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ROLAND'S COMPLEX .

REVIVAL, REBIRTH AND RENAISSANCE, YES! RESURRECTION LIKE BEFORE, NO!

"It's by following the walking one that we find the way."

Comparison is a fundamental mental process: grouping some facts together under common categories but also noticing differences. Such connections and relationships are the basis of thought and science. Otherwise, there are only isolated facts without links between them. It is therefore on the basis of comparison that generalizations, interpretations and theories are formed. Comparison creates new ways of viewing and organizing the world.

Comparative religion is therefore old as the hills. Herodotus was already doing it. As far as ancient religions are concerned, this intellectual approach has produced many books stored in the "comparative mythology" shelves since Max Muller (1823-1900).

As far as religions are concerned, it is quite different.

Each religion was, of course, compared to those with which it was competing but first to denigrate or affirm its superiority.

The first elements of a more objective beginning of comparative religion are currently scattered under the label of "religious dialog" and generally come from religions that define themselves as monotheistic because of their worldwide extension. The whole for an apologetic or missionary purpose, of course. Hence problems.

We also find useful reflections in circles more or less coming under atheism but they are -either detailed but focused on a particular religion.

-or being more general but rather basic.

And, moreover, they also are most often found in the history of religions, but all in a non-religious perspective.

Great names punctuate this story from William Robertson Smith (religion of the Semites) to Mircea Eliade through Emile Durkheim.

Other authors have opened many insights in this field.

Our idea is TO LENGTHEN A CERTAIN NUMBER OF THEM BY GOING FURTHER IN THIS COMPARATIVE RELIGION (widening of the field of anthropological research, deepening of the psychological foundations, end of the overvaluation, decolonization, antiracism, new hypotheses) AND BY RESUMING THE INTERRUPTED THREAD OF THEIR FASCINATING QUEST FOR THE GRAIL BECAUSE ancient druidism is a little like the famous story of the grail of Perceval and Gawain.

It is an unfinished story, which stops abruptly after the first 9000 lines of verse. Our project is to write the rest of it. A continuation it was said at the time.

These small notebooks intended for future high-knowers, want to be both an imitation (a pastiche) and a parody. An imitation because they were composed in the manner of theologians (Christian, Buddhist, Hindu, Muslim, etc.) at least in what they had, all, of better (elements in fact often of pagan origin).

One of the functions of the imitation was always, indeed, in the popular oral literature, to answer the expectation of audiences, frustrated by the break of the original creation [in this case the druidic philosophy]. To this expectation, in the Middle Ages, the cyclic narrative technique of the epics singing the heroic deeds, or of the Romances of the Round Table, has responded.

The way of the pastiche is the one which consists in enriching the original by supplementing it with successive touches, by developing just outlined details, or by interpreting its shadows. And this, the thought of our ancestors needed well!

But the reasoned compilation, due to the hand of Peter DeLaCrau, also is in a way a parody, because it was never a question, nevertheless, for the project supervisor of this collective work, of supporting such as it was and unconditionally, the whole of these doctrines.

He wished on the contrary, by all sorts of literary means (reversal of arguments, opposing views, etc.) to bring out their often negative, harmful, alienating or obscurantist, aspects; and if this text can sometimes seem, to pay indirect homage to the capacity of reflection of the various current theological Schools, Christian, Muslim, Jewish or other, it is involuntary; because his purpose is well, to do everything, in order to wrest from their hands, the monopoly of discourses on the divinity (see on this subject the remarks of Albert Bayet), even if it means finishing discredit them definitively in the public eyes.

Except as regards the best ideas they have borrowed from paganism, of course, and which are enormous; because in this last case, it is, let us remember it once again, from the prospect supervisor of this compilation, a readjustment to our world, of the thoughts of these theologians' apprentices ((the god of philosophers, the Ahura Mazda, the immortality of souls, the god-men, the sons of a god, the messiah Saoshyant, the Trinity, the tawaf, the sacrifices, the life after death, not to mention cherubim paradise, etc.).

In other words, not history, but historical fictions, according to the works of...see the bibliography at the end. In accordance with this, our "imitation" is only a return to our roots. In short a homage.

"Druidism" is an independent review (independent of any religious or political association) and which has only one purpose: theoretical or fundamental research about what is neo-paganism. The double question, to which this review of theoretical studies tries to answer, could be summarized as follows: "What could be or what should be a current neo-druidism, modern and contemporary?"

"Druidism" is a neo-pagan review, strictly neo-pagan, and heir to all genuine (that is to say non-Christian) movements which have succeeded one another for 2000 years, the indirect heir, but the heir, nevertheless!

Regarding our reference tradition or our intellectual connection, let us underline that if the "poets" of Domnall mac Muirchertach Ua Néill still had imbas forosnai, teimn laegda and dichetal do chennaib 1) in their repertory (cf. the conclusion of the tale of the plunder of the castle of Maelmilsothach, of Urard Mac Coise, a poet who died in the 11th century), they may have been Christians for several generations. It is true that these practices (imbas forosnai, teimn ...) were formally forbidden by the Church, but who knows, there may have been accommodations similar to those of astrologers or alchemists in the Middle Ages.

Anyway our "Druidism" is also a will; the will to get closer, at the maximum, to ancient druidism, such as it was (scientifically speaking). The will also to modernize this druidism, a total return to ancient druidism being excluded (it would be anyway impossible).

Examples of modernization of this pagan druidism.

— Giving up to lay associations of the cultural side (medicine, poetry, mathematics, etc.). Principle of separation of Church and State.

— Specialization on the contrary, in Celtic, or pagan in general, spirituality history of religion, philosophy and metapsychics (known today as parapsychology).

— Use in some cases of the current vocabulary (Church, religion, baptism, and so on).

A golden mean, of course, is to be found between a total return to ancient druidism (fundamentalism) and a too revolutionary radical modernization (no longer sagum).

The Celtic PAA (pantheistic agnostic atheist) having agreed to sign jointly this small library *, of which he is only the collector, druid Hesunertus (Peter DeLaCrau), does not consider himself as the author of this collective work. But as the spokesperson for the team which composed it. For other sources of this essay on druidism, see the thanks in the bibliography.

* This little camminus is nevertheless important for young people ... from 7 to 77 years old! Mantalon siron esi.

1) Do ratath tra do Mael Milsothach 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.

GONE WITH THE WIND.

Reflection on the yesteryear winds which blow in the south (humor) and on the fact that one of the minor god-or-demon was Circius or Cercius, the Cercius wind.

There are five great kinds of god-or-demons in the druidic Panth-eon or Pleroma (five great functions if it is preferred).

FIRST KIND OF GOD-OR-DEMONS: THE FORCES OF NATURE (rain, wind, and so on).

Man's life depends on the fruitfulness of his mother nature. It is obvious except in the eyes of the Judeo-Islamic-Christians. However the slightest thing is enough, hail, a cold snap on the spring flowers, a rain which is long in coming, so that the food shortage settles, with death of herds and men.

The great pre-Celtic god-or-demons are primarily at the origin some more than natural beings we have said: light, energy, heat...

They are then designed as luminous beings (their Aryan name indicates it: deiwos) and light was their kingdom, the sun their residence. Taran/Toran/Tuireann makes think of the thunder, therefore of the rain during the storm. The name of Lug itself (Lugus) is a name in connection with the idea of flash or light.

These more than natural beings, the prehistoric man foresees them in a nature, as incomprehensible in the regularity of its mechanism as in its sudden surges (epidemics, storms, floods).

He represents them in his image, but more powerful (more intelligent, and endowed with an endless life). He designs a divine society in the resemblance of his.

It should not be forgotten that our ancestors lived in a world not undergoing yet the control of mankind; and therefore experimented in it the presence of a multitude of powers intervening to disturb or destroy, or to build and maintain, and therefore being able to influence thus his life.

It is there the powers with which mankind had to deal most immediately. So they take a relatively important place in mythology and popular religions.

The example of the west-northwest wind called Circius (old French Cers) is the most obvious illustration.

There are thus air or "celestial" god-or-demons (devoi like Circius, Cers) and also underground god-or-demons, not to confuse with the deities of the "Other Worlds"; nor either with the negative forces, and that popular beliefs mythologized as some gigantic anguipedic wyverns (Andernas on the Continent, Irish Fomorians).

The ancient druidic polytheism is based on relative antagonisms or dualisms: light powers against darkness powers, order power resisting motion and vitality powers.

These two groups of forces in nature are opposed mutually, and the life of mankind is subjected to their contradictory influences. The relationships to the negative forces known as underground are, of course, difficult. They are similar to those that can have some enemies who come to skirmish from time to time but who can also one of these days decide on an armistice or an alliance. Case of the tribe of the goddess-or-demoness Danu (bia) and of the gigantic anguipedic wyverns.

Many myths thus blaming the god-or-demons, are only the picturesque expression of what Man feels in front of certain elements of the world which surrounds him. The natural phenomena bear in them some symbols that the field men woodsmen and sea men, grasp intuitively - and poetically. The moon, it is the night therefore the death, but it is also the periodic regeneration, it is the mistress of the sea, of the rain. The tree, it is the archetypical life, it is the world axis, it links the earth with the heaven, it bears in it the resurrection hope since, when it loses its leaves, they grow back in spring. The water, it is the universal matrix, the source of all possible potentialities, it is purifying: what is plunged in it finds again the original state and can be born again, washed of every stain.

Nature scenes of nature, whether they are the flight of birds, behavior of animals, germination of cereals, colors of the sky, shape of the clouds; suggest to the man of old ages some realities of another kind. He transposes them instinctively, in terms of theophany. And there are also myths which are born from the phenomena of supernatural look, generally illusory, which occur during the night.

The fear which seizes man in darkness makes him take the least noise of the wind in the branches, the least fluttering of night-bird, the smallest cry of a rodent attacked by a predator; for complaints, calls, sniggers, threats. The vague forms that he glimpses in the gleam of the stars, as long as they move, appear to him fantastic beings belonging to another world.

The scientists of the Celtic Antiquity could not lead this search for the causes in the same way we do it today for two reasons.

The first, it is that the world which surrounded them then was appreciably different from that in which we live, it was less artificial and richer of meaning. The second, it is that, themselves, the men, had of the laws of our Bitus or universe knowledge necessarily lower than ours, and could therefore in this way believe possible things we know, us, today, impossible. The myths in the beginning were necessarily very simple and were reduced to a belief in a precise fact. For example, there is in the sky a god-or-demon who makes the thunder resound by striking with a mallet.

When thunder rumbles resounded above their head, the former high-knowers deduced from that the existence of a celestial deity with frightening fits of anger; they didn't show illogicality or pre logicality, it was quite simply that they were unaware of what the electric phenomena are.

THE MAGIC OF PLACES (strictly local or topical – Greek topos = local, god-or-demons).

Who didn't feel by walking in certain places strange impressions of anguish... or relaxation?

"There are places where the spirit breathes... there are places which wakes the soul from its lethargy, some enveloped, immersed in mystery, places, chosen from time immemorial to be the seat of religious emotion..." wrote a famous author of the beginning of the 20th century in connection with the Hill of Sion which is, however, only 542 m high.

Let us not be surprised to see the current man unable to perceive the presence of what we can call "fairies." All true Celtic people know well that, compared with animals, our perception of the reality indeed is very limited.

The swallows, the wild geese and many migratory birds have a long-range guidance system of which the effectiveness appears supernatural! The dog has a sense of smell much better than ours! Many animals see in the darkness some objects which escape to us. And in the Bible, the donkey of Balaam sees the Angel of the Lord, but it is necessary that God or the Demiurge opens the eyes of Balaam himself so that he can see him (Numbers 22-32).

Occultists call elementals these emissions of supernatural vibes. Some matres or fairies of the druidry are the personification of these long-lived and deep vibes. To the image of the forces of nature, the images of mothers-goddess-or-demonesses were added (the fairies often appear by three).

Nevertheless they should not be confused.

Did not write the immortal author of the "the gods are athirst": "As long as there is wood, meadows, mountains, lakes and rivers, as long as the white vapors rise above the brooks, there will be fairies. They are the beauty of the world."

If it is in Scotland that they remain most popular, it is because this land is remained relatively spared by pollution. Scotland is the area in Europe where water and forests are purest and where the elemental vibes are therefore less scrambled.

The Celtic name of the watery elemental is nisca or nixa (Gallo-Roman nehalennia), plural niscai or nixai. The presence of these niscai or nixai or nehalenniae had to be very important in the discovery of the sacred springs, wells, and, therefore, of hydrotherapy.

NB. To believe in these fairies or in these dwarves like the corroi or the leprechaun of our Irish pen-friends, undoubtedly is purely personal affair and, in this so precise shape, does not form part of the broad outlines of our neo-druidism. We entered for a long time in a period of major occultation of the god-or-demons, and it seems well that men can no longer see such elementals. Their species is extinct because of pollution, or then they are gone away "elsewhere" since the truth as always is "out there." This druidic belief in the matres or fairies, was obviously deteriorated by 2000 years of mixtures of the forced to clandestinity memories. The contact with these elementals takes place by surprise (traveler mislaid in the deep forest), through space-time accident (time of Samon), or through disease

causing a cerebral hyperesthesia (intensification of the perception of the tactile, thermal, vibratory feelings).

The archeologists and the historians speak about topical (Greek topos = local) god-or-demons. Our ancestors, as for them, were very far from all this vocabulary and spoke quite simply about god-or-demons even about goddess-or-demonesses (of fairies, if you prefer this word). There were male topical elementals (Alpis Penninus for the Pennine Alps, or the mountainous range of the Pennines in Great Britain, Vosegus for the Vosges, Carrus for the rock of Le Caire in the Prealps in France, etc.); or female topical elementals (Arduinna for the Ardennes in Belgium and also other steep sites of this kind), Abnoba for the Black Forest in Germany, Alambrina for the Alambre/Arambre mounts, in the Prealps and the Cevennes, in France, Danu (bia), the deification of the Danube River, and so on). Later they will be called therefore fairies or white ladies.

THE MAGIC OF THE LIFE. The egregores or more exactly animal soul/minds.

The new high-knowers like Gustave Le Bon call egregore the collective soul/mind of a powerful animal or human group. This concept starts from an idea similar to the observation of the "collective intelligence" of an anthill or of a swarm of bees. Each group of living beings acting in a common intention therefore generates a collective soul/mind which we call egregore (phenomenon observed in the animals particularly in the case of a pack of wolves in action, specialists then speak more precisely about animal soul/mind). The wild boars have an embryo of soul/mind... a herd of wild boars therefore has a powerful collective soul/mind made of all these embryos of soul/mind combined. Ditto for horses, bears, human groups (see Le Bon)...

Our ancestors equated these collective soul/minds called today egregores, with god-or-demons even to goddess-or-demonesses, or fairies if this word is preferred, and over the centuries, the high-knowers will humanize the representations of these entities, leaving to the animality only what it is necessary to make possible their identification. The Celtic coins for example kept for us the image of the wild boar god-or-demon (a man with a wild boar body or a man-headed wild boar), the horse god-or-demon (a man with a horse's body or a man-headed horse). The goddess-or-demoness matching the egregore or more exactly the soul/mind of bears will become straightforwardly an only human figuration, but combined with a bear, the goddess-or-demoness, or fairy, if this word is preferred, Artio. Same thing for Epona, according to some specialists.

These, animal or semi-man semi-animal, even entirely anthropomorphic figurations of "god-or-demons" between quotation marks; vary, of course, according to the areas of the Celtica Litavia, under the terms of the well-known druidic principle of Gallicanism, or religious autonomy of each people (see the Anglicanism of the king Henry VIII in England) but in prehistoric mythology these divinities will always have as a vehicle animals symbolizing them. Thus the mare is the mounting of Epona or of her various avatars on earth (Niamh, the lady and the unicorn).

NB. To believe in these animal egregores or soul/minds in such a precise form is optional, and does not form part of the broad outlines of druidism.

Human egregores more precisely.

These collective soul/minds are the product of the thought of several persons converging towards the same goal. That can start simply with a communal mindset and agreement without the persons in question are necessarily knowing each other. For the human beings the most powerful egregore is that which is generated by a group of religious people in meditation or prayer. The French sociologist Gustave Le Bon studied very well all these phenomena of crowd psychology which we find in the mass phenomena : demonstrations, sports meetings...

A clan, a tribe, a nation, also emits an egregore. And a community is not only a sum of individuals, but a lengthily built set of values, experiments, memories, which generates the identity from generation to generation (see Jung).

Specialists call geniuses or matres, among the Gnostic sages in the West that are the druids, these human collective soul/minds (that our ancestors therefore distinguished badly from the god-or-demons themselves).

The Trevirians called upon their national genius under the name of Matres Treverae; but there were also in Belgium the matres nervinae (the Nervian genius), in France the matres vediantae (in Nice), not forgetting the goddess-or-demoness of the Tricorii in the Alps (dea tricoria), etc.

The diversity of their names does nothing but highlight their essential function: to protect the human group of which they are the emanation, so little it is.

SECOND KIND OF GOD-OR-DEMONS: THE QUALITIES AS WELL AS THE FLAWS OF MANKIND.

The first of the means for better knowing the nature of the higher Being that is the Bitus (or Pariollon) is to start from the aspirations and deep reflections of Mankind, by making human qualities sublime. It is indeed only in a deep meditation of the speech about wisdom, of the former high-knowers, that we can in the best way dream about the God of the philosophers.

The deities symbolize the idealized qualities of Mankind. The blossoming of these qualities is accompanied by joy, their destruction generates anguish, inhibition, powerlessness, torment... the myth, to demonstrate this inner fight, always shows Man fighting with monsters, symbols of the perverse inclinations. The deities are then imagined, helping man or lending weapons to him. But what really assists the Man they are his own qualities (symbolized by the helpful deity -the peaceful deity our Buddhist friend say- and the weapons lent by the god-or-demons). The victory is due to the force inherent in the individual.

Of course, if there are divine acts held as being exemplary, there are others which are regarded on the contrary as anomalies, allowed to the god-or-demons, but forbidden to men, and nobody is mistaken there.

In the majority of the mythologies, indeed, we see god-or-demons even goddess-or-demonesses doing all kinds of blunders or ill deeds (case of the Bible for example); without the believers deduce necessarily from it that, to live an existence suitable to escape the vicious circle of ategeneto, it is necessary to do the same thing.

As Henry Lizeray understood it very well in his S.D.D. the individual is developed by his own imagination. Through ideal, he creates for himself a future to be realized.

As for the flaws, of course, they are more exactly turned into evil spirits, demonized, or equated with under-gods, with an-dees as it is said in Ireland).

Jungian psychology (or when the God-or-Demons exist in our heads).

Various authors think today that the god-or-demons of ancient paganism matched (match still) what the psychology according to Jung calls archetypes; i.e., some elements structuring the personality located in the human unconscious (as well as the genetic program, contained in the DNA, constitutes the organizer of our cells).

The archetype is a symbol we find in all the human races, it represents "an instinctive tendency."

It is as an instinct communal to the mankind, which remains in time and space.

The god-or-demons and the goddess-or-demonesses, or the fairies if this word is preferred, represent the numerous qualities of the human psyche that can be expressed by an individual, without taking the gender into account.

The religion according to Jung is therefore a particular mind attitude with respect to certain dynamic factors which act in us, and that we conceive as powers; gods, demons, laws, ideas, whatever the names Man gave them. Powers he found rather dangerous or beneficial enough to take them into account. To love them, to venerate them or to dedicate to them a true worship, when they appear to him in an aspect resplendent with beauty or greatness, and when they give a sense to his life. The archetypes represent the topics, myths, symbolic images or dreams of Mankind or some models of instinctive behavior. The archetypes constitute a cornerstone of the theory of the human being according to Jung. He largely studied their operating process and their role in the psychic life of the subjects. Let us quote among most fundamental: the persona (the self), the shadow (personal unconscious), the anima (the female side in the man), the animus (the male side in the woman).... The Greek Panth-eon as a personification of the Jungian archetypes was also well studied by Jean Shinoda Bolen. According to Bolen, these powerful inner diagrams, or archetypes, can explain the

major differences observed in the human behaviors. The stereotypes combined with the women are for example based on archetypes. Persephone the girl, Hera the jealous wife, Aphrodite, the temptress, and so on. Various archetypes are working in each woman at a given period. Bolen also met men identifying a share of themselves with a specific goddess-or-demoness, or a fairy if you prefer. Contrary, there are also god-or-demons in each woman.

NB. The immediate corollary of this Jungian approach of the god-or-demons is the dream study, because the god-or-demons can very well appear in dreams, that is known from time immemorial. And to analyze a dream, it is essential to understand the disassociation, in the Man known as "civilized", of the conscious from the unconscious (what the former high-knowers themselves called, in their language, the occultation of the gods)...

...

OK, on the principle, but let us recognize nevertheless in this case that Jung was particularly badly inspired in the choice of the name of his archetypes. In that case, Mabon/Maponos/Oengus could be the god-or-demon of eternal youth, of the trance (many stars of the show business, for example, embodied perfectly this archetype, sometimes to the extreme: a tragic end...)

THIRD KIND OF GOD-OR-DEMONS: THE SEMNOTHEI.

i.e., the men (the great souls) having voluntarily plunged again onto Earth to help there the other mortals. The god-or-demon in this case is a being who, while having reached the stage of awenydd in a former life, prefers to be again embodied in this world rather than to remain in the middle of the pure land of the Mag Meld; thus sacrificing his wellbeing to that of Mankind.

There is a lot of truth in the theory of the Greek thinker Euhemerus who, at the end of the 3rd century before our era, asserted that the characters of mythology were human beings deified by the fear or the admiration of the peoples. When a character who marked his time strongly is passed on, he takes in the popular memory increased dimensions. People ascribe him still more extraordinary than those he lived, adventures, and they end up making him reaching the rank of half-god-or-demon (like Abarix or Jesus) and even of immortal god-or-demon. People begin quite naturally to ascribe him attributes or actions they credited other (divine) characters up to that point. They make him embody a preexistent myth. In the historical accounts which were handed down to us only by oral tradition, it is impossible to know which are the share of the myth and the share of historicity. There is besides no sense to seek to know it. The only error of the euhemerism was to see there the single emergence process of the god-or-demons; because there are many others of them: the perception of the symbols, the meaning attributed to natural phenomena, the interpretation of the aislingi or visions of the prophets and of the dreams, the equating between things and ideas being parts of different orders of reality.

It goes without saying these anatiomaroï (Greek semnothei) are reincarnated generally in a not very ordinary way, and that their new body in this case is endowed with exceptional powers. These anatiomaroï, or great initiates called semnothei by the Greeks, with the perspective, ends up being also regarded as some god-or-demons. The Christians did in the same way with their Christ or their saints; and that matches in the Far East the concepts of arhat, of bodhisattva, and even buddha. In the same way as in the former Aryan world, a king became foster son of the god-or-demons through his coronation (sacred kingship) a great soul/mind (anatiomaros) became so through his accession to the state of awenydd. By becoming awenyddion, the great soul/minds were said sons of God or of Demiurge. No trace of bodily or sexual generation in this concept. These anatiomaroï, or great initiates called semnothei therefore, were generated as sons of the god-or-demons, yes, but at the moment of their accession to the state of awenydd and not as of their birth nevertheless. "Son of god-or-demons" in this case means by no means divine origin or bodily divine filiation, but exceptional gifts (old Celtic budism). A choice and a coronation of this great soul/mind by the Fate, that's all! Strictly speaking, these god-or-demons (the awenyddion called semnothei in Greek language) are not in this case of another nature than that of men. They are simply soul/minds having reached levels different in the motion of return to the Great Whole.

They have a bigger power and bigger possibilities, particularly that to go down again on earth, if they wish, in order to help the other mortals; like Vindosenos (Gaelic Fintan), who lived through ages, thanks various successive reincarnations; because for this type of reincarnation, the great soul/minds have not only human existences, but also all the diversity of the living beings linked to the cycle of the becoming and disappearing: from the inhabitants of the underground worlds to the god-or-demons through animals and men. This type of reincarnation can therefore lead into the animal kingdom.

FOURTH KIND OF GOD-OR-DEMONS: THE ALLEGORIES.

The presence of sacred signs in the course of his lifetime gets to man some reference marks, to which he may refer, some values which force him to surpass himself. Each one, so, feels obliged to give the best of himself or what seems sacred to him: his homeland, his freedom, his rights, his love, his beliefs, the defense of his ideas...

This category of representations of the sacredness proving still very living nowadays, we will insist only briefly above about it, because this mythical function still remains.

The rational intelligence explains how the world functions, it gives no significance to the life or death of a man, to love and hatred. The only thing is that this mythology resorts today to other topics and other images.

The myth of a fully reconciled mankind, which would have finally evacuated all its causes of discord or conflicts (irenicism, otherworldliness); the myth of the infinite growth, in a world however finished, the myth of the infinite progress of civilization, the myth of the free expansion of the individual initiative leading to happiness for everybody (the liberalism and the myth how much illusory of the hand known as invisible dear to Adam Smith). The modern world overflows with men who care so firmly about these dogmas that they do not even realize that they are dogmas.

Reminder on this myth of modern times that the famous hand of this English economist is become. Adam Smith uses three times the expression "invisible hand." The first time in his history of astronomy and in connection with the Greek god-or-demon Jupiter. It is the one really interesting besides.

In the socio-economic field which is that of the second and of the third occurrence (1759 and 1776) however, this expression is equivalent to the idea that actions guided by the most sordid selfishness can nevertheless contribute to the common wealth and good. What is sometimes the case (thanks to unexpected consequences) but not always.

The religious origin of this idea proves to be indubitable as its first use in the work of Adam Smith shows it.

The most direct precursor of Adam Smith is indeed the very Catholic Pierre de Boisguilbert, who perfectly knew to keep the line of his masters in Port-Royal. Admitting like many people that what makes the men stay together is from now on the utility of the specialized work, this French economist of the 17th century postulates indeed that the search for one's own wellbeing is a source of order and balance since, to satisfy this interest, each one is led to deliver to the others what will satisfy their interests. This complementarity of needs thus gives rise to a spontaneously ordered system in which each one is a winner. What suggests that God or the Demiurge, by causing the division of labor and the coordination of the activities through the market, created a perfect machine which runs by itself. Difficult to be more naive (or more cynical?)

Out of the political sector, certain behaviors seem even as substitutes (substitute products) for religion, in a world disillusioned in the Weberian meaning of the word (cf. his *Entzauberung der Welt*).

From the simple meeting to the world cup, the sport units for example its fanatics in the same spirit. For the aficionados, the bullfight is for example the exaltation of the victory of the intellect over brute strength.

Sport seems to be the new religion of the people. The Olympic flame is the symbol of immortal values of universal friendship and of surpassing of oneself.

Gathered in these concrete cathedrals which are the stadiums to live an ecstasy out of the profane and daily time, thousands of hearts beat at the rhythm of the feats of their heroes. They identified with these pitiless stars, so much so that personal salvation consists in resembling to them. The offering of one's life to the god-or-demon of the risk belongs to many sports. If the sport god-or-demons are glutton Moloch and demand disfigured bodies, burnt carcasses, it is that the sacralization is guaranteed by the sacrificial immolation.

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The natural laws which we know represent only a negligible part of the inexorable rules governing this World. The course of the events is never arbitrary, it is not the fact of the only chance in the usual or Christian meaning of the word. What is it is true, on the other hand, it is that, in their totality, these rules are very complex, Mankind can therefore understand them only partially.

To appear to men, the gigantic cosmic cauldron that is the Pariollon therefore needs to burst in multiple facets.

The world of the god-or-demons is nothing else only a higher form of existence which is theoretically unfathomable for we uns, mere mortals.

In a certain way, these god-or-demons themselves are nevertheless only men. Their joys and their adventures resemble those of men. It is well also by definition what makes them so approachable for the needs and the wishes; but since they enjoy a form of existence which exceeds ours, they can help the mortals, by intervening on certain points (and on certain levels): rain, fruitfulness, wind... and if we cannot connect them exactly as our own kind, we can nevertheless approach the god-or-demons as we would approach a king. Oldest of the druidic triads insists so that they are honored. "To honor the gods, to abstain from wrongdoing, and to be a man, a true one" (Diogenes Laertius. Lives and opinions of eminent philosophers. I Prolog 6). These god-or-demons are therefore partners of dialog. Man may speak to them in prayer and meditation, he can praise them in joy and gratitude, he may tackle them in distress and despair. Some god-or-demons in front of whom Man can (without being forced to do so) raise his arms towards the heaven in an attitude of reverent fear; that he may pray, to whom he can offer sacrifices, in front of whom he may play music and dance.

"Some say the Callaicians have no god, but the Celtiberians and their neighbors on the north offer sacrifices to a nameless god at the seasons of the full moon, by night, in front of the doors of their houses, and whole households dance in chorus and keep it up all night"(Strabo, Geography III, 4,16).

On this point, Celts, Jews, Christians and Muslims, meet. It is the first prerequisite of the passage from the Absolute Immanent to the relative one. The god-or-demons of the druidic Panth-eon or Pleroma, are the manifestations of the functional totality of an unknown and incomprehensible world, imperceptible but at the origin of everything.

The god-or-demons, as hypostases, are functional emanations of the universal cosmic cauldron known as the Pariollon. It is therefore only in the figurative sense that their intermediate position can make them regarded as resulting/generated by the Unnamed acting as "Ollatir = father," in other words some participants in this higher Being. These contingent beings through their reality itself are in turn symbols and facets or specialized emanations from the Higher Being (Bitos). But these intermediate beings between Pariollon and men, that are the god-or-demons, whose perception is obviousness for certain people endowed with a high intuition like the awenyddion, are only, to tell the truth, enigmas; because we are unaware of one of the terms of the relation which make them nevertheless exist: the exact contours of the cosmic cauldron which is the Pariollon. Because the Pariollon is a little like the universe, we do not know if it is in continuous expansion or finite / infinite.

To return to the field of discursive thought, mythological accounts are means, of course, indirect and imperfect, to approach the immanent and inexpressible reality of the higher being. The god-or-demons are specializations and concretizations or incarnations of the innumerable facets of the universal

cosmic Cauldron which is called Pariollon. What Hindus call vyuha and Muslims shirk (to condemn of fight it). They are purely spiritual beings, but being able to take human appearances. For certain high-knowers these appearances of a human body can even go as far as the exercise of more or less similar to those of our organisms, functions.

TRACT ABOUT GOD AND GODS or THE RELATIONSHIPS OF THE ONE AND OF THE MULTIPLE ONE.

“To you alone [the high-knowers] it is given the gods and celestial powers to know or not to know” (Lucan, Pharsalia/Civil war I, 450).

“They likewise discuss [...] respecting the nature of things, respecting the power and the majesty of the immortal gods” (B.G. VI, 14).

As Henry Lizeray himself notices it (in his S.D.D.) this eternal problem of the relationships of the unity with the number is, of course, that which has, from time immemorial, challenged the human intellect; “since what is One sometimes appears to us Multiple.” The day which illuminates the earth for example is one, but on our planet, what the men see it is, sometimes the night, sometimes the day, which is not the same thing).

The druidic panth-eon or pleroma is a gigantic puzzle of which more half of the pieces are missing, and those we have are in disarray.

This challenge was perhaps wanted by the former high-knowers themselves (see their taboo on writing); because that forces us in this way to make an effort of reconstruction, of insight, much more advantageous to tell the truth, than would be the passive contemplation, of a complete unit already gathered.

What do we have indeed today as a man to draw from the reading of the apparently coherent, logical, and complete, adventures; of these god-or-demons that are the god-or-demon of Abraham, Isaac, and Jacob (pew) the Baby Jesus, the Holy Spirit, Mary, etc., etc. the book of Jews (the Bible) does not even believe in the immortality of the soul...

But we have, on the other hand, an immense profit to withdraw from the study and meditation of the myths in which the spirituality of the former Gnostics in the West was fed.

In many languages of the south of Europe, God with a small “D,” is a word of Celtic origin (deivos or dios, dia in Ireland) meaning “luminous superhuman being” (the one of the daytime sky). Among the ancient druids, this word designated in no way the higher Being evoked by some periphrases of the kind Bitus or Pariollon. It is following a mistranslation of the Septuagint (they conveyed by the Greek word theos what it was necessary to mean by Fate) that the first Christians also used this term to convey the concept of higher Being (called Bitos Pariollon or Fate therefore among the high-knowers of the druidiaction).

The mistake in the translators of the Septuagint is explained by the fact that their higher god-or-demon had, rather, indeed, the dimensions of a small tribal god-or-demon, and not these of a Universal Including. From where, in their mind, considering their arrogance and their condescension, the confusion with the Aryan notion of deiwos.

In the Indo-European world indeed, the god-or-demons are designed as personal beings, but of whom we cannot more specify the nature: according to peoples and times, it is more or less close to that of man.

The historical research could establish a typology of the god-or-demons, but in reality the accounts relating to them are rarely explicit.

The concept of “god-or-demon” is the personified answer to a question which has no other one possible at a given time: why the thunder and the flash? Because Taran/Toran/Tuireann thunders and strikes down, think the Celts in Antiquity.

The water of the rivers? It is a goddess-or-demoness! Or a fairy if this term is preferred!

The force which makes grow harvests in Spring? A god-or-demon!

Why violence and death in the world? Because Catubodua breaks out there.

Personified means in no way absurd or untrue. The god-or-demons are a way of saying that the matter, the feelings and the things of the life, keep relationship with an invisible reality which exceeds Man.

For a high-knower of Antiquity, the person in charge of the fertility of the grounds was the danna named Litavis or Nerthus. Today we say: "They are the fertilizers," * and we thank Brigindo his daughter for having inspired their discovery to the scientists.

The same god-or-demon can have a double or triple meaning and even more still, on different levels. For example, it could be a historical myth at its simplest level, but also a myth of salvation at a higher level.

The druidic rationalism therefore does not exclude the research for the god-or-demons or the divinity, but implies only the systematization (and consequently the recognition) of our relationship with these higher principles; who can be some ideas virtues ideals, the memory of disappeared beings, the god-or-demons or one God-Demiurge as in the Judeo-Islamic-Christianity, etc., etc.?

* By fertilizers, it is, of course, necessary to understand the natural manures or the natural techniques as that which simply consisted in spreading certain earth in the fields. Pliny. Natural history; Book XVII.

"There is another method, which has been invented both in Gaul and [Great] Britain, of enriching earth by the agency of itself, * * * * that kind known as marl. This soil is looked upon as containing a greater number of fecundating principles, and acts as a fat in relation to the earth, just as we find glands existing in the body, which are formed by a condensation of the fatty particles into so many kernels. This mode of proceeding, too, has not been overlooked by the Greeks; indeed, what subject is there that they have not touched upon? They call by the name of leucargillon a white argillaceous earth which is used in the territory of Megara, but only where the soil is of a moist, cold nature. It is only right that I should employ some degree of care and exactness in treating of this marl, which tends so greatly to enrich the soil of the Gallic provinces and the British islands. There were formerly but two varieties known, but more recently, with the progress of agricultural knowledge, several, others have begun to be employed; there being, in fact, the white, the red, the columbine, the argillaceous, the tufaceous, and the sandy marls."

FINITENESS/INFINITENESS.

- If you call with the word god-or-demon all the beings venerated or called upon in prayers or canticles, even through sacrifices (offerings, etc.) then the majority of the Christians are also polytheists; because they believe in fact in their daily religious practice in several god-or-demons, whatever the name they give them... (angels, archangels, saints, persons of the Trinity, Blessed Virgin, etc.). If you also understand through "God or the Demiurge" the highest and deepest of all things, single principle, primary and last reality of this world, in men and things; then the high-knowers can also be said monotheists in a way, or more exactly monists; because they believe in one Being (Bitus) who is at the same time impersonal and personal (it is an impersonal entity that you can feel personally). Whereas the Christians themselves are dualistic, since beside this higher Being (this good God or Demiurge) they admit the existence of another entity, specialized in the evil this time (the Devil). Same thing for Muslims besides with their Great Satan.

The Gnostic people in the West therefore avoided the difficulty in which Christians (and Muslims in their continuation) flounder by refusing to also call deivos (god) this higher Being; by refusing to give him a proper noun (to give a name, it is to affirm a right on what you name; by being satisfied to designate it with adjectivized common nouns, for example, or by substantivized adjectives in neutral form like Pariollon. Conclusion: the druidism therefore uses completely different words to evoke God-or Devil and the god-or-demons. The appalling lack of intelligence and reflection of the first Christians (of the failed rabbis that people called "sect of Nazoreans," see Acts of the Apostles, 24,5 and 14) was necessary to confuse them.

Some people claim that the belief in multiple god-or-demons or angels represents a lower form of the approach of the divinity. The god-or-demons or angels would veil more its truth than they would reveal it, from where the need for only believing in one of them taken randomly (monotheism).

In reality, the god-or-demons veil the truth of the divinity only for those who do not understand the language of symbols, and therefore do not know. For those who know, the god-or-demons reveal more, of the nature and acting of the Divine one, than unitary theoretical conceptualization, because they bear in them the very dimension of its dynamics.

The god-or-demons are only a partial aspect which appears only during the spreading of the One in the multiple. It is on this level only that the personalizations of the creating aspect of the Uncreated one are located.

It is, however, necessary to admit the place which comes down to them by rights in the hierarchy of the being, without disputing their function and their meaning. The representations of god-or-demons are assigned to given levels in the self-spreading process of the Pariollon; because the original beginning, the last base of all being, the absolute immanent being, does not act and does not give form by itself.

The analysis of the high-knowers of the druidiaction goes even further. For it, there are even god-or-demons for, in a way, getting their hands dirty while plunging them in the grease, some god-or-demons which act, which creates; then destroy what they had made (case of the Catubodua aspect of the cosmic great mother goddess-or-demoness in the Irish tradition, for example) to rebuild afterwards. The specificity of druidism is, of course, to have made with the god-or-demons the favored form of the knowledge of God by Mankind. WHEREAS THE CHRISTIANS, THEMSELVES, AS A MYSTICAL PARTICIPATION IN THE DIVINE LIFE, KNOW ONLY THAT RELATED TO THE EXPERIMENT OF THE SUFFERING. The knowledge of God is the knowledge of the god-or-demons his sons. This is why the myths are also an important subject of meditation, just like the, carved or painted, symbolic representation, in the sanctuaries, or the triads intended to be meditated. For the one who does not know, the god-or-demons indeed veil many things but they never veil everything. An apple is beautiful to see even if you are unaware it is a delicious food.

God-or-demons consequently have several meaning levels. If one of them remains hidden, we understand them nevertheless on another level, a lower level.

On this level, the god-or-demons offer an exteriorized image of the facets of the universal cosmic big cauldron, cosmogonic events, and many other things still, in which the power of the higher Being (or Bitus) can appear. The god-or-demons reveal something about the Pariollon being to the ignoramus themselves.

Their opening to different interpretations makes them a form of expression which brings something to everyone, and we could not do without it.

The key word of the druidism is the difference, the right to be different, the differentiation. What is the best for one, considering his level of intellectual development, his degree of evolution, can appear inappropriate for the other who is not yet prepared for that. On each level indeed, the god-or-demons speak to mankind.

There is, of course, one higher truth. The one who reaches it will have nothing more but to step to make a success of the complete blossoming of his soul. But as long as we do not have it entirely, it should be admitted that this truth appears on all the existence levels, in a different way for each one. Each mere mortal besides can place himself on several levels at the same time. We can very well perceive the divinity in a completely abstract and intuitive way following the example of the awenyddion and at the same time respect or honor a statue of god-or-demon. A man can very well make present in his heart the god-or-demon with all the details of the image that artists and the poets (bardoi) forged little by little; while knowing that it is only an appearance, the shape in which appears on earth an immanent and transcendent at the same time being.

This aptitude to think the various levels of the reality, characteristic of the druidic monism (monism and not monolatry), is, of course, opposite the disastrous monolatry of the people of one book; of whom the god-or-demon is, of course, ONE, but anthropomorphic and not abstract; what is not better than to have a multitude of anthropomorphic god-or-demons (where is the progress?)

Monotheism therefore also has its place in druidism, but not as a law imposing itself over everybody. It should not be a coarse simplification, like in Judeo-islamo-Christianity (one ANTHROPOMORPHIC god-or-demon instead of several ANTHROPOMORPHIC god-or-demons), but an abstraction (one "higher Being" origin of everything: monism).

The highest level of the divine knowledge or experiment which is that of the awenyddion also matches the highest abstraction. But, considering the differentiation of the mystical knowledge or experiments, the lower levels are not either completely valueless. If they did not exist, the rising movement which leads to the philosophical and considered monotheism (the discursive thought which leads to monism), could not even start.

Reminder about the god-or-demons according to the medieval druidism .

The study of the druidic philosophy shows that it cannot be conceived without a theology (understood in the sense of angelology). Angels jinns god-or-demons, of course, existed before their myths, such is the first point to remember from the druidic concept of meta-history. All the difficulty consequently consists in going back to their truth beyond the texts. It is necessary to give back to the concept of god-or-demon its whole density. They are basically the condensation of an original energy.

The existence of specific god-or-demons is the essential postulate of the druidic religion. There is no contradictory truth there. God and god-or-demons angels or jinns are the same Truth, matching different interpretation or comprehension levels. Any divine attribute (of the Pariollon) can even be behind several different divine entities, since each one understands it in his way.

There is in this design of the world neither creation nor successive procession, but simultaneity. The druidism of the 2nd thousand years before our era shattered the closed universe of the primitive Neolithic monolatry, by making perceived by those close to it the multitude of the light beings who surround the higher Being; by thus making us, we uns mere mortals, reach the multitude of the celestial irradiations from the Bitus; a celestial light source of which Zoroaster was also the prophet at the other end of the Aryan world.

In the medieval druidism , the god-or-demons represent the primordial otherness, the first mirror of the perfections or of the superhuman powers. These beings are all relating to the Tokade (to the fate) and exist only by it in fact. They are the manifestation of the attributes, of which god-or-demons, angels or jinns, are the supports. Each divine entity represents a name or an attribute of the universal cosmic cauldron (Pariollon). It is impossible consequently, to be closer to the higher being than these mirrors of the Fate.

The most usual expression used to qualify the god-or-demons is "sons of the Fate, factors of the fate, secondary causations ." These spiritual realities that are god-or-demons, the angels or the jinns, are the multiple facets, voices, or words (labarum) of the gigantic cosmic cauldron. The sons of God or of the Demiurge, even or of the Fate , are not God or the Demiurge nor the Fate itself, of course, but they are either not separable from it. The light which comes from a torch, of course, is not the torch itself,

but if there were not this light, how do we know what is the torch? We would not even know if there is a torch and where it is.

The world of the druidic god-or-demons (Pleroma in the writings of St. Irenaeus) therefore appears as the base of the universal order which it governs and keeps in the duration.

The god-or-demons structure the Bitus or universe in the levels of the action of the verb to be, to which states of knowledge correspond. They connect the worlds and show us that God or the Demiurge is everywhere, at the same time immanent and transcendent. The god-or-demons also form besides, individual celestial or telluric poles for each one among us.

The hierarchy of the god-or-demons expresses the dynamism of the forces (Bitus) from the universal cosmic big cauldron or Pariollon. The god-or-demons are the dynamic manifestation of the powers or energies the names or attributes of the cauldron represent. They are the ideas or the thoughts of the Pariollon, its supersensible grammar which formats the absolute immanent awareness, and reveals the life of the Bitus. Without them Bitus or Pariollon cannot be expressed nor to be understood.

At the other end of the Aryan world, with the reformation worked out by Zoroaster (Zardusht), of the former Mazdaism, this purified polytheism very close to the philosophical and reflected druidism, will approach even more a kind of moderate dualism. Ahura Mazda becoming one God or Demiurge and the other deities some combined principles. Zoroaster preached a moderate dualism based on the battle between Good and Evil, the Light and the Darkness, dualism still present besides in the Twelver Shia Islam. There exists a Holy Spirit (Spenta Mainyu), son of Ahura Mazda, and an evil spirit (Angra Mainyu, Pahlavi Ahriman), uncreated spirits, but opposed because representing day and night, life and death. These two spirits are twins and coexist in each living being. According to the Avesta, there exists therefore a whole hierarchy of archangels and angels constituting the invisible framework of the Bitus (of the Universe). At the top, are placed the immortal saints, seven, called Amshaspands, who match the shapeless manifestation. Come then various categories of executing angels the Yazatas, who match the entities of the subtle world among whom is the Fire, the purifying principle and vehicle of the soul/mind in its spiritual rise. Among the various categories of Yazatas, we find particularly that of the Fravrashis who are the manes of the late ones, for whom it is necessary to perform worship and who, while remaining hidden, are beneficial genies in real communion with Mankind. They are also guardian angels having for a mission of protecting every human soul and of collecting the fruit of its virtuous acts, accomplished under their inspiration and on which their existence depends.

N.B. Zervanists or zurvanists have nevertheless a definitely more pessimistic idea of this process and incline to a strict duality of Good and Evil, Ahura Mazda and Ahriman, begotten by one principle, Zurvan Akaran, the boundless time.

On the Greek side, angels are mentioned for the first time among the Neoplatonists, Porphyry of Tyre (circa 260) and Iamblichus of Chalcis (circa 320). "You inquire by what indication the presence of a God, or an angel, or an archangel, or a daemon, or a certain archon, or a soul, may be known. In one word, therefore, I conclude that their appearances accord with their essences, powers, and energies.....the phasmata, or luminous appearances, of the Gods are uniform; those of daemons are various; those of angels are simpler than those of daemons, but are subordinate to those of the Gods; those of archangels approximate in a greater degree to divine causes; but those of archons, if these powers appear to you to be the cosmocrators, who govern the sublunary element, will be more various, but adorned in order" (Iamblichus, On the Egyptian Mysteries, Answer of Abammon to the epistle of Porphyry to Anebo II, 3).

The Greek word *aggelos/angelos*, which means "messenger" in the Bible, underlines one of the many functions of these intermediate beings: the handover of a message.

But the original Hebrew word, *malakh*, has itself a second meaning. The *malakh* is the strong arm of the king of the Elohim, of the higher God or Demiurge, the enforcer on earth of the will of God or of the Demiurge.

The Bible mentions more than 370 times these superhuman entities with the names of angels, archangel, seraphs, cherubim. To say nothing of the Quran. Bible and Quran therefore affirm the existence of the angels, but they are generally invisible in the eyes of mankind. According to the Bible nevertheless, many people would have seen or heard them, actually or in vision. Lot (Genesis 19,1), Jacob (Genesis 32,1), Gideon (Judges 6,11), Manoah's wife (Judges 13,6), Nebuchadnezzar (Daniel 3,25).

For pious Muslims, the jinns represent another race of creatures living on the Earth, they are entities who live the deserted places, the water points, the cemeteries and the forests. To appear, they take various forms of which those of men or animals, usually of snakes. Their names, words or behaviors, which remain strange, make it possible to distinguish them from human beings when they take their shape. Like the men, they are organized in kingdoms, States, tribes, peoples, they have laws and religions (of which those of mankind since for the Muslims God may also send prophets to them).

The relationship between the Fate or Tocade (Middle Welsh *tynged*, Breton *tonket*, intended, old Irish *tocad*, destiny, *toicthech* "fortunatus," *tonquedec* in Breton language. The *labarum* is its herald) and this type of god-or-demon, are therefore difficult to grasp.

If certain god-or-demons move aside behind the word of the Fate, which they deliver, others are more active and are straightforwardly its agents.

A god-or-demon it is therefore not only a messenger in the narrow senses of the word, as opposed to what the monolatrous propaganda speaking about *malakh* or *aggelos* maintains. The god-or-demons guide men and peoples, draw aside the dangers or may "punish" by sending various diseases. According to the Bible, some of these god-or-demons called angels could also exterminate the newborn babies (cf Exodus, 12,29) or spread the plague (2 Samuel 24,16). An idea completely unknown by the druidism as well medieval as ancient on the other hand (odd angels in any case!) And let us not even speak about the jinns in the Quran because it is still worse!

The Celtic god-or-demon is infinitely more than a subject of beliefs become out of date nowadays. Through his paradoxical status, first of all, paradoxical, he forces us to think and therefore becomes consequently conveyor or access road to a higher knowledge, moving upwards the mystery of the Being of beings.

Deprived of these theophanic figures that are the god-or-demons, the monolatry, itself, on the other hand, inflicts to itself a serious denial and sinks in the metaphysical idolatry: the literal appearance and its dogmas. It ignores the cognitive function of the god-or-demons as their function of manifestation of the mysteries of the spiritual world.

Knowledge of the Fate, knowledge of the god-or-demons, self-knowledge, are the three aspects of the same fundamental freeing knowledge. Man has a very low power, but he can nevertheless himself also take part in the higher worlds. The one who dies without having known one's god (at least one's fairy of the kind *Matra nedsama*) dies of the death of unconscious people. This knowledge of the god-or-demons, in Man, presupposes nevertheless also the self-knowledge. The one who knows himself knows one's god. From where the famous Greek inscription engraved on the pediment of the temple of *Abellio* in Delphi at the behest of the very knowing *Olenus*: *gnôthi seauton*; and the not less famous expression by *Ausonius*: "*Divinis Humana licet componere*": "We may compare things human with divine" (on the use of the word *libra*).

Basically, the Celtic paganism, it is a fantastic hope, that to be one day changed into gods, since the gods are at the same time beings and (spiritual) states. Second good news of our mythology, the first *suscetlon* being that of the non-existence of hell.

PETER DeLACRAU THE FIRST OF THE WOKE OR OF THE DECOLONIALS.

The questioning of the classical Greco-Roman culture is currently in fashion in our faculties. Just indigenism, decolonialism and some other -isms of this nature.

The children of Peter DeLaCrau, Jean-Loup Alex and Millicent, point out that their father had already embarked on this path when he arrived in Paris in the late 1970s.

The number 20 of La revue d'Histoire populaire, entitled "Histoire du peuple français" (History of the French people), was in a prominent place in his modest library in Oleron when we moved him, as well as the works of Peter Lance, who was even more forceful than our modern decolonials, since, according to him, France was still sick of her five centuries of Pax Romana.

To rehabilitate the "Barbarians" in front of the Greeks and the Romans was always one of the major preoccupations of our father who was thus in this sense decolonial and this well before Barbara Goff since it was the years 1970.

At the end of his life, he was much less sensitive to the theses of his old master Peter Lance on the persistence of the Roman mentality in our country since, according to him, it had sunk to the bottom; but it is certain that, as a young man, these paradoxically optimistic theses of Peter Lance had motivated in him decolonial studies going back much further than the 19th or 18th century.

Here for example what had been underlined by our father in the number 20 of the quarterly entitled "The French people."

"As early as 1364, sailors from Dieppe approached the coasts of Guinea and founded a trading post "The Little Dieppe." With this gesture, the French embarked on a long process of colonization and decolonization that is still ongoing today. What at first remained a matter for bold sailors and merchants was quickly taken in hand by the sovereigns (Francis I encouraged the colonization of "Canada"), by the clergy and by the entire political machinery. The creation of trading posts and colonies, and the exploration of new regions were the occasion for many armed confrontations between Europeans, leading to dynastic, political, diplomatic and religious quarrels. Portuguese, Spanish, French, English, Dutch competed on all continents from the 16th to the 19th century. Blood flowed freely. Blood of the natives who resist this imperialist conquest with arms in their hand. Blood of sailors, farmers and workers of the metropolises who are made to fight for interests that are not their own. At the beginning of the XX" century, these empires.....

That is why in the number I we had entitled an article: Roman peace, 120 years of insurrections. Here is one of the longest and most powerful farmer rebellions that lasted no less than... 120 YEARS OF INSURRECTIONS.

Once upon a time there was a country called Gaul. And this country was so rich that it attracted the covetousness of imperialist Rome. With its 15 million inhabitants (approximately), its cereal lands, its quality metallurgy and its safe routes, it could not but attract the Roman merchants. From 58 to 52 B.C., the war set the Gallic countryside ablaze. Caesar sought to open the large trade routes of the West to the publican knights. In September 52 B.C., Alesia surrendered. But the war continued. A sporadic resistance settled. It was soon to be broken by the atrocities of the Roman army and the divisions of the Gauls. Within a few years, 700,000 Gauls had been killed in regular battles or slaughtered off the battlefields to safeguard their independence. Until AD 70, millions of Gauls sacrificed themselves for their liberation. After this date, the ruling classes made common cause with the invader. The nobles, the rich landowners, the merchants and the town elite were to lend a hand to the occupier. These privileged people were lavish with the money they earned from the labor of the countryside. The portaria (customs, grants and tolls of all kinds...) and the vectigalia (heavy land rent) crushed the people with their weight. From then on, the struggle became that of the Gallic slaves, serfs and craftsmen against their Gallo-Roman oppressors. A kind of war between plebeians and rich people...

For two centuries, Gaul served as an arena for the pretenders to the throne. Countless emperors were proclaimed, but all of them were murdered by their competitors..... ...Famine was taking lives. Everywhere, brigandage was striking. As for the Roman army (90% of which was made up of non-Latins), it was going through a deep crisis of demoralization. Soldiers were unhappy with their living conditions and thought only of looting. Numerous mutinies broke out, and deserters joined the ranks of ruined farmers and bands of brigands. Entire units left the regular army. The people often preferred to take refuge in areas that were difficult to reach. On the other hand, those who could not leave their village had to pay an additional charge to compensate for the losses during transport, the Gallo-Roman administration required the farmers to provide food and various equipment. Not to mention the cash levies for the pay of the troops. In the end, "Gaul languished in servitude. She did not know any

more what meant the word freedom."so let us not be astonished if, as of the end of the second century, the reaction of the poor classes was massive. The revolt of Maternus began at this time. THE EPIC OF MATERNUS; THE PREHISTORY OF THE BAGAUDAE.

Maternus was a Roman soldier...In order to close this polemic, let us speak...

a priest from Marseille, more explicitly reveals the causes of the "bagaudicae": (Vocamus rebelles, vocamus perditos, quos esse compulimus criminosos. Quibus enim aliis rebus Bacaudae facti sunt, nisi iniquitatibus nostris, We call those men rebels and utterly abandoned, whom we ourselves have forced into crime. For by what other causes were they made Bagaudae save by our unjust acts.....?) The movement continued... Some twenty years later, around 216, a Roman general was sent to Gaul at the head of four legions, in order to exterminate the "dissidents and rebels." In spite of their imposing number, the governmental forces did not gain brilliant victories. And the "dissidents" continued to operate and to make the well-to-do tremble. The reason was that the recruitment was done among the people who supported the rebels. Every village was a shelter for resistance fighters; every city house was a center for preparing attacks. Little by little, the disinherited had formed a kind of popular army, with its regular corps and its light detachments of partisans. From farmers crushed by "fatality," they had been transformed into farmer soldiers. If the name of Bagaudae is not used at that time, it is simply because there were Roman chiefs at their head, former companions of Maternus..... Its fame grew day after day. So much so that the oppressed of Spain joined in great number his army. Slaves, ruined farmers and stripped farmers came from all over. At the evocation of his name and his exploits, the hearts bruised by the daily sufferings took again hope. Dangerously threatened, the privileged Gallo-Romans reacted. They tried to make believe that Maternus was only a bloodthirsty bandit. But the repeated failures of the governor of Lyonnese to put an end to his activities were soon to prove the fallacy of such a judgment.

The strength and originality of the bagaudae laid in the meeting of two elements. On the one hand, the Roman deserters brought to the farmers their knowledge of combat. On the other hand, the bagaudae, with their knowledge of the regions and the needs of the people, gave the revolt "revolutionary" objectives. Thanks to their "revolutionary" vision of society, they were going to liberate regions from Roman tutelage. In this way, a real popular power was born. Not only had they become "guerrilla fighters," but also administrators. At the end of the third century and during the fourth century, they settled in certain districts and governed them, mainly in the west, the southwest and the Alpine regions. In the fourth century, the people were still "robbed, murdered by perverse and bloodthirsty judges, suffering excessively from the dishonesty of the governors, their confiscations and their rapine. This explains why the resistance lasted so long. Bagaudae constantly harassed the Roman troops. With the help of the Bagaudae's army, the farmers and slaves of Armorica expropriated the nobles from their lands and made them plow them. But in 437 Tibatto was taken and sentenced to death" (Philippe NOEL).

Some will find our judgment a bit exaggerated (Peter DeLaCrau the first of the decolonials and his review entitled "Le triscèle" the first of the French decolonial studies), but it is undeniable and no one can say the contrary..... THAT PETER DeLACRAU WAS NOT AN UNCONDITIONAL ADMIRER OF THE CLASSICAL GRECO-LATIN CULTURE since he was a Celticist and always thought dangerously schizophrenic from anti-racists to maintain simultaneously that races did not exist but that racism did exist or that there were racialized people. See his pamphlets published at the time by his friend Jack Fouroux of the editions La Bretagne réelle-Keltia (in Merdrignac). On the right to the difference, even the duty of difference, natio-ethnism etc. We even found a letter from Olier Mordrel paying tribute to his action, in his papers, so.....

Signed : the heirs to Peter DeLaCrau: Jean Loup ALex and Millicent, of Cuers.

REMARK ABOUT THE FIGHT OF IDEAS.

There exists therefore a popular even very utilitarian design of the religion (for example St. Antony of Padua making find what was lost, etc.); but, let us say flatly, in this small catechism for the young schoolboys of druidism ; WE WILL FAVOR THE FRANKLY SPIRITUALISTIC DESIGN of our ancient international religion before the word was invented (weren't the former druids supposed, according to Caesar, go and perfect their education in Great Britain?) ; persuaded to be in that more faithful to the true druidism than the upholders of interpretations falling within a much more utilitarian design, are: clairvoyance, magic, astrology, health through plants, continuation of a political fight, or others.

As the great French archeologist Jean-Jacques Hatt wrote it very well, to whom this summary for beginners owes much: "First of all I endeavored never to forget that through the myths and the god-or-demons, it was the men and their idea of the life, of the universe or of the beyond the grave, that it was always necessary to try to reach; as well as the changes undergone by these ideas during the centuries, from the proto-history and the history of the Celts, independent, then colonized. The initially Celtic , then Gallo-Roman civilization and culture are comparable with a double face Janus.

It is a question of making comprehensible, by so to speak making it live again before our eyes, the religion of the high-knowers in its major and permanent characteristics, but also in its evolutions and its changes. In other words, a requirement of comprehension and of resuscitation more difficult and riskier... than a little compromising and quite convenient agnosticism ... In spite of all that it can cost in personal efforts and possible incomprehension on behalf of some of our rival brothers of the scientific community (or others. Editor's note), it is the way which we chose. In this research, it was necessary to overcome some prejudices, the first perhaps being the dogma of the total separation, of the total difference, between the religious world of the Celts in the time of the independence and that of Gallo-Romans.

This put a priori difference is one of the reasons of the agnosticism of the specialized historians. But what human minds expressed was this through simple images, can (and must) be understood by other human minds, our author also added, in connection with this so convenient agnosticism or with this quite comfortable hypercriticism; because this religion belongs to the intellectual and spiritual heritage of Mankind , as well as the classical culture, the Christian civilization, or the Islam, even the Jahiliyya because Jahiliyya too is part of the (to be respected) spiritual heritage of Mankind .

Most serious, it is that the pagan faith is challenged , firstly by indifference. And yet, the pagan beliefs continue to appear here and there in all the fields, even if they are so degenerated that they find no longer lawyers to defend them.

The truth requirement orders us not to affirm as true dubious things, but it does not prohibit to us, however, to hope in what we like, even in the most incredible things, even in the most bizarre. For example, the houris in Muslim heaven.

The right to believe is the most imprescriptible of all the rights. But on a condition, however: it is that we put these beliefs in their true place, and that we do not present them as objectively proven certainties, when it is not the case! It is at his own risk that a druidicist must proclaim his beliefs and under his own responsibility.

It does not have for that the right to call upon held secret unverifiable or not available for consultation, documents ... (private archives, oral tradition of some individuals only, etc.)

If, in spite of the results of the criticism which questioned the historical reality of William Tell and of the oath on the Grutli; a Swiss citizen prefers, despite everything, to represent the origins of his homeland with these images which are dear to him, and which make the very deep strings of his heart quiver; who would dare to reproach him for that?

He will offend the truth only if he presents the objects of his belief as indisputable realities. What the Breton druidic gorsedd , Ar Gael or the Message (of the druidic group of Gauls or the Druidic College of Gauls) do still, alas. However the essence of the faith of the true high-knowers of today should not be the feeling, but the will as the intelligence. It must be a question for them, unlike the Breton high-knowers or the high-knowers of the Druidic College of Ar Gael not to allow themselves to affirm as true that of which they are not certain.

Their faith consists only in wanting something whose reality is neither proven but nor also refuted. Sincerity in this case, that consists then in simply designating the things by their name, not to say that

you know when you don't know, but in admitting frankly that you WANT rather; that you are not sure not to be mistaken, but that you are decided to cling to this hope against all odds.

If among the elements that this small doctrinal summary has released, some appear not proven thereafter, why would we give up on them if these beliefs are in charge of a potentially beneficial energy, livening up and vivifying up the ethical behaviors; and if their abandonment creates a feeling empty threatening the solidity of all the rest? It is appropriate, however, in this case, to remain honest, to admit that if we adopt them in spite of the uncertainty of their druidic authenticity, it is because we wanted it, and not because it is proven.

Unlike these groupuscules which base their authority on alleged historical evidence, always dating back ultimately to the heresy (and thereby we want only to stigmatize the inventions or the complete forgeries) of the Welshman Iolo Morganwg; who cannot, of course, without compromising their existence, admit that they are discussed; the true high-knowers, themselves, must be able to work freely in the research of the truth in this field. They should not fear the revisions that this one requires constantly.

No historical criticism like those which are evoked in this letter can reach their faith. This one is sheltered from the upheavals that the advances in science can cause, sometimes. Their druidism must draw its legitimacy from its intrinsic contents, and not from the authority of those who would have allegedly transmitted it.

Human testimony, even honest, are always extremely flimsy. The human mind distorts the even most recent events, and even sometimes creates completely memories having no relationship with reality. What impudence therefore in these conditions to affirm as absolutely certain, as hundred per cent certain, facts of which the least which we can say is that they are not at all so. The apparitions of the resurrected great rabbi Jesus the Nazorean for example (his apparitions are not, for example; in the chapter 16 of Mark version Codex Vaticanus. It is an addition! Same thing for the uncreated nature of the Quran which is, of course, a human and even too human, work, see its surah No. 8 about the spoils of war).

The research of truth implies a perpetual revision we have said.

It is not a starting point but an arrival point.

It is what remains finally when you are arrived, at the cost of a ceaseless labor, to correct the errors which weigh it down.

The truth in short remains a ceaseless quest for the Grail.

The one who will open our 12 books and will browse some pages of them will thus perhaps be astonished: this small library resembles in nothing the usual books about druidism, and for good reason!

If this reader is druidicist, he will be even able to say: I do not see really what relation all this can have with druidism.

Nevertheless these few pages, however, make a point of saying all the message of the high-knowers and their religious philosophy, without neglecting nor distorting something, while expounding it according to an axis and a structure which highlight its essence.

This small library is intended to make the essence of our reflection on the matter shared, and therefore to encourage the druidicist to say as adults their religious orientation.

We must make resound in all its integrality as in all its authenticity, the druidic message.

We have in no way to choose in the druidism what is appropriate to us or what can give pleasure to our interlocutors; but the very fidelity, to druidism, requires that it is in a way dealt in depth, reinterpreted, or again expressed, according to the culture in which it is remembered.

Unlike the usual druidic catechisms of the fakes or heresies; this book is not made of a continuation of glosses ad infinitum on the few lines of the sacred pseudo-text called "Bardic Triads of the Island of Britain."

It is an authentic summary of the druidic knowledge which, in a dynamic way, presents its contents as a unit where all is related, but in which everything, of course, doesn't have the same place nor the same importance.

The true high-knowers like John Toland always wanted that the Celts of today can regenerate their faith in a coherent and rational speech on the divine and the sacred one. This small library, gathered with haste, therefore answered three requirements.

The first is here.

FACING The multiplication of the pseudo-druidic writings, harming the authentic Celtic faith seriously, the druidicist in a strict sense of the word decided to react by putting in circulation as quickly as possible a first outline of what serious druidism is.

The speed of drafting and the brevity, of the essays appearing in this library, of course, conferred to them a certain number of blatant deficiencies, but these gaps and these mistakes will be rectified in the following publications.

Such as they are, and in spite of their defects, these some lines will be enough nevertheless, firstly, to restore in the public the truth, distorted by the more or less hubristic claims, from the main sources of mistakes, or fakes, following according to the cases, below.

Druidic College of Gauls (publication Ar Gael). Druidic Group of Gauls (hosts Mr. Petitjean and Mrs. Camou). Ar Gwyr (manager Jean Thos). Grove Asgard (hosts Serge Bourez and Michelle Andreani) not forgetting, but to a lesser extent the Breton Gorsedd (head M. Gwenc'hlan Scouezec).

Journalists are not missing indeed, rather interested (that must flatter them) to accept without critical mind their lies having nothing to do with the (genuine) Celtic history and to become their relay runners; or enough suckers not to detect, behind the apparent modesty of the attitudes, the incredible weakness of the intellectual level that all that involves (the rapid change into druidic groupuscule like the others, of the ex D.C. G. after 1993, is the evidence of that proof).

Far from being elites, these groups are on the contrary the refuge of all kinds of losers wanting thus to give themselves the illusion to be part of an ignored elite.

How to make comprehensible to all these groups locked up in their poor withdrawal, or in their lies and their fakes, the freedom that the true druidic philosophy can bring?

Before concluding the lightning crossing that this short report of the authentic druidic knowledge, and of its broad outlines, will represent, it will also be advisable to say a few words about another problem, because the second objective is here. And it corresponds to something of even older on our premises. To highlight all that, in Christianity, or Catholicism, is of (Celtic-Druidic) pagan origin.

As Arthur Weigall wrote it in 1928 (we summarize here his book about the paganism in our Christianity), the ancient god-or-demons never completely disappeared. They sheltered in a way behind the new faith. Their sanctuaries like that of Irmisul were destroyed, and their altars given up, but they penetrated in the Christian world. It is there that we find them again today, and that they receive, under another name, the homage which was refused to them in their unmemorable aspects. In the first centuries, to win to Christianity the pagan ones who then peopled still the countryside by definition (the word "pagan" comes from paganus = farmer); the Christian Church, extremely skillfully besides, when it did not succeed in fact in removing this spirituality nor in destroying its sanctuaries, adapted them to Christianity somehow or other.

Did crowd go each year in procession towards a lake, object of an antique ritual?

It built on its shore a chapel where the relics of some saint were put and, little by little, the devotion which was intended formerly to the lady of the lake was diverted for its profit.

Thus the Virgin, the angels, the saints, and the demons, ended up replacing the god-or-demons, half-god-or-demons, goddess-or-demonesses, and nymphs or nixes, of our antique mythology.

Thus the very statue of the apostle Peter, who stands today in the basilica of the same name in Rome, is not other than a renamed Jupiter statue.

The kisses of the faithful, after as before, did not cease using the bronze of its toe. Did the belief in the magic power of this gesture, really vary with the label change of the idol, to which it was intended?

The ancient seat preserved in the Vatican and which is supposed to have been the papal throne of St. Peter is in reality of pagan origin. It may be even that it pertained to the worship of Mithra, because it is decorated with sculptures which remind of this god-or-demon.

The word tiara, however, designated a Persian headgear before to be applied to the papal miter.

In her maternal aspect of mopatis (with a child) Madonna, Epona was represented by thousands of statuettes and paintings or sculptures holding in her arms the divine child. When Christianity is established, these pictures and these images were ascribed immediately to the Madonna and her child (Black Madonna).

In short, the Paganism was Christianized, but at the same time, Christianity was Paganized.

Given the facts that revealed to us, since two or three centuries, history of the religions and comparative mythology; we see that many admitted by the majority of the Christian beliefs could be well, themselves too, only the result of the passage into the Christian theology of myths having an

origin older as Christ. It is to show it that this work is intended (cf. Arthur Weigall and his work about the paganism in our Christianity).

One of the best methods to locate all these ideas or these concepts of pagan origin, in Christianity, is quite simple. It is to take as starting point the catechism for adults of the bishops, and to scan it in order to seek in it, chapter by chapter, what can be easily transposed in pagan mode (a kind of general regaining of the ideas that were stolen from us in a way). Because, what an incredible thing, the results are beyond all the hopes then. Thank you therefore for the bishops who thus provided us the opportunity to prove definitively this old assumption of Arthur Weigall: Christianity and particularly Catholicism, have an important pagan root.

All that, in Catholicism, does not come from the strictly Jewish or Judeo-Christian (Jews who considered that Jesus was only the announced Messiah) biblical contents; comes from a pagan acculturation (or then from organizational inventions only intended to strengthen the influence of clergy). Once again thank you to the bishops for having given us the opportunity to show it!

As for the third objective of these 12 books, here.

The druidic Olloutouta is currently dissolved in more restricted esoteric groups of comrunos (of initiates) honoring a deity being used by them as guardian patron saint and around whom are gathered various cultural communities. Their ideal is no longer the high-knower turned towards the world, who tries especially to enlighten his brethren in Humanity; but the supposedly wise one in the search for the salvation for himself, and even the holding supernatural powers magus, who reaches his goal in a miraculous way.

What we experiment personally in trance, took more importance than the historical facts, people, places or acts. Certain current "high-knowers" insist more on the mystical side of the message than on its ethical approach: the quadruple way of the druidism: fir (truth), cert (justice), dligned (duty), techtae (sharing).

They prefer to honor Lug and Hesus as god-or-demons rather than to take as a starting point the human ideal they represent.

They are more touched by the legends surrounding the very strange triple birth of the Hesus embodied in Cuchulainn; that by the fact that he was also an ordinary man, who had to overcome, during the course of his earthly life, difficulties similar to ours.

This tendency which consists in putting forwards the divinity of certain deceased beings, in order to worship them, rather than to pay homage to their personality during their life, in order to take it as an example, appears besides since the beginning of the druidism (Euhemerism).

However the message of the neo-druidism should not be a secret, Nor an esoteric message, intended for a so-called elite. It must be intended by principle to all, but without impatient tension; since each one will be able in fact to have as many lives, it is needed, in the Next World called Vindomagus, Senomagus, or differently in certain texts (Mag Meld, Tir Na nOg in Gaelic language, and so on); for little by little ascending towards the stars (into the Big Whole).

Facing a too spiritualized Buddhist religion or to a cure of souls without care of the bodies; the neo-druidism on the contrary must assert itself more and more as a realization of the interconnection between all that exists; a revival of the corporeity being expressed in the attention given to sports and martial arts. Facing the negation of the human values in this world (family, nation, beauty, femininity, nature, etc.) the neo-druidism must be concerned with a renewed way about the achievement and daily salvation of Mankind. Facing the wandering of minds in superficiality, bustle, anxiety, inner parceling out, the neo-druidism must therefore bring a calming down and a new focusing, through an intuitive descent in the depths of our own inner side; a broadening of consciousness. But man can reach this state of awenydd in this life or afterwards, only in full inner freedom, a great calm and a better comprehension of himself, even a finer sensitivity towards every reality.

This is why, let us remind of it, one of the goals of this small library is therefore also to show that the druidism of the current Breton groups; or that the druidism of Ar Gael (Druidic College of Gauls) and even that of Message (druidic group of Gauls of Pierre Petitjean and Mrs. Renee Camou), or that of Mr. Pierre Voilque (druid Trenos); results in reality on the contrary, from Judeo-Christian or freemasonic inspirations. Most of their druidism is only a disguised Judeo-Christianity, among them

the true pagan druidism is rather hidden . Our twelve small books have consequently the role to draw aside from the druidic content , to find it again in all its purity, the bulk of the Judeo-Christian concepts which conceal it in our eyes.

The first concern of the teaching of the true neo-druidism is not that of the existence of God or of the Demiurge, that of a theism compared with another, or compared with atheism; but rather the fight against the monolatry renamed "monotheism" by its flatterers. Because there is a risk of obscurantism or intolerance in any absolute monotheism. Every theism is idolatry, because the expression signifies it and, thereby, freezes it; its speech denies itself and thus becomes atheistic. In other words, the only God or Demiurge who is not an idol is a God or Demiurge who is not a Theos. What we can convey also in the following way: the only speech about God or the Demiurge which is not monolatrous can be only the agnostic speech.

Our method of research of the true druidism will be simple: the arguing from analogy and the consensus of historians. There is consensus of historians when the great majority of them vouch for the reality of such or such fact of Celtic civilization. The arguing from analogy makes it possible, starting from these duly established facts, the parallel treatment of the not clarified cases.

It is for example perfectly legitimate, though very delicate, to consult the Irish tradition to represent the former mythical world of the high-knowers. In Ireland, Celtic paganism survived long enough to be recorded in a literary form. We cannot, however, and for as much, to backtrack towards the tradition of the Former druidism (of the ancestral druidism) unlike what affirms the French groupuscule which succeeded the D.C. G and the high-knower Pierre Voilque. It is rather necessary to move forward ... with it.

It is a question of understanding the former druidism as the high-knowers of the time of Independence understood it, but to interpret it in a new way; to apply it to the ways of life which are ours, and to believe in it insofar as it speaks to us, men of the 21st century. This new group (the druidic Federation of Gauls, magazine *Combutis*) is therefore wrong by granting as much importance to the letter of the Celtic Tradition. The risk of regression is great and what is still worse, it is that this regression can be considered as a return to the truth; as long as the neo-druidic groupuscules do not admit that any religious message is, as for the form, influenced by its time. The tradition must be rather designed as a living message, always perceived in a new way in its implementation; an invariable testimony, but which can, and must, be handed over, in an unceasingly renewed form, variable according to time, place and people; in order to solve thus in a constructive and unambiguous way the specific conflicts which oppose it to modern sciences of nature, to History, to moral conscience, as to Law.

The neo-druidism in fact needs for an "including" spiritual revival in which an ethic with a deontological base could be used as a source of inspiration, among others, for the development of a better politico-social at the same time legal, order. Fir (truth), cert (justice), dliged (duty), techtae (sharing).

The substance of the former druidism must be preserved, but surpassed, to fulfill the requirements of our time.

TO DO CANCEL ROMAN IMPERIALISM.

The Roman imperialism was blamed by its adversaries and one of the best criticisms which remained to us about it is paradoxically proposed by Cicero, who refutes it. As he wants his refutation to be serious, the report of the criticism is very consistent: it is a text resulting of the Republic where Cicero stages a famous embassy which took place in 155 before our era. Athens which had just been sentenced to a heavy fine for an unjustified aggression appeals in Rome while sending, to plead its cause, three men responsible for the direction of the most prestigious philosophical schools. Some think that, wanting to attack the Romans, Carneades, one of the envoys, pronounced in a first conference a classical praise of justice and that his speech was extremely liked. The following day, he activates his trap by saying that if the Romans wanted justice, they would give up their conquests to be fair, what would have caused his immediate expulsion. This seducing way of telling the embassy is against the data that we have and particularly through the text of Cicero, where two justifications of imperialism alternate, one which is not acceptable, the other which is so.

The first justification of imperialism is based on the principle that there is not a justice which would be imposed on all from outside, as a natural law previous to the civil laws and that all would be forced to respect. Each legislation wants the interest of the community in which it was worked out : in the relationship between political communities, it is the national interest which becomes the rule. The presentation of it that Cicero makes wants to be ironic (“And our Romans, the most equitable of all nations ...”)

“The Athenians had a custom of swearing by a public proclamation that all the lands which produced olives and corn were their own. The Celts consider it a base employment to raise corn by agricultural labor, and go with arms in their hands, and mow down the harvests of neighboring peoples. And our Romans, the most equitable of all nations, in order to raise the value of our vines and olives, do not permit the races beyond the Alps to cultivate either vineyards or olive-yards. In this respect, it is said, we act with prudence, but not with justice” (On the Commonwealth, Book III).

This justification of imperialism by the realpolitik is, of course, not glorious but it is very realistic and corresponds well to a perception as well of the interested parties as of their adversaries: interest is what leads individuals as well as communities. If a law governs the relationship between men; between communities, for lack of an international law, the law of the jungle prevails. A fragment of the very corrupted text of the Republic, placed after by the modern editors specifies it besides. When Alexander inquired of a captured pirate by what right he infested the sea : “By the same right (he replied) which is your warrant for conquering the world.” (On the Commonwealth Book III). This kind of justification would be adopted today by all the realistic ones but they don't boast about it.

The second justification of imperialism, that which Cicero accepts, in our eyes falls within the easing of one's conscience, even in hypocrisy, because he says to us that there are just wars, which are the response to aggression against Rome or some allies and that, moreover, they must be declared within the rules. Lastly, he notices that the made conquest has positive aspects, not only for Rome but also for the conquered people “when lawless men are prevented from doing harm ” (summary of the speech of Laelius provided by St. Augustine, City of God XIX, 21.2).

Conclusion of this book III therefore according to Cicero.

“All wars, undertaken without a proper motive, are unjust. And no war can be reputed just, unless it be duly announced and proclaimed, and if it be not preceded by a rational demand for restitution. Our Roman Commonwealth, by defending its allies, has got possession of the world.”(End of the third book.) *

That can seem to us hypocrisy since it is under this supposed call from allies that for example Caesar invades the Celtica whereas it is only a pretext. However the care put by Caesar to use this kind of justification shows well that the requirement of this reason is still strong. It is possible besides that in the origins, the conquest was done without a precise plan and by responding simply to some

opportunities. Roman cultural imperialism is therefore a will based on an ideology, the feeling of superiority of the dominant culture, and the contempt for the dominated cultures. The aim of this cultural imperialism is, at first, to change the lifestyles in order to make them resemble that of the dominant civilization, that is to say the assimilation within their borders of the dominated populations, by imposing the language, the culture, the mode of thought and consumption, of the victors. As for the theme which sees in the conquest a good because of the civilizational progress which it causes, it would be necessary for example to ask to the last Indian occupants of Manhattan (the Leni Lenape or Wolves discovered by the French -of Verrazzano- in 1524) or the Powhatans of Virginia (still 3000 people today) but especially not to Pocahontas, what they think about it.
SINN FEIN.

* Same case as with the Arab-Muslim Empire of the 9th century which results only from an uninterrupted series of defensive wars. Islam at that time was then a true religion of love and was only defending itself or defending its prophet against anti-Muslim persecutions blasphemies disrespect, etc.)

THE REALITY OF THE PAX ROMANA.

Below what Nicholas Tran wrote in his study about the Roman businessmen and the expansion of the Empire (70 before our era - 73 of our era). In what follows publican latin publicanus means tax collector and Cicero mainly acts as a business lawyer, not to say crooked.

The expansion of Rome overseas, insofar as it was subjected to economic determinations, presents characteristics - which appeared then for the first time in the history in such a marked form and with such a strong degree - that we always found thereafter and that we find still today in their broad outlines. Although the border which separates them from other types of international economical political and cultural or linguistic, domination, remains very fluid, they are typical of a specific form of relationship- or well rather form its conditions of existence - that we will call imperialism. They are the interests of merchant or subcontractors of the tax levying like Caepio or Fonteius (the plea for him by Cicero is very instructive) of creditors of the princes or States, of army suppliers. Their chances of profits are based entirely on the direct exploitation of situations of violent political constraints, in fact, of violences directed towards a constant expansion.

The conquests carried out by the Roman army between -70 and + 73 had a noticeable influence on the economic exchanges. The horizon of the long-distance merchants gradually widened and sporadically attended regions became much more familiar. This observation is valid in several parts of the world, in the areas close to the Rhine and the Danube, for example. The businessmen originating in the port of Aquileia thus thrived thanks to the exchanges with the Danubian areas.

In the Republican time and at the beginning of the Principate, the status of negotiator was closely related to the frequentation of a more or less remote overseas. Available Information clarifies especially the "pick of the bunch," not only the elites more than the lower categories, but also the higher layer of each class more as the others. The negotiatores do not escape this sources effect. Thanks to the Ciceronian corpus, particularly, the best-known individuals are the high-flying financiers, of whom most important ones were members of the elite or were very near to it. They were particularly the creditors of the cities subjected to Rome and to its strong tax requirements. Since the credit to the cities subjected to the tax was one of the very gainful activity to which the businessmen devoted themselves, it is advisable to be interested in the relationship that they maintained with the publicans (tax collectors). The question is of a certain complexity, in the sense that two fields must be individualized. On the one hand, a series of texts resulting from the Ciceronian corpus distinguish the negotiatores clearly from the publicani. It tends to indicate a division between the public business and the subcontracting of the tax levying. According to K. Verboven, the status of publican therefore does not seem to have involved in itself that of negotiator, which amounts saying that, on the lexical level at least, the publicani did not form a specific category of negotiatores. But in the facts, on the other hand, the two categories were close, for several reasons. A publican could be devoted or have been devoted to negotia priuata, in the same way that a negotiator could take in subcontracting a public revenue. In Short, the same individual could be negotiator and publican, at the same time or successively.

The expansion of the Empire and the horizon of the negotiatores are dependent in at the same time close and complex way. The visits or the moves of businessmen from Italy into a territory was rather often previous to its military conquest, without a simple causal relationship may be established between these two dimensions. Nevertheless, in certain cases, the existence of intense economic relations between the Italian peninsula and overseas has partly modeled what the Roman power regarded as the strategic interests of the city. Then the conquest, pacification and change in a provincia could accelerate the pace of economic exchanges. Acts of sovereignty and law enforcement -like the suppression of piracy in the Eastern Mediterranean Sea at the beginning of the period - partly responded to the will to protect the activities of the negotiatores. These men seemed emblematic representatives of the Roman people. Consequently, the murder of some of them gave the signal of risings against Rome.

The negotiatores of the end of the Republic and of the beginning of the Principate practiced business of very diverse nature, of which some concerned the primary sector of the economy. Around 81 before our era, the main protagonists of the speech on behalf of Quinctius by Cicero were agricultural

businessmen. They were driven by the hopes for accumulation of wealth offered by the exploitation of the ager publicus and can be described like negotiatores.

In the same way, Strabo defines the concessionaries of the goldmines taken from the Salassi, at the time of the alpine campaigns of Augustus, as some demosioi (the equivalent of the Latin publicani), but they are also members of a particular type of negotiatores. As K. Verboven underlined it, the common point of all the negotiatores is to be sought in the market economy, in their "engagement in the business of market". Caius Quinctius and Sextus Naevius formed a company with an explicit aim to carry out profits, by the means of mainly agricultural activities. They had almost nothing in common with the descendants of the colonists having had some land on the territory of Narbonne, who were to practice a subsistence farming above all. On the contrary, they had much in common with the long-distance tradesmen and the financial investors settled in the Provincia.

For the beginning of the period considered, the financial investors are better represented in our sources than the tradesmen. That does not reflect their number among the negotiatores, but indicates well more than they were not enough socially important, and got into the networks of the elite, so that Cicero takes care to recommend them, to even defend them in justice. It results from it that the negotiatores who bought goods to resell them are badly known. In his plea On behalf of Fonteius, pronounced in 69 before our era, Cicero does not evoke them directly, but their presence in the country can be nevertheless deduced from his remarks. According to the lawyer of the former governor, who lets himself go to some exaggeration, the provincia was filled with negotiatores. Some were devoted to financial transactions and were partly responsible for the debts whose natives were ridden. However, the crimen uinarium, the abuses whose Fonteius would have made himself guilty by instituting tolls along the axis of routing of the Italian wine towards the inland, implies that some negotiatores were wine merchants.

But if the horizon of the negotiatores extended beyond Italy, all did not act in the same geographical contexts. We saw it, some worked in provinces of the Roman people, others beyond the limits of the Empire. These two situations appear in the second book of the Annals by Tacitus. The historian evokes, first of all, the negotiatores settled in the Barbaricum. Having deeply moved forward into the territory of the Marcomanni, Drusus the Younger meets here some negotiatores who had been attracted there by the lure of profits and the ius commercii: the Marcomanni had officially authorized them to develop their business.

A. Tchernia also showed how the routing of Mediterranean olive oil, particularly from Betica, towards the Celtic and Germanic inland began. Italian oil, from Apulia, was initially dispatched particularly towards the colony of Lyons after its foundation. The volumes in question suggest that it was intended to some great figures, particularly to the Roman administrators. Around 20 before our era, the oil from Betica appears on this market and a process starts, at the end of which Apulia gives way. However, from 16 before our era, the concentration of troops on the Rhine created an important center of consumption. The Hispanic merchants then benefitted from the experience recently got to use the axis of the Rhone River and the transitional place of Lyons. Moreover, the installations and the means of the army helped them much to develop a trade which extended from now on to the northern borders of the Empire.

The businessmen kept relationships different with the ruling classes, according to the individual rank which they occupied in the social hierarchy. Nevertheless, such relations existed and their solidity prevents from thinking that the negotiatores formed a separate world. Some of them kept friendship and/or clientship relations with members of the aristocracy. The recommendations written by Cicero show what a businessman could expect from them. However, it should be emphasized that they relate especially some financial investors.

Whether they are in touch with them or not, the greats took a paradoxical look of the businessmen. The judgment that the Romans, generally, made on this social class was probably as ambiguous. The more or less hostile remarks are not missing in the Latin literature. Cicero makes thus fun with Caius Vestorius, by writing that this negotiator had no other knowledge than arithmetic. He is more still biting in his philosophical tract on moral duties when he evokes the trade in general. A passage of the book III considers a textbook case, the sale of wheat of Alexandria to Rhodes during a food shortage, revealing the absence of morality of merchants. They will hasten to sell full price, without saying to their customers that the nearest arrival of other food products will put an end to dearth, what falls within fraud and cheating.

In reality, the look taken from the businessmen was far from being univocal. On this subject Cicero writes this in addition : "Trade, if it is on a small scale, is to be considered vulgar; but if wholesale and on a large scale, importing large quantities from all parts of the world and distributing to many without misrepresentation, it is not to be greatly disparaged. Nay, it even seems to deserve the highest respect, if those who are engaged in it, are satisfied with the fortunes they have, and make their way from the port to the country estate, as they have often made it from the sea to the port. Nay, it even seems to deserve the highest respect, if those who are engaged in it, are satisfied with the fortunes they have, and make their way from the port to the country estate, as they have often made it from the sea to the port" (De Officiis 1.151).

All in all, whatever their personal rank, the negotiatores were well got into the Roman society of the first centuries before and after our era. The financial investors and the tradesmen have nothing from marginal persons, practicing in isolation activities themselves marginal compared to the dominant economic structures. The networks of sociability and financing in which they took place formed a very strong integration. In the Empire, they were often true actors of the Roman domination. The close link between the loans granted to the cities and the Roman taxation gives a bright illustration of it; the implication of private actors in the annona of Rome and the supply of the armies of the Limes too. Even when the connections between the negotiatores and the public power seem less obvious, some Roman citizens in Italy benefitted from the Empire to ensure a stranglehold on important trade flows. Essentially, the exchanges between Rome and its port offices, on the one hand, and the Empire, on the other hand, corresponded then to an active trade.

THE WOKE SPEECH OF CALGACUS (Tacitus, Agricola 29- 32).

At that point one of the many leaders, named Calgacus, a man of outstanding valor and nobility, summoned the masses who were already thirsting for battle and addressed them, we are told, in words like these:

"Whenever I consider the origin of this war and the necessities of our position, I have a sure confidence that this day, and this union of yours, will be the beginning of freedom to the whole of Britain. To all of us slavery is a thing unknown; there are no lands beyond us, and even the sea is not safe, menaced as we are by a Roman fleet. And thus in war and battle, in which the brave find glory, even the coward will find safety.

Former contests, in which, with varying fortune, the Romans were resisted, still left in us a last hope of succor, inasmuch as being the most renowned nation of [Great] Britain, dwelling in the very heart of the country, and out of sight of the shores of the conquered, we could keep even our eyes unpolluted by the contagion of slavery.

To us who dwell on the uttermost confines of the earth and of freedom, this remote sanctuary of Britain's glory has up to this time been a defense.

Now, however, the furthest limits of Britain are thrown open, and the unknown always passes for the marvelous. But there are no tribes beyond us, nothing indeed but waves and rocks, and the yet more terrible Romans, from whose oppression escape is vainly sought by obedience and submission.

Robbers of the world, having by their universal plunder exhausted the land, they rifle the deep. If the enemy be rich, they are rapacious; if he be poor, they lust for dominion; neither the east nor the west has been able to satisfy them. Alone among men they covet with equal eagerness poverty and riches. To robbery, slaughter, plunder, they give the lying name of empire; they make a solitude and call it peace (*ubi solitudinem faciunt, pacem appellant*).

Nature has willed that every man's children and kindred should be his dearest objects. Yet these are torn from us by conscriptions to be slaves elsewhere. Our wives and our sisters, even though they may escape violation from the enemy, are dishonored under the names of friendship and hospitality. Our goods and fortunes they collect for their tribute, our harvests for their granaries. Our very hands and bodies, under the lash and in the midst of insult, are worn down by the toil of clearing forests and morasses.

Creatures born to slavery are sold once and for all, and are, moreover, fed by their masters; but [Great] Britain is daily purchasing, is daily feeding, her own enslaved people.

And as in a household, the last comer among the slaves is always the butt of his companions, so we in a world long used to slavery, as the newest and most contemptible, are marked out for destruction. We have neither fruitful plains, nor mines, nor harbors, for the working of which we may be spared.

Valor, too, and high spirit in subjects, are offensive to rulers; besides, remoteness and seclusion, while they give safety, provoke suspicion.

Since then you cannot hope for quarter, take courage, I beseech you, whether it be safety or renown that you hold most precious.

Under a woman's leadership, the Brigantes were able to burn a colony, to storm a camp, and had not success ended in supineness, might have thrown off the yoke. Let us, then, a fresh and unconquered people, never likely to abuse our freedom, show forthwith at the very first onset what heroes Caledonia has in reserve.

Do you suppose that the Romans will be as brave in war as they are licentious in peace? To our strifes and discords they owe their fame, and they turn the errors of an enemy to the renown of their own army, an army which, composed as it is of every variety of nations, is held together by success and will be broken up by disaster. These Gauls and Germans, and, I blush to say, these [Great] Britons, who, though they lend their lives to support a stranger's rule, have been its enemies longer than its subjects, you cannot imagine to be bound by fidelity and affection.

Fear and terror there, of course, are, feeble bonds of attachment; remove them, and those who have ceased to fear will begin to hate.

All the incentives to victory are on our side. The Romans have no wives to kindle their courage; no parents to taunt them with flight, man have either no country or one far away.

Few in number, dismayed by their ignorance, looking around upon a sky, a sea, and forests which are all unfamiliar to them; hemmed in, as it were, and enmeshed, the Gods have delivered them into our hands.

Be not frightened by the idle display, by the glitter of gold and of silver, which can neither protect nor wound.

In the very ranks of the enemy, we shall find our own forces. [Editor's notice. Well that, you'd think really that Calgacus speaks about modern wars!] [Great] Britons will acknowledge their own cause; Gauls will remember past freedom; the other Germans will abandon them, as but lately did the Usipii.

Behind them there is nothing to dread. The forts are ungarrisoned; the colonies in the hands of aged men; what with disloyal subjects and oppressive rulers, the towns are ill affected and rife with discord.

On the one side, you have a general and an army; on the other, tribute, the mines, and all the other penalties of an enslaved people. Whether you endure these for ever, or instantly avenge them, this field is to decide. Think, therefore, as you advance to battle, at once of your ancestors and of your posterity" SINN FEIN! (Tacitus, Agricola 29-32).

WHICH ARE THE MOST IMPORTANT VALUES TAUGHT IN OUR RELIGION, THAT OF TRUTH??

In order to build the new man with the best of the former one, what is of paramount importance, it is to seek if the druidic approach or theological way, as a whole, can still receive the approval of the minds of our time.

In these 12 opuscles about druidism, we will have therefore the honesty to make obvious the tendencies of our position on the matter: the former druidism is acceptable only partly, because it comprises elements that cannot be assimilated by modern mentalities.

The Celticist intellectual must remove from the druidism all that makes it incredible, all that is reluctant to intelligence, in order to restore, as far as possible, the real facts and the simple belief which depends on them.

It is essential that druidism is able to answer the highest requirements of the modern thought; and it would be to make a very serious mistake for its future that to abstain from any correction, by fear of criticisms, mocking remarks or insults.

[Paragraph with the handwritten mention "to delete" in the margin but kept by the heirs to PeterDeLaCrau. It is true that it is not the courage which characterizes the French neo-druidism of today. See the rather cowardly escape of the high-knowers Pierre Voilque, Pierre Petitjean and Henri Duvivier, at the time of the summer solstice of Brancion in 1987, in which they took part.

Indefensible positions should not be kept at all costs. Better is worth giving up ground than losing forces in a useless fight. By rejecting certain neo-druidic assertions, however, canonized by the use, this small library simply tries to tighten the frontline of the druidism in order to make it defensible.

Because the reasons for which the men of the 18th believed in this neo-druidism, have on our mentalities of the 21st century an about opposite action.

What did not understand our friends of the Druidic Federation of Gauls having succeeded the D.C.G. - Druidism (hosts : Misters Pierre Collier, Bernard Henot, Henri Larcher, Jean-Lionel Manquat, etc.) or the Breton high-knowers; it is that the challenge of the current druidism is that of the surpassing of the tradition of former druidism or ancestral druidism; by the fulfillment, not of the letter, but of its spirit. End of the paragraph in question].

The discovery of the immanent or transcendent principle inside oneself, a little like in the case of the panentheism, is indeed a central value in the druidic religion. Come immediately after those which follow.

The individual responsibility: each one comes into the world with a destiny to fulfill. A capital of opportunities to seize (gaefa our Odinist friends would say). You accept the data of your personal destiny, and you do for the best within the framework that you have. That prevents in no way from aiming at the family, social, or other, success; because the true Celtic hearted and minded person is not fatalistic, as it is often heard, he is realistic.

Reciprocity. In accordance with the general principles of the Teasgasc Riogh, the high-knowers therefore teach not to inflict the others what we do not want to undergo ourselves, and to respect the others in the exact measure they respect you. Principle highlighted by Marcel Mauss with his famous Sanskrit "dadami dehi me," an expression coarsely translated by the Romans with their "do ut des." And conversely, of course, you should not do to others what you would not like yourself undergo. Rule of elementary balance.

Respect of ancestors and of his own culture. No self-hate, not racism against oneself or against his own.

No antiracism which is in reality racism against something.

Practical works. Many localities bear a name of Celtic origin. Examples: London, Vienna in Austria, Milan, Paris, etc. And you, do you know the origin of the name of your town or village? There exists more than one manner of expressing one's fidelity towards one's origins, to know the origin of the name of one's urban district is one of them. New York for example is a second York, a name which

comes from the Celtic Eburacum meaning "yew forest." The symbol of New York should therefore be a yew berry and not an apple.

If you do not know it, made your investigation, consult the works concerning the names of deities, the place names. When you will have collected all this information, make an explanatory panel affixed at the entrance of the village or in the downtown area.

Do you believe in a Unique God , maker of heavens and earth ?

For a true high-knower, this concept of God or Demiurge, as higher Being, the maker of heavens and earth, is not a good question, is not an adequate approach, because it refers to a too reducing concept. Creation, preservation and change through destruction, are not divine acts achieved once and for all. Although the duration is infinitely long, this process is cyclic.

For a Judeo-Islamic-Christian, creation supposes a sovereign act ex nihilo. No such thing for a high-knower! Between two cycles, the Bitus or Universe resorb into undifferentiated primeval water and primeval fire , into undifferentiated matter and soul we could say. A relative dualism that our Brahman friends call pralaya.

When the Bitus or Universe manages to be manifested (various explanatory approaches exist: pantheism, panentheism), it is through a process which goes from the most subtle to the coarsest one. The visible, material, Universe, is only the last stage of a process having started with the spiritual one. Although they are present everywhere, the Fate and his children, Taran/Toran/Tuirean, the CGMG and so on, form the higher Reality only for their respective dagolitoi or believers (henotheism). Beyond the Tocade, Taran / Torann / Tuireann and the CGMG, there is a higher reality, of which we can say nothing to define it because it includes everything.

The concept of Pariollon or universal cosmic Cauldron (and our tradition through this image underlines its impersonal nature , it is not a person endowed with a gender but a thing) expresses our refusal to have a creator and personal higher god-or-demon in this panentheism, because of our fundamental inability to perceive the higher Divinity.

Do you believe in the miracles?

No, in theory not at all. The miracle, unlike the wonder, involves a fact absolutely against nature. It is opposed to the fundamental laws of nature. It supposes an infinite power.

However the set of the cosmic Laws which control our world excludes the arbitrary fancies that a demiurge would allow himself to satisfy we do not know what. There is no place in our panentheism for a creating god who would make the world to play (out of love Christians say) with it and to destroy it once he is wearied by it (out of love for justice Judeo-Islamic-Christians say).

There exists fundamental laws of the nature which it is impossible to contradict.

In physical science, there are for example two primary principles.

The principle of conservation of mass: "Nothing is lost, nothing is created, everything is transformed" (Anaxagoras of Clazomenae, a maxim taken over, later, by Lavoisier). It is impossible to create from nothing or, on the other hand, to destroy anything.

Entropy (Carnot): in an isolated system, exchanging neither work nor heat with outside, the total quantity of useful energy decreases constantly. It is this second law of thermodynamics which explains why time passes in a direction and not in the other, and why every form of organization dies one day or another.

Other laws cannot be surpassed without an infinite power: "There exist no instantaneous motion."
"The future cannot be entirely foreseeable" (it is linked with the haphazard , with the freedom of the individuals).

In the field of biology, the natural laws are much more numerous and remarkable. A corpse broken up does not return to life, an organ does not grow back or so little, a divided spinal cord cannot be stuck back together, and so on.

Do you believe in wonders?

Wonder is not opposed to natural laws. It does nothing but apply them in a curious way, and invites to research. Examples of wonders: levitation, telepathy, not very precise premonitory dream, cure surprising but explainable by the force of a psychology, stigmas. Besides the Judeo-Islamic-Christians never recognize their God or Demiurge as the author of wonders as such because, according to them, they do not have necessarily God or the Demiurge as cause (psychological, material or ascribable to a superhuman creature, cause). UNLIKE THE CASE OF THEIR "MIRACLES" BESIDES.

Here below the Judeo-Islamic-Christian point of view about wonders. It is enough to put the word “god” instead that of angel to have the truly pagan point of view in this field!

“Angels, who are creatures, can by their own power carry out many wonders: to make a person rising in the airs, to make him speak a foreign language, that he never learned, to cure certain fevers, to heal with speed some wounds, etc. All these wonders, and many others, require a real power, but a limited power: When you observe each phenomenon well, you realize that it does not leave the framework natural laws. It merely activate them. The angel has such a capacity. However, there exist good angels and bad angels...

The good angels carried out for God or the Demiurge many wonders which, despite everything, are not miracles. When they made in front of Moses a bush ignite which was not consumed, when they struck with plagues the Egyptians, until the death of the first-born, when they made the Jewish people cross the Red Sea without getting one's feet wet, when they gave him quails or some manna to be eaten in the desert, they did nothing but advisedly use the forces of nature or their own force. No need in all these cases for an infinite power. Manna is only the sweetened exudate from certain shrubs like the tamarix mannifera. In the same way, more recently, in fact, they are the angels who gave to the crowd in Fatima the impression that the sun danced on itself. It was only an impression, since the phenomenon was observed only around this place where the Virgin appeared. We can speak in the same manner about certain canonized saints.”

The signs, on the other hand, are series of coincidences too striking to be due to the haphazard. The sign is more subjective, but it is also very personal. It can therefore touch a person more than a scientifically verifiable but remoter miracle. The person feels suddenly surrounded by another invisible world. On the other hand, the sign does prove nothing for the one who did not receive it personally.

Do you believe in the preternatural powers of Man?

Yes and no!

If the past is considered, if you refer to the past, then our answer is no. It is false, inaccurate and untrue, to affirm or imply that the human being formerly enjoyed preternatural powers like immortality or absence of concupiscence.

Now if we turn towards the future, then our answer is yes! Man can live in harmony with Nature, increase his knowledge and his ability to know, to make the suffering move back, to conquer a certain form of immortality.

Do you believe in Jesus? How do you perceive him?

Jesus is sometimes regarded by certain high-knowers as a great rabbi inhabited by the Spirit. Others think that he did not exist and that it is only a Jewish Messianic myth. It is probable that there was a great rabbi named Jesus, but the reality of his action was undoubtedly much below what the writings of his defense lawyers gathered under the name of New Testament, tell us.

The Bible is the sacred book of Christianity, what do you think about it and how you consider it?

True Celtic minded persons base their religious beliefs on the inner experiment and the tradition, not on any unspecified revelation. With some exceptions they see no interest in the Bible as a source of spiritual inspiration, or more exactly they do not see in it more interest than in the Popol Vuh of Mayans or the Bhagavad-Gita of Indians. And besides, according to the Bhagavad-Gita, although all these ways differ, their fundamental aim remains the same one: to escape the cycle of the rebirths (ategenetones) through the realization of the Oneself. More simply, it is a question “of discovering” what the human being “Is” in-depth, beyond personality, concepts, emotions, and feelings.

Do you believe in the life after death?

Druidism always had various designs on this subject.

The oldest myths and which are also the simplest ones; are those which depict us personalized souls (the soul of X or Y) surviving in a first heaven or in a first world, about as we can live in this one. The Pure Land or Vindomagos. This pure land is a marvelous other world, where the individual souls can complete their purification before passing to a higher stage. Because other myths among us evoke heavens and heavenly worlds, where the souls released from their personalization, their individuation, can then pass, to be molten in the universal flow of life.

We evoked above the concept of Unique God or Demiurge Being . It is said also that on the level of the human being, the equivalent is the anamone and our traditions set down the equation clearly: anamone = fire tear from the Unique God or Demiurge Being. As Ausonius wrote it very well (on the use of the word libra) "Divinis humana licet componere": "We may compare things human with divine." There exist no difference in nature between the Ultimate Reality on the human level and the Ultimate Reality on the cosmic level.

It is therefore seen that it is completely unfit to translate the word anamon by spirit. Many make the mistake. Why? In the West , we tend to think that the anamon is a small something eternal in us, which survives us in order to refine itself gradually in contact with the Divine Power. For a high-knower, this concept corresponds rather to the concept of mind, a compound of thoughts, impulses, desires, anguish, completely fugacious, and especially by no means eternal, for the good reason it is subjective.

How death affect s our lives, and how do you see it?

Death is a passage. A life experiment is completed, after a long time, or on the contrary too much quickly, according to us, but there is no injustice. A normal and inevitable phenomenon, death is the only certainty in the life of a man. In very good logic, death should affect the life of nobody. In practice, it is not so clear, because it is obvious that a high-knower who loses his child suffers as much and cries as much as a clergyman, a pope, or a rabbi... It is always difficult not to have feelings interfering.

How do you consider sin?

The concept of sin, such as it is taught (or understood) in Christianity, creates making feel guilty and most often paralyzing situations. For a high-knower, it is sufficient to develop a clear comprehension of one's errors or faults. The serious errors generate situations of which sooner or later consequences will be undergone. The quite easy practice of absolution does not exist in the druidism.

Do you believe in an area or a place called hell, even heaven?

Heaven or vindomagos is a state of being and not a place or a physical area; even if our traditions by convenience for a long time located it in islands west of the world, for obvious reasons of universal symbolic system (where the sun sets).

Hell or anderodubnon is also a state of being and not a place or a physical area and in all the cases a transitory state of being, being used as a airlock before a new embodiment on earth , for example into bacuceos (five or six cases each century) or into seibaros. What therefore brings it closer the Christian notion of purgatory than that of hell in a stricter sense of the word, this hell being eternal among Judeo-Christians and Muslims if I am not mistaken. See also in Ireland the folklore relating to the kingdoms of Donn (Donnotegia) or Tethra, as in Wales the popular imagery surrounding the Anwn (old Celtic Andumno) in other words the kingdoms of Arawn and Gwynn.

What can well then urge you to behave in an ethical way and in a responsible way?

The conditions under which the present life proceeds (parents, education, social environment, external circumstances over which you not have some leverage, or others) are not neutral in the way in which each one gets on with one's life. Said differently, there is, of course, individual responsibility, but it is not less obvious that it is always more or less difficult to follow one's personal destiny, i.e., to achieve that for what you are made.

What is your attitude towards women and minorities?

It is advisable to distinguish what Tradition teaches , on the one hand, and the social realities, on the other hand, which are unfortunately not always a faithful reflection of it. The really druidic attitude towards women, according to our oral literature, is to regard her as the Divine Power which gives, which hands down, life, and therefore a little as a goddess, or a fairy if this word is preferred. The majority of our rivers have female names besides. But three times, alas, of course, the social practice is often contrary to these good principles.

As for the minorities (for example of atectoi, see the Shudras in India), they are respected, in so far as they respect more important minorities and that they do not show themselves racist regarding them

because we are always the minority of someone on this planet, the world is made up of minorities seen from the sky. There are in reality only "in" and "out" communities, sorry if I can't find a better formula but the question was not put in those terms 2500 years ago, from a subjective and psychological point of view, the whole coming under the order of the perception, which has sometimes become resentment in some persons if I believe one of your philosophers named Nietzsche. Excuse me if I mangle his name, he is not a part of our teaching and he looks more like a foreigner in our tradition even if some likeness with Vauvenargues has something to think about. In short, as a minority ourselves thus defined, we respect the other minorities EXACTLY INsofar THEY RESPECT US (principle of reciprocity).

N.B. On the linguistic level, to respect the grammar of the old Celtic, we distinguish in our texts; the *atctai*: the subjects, or non-druidicist citizens, when we speak about them as a community or a whole, of the most distant past or Antiquity. The *atctoi*: the same people, in the same way, but today. And *atctos/a*: when we speak about one of its members. *Atctioi*, in the plural.

But watch out, remember what I said, a minority or a majority can be relative. We are always the minority of a majority. It is thus in the way with which it treats its real minorities (real and not only felt, subjectively speaking) that a democracy is recognized and we must not especially mix up antiracism and racism anti... something other. Because too often, alas, antiracism is only racism in the wrong way, what is not better. We can for example recognize the real nature of the Zimbabwean political regime, in the way with which it treats its white minority.

Do you believe that druidism is the only true religion?

Especially not! This claim for hegemony and the "single god-or-demon" is quite characteristic of the religions which want to be considered as "revealed" i.e., of the Jewish, Christian and Muslim monolatry. The extreme diversity of the currents, of what is called druidism, makes it possible each one to find ways of expressing his religious sensitivity.

Generally, how would you characterize your religion?

Including, tolerant. You could, of course, quote multiple examples of absence of tolerance or of interfaith confrontations, but they affect true druidicists only at the margins.

When you need moral support, to whom or to what do you turn yourself?

The first of the means outside the prayer, prayers, long prayers, of course, is to meditate and to practice a certain introspection. For the men or women who have the capacity of it, the practice of meditation is very obviously the best route to be followed in this case.

The druidic meditation is nevertheless quite different from Christian or Buddhist monastic contemplation. The purpose of this spiritual way is the blossoming through melting in the Divinity of the Big Whole. A *semnotheos* is somebody who passed beyond the ordinary psyche.

The prayer is a focusing or attempt at concentration of all the positive forces of our being. In this form, prayer thus does not constitute a specifically druidic solution, but a force universally practiced by those who are in a state of uncertainty.

The third and the last of the means to use in this case is the ritual.

The high-knowers indeed still believed in the power of rites and words. The ritual consists of oblations (offerings of fire, milk, food, or others) before the various representations of the divinity, what is called *arcanes* in Sanskrit, and of recitations of prayers.

Those who do not have the necessary competences can for that call out to the specialists in these questions that are the *gutaters/gutumaters* (or *vates* as regards health problems). The rituals, once again let us repeat it, are opportunities of contact with the Higher Powers. Of course, certain rites can also have for purpose to require that the circumstances are favorable, so that such or such thing occurs, or does not occur. Their effectiveness depends largely on what we understand by placebo effect, because the placebo effect is quite real.

The placebo effect (from Latin: "I will please," implied: "to whom expects from me that I prescribe..." if my memory is good) is the positive variation noted between the therapeutic result observed at the time

of the administration of a drug; and the foreseeable therapeutic effect according to the strict data of pharmacology.

[Paragraph with the following handwritten mention in the margin: "to be added." Besides every therapeutic gesture, valid or not, comprises, of course, a more or less large part of placebo effect. This variation is about 30% usually and can reach 60-70% in headaches or depressions. This phenomenon was clarified particularly by Bernheim during his research on the suggestion, whose placebo constitutes, with hypnosis, one of the major figures.

A placebo is a therapeutic measure of low intrinsic effectiveness, without logical relationship with the disease, but acting, if the subject thinks he receives an active treatment, through a psychological or psychophysiological mechanism].

If new members want to join you, do you have a ceremony for that?

Conversion to druidism was, of course, in the beginning an unthinkable thing. You were born a full druidicist, you did not become so. 2000 years of forced Christianization or Islamization (in Galatia in Turkey) of course changed everything, we have suitable ceremonies now. Approximately those which were intended for children, but applied to adults.

After death, do you advocate burial or cremation?

All the rites were one day or another accepted by the high-knowers, cremation, exposure of the corpses to the vultures or the ravens, and, of course, burial.

In your lessons of religious teaching, what do learn children?

To revere the gods, i.e., the shape of the Divine one nearest to one's temperament.

Then much general knowledge, because you cannot be a good druidicist if you are unaware of too many things of the life or of this world. It is therefore necessary to know to speak, and even today to read and to write. Our ancestors developed in the 7th century before our era a remarkable writing, the Cisalpine or Lepontic writing, inspired by the Etruscan alphabet. They also used the Greek alphabet, a Greek alphabet adapted to their language, just like they adapted then the Latin alphabet with the tau gallicum (sic). Let us not forget either History, Geography, science basics (calculation - it is necessary to know to count - mathematics) sciences of nature, civics, art (music...) as well as foreign languages (Greek for example). But also, of course, the great myths structuring our faith. Those which relate to the life in the other world, for example.

What are the symbols exposed in your temples?

The most sacred part of a sanctuary (archeologists say cella) is the place where the Divinity is concentrated, symbolized or represented through various means (simulacra or arcana, etc.). Nobody, normally, enters this cella except the druids responsible for the rituals. In the other parts of the temple, inside as outside, the divine images and many secondary divine characters are represented. The murals are rarer, but known in certain fana (temples). One among them, representing Ogmius, for example has been very discussed (see Lucian of Samosata, Hercules).

Do you endeavor to convert people, and if yes, how?

No, not at all, what a horror! We see what that produces. In any event to convert was never a proof of intelligence because the faith has nothing to do with the reason.

We propose a progress, a path, an itinerary, a map, that whoever finds oneself in it and is interested in it joins us, that's all!

It goes without saying, on the other hand, that we recognize ourselves the right to defend us, individually or collectively, if necessary by coming to assistance to ours in the need. What we call a bagauda or an ambicatus (very precisely an ambicatusian ver sacrum).

You speak about self-defense, but where do you see that?

It is what we can deduce from the attitude of the Celts at the time of the Punic Wars. At least according to Livy.

Book XXI. Chapter XX. "When the ambassadors, after extolling the renown and courage of the Roman people and the greatness of their dominion, asked the Celts not to allow the Carthaginian invaders a passage through their fields and cities, such interruption and laughter broke out that the younger men were with difficulty kept quiet by the magistrates and senior members of the council. They thought it a stupidest and most impudent demand to make: that the Celts, in order to prevent the war from spreading into Italy, should turn it against themselves and expose their own lands to be ravaged instead of other peoples. After quiet was restored the envoys were informed that the Romans had rendered them no service, nor had the Carthaginians done them any injury to make them take up arms either on behalf of the Romans or against the Carthaginians. On the other hand, they heard that men of their race were being expelled from Italy, and made to pay tribute to Rome, and subjected to every other indignity. Their experience was the same in all the other councils." In other words, a clear judgment of the usual Roman methods: the expulsion of the overcome peoples out of their land (once again, let us remind it, the Celts let live inside their kingdoms the peoples they had overcome, as Aetctai, see the case of the Galatians) and the insults.

What is the opinion of druidism about homosexuality?

The druidism is not a religion mentally "centralized" like, for example, Catholicism, even if there exist authorities in charge of coordinating actions or to represent it abroad.

It is up to nobody not even to me, to say to one of our brothers, "or religion prohibits to you such or such thing." It is an affair of personal conscience. Let us not reiterate the unhappy case of the dead queen. Become king in 1357 Peter 1st of Portugal announced to the country that he had secretly married Ines de Castro before her assassination, and had therefore made the latter queen of Portugal. He then made unearh the corpse of Ines and, covered with a purple coat, sitting on the throne, Ines de Castro was crowned queen. Then Peter forced all the greats in the kingdom who had been formerly opposed to his marriage to come and kiss her hand. This started a huge scandal all over the country and then a real civil war.

What I personally deplore, however, on the other hand, is that is put on the same social level the alliance concluded between two families, two clans; (the civil contract signed between a man and a woman to manage their relationship openly and publicly with the social consequences that will involve, particularly with the coming into the world of communal children: see the case of Sabinus and Eponina) and the simple individual loves.

As for the rest since there is no heterosexual marriage sacrament among the high-knowers (as regards the heterosexual couples, they are spouses who commit, the high-knower doing nothing but bless their commitment so that it is fecund and fertile in children of whom they may be proud); it goes without saying that it would not be possible to have such a sacrament for the homosexual ones.

Does your religion accept sexual catharses like those which are described by Strabo, Geography, Book IV, Chapter IV. 6.

"In the ocean, he says, there is a small island, not very far out to sea, situated off the outlet of the Liger River; and the island is inhabited by women of the Namnetes, they are possessed by Dionysus and make this god propitious by appeasing him with mystic initiations as well as other sacred performances; no man sets foot on the island, although the women themselves, sailing from it, have intercourse with the men and then return."

Dionysus the Periegetes.

Nearby there is another path of islets, where the wives of the noble Amnitian men on the opposite shores excitedly perform the sacred rites for Bacchus according to custom, wreathed with clusters of black-leaved ivy by night.

And the clear sound of the tumult rises. Not so on the banks of the Thracian Apsynthus do the Bistonians call upon loud-roaring Eiraphiotes; not so beside the black-eddying Ganges do the Indians, with their children, lead the revelry in honour of loud-thundering Dionysus, not as the women in that land raise their cries of 'Euoee Bacchus.'

Answer.

The Bacchus in question (Dionysus in Posidonius) is, of course, only the interpretatio romana or graeca of a Celtic god-or-demon, remaining to be identified. The women in question were to dance naked and with a body tattooed with dark blue paintings, as the same author signals it for Celtiberians. The sacred prostitution is in no case the sexual debauchery that some people imagine. In reality, it is a set of concepts and practices whose origin is lost in time immemorial. For the common run of people of today, a sacred prostitution appears more dangerous than recommended from the point of view of the middle-class morals. It involves experimenting one's sexuality in a way as natural as the fact of feeding oneself, of being refreshed, or of breathing. Only the one who is able to make a couple with another human being exactly as he breathes or drinks water glass; can go into in the control of these constituent forces of the being, by following a difficult asceticism under the direction of qualified masters.

After 2000 years of Judeo-Christianity, only a negligible minority of ours remains able to do it. This is why it is, in my opinion, more effective, more realistic and more honest, therefore, to see things like the Greek philosopher Iamblichus theorized them in his study of the worship of the phallus in the mysteries of Egypt, namely a catharsis*.

* P.S. And to those who would find abnormal that I quote a Greek author of the 4th century (Iamblichus) I will answer that in the 2nd century one of my colleagues in Marseilles discussed well in Greek and about Greek literature, about Hercules more precisely, with Lucian of Samosata passing through the region. Was it less druid for all that this druid of Marseilles?

At the time of your worship rites, what kinds of songs and instruments are used?

The song is not the principal element of the rituals in our sanctuaries. They are rather recitations which, essentially, solicit the Divinity, under such or such aspect, by means of very long litanies. A variety of very rustic harp, the rota, is then used by the bards.

During the rituals some incumbents use trumpets called cornyx, in order on one hand to draw the attention of the dagolitoi or believers, on the other hand, symbolically speaking, to draw the attention of the god-or-demons. Certain druidic Schools also add, "in order to make the evil soul/minds fleeing."

The Celtic-druidic community is at the same time the sign on earth and the means of the union with the god-or-demons grandsons or factors of the Tokad (of the fate). The Celtic-druidic community is a perpetual ritual fire in the honor of the god-or-demons. In other words, it is in this Touta, and only in it, that the blossoming of our soul/mind begins, in the pact concluded with the god-or-demons.

We should not prejudge for all that, the situation of those who, without there was a fault from them, but in consequence of the circumstances (forced Islamization or Christianization of their villages, whether it is in the burning rocks of Afghanistan-Nuristan or in the snows of Lithuania); are not practitioners of our religion (are not druidicists or did not understand that the Celtic-druidic touta is the favored place of the blossoming of the human souls on earth and in the other world, would it be only because it was the first human community to understand that Hell does not exist.

To succeed in making blossomed one's soul is not impossible to a non-druidicist, but it is a process made easier by the fact of being dagolitus, i.e., by the fact of being a sincere member of the druidic Ollotouta. A little as in Amidism. It is rather logically at least necessary to believe in the existence and in the power of the Buddha who is called Amitabha to be saved. Amidism is indeed mainly based on the faith and the belief, with as an aim of reaching after this life the land of this Buddha (buddhakshetra) where light, longevity as well as happiness, are all almost infinite.

Well, the same applies to druidism. It is rather logically at least necessary to believe in the existence and in the powers of its Buddhas called Hornunnos, Taranis, Hesus, Epona, etc. to be saved by these helpful (peaceful our Buddhist friends say) deities (anextlomaros, virotoutis, iovantucaros, dunatis, toutatis, contrebis, mopatis, etc...) and to reach after this life the buddhakshetra of these deities where light, longevity as well as joy, are almost infinite.

To say that Celtic-druidic Touta is in a way a permanent ritual fire does not mean for as much therefore neither that is a closed society, withdrawn into its shell.

Do you spend much time praying? Approximately how long by day?

The Celtic hearted or minded person is deeply religious (“admodum dedita religionibus” recognizes Caesar) and frequently goes to the fanum (temple), for example early in the morning before leaving to work.

He goes not into the temple only to pray in it or to lay down in it an offering, alone, but also if required in order to attend one of the many rituals that the high-knowers managing the place (Ausonius, *Commemoratio professorum Burdigalensium*, X, 22. “Nor must I leave unmentioned the old man Phoebicius, who, though the aeditus of Belenus' temple....”) perform throughout the day, at given moments.

He makes an offering (food, fruits of one's work, small change...) and goes out again after having thus established a personal contact with the deity. Principle highlighted by Marcel Mauss with his famous Sanskrit, “dadami se dehi me” expression coarsely translated by Romans with their “do ut des.”

Do you do only pray?

No! One of our sacred duties (ambicatusian ver sacrum) is to come to the assistance of those of our brethren who suffer, like the Yazidis in Iraq, for example.

We should not mix up Kingetes and current Culdees who are copyist monks or skillful craftsmen, some artists or poets we should say today. Current Culdees can keep normal living conditions, similar to those of their contemporaries. The kingetes, themselves, resemble rather the Fenians.

What happened to our Yazidi brothers in the 21st century has what to make us think. We uns Celtic minded pagans we are peaceful people but we are not pacifist at all costs! We admit the self-defense and the right to be armed if it is needed.

Among the members of the Celtic-druidic Touta, men or women, some may choose a life state adapted to a permanent fight initially against oneself (a fight for which all the neopagans are themselves also called in a sense, in one way or another). Others, the kingetes, or war lords, go even further if necessary in these troubled times.

This path of kingetes takes various forms (Lugian or Cuchulinian). These kingetes committed through a solemn oath to practice asceticism, fast, poverty in the soldur way, meditation about death, etc., whether they live in a community or not.

Gift of the Fate to the touta, exposed to the challenges in the world although withdrawn from it; this life (of the kingetes) must be, for the members of the Celtic-Druidic Touta, a continual reminder of their initial vocation, and an example to be meditated. It must also show, by the choices and the breaks which it implies, a truly Celtic minded life.

As for the others, the non-kingetes, they must do everything to help them. “Everything for the frontline” as people said formerly in 1943. (Spanish) Y no pasaran.

Are the druidicists better than the others? May we apply to the Ollotouta what Allah says about his Umma? (You are the best community appeared in History. You enjoin what is good and you forbid what is evil (Chapter 3 verse 110, the passage of the Quran justifying the Muslim Inquisition called Hisbah).

Answer. Mystical or priestly community as far we are concerned is a qualifying term that many people can have difficulty to admit for the Celtic-druidic Ollotouta today.

Mystic or priestly does not mean therefore perfect from the point of view of the morality, but only “special and speaking the same language as the god-or-demons” (homophonon in Greek language according to Diodorus).

Thus defined, this sacrosanct characteristic can then be applied to our community. The Celtic-druidic Touta is sacrosanct because it is devoted to the god-or-demons and that it is buoyed by the spirit of Taran/Toran/Tuireann their supreme leader, a god above every god; who never defaulted for it in reality, even in the darkest ages of its history. It is sacrosanct through its profession of faith (cantelon), through its ritual, through the vocations which enable it to fulfill its mission or to score points. But the Celtic druidic Touta will never cease for all that to ask for the biggest indulgence with regard to it, on our behalf, considering its poverty in means and men. Its members are indeed only men and as such,

mere mortals, including its primate inter pares. Lost in the mass of the 7 billion of our fellow men. Isn't its history sullied with mediocrity or violence (see the case of the Glas, the blows exchanged between Masters J and G , the physical pressures to which Mr. A . yielded.....in order to sign certain documents, etc.).

To say that the touta is "Ollotouta," it is therefore to see it in its theory, in its source and its truly divine project (a new man from best of the former one). To say "ollo," it is to locate it in the diversity of the world where it takes shape (see the image of the giant who is sleeping, when he wakes up....). To affirm that it is traditional, it is to consider its harmony with the genuine History, even if this level of harmony reaches no longer the 100%. Let us say, "is located somewhere between 0% and 100%." These two joined together characteristics must be understood as an obvious proof of the thoroughly human and therefore universal nature of Ollotouta.

A "ollo" which would be thought independently of the requirement of unity would be likely to dissolve in the diversity of the shapes of the world, and a tradition which would not be at the same time ollo, for example, would be likely to bring the standardization and the leveling down.

So, is the Ollotouta the best of the ummah (of the communities)? Does it have the right or even the moral obligation to command the good and to prohibit the evil as Muslims think about their community? Ni hansa! There is no difficulty in answering this question.

Our ollotouta is just reborn. At an age scale and because of this rebirth it is therefore still only a child, and from childhood it has all the faults.

We can only apply to it what our good master Ernest Renan (yes yes, the author of the formula making the nation a community of destiny) said of the Celts in 1854, in the Review of Two Worlds.

"Mythology, lyricism, epic, romantic imagination, religious enthusiasm, nothing has been missing the Celts; why reflection would be missing them? It seems to me that from this combination would come very original products, a fine and discreet way of taking life, a singular mixture of strength and weakness, roughness and gentleness". In short it is a love story. In these circumstances, we are completely against prohibiting or ordering anything to anyone. We can only try to set an example ourselves because in this case the only precept that is worth is "noblesse oblige!"

* In a lecture delivered at the Sorbonne on March 11, 1882. The exact wording is "the desire to live together".

ROLAND'S COMPLEX.

Man of Celtic spirit my brother what is your motto? "The sun is my father, the earth is my mother, nothing which is human is unfamiliar to me, a little internationalism takes away from homeland, much brings back to it, the earth is my spaceship.

To dedicate oneself to the defense and the exemplification of Celtic neo-paganism involves a daily personal heroism, considering the dominant ideology, including within one's family circle. Because the dominant ideologies, that exist, especially in the societies which think being cleared from them. The biggest trick of an omnipresent propaganda is to make believe that it does not exist.

With the step back that is seen particularly in the international conflicts like the war in Iraq in the beginning of the 21st century. Noam Chomsky called the "the manufacturing consent."

Examples of dominant ideology in France.

-in France, on July 13, 1789, in other words, the day before the Revolution, the generally accepted idea was this one. The king is a good man (what was more or less true besides). He is like a father for us. But he is badly surrounded, badly advised. By his ministers particularly. And especially by his wife, who is a bitch of a foreign woman (Marie-Antoinette was Austrian indeed. See Coppola's movie about the subject).

- In 1941 to be for the Resistance was to be for the English and the Communists. Rare are the antifascist journalists of today who would have taken the plunge at the time. To be for the Resistance fighters in 1941 was to break completely with the quite comfortable ambient conformism and to line up with "not good" people!

- In France still, alas; in connection with Islam. True Islam is a religion of love and tolerance which have always been the victim of many persecutions and Muhammad died as a martyr.

- Another generally accepted idea in France but in connection with the political party which is the National Front this time.

"Yes, but they do not want to really come to power!" I acknowledge that this kind of remark about it always personally left me thoughtful and that it seems to me to emanate more from opinion makers in the Chomsky way, wanting absolutely to prove their politically correct opinion by professing neutrality when they are journalists, pollsters, or political commentator. But who cannot find too much what is wrong with it in fact. Since it is always necessary to say or write something of negative in connection with the National Front.

If Jean-Marie Le Pen or Stalin when he was six years old had noted in his schoolboy book that $2 + 2 = 4$; the French intellectual will immediately strive to show that $2 + 2 \dots$ that made 3, or 5, or 3,5 if it is not 4,5 (for most honest ones intellectually speaking). In short, everything except 4.

But let us return to the case of Islam which is exemplary (as a religious alienation, not as a model to follow).

a) True Islam, that of the origins, that of Muhammad, that of the Quran, that of God therefore, is nice and smart, it is gentle, pacifist, humanistic, and deeply tolerant, open to doubt and reason, feminist, and so on.

b) But some of the extremists who came after, not understanding what the true initial Islam, that of Muhammad, is, betrayed its original spirit. Muhammad is therefore in nothing responsible for these drifts, but themselves yes.

c) Nice and smart people, those who know (the journalist who writes or leads the debate for example) admit from the start the item a); i.e., the tolerant, pacifist, humanistic, rational, scientific, etc., etc., nature, of the true original Islam.

d) By contrast, those who are far from being convinced are, at best some ignoramuses, who do not know, even straightforwardly some odious individuals with proven criminal inclinations (they are wicked and plain stupid).

e) The assumption that some people may regard Islam as a submission or an alienation of the individual precisely because they know it well (see the case of the Yazidis in Iraq) is generally not considered in this case.

And there exists many other so stupid ideas in the brain of the opinion makers who control us. Of the kind: growth can be endless, because the progress in Science will make it possible...

Of the kind: the self-harmonization of the private interests, an idea risen in the 18th century. According to Mandeville for example, the private vices make the common wealth , and according to Adam Smith there exists a higher Providence who takes care of the harmonization of interests (the alleged "invisible" hand). In other words, we should block in nothing the egoistic research for the personal interest, because it is the latter which produces some wealth for everybody .

Or again: the best means of promoting diversity, it is of mixing all as soon as possible and of interbreeding everyone.

N.B. The only fact of hesitating or of wondering whether such a step is well judicious, quite relevant, particularly compared to its theoretical purpose (the defense of diversity)... proves that you are a dangerous criminal to be denounced immediately to public opinion, even to the appropriate judges.

The only fact of hesitating or of wondering whether the growth can really develop ad infinitum... in a finite world, proves that you are a dangerous individual of the Stalin type, a criminal to denounce immediately to the public opinion, even to the appropriate judges.

RESPONSIBILITY OF THE LAY PEOPLE.

Shared is the dignity of the members of the Touta, because of their membership of the body of the giant who sleeps still, that is the Ollotouta. This common dignity, bestowed on all the Celtic-hearted or Celtic-minded people, by the name ceremony and the dubbing, makes lay persons also responsible , as far they are concerned , for the mission of the Touta. The secular people too , are called by the Fate for working in favor of the return or parousia of the gods. This mission of the secular persons must be exerted in all the fields of the social,cultural, scientific or political, life. They can go into partnership, if necessary, and in certain cases; to help each other in their actions of this kind.

Within the Celtic-Druidic Touta , everyone therefore has to show heroism! Besides only the use of the name implies this vocation, communal to all the members of the people of the god-or-demons, whether they are laymen or high-knowers, they live in the world or in religious communities, even they are married or unmarried. Whatever his physical, cultural, intellectual, or social, status, whether he is a man or a woman, a child or an old man; every Celtic-minded pagan will be one day stoned by the hideous crowd of the right-thinking people; left defenseless by the supposed protecting him authorities of this country; and finally socially killed, at best in the general indifference, even under symbolic or not, spits, and the cries of joy, from all the cowards (journalists,bishops, sportsmen, politicians, singers).

On this daily heroism therefore the mission and the responsibility of pagans in the world depend; and the most abundant source of the missionary fruitfulness of the Celtic Druidic Touta, preaching the return to the philosophical and thought out paganism of our ancestors, will always remain the daily heroism of its members.

HISTORICAL INSPIRATION AND LITERARY CREATION.

The new druidism is hidden in the former one and the former one is understood really only in the new one.

In spite of the richness of its mythological store with a universal value, druidism did not become for as much a religion of the book (of twelve books perhaps, but not of one). For more details see our chapter on the indigitamenta of the druidism, the *dii certi* of Varron. It is on both sides the same system of analysis to excess, the fractionation of the divine intervention in a multitude of small distinct works, achieved by as many different actors, named according to their work itself. The equating once made, it is necessary to hold back from advancing it too far, because it appears well that Varro had classified among the *dii certi* all those of whom he knew the function (all those who were not *incerti*) and he had even made a certain number of great god-or-demons, of *dii selecti*, enter it for this reason. Druidism is therefore a religion of the doing or acting, and not a religion of the letter which kills, and not a religion intended to fall on deaf ears. Druidism is still a religion of the verb, a religion of embodied verbs (the gods).

With or without the assistance of the Fate their father the miracles which are ascribed to all these god-or-demons (cure of the Morrighu, and so on) show well that the parousia of their reign (Erdathe) is underway.

Also let us note that the image of Lug, such as it is developed in Celtic mythology, was suited to make think of the superhuman destiny awaiting for mankind. Lug was a "samildanach" i.e., "equally skilled in many arts," do not forget it!

But let's return to the figurehead of our Druidism for at least 2000 years. From the beginning of his new life on this earth (the first is lost in the mists of the metahistory, the mists of the Thule or Falias of the Gaelic Morfessa), and only for his education, which was trifunctional, the Hesus Setanta will have gathered around him, always if we believe the Irish tradition, a whole people of adoptive parents, friends and companions, all members of the Celtic people, certainly, but of great diversity (charioteers, high-knowers, etc.). The legend even insists on the women, particularly those who will be the first witnesses of his ascent to heaven (apotheosis) on a chariot drawn by two horses (the 150 princesses of Emain Macha). All these members of the master race (the Ulaid) will accompany him will live in his intimacy (Cuchulainn will even have a beautiful love marriage with a princess by the sweet name of Aemer); and some persons will perhaps receive from him a teaching, deeper or more demanding (he wrote in oghamic runes) than that which has reached us through the legends reported by the copyist monks many centuries later.

Hence the distortions between the Irish tales and legends (generally apocryphal) speaking of the hound of Culann, and what the continental facts show. These distortions come from the fact that what has been written down in Ireland, about the teaching of Setanta and his life, even his death, are especially the most striking features, the biggest, intended for the class of warriors, or kings. Because the sacred fire inhabited the thane of Muirthemne from his conception and it always inhabited our lord when he defended the little and the weak, the righteous persons and the innocents (see his advice to Lugaid) when he healed the fairy Morrighu and healed his adversaries after a tough but fair singular fight (Ferdiaid). All this became apparent only after his death and his ascension to heaven on a chariot drawn by two horses, in a sort of Celtic equivalent to the apotheosis of the Greek demigods like Hercules and even Aeneas.

Without going so far as to suppose that there was an esoteric teaching given in a small group by the Hesus Cuchulainn to a reduced number of faithful (WHICH?) it is clear that we can already deduce from his life and his works a mass of lessons that have become considerable over time, given the loss of knowledge caused by the technological progress; and that in the tenth century in Ireland there were still, it is a coincidence, men invoicing services (the tip of the iceberg?) in principle prohibited by Saint Patrick.

We have the proof in the conclusion of a story in Gaelic language with a Rabelaisian tone entitled "the sacking of the castle of Mael-Milscothach or Mael of the honeyed words" due to the pen of a man named Urard Mac Coise, the greatest Irish poet of his time (he died in 990). Urard recounts, not without humor, the looting of his own dwelling by men of King Domnall before, ultimately, presenting the invoice to him.

An additional compensation will also be decided for the poets (sic) mastering the art of the *dichetul do chennaibh* but also of the *imbas forosnai* and of the *teinm leaghdha*, two not very kosher practices (moreover categorically prohibited by Saint Patrick).

From all this we can therefore deduce at the minimum that there were still on the lands of King Domnall at the end of the tenth century in Ireland men practicing these pagan rituals.

Do not blame too much on all these copyist monks for their vandalism, their love of Ireland and ancestral traditions has nevertheless made it possible all these truths to survive, unlike Wales, including in the darkest ages of their history.

Domnall mac Muirchertach Ua Néill (O'Neill) king of Ailech from 943 to 980 and Ard ri Érenn from 956 to 980 indeed died (officially) Christian.

Fortunately, as Henry Lizeray wrote very well in his *S. D. D.* "There was then the Renaissance era and the true Druidic thought, lurking in the Greek and Roman manuscripts, was again spread by the printing press." Paradoxically enough, moreover, we can add!

And since then the sacred fire in question has never ceased to inhabit the high-knowers and the Celtic-Druidic community that is the *Touta*, in other words, the people of those who have chosen the freedom to be children of the gods with an *S*.

This temple in which a hyperborean nation, that is to say a sacred nation, a holy nation, officiates, is made up of living stones. In the past, we would have been said besides: "This clearing deep in the woods consists of living trees making a circle around the king of the trees."

Of course, as Henry Lizeray noticed it, the spirit in question is also at work in the rest of Mankind, because *Taran / Toran / Tuireann* sends his flashes of genius, his *esses* or his *labarum*, where he wants ; including outside the historic boundaries of the *Ollotouta*; but because of the omnipresence of the mass religions of one book, this is done in a more tenuous way; as Henry Lizeray's remarks on the pseudo-scientific characteristic of the Bible and of the Arab tradition show it still excellently.

The Celtic-Druidic community is therefore certainly not the Grail because the human aspect of its life cannot be ignored. But we must not oppose them either: the Celtic-Druidic community believes of a druidic faith in its gods that can make the mountains crumble (as during the famous siege of Knocklong) and lives on their presence. It relays their message of hope for Man, are they not *virotoutis*, *iovantucaros*, *dunatis*, *toutatis*, *contrebis*, *mopatis*, *anextlomaros* and more?

You cannot claim to be a high-knower today by refusing this interdependence with the gods this is why we can also therefore in one way, like the fairy *Morrigan* at the end of the second battle of the plain with the mounds, shout out (millennia later) ...

"Yes, we have news!

Peace up to heaven.

Peace down to earth.

Peace on earth

And beneath heaven,

Prosperity, and strength in each one! "

Because the druidic *Touta* has a universal mission conveyed by the expression "*Ollotouta*" precisely. To enter the *Touta* by welcoming its good news (the *suscetla* of which it is the bearer) is to have access to the work of the gods in the minds.

PRINCIPLE AND METHOD OF THIS OPUSCULES INTENDED FOR THE SCHOOLBOYS OF DRUIDISM BEFORE THEY GO INTO HIGHER (DRUIDIC) EDUCATION.

The druidism emerged as of the Bronze Age, at the end of the 2nd thousand years before our era or in the beginning of the 1st one. In the beginning, the Celtic kings, like those of the ancient Rome, had priestly functions. But more and more, on serious questions which bound the destiny of the Community - for example, the favorable moment to start a war -; they called upon specialists in the divination, resulting from the aristocratic class, who observed the position of the stars. Thus appeared the high-knowers. The same phenomenon occurred besides in other Indo-European societies, particularly with the magi in Persia.

The Celtic-Roman (Romano British or Gallo-Roman) believer of 2100 years ago practiced in fact at least two different religions.

- A religion common to the Celts, traditional, turned towards the past, preserved in the seasonal festivals, preserving the myths and the great cosmic designs of La Tene.

- A religion consisting especially of worship carried out for deities responsible for the protection of wealth, harvests, health, destiny of individuals as well as groups. This last religion, more utilitarian, presented a large variety of regional or even local god-or-demons, chosen and grouped at the whim of the relations between human groups.

It is necessary to take care not to omit besides that the first, the druidic religion of La Tene itself, such as it appeared to us in the symbolism of Celtic art, showed already a double aspect. A didactic aspect, concerning the existence of the god-or-demons and their mythological relations, a practical, magic aspect (a talismanic value being allocated to signs and symbols).

This splitting into two, this dichotomy, of worship and religion, did they go sooner or later to eclipse or even destroy, for the greatest benefit of a mere utilitarian practice, the myths and the fundamental doctrines of the druidic religion?

We will see that it was not the case, in spite of certain appearances.

The interpretative religions as the druidism had as a major asset to be able to adapt to the developments in technologies and manners. They remain in touch with the concerns of the individuals and constitute still an advantageous choice for the law of economy in the Ockham way.

When two assumptions are in competition, and that you cannot decide between them practically, by the scientific experimentation for example, you must choose simplest, i.e., that which has fewer assumptions, or that whose assumptions are most easily demonstrable. This principle is also known under the name of razor of Ockham (or of Occam).

It is generally fashionable to make fun with popular piety. Such is not our case, even if we dissociate ourselves from it. This popular piety was that of our grandparents, of our fathers and of our mothers, it helped them to overcome the hard ordeals in the life; and that deserves the respect, that even deserves to be studied, and, therefore, understood, even called upon.

It is, moreover, enough to look at the statuary or the low-reliefs characteristic of the well-to-do classes of after the conquest, to realize that it is in these backgrounds that the Roman spirit penetrated most quickly and most easily.

It is among the poor people on the contrary, in the common people, in spite of the low value of the statuettes or of the artifacts in question (the price of a plate) that the purest druidic faith was longest maintained; in spite of the betrayal of the intellectuals and of the careerist elites, more anxious to collaborate with the powerful of the time than to resist them. Everyone is not called Mariccus. And besides we can still attend the same phenomenon today as regards the intellectual trades, the media men, the journalists, the show business. True courage is rare there, on the other hand, false and without risk audacities are many among them.

Obliged by the conquest of Julius Caesar to fight against the Roman influence, the "broad mass of Celtic people" indeed will pass from an official religion, with high-knowers; to a family religion without high-knower, but still with home altars (the Roman altars were placed against a wall. The Celts placed their so that they can go around it). The religiosity had its levels; most pious persons placed their simulacra or their arcana (almost always some Venus) in kind of creches.

The people will continue to attend the worship places, in which it penetrated, circa - 25, to lay down there some bratou decantem (ex-voto) made out of bronze sheets.

About the year 40, the population will equip its family altars with statuettes; and it will rise from it a new representation of the panth-eon or pleroma, which will be fixed around + 100.

Within the framework of the Roman Empire, in the 1st as in the 2nd century of our era, on the territory of the current villages of Yzeure, Toulon, Thiel-sur-Acolin, Saint-Pourçain-sur-Besbre, and even Vichy... some potters made thousands of these white terra cotta figurines. Dimensions of the statuettes range from 7,5 cm to more than 45 cm, but the vast majority ranges from 10 cm to 20 cm, what involves altars with very modest dimensions.

This varied production was distributed very far (to Scotland and Hungary), and corresponded consequently to a true expectation of the populations of then. This new Panth-eon or pleroma is still a good reflection of the concerns of the little Romanized Celts. From where the interest of its study. The collections joined together in the museums show the initial influence well of the "Roman taste" on customers, however, remained faithful to their ancestral beliefs, but we note at the end of the production a simplification of the shape, proving the search for more modest than the previous ones purchasers.

The Panth-eon represented thus is almost primarily female, with more than 80%, unlike that of the Romans who is male in the same proportions.

If Epona is the only druidic goddess-or-demoness, or good fairy, adopted by the Romans, it is, of course, that the latter never had their own cavalry and had recourse to generally Celtic mercenaries. The osmosis with a bull, a lion, a bear, has a very antiquated significance that the guardian of the horses concealed, probably the human domination on the animal world.

Even if we admit the parallels that Julius Caesar claims to find between the god-or-demons of the ones and the others; it is necessary, either to admit that the general is only a poor theologian, or that these statuettes (which appear a century after the loss of independence) are the proof of a quick evolution.

The truth as usual is perhaps between the two.

Beside a Romanized aristocracy, wealthy, therefore anxious common people live. This country that historians except from Maurice Bouvier-Ajam presents to us as calm and happy was neither calm (it revolted several times: cf. the bagaudae) nor happy; the proof is provided to us by these tens of thousands of terra cotta figurines (the metal of the poor) distributed from Scotland to Hungary. By a strange phenomenon overlooked in the whole of the books of history, these so frightening and (it appears) so cruel valorous warriors; at least the popular social classes, will rely for their daily survival, on mythical women, on often bare young girls, on mother goddess-or-demonesses or nurse goddess-or-demonesses, in short on fairies if this word is preferred.

It is in the spirituality (the divine protection got by intermediaries or intercessors whose only force is their weakness) that this society seeks the means of its daily survival. There is no statuette bearing arms and the equivalent (or almost) of the Roman Minervas, has just a shield, symbol of protection. On the other hand, 60% of the production (therefore of the religiosity) goes on a naked very young maiden who has obviously a power over waters...

- from the ground (symbol of birth and survival).

- from the sky (symbol of the divine power, dispenser of benefits as disasters).

We do not know their Celtic name (Matra nessama???), but it should be admitted by contrast that the hand put on an object in such a case is a sign of power. The right hand tightens her strand of hair wet by the rain, and there we meet in a way the Greek Venus; her left hand, at the end of a too long arm, divine sign of power (same concept in the Irish expression Lug lamhfada which means Lug of the long arm), is put on a spring of which she appears to order the flow. In the beginning, perhaps having to be naked to work in an effective way, her tunic was put on her wrist. Then the tunic disappears quickly and the spring also becomes a decorative motif.

Specialists note the presence, moreover rather weak in proportion, of Venus that the 19th century called "modest" and "immodest."

In fact, the one has power over the mother's milk and the water of the springs (the milk of the earth), the other has power over fruitfulness or breast-feeding.

It should be added that 20% of this Panth-eon is devoted to the fairies of the type matres lubicae or nessamae, or nurse-goddess-or-demonesses, known as proxumae in Latin.

They are dressed loosely and seem stripped of every maternal sensitivity. Sitting in an armchair of wicker (from which the "aristocratic" characteristic escapes us), they hold one or two children who, still swaddled in their cloth diaper, therefore are less than seven months old. They must themselves grasp the feeder breast, moreover, very symbolically represented as a cave containing a spring. It is, it

seems, the illustration of the impassive, inert, feeding earth, who deals partly with protection, but grants her fruits only to those who make the effort to cultivate, to hunt, to gather. This protection can be of divine essence, and the crown of fortifications placed on the head of the goddess-or-demoness, or of the fairy if this word is preferred, makes her the defensive symbol of a human group.

Other women take part in this "Celtic Olympus"; the goddess-or-demoness, or fairy, Brigindo Brigantia Brigit for example, in the form of a protecting maiden, initially two girls, who themselves protect a very young boy (holding an apple or a pomegranate, two highly symbolic fruits); the other assuring of her assistance two young boys, not yet adolescent, each one supporting on his sex the hand of the other. At least five versions of this model are known. They differ by tiny details, but are faithful copies of a former prototype of which they respect even the height of the bases.

The meaning of this unit escapes to us. The Church took over the gestures, but without having integrated the meaning of them (an illustration of morals?)

In the same state of mind appear goddess-or-demonesses, or fairies if you prefer, of plenty (Rosemartha). Provided with the horn from where flowers and fruits escape, they also convey the need for good harvests. These representations do not have the majesty of their Roman counterparts: the claims are much lower!

In the same way as the Celtic Mercury, this Rosemartha is a teenager, because the country hopes no longer but only in its youth. It lost more than two million men during the war, a million dead, a million slaves. A true Shoah!

Its population of then was estimated 12 million individuals, that is to say 6 million male sex, which gives 4 million male adults and 2 million in age (15 to 30 years) to procreate or to make the country prospering. Half disappeared, killed, reduced in slavery, mutilated for various reasons.

The Rosemartha are therefore typical of this climate: they are young and modest. We are far from the splendors of the Romanity of the rich and of the self-satisfaction of the Latin authors. Another note: the number of the Rosemartha is tiny compared with that of the Suleviae or Nessamae: the abundance, they believe in it no longer !

The Minervas are in the same vein, but more pathetic. The abundance made way to fear and the horn became shield. To protect oneself against what? And the Gorgon was to frighten whom ?

The historians so wordy in war matter didn't look into the anguish of the common people and we do not know what these twin sisters protected.

N.B. Of course, no question of falling into these neo-pagan excesses which made at the same time the German expansion and collapse in the 20th century. Because of the reliance on the conditions having presided over the development of druidism (rising in the end of the Bronze Age somewhere in Central Europe, then progressive extension to other territories through conquests or assimilation of the atectai, said Shudras in India, Dhimmi in Islamic lands); its vision ended up including, by classifying them on a hierarchical basis, the positive values worked out by centuries of civilization, and their opposites. Like Mankind, the Divine one is differentiated in this world, of which it is the ogham point (eabhadh) the point where all opposites equiponderate (Ile bo cydbwys pob gwrth). It is at the same time one and multiple, according to the point of view considered. There is no exclusive and Jesus, Muhammad, or Buddha, are also some forms of the divinity for a high-knower of today.

Let us go even further. As Arthur Weigall saw it very well in his book about the pagan elements in our Christianity, the Christianization of old Europe had curious side effects. The appearance of quite strange male and female saints, or fairies, ultimate avatars of the god-or-demons or goddess-or-demonesses of paganism.

In closing, therefore let us get ourselves a toehold in this "kingdom of fairies." The bodily reality is not beautiful; birth, life, death, need much poetry. Is the social reality better? Alas! Whatever they are, the powerful always oppress the weak ones, the individual is always crushed by the group and they are the liars, the cheaters, or more generally those who are shameless towards their human brothers, towards others, who triumph. It is still necessary to note that, in the countries of parliamentary

democracy, they are the voters themselves who bring to power the robbers and the liars, who dupe them and exploit them shamelessly. A vicious circle we will leave only through the progress the historical or philosophical knowledge; but can we expect such an evolution of the persons in charge of the communication of all these system profiteers. Moreover, when you want too much to make the heaven on this earth, you surely make hell on it. Man is neither angel nor brute, and the unfortunate thing is that he who would act the angel acts the brute.

Nevertheless, for the unlucky persons, for the unhappy ones, there is still on the horizon the invisible kingdom of fairies. As a precaution mothers lead their children to it and all that the children want is to enter it. By chance, there remain to us some holy pictures of remote times when, as in Hyperborea everything was pure and splendid. From these images "grace" still emanates. Beyond the human injustices, beyond earthly woe, this grace is an open-mindedness towards the harmony of the universe. Today, giants and fairies, become inoffensive, without a requirement, cannot any more but link us to our Spiritual Homeland. They can do it because, in their very names, they are the characteristics of it. And they can do more: in times when mental evolutions in contrary direction cause in this country sometimes backgrounds hostile the ones with the others, they can build a bridge between all and sundry, by helping to renew, with remained fresh elements, our collective consciousness . Our druidism will take care of that.

APPENDIX No. 1.

IS DRUIDISM A RELIGION AND ARE WE LUCIFERIANS?

By Jean Martin.

Religion is characterized by several criteria, of which we will take on only some of them.

It is an expression of the human being in his approach of the sacredness. In this aim it works out a set of rites which have as an original intention to establish this relation between Man and deities, or more largely the sacredness. The man of primitive societies does not regard himself as "completed," as long as he is only in the state where he was propelled on this earth by his biological birth. To become man in the full sense of the word in his eyes, he must die to this primary (natural) life and to be born again to a higher life, which is at the same time religious and cultural. In other words, the primitive man puts his ideal of humanity on the superhuman level.

The limit between religion according to the Judeo-Islamic-Christians and religion of the druidic type is that which can exist between a being kneeling, humiliated before God or the Demiurge, aspiring to the divine union; and a being standing upright, looking at God or the Demiurge face to face, acting voluntarily to rise in this dimension of the sacredness. i.e., that of the man, of action, of loyalty as well as of will.

In Celtic Neopaganism, we meet two branches. Those who worship the former god-or-demons of surrounding nature and recreate a link with the latter; those who regard these god-or-demons as the equivalent of psyche forces, that it is advisable to direct or implement by a right use of the correspondences (Jung). Let us notice, however, that these two positions are not self-excluding and that the second one can, in a certain way, contain the first one. In all the cases, and at least in the beginning of this way, a dynamic is installed which aims at establishing a real tie with these deities, the rest taking importance only a little bit later.

Unlike the majority of the contemporary religions (there is no tribe of professional Levites among Celts, the recruitment of the priests is open), the neo-druidic religion involves that every participant can aspire to initiation; i.e., to the crossing of thresholds of awareness through a precise ritual. The various techniques are studied then practiced before initiation, because this one requires the control of certain bases.

In what concerns us, we consider initiations like the ritual having a real operative value (people return from there always changed), being held in particular places (forest, cave...) and preserving the old practices.

The majority of the contemporary branches have purified the initiations; by removing a large part of their "magic" dimension and by softening considerably what it is agreed to call the tests relating to the crossed levels; thus arriving to something only symbolic.

Although that is useful and advantageous in certain cases, we think that it is a mistake there and it is for this reason that we replaced them in more genuine conditions. Therefore they require a suggested preliminary practice, because there, facing oneself, it is not a question of cheating.

It should be specified, however, that initiations are appreciably different for women and men, and we respect in that the balance that the rites claim as for the two sexes.

The current druidic rituals, contrary to those of Antiquity (the former high-knowers were more or less misogynists) require the presence not only of high-knowers but also of priestesses. The high-knowers of today extended indeed to the religious life, the equality between the sexes which prevailed in the civil life of the ancient Celtic societies.

For the same reason, it is absolutely interesting that there is also balance between the number of men and women in the sodality. It is necessary that we have a real presence of true men and true women, and not of halves of man or woman.

The woman must discover her femininity, improve it, as well on the bodily as psychosomatic level. To understand that, we can only refer to the splendid books of our colleague Marion Zimmer Bradley, devoted to the topic of Avalon.

It is there consequently the path we recommend to women, even if the preliminary techniques are identical. It is not therefore an exaggerated eroticism, but the simple recognition of the female nature and of its specificities.

There exist usually two orientations of work in the neo-paganism.

The first bases the essence of its work, and this as of the beginning, on the group work. It is a question of building a socially effective and contagious synergy (a powerful egregore occultists say) making it possible to release the maximum of men and women from the under-humanizing alienation of the current monolatrous mass religions.

The second consists in emphasizing a preliminary individual practice. After a period of purification rituals, intended to test or purify the newcomer, he may, after the first initiation, and if he wishes it, to join or set up a group.

We think that the second case, nearer to the Celtic national temperament indeed, can appear useful, but can also present dangers. Identification of the group with the high-knower leading it, and so on. It should be recognized that the latter usually do nothing to avoid that. Moreover, the practitioner, under these conditions, is by no means assured to progress in a balanced way to the control of all his faculties, because everything is based on one man. It is possible, of course, that the high-knower in question is somebody of value, but the experience showed to us that it was there something rare nowadays.

The intellectual or moral mediocrity of the neo-high-knowers of today and particularly in France are indeed dismaying (cf. the case of the French veled Bernard Jacquelin and the conditions in which he founded his Druidic School of Gauls).

It should be said clearly, the druidism of today is an underculture being connected more with a "new" superstition (there is nothing news but what was forgotten) than with another thing.

Are we "Luciferian" now?

It is usual to explain that Lucifer meaning "light bearer" people can only adore this idea or take what it symbolizes as ideal. It is necessary nevertheless to make some reservations, because many are those who, by referring to these forces, do not know about what they speak. It is indeed necessary to make the difference between invocations and references to "Lugifer," and affiliation with neo-druidism. Morals could not be defined in an identical way for everybody, but the ideals of the knight or of the follower must be found in the same quest for the grail, in which the concepts of respect, duty and sacredness, replace those of ability and power.

To act with strength and by the power of the deities proves to be praiseworthy, but only with an aim of reaching the individual and collective salvation, i.e., the blossoming of our soul, in the conquest of the fortress of our being.

We claim as only need the will to work in the direction of the being. As for the worship of "Lugifer" or Belin/Belen or Morgan Le Fay, or others more, particularly or preferably to others; it can be only the fact from the free choice of an individual preferring to dedicate himself to such or such deity, but does not have to serve as general behavior.

It is true that druidism always accepted the practice of the devotion to such or such deity rather than another.

The devotion consists in being dedicated to a god-or-demon. It is attested before battles. The warriors devote their weapons to the war god-or-demon or to the blacksmith god-or-demon. They may offer their hair to them.

The blacksmiths, themselves, on the other hand, had a very particular devotion for Gobannos or Ucuētis, as the inscription of Alise Sainte-Reine proves it. Besides people call Dugiiōntiōi those who were devoted to the worship of such or such god-or-demon. *Martialis Dannotali ieuru Ucuete sosin celicnon 1) etic gobedbi dugiiōntiō Ucuētīn in Alisia.*

But what each one decides to do in the secrecy of his inner temple or of his heart, does not matter, provided that is not changed into a dogmatic worship, what would be contrary to the spirit of our approach.

Jean Martin, researcher in druidism.

N. B. The celicnon in question was a kind of room being used at the same time for banquets and warehouse of various materials. Its rooms were circular and if needed you could put there a round, of course, table

APPENDIX No. 2.

THE MYTH OF THE UNKNOWN SUPERIORS.

Are there god-or-demons already again alive, i.e., having already started to un-occult themselves gradually, among us? Others being still “dead” i.e., always sleeping?

A whole druidic School of thought thinks indeed that certain former god-or-demons started their un-occultation, and that they would have again begun for example to appear to the human ones (scientists, philosophers or great minds of this type); in order to again make the society progress through the revelation of certain technical or scientific secrets.

An example (some people think that the unknown foreigner in question was Gobannus, the god-or-demon of the forging mill and of the work of metals).

“Johann-Friedrich Schweitzer, alias Helvetius, a violent anti-chemist, relates that on the morning of 27th December, 1666, he was visited by a stranger. He was a man of honest and serious appearance, dressed in a simple cloak, like a Memnonite. After asking Helvetius whether he believed in the philosopher's stone (to which the famous doctor replied in the negative), the stranger opened a little ivory box "containing three pieces of a substance resembling glass or opal." He then declared that this was the famous stone, and that this very small amount was sufficient to produce twenty tons of gold. Helvetius held a fragment in his hand [.....] asked to prove his statement by performing a transmutation, the stranger replied that he would come back in three weeks' time and would show Helvetius something that would astonish him. He returned punctually on the day specified, but refused to operate, declaring that he was forbidden to reveal his secret. He did, however, condescend to present Helvetius with a small fragment of the stone "no larger than a mustard seed" [.....] The man promised to return the next morning at nine o'clock to perform the miracle — but he never came, either that day or the next. Thereupon the wife of Helvetius persuaded him to try the experiment himself:

“Helvetius followed the stranger's instructions. He melted down three drachmas of lead, wrapped the stone in wax and threw it into the liquid metal. It turned to gold [.....] The news traveled like lightning. Spinoza, who can hardly be considered as simple-minded, wished to verify the story in every detail. He went to see the goldsmith who had examined the gold, and the account he gave was more than favorable: during the fusion some silver present in the mixture was also transformed into gold [.....] Spinoza then went to Helvetius who showed him the gold, and the crucible used in the experiment. Some scraps of the precious metal were still adhering to the inside of the receptacle.”

Was this strange unknown man Gobannus, the god-or-demon of metals?

Such is the first question which comes to mind.

The external manifestations of these mysterious unknown persons were always rare. Here is another one. “ The extraordinary case of one of the most mysterious figures in Western history: the Pope Sylvester II, also known by the name of Gerbert d'Aurillac. Born in the Auvergne in 920 (d. 1003). Gerbert was a Benedictine monk, professor at the University of Rheims, Archbishop of Ravenna and Pope by the grace of Otho III [...] He possessed in his palace a bronze head which answered yes or no to questions put to it on politics or the general positions of Christianity [.....] It would be an automaton similar to our modern binary machines. This magic “head” was destroyed when Sylvester died, and all the information it imparted carefully concealed [.....] Naturally, it was widely asserted that Gerbert was only able to produce such a machine because he was in league with the Devil and had sworn eternal allegiance to him.”

The question is: who is therefore the god-or-demon hidden behind this devil of bad quality?

The god-or-demon of medicine and prostheses of any kind? (known as Medocius or Miach in Ireland?)

Our conclusion will be careful.

There was, after the end of the great mythological period of the god-or-demons, and before even their occultation is finished, "in private" apparitions of some of them, "in private," i.e., not being part of the mythological cycle in progress.

Their purpose was not to improve or supplement the mythological teaching (which was definitively closed with the occultation of the god-or-demons) but only to help various individuals. The "private" nature of these divine apparitions must incite to most extreme caution.

AFTERWORD IN THE WAY OF JOHN TOLAND.

Pseudo-druids with fabulous initiatory derivation (the famous and indescribable or hilarious perennial tradition) having multiplied since some time; it appeared us necessary to put at the disposal of each and everyone, these few notes, hastily written, one evening of November, in order to give our readers the desire to know more about true druidism.

This work claims to be honest but in no way neutral. It was given itself for an aim to defend or clear the cluto (fame) of this admirable ancient religion.

Nothing replaces personal meditation, including about obscure or incomprehensible lays strewing these books, and which have been inserted intentionally, in order to force you to reflect, to find your own way. These books are not dogmas to be followed blindly and literally. As you know, we must beware as it was the plague, of the letter. The letter kills, only spirit vivifies.

Nothing replaces either personal experience, and it's by following the way that we find the way. Therefore rely only on your own strength in this Search for the Grail. What matters is the attitude to be adopted in life and not the details of the dogma. Druidism is less important than druidiaction (John-P. MARTIN).

These few leaves scribbled in a hurry are nevertheless in no way THE BOOKS TO READ ON THIS MATTER, they are only a faint gleam of them.

The only druidic library worthy of the name is not in fact composed of only 12 (or 27) books, but of several hundred books.

The few booklets forming this mini-library are not themselves an increase of knowledge on the subject, and are only some handbooks intended for the schoolchildren of druidism.

These simplified summaries intended for the elementary courses of druidism will be replaced by courses of a somewhat higher level, for those who really want to study it in a more relevant way.

This small library is consequently a first attempt to adapt (intended for young adults) the various reflections about the druidic knowledge and truth, to which the last results of the new secularism, positive and open-minded, worldwide, being established, have led.

Unlike Judaism, Christianity, and Islam, which swarm, concerning the higher Being, with childish anthropomorphism taken literally (fundamentalism known as integrism in the Catholic world); our druidism too, on the other hand, will use only very little of them, and will stick in this field, to the absolute minimum.

But in order to talk about God or the Devil we shall be quite also obliged to use a basic language, and therefore a more or less important amount of this anthropomorphism. Or then it would be necessary to completely give up discussing it.

This first shelf of our future library consecrated to the subject, aims to show precisely the harmonious authenticity of the neo-druidic will and knowledge. To show at which point its current major theses have deep roots because the reflection about Mythologies, it's our Bible to us. The adaptations of this brief talk required by the differences of culture, age, spiritual maturity, social status, etc. will be to do with the concerned druids (veledae and others?)

Note, however. Important! What these few notes, hastily thrown on paper during a too short life, are not (higgledy-piggledy).

A divine revelation. A (still also divine) law. A (non-religious or secular) law. A (scientific) law. A dogma. An order.

What I search most to share is a state of mind, nothing more. As our old master had very well said one day : "OUR CIVILIZATION HAS NO CHOICE: IT WILL BE CELTISM OR IT WILL BE DEATH" (Peter Lance).

What these few notes, hastily thrown on paper during a too short life, are.

Some dream. An adventure. A journey. An escape. A revolt cry against the moral and physical ugliness of this society. An attempt to reach the universal by starting from the individual. A challenge. An obstacle fecund to overcome . An incentive to think. A guide for action. A map. A plan. A compass. A pole star or morning star up there in the mountain. A fire overnight in a glade?

What the man who had collected the core of this library, Peter DeLaCrau, is not.

- A god.
- A half god.
- A quarter of God.
- A saint.
- A philosopher (recognized, official, and authorized or licensed, as those who talk a lot in television. Except, of course, by taking the word in its original meaning, which is that of amateur searching wisdom and knowledge.

What he is: a man, and nothing of what is human therefore is unknown to him. Peter DeLaCrau has no superhuman or exceptional power. Nothing of what he said wrote or did could have timeless value. At the best he hopes that his extreme clearness about our society and its dominant ideology (see its official philosophers, its journalists, its mass media and the politically correct of its right-thinking people, at least about what is considered to be the main thing); as well his non-conformism, and his outspokenness, combined with a solid contrariness (which also earned to him for that matter a lot of troubles or affronts); can be useful.

The present small library for beginners “contains the dose of humanity required by the current state of civilization” (Henry Lizeray). However it’s only a gathering of materials waiting for the ad hoc architect or mason.

A whole series of booklets increasing our knowledge of these basic elements will be published soon. This different presentation of the druidic knowledge will preserve nevertheless the unity as well as the harmony which can exist between these various statements of the same philosophical and well-considered paganism : spirituality worthy of our day, spirituality for our days.

Case of translations into foreign languages (Spanish, German, Italian, Polish, etc.)

The misspellings, the grammatical mistakes, the inadequacies of style, as well as in the writing of the proper nouns perhaps and, of course, the Gallicisms due to forty years of life in France, may be corrected. Any other improvement of the text may also be brought if necessary (by adding, deleting, or changing, details); Peter DeLaCrau having always regretted not being able to reach perfection in this field.

But on condition that neither alteration nor betrayal, in a way or another, is brought to the thought of the author of this reasoned compilation. Every illustration without a caption can be changed. New illustrations can be brought.

But illustrations having a caption must be only improved (by the substitution of a good photograph to a bad sketch, for example?)

It goes without saying that the coordinator of this rapid and summary reasoned compilation , Peter DeLaCrau, does not maintain to have invented (or discovered) himself, all what is previous; that he does not claim in any way that it is the result of his personal researches (on the ground or in libraries). What s previous is indeed essentially resulting from the excellent works or websites referenced in bibliography and whose direct consultation is strongly recommended.

We will never insist enough on our will not be the men of one book (the Book), but from at least twelve, like Ireland’s Fenians, for obvious reasons of open-mindedness, truth being our only religion.

Once again, let us repeat; the coordinator of the writing down of these few notes hastily thrown on paper, by no means claims to have spent his life in the dust of libraries; or in the field, in the mud of the rescue archaeology excavations; in order to unearth unpublished pieces of evidence about the past of Ireland (or of Wales or of East Indies or of China).

THEREFORE PETER DELACRAU DOES NOT WANT TO BE CONSIDERED, IN ANY WAY, AS THE AUTHOR OF THE FOREGOING TEXTS.

HE TRIES BY NO MEANS TO ASCRIBE HIMSELF THE CREDIT OF THEM. He is only the editor or the compiler of them. They are, for the most part, documents broadcast on the web, with a few exceptions.

ON THE OTHER HAND, HE DEMANDS ALL THEIR FAULTS AND ALL THEIR INSUFFICIENCIES. Peter DeLaCrau claims only one thing, the mistakes, errors, or various imperfections, of this book. He alone is to be blamed in this case. But he trusts his contemporaries (human nature being what it is) for vigorously pointing out to him.

Note found by the heirs to Peter DeLaCrau and inserted by them into this place.

I immediately confess in order to make the work of my judges easier that men like me were Christian in Rome under Nero, pagan in Jerusalem, sorcerers in Salem, English heretics, Irish Catholics, and today racist, sexist, homophobic, Islamophobic, person, while waiting to be tomorrow kufar or again Christian the beastliest antichrist of all the apocalypses, etc. In short as you will have understood it, I am for nothingness death disease suffering

By respect for Mankind , in order to save time, and not to make it waste time, I will make easier the work of those who make absolutely a point of being on the right side of the fence while fighting (heroically of course) in order to save the world of my claws (my ideas or my inclinations, my tendencies).

To these courageous and implacable detractors, of whom the profundity of reflection worthy of that of a marquis of Vauvenargues equals only the extent of the general knowledge, worthy of Pico della Mirandola I say...

Now take a sheet of paper, a word processing if you prefer, put by order of importance 20 characteristics which seem to you most serious, most odious, most hateful, in the history of Mankind, since the prehistoric men and Nebuchadnezzar, according to you....AND CONSIDER THAT I AM THE COMPLETE OPPOSITE OF YOU BECAUSE I HAVE THEM ALL!

Scapegoats are always needed! A heretic in the Middle Ages, a witch in Salem in the 17th century, a racist in the 20th century, an alien lizard in the 21st century, I am the man you will like to hate in order to feel a better person (a smart and nice person).

I am, as you will and in the order of importance you want: an atheist, a satanist, a stupid person, with Down's syndrome, brutish, homosexual, deviant, homophobic, communist, Nazi, sexist, a philatelist, a pathological liar, robber, smug, psychopath, a falsely modest monster of hubris, and what do I still know, it is up to you to see according to the current fashion.

Here, I cannot better do (in helping you to save the world).

[Unlike my despisers who are all good persons, the salt of the earth, i.e., young or modern and dynamic, courageous, positive, kind, intelligent, educated, or at least who know; showing much hindsight in their thoroughgoing meditation on the trends of History; and on the moral or ethical level: generous, altruistic, but poor of course (it is their only vice) because giving all to others; moreover deeply respectful of the will of God and of the Constitution ...

As for me I am a stiff old reactionary, sheepish, disconnected from his time, paranoid, schizophrenic, incoherent, capricious, never satisfied, a villain, stupid, having never studied or at least being unaware of everything about the subject in question; accustomed to rash judgments based on prejudices without any reflection; selfish and wealthy; a fiend of the Devil, inherently Nazi-Bolshevist or Stalinist-Hitlerian. Hitlerian Trotskyist they said when I was young. In short a psychopathic murderer as soon as the breakfast... what enables me therefore to think what I want, my critics also besides, and to try to make everybody know it even no-one in particular].

Signed: the coordinator of the works, Peter DeLaCrau known as Hesunertus, a researcher in druidism. A man to whom nothing human was foreign. An unemployed worker, post office worker, divorcee, homeless person, vagrant, taxpayer, citizen, and a cuckolded elector... In short one of the 9 billion human beings having been in transit aboard this spaceship therefore. Born on planet Earth, January 13, 1952.

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As regards the bibliography of details see appendix of the last lesson because, as Henry Lizeray says it so well, traditions that must be interpreted. It is there the whole difference which exists between former druidism and neo-druidism.

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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.

