

BIBLIOGRAPHY

This bibliography is really rather longer than strictly needed for a Mt Haemus lecture, but the author has seen fit to include many books that might be useful for readers wishing to extend their studies further into the groves of academia and Druidry, and is therefore trying to furnish such hardy souls with a useful map and orientation. The topic is literally vast, and the bibliography hereby included could have been extended many times over. It is culled from numerous sources of reading and study over many years, and any merits it might have as a source list derives from the fact that it has been compiled “on the shoulders of giants”. Aspects covered have included all the main areas of research contained in the sections of the paper, namely Transpersonal history in general, transpersonal psychology, Jungian Studies, Hillman, Synchronicity, archetypal psychology, Ken Wilber and integral theory, Druid studies both in ancient and modern times, historiography, John Dee Studies, Newton’s esoteric interests, Stukeley and Druidry, pagan studies, Druid history in general, the transpersonal history of philosophy, the history of suppressed narratives, the history of ideas, the history of revolutions, Druid history and biblical history, Druidry and Judaism, Druid history and Christianity, Druidry and freemasonic history, Druid history and Islamic and Sufi history, Druid history and Indian history – Buddhism, Jainism and Hinduism, Druid history and the history of religions and religious education, Druid history and the Arts, Druid history and literature, music and poetry, Druidry and the history of ecological thinking and the history of the sciences, and Druidry and peace history. In each of these areas of research, reading lists could have been included much longer in scope, but to paraphrase St John (John 21:25): “*If all the books which could have been included in this bibliography were to have been included, I suppose even the whole world would not have room for the books*”. If any readers wish to go much deeper into any of the areas of transpersonal history mentioned in the text, they are advised to consult the extensive bibliography contained in the author PhD which has been published as “*Towards a Transpersonal History of the search for peace 1945-2001*” (Lulu, 2009), and also in the separately published appendix to the original PhD, now published as “*Biographical Encyclopædia A-Z of Transpersonal theorists, historians, psychologists and philosophers 1945-2001*” (Lulu, 2009). In these two works they will find very extensive references to all the major transpersonal theorists active in the 20th century whose ideas underlie the proposal for a new genre of history, namely transpersonal history, that it is the purpose of this Mt Haemus lecture to consider in relation to Druid History.

In the text of the talk itself I have introduced the methodology of the *Skimming-Stone* approach to history. Here, in making this bibliography, I have followed the methodology of *sun-chasing*, as outlined by Dr Samuel Johnson, as follows: “*thus to pursue perfection was, like the first inhabitants of Arcadia, to chase the sun, which, when they had reached the hill where he seemed to rest, was still beheld at the same distance from them*” (quoted from Samuel Johnson, preface to the Dictionary of the English Language, 1755, in Green, J. Chasing the Sun: Dictionary Makers and the Dictionaries they Made (Jonathan Cape, London, 1996). So it has been my experience in compiling this bibliography; every time I exhausted a particular line of scholarly resources, thinking my destination to have been reached, I soon discovered another, and another, receding in infinite complexity, and found myself always chasing the sun of impossible perfection. Forgive me for any lacunae, but I can only put it down to sun-blindness, a condition common among philosophers, who, as Plato describes in the Republic, have found their way out of the cave. Addiction to scholarship for its own sake should not be a sin laid at the door of Druidry, for the purpose of all the works listed herein, and of all the works of Druidry since time began, and the purpose of transpersonal history itself, is surely to trace how each one of us severally and collectively manages to find our way out of the cave and into the sunlight, and whether this be in fact possible. Or as Jung put it in the introduction to *Aion: Studies in the Phenomenology of Self*, “*I am not writing this primarily as a scholar, but as a physician, as a healer*” – so too my purpose in giving this long bibliography, and the copious footnotes to the paper to which they relate, is not simply for the sake of scholarship per se, but to help heal, in the prime sense of that term i.e. “*remaking things back into wholeness*”.

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APPENDIX – Biographical Name Index To *The Biographical Encyclopedia A-Z OF Transpersonal Theorists, historians, psychologists and philosophers 1945-2001* (Lulu, 2008) by Dr Thomas C Daffern, in which full bio-biographical details are given for each thinker listed.

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