

Fable 2 Porte Demoniaque

Michael Rajnik

La basilique pythagoricienne de la Porte Majeure Jérôme Carcopino, 1927

Les Mots de l'histoire : Dictionnaire historique universel des mots, des mœurs et des mentalités Jacques Boudet, 1990-01-01 T00:00:00+01:00 Dictionnaire historique des mots, des mœurs et des mentalités ou méthode pour acquérir ou développer une culture historique en connaissant les événements, les mœurs, les mentalités, les opinions, les paroles mémorables de tous les temps et de tous les pays, rapportés par des témoins et commentés par les historiens. On y trouvera, répartis dans l'ordre alphabétique, les mots suggérés par l'histoire sous plus de 60 formes.

Hobbes et le désir des fous Dominique Weber, 2007 Selon Thomas Hobbes, l'homme est fondamentalement un être de désir. Cela veut dire qu'il est un champ de forces variables, traversé de puissances pouvant s'affronter durement et provoquer de graves délitements des dimensions temporelles. Il s'agit dès lors, dans la composition des puissances humaines, de parvenir à l'équilibre qui soit le meilleur possible. Mais cela implique aussi toujours que le déséquilibre puisse l'emporter : lorsque l'homme ne parvient pas, ou plus, à organiser une gestion rationnelle de ses puissances dans le temps, l'emprise d'une passion particulière et exclusive le faisant sombrer alors dans la folie. Pour Hobbes, le séisme de la folie n'ouvre certes aucun accès au sujet pour découvrir une vérité sur lui-même ; c'est toutefois le déséquilibre, et lui seul, qui fournit la lumière adéquate permettant de comprendre comment peuvent se réaliser les conditions de l'équilibre. À ce titre, la folie est alors peut-être le centre véritable de l'anthropologie hobbesienne. Le reconnaître doit conduire à lire à nouveaux frais les principes directeurs de la philosophie politique du Monstre de Malmesbury, notamment en ce qui concerne la docilité attendue des hommes, docilité entendue au double sens de la capacité à apprendre et de la capacité à obéir à la loi

Mythologie zoologique ou les légendes animales, tome 2 Antonio de Gubernatis, 2020-10-01 Spécialiste du sanskrit, Angelo de Gubernatis propose une étude érudite sur la place tenue par le règne animal dans la mythologie et les traditions populaires. Il décline son exposé en trois volumes passionnants : les animaux de la terre, de l'air et de l'eau. C'est le second opus que nous vous proposons de découvrir ici : Les animaux de l'Air et de l'Eau

Dictionnaire historique et critique, par M. Pierre Bayle ... Avec la vie de l'auteur, par m. des Maizeaux. Tome premier (-quatrième), 1730

Dictionnaire historique et critique Pierre Bayle, 1740

Les *legendes animales. - ,1874

Les Oeuvres du P. Louis Richeome, S.J.... divisées en 2 tomes, le premier contenant les défenses de la foy; le second, les traitez de dévotion Louis Richeome,1628

Dictionnaire historique et critique Pierre Bayle,1738

Dictionnaire historique et critique Bayle,1741

Dictionnaire historique et critique, par Mr. Pierre Bayle. Tome premier [-quatrième] ,1741

Dictionnaire historique et critique. 5e ed. revue. corr. et augm. Avec la vie de l'auteur par m. Des Maizeaux Pierre Bayle,1738

Nouveau Larousse illustré Pierre Larousse, Augé,1898

2 ans déjà ! ,1997

Oeuvres diverses de Mr. Pierre Bayle ... Pierre Bayle,1727

Mythologie zoologique Angelo De Gubernatis, Paul Regnaud,1874

Oeuvres diverses de Pierre Bayle Pierre Bayle,1725

Oeuvres diverses de Mr. Pierre Bayle ,1725

Les Protocoles des sages de Sion Pierre-André Taguieff, 2004-10-06 Le retour du plus célèbre faux de la littérature antijuive dans l'actualité, les Protocoles des Sages de Sion, nous a conduit à publier une nouvelle édition revue et augmentée de l'étude, épuisée depuis plusieurs années, que lui avait consacré Pierre-André Taguieff en 1992. Les «Protocoles» ont été fabriqués à Paris, en 1900-1901, par les services de la police politique secrète du Tsar, l'Okhrana, qui a fait appel, pour réaliser ce travail, au faussaire Matthieu Golovinski. Ce document, se présentant comme les minutes de séances secrètes tenues par les plus hauts dirigeants du «judaïsme mondial», était censé révéler leur programme de conquête du monde. Dès 1921, la démonstration philologique a été faite qu'il s'agissait d'un faux paraphrasant le Dialogue aux enfers entre Machiavel et Montesquieu, pamphlet alors bien oublié de l'avocat Maurice Joly, publié à Bruxelles en 1864, et dirigé contre Napoléon III. Cependant, après cette démonstration sans appel, les «Protocoles» n'en ont pas moins continué leur course, jusqu'à devenir un best-seller planétaire. Le principal but des faussaires de l'Okhrana était de disqualifier toute tentative de modernisation «libérale» de l'Empire tsariste en la présentant comme une «affaire juive» ou «judéo-maçonnique». De 1903 à la révolution d'Octobre, les «Protocoles» sont restés une arme idéologique dans les mains des antisémites russes et des policiers manipulateurs. Le faux n'est devenu le principal vecteur du mythe de la «conspiration juive mondiale» qu'après 1917. Le «péril juif» a pris les couleurs du «péril rouge» avec le meurtre de la famille impériale (17 juillet 1918), dénoncé comme un «crime rituel» commis par les «bolcheviks juifs». Utilisés d'abord comme machine de guerre idéologique contre le bolchevisme, les «Protocoles» ont été exploités à d'autres fins : expliquer après coup le déclenchement de la Grande Guerre

comme la défaite de l'Allemagne par une machination juive, dénoncer la prétendue collusion des Juifs et de la «haute finance internationale», réduire les régimes démocratiques à des masques d'une «ploutocratie mondiale à tête juive», stigmatiser le sionisme comme une entreprise juive occulte de domination du monde, enfin démoniser l'Etat d'Israël, mythifié en tant que centre du «complot juif mondial». Les «Protocoles» sont ainsi présents dans l'attirail idéologique du «nouvel antisémitisme» qui se déchaîne après la guerre des Six Jours (juin 1967). Depuis, la nouvelle judéophobie à base «antisioniste» s'est enrichie des négations du «révisionnisme», tandis que, dans les pays d'Europe de l'Est (communistes, puis post-communistes) comme dans les pays arabes et plus largement dans le monde musulman, la «conspiration juive internationale» est devenue le «complot sioniste mondial».

L'Illustration ,1847

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