After all why not ? All these blues and greens are very pretty! Only we must not suggest that it is a traditional fact since it is at most four hundred years old.

2) Note of the heirs to Peter DeLaCrau. This very severe judgment probably applies to the French groups mentioned at the very beginning of this book: the college of Bibracte, the college of druids, bards, and ovates, of Gauls (publication Ar Gael) the druidic group of Gauls (publication Message), etc.etc.

3) After becoming the mistress of Holofernes, Judith took advantage of a night in his bed to cut off his head.

APPENDIX No. 6. MOST SERIOUS.

Most serious is that pagan faith is now faced with many more ignorance and prejudices than with relevant critics. But non-Abrahamic spirituality continues to manifest here and there in all fields, even if the testimony given is, in more than one case, inferior to the great vision it claims.

The heartbreaking example of the Druidic Church of Gaul, reduced to nothing by the lack of intelligence (or the under-culture of its members) in a few months, is the desperate illustration of this rut, current characteristic of French neo-Druidism.

In 1993 the members of the D. C. G. have indeed achieved the feat of imposing on their association a new strategy (a strategy other than that provided for by the statutes); a mini-coup of "a rare intellect" that forced the founder of the group to resign. The remarks of the genre: "It will be him or me" held by the treasurer of the time, Mr. Henry Larcher, were indeed unequivocal; and were approved by most other members, including the last druid named by the founder, Jean-Lionel Manquat (tu quoque fili) and the vate Patrick Basset.

Because we cannot consider saying nothing and following the one-day majority, as a disavowal of the latter. As for the veiled Bernard Henot, he asked the exclusion of the founder in terms even more violent ... Only one or two members were of a somewhat different opinion (Mr. Alan Muller, and to a certain extent, but to a certain extent only, druid Michel Testaz).

The linchpin of the group having upped sticks and left (the magazine, the only known contact address, the collection of special issues, and so on) to continue elsewhere his fight and the work undertaken; the association quickly became a small groupuscule like the others, and the new D. C. G. was soon only a shadow of what had been nevertheless the former one.

Although renamed "Federation" (publication: *Combutis*) this "fraternity" (sic) did not federate many people; and this is how the only true hope of profound modernization that is to say, having a little metaphysical profoundness instead of being superficial, was sunk in France; and foolishly in thrall to fashionable ideas, whether of Christian origin or not (Hindu, etc.); that neo-Druidism has experimented at the end of the twentieth century.

Although not initially convinced by the analyzes of Mr. Henry Larcher or Mr. Bernard Henot, the druid Peter Collier joined them quickly. Fatal error that all that, probably due to an under-evaluation of the problem constituted by the departure somewhat constrained and forced, it is the least that can be said, of the founder

APPENDIX No. 7.

Peter DeLaCrau
17 route de l'Eguille
La Boirie
17 310 Saint-Pierre d'Oleron

September 20, 2012

Jean-Lou

You are asking me news about my move in Oleron.

I was late to answer you because it is a disaster. Apart from the cashiers of the supermarkets I have never found as many cons 1) of my whole life as in Oléron, starting with the mayor who refused to sell me the two square meters of ground that are just before my window. N.B. I do not blame him for the fact that there was no sale **BUT FOR THE FACT THAT HE DID NOT EVEN SAY WHY**. He gave me no reason (there could be one). In fact, he did not even bother to answer me but in reality made the letter sent by one of his henchmen of the city council. Oleron trap to idiots!

Anyway do not talk even about notaries Oleronese solicitors. The solicitor who sold me the house by failing to make register the easements and by not doing the checking work incumbent on him, out of laziness or I do not care attitude and looking for savings at any cost; in addition to the fact that he is only moderately intelligent, like all cowards, then blamed the victim for these malpractices, by adding humiliation to injury. And his line management, of course, covered for him. In short I do not advise anyone to buy in Oleron, in Oleron there are only idiots.

As soon as you have crossed the bridge over the channel of Antioch Maumusson you find yourself in another world, a parallel universe where there is still a lord of La Boirie above the law and where the information that there is had a revolution is not yet arrived. It's not for nothing that former Oleronese were reputed to be wreckers.

My neighbors are all cowardly and hypocritical liars. But basically they are right since everyone believes them on their word and complains them. And yet **THEY DAILY DO UNTO ME WHAT THEY WOULD ESPECIALLY NOT WANT THAT PEOPLE DO UNTO THEM!** In Oleron, there are only odious people. No, bother, there it does not rhyme!

I paid the land surveyor to make an objective study of the land, but obviously she did not intend to do so, although she was hired and paid by me; she spoke with them out of my presence and did not report until a year later, having been threatened with trial by my lawyer. In any case this report was unusable. The first surveyor was a bit better but wanted to meet halfway by principle before even going to check the cadastral archives, which I had to do alone because he excluded that of his job of surveyor. And since he excluded certain information compulsory, his conclusion had nothing to do with justice or even common sense. It was more like, "Your car was stolen? Get the engine and leave him the body! Note it was better than what the gendarmes did because in Oleron there are only cons 1) (it rhymes in addition). For example, police officers gullible enough to believe that a solicitor can be clairvoyant and that a plot of land that does not exist both in terms of numbering and basis can be included in a division 70 years before its creation.

The French police officer of today. "Stop, driver's license please."

The thief. "Of course, Mr. policeman, here it is, it is even brand new, I printed it myself this night in my cellar! "

The French police officer. "Oh that's right, the ink is barely dry; at least it's easy to read, what luck, it changes me from illegible driving licenses so they are worn. Very good, perfect, I give it back to you, you can leave! "

More serious than their lack of discernment, some police officers who go so far as to lie, or in turn, to make fakes to get out (for example by saying that you have not answered their request for additional information, **WHILE THEY HAVE NOT EVEN TRIED**).

The French National Police force is really no longer what it was in the time of your grandfather (who in 1940 was not a member of the first but of the last French armed forces having evacuated Strasbourg, and was taken under the fire of the Germans in Corcieux Vanémont, where they fought until the signing of the armistice on June 22. Whence his military medal I suppose, after them there was no longer a French state in Strasbourg.

To return to the police men in Oleron again there were individuals unaware of the consequences of their forfeiture in the daily lives of victims.

To come back to Chief Warrant Officer Cyrille Chevrier, one sees immediately that it is a police officer not very intelligent given what my complaints have become in his writing. Since he does not even know what an escroquerie au jugement is in French Law, he turned that into an "abuse of a vulnerable person"

As for the judge of the grand instance court, not the sharpest knife in the drawer he also (had to have his magistrate diploma in a Christmas cracker), let us say with an intellectual level very average, and totally indifferent to the dramatic consequences on the life of the victim of his sloppy examination of the files (collusion like in a banana republic?)

The result of all this intellectual and moral mediocrity of the French men and of the French women (the prosecutor) who hold intellectual offices is that the rule of law in France has become a banana republic and the judicial administration does not emerge from that greater, the French justice in this case, however, of a childish simplicity, a family of thieves, the ROBERTS, who has gradually appropriated a common court, a common passage, and common wells, the French justice has done more than to be ridiculed, it has dishonored itself.

NB. I exclude from the list the unscrupulous advocate of an opposing party even if he does more than defend thieves, but helps them to steal, their neighbor, and helps them to convict an innocent person (innocent because of self-defense)): 75 dollars fine.

It is often said to deplore it that in France it is the investigating judges who make the law. But what is evident in this case, which dishonors the very idea of justice in France, so-called land of human rights, is that in France it is not the deputies who make the law but the solicitors. In France an intellectual fake in authentic writing after a while becomes like a truth. $2 + 2 = 5$ when it is written by a French solicitor, it becomes a Gospel truth.

Well, to return to your mother, the reason I etc.

1) Refined French "idiots"

APPENDIX N ° 8.

Liberty-Equality-Fraternity
FRENCH REPUBLIC

MINISTRY OF THE INTERIOR

National
POLICE FORCE

N ° 6187 of December 16, 2015
CHIEF OF THE GENERAL INSPECTORATE
GEND / IGGN / CAB
OF THE NATIONAL POLICE FORCE

Sir,

Your letter of October 20, 2011, in which you contest the closure of the case without further action without a follow-up of the complaint that you have filed for voluntary violence that resulted in no temporary disability, was considered carefully.

As head of the General Inspectorate of the National Police Force, it is my responsibility to ensure that the Police Forces respect the ethical obligations imposed on them by their function.

From the verification made, there is no evidence that the investigator did not act professionally or that he influenced the public prosecutor in his decision. This magistrate decided, in complete independence and objectivity, to close this investigation without further action. The Prosecutor General of Poitiers, to whom you have also sent your correspondence, is the only authority entitled to review this case.

I beg you to believe, Sir, the expression of my best feelings.

Lieutenant General Pierre Renault

Mr. Jean-Loup DeLaCrau
83390 Cuers

APPENDIX No. 9.

Liberty-Equality-Fraternity
FRENCH REPUBLIC

MINISTRY OF JUSTICE

COURT OF APPEAL POITIERS
The Attorney General

Poitiers, December 30, 2011

Mr Pierre de La Crau
17 route de l'Éguille
La Boirie
17310 Saint-Pierre d'Oléron

Subject: appeal against a decision of closure of the case without further action
Reference: B 80-446 / 15 SC / SC

Sir,

I follow up on my previous letter of September 6 , 2011.

After reviewing the file of the procedure, I inform you that I do not intend to go back on the decision of closure of the public prosecutor of La Rochelle which appears to me justified in that her considers that no offense can be clearly both materially and intentionally, characterized including notarized documents argued that they are a fake.

The dispute appears to be within the jurisdiction of the civil division of the court.

However, if you feel otherwise, you can either launch yourself a criminal action yourself in court or refer to the senior committing magistrate.

Please accept, Sir, the expression of my best regards.

/ The Attorney General
Stephane Chassard, substitute general
General secretary

10 place Alphonse Lepetit
BP. 52, 86020 Poitiers codex
Phone: 05 49 50 23 03

APPENDIX No. 10.

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BOOKS BY THE SAME AUTHOR.

1. Quotations from the ancient authors speaking about Celts or druids.
2. Various preliminary general information about Celts.
3. History of the pact with gods volume 1.
4. Druidism Bible: history of the pact with gods volume 2.
5. History of the peace with gods volume 3.
6. History of the peace with gods volume 4.
7. History of the peace with gods volume 5.
8. From Fenians to Culdees or "The Great Science which enlightens" volume 1.
9. Irish apocryphal texts.
10. From Fenians to Culdees or "The Great Science which enlightens" volume 2.
11. From Fenians to Culdees or "The Great Science which enlightens" volume 3.
12. The hundred paths of paganism. Science and philosophy volume 1 (druidic mythology).
13. The hundred paths of paganism. Science and philosophy volume 2 (druidic mythology).
14. The hundred ways of paganism. Science and philosophy volume 3 (druidic mythology).
15. The Greater Camminus: elements of druidic theology: volume 1.
16. The Greater Camminus: elements of druidic theology: volume 2.
17. The druidic pleroma: angels jinns or demons volume 1.
18. The druidic pleroma angels jinns or demons volume 2
19. Mystagogy or sacred theater of ancients Celts.
20. Celtic poems.
21. The genius of the Celtic paganism volume 1.
22. The Roland's complex .
23. At the base of the lantern of the dead.
24. The secrets of the old druid of the Menapian forest.
25. The genius of Celtic paganism volume 2 (liberty reciprocity simplicity).
26. Rhetoric : the treason of intellectuals.
27. Small dictionary of druidic theology volume 1.
28. From the ancient philosophers to the Irish druid.
29. Judaism Christianity and Islam: first part.
30. Judaism Christianity and Islam : second part volume 1.
31. Judaism Christianity and Islam : second part volume 2.
32. Judaism Christianity and Islam : second part volume 3.
33. Third part volume 1: what is Islam? Short historical review of the set QUR.HAD.SIR. and SHAR.FIQ.MAD.

34. Third part volume 2: What is Islam? First approaches to the set QUR.HAD.SIR. and SHAR.FIQ.MAD.
35. Third part volume 3: What is Islam? The true 5 pillars of the set QUR.HAD.SIR. and SHAR.FIQ.MAD.
36. Third part volume 4: What is Islam? Sounding the set QUR.HAD.SIR. and SHAR.FIQ.MAD.
37. Couiro anmenion or small dictionary of druidic theology volume 2.

Peter DeLaCrau. Born on January 13rd, 1952, in St. Louis (Missouri) from a family of woodsmen or Canadian trappers who had left Prairie du Rocher (or Fort de Chartres in Illinois) in 1765. Peter DeLaCrau is thus born the same year as the Howard Hawks film entitled "the Big Sky".

Consequently father of French origin, mother of Irish origin: half Irish half French. Married to Mary-Helen ROBERTS on March 12th, 1988, in Paris-Aubervilliers (French department of Seine-Saint-Denis). Hence 3 children. John Wolf born May 11th, 1989. Alex born April 10th, 1990. Millicent born August 31st, 1993. Deceased on September 28th, 2012, in La Rochelle (France).

Peter DELACRAU is not a philosopher by profession, except taking this term in its original meaning of amateur searching wisdom and knowledge. And he is neither a god neither a demigod nor the messenger of any god or demigod (and of course not a messiah).

But he has become in a few years one of the most lucid and of the most critical observers of the French neo-druidic or neo-pagan world.

He was also some time assistant-treasurer of a rather traditionalist French druidic group of which he could get archives and texts or publications.

But his constant criticism both domestic and foreign French policy, and his political positions (on the end of his life he had become an admirer of Howard Zinn Paul Krugman Bernie Sanders and Michael Moore); had earned him moreover some vexations on behalf of the French authorities which did everything, including in his professional or private life, in the last years of his life, to silence him.

Peter DeLaCrau has apparently completely missed the return to the home country of his distant ancestors.

It is true unfortunately that France today is no longer the France of Louis XIV or of Lafayette or even of Napoleon (which has really been a great nation in those days).

Peter DeLaCrau having spent most of his life (the last one) in France, of which he became one of the best specialists,

even one of the rare thoroughgoing observers of the contemporary French society quite simply; his three children, John-Wolf, Alex and Millicent (of Cuers: French Riviera) pray his readers to excuse the countless misspellings or grammatical errors that pepper his writings. At the end of his life, Peter DeLaCrau mixed a little both languages (English but also French).

Those were therefore the notes found on the hard disk of the computer of our father, or in his papers.

Our father has of course left us a considerable work, nobody will say otherwise, but some of the words frequently coming from his pen, now and then are not always very clear. After many consultations between us, at any rate, above what we have been able to understand of them.

Signed: the three children of Peter DeLaCrau: John-Wolf, Alex and Millicent. Of Cuers.