

**RELIGIO SCOTICA, ITS
NATURE AS
TRACEABLE IN SCOTIC
SAINTLY TRADITION**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649088065

Religio Scotica, its nature as traceable in Scotie saintly tradition by Robert Craig Maclagan

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

ROBERT CRAIG MACLAGAN

**RELIGIO SCOTICA, ITS
NATURE AS
TRACEABLE IN SCOTIC
SAINTLY TRADITION**

RELIGIO SCOTICA

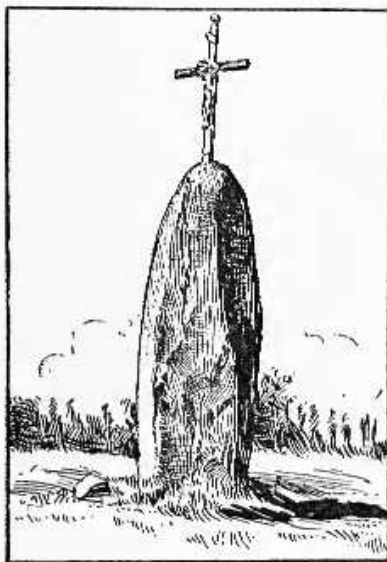
Hist.

RELIGIO SCOTICA

ITS NATURE AS TRACEABLE IN
SCOTIC SAINTLY TRADITION

BY

ROBERT CRAIG MACLAGAN, M.D.



105211
28/9/10

OTTO SCHULZE & COMPANY
20 SOUTH FREDERICK STREET
EDINBURGH
1909



INTRODUCTION

ST JEROME, speaking of the Scots and Attacots, sarcastically suggested that Christian catechumens might have promiscuous wives and common children after the Scottish and Attacottish rite and after the republic of Plato. With this evidence before them, among all the suggestions as to the meaning of these two names no one has proposed that they were so called on account of their cultus. Christian is a word of Greek derivation and there is no inherent improbability in Scot defining a religion also. If it is of Greek origin the Scots were so called because their parents "had evidently not had connection for the sake of procreating children, but secretly and in darkness." The term Scotoi was in Crete at any rate applied to those boys who when at home lived in the women's apartments up to the age of manhood.

That such a condition of things can and did exist is certain, and we have looked for evidences of the correctness of our view in Scottish story and tradition and have found it; and though it must always be possible for students to believe that what we have gleaned was but philological romance in its origin, it certainly demonstrates that the earliest Gaelic writers had the idea of connecting the Scot with "darkness."

The Gael are made to originate in Egypt, about the date of the Exodus, the second last plague of the seven connected therewith being a "darkness that could be felt," which lasted three days for the Egyptians but did not affect the Hebrews. The eponymous ancestress of the Gael was a daughter of Pharaoh, 'Scota,' evidently related in name with Hesychia Scotia, Venus, the Goddess of Night. Under the conduct of Scota's husband Nel (*a cloud*, Gaelic) they sail to Scythia, a name applied by translation, by the Greeks, to a people properly called Skolots, according to Heroditus, a name signifying those

in darkness, and closely resembling in significance Cimmerioi, also Cimmeroi, with which we may compare the name used for themselves by the Welsh Cymry. From Scythia these Egyptians return to North Africa, the native country of the dark races, a sojourn which permitted the transposition in the name *Celt* of the letter $d=t$, as deriving from Gaetulia, and so they become Gaedil, a spelling which has given rise to some fine distinctions between Gaedils—(Gaetuls) and Brits, both of course Celts. The Gael in North Africa acquire an ancestor Goidel-glas, 'sky coloured Celt,' woad stained we may suppose, who was the son of another *Neml*, eighth from Agmennon, note his Greek parentage to accord with the Greek 'Skotios,' and twenty-fourth from Adam.

Cæsar connects all Celts with the underworld when he makes them descendants of Dis, Pluto, the name having significance only from its connection with darkness, and wealth, the result of reproduction. This statement takes us back to the original Paganism of the *Aedui* and other Celtic people of the West of Europe.

Very evident traces of this Paganism are to be found in the stories of the Gael, as for example where 'Creative Energy' (*bri creu*, Welsh) appears in Gaelic story as Bricriu, a man with a lying "tongue," a *poisonous* tongue, a toxic quality, also the peculiarity of the single hair of a certain Sillan (*siol*, seed); Bricriu's other notable feature being a wattle of erectile tissue on his forehead, such as a blackcock has over his eye, which wattle swole up when Bricriu wished to tell a lie.

Passing to the origins of Gaelic Christianity as recorded in Ireland, we find that the first and earliest of their saints was a certain Ciaran, described as of Saigher, but Ciaran is the 'dark one' and *saidhbhir* is rich, wealthy, *bainne saidhbhir*, good cream producing milk. Ciaran is in fact a second Dis. The father of Brigit, the female potency personified in the "Mary of the Gael," appears also as Dubthach, the Black, Gloomy. When Palladius was sent to introduce Roman Christianity to the "Scots believing in Christ" the natural deduction from such a statement is that a Christianity of

sorts, at any rate, was known among these dwellers in darkness.

Bede's Ecclesiastical History introduces us to the difference between Scotie and Romish Christianity. The Scots had a different tonsure and a different Easter. Bede does not say that the Scotie Easter was called Beltain, but we hope to demonstrate that this was so to the satisfaction of our readers.

We learn from Bede that the Scotie tonsure was that of Simon Magus, the prophet of what in the beginning of our era was considered as the strongest opponent of Christianity, a cultus referred to as all know in the Acts of the Apostles.

Simon of Samaria taught a gnostic form of belief, and the Hebrew gnosis is to be found in the Kabala. An endeavour is now made to show the traces of Kabalistic leanings visible in Gaelic history and tradition, and their association with John Baptist the forerunner, rather than with his initiate.

In Kabalistic lore the demiurge has but a reflected light derived from the greater light, and in accordance with this theory the moon is used as the celestial symbol, of the means, and of the junior members of the Tetragrammaton, the manifested deity, and seems to have absorbed the direct worship of the initiated, the sun as the symbol of the unrevealed deity being more or less beyond the ken of man. Romish Christianity admitted the mediation but allowed a more direct address to the Supreme Deity. The result as we find it in the stories of the Gaelic saints is that the female potency itself, regarded as a pre-Christian object of reverence, appears with lunar attributes, and bears the same name as the principal female saint of Christian times, Brigit. That the worshippers of Brigit were claimed by the Romish Church as well as by the pre-Patrician is clear, and in the lives of the saints now in our hands pre-Patricians appear to all seeming as lepers, the moon under the name of Macha being said to disguise herself as a leper by smudging her face with rye dough. If there was a Patrick, his change of name from Palladius (Pallas, "the spear shaker") to Patricius (pater = the father) is in accord with the

change to a more direct address to the Unmanifested, and Male, conception of the Deity, while the puzzling name '*Cothraige*' ascribed to him, meaning "serving four," cannot have applied primarily to the four provinces of Ireland, so much as to the IHVH, the four Kabalistic letters explaining the attributes of the Deity, and which appear as four precious possessions carried to Ireland from Britain by the people of God, the Tuatha De, specially connected with the moon goddess.

To put the reasons which have led to these conclusions before the reader, is the cause of the writing of this book. The writer is no professor of style, and regrets the crudity of his form and admits his medical diagnostic inquisitiveness, but claims the courage of his opinions, unorthodox and gross as they may be considered.