THE MISTLETOE

AND

ITS PHILOSOPHY:

SHewing its History, the Origin of its Mystical and Religious Rites; Why this Weird Plant was Preferably Chosen to Others; its Legendary Connection with the Great World-Reformer—Rama—along with a Description of Several Rare Plants and Herbs that Possess Mystical Properties,

BY P. DAVIDSON,


I love you much and ever will, thou Mystic Mistletoe,
Which points to dreams of bygone years, of ages long ago—
Besides revealing clear and true the Kingdom soon to be,
When Rama to this earth returns, conjoining You and Me.

PETER DAVIDSON, LOUDSVILLE, WHITE CO., GA., U. S. A.

BERNARD GOODWIN, 62 MAIN STREET,
GORBALS, GLASGOW, SCOTLAND.

1898.
ASPIRE 

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ALEX. DAVIDSON, PRINTER,
LOUVILLE, WHITE CO.,
GEORGIA, U. S. A.
DEDICATION.

TO THE

Αδελφήν Γυναικά

OF

אשת ב' חור

WHO,

LIVING IN THE BOSOM OF CELESTIAL LIGHT;

EXTENDS THE SACRED BRANCH OF THE MYSTERIES TO HIM

WHO STRIVES FOR RE-BIRTH IN THE NEW ELEUSIS,

IS THIS

HUMBLE BROCHURE DEDICATED

WITH

DUE REVERENCE AND RESPECT

BY THE AUTHOR.
"It is from the period of Hanouman, the first disciple of Ram, that may be ascribed the general usage of the SACRED MISTLETOE, which is extremely difficult to discern, and whose efficacy against certain frightful epidemics depends upon the precise Astronomical Hour when it is gathered and prepared."

SAINT-YVES D'ALVEYDRE, "Mission des Juifs."
PREFACE TO FIRST EDITION.

Within the limits of this small pamphlet, I can only present a few brief facts upon the highly important subjects under consideration. But it may be said: Why write about the Mistletoe and the ancient Celts and Druids? My reply is, for sundry reasons, the chief of which can be readily inferred from the contents of this short treatise, wherein the Reader will see that the story of the Mistletoe bears a much deeper, a far more impressive meaning than that which writers generally ascribe to it, and this present essay is only an humble attempt upon my part to render to the world—for the first time so far as I am aware—a feeble, but by no means exhaustive account of this strange plant and its ancient Cult.

The present period in the world's psychic history I consider quite opportune for the publication of this small brochure, and although I have very briefly adverted to that illustrious Being—Ram—within its pages, nevertheless, if health and other circumstances permit, I shall, in a forthcoming Volume, relate in a more detailed and prominent manner some of the more remarkable events of this venerable Ancestor, facts which are as yet but too little known to the majority of mankind.

The Priests—as well as the Priestesses—of the antique Sanctuaries are not all “dead” yet, neither are they in their “dotage!” It was amongst the heath-covered valleys of old Albion, where Nature lay in wild repose around my native highland home, midst the glens of which flow the dark rolling waters of the Dubh-bhanna (Deveron), that I first met the strange glance of the eye of an Aryan Priestess. As the pretty Theano and Theoclea found Pythagoras, and as the mysterious Diotima appeared in the Banquet of Plato, so did this Celtic Priestess reveal herself to me. I found her as the Prophet Elijah did Elisha—in the rustic field. Her expression was overflowing with exquisite contrasts, for, whilst her blue eaglet eye pierced my very being, there still remained a languid smile upon her ruddy lips, as if she was about to syllable forth my own destiny; and indeed, a portion of this strange destiny she did unfold to me in the many things which have “turned
round most strangely, and which have been verified in my humble and unpretentious life. Some of those sorrowful forebodings caused her sparkling eyes to overflow with tears, as she mournfully remarked:

Tears are the pearls that gem the rose-buds of life,
whilst now and again her soul would lighten up with a strange smile, as she poured forth her presages, joyfully saying:

Smiles are the sunbeams that warm their swelling leaflets into beauty.

She unfolded unto me the strange secrets of her old, old people; and a fathomless ocean of profuse and rare Mysteries I learnt from this weird Goddess of the Temple. She told me of the Mystic Seven Sons of Light, the Primeval Seven Rays, who stand by the throne of God—to one of whom she and I stand related in the closest sympathy, for our souls derive their life and sustenance from that One Divine Ray: one of the seven forms of the manifestation of the Divine Wisdom, for we are the radiations of one and the same Planetary Archangel. She explained to me the virtue, perfection, and beatitude of the Sephiroth, which consisted in continually receiving and rendering back the rays which flowed from the Infinite Centre, that two of them failed to reflect this light, that they swelled and burst into pieces, their sphere having been changed into gloomy chaos; that the Ischim fell into mortal bodies, but that at the Second Advent of the Messiah, all would be restored to order, and that souls would return to their primitive state. She interpreted to me the esoteric meaning of many Myths, inclusive of that of Urania who was cast down from the ethereal regions to live in the Sun, where she drew after her seven other Planets, which lost a portion of their light, the inhabitants becoming demi-gods; that she was condemned to live in the Moon, to enjoy only a borrowed light and to be clothed in an aerial body—the subtle vehicle of the soul, of the Greeks; that Adonis descended into the Sun to be nearer to her, where he took the name of Apollo.

She further observed to me that by the laws of immutable Destiny, it was necessary that the Goddess should undergo a new metamorphosis, as a punishment for a late crime; she fell from the Moon to the Earth, and took the name of Venus, but the inhabitants of all the Planets did not follow her example, she seduced but a small number of them, and these demi-gods became men of the Golden Age. Adonis, having then left the Sun, came and dwelt with the Goddess upon earth, but her ingratitude obliged him to leave her; he again descended to
earth and with his dying lips repeated those words to the Goddess:—"Judge of your guilt by my suffering." The "GREAT SACRIFICE"—or the "Lamb (Ram) who was slain from the foundation of the world"—then bid her farewell, telling her that she could see him no more until she was transformed into his image, in that Mansion of Light where he would never forsake her if she proved faithful, for he has spiritually sacrificed himself for the benefit of every person in the flesh who must liberate himself from the bonds of matter and illusion.

I might further relate that the Druidess—in concordance with the traditions of all nations—at times varied this subject a little, in accordance with the nation she alluded to. She often spoke in solemn accents of that hero who descended from heaven to earth, the restorer of Astræa to this mundane world, a Being spiritually suffering for poor humanity, a son of Jupiter, who had quitted his heavenly abode and lived amongst men; that different names were accorded to him according to his different functions, the Mithras of the Persians, the Egyptian Horus, the Tyrian Adonis, the Greek Apollo, Hercules, Mars, Mercury, etc., fighting against Python and the Titans, destroying monsters and giants, and purging the earth of their enormities and crimes; at one time Mercury, or the Messenger of Jove, flying about everywhere to execute his decrees, at another Perseus delivering Andromeda from the terrific monster that arose out of the great deep to devour her, and that although tradition differed in its descriptions, yet all agreed in the same truths.

Furthermore, this learned Priestess taught me the secrets of the Druids, of the Mistletoe, of Vervain, St. John's Wort, Lunaria, of the Rowan Tree, the Shamrock, etc., etc. She related to me the temptation of Diocletian, when the Druidess of Brabant told him "he would be an Emperor when he would kill the Boar," which was fulfilled by the death of Numerianus. She explained to me the Prophecies of the weird Sisters, which resulted in Macbeth being a murderer and a king; of the enchanted Stone of Destiny, at Scone, but now at Westminster Abbey, and of many other remarkable narratives which it would be futile for me to enter upon in this small pamphlet. Long indeed will it be ere the vision of the fair and graceful features of the Priestess of the ancient Druidical College fade from my remembrance, for well might I say:—

—Was this a child of clay?
She was so meek, so learned, and so lovely.
That a wing'd Spirit of the Eternal Sun.
SLOW PASSING 'MID THE HOMES OF LIVING MEN,
COULD SCARCE MOVE HEARTS MORE KEENLY, OR STIR UP
MORE Earnest anxieties upon HEAVEN'S MYSTERIES.

It is only sheer ignorance and prejudice which make certain writers place our ancient forefathers in the rank of the wildest and most unenlightened barbarians. Upon the contrary, Scotland,

LAND OF BROWN HEATH AND SHAGGY WOOD,
LAND OF THE MOUNTAIN AND THE FLOOD,

was at a very ancient epoch the focus of remarkable genius, of which the Druids the Bards, and the Scalds were the interpreters. Instead of being without any religion, upon the other hand the Caledonians had amidst their wild mountains the Gaelic Parnassus—the Sacred Mount of the Western Isles. When the antique Cult began to decline amongst the Gaels, it was to Albion,

TIR NAM BEANN, NAN GLEANN, 'AS NAN GAILSCEACH—
YEA, IT WAS TO THE “LAND OF THE HILLS, THE GLENS, AND THE HEROES,” WHICH WAS ESTEEMED AS THE “SACRED ISLES” BY THE INDIES THEMSELVES, EVEN, THAT THE DRUIDS WENT TO STUDY, NO MATTER HOW MUCH SENSATIONAL MEMBERS OF SOI-DISANT BROTHERHOODS (?) MAY DISTORT AND falsify real verities. Let the Reader refer to Caesar’s Commentaries, iv, 20: Mallet’s Introduction to the History of Denmark; Pelloutier’s History of the Celts; Asiatic Researches, v, vi, p.p. 490 to 502, etc., and he will find the truth for himself.

In conclusion, I am fully conscious that those concise papers—although upon the most momentous themes—are but very briefly and feebly presented, yet they will no doubt prove of some slight utility towards the advance of Truth; this, then, shall be a sufficient meed of recompense for those short and hurried labours of

THE AUTHOR.

LOUDSVILLE, WHITE CO., GA., U.S.A.

CHRISTMAS EVE, 1892.
In issuing this New Edition I have added considerably to the former one, and more especially upon matters pertaining to those High-Priests of byegone times—the Druids—whose doctrines are so little known, much less understood, and who are generally regarded as "Heathens," etc. The Master of that venerable Sage, Pythagoras, was a Druid, and St. Clement of Alexandria confirms this, as also Suidas, the latter saying:— "This Philosopher studied first under Pherecydes of Scyros, and afterwards under Abaris the Hyperborean." Pythagoras himself acknowledges that he was taught much of the Hermetic Philosophy by the Druid, Abaris, for there was a high state of civilisation and learning in the land of Abaris, when the philosophy and learning of Greece was almost unknown.

Hoping that those imperfect fragments culled from the onerous and busy hours of an almost incessant toil, which at times forcibly impresses me with the words of the old, old song:—

For I'm wearied with hunting.
And fain would lie doon—

hoping, I repeat, that those brief and unfinished crumbs may lead my Readers to reflect upon the COMING TIMES, along with that Sweet and Divine Mystery—the CHRIST—and to prepare, by earnest and beneficent endeavour and example, for the Realisation and Recognition of His ADVENT and MANIFESTATION, is the sincere wish of

THE AUTHOR.

LOUDSVILLE, WHITE CO., GA., U.S.A.

TRANSFIGURATION DAY, AUGUST, 1898.
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LEGEND OF THE MISTLETOE.

THE MISTLETOE, AND ITS PHILOSOPHY.

CHAPTER I.

HISTORY OF THE MISTLETOE.

"When the Moon was six days old, the Archdruid, clad in his white vestment and red tiara, ascended the oak tree with naked feet, severed the Mistletoe with a golden hook held in his left hand, which had never before been used, and received it in the Sagus or Sacred Vest, amidst the shouts and acclamations of the people."—Maurice, Indian Antiquities.

After the time, as allegorically stated, that Man had descended from the Celestial to the Human state, the involution of Light commenced, the ray of God—Light—crystallised itself in the Mineral, becoming active force, or, to speak in the language of the Jewish legend—when Man had tasted of the Tree of the Knowledge of Good and Evil, the bandage of Love and Wisdom that encircled his forehead fell off—the Divine Ego became differentiated. His eyes were opened, he knew at that instant that he was subject to death, to physical and moral infirmities; he felt, yea, he comprehended his weakness and his isolation in the midst of all creation. Then fear and despair seized upon his heart, he reddened with shame, he saw his nudity. The "Fall" of Spirit, as it is termed, was absolutely necessary, it had to externalise itself in matter, it had to undertake to gain knowledge and experience, and through this
knowledge it had to attain unto perfect wisdom by partaking of the "Tree of Life." The Divine Man is male and female in one, such as Adam was before the woman became separated from him, for originally man and woman were one, but man having become separated from the woman, lost his true light. He now wanders amongst shadows, and sinks deeper and deeper into the sleep of forgetfulness of his own Celestial Eve; that immaculate Virgin who once existed within himself, this Celestial Bride whom he must again be united to, but whom he will never find unless he looks for her within his internal heaven, within "the Lord" as St. Paul terms it, for "in Christ the man is not without the woman, nor the woman without the man" for "woman is the glory of man" (I Cor. xi, 7, 11). God created man in His own image, male and female, in the image of God created He them and called their name Adam—Man (Gen. i, 27; v, 2). Nevertheless, a ray of fond hope beamed upon the soul of degenerate Man, it illuminated the surface of that soul. The essence of the fruit and tree of Eden which he had eaten, had now become infiltrated into all his being; that assimilation left upon him the deepest traces of its properties, Man had now become learned. He saw that the life manifested in him was only a breath of the Supreme Power, and that, like It, he was eternal, and that his species was indefinitely perfectible. These revelations, due to the psychological transformations which had now come to operate within him, suggested to him the idea of redeeming himself from the penalty which he had incurred in selfishly separating himself from the One Life. Since then he labours on for his salvation, for his redemption, he has only seen a little of the Tree of Life, placed in the centre of the Divine Circle, which he had so imprudently hunted after. Man has thus proceeded from the heart of his Divine Father, he has fallen into a body of sorrow, and only through Death, or Initiation—which is an interior Death—can his soul re-ascend into Paradise, for the differentiated soul must find its re-birth in the realms of Spirit.

In order to make people understand that life is continued even beyond the destruction of the manifestation of being, that actual existence is only but a preparation for the future life,
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and that the happiness or otherwise of that future life depends upon the good or evil done during our anterior life, it was necessary to point out to them those spiritual or moral dogmas which might recall them to their duties and their future destiny, by the invention of oral myths and allegorical verities;

Eternal truths in Mythic form enshrined,
For Myths were facts in Nature well combined
In olden times, and were indeed the things—
The Sciences of ancient Priests and Kings.

Mere words were not at all times powerful enough, hence it became necessary that a symbol should be employed to strike their senses at the same time, thus myths soon became figurative. Of all the oral and figurative legends which history makes mention, there is but one which seems to us, to resume in an admirable manner the highest and most sublime expression of a doctrine in religious and philosophic faith, around which all antique religions seemed to converge. We would speak of the oral legend of the Sages of ancient Gaul, designated by the name of Guy—the Mistletoe—figured by a plant which even to-day bears the same name in France, etc., the Gui, or Mistletoe. No shrub in existence has aroused such interest as this weird plant. It is a sheer curiosity in many ways, its mystic greenness amidst the snowy sprays of winter, its pale berries betokening Christmas with its Yule-tide festivities, its significant symbolism of “Cupid’s Kisses” of love under the “Mistletoe Bough”—all proclaim it as a deeply mystical plant whose real Occult history and recondite properties have never yet been written. As we shall see further on, every myth has its meaning, and the allegory of the Mistletoe is certainly worthy of profound thought and study.

We may say at once, without any circumlocution, that the word Guy (the Guy de Chene, or Mistletoe of the Oak, of the French), or Gui, comes from Wy, in Latin Viscus. It may also be remarked that the double V of the dialects of the North becomes the Gu, or the single V in the Southern languages. Wilhelm, William, becomes Guillaume; Wales becomes Galles; Wal-land becomes the country of the Gauls; the old word Wazen becomes Gasen; Wateau, Gateau; etc. It is also well
known to all linguists versed in the knowledge of ancient languages that the \textit{Gu}, the \textit{V}, the \textit{W}, and the \textit{AEol}ian digamma \textit{F}, comes to represent the same sound almost identically, or at least very close to it; the Greeks often replace the \textit{AEol}ian \textit{F} by \textit{B}, such as in \textit{Bios} for \textit{Wios}, life. Now the \textit{B} itself is only founded upon a \textit{V} or \textit{W}, to-day the people of Gascogne replace the \textit{V} by the \textit{B} and the \textit{B} by the \textit{V}, just like the Germans, with the \textit{B} and \textit{F} for the \textit{P} and \textit{V} mutually.

This being granted, we may say that the monosyllabic \textit{Wi} or \textit{Wy}, from which is formed the \textit{Gui}, or \textit{Guy}, is a pure radical of the first order, having the same signification in all languages originating in the Celto-Kimbric, or rather in the Gaulo-Morinio-Kimbric, from the ancient Flemish to the Sanskrit, comprising their youngest sisters the Greek and Latin. This \textit{Wi} radical gives the idea of flexibility, interlacing, bondage, or union. The \textit{Guy} or \textit{Mistletoe} is the symbol of Marriage, or Union in its highest and most spiritual sense, as well as the communion for the propagation or continuance of life in humanity. Still the root \textit{Wi} does not always remain in its primitive purity, several dialects make it \textit{wy}, \textit{wei}, \textit{wai}, \textit{woi}, according to the euphonic genius of the people and climate. It is thus that in the Sanskrit, \textit{wai} means knot, joint; \textit{waiman} interlacing, entanglement; \textit{waitwas} a flexible reed; \textit{waitasa} a kind of reed which bends with the slightest wind; in the Flemish we have \textit{waian} to blow, in modern Flemish \textit{wis}, in the plural \textit{wissen}, all kinds of slender supple branches, flexible and not apt to break, especially the shoots of the osier and the willow.

Now, as already stated, the name of \textit{Guy} (Mistletoe) has been given to a parasitical plant of the honey-suckle family, which grows upon a number of trees such as the Oak, Poplar, Chestnut, Apple, Pear, etc., and which forms a green tuft, whose stalks are more or less strong. In ancient times by way of a sign, they suspended a bouquet or crown of that plant over the doors of taverns. This custom still prevails in some parts of Flanders, Picardy, etc. Our peasants have a striking veneration for this plant. Far distant \textit{sovenir} of a long series of centuries, they respect the tree which bears it, and by this sign they believe that Providence condescended to make alliance
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with man. The old Prophet, when searching for the "Man of God," found him sitting under an "oak tree" (I Kings xiii, 14). This idea of veneration had its origin in the ancient and august religion of the Druids. The name Druid, Derwydd, is a compound of the Welsh derw, the Oak, and gwdd, a wise man, and derw is evidently cognate with the Greek root δρυς, as seen in δρυος, an oak, hence the Greek word compounded from δρυς and γωδ δ took the form of δρῦ-δης; in Latin, Druida, in Celtic, Druidh, a Magician, Mage, or Wise Man. After the conquest, the people badly informed upon the veritable character of the Gaulish Priests, who at that time were persecuted, banished—being utterly prevented from celebrating their Mysteries openly—the people, I repeat, believed in the perfidious accusations of Magic, Sortilege, Enchantments, which were freely propagated against the Druids. This prejudice, in course of time, became so deeply rooted, that in certain places, they dared not eat the fruit of the trees upon which they perceived the Mistletoe, for fear of being bewitched. They also termed it the "Besom of the Sorcerers," as well as the "Branch of the Specters."

One might have thought that from the grand conceptions symbolled forth regarding the Mistletoe, it might have been taken under the protection of the Church, but in the West of England no happy maiden decorating Church porch or altar for Christmas would dare to bring a piece of Mistletoe within the sacred walls, and in the poetry of the middle ages the plant was scarcely ever otherwise spoken of than as baneful or fatal, always with respect, but seldom with affection. This feeling may have arisen from the traditional knowledge that it was considered the sacred plant of the "pagan Druids" (?) as the clergy supposed them to be. There is a strange tradition existing, that no Mistletoe grows in Ireland or Devonshire, and it is claimed that the lack of it is partly owing to the fulfilment of a curse which the Druids pronounced upon those places. There are many, many legends connected with this plant, and no matter how wild or utterly impossible they appear to be, yet they possess a fascination which makes one at least remember them. The parasitical life of the plant is accounted for,
THE MISTLETOE,

according to one fable, in this manner. The plant was originally a tree, but the Cross on which Christ was crucified was hewn from this tree, and since that time the tree has been cursed and nevermore permitted to grow in the form of a tree, but merely to exist as a parasite, living upon the vitality of everything to which it attaches itself. This is probably a monkish legend of the early ages of the Church. Another legend makes the Mistletoe a life-giving, or life-destroying agent, according to the manner in which it is handled. When found upon an Oak it was claimed to have wonderful curative powers, but the sap which exuded from it, when cut, was a deadly poison, and according to the story, a young lover searched till he found it, as a cure for his betrothed, but as he cut the branch he touched the outflowing sap and fell to the ground a corpse.

Sacred Groves were primitive and essential places of devotional celebration. Abraham, who was a Druid, planted a grove of trees as a retreat for silence, solitude and prayer, for the first patriarchs worshipped in groves of Oak (Gen. xviii, 1, 4, 8; xxi, 33; Judges vi, 11; ix, 6; I Kings xiii, 4; I Chron. x, 12, etc). Joshua wrote in the book of the law of God, “took a great stone, and set it up there under an Oak that was by the Sanctuary of the Lord” (Joshua xxiv, 26). Isaiah informs us that God tells Judah that “they shall be ashamed of the Oaks which they desired” (Isaiah i, 29). On the plains of Mamre there was an Oak which, Boyle states, existed to the time of Constantine—a period of at least one thousand years. In the Sixth Chap. of Judges it is recorded that there came an Angel of the Lord and “sat under an oak that was in Ophrah,” and appeared to Gideon. In the Thirty-Fifth Chap. of Genesis, verse 4, it is again alluded to as “the oak which was by Shechem”; being thus pointed out as a landmark. In the 8th verse of the same chap. it is mentioned in an affecting way, as shadowing a grave—the grave of Deborah, Rebecca’s nurse, and designated as the “oak of weeping.” The most remarkable notice of the Oak, however, occurs in the Eighth Chap. of the Second Book of Samuel, where the violent and bloody death of Absalom, David’s favorite son is so graphically and feelingly
described. We might also mention the vocal Oak, where Jove of old oracularly spoke, for according to ancient legend Jupiter was born under the shade of an Oak, and Grecian mythology states that the Deity manifested His will to mankind by the Dryads or Spirits of the woods.

The Groves were God's first temples,
Still and solemn in the darkling wood;
Amidst the cool and silence man knelt down,
And offered to the Mightiest, solemn thanks
And supplications, sincere and ardent.

A grove was quite a necessity in ancient times for Divine worship (Diod. Sic. L. xvii: Quin. Curt. L. iv, c. 7: Strabo Geog. L. viii). Pindar introduces Hercules as planting a Sacred Grove; and in India Groves of olives were planted in the most venerated situations. The Britons had the utmost veneration for a grove of Oaks, for here the most sacred places of religious celebration were constructed (Lucan Pharsal. L. iii). The Druids—like the ancient Persians—kept an ever-burning Fire. In the Druidical "Song of Gododin" (xxi, xxiv) it is said:—"Not mean was the place appointed for a conference, before the perpetual Fire." This was the Fire of Meithin, or May-Teine, May-Fire, or the Beal Teine, for it was at the May festival that they celebrated the praise of the Holy Ones, in the presence of the purifying fire. In Leviticus (vi, 13) we find the Lord commanding that "the Fire shall be ever burning upon the Altar; it shall never go out." The Chief Druid of Britain was called a Lion, for in "Gododin" (Song 22) it is said:—"Never was a hall formed so complete, nor a Lion so generous, in the presence of the Lion of the greatest course, as Cynon of the gentle breast, the most comely Lord," and the Messiah is called:—"The Lion of the tribe of Judah," or Jid, Iod, Yod (the Hebrew λ), or God. The monthly celebration took place when the Moon was six days old, and peculiar rites were appropriated to certain days, as appears from an ancient poem, translated by Davies:—"A song of dark import was composed by the distinguished Ogdoad, who assembled in the day of the Moon, and went in open procession, etc." Those old customs were doubtless the origin of the festivities which

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were practiced in many parts of England down to a very recent period, at the same season of the year.*

But this worship subsequently became quite idolatrous and the Groves were converted to the most horrible and revolting purposes, the denunciations of heaven were launched against them in general. The Israelites were not only forbidden to plant them, but their destruction was enjoined in every country which they conquered. It was accounted sin in the Hebrew monarchs, if they presumed to sacrifice in Groves; and it is said of Ahab, that he did more to provoke the Lord to anger than any of his predecessors, because amongst other acts of iniquity, he made a consecrated Grove (See Deut. xvi, 21; Hosea iv, 12, 13, 14, etc). The Kadeshnuth of the Bible, or the Hebrew Kadeshim, or Galli lived "by the house of the Lord, where the women wore hangings for the grove," or bust of Venus Astarte (II Kings xxi, 7). In the worship of Astarte, or Ashtoreth, the most abominable rites took place, the most beastly prostitution,† and the Hebrew word יָסָרָה, astarath, and the ancient Celtic Aistearacht have the same meaning, lechery, lasciviousness. In religious rites the Moon served a dual purpose, it was personified as a male goddess for exoteric purposes, or as a male god in allegory and symbol. But whether male or female, whether Thot, Minerva, Soma, or Ashtoreth, the Moon is the Occult Mystery of Mysteries, and more of an evil symbol than a good one, and her seven phases are directed into three astronomical phenomena and four purely psychic.

If we are to credit the annals of antiquity or the instruction of those who ought to know, the ancient Philosophers had a much nearer and greater relationship with the invisible domains of Nature, than is now generally supposed; they knew the Hamadryads, or Wood Nymphs, certain beings of which the trees form the portion of their organism made with our physical

*Their ordinary times of devotion were regulated by the phases of the Moon; and the more solemn quarterly assemblies took place when the Sun arrived at the Equinoctial and Solstitial points, which almost 4000 years ago corresponded with our 1st May, 19th August, 1st November, and 13th February.
† Stubb's "Anatomie of Abuses," 1595, etc.
matter, which may perhaps be for them spirits a spiritual substance, or at least an Astral substance. The old Celtic language expresses with great clearness the meaning of many of those old mythological words. For instance, the term for Nymph in Gaelic is:—Ban-Dia choilltean no uisgeachan, i.e., the goddess of the hills or waters. Almost every person has read of the remarkable apparitions of the Virgin which took place at Tilly-sur-Seulles, in France, a few years ago, but every one may not trace the strange connection as to the Virgin appearing above an old and branchless Elm-tree, sometimes by night, at other times by day, appearing to hundreds of persons at the same time. As the heaviest and grossest bodies sink the deepest, so the least intelligent and exalted conditions of spiritual being obey the same law, hence those lower orders of being occupy a point of position in the Universe lower than man, and who have been called by the Mystics of old—Nature and Elemental Spirits. Those beings crowd the elements, existing in all the grades of semi-spiritual life, having semi-material bodies, from those who almost impinge upon the perfection of manhood, down to the Elementals of Minerals, Plants, Water, Earth, and Fire. But there are some luxurious and enormous growths, gigantic forms, exceeding the proportions of humanity, who abound in forests, mountains, hills, and desert places, all possessing different functions and exerting their power in the particular elements and spheres to which they belong.

It is the descent by sacrifice,
The Boundless entering the binding laws
Of limit, for the sake of finite life;
The individuating of the One
In endless multiplicity of forms—
From high to low, from low ascending still,
Till from the brute the radiant Angel springs.

Amongst the Gauls the Guy was considered as the symbol of that which is, it embraces a complete doctrine, the doctrine of Life as long as it is manifested, 1st, In the Universality of existence, 2nd, In entire Humanity, 3rd, In the Individual. Wy is assured existence, eternal truth. Grammatically, Wy signifies
also we, us, that is to say, the whole. This word is still fully in use as a sign of affirmation, for the expression of that which exists, that which is true. We have it preserved under the form of the French oui, oui (yes), which, phonetically is equivalent to wy. Throughout a large portion of the Southern provinces of Belgium, in the arrondissements of Avesnes, in Valenciennes, etc., the peasants say:—wy, and ah wy for oui; wy-da, wy-de, wy-den, for true God. Wy-d means immeasurable, infinite space, without limits, Ewig is eternal, and Wy-f, woman, she who bears and gives birth to life. As the symbol of manifest life in the universality of beings, the Guy was the living image of the force which animates and governs the world, and by means of this plant man communicated with God.

They composed with the Wy a mystical potion which had the property of inducing a particular psychological state of the body, of temporarily effacing all impurities of the Soul, of placing the Soul and Spirit en rapport, and of curing many evils. Sublime image of the purity of hearts, when they have spiritually communicated with Him who has always been, who is, and who ever will be. The ceremony of communion, as pious as picturesque, was accompanied with sacrifice and repast. It was the veritable institution of an equitable repast, or our sacrament of the Eucharist. Pliny, wholly regarding that ceremony as superstitious—because he only saw the dead-letter, or form, without investigating or searching deeply into its philosophical and religious meaning—said (and rightly too) that the Mistletoe was considered as a present from Heaven, in other words, that the oak which bore the Mistletoe had been chosen, not by man, but by the Divinity Itself, to be a symbol which it represented, and which for that very reason ought to receive the religious homage of man; as also that the Priests who celebrated the consecration were regarded as the Mediums of the Supreme Being. This author then relates the solemnities of the sacrifice. "It is at the sixth hour that the ceremony takes place. They commence by searching for an oak which bears the Mistletoe, for this plant is rare. Afterwards," says he, "the sacrificing Priest, clothed in white, ascends the tree and cuts with a golden sickle the plant, which they take care..."
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to gather into a white mantle; before the ceremony, they prepare the sacrifice and the banquet.” The sacrifice, the banquet, the mystic beverage, are so many types which leave not the slightest doubt upon the object of the ceremony. It is the communion of Man with Humanity and Humanity with God. It is the precursor of the Essenian, Salic, and Mazdean Eucharist.

The “Sacred Sleep” of the Initiate reveals many, many truths, and Oracles were practiced in the highest antiquity. In Oriental countries, this sublime stupor is called the “Sacred Sleep of Sialam.” It is a species of oblivion into which the subject is thrown by certain Magical operations, supplemented by draughts of Soma juice. The Body remains in a condition of death-trance, and being temporarily purified from its earthliness, becomes for a time the receptacle of the Brightness of the Immortal God of Man—his Higher Self or Divine Spirit.

The Initiate now becomes an oracle ten times more infallible than the old Delphic Pythoneses, for it is the Spirit which directs his speech and Divine Truth; can only be the result, such truths being given to those who have become worthy of being admitted into the presence of the Sacred Adonai. This sacred beverage is the same as the Greek Ambrosia, or Nectar drunk by the Gods of Olympus, the Kykeon which was quaffed at the Eleusinian Initiation, the Hom; or Tree of Immortality of the Persians, the juice of which conferred eternal life, as described by Zoroaster, and Jesus the Christ tells His disciples that He will not drink henceforth of this fruit of the Vine, until that day when He will drink it with them in His Father’s Kingdom (Matt. xxvi. 29).

Those Sacred Drinks make a “new man” of the Initiate, he is re-born, transformed, his spiritual nature overcomes the physical, they give him the power of Inspiration, and develop the Clairvoyant faculty; in short the Sacred beverage forcibly connects the Inner, or highest Spirit of man with his Astral Body, and by this Union to the Divinity the Initiate participates during life in the beatitudes and glories of Heaven. Thus by this Communion the Spirit and Soul are temporarily united—the Divine Marriage of the Bride and Bridegroom takes place,
and these from their own nature and essence know all things, although the Soul is only allowed to remember certain things, which the Initiate does, upon awaking from a kind of sacred frenzy.

*Wy* signifies the *life* manifested in *Humanity*, because it is the symbolic sign of incarnate Wisdom, of the Word made flesh. Employed in ordinary language, it signified *Wisdom, Chastity, Purity*, that which is sacred, blessed, or consecrated. *Wisheid*, *Wysheid* (Vishnu) is even up till the present time designated the second person of the Hindu Trinity. After having created humanity, God *blesses* them, renders them *holy, blessed, Gewyd*. *Wyen* means to bless, to consecrate, *Wy*, as applied to the *life* manifested in the *individual*, became the symbol of social institutions. It is that which becomes the careful Guardian in man, that which enlightens him and directs his fellows upon the path of Providence, that is, towards their common felicity. "*Assist thyself, and Heaven will assist thee.*" This is the part assigned to the third Divine hypostasis. *Wy* is *one* in its *universality*—it is the *Wy-n* of Life—but it is triple in its acceptations. It is constant activity, universal creator, eternal, unceasing; it is ever *love*, human fraternity; ever *knowledge*, human intelligence. Man is created in the image of *Wy*, he is equally *one* in his species but triple in his manifestations, he is always *sensation-sentiment-knowledge* indivisibly united and simultaneously manifested. It is thus that linguistically and grammatically, *Wy* is the *Nous*, the *Wv*, the Augoides, the Ego, or the *All in All*, it is the radical sign of *inviolability*, the sign of the *consecrated* or *sacred* thing *par excellence*. *Wy* as *oui* (yes) is no more employed in the Northern languages as a sign of affirmation; it is replaced by a monosyllable which has the same value, viz., *ia*. *Ia* in Gaulo-Morinian or old Flemish, as well as in modern Flemish, is the sign of affirmation, and is translated by *oui*, yes. Read from right to left—or by metathesis—*ia* becomes *ai*. This *ai* is even yet strongly in use amongst the peasants of French Flanders, etc., where it is also the synonym of *oui*. In English it is employed as the first personal pronoun, only the *a* is wanting and it is represented simply by the sign I. Notwithstanding this we give to this I
the sound of *ai*—the Scottish *aye*—but *ai* so far established as a diphthong, yet it forms only one sound. Under the form *les* it is equivalent to *oui*, but our English language being but a modern branch of the Gaulo-Celtic-Germanic, that single I proceeds no less from *ia* than *ie*. *Ies* is the root of *Jesse*, *Issenian* or *Essenian*, *Iesus*, etc.

*Ja*, as long as it is considered as an affirmative, being manifested in Nature, has become a celebrated oral myth amongst the Hebrews, who never represent such by any object of creation, but only by graphic signs. *Ja* forms the past and future of to be, it was inscribed within a circle, the same as *wy*, the present being in other respects eternity, for the present exists always and can never cease to exist; and this is why it includes the past and the future without beginning or end. The present, which binds the past and the future and embraces as much of the one as the other, is but a speck only, it is nothing, nevertheless it is *all*, for it is *life*. It is that which demonstrates and establishes itself under an allegory as simple as forcible. In Arabic *Ja* expresses the motions of the soul which give birth to astonishment, admiration, as O! oh! ah! *Ie*, in Arabic, Syrian, and Samaritan, bears the same meaning, viz., absolute being. *Io* is the Coptic *Ioh* the moon, and what is very remarkable is that the same word in Arabic, *Ioh*, is used to designate the *sun*. We can in an equal degree employ the symbol IOA, *i. e.* the past and the future connected in the present, IOA was the name for God amongst the Hebrews, let it be carefully noted. They wrote *IeOvAh*, but they pronounced it somewhat like the French *oui*, the sign of affirmation. *Ja*, in the languages of the North, is equally the affirmative sign, like *wy*, *oui*, *yes*, and *yea*. It is still employed as a first personal pronoun, it is the French *IE* or *Moi*, the English I, the Flemish *IK*, the German *ICH*, the Latin *Ego*. *Wy*, upon the contrary as a personal pronoun plural is equivalent to *we*, totality or collectivity of individuals.

We can now come to see that *ia* is the form of the past and of the future. If we add to this sign a Latin final, we will have *Janus*, the Divinity of the Saliens. Now Janus was represented with a head having two faces or figures, the one looking...
behind towards the past—and the other before towards the future. Besides this, Janus held in his hand the Keys of the Kingdom which shut the past and opened the future. These Keys do well represent the O of IOA, and the sum-total of that Being will be well expressed in the translation of the formula IA. Janus is the same as Jonas, wherefore it is said that Simon Peter, the expositor of the true doctrine, is the “son of Jonas.” Janus is the doorkeeper, as in the Catholic tradition relative to Peter, and Peter received the Keys of the Kingdom of Heaven. Although in remote times the year commenced about the 21st March, yet everybody knows that later, amongst the Romans, the month of January was consecrated to the God with the two faces, whose name it still preserves. The first of January shut the year which had passed away, and opened the year which commenced. Now the time of absolute separation exists not; then the past revolves with the future in the eternal circle of the present now, God only being always present, rules eternally the past and the future. IA, IOA, OAI, are all forms of life, OAI remains in the Hebrew HOEH, to be; EH has the value of the grave e, like ai, Wy and JehOvAh, names of Being, or of the Supreme Being, which comprised amongst the Gauls as amongst the Hebrews, the most profound psychological meanings. The Celtic words for God, like those of many other languages, contain the foregoing mystic syllable, thus, Dia, Nimaith, Iodhol.

The Orientals have replaced the potion made out of the Guy (Mistletoe), by the juice expressed from the Barsom, which they still call Guytama, and which has the same religious signification. The Salic Priests themselves, preferred to serve themselves for the same purpose, from the common food which generally serves for the nourishment of Humanity. The bread and the wine were the Liturgic elements par excellence, once that the bread and wine had been consecrated, they were deemed to conceal in their proper substance, the body and blood of the God Janus, as the Ritual of the Salians termed him. We have already seen who that God was.

In the Poem of Virgil, Book vi, will be found a description of this plant by the Sybil, who counsels with Aeneas where to
find it, previous to his descent into Amenti, Purgatory, or the Purification realms of the Soul-World. The Sybil says:—

"...... In the neighbo'ring grove
There stands a tree; the Queen of Stygian Jove
Claims it her own; thick woods and gloomy night
Conceal the happy plant from human sight.
One bough it bears; (but won'drous to behold!)
The ductile rind and leaves of radiant gold;
This from the vulgar branches must be torn,
And to fair Proserpine the present borne,
Ere leave be given to tempt the nether skies.
The first thus rent, a second will arise;
And the same metal the same room supplies.
Look round the wood, with lifted eyes, to see
The lurking gold upon the fatal tree:
Then rend it off, as holy rites command;
The willing metal will obey thy hand,
Following with ease, if favour'd by thy fate,
Thou art for'do'm'd to view the Stygian state:
If not, no labour can the tree constrain;
And strength of stubborn arms and steel are vain."

Afterwards two Doves* descend upon the plain and lead him to find the mystic Mistletoe;

"They wing'd their flight aloft; then, stooping low,
Perch'd on the double tree that bears the golden bough.
Through the green leaves the glitt'ring shadows glow;
As on the sacred oak, the wint'ry mistletoe,
Where the proud mother views her precious brood,
And happier branches which she never sow'd.
Such was the glitt'ring; such the ruddy rind,
And dancing leaves, that wanton'd in the wind,
He seiz'd the shining bough with griping hold,
And rent away with ease, the ling'ring gold;
Then to the Sibyl's palace bore the prize."

Now the Prince hastens to the nether world, the Sybil tells him to

"Assume his courage, and unsheath his sword.
Ye realms, yet unreveal'd to human sight!
Ye Gods, who rule the regions of the night!
Ye guiding Ghosts, permit me to relate
The mystic wonders of your silent state."

*The Latin Columba, the Hebrew יונה; this is deeply mystical.
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The Sybil then reaches the Stygian lake along with Æneas, the surly boatman observes them and denies them a passage. The Sybil

"Then shew'd the shining bough, conceal'd within her vest,"

and no more was needed, for the gloomy God stood mute with fear upon perceiving the Mistletoe branch. The sacred Poet then tells them of

"Those happy spirits which, ordain'd by Fate,
For future being and new bodies wait.
. . . . . The Souls that throng the flood
Are those, to whom, by Fate, are other bodies ow'd:
In Lethe's lake they long oblivion taste,
Of future life secures, forgetful of the past."

How ingenious are the combinations in the ancient fables, and how telling in their esoteric sense, the above passages will readily shew, for every Myth contains a meaning. The "Descent to Hades" signifies the inevitable fate of every soul to be for a time united to a terrestrial body. This union, or dark prospect for the Soul, "groaning for deliverance" from the dark tenement of a body in which it is for a time imprisoned, was considered by all the ancient Philosophers as a punishment. The above passing of the Soul through Lethe—the river or water of Forgetfulness—symbolises both the continuation of our connection with Matter—our Re-incarnations, as well as the temporary loss of Memory attendant on our former changes of existence, to which the above allegories more particularly pertain, in connection with the soul's existence in the realms of purification in the Soul-World—the Kama Loka of the Orientals, the Purgatory of the Catholic Church, and the Amenti of the Egyptians. Allegory and symbology were the twin-giants which attended and guarded every religion; the truths and explanations of the former had to be deduced, the latter expressed some abstract quality of the Deity—which the laity could plainly understand.

Marriage, amongst the Gauls, was considered with just reason as a very serious matter, an event of the highest importance. In the ceremony which joined the man with the woman they employed as much pomp as if the ceremonial of the way was
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taking place, which symbolised human solidarity and immor-
tality. In the consecration of marriage, the parents and friends
of the husband and wife alone participated at the sacrifice and
the festival, or banquet. There, the benediction of the Mistle-
toe, the participation of the marriage couple to the mystic
beverage, was the symbol of the union of the sexes in earth
life, and of the Soul and Spirit in mundane and supermundane
life, instead of being that of universal communion. Pliny,
although regarding that ceremony as superstitious, has however
preserved for it the name of *Viscus*, a word employed at one
time by the Gauls for alike expressing love and chastity,
requisite qualities which are necessary and equally demanded
upon the part of each contractor.

Now *Viscus* is only the Gaulo-Morinian *Wiskus* Latinised.
We know already what *wys* signifies, wisdom, virtue, modesty,
chastity, purity. *Kus* signifies a kiss in the sense of union,
peace, concord, reconciliation, a reciprocal love. *Kus* excludes
all thoughts of lewdness. The ceremony of the *Wiscus* has
then for signification the *Union of Love and Chastity*. What
can be better expressed than those reunited two words charac-
terising the act of veritable Marriage? Is not the young couple
supposed to be in reciprocal love accord, and is not each of
them also considered to have purity, chastity, for a portion; are
they not thus, so to say, guests placed in a dwelling, to sacredly
accomplish the mission which they have accepted? At the
same time is not the union of man with woman a figure the
most expressive and the most elevated of the Communion of
the totality of mankind with Spirit? We ought not then to be
astonished at the profound respect which the Gauls bore for
Marriage in itself, and the agreeable and tender impressions
with which they surrounded woman—the wife—who, as history
proves, was the worthy, courageous, and noble companion of
man. Can you find amongst any of the ancient people, the
wife (woman) more at liberty, or more profoundly attached to
the duties of the husband, and that husband also the most
faithful and the most nobly devoted to his wife? It was thus
in that *happy country* the wife was not, like as in almost all

*Gallia was called by the inhabitants *walband, *wul, happy, and *land, country.*
other countries, the slave, but the companion, and always the heroic companion of man.

"The name of Man can only be given to a Man and Woman united as one sole being," says the Sohar. God has made Himself Father and Mother in order to create, and every man as well as every woman is a duality which completes and perfects the angelic or human personality. God creates man in His image, He creates them male and female (Gen. i, 27), the Androgyne. (Gen. ii, 21, 22: Rev. xxi, 9, etc). Let us restore our primitive androgynous existence; but let us avoid as we would a pestilence that perverse philosophy which seeks in a universal carnal embrace that sacred union and joy reserved only to the Sister-Souls. Souls are born in couples, absolute Love unites the Sister-Souls when they can again find one another. In thy youth thou mayest seek thy Sister-Soul, and if thou art worthy God will hearken to thy prayers, and thou wilt meet with her. Seek thy Sister-Soul with faith; love her (whether you meet her or not in this life) beyond the form and beyond the flesh. The fear of being alone, this nameless torment will harass us no more if our hope sustains itself upon that ineffable consolation. Having proceeded from the hands of God, alike to God we shall return into His splendour, and we shall have the merit of re-creating ourselves through our will. Christ tells us that the last shall be first, and the spiritual manifestation of expression of sex is a desire for union of the two principles. On the masculine side that desire has to cease to exist, excepting as a sympathetic expression of a feminine condition, the Divine Union of the Soul and Spirit, or the two halves of the one Soul, being the real At-one-ment.

Can anything be more judicious, and capable of at once appealing to the spirit and heart of the people, than real Marriage, and who could more properly inspire them with the knowledge of duty and the discernment of virtue than a faithful wife? That idea has been so well understood by the people of Eastern Europe, that even to-day there yet remain profound traces of it in Flanders and Holland, for the people, in abandoning their ancient word Wy and Wiscus, have replaced it by an equivalent; and greatly modernised it, by the words Marren-
Takken. This name is given to the Mistletoe, and signifies word for word, interlaced, united, mingled, in short, making one whole only. It is by fraternal unity that all men—branches of humanity, members of the Christ—ought to live, united in friendship, fraternity, wisdom, and virtue. This is the Mar, Marren, from which comes our word Marry.

The Latins, less apt in comprehending the political, religious, and philosophical groundwork of the ancient Gauls, had not seen in the ceremony of the Mistletoe its applicability to the celebration of Marriage; they only saw the form, which they treated as superstitious and idolatrous, for they were the most idolatrous and superstitious people imaginable. Perceiving only in the paganism of their own religion the surface appropriate to polytheism, they could not appreciate the perpetual vitality of the intellectual and symbolical religion of the ancient Druids. It is to be regretted that commendable authors of good standing, such as Pliny, had never sought to discover the concealed meaning of the word Wiskus. They have all simply contented themselves in rendering this word from the most far-fetched Latin; they have made it Viscus, for they had gradually lost the real signification. Later they had so little understood it, that viscus was completed by giving to it the meaning of glutinous, glairy, fleshy. There is however another mode of uniting, attaching, which, in the main, has some physical resemblance with the first meaning of the word. Besides this, we make by a certain mode of preparation with the berries of the Marren-Takken, a gluey matter which has the property of uniting objects together with which it is placed in contact. That substance we call Birdlime, and from the word Viscus thus understood, is derived viscosity, viscus, viscid, etc.

It has now been sufficiently demonstrated that the word Wy or Guy—however we may call it—expresses Life, the Universal Being, God, and that the parasite which grows upon the oak is but the earthly expression—if I may express myself thus—of the sacramental body. It is not astonishing—for more reasons than one, as we shall presently see—that at that time this plant was considered as bestowing fecundity and as a sovereign general remedy. The Mistletoe was really the all-heal (omnia
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sanans); the Water of the Carmelites. By its mystical virtue, it ought to (and did) cure the greatest of evils, or at least that which faith, or rather common ignorance considered as the greatest of all evils—Death. Life is eternal, Death exists not, for Death is but a new Birth. The being only passes alternately from the latent to the manifest state, and reciprocally, each according to its kind without deviating from its species, according to the spirit of Genesis. It is the latent state, which in ordinary language, we call Death, and it is the state of manifestation that we call Life, or Existence. This was the basic doctrine of the Druids. In order to make men understand that life is perpetual, eternal, that it continues after Death, only to appear anew again in humanity, to cure them of the supposed greatest of evils, it was necessary to stare this phenomenon in the face as if it did not exist, as being nothing but transitory. The potion, or Liturgic beverage prepared from the Mistletoe symbolically possessed this property, that of conferring Immortality. It is not astonishing then that in battle and otherwise, the Gauls thought so little of life, seeing that in falling they were not in reality annihilated by Death, but were re-born into a better life. The first Christians were never afraid of martyrdom; they aspired towards the future life. But we shall further demonstrate that the Mistletoe was also the symbol of Fecundity, the Elixir of Life, from a purely Medicinal point of view, as it was the sovereign remedy for sterility amongst the ancient Druids.

The Mistletoe is also symbolical of that luminous, spiritual seed of life which falls from the regions of the Milky Way, the germs of Souls, the Divine Egos. They exist like light vapours in the region of Saturn, happy, without anxiety, and knowing nothing but felicity. But in descending from sphere to sphere, they clothe themselves in envelopes always more material. In every incarnation they acquire a new organic sense, conformable to the sphere which they inhabit. Their vital energy augments in proportion to their entrance into more material bodies; they lose the remembrance of their celestial origin. Thus is accomplished the "Fall" of Souls, who come from the Divine Ether. More and more captivated by Matter, more
and more intoxicated by life, they precipitate themselves towards earth like a shower of fiery sparks, shuddering with voluptuousness, in passing through the spheres of Anguish, Love, and Death, as far as our Terrestrial prison—Earth—where we so often bewail our condition, retained by the Igneous Centre of the earth, that fire which so often causes us "weeping and gnashing of teeth"—but no theological Hell as understood by our parsons—and where the Divine Life appears to so many of our fellow-creatures as a vain fancy! Worlds that have reached that stage wherein they can support organic life, necessarily attract that life, they demand it and heaven provides it. Just as the earths send out their moaning supplications for the supremacy of high existences to govern them, so do the Souls in their far-away Paradises hear the whispers of the tempting serpent, the animal principle, the vehement intellect, which animate them with irresistible desires for change, for wider fields of knowledge, for mightier powers; they wish to be like the Gods, "to know good and evil." and by this vehement desire of the worlds for man, and the involuntary craving of the Soul for intellectual knowledge, the union takes place, and the Soul descends into the realms of matter, therein to undergo a weary pilgrimage through the probationary states of earth, and only to regain its lost and lovely Paradise by the faithful execution of that pilgrimage. Now follow the nature of Sex and the laws of Generation, for man, like every other living creature, must "multiply and replenish the earth," by reproducing his kind, for all material things are male and female; minerals, plants, animals and man; Spirit is the masculine principle that creates; Nature is that which germinates, hence Creation, and man must obey the law, hence Sex and Generation.
CHAPTER II.

MYSTIC PLANTS AND THEIR PROPERTIES.

“But who their virtues can declare? Who pierce
With vision pure into their secret stores
Of health, and life, and joy.”

We shall now briefly turn our attention to a few plants and herbs, and shew some of their mystical properties. Chief amongst the many was the Mistletoe, which was invested with a character so holy, that it was accounted a profanation to touch it with the finger. The ceremonies used in gathering this mysterious plant were of a nature calculated to add a sacred reverence for it in the mind; and when plucked and ritually consecrated it was reputed to possess every sanative virtue; and was hence dignified by the appellation of All-Heal; the Omnia Sanans of Pliny; the German Guthil, the Uchel-Fel, or Heavenly Honey, the Gaelic Uil' lor, Uil' ic, and the Irish Uile-Iseadh, All-Heal. The English Herbalists of 150 and 200 years ago knew something of its properties, and prescribe it in their books for fits, nervousness, etc. It is also used as a substitute for Ergot of Rye in labour, post-partum Haemorrhage, Menorrhagia, and Haemoptysis. Its general action is tonic, astringent, narcotic, antispasmodic and oxytocic. Dose, Fluid Extract, one-half to one dram. The Mistletoe and Serpent's Egg were the universal panacea of the Druids, because that those substances attracted the Astral Light in a very peculiar manner. The solemnity with which they gathered the plant attracted upon its foliage a particular aura which magnetised it by powerful currents. Thus it operated marvellous cures, particularly when gathered at the proper time, and applied by the Druids in their solemn ceremonies. Let us not accuse our forefathers of too much credulity; they knew that which we do
not. Our present-day physicians cannot fail in recognising
that many of the following mystical plants are habitually used
in modern medicine, although there is scarcely any other reason
given for their employment, except that experience has taught
that they are useful.

We may again remark that the Mistletoe is a parasitical
plant, which attaching itself like a vegetable polyp to the
branches of certain trees, and particularly to the oak, sucks to
itself its vitality from the superabundance of life in the sap.
The Druids collected it by cutting it with a golden hook, at
special times, and composed with its juice, rich in magnetic
qualities, an Elixir of prodigious virtue, both as a sacramental
potion and a medicinal specific. In their hands the Mistletoe
achieved miracles, for they were true Magi. In the hands of
Sorcerers, however, who have wished to improve it in their own
way, this vegetable vampire has only given very inauspicious
or ridiculous results.

That a few magneto-vitalic herbs are alone capable of curing
the most inveterate forms of disease to which the human frame
is liable, is well known to many people; for how often have we
seen the pale, sickworn, trembling patient, who had undergone
months of agonising torment in some of our Hospitals, and
upon whose form death had, as it were, indelibly imprinted his
image, restored to the bloom of health by the application or
use of a few simple herbal remedies furnished by some poor
peasant, who chose to take Nature for a guide, instead of the
ludicrous opinions of sycophants. Such cases must be familiar
to many, for even in some of the country villages the health of
the inhabitants depend in a great measure upon similar
methods. Was it not by the remedial use of herbs that Para­
celsus, Blagrave, Culpepper, and many other ancient and real
physicians, were enabled to accomplish cures which, even at
the present day, would put to shame many of our Academical
body-torturers, by their courses of Mercurial and other poisons,
which have engendered more diseases since their introduction
than ever they apparently cured? Yes, reader, rest assured
there's not a leaf that adorns the majestic monarchs of the
forest in their gigantic grandeur, or the tiny plant that is
crushed by the foot of the wayfarer, or bends beneath the weight of the pearly dew-drop, but what proclaims in living language the beneficence and power of Him who bestowed upon them their various properties.

The vital principle of each plant, being separate and independent of itself, explains the reason why two of them—the one a virulent poison, the other a table vegetable—will grow side by side, and draw their nourishment from the same source. Books have been written on the language of flowers and herbs, the poet from the earliest ages has held the sweetest and most loving converse with them, kings are even glad to obtain their essences at second-hand to perfume themselves; but to the true physician—Nature's High-Priest—they speak in a far higher and more exalted strain. There is not a plant or mineral which has disclosed the last of its properties to the scientists. How can they feel confident that for every one of the discovered properties there may not be many powers concealed in the inner nature of the plant? Well have flowers been called the "Stars of Earth," and why should they not be beautiful? Have they not from the time of their birth smiled in the splendour of the sun by day, and slumbered under the brightness of the stars by night? Have they not come from another and more spiritual world to our earth, seeing that God made "every plant of the field before it was in the earth, and every herb of the field before it grew" (Gen. ii, 5). What wonder, then, that the glorious tints of dawn are reflected in the Rose, the whiteness of the fleecy summer clouds in the Lily, and the deep cerulean blue of heaven in the Anemone and Violet.

Again we can plainly recognise that a number of herbs and plants are affected by the Solar and Lunar beams. Most of all the discous flowers turn to the Sun in his course, as the Sunflower, the Helianthus, and the Croton. The Acacia-leaves at noon point towards the zenith; the Tamarind, the Oxalis, and the Trefoil fold their leaves on the exclusion of light; the evening Primrose shuts its blossoms at sunset, while the night-blowing Cactus then only appears to bloom. The common Chickweed, with white blossoms, affords a notable instance of what is erroneously called "the sleep of plants," for every night
the leaves approach in pairs, so as to include within their upper surface the tender rudiments of the new shoots, while the uppermost pair but one, at the end of the stalk, are furnished with longer leaf-stalks than the others, so that they close on the terminating pair and protect the branch. The Fig-Tree contains inward buds, bearing blossoms on its placenta, and bringing forth fruit in darkness—grand symbol of the Divine Soul of Man, and pointedly referred to by the Sorrowful Man of Galilee. The Egyptian Lotus uncloses its petals at sunrise, and closes them at sunset. The Nightshade exhibits the same predilection for the Moon; several of the Mimosæ alternately open and close their petals as the full Moon emerges from, or is obscured by clouds. The Compass-Plant at all seasons of the year, and in every country throughout the globe, bends its leaves towards the Polar Star. In France the peasants train the Carlina by their doors, to serve as a barometer; its open flowers shew clear weather, but closed, an abundance of rain. The Shepherd's Weather-Glass has the same property. If it does not shew its face to greet the Sun on his ascension, the sheep remain in the fold during that day. The Four-o'clock opens its flowers regularly every afternoon at that hour.

Plants are also Magnetic, or possess an Aural essence, and from the very ashes of those blossoms which decorate the lap of mother Nature can a simulacra, or duplicate, of the plant or flower be built up from the Aural or Astral essence, by the true philosopher, who fears not to tread and explore the vast mines of genuine wealth which lie hidden in the Unknown—of the common material thinker. Plato, Seneca, Erastus, Avicenna, Averroes, Albertus Magnus, Caspalin, Cardanus, Cornelius Agrippa, Eckartshausen, and many others (and surely those are not all liars!) write about the Palingenesis of plants and animals. For those who wish to thoroughly study out the Palingenesis and mystical properties of Plants, let them refer to the following authors. Eckhartshausen, "Eclaircissements sur la Magie"; Campanella, "De sensu rerum et Magia"; "Archidoxorum Lib. x"; Maurer, "Amphitheatrum Magiae Universae"; Agrippa's "Occult Philosophy"; Clavæus, "Philosophia Chem."; Quercetanus, "Defensio contra anonymum"; Peter Borrelli,
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"Historiarum Medico-Physicarum centur."; Nicolas Bequier, "Tyrocinium Chymicum"; Otto, Tachenius, "Hippocrates Chymicus"; Daniel Sennert, "Opera Omnia"; A. F. Pezold, "Ephem. natur. curios. centur."; Kenelm Digby, "Dissertatio Plantarum vegetatione"; David Van der Becke, "Experimenta et meditationes circa naturalium rerum principia"; "Dissertation upon the artificial resurrection of Animals, Plants and Human beings by means of their Ashes," Frankfort, and Leipsic, 1785; William Maxwell, "Medicina Magnetica"; I. J. Becher, "Chymischer Glueckshafen"; etc., etc. Kircher resurrected a Rose from its ashes in the presence of Queen Christina of Denmark, in 1687. The Astral Body of an individual form remains with the remnants of the latter until those remnants have been fully decomposed—whether vegetable, animal, or man—and by certain methods known to those who are Initiated into Nature's inner Laws, it may be re-clothed with matter and become visible again. To eyes sufficiently developed to perceive those Aural subtle emanations which issue from all organic matter, the vegetable world displays itself in a particular manner, emitting quite a characteristic luminosity or light.

Nearly every one is familiar with the glow which is given out in the dark by various kinds of Fungi, but the fact that common everyday blossoms frequently gleam in the night time is not so well known. The ordinary Nasturtium is a simple illustration of this peculiar irregularity. Linnaeus was the first man who told science of this property of the pretty, spicy flower, and he discovered the trait only by accident. One night when walking in his father's garden, he was amazed to see a cluster of Nasturtiums shine with iridescent colours; not believing his own eyes, he called friends to see the same phenomenon and their testimony corroborated his. A young electrician of that time explained the curious circumstance, by saying that some mysterious electric force was at work among the plants, an opinion which was generally shared by the people of that time. There is another version of this story, however, viz., that the daughter of Linnaeus was the first to see emanations from the Nasturtium, which was subsequently verified by Vilcke, and
many other naturalists, in the case of various plants, particularly in those of the Marigold, Sunflower, and others bearing yellow-blossoms.

The Marsh Lily, which grows abundantly in the marshes of South Africa, presents the same peculiarities. A Swedish naturalist, named Haggren, so thoroughly believed in the property of luminosity belonging to some plants, that he employed a night watchman to roam his garden in order to report to him any and all cases of glowing blossoms. The scientist, after a good deal of study, announced that the plants shine with especial brilliancy after a sunny day, while there is no light after rain. The light increases in intensity during July and August, and appears half-an-hour after sunset, vanishing at dawn. Haggren went so far as to subject the curious flower to a microscopic examination, to discover if any animal life were responsible for the phenomenon, but no foreign substance was found on the plants he examined. Later scientists have discovered the glow extends to the Nasturtium's leaves, as well as to its petals. The common Marigold has been seen to glow brilliantly, the light seeming to play over the petals with quick changes. The Fraxinella, of which there are three varieties in our gardens, the white, the red and the purple, seem to excel all other plants in the quality of luminosity. This plant secretes in abundance an essential oil, which in times of great heat spreads in a thin layer over the surface of the petals, where it volatilises, imparting the surrounding atmosphere with its vapour. This vapour possesses the property of becoming luminous in darkness. In Brazil a kind of grass shines brilliantly during the night.

A plant which shows decided Electro-magnetic properties, is the *Phytolacca Electrica*, as recently found in Nicaragua. If one of the branches of this plant is touched with the naked hand a shock is felt, similar to that produced by the discharge of a Leyden jar. The influence upon a magnetic needle becomes plainly evident at a distance of seven or eight steps from the plant, the needle deviating from its proper direction. This influence increases as one gets nearer the plant, and if the magnetic needle is brought into the midst of a Phytolacca
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bush it will assume a steady circular movement. The intensity of the phenomenon seems to depend entirely upon the time of the day, during the night it ceases altogether, while the maximum of the electrical influence occurs about two o'clock in the afternoon. If the weather is stormy the magneto-electrical properties of the Phytolacca are considerably increased. Another strange plant grows in Mixteca, Mexico, which the natives call the "Herb of Prophecy." A dose of it produces sleep similar in all respects to the hypnotic state. The subject answers with closed eyes questions that are put to him, and is completely insensitive. The pathologic state brings with it a kind of prophetic gift and soul vision. Furthermore, he loses his will, and is completely under the control of another. Upon returning to himself he remembers nothing of what he has done.

Real discovery warrants us in the assertion that the more we learn of the constitution and activities of organic nature, the more evident becomes the indication of a mysterious kinship underlying all existences, and linking them from the lowest to the highest into one unbroken chain of unfolding. As physical Magnetism and Electricity furnish us with the Key to the nature, constitution, and movements of the Universe, and leading us to the outer steps of the threshold of the mystery of Life—so those of Animal Magnetism, Clairvoyance, Psychology, shew us that this universal relationship does not terminate with the mere humanity of our little planet. As to the Odyllic aura of plants I refer the curious reader to a perusal of the learned works of that eminent chemist, Baron Reichenbach, whose experiments upon the Vital forces are particularly interesting.

Antipathy and sympathy are common properties in the herbal kingdom. Why does the Vine bind itself to the Olive and turn from the Cabbage; whilst the latter if planted with the Cyclamen, both perish. The Ranunculus and Water-Lily and the Rue and the Fig are proverbially attractive plants to one another. The magneto-physiological reaction possessed by many plants having a peculiar irritability is well known, as may be witnessed in the Mimosæ, Berberis, Dionœa, Hedysarum, etc. In ages long gone by—heathen days, as they are termed—
there was much more wisdom in many respects than at the present time. Though the people of those past ages had not made the progress we have done in the invention and variety of intoxicating drinks, adulterated food and comestibles, soothing cordials for physically deteriorating and destroying children, they were far ahead of us in respect of common-sense notions about health. They possessed the knowledge of the disinfecting qualities of certain plants. The disciples of Empedocles, for instance, were in the habit of planting aromatic and balsamic herbs in the vicinity of their dwellings, in the confident belief that by so doing they were providing means of defence against fevers and other diseases. Herodias relates that during a plague in Italy, strangers crowding to Rome were ordered by the physicians to repair to Laurentum, so called from the abundance of the sweet-bay tree (*Laurus Nobilis*), which at that time grew there, and by inhaling the odours of which, they would in a measure be guarded from infection. The quantity of ozone is materially increased by the exposure of various plants to the rays of the Sun, amongst which the most common are the Lavender, Musk, Cherry-Laurel, Clove, Fennel, Narcissus, Heliotrope, Hyacinth and Mignonette. It is also interesting to know that the Sun-Flower, which will grow almost anywhere, and could be turned to various useful purposes, is one of the most valuable of sanitary agents, since not only is it ozoniparous, but also destroys deleterious miasmata. The *Eucalyptus Globulus* has the singular property of absorbing ten times its weight of water from the soil, and from this and its antiseptic camphorous effluvia, possesses an extraordinary power of destroying miasmatic influence in marshy, fever-stricken districts.

Most of the new discoveries in Medicine have turned out to be no more than the revival and re-adoption of very ancient practices. During the last century, the root of the male fern was sold and widely advertised as a secret nostrum, by a Madame Nouffleur, for the effective cure of the tapeworm. The secret was bought by Louis XV. for a large sum of money; after which the physicians discovered that it was recommended and administered in that disease by Galen. The famous powder of
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the Duke of Portland for the gout, was the *Discentaureon* of Cælius Aurelianus. Later it was ascertained that it had been used by the earliest medical writers, who had found it in the writings of the old Greek philosophers. So with the *Eau Medicinale* of Dr. Husson, whose name it bears. This remedy for the gout was recognised under its new mask to be the *Colchicum Autumnale*, or Meadow-Saffron, which is identical with a plant called Hermodactylus, whose merits as a certain antidote to gout were recognised and defended by Oribasius, a great physician of the fourth century, and Aëtius Amidenus, another eminent physician of Alexandria in the fifth century. Subsequently it was abandoned and fell into disfavour, only because it was too old to be considered good by the members of the medical faculties that flourished towards the end of the last century! Even the great Magendie, the wise physiologist, was not above discovering that which had already been discovered and pronounced good by the oldest physicians. His proposed remedy against Consumption, viz., the use of Prussic Acid, may be found in the works of Lumæus, *Amenitates Academicæ*, in which he shews distilled Laurel-water to have been used in pulmonary consumption. Pliny also insures us that the extract of Almonds and Cherry-pips had cured the most obstinate coughs; and it may be asserted with perfect safety that all the various secret preparations of Opium which have been lauded as the discovery of modern times, may be recognised in the works of ancient authors.

The Mandrakes (*Dudaim*, or Love-fruit) found in the wheat-field by Reuben, and which so much excited the fancy of Rachel (*Gen. xxx, 14, etc.*), was the Kabalistic *Mandragora* (*Atropa Mandragora*), which is a poisonous and narcotic plant, of the family of the *Solanææ*, next neighbour to Belladonna (*Atropa Belladonna*). It is a plant having a root with bushy filaments often having the shape of a rudimentary man, with a head, and two arms and legs. It sometimes presents the outline of a human head. Upon being pulled it produces a squeaking sound, which gave rise to the superstition that it cried with a human voice. This sound arises from the resinous substance of the root, which it is rather difficult to extract;
but it has more than one hidden property unknown to the botanist.

The Mandrake has been used for many hundred years to allay pain. More than eighteen hundred years ago Dioscorides stated that it was given "to cause insensibility to pain in those who were about to undergo any cutting or cauterising operation." Persons are thus, he tells us, "thrown into a deep sleep, and do not feel the pain." In 1579 Bulleyn, an English writer, described a means of putting patients to sleep, in order to undergo the operation of Lithotomy. He empyloyed the Mandrake. In 1608 Baptista Porta, in his work on "Natural Magic," gives various receipts for Medicines producing insensibility to pain. Amongst them is one for a "sleep-producing apple" (*Pomum somniferum*), composed of Mandrake, Opium, etc., the flavour of which is prescribed to be inhaled by the nose.

Theodoric, an ecclesiastic and surgeon, as well as a pupil of Hugo, who lived in Italy in the latter half of the thirteenth century, gives us, in his work on Surgery, the following curious receipt, which shews that he was perfectly aware how surgical operations could be performed without causing any pain to the patient. It runs as follows:—

"The making of a flavour for performing surgical operations, according to Dominus Hugo: Take of Opium, of juice of unripe Mulberry, of Hyoscyamus, of the juice of the Hemlock (*Cicuta*), of the juice of the Wood-Ivy, of the seeds of the Lettuce, of the seeds of the Dock that hath a large apple (*Datura*), each an ounce, mix all these in a large brazen vessel, and then place in it a new sponge; let the whole boil as long as the Sun lasts in dog-days, until the sponge consume (or absorb) it all. As oft as it is required place this sponge in hot water for an hour, and let it be applied to the nostrils of him who is to be operated upon, until he has fallen asleep, when the operation may be performed."

Thus anaesthesia is no new thing, and the ancient Sybil at times swallowed a little of the juice of the Cherry-Laurel ere she sat on the Divining tripod. I have known the seeds of *Stramonium*, when swallowed by children, produce a temporary delirium, and a state of Chorea, singing, dancing, laughing, and other wild frolics, which could not be controlled. The excellent author of the "Sylvia" states:—"Here we may not omit the
custom of Prophets and persons inspired of old to sleep upon
the boughs and branches of trees, on mattresses and beds
made of leaves, ad consulendum, to ask advice of God. Nat­
uralists tell us that the Laurus and Agnus Castus were trees
which greatly composed the phrensy, and did facilitate true
vision, and that the first was specifically efficacious, προς τοὺς
evθυσίαιμονα, to inspire a poetical fury: and Cardan, I remem­
ber, in his book de Fato, insists very much on the dreams of
trees for portents and presages, and that the use of them do
dispose men to visions."

We know that all the poisonous Solanaceae, such as Night­
shade, Belladonna, Datura, etc., rank under the same category
as Hemlock, Water Drop-Wort, and Hemp, in the preparation
of Magical Ointments. But the Mandragora offers other claims
to our curiosity. An old tradition represents man as having
appeared primitively upon earth, under the form of monstrous
Mandrakes, animated with an instinctive life, and that the
breath of the Most High struggled, transmuted, hewed, and
entirely uprooted it in order to make beings endowed with
thought and proper movement.

A similar tradition existed regarding the Mistletoe. Listen
to what Abraham Cowley, the Poet, tells us (1777):—

"The Ancients thought so in the infancy
Of the world, they then knew nought of fallacy:
Nor was she (the Mistletoe) then thought only to defend
And guard life's fort, but life itself to lend,
Even the womb's fruitful soil to improve and mend:
For what soil barren to that Plant can be,
Which without seed has its nativity?
Or what to her close shut and lock'd can seem,
That makes the obdurate oak's hard entrails teem?
That from a tree comes forth in pangs and pain,
Like the Athenian goddess from Jove's brain?
But if that's true, which ancient bards have writ,
(For though they're ancient bards I question it)
I wonder not that Mistletoe's so kind
To us, since her the ties of Nature bind;
For men of old (if you'll believe 'twas so)
Born out of oaks, were the first Mistletoe."

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AND ITS PHILOSOPHY.

It was under the Gallows or Gibbets that the old Sorcerers went to search for the Mandragora; to draw it from the earth they tied a dog by the tail to its root, then they struck the poor dog unmercifully. The suffering dying beast, in struggling for life, uprooted the Mandragora. The Sorcerers then believed that the sensitive soul of the dog passed into the Mandragora, and by sympathy attracted the spiritual soul of the criminal who had been hung, and which they used as an Oracle!

There is a very mystic and veiled meaning in the figurative language used by the ancient people regarding Trees. Ancient Greek mythology states that the Oak-God, Dryas, married a mortal woman, Merope, and the Dorians, Trojans, and Ilians consider themselves as sprung from the oak. Isaiah calls the people "the oaks (not trees, as erroneously translated) of righteousness" (lx, 3). Heyschius the Lexicographer says:— "Trees are human beings," and this agrees with Penelope's question in Homer's "Odyssey":— "But tell me also of thy generation, whence thou art, for thou art not from the oak spoken of in olden times" (xix, 161, 162). Taliesin, the ancient Chief of the Welsh Bards, says:—

I know the intent of the Trees,
In the memorial of compacts,
I know good and evil,
I was in a multitude of shapes,
Before I assumed a consistent form,
At last I became Trees (a Sage).

• • • • •

The points of the trees;
What is it they whisper so forcibly?
Or what breathings are in their trunks?
These are read by the Sages,
Who are versed in Science,
And who deliver books.

In Esdras we find the Angel saying:— "I went into a forest into a plain, and the trees took counsel (II Esdras iv, 13: See also Judges ix, 8: II Chron. xxv, 18). The Welsh word Gwydd, when plural, signifies Tree; if singular, a Sage or Philosopher, knowledge, etc., and in the Chinese language Si denotes a Tree, whence comes Su and Tsu, a learned Doctor, a Mandarin,
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hence the mystic name of Lao Tse. In the old Irish and Gaelic the letters of the Alphabet were all named Trees, thus A, Ailm, the Fir, Elm, Palm; B, Beith, the Birch, Beech; C, Coll, the Hazel, etc.

True Medical Botany, as with agriculture and all natural sciences, is dependent on its proper application, and is certain in its results if the magneto-vitalic properties of plants are carefully studied. It would be futile, or even worse, for the agriculturist to act contrary to those laws which experience and reason teach him that Nature has formed for his guidance; and so with the true student of herbal nature. All that is required is careful observation and experiment, combined with deep study of the works of our ancient Sages in the true Mysteries of Nature, for her laws and processes are most plain and undeviating. Consequences or effects depend to some extent on the radix or moment of the cryptical commencement of generation, but chiefly when an independent existence is assumed; immediately the embryonic process is complete, for as the heavenly bodies are then configurated, and irradiate or influence the atmosphere and matter, so in a general sense do they affect the Astral Body, and hence the common organism of the human being. The Astral ether-waves, thus determined by celestial agency circulate as do all other fluids in obedience to Nature's laws, of which planetary or astral influence is the immediate agent, influencing the will and exercising a secret power (although immediately imperceptible), which not only harmonises with but to a certain degree determines our actions, our very terrestrial existence.

Plants have their mystical properties in a most wonderful degree, and the secrets of the herbs of dreams, and enchantments, are only lost to common science, and useless to say, too, are unknown to it except in a few marked instances, such as Opium, Hashish, and the psychical effects of even these few upon the human system are regarded as evidences of a temporary mental disorder! As to the extraordinary occult powers of combinations of vegetable magnetic powders, let the curious reader refer to the 2nd. edition of Eckhartshausen's work on "Occultism," or to an abridgement of such in Jung Stilling's
"Pneumatology," also in Ragon's "Occult Masonry," Courant's "Studies in the Medical Electricity of the Ancients," "Initiatory Records," etc., etc. The following extracts from the works enumerated I merely quote for the perusal of those who will follow Truth:

"In hac Aqua Rosa latet in Hieme" (In this Water the Rose hides in Winter).—Severinus.

"I answer that though they (the plants) be chopt in pieces, brayed in a mortar, and even burnt to ashes, yet do they nevertheless retain (by a certain secret and wonderful power of Nature), both in the Juice and in the Ashes, the self-same Form and Figure that they had before; and though it be not there visible, yet it may be by an art drawn forth and made visible to the eye by an Artist."—Unheard-of Curiosities, Gaffarel; see also the works of Kircher, Digby, Vallemont, M. Du Chesne, S. de la Violette, etc.

In ancient times, as well as in the middle ages, all the human sciences were included under the generic term—Philosophy, from which the Alchemists, Astrologers, Hermetists, Occultists, were designated by the name of Philosophers. They were really so, inasmuch as we see for instance the Egyptian Initiate admitting in all his operations, that he practiced the Transmutation of bodies. Thus water heated in an open vessel transformed itself, according to the consecrated artist, into air (vapour) and whitish earth (at the end of the operation) or a pulvenerulent matter, therefore the water was changed into air and earth. The Initiate burned in free air (calcination) lead, or any other metal (gold or silver excepted), this metal lost its first qualities, it was transformed into ashes, or into a kind of pulvenerulent earthy substance, designated in the middle ages Dead Metal, and if the Initiate heated anew this so-called dead metal in a crucible, along with a few grains of wheat, farina, several seeds of the plant Mirabilis Galapa, and a few other seeds, he soon saw the metal reborn from its ashes, recovering its first form and properties. By this result the Initiate concluded certainly that the metal, supposed to be destroyed by the fire, was again restored to life (redivivus), revivified by the seeds and action of the heat, by which the image of the Phoenix was reborn from its ashes. Here is one—but not the chief—reason why in Egyptian Symbolism, and naturally followed in the Jewish figurative cult, the seeds of wheat represent life by
extension, life in the beyond, the Resurrection, or eternal life, because that the seeds had brought the dead metal again to life.

Experiments that have been made in London and other places by the medical faculty, with the inhalation of various Ethers, Chloroform, Nitrous Oxide gas, and Hydrocarbonates, have had the effect of producing strange “hallucinations,” as they term them. Before those gases were known, fumigations of poisonous substances were used for similar purposes. The Receipts for the materials used were kept very secret, upon account of the abuse that might be made of such a knowledge, and in consequence of which a person may be even made insane. One of the most effective fumigations for the purpose of causing apparitions was, according to Eckhartshausen, made of the following substances:—Hemlock, Henbane, Saffron, Aloe, Opium . . . but we think it better not to complete the formula. A favorite remedy of Paracelsus was the Hypericum Perforatum, (St. John’s Wort) which is used especially against Elementals, Spirits, and the Larvae inimical to man. “The Hypericum is almost a Universal Medicine,” says he (De Naturalibus).

An ancient Poet remarks:—

The young maid stole through the cottage door,
And blush’d as she sought the plant of power;
“Thou silver glow-worm, Oh! lend me thy light,
I must gather the mystic St. John’s Wort to-night.”

The subject of Magical Pomades would in itself form a large volume, therefore we can only briefly allude to such in the pages of this small pamphlet. Sometimes the Candidates to the infernal Agape hastened the marvellous virtue of the Ointment by the secret properties of an Electuary, which they swallowed under the form of a very large pill. The Sorcerers or Witches, who were desirous to go to the “Sabbath,” anointed their bodies with a certain pomade composed of stupefying Narcotics, then the “Devil” appeared to them at the “Midnight Feast,” and transported them to the place of Assembly in their Double or Astral Body, of course, for the Witches and Sorcerers of the Middle Ages were never at the Witch-Sabbath in their physical bodies.
In order to make a medical experiment on poisonous plants, Van Helmont prepared the root of Aconite, and tasted it with the point of the tongue, without swallowing any of it. He himself says:

"Immediately my head seemed tied tightly with a string, and soon after there happened to me a singular circumstance such as I had never before experienced. I observed with astonishment that I no longer felt and thought with the head, but with the region of the stomach, as if consciousness had now taken up its seat in the stomach. Terrified by this unusual phenomenon, I asked myself and inquired into myself carefully; but I only became the more convinced that my power of perception was become greater and more comprehensive. This intellectual clearness was associated with great pleasure. I did not sleep, nor did I dream; I was perfectly sober; and my health was perfect. I had occasionally had ecstasies, but these had nothing in common with this condition of the stomach, in which it thought and felt, and almost excluded all co-operation of the head. In the meantime my friends were troubled with the fear that I might go mad. But my faith to God, and my submission to His will, soon dissipated this fear. This state continued for two hours, after which I had some dizziness. I afterwards frequently tasted of the Aconite, but I never again could reproduce these sensations" (Van Helmont, Demens Idea).

The above case of transference of the senses to the pit of the stomach, or Solar Plexus, ought to form quite an interesting study for those readers who may have begun to investigate Hermetic Science. The reason that he never again experienced similar results was, that he never gathered the plant under the same Planetary Configurations as he had formerly done.

In the Druidical Poem, the "Chair of Taliesin" we find the following. "...The man of complete discipline has obtained the meed of honour in every mighty celebration, when Dien is propitiated with an offering of wheat, and the suavity of bees, and incense and myrrh, and aloes from beyond the seas, and the gold pipes of Lceu, and cheerful precious silver, and the ruddy gem, and the berries, and the foam of the ocean, and cresses of a purifying quality laved in the fountain, and a joint contribution of wort, the founder of liquor, supplied by the assembly, and a raised load secluded from the Moon of placid cheerful Vervain."

The Druids were excessively of Vervain, they used it in cast-
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ing lots and foretelling events, anointing with it they considered a very appropriate way to obtain much that the heart could desire, to keep off fevers, to procure friendship and the like. It was to be gathered at the rise of the Dog Star, without being shone upon either by the Sun or Moon; the earth was also to be propitiated by a libation of honey, in digging it up the left hand was to be used; it was then to be waved aloft, and the leaves, stalk, and roots, were to be dried separately in the shade. Another reason for their venerating it was its incense-like aroma. They called it by the name of "Jove's Tears"; the Greeks called it the Sacred Herb, because they used it in their worship of Jupiter. In the "British Botany" this plant has also the following appropriate titles, expressive of its high esteem amongst our ancestors;—Cas gan Gythraul, the Fiend's aversion; Y Dderiven Vendigaid, the Blessed Oak; and Llysiau'r Hudol, the Enchanter's plants. The Vervain is also known by the name of Briw'r March.

Pliny tells us (Lib. xxv, c. 8) that:—"The herb called Scytique is much esteemed amongst the ancient Celts, because that it prevents hunger and thirst for a long time, when kept in the mouth. They also employ the herb called Hippace, because it produces the same effect upon horses. By means of those two kinds of herbs they can resist hunger and thirst for twelve whole days." The Druids had two other plants to which they attributed mysterious virtues. The same author, in speaking of such, says:—"The herb that they call Selago resembles Savine which I shall mention. Instead of cutting it with a knife, it must be gathered with the right hand, observing to hold the hand hidden under the tunic. In the next place the left hand must draw the plant to the right one, as if concealing it. He who gathers this must be clothed in white, with naked feet and hands well washed, and before doing so he must make an oblation of bread and wine. The plant must be preserved in white linen and is an excellent preservative against all sorts of evils and accidents." The other herb was called Samotus, which grew in marshy places, and possessed similar properties to the above.

We shall now just concisely consider one other mystical
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plant, and then we shall return from this unpardonably long digression from our subject-matter. This plant is the Peruvian Coca which has recently been introduced into our Medical Pharmacopoeias. This vegetable substance is the leaf of the Erythroxylon Coca, and is chiefly known for the singular property it has of assuaging obstinate hunger, and of sustaining the strength in the absence of all nourishment, thus making it a tonic, a reconstituent, as well as an anodyne. It is certain that Coca, taken in a suitable dose, acts as a powerful concentrator of the vital forces. Upon the other hand, this strange production possesses a sedative property, which it owes to its alkaloid, Cocaine; a friable, white, bitter and crystalline powder. The Hydrochlorate of Cocaine in reality stops the most excruciating physical pain, its sovereign action is exercised immediately and absolutely; without even inducing a struggle the pain gives way and is removed. Its action is marvellous; neither Chloroform nor Morphine, neither Atropine nor Hyoscyamine can be compared with it. The frightful pains of toothache it calms in a minute, and by sprinkling the gums with Cocaine the most difficult dental operations can be performed without pain, and the patient doubts even if the dentist's pliers has ever been used. It is a question if medical practitioners can sing with equal vigour the praises and properties of any other drug, for Coca takes its place amongst the nutritive Tonics, Stomachics, etc., and its alkaloid is placed at the head of Sedatives; Coca Wine rivals even that of Cinchona, and hypodermic injections of Cocaine are quite the fashion.

But let us turn to the other side of this interesting picture. Unfortunately the beneficent properties which I have related regarding this plant can not prevent it, however, from being ranked as amongst the most pernicious and dangerous exemplars of the vegetable kingdom. The Peruvians who chew it in the manner of Betel, can perform twelve hours hard labour in the mines by it; they can also undergo long and fatiguing marches, with a burden of one hundred pounds upon their back; nevertheless we can not refrain from stating that Coca leads them to the grave in less than three years. The Natives, who make of it an agreeable diet, seldom or ever exceed the
above limited time. The Spaniards have made constant efforts for the eradication of the habit in Peru, a custom so prejudicial to their interests, that the Second Council of Lima condemned the use of Coca since 1567. The Peruvians consider the properties of this plant as *Magical*, and the Sorcerers of South America use it in their Witchcrafts. At the risk of being considered a "Crank" of the first water, of being placed in my feeble "dotage," by prejudiced and narrow-minded people, I most emphatically herein declare that the Peruvians are perfectly correct in the foregoing opinion.

A disregard of the laws of Nature always brings its own punishment, and where Coca has been used in excess the body becomes emaciated, the skin dry and leathery, and a tremor in the limbs like palsy attacks one, frequently followed by a species of insanity resembling the severest forms of melancholia. Dr. Poeppig saw a sufficient number of palsied and melancholic Indians in Peru to convince him that the Coca habit was equally as dangerous as Opium-eating. The Coca, like Hashish, exercises a direct and powerful action upon the Astral Body; its constant use unbinds, or unloosens in man certain compressive bonds of his hyperphysical nature, bonds whose tenacity is for the greater portion of mankind a safeguard of health. I speak without reserve upon this subject; even amongst Occultists I may encounter unbelievers, nevertheless I care not, for my motive is truth. I consider it herein a duty, to warn and advise those of my readers who value their life, their reason, *the very health of their Soul*, to avoid as they would a pestilence the hypodermic injections of Cocaine. The ruin of Dr. Underhill of Cincinnati, O., former Coroner there, by those hypodermic injections, is a sad instance in question. We might also speak of the intensely strong habit which it creates, much more imperious, tenacious and fatal than any other drug of the same kind, for the Cocaine habit is a swift and certain road to destruction, and leaves in its wake a blight most terrible to behold. Several distinct causes result in the acquirement of this habit. Prominent amongst these is the pernicious practice of a certain class of Druggists who offer Cocaine, when asked for something that will relieve toothache,
neuralgia and countless other aches and pains. It is im­
possible to estimate the ruinous effect of such recklessness.
To the chronic sufferer, Cocaine proves at first an inestimable
boon; but the first dose breeds an insatiable and almost
insuperable appetite, and with this comes all the trickery and
depravity of an experienced victim. Misery and bitterness of
remorse must fill the soul of the Druggist, who is so rashly
indifferent as to incur this responsibility, had he sufficient
knowledge to see before him the degradation, suffering and
ruin for which he has become accountable. The Cocaine
habit is apparently incurable, for once this habit is acquired,
the system craves the drug very much as the body craves food,
and each dose creates a demand for a larger one next time.
It will be sufficient to mention only one instance, as it will
illustrate the terrible possibilities of this drug. A prosperous
young lawyer, being very much overworked, sought renewal
of his exhausted energies in Cocaine. For a long time this
served him remarkably well, stimulating his energies and pro­
ducing an appearance of renewed vitality. Presently his
system failed to respond to his usual dose; then he began to
increase it. Finally the drug seemed to lose all potency, and
the subject was completely prostrated. Under skilful treat­
ment he recovered and appeared to be restored, but with
returning labour and anxiety came the old craving and morbid
desire for the stimulus. This he resisted with all energy,
but to no avail. Notwithstanding his former experience,
one night he stole from his home and satisfied his longing
with Cocaine. Pleasant thoughts and blissful dreams were
the result, and thus he sustained himself from day to day.
By stealth his wife obtained some of the drug, and finding
exhilaration in its use, continued to administer it to herself,
guarding her secret from her husband. To-day one is a raving
maniac and the other is behind the bars, clamoring for Cocaine!

Another danger attending it is that it creates a particular
psychical state which is especially dangerous. A gateway has
been broken open; a barrier has been withdrawn. Suddenly
introduced into an unknown world, the victim finds himself
placed _en rapport_ with beings whose very existence he is utterly
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ignorant of. In short, a tacit pact has been concluded. And in what manner? it may be asked. Just by virtue of blood. This will appear perfectly clear, if the reader can catch the import of the following lines which I translate from Porphyry.

"The Soul remains attached to the Body, even after physical death, by a strange fondness and affinity, the more closely just as that essence has been the more suddenly separated from its envelope; we see the Souls in great number hovering around, all out of their way, around their earthly remains. Yea more, we see them diligently seek the debris of strange corpses, and especially where fresh blood has been shed, whose vapour seems to restore to them for several moments certain faculties of life.

Moreover, the Sorcerers abuse that knowledge in the exercise of their art. Each of them knows how to forcibly evoke these Souls and constrain them to visible appearance, either by acting upon the remains of the bodies which they have left, or by invoking them in the vapour of newly shed blood" (Porphyry, On Sacrifice, Ch. II. the True Cult).

Blood, as this ancient Sage allows us to understand, is a magnet or focus of spiritual powers, for it furnishes them with the means of making themselves objective, and of momentarily receiving the possession of several faculties of life. We know that the lowest of all substances in the scale of matter, even the Minerals possess in a latent state certain potentialities, good or bad, and which are more or less eager for transitory objectivity. Cocaine is extraordinary in this respect, but I would advise people to leave those beings alone, for the configurative and plastic power of blood can re-act upon those potential entities, and manifest them outwardly, but this Theurgic mixture has the value of a contract; it will therefore be well to take care.
CHAPTER III.

WHY THE MISTLETOE WAS CHOSEN, ETC.

"The Mistletoe of the Oak was a symbol of protection in all dangers and difficulties, whether mental or physical. Its medicinal properties were so highly esteemed, that it acquired the comprehensive name of All-Heal, and was considered a never-failing remedy for all diseases. It was reputed to counteract the effects of poisons, to prevent sterility; and in a word, it was esteemed a grand preservative against all evils, moral and physical."

Pliny, Nat. History.

We shall now resume our main subject, and herein it will be necessary for us to carefully examine why the Mistletoe of the Oak had been preferably chosen, above all other plants, for serving as the Sacramental symbol in the Religion of the Druids. This we shall briefly explain. As previously stated, Pliny informs us that:—"The Priests of Gaul, clothed in white, gathered the Mistletoe of the Oak, upon the sixth day of the Moon; this was the commencement of their month, their years, and their cycles which lasted for 30 years." The Mistletoe, renewing its leaves at the winter Solstice, according to the remark of Virgil, had been for this reason adopted as an emblem of the New Year. In the first days after the Solstice they detached the Mistletoe from the Oak, in other words they cut the New Year from the eternal course of time, in the cry of:—"A Mistletoe to the New Year," with similar sports to that of the festival of the Circumcision. The Druids used the Lunar year, as also the thirty-year period during which the planet Saturn accomplished its revolution, thus indicating the importance attributed amongst the Celts to this planet. The Vision of the Kabalistic Merkaba, or "Car or Vehicle of God," identical with certain passages in the Revelations of St. John, was permitted only by the ancient Hebrews to men who had
attained the age of thirty years, as we find in the Epistles of St. Jerome; the Ark of Noah, in which the Elect are preserved, is thirty cubits high; the above Vision is cited in the thirtieth Chap. of Ezekiel; and Jesus was about thirty years old when His Baptism took place, when He began to preach and perform miracles (Luke iii, 23), and He was sold by Judas for thirty pieces of silver (Matt. xxvi, 15). The efficacy of the plant, however, depended in a great measure on the ceremonies used at the detachment of it from the tree. The Archdruid was alone deemed worthy to pluck the Mistletoe; and lest it should sustain pollution in the act of gathering, and thus expose the nation to Divine vengeance, he very carefully purified himself with consecrated water. Two, and sometimes four, white bulls, which had never been employed in any kind of work, and secured for the first time by the horns, were provided and sacrificed as an offering of purification.

But in order to understand the mystical secret involved, we must follow with some attention, and enlarge a little more upon the proceedings of the Druids in gathering this sacred plant. We must therefore have recourse to the use of the Golden Key, the Aureus Ramus (the "Golden Branch" of Virgil) already spoken of in Chap. 1, than which Pliny assures us the Druids held nothing more sacred: He says:—"Nihil habent Druides (ita s. appellant magos) visco et arbore, in qua gignatur, si modo sit robur, sacratius. Jam per se roborum eligunt lucos, nec ulla sacra sine ea fronde conficiunt, ut inde appellati quoque interpretatione Graeca possint Druides videri, etc" Lib. xvi, 95).

In the depth of those ancient and sombre forests the Druids had their retreats and their principal sanctuaries. They consecrated them to the Supreme, and gave the name of God to that internal SELF of which they were naturally cognisant. They had only to retreat within themselves to be conscious of God, or if their souls mingled with the Anima Mundi, or Soul of the World, it was to be perfectly conscious of Divinity. Those sacred woods were called Virgin Forests, and the people were forbidden to cut or lop them. The Oak was a symbol of Taronowy, the God of Thunder (Jupiter), and the Mistletoe Pren Pur Aur, the Tree of pure Gold, Pren Awr, the ethereal
tree; Pren Uchelvar, the tree of the high summit, for the names of the Mistletoe, in the Welsh language, preserve the memorial of its ancient antiquity. This tree of "Pure Gold," Virgil's *Aurum frondens*, and *Ramus Aureus* could not fix its roots on earth, it must be altogether of celestial origin, and so to find a congenial home on earth it rooted itself into that which was already of congenial nature, the dread Taronowy, the mystic Oak, therefore it was only the Mistletoe upon the Oak that would answer the purpose.

It was the great object of the Druids to ascertain when this heavenly gift had been given, and to prepare themselves for its reception by fasting and special ceremonies. As soon as the discovery was made it was a sign of communication from Heaven, and the announcement was made to the Pontiff of one of the three colleges of Gaul. The next business was to arrange for the collection of the precious plant, and the Bards were sent forth in all directions to summon the people to the great religious ceremony. The words of the proclamation are believed to survive in the custom which prevails, especially at Chartres, the old metropolis of the Druids, in soliciting presents on the New-Year with the words:—"Au Gui l'an neuf." The tribes being assembled, with tumultuous joy at the appointed spot, waited for the Priests, who arrived by torchlight leading the sacrifices. Three Arch-Druids, crowned with ivy, attended with slow steps, one carrying the bread intended for offering, the next a vase filled with holy water, and the third a sceptre of ivory, the characteristic mark of the Chief Druid. The Pontiff who was to gather the sacred plant then advanced to immolate the victims, and offer the sacrifice. He was dressed in a white robe and a rochet, carrying an ornament somewhat similar to a Cross, or *Tau*, which was also the custom of the Priests of Egypt. He was shod with wooden sandals, crowned with Oak leaves, and wearing a long beard which gave to his countenance a character of mysterious solemnity. From his girdle was suspended, by a chain of precious metal, a pruning-knife of gold, having the form of a crescent. Behind the Chief Priest came the nobility, and then the people. In the Second Vol. of Montfaucon's *Antiquities*.
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there is a sculpture illustrating this. It is a bas-relief found at Aytun, and represents the Chief Druid bearing his sceptre, as Head of the Order, and crowned with a garland of Oak leaves, with another Druid, not thus decorated, approaching him, and displaying in his right hand a crescent, of the size of the Moon when six days old.

When all had arrived at the foot of the Oak, three ceremonies had to take place: First—The offering of the victims and the consecration of the Oak; Second—The gathering of the Mistletoe; and Third—The distribution of the sacred plant, the sacrifice, and the festivities. A triangular altar of wood was constructed round the trunk of the tree—Unity in the Circle and Trinity in the Altar—from which the Oak seemed to arise. A circular tablet was appended to the tree, on which were written mystic letters signifying, God the Father, Sovereign Light, Principle of Life which He gives to the world. The victims—two Bulls—were then offered, and a Druid cast upon a fire, lighted at each of the angles of the Altar, a slice of bread on which some drops of wine had been poured; Hymns to Teutates accompanying this portion of the ceremony. Those offerings being completed, the Arch-Druid ascended the tree by means of a ladder, and cut, without touching it, the branch of Mistletoe with his golden sickle, or falchion, allowing it to fall upon a white linen cloth which had never been used, each of the four corners being held by young Druidess virgins or other Druid dignitaries. Great care was taken that it should not touch the ground. Afterwards the distribution of the precious plant took place. Water in which the sacred Mistletoe had been immersed (or Lustral water) was given to or sprinkled upon the people. Then the branches were cut to pieces and divided amongst the assembled tribes, in the midst of feasts and addresses.

The ancient Druids very correctly reckoned all their years and ages from the fourth Sign Cancer, for they believed this was their own grand point in the great cycle, or that their race had attained the zenith of its power in the Sun-Cycle of Cancer. By the Ancients it was always known as the Northern Gate, or the Gate of Men, and every Astrologer knows that it is the
House of the Moon and rules over the Breast—the nourishing, sustaining Milk, or cherishing principle of Motherhood—for with the first breath man became a living soul. Cancer was the Gate through which the Souls descended into generation, and from Cancer the Soul is lost in the Milky Way which joins the Zodiac to that same Gate, since it is only upon leaving that Milky Way that the Soul at length arrives within ethereal space, its veritable abode. The ancient meaning of the Milky Way is very significantly shewn in the tradition of the North American Indians, who call it the "Path of Souls." In the early ages it was when the Moon was six days old in Cancer that the Druid Adepts gathered the sacred Mistletoe; and why during the Moon's first quarter? it might be asked, to which I reply, simply because she had just issued from her conjunction with the great luminary, which last was for the Druids the symbol of Spirit—the Central Spiritual Sun—the fecundating principle of life, whilst the Moon symbolised the Feminine or Gestative attribute of Nature, symbolised also in the sacred Egg of the Druids, representing the mother principle; hence the Mistletoe, which bloomed at this period, was the fruit of the Sun and Moon's conjunction. therefore it was specially typical of the Divine overshadowing, or conjunction of Soul and Spirit. and it is from the quarterings of the Moon that are derived the quarterings of Heraldry. The Druids being the people of the first quarter, naturally adopted the Crescent Moon as being specially their symbol, and to this quarter belongs the place of highest honour.

This Crescent the Moon could only shew after receiving the Kiss of the Sun and the Earth after the conjunction. The Virgin Mary, Queen of Heaven, or Universal Mother and Infant, are represented standing on the Crescent Moon; beautiful and fitting emblem, being the male God and female Goddess, symbolised by the Sun and Moon in conjunction, or the union of the Triad with the Unit. Cancer was the Sign in which the Sun was stationed during the Silver or Inspirational Age or Cycle, it typified that age when man became liable to physical incarnation, from this point he began his retrograde state or "Fall," also symbolised in the Sun, which reaches his
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highest Declination, or maximum exaltation, and begins to
decline as he enters this northern Sign about the 21st of June,
or St. John's Day. The Druids had also adopted the sixth day
of the week because it was considered sacred. They called it
the day of Venus—Friday—and according to Lydian, Venus
was the primordial matter, masculine and feminine. The
Chaldeans express the same idea, by saying that Man, male
and female, had been formed upon the sixth day, in short, that
the Universe was completed.

In the Ogham, the Runic, and the Gaelic Alphabets, wherein
each letter possesses a deeply Kabalistic meaning, the Fourth
letter or D is given to the Oak; it was named Duir or Doir,
i.e., Darach, the Oak Tree. This numeral in the Hebrew
represents the Divine overshadowing, and this quality the Oaks
possessed par excellence, for the ancient groves are always
spoken of as rendering the closest shade. The ancient Druids
covered their altars with the leaves of the Oak, the true symbol
of the human race, its leaves were for the healing of the
nations, it bore the "Sacred Branch," or All-Heal that won
the way to Elysium. The Welsh Dwyr signifies a rising or
expanding. Speaking symbolically of the Oak, Taliesin says:

The Oak, the Mover!
Before him heaven and earth would tremble—
A severe foe—The door-guard
Is his name, in the table-book.

The Greek Delta or D (Δ) was typical of the same, the name
of the Beotian Deity beginning with this letter, as well as the
Deus of the Latins, the Dieu of the French, etc. The Tetra-
grammaton is Isis or Nature, and we find this name of four
letters throughout many nations, in the Egyptian, Teut; the
Arabic, Alla; the Persian, Sire; the Orsi of the Magi; the
Mohammedan, Abdi; the Greek, Theos; the ancient Turkish,
Esar; the German, Gott; etc., etc. Christ calls Himself the
Door, the Hebrew letter Daleth, D (¶), or Door. The same
term, or name of the letter itself, Di (ד) in Chaldean signifies
the Omnipotent.

Can the Reader not now begin to see that the word DRUID
was one full of the deepest and loftiest possible meaning, and
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does it not imply that as sacrificing Priests they were mediators between heaven and earth? Each one of the mysterious confraternity partook of the Divine majesty of the God of Lightning symbolled in the Oak, and of the heavenly qualities of the branch which it bore, supreme dominion and the attributes of the highest wisdom, and in our brief remarks upon language, we have shewn that in the term Druid we have the exact rendering of the Oak and the Mistletoe, the "Branch" including mysteriously all I have said, for the Chief or Arch-Druid of his age was the Priest and representative of Hu, or the Deity, or Great Luminary (the GREAT CENTRAL SPIRITUAL SUN), the Sun being called Huan, or the abode of God, a visible God upon earth, and as J. Regnaud says:—"There is incontroversibly the primitive type of the two roots, Derw, Oak, and WYDD, Gwydd, which in Kimbric signifies Gui, Mistletoe, the plant par excellence. Derwydd is found in the Breton Drouz, which signifies not only 'the man of the Oak,' but 'the man of the Mistletoe of the Oak.' " The learned Schedius. speaking of the Druids, says:—

"The Druids seek studiously for an oak tree, large and handsome, growing up with two principal arms in the form of a Cross, beside the main stem upright. If the two horizontal arms are not sufficiently adapted to the figure, they fasten a cross beam to it. This tree they consecrate in this manner. Upon the right branch they cut in the bark, in fair characters the word Hesus; upon the middle or upright stem the word TARAUNIS; upon the left hand BELENUS; over this, above the going off of the arms, they cut the name of God TAU:—under all, the same repeated T TAU. This tree so inscribed, they make their Kehhs in the grove cathedral, or summer church, towards which they direct their faces in the offices of religion, as to the ambrestone or the caves in the temples of Abury; like as the Christians do to any symbol or picture at the altar."

This subject of the "Golden Branch" cannot but recall to the mind of the Reader many Scriptural passages. In Revelations the Son of Man is depicted with a sickle—a golden pruning-knife—such as we have explained as having been used by the Druid Priests, and to which Pliny refers in the following passage:—"Sacerdos candida veste cultus, arborem scandit, falce aurea demetit" (Nat. Hist. xvii, 44). The Branch was also the badge of the Bardic office. In the "Song of the
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Gododin" (xxv) it is said:—"To kill the skilful chief of song, when he carried the Branch, was a violation of privilege. It was a primary law that Owen should ascend the course—that this Branch should whisper before the fierce onset, etc." The cutting of the Mistletoe by the Druid Priest was, in one of its aspects, a typical commemoration of the Sacred Branch (the Messenger, or Messiah) from the ashi-el, or Oak, or flame-tree of God, mentioned in Revelations, which, as has been already stated, was venerated by the Druids as the Branch which came out of the Oak; for it is a branch only, having no trunk of its own to support it, in fact an emanation. In the language of Zechariah (xiv, 8) the typical Branch is shewn to be a person:—"Behold I bring forth my servant, the Branch." Again:—"Thus speaketh the Lord Sabaoth, saying:—'Behold this man, whose name is the Branch (Orient in the Douay version) and he shall grow up out of his place, and he shall build the Temple of the Lord'" (vi, 12). For some reason or other the word Branch in the Greek is altered into dayspring in the English Version:—"And thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways: To give knowledge of salvation to his people, by the remission of their sins: Through the tender mercy of our God: whereby the branch from on high hath visited us" (Luke i, 76: John xv, 1: Malachi iii, 1), all of those passages referring to the Coming One, the Messenger of God. The Prophet Jeremiah says:—"Behold the days come, saith the Lord, that I will raise (to David; an interpolation) a Righteous Branch; and a King shall execute judgment and justice on the earth" (xxiii, 5). "In those days and at that time will I cause the Branch of righteousness to grow up (unto David; another interpolation) and he shall execute justice and righteousness in the land" (xxxiii, 15), and Isaiah echoes this by saying:—"In that day shall the Branch of the Lord be beautiful and glorious" (iv, 2).

Orpheus calls the number six "Father of the celestial and mortal powers." The termini of the three dimensions make six, and the six squares of the cube unfolded make the Cross. These considerations are derived from the doctrine of Numbers
which was highly venerated by the Druids. Like every other
great legislator, the ancient Chief of the Celts, Rama—whom
we shall speak more fully regarding in our next Chapter—did
his utmost to organise and develop the superior capacities
of his race. In order to adorn and beautify life, Rama
ordained four grand festivals during the year. The first was
that of Spring, or Generations. It was consecrated to the love
of the husband and spouse. The festival of Summer, or of the
harvests, related to the sons and daughters, who offered the
sheaves, the fruits of their labour, to their parents. The
festival of Autumn was celebrated for the father and mother;
the latter at that time gave the children fruit, as a sign of
rejoicing. The most sacred and the most mysterious of all the
festivals was that of Noel (New Yule), or the great sowing time,
which was consecrated to the new-born infants, to the fruits of
love conceived in the springtime, and to the souls of the dead
—the Ancestors. This was the point of union between the
visible and the invisible, it was at once the adieu to the souls
leaving this world, and it was also the mystic salvation of those
who reincarnated themselves in the mothers, and who were
re-born as children. Upon that sacred night, the ancient
Aryans assembled in the Sanctuaries of the Ariyan-Vaejo, as
they had formerly done in the dense forests of Europe. By
fires, lights, and hymns, they celebrated the recommencement
of the terrestrial and solar year, the germination of Nature in
the midst of Winter, the beginning of life in the foundation of
death. They chanted the universal kiss of heaven and earth,
and the triumphant childbirth of the new Sun by the great
Mother-Night, the Celtic *Mathair-Nochd*. Night became then
sacred amongst the Celts, and they were accustomed to reckon
by nights. The Sovereign Pontiff regulated the duration of the
year by the course of the Sun, and that of the month by the
Moon. We can readily judge, according to the traditions
which have reached us from those remote times, that the length
of those periods was established according to exact calculations,
plainly announcing the knowledge of Astronomy already
possessed by the Celts.

Pliny also informs us of an egg "formed by the slime and
foam of serpents, which was held in great repute amongst the Druids." This figure is often represented upon Celtic monuments by a globe, or ball placed between two serpents. This is the emblem of the Hermetic Work, which was much in practice amongst the Druids. The two serpents represent the Igneous and the Humid radical principles in contact, until they are completely neutralised, and produce by their fixation the Philosopher's Stone. The Serpents of the Caduceus of Hermes have the same signification. As to the Egg, Ball, or Vase between the two Serpents, it symbolises the Magic Cup of the Cabiri, of the Mysteries of Eleusis, and the Condy Cup of the Gnostics. It is the same as that in which Guion (Mercury) made his beverage—the Philosophical Mercury—the beverage of knowledge which, during the operation of the Grand Work, reveals the secret of the formation of things. The Philosophical Egg is also called Graal. Another excellent interpretation of this hieroglyph is given by Kircher, who connects it with the Iod. The central globe represents the Essence of God inaccessible and concealed. The Circle, image of the Denary, symbolises the Iod; the two serpents are the two He's, and the two wings symbolise the Spirit—the Vau.

It will be useful herein to gather a few fragments from those grandiose images pictured so vividly in the Vedic hymns. With the idea of Agni—the Divine Fire—we touch the nucleus of the doctrine upon its esoteric and transcendental foundation. Agni is the grand Cosmic Agent and Universal Principle, not only the Terrestrial Fire but the Lightning of the Sun. Its veritable country is the invisible, mystic Heaven, the abode of Eternal Light and of the first Principles of all things. Its births are infinite, whether it bursts forth in flame in the piece of wood, in which it sleeps like an embryo in the matrix, or as it launches itself in blinding lightning amidst the roar of heaven's artillery. Master and generator of sacrifice, Agni becomes the bearer of all the mystic speculations in which sacrifice is the object. It engenders the Gods, it organises the world, it produces and preserves universal life; in one word it is Cosmogonic Power.

Soma is in one sense the counterpart of Agni, the Divine Fire.
Otherwise, it is the beverage of a fermented plant poured out in libation to the Gods, in sacrifice. But like Agni, it has a mystic existence. Its supreme residence is in the profundities of the third Heaven, where Surya, the Sun has filtered it, or found Pushan, the nutritive God. It is from thence that Faucon, a symbol of the lightning, or Agni himself, has brought it to mankind. The Gods have drank it and become Immortal; mankind will become so in their turn when they have drank with Yama, in the abode of the happy. Meanwhile it gives vigour and fulness of days to us here below; it is the Ambrosia and Water of Youth. It nourishes and penetrates the plants, vivifies the seed of animals, inspires the poet, and gives transport to prayer. Soul of Heaven and Earth, of Indra and Vishnu, it forms with Agni an inseparable couple; this couple has lighted the Sun and the Stars. This notion of Agni and Soma contains the two essential Principles of the Universe, according to the esoteric doctrine, and agreeable to all vital philosophy. Agni is the Eternal-Masculine, the creative Intellect, pure Spirit; Soma the Eternal-Feminine, the Soul of the World or ethereal substance, matrix of all the visible and invisible worlds to the eyes of flesh: Nature in short, or subtle Matter in its infinite transformations. Now the perfect union of those two Principles constitutes the Supreme Being, the Essence of God.

Agni may be said to be the Central Invisible Spiritual Sun, the Latin Ignis is Fire, and Agnus is Lamb, but Agnus is not so properly the Latin word for a Lamb as for an animal peculiarly dedicated to God, hostia pura; therefore similar to the Greek ayros purus. The Lamb, being the emblem of the Celtic Avatar, or Ancestor, Rama, was an animal peculiarly sacred, and thus became Agnus. Any reader may readily see confirmation of this, if he turns to Moore's Hindu Pantheon (Plate 80), where there are three examples of the Druidical Messiah, Ram, or Agnus; one is riding on a Ram, the other two have flags in their hands, on which are inscribed the Ram. He may also see the same repeated several times in the plates of M. Creuzer. Surya was an ancient Oriental and Druidical name for the Sun (the Spiritual Sun), which was borne in a
chariot drawn by Seven Horses (the Seven Archangels or Spirits before the throne of God). In Britain the Solar Deity was worshipped under this title, as may be seen from an inscription at Connington, Cambridgeshire:—"Dee surie sub calpurnio leg. aug., etc." Sura in Sanskrit means light, and Kura, Cyrus, Ceres, etc., are but variations of the same word. Hilkiah was commanded to destroy Baal worship, and amongst the things mentioned as pertaining to this cult which he took away were "the Horses which the Kings of Judah had given to the Sun" (II Kings xxiii, 11). The ancient Druids gave golden Talismans bearing the name of the Messenger. They were called the talismans of Ceann-Fiotha (the Chief of all Knowledge), which latterly became Anglicised into Cunobeline, Cymbeline. They bore on one side a White Horse, from whose thighs issued a bright Star or Sun, on the other side, the Olive. "And I saw Heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True (the Coming Messenger). . . . And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords" (Rev. xix, 11, 16).

It may also be herein remarked that the Lotus was at one time amongst the most celebrated of all the vegetable creation with the mystics of the ancient world. and is to be found in thousands of the most beautiful and sacred paintings at the present day. From its consecrated bosom Brahma was born, and Osiris delighted to float upon it. The Four Angels or Genii of the four quarters of Heaven stand each on a Lotus. Throughout all the North of Asia it was held in profound veneration, and this veneration is still continued amongst the modern Egyptians. The Lotus grows in the water, and amongst its broad leaves puts forth a flower, in the centre of which is formed the seed-vessel, shaped like a bell or inverted cone, and punctated on the top with little cavities or cells, in which the seeds grow. The orifices of these cells being too small to let the seeds drop out when ripe, they shoot forth into new plants, in the places where they were formed: the bulb of the vessel serving as a matrix to nourish them, until they acquire such a degree of magnitude as to burst it open, and release themselves,
after which, like other aquatic weeds, they take root wherever the current deposits them. This plant, therefore, being thus productive of itself, and vegetating from its own matrix, without being fostered in the earth, was naturally adopted as the symbol of the waters, upon which the active Spirit of God operated in giving life and veneration to matter. Brahma is represented sitting upon his Lotus throne, and the figures upon the Isiac tablet hold the stem of this plant, surmounted by the seed-vessel in one hand, and the Cross in the other. In the ornaments of the Temple of Solomon, the Lotus is often seen. In later times it was superseded amongst some of the Western nations by the Lily, and the sprig of Lilies placed in the hand of the Archangel who offers them to the Virgin Mary have the same esoteric meaning as the Lotus.

Eliphas Levi, the learned French Initiate, tells us that:

"The progress of Magnetism will one day lead to the discovery of the absorbent properties of the Mistletoe of the Oak. We shall then know the secret of those spongy excrences which draw their useless luxury from plants, and surcharge themselves from their colour and sap; the Mushrooms, the Truffles, the Galls of trees, the different species of Mistletoe, will be employed with judgment in a new medicine whose origin is very ancient. Then we will no more laugh at Paracelsus who gathered the Usma from the skulls of those who had been hung. But we must not march more rapidly than knowledge warrants us; it only keeps us back in order to advance the better" (Hist. Magic, p. 237).

Another reason was the rarity of the real species of Mistletoe which was used in the Sacramental beverages. It was only those plants which grew upon the Oak that were used for this purpose, and rarity itself ever confers a certain prestige, a kind of veneration. The Viscus, as the historian informs us, was in reality "a present from Heaven," and the Oak upon which it grew was regarded as sacred (gewd, guid). This was one—but not the real—reason that the Oak was dedicated to the Master of the Gods, Jupiter. Turner in his British Physician, tells us that the Mistletoe partakes of the nature of the tree it grows upon, as that which grows upon the Oak, partakes of the nature of the Oak, and is therefore ascribed to the planet Jupiter. Culpepper on the other hand places it under the government of the Sun, but partaking also of the nature of Jupiter.
It was the tree of knowledge. There are a great many plants and trees which are the earthly representatives of Astral influences corresponding to the qualities of the planets, which will attract those influences to which they are sympathetically related. By the use of such plants in Medicine we attract the Planetary influences needed to restore vitality to the diseased parts. But those occult properties are to a great extent modified by the time of the day or night, and under what Planetary aspects they have been gathered. The same element which Mars, Jupiter, Venus, etc., produces in the sky, exists also in the body of man, because the latter is the Sun of the Astral Body of the Macrocosm. Not only do those elements exist in Man but in Plants and Minerals as well. It will thus be seen that there are certain plants whose influences correspond with the qualities of certain metals and planets, and they may act for good or evil if they are attracted by corresponding elements in the Sidereal Body of man. Every metal and every plant possesses certain qualities that may attract corresponding planetary influences, and if we know the influence of the plant, and the quality of our drug, we will know what remedy to give to attract such influences as may be beneficial to the patient.

For instance, a woman may be deficient in the element whose essence radiates from Mars, she consequently suffers from poverty of blood and want of nervous strength (Anemia), we may give her Iron, because the Astral elements of Iron correspond to the Astral Element contained in Mars, and will attract them as a Magnet attracts Iron. But we ought to choose a plant which contains Iron in an etherealised state, which is preferable to that of metallic Iron.

All the powers of the Universe are potentially contained in man. Paracelsus tells us that:—“Saturn is not only in the sky, but deep in the earth and ocean, and man as well. Venus is but the Artemisia that grows in our garden,” etc. Venus and Artemisia are both the products of the same essence, Mars and Iron are both manifestations of the same cause; in other words Mars is but the principle of Iron, which is found universally distributed in Nature and in the constitution of Man. Now, the reader will understand the real reason why the Oak was dedicated to Jupiter.
Each plant is in a sympathetic relationship with the Macrocosm and consequently also with the Microcosm, or in other words with the Planets and Man's Organism, for the activity of the organism of man is the result of interior planetary actions existing in his interior world, and each plant may be considered as a terrestrial planet. If we knew exactly the relations between plants and planets, we might say, this planet is "Stella Rorismarini," that plant is "Stella Absynthii," and so on. Eckhartshausen has in fact made such a Sidereal Herbarium; he gives the names of Medicinal Plants and the names of the Planets with which they are sympathetically connected.

The Mistletoe germ is developed and fructified upon another plant. The seeds in germination offer an exception to a general law, that the radicle of the embryo shoots downwards, and the plumule upwards. Thus if a ball, to which we glue on all sides Mistletoe seeds, be suspended by a cord, both the upper and under seeds, as well as those at the sides, all direct their radicle to the surface of the ball, and this property ensures their growing upon the branches of trees, to whatever side they happen to stick. Herein is beautifully symbolised that important truth for man, that he ought always to seek that Centre from which all things proceed, from which all blessings flow, and from which he has come and towards which he will ultimately return. Tusser tells us that

If snows do continue, sheepe hardly that fare
Crave Mistle and Ivy for them to spare.

It was also used in the religious ceremonies of the Greeks and Romans. Kissing a fair one under the Mistletoe, and wishing her a happy New-Year, as you present her with one of the berries for luck, is the Christmas custom; and in some places persons try lots for the bough with the most berries, by the crackling of the leaves and berries in the fire.

The branches of the Mistletoe are always green, always living throughout the seasons; it continues even to live a long time after the death of the tree which has given it birth, or at least which has served for a cradle to it. The existence of this plant, drawing its restorative elements from the womb of death even, is an image which, necessarily, ought to serve in the instruction
of the vulgar, to demonstrate to them that life is perpetual; that it is grafted upon something more than our embodied existence, and that it pursues its perpetual course notwithstanding the embraces of death! This plant, living at the expense of the sap which has given it hospitality, if we may so speak, without the latter appearing to suffer from its generosity—is the grandest and most striking symbol of that bond of solidarity which ought to unite all members of the human family, the most expressive symbol also not only of the union of the sexes, but of the union of Soul and Spirit, thus conferring Immortality upon man. For the word *Wys*—the energetic expression which recalls to the spirit of man all that which is good, perfect, true, grand, majestic, pure, sacred; all that which is love, friendship, wisdom, intelligence, science, learning—we have substituted later that of *God*, which recalls to us the Deity *par excellence*, for as I have already shewn, the Mistletoe expresses the Incarnate Word—Vishnu, the Christ!

If a man wishes to meet his Beloved in Heaven, he must love with all the strength of his soul, and that love must be directed to the *Spirit*, and not to the "Ghost," or lower Principles, for "all true Marriages are made in Heaven," in other words real and veritable Love-Unions are only made in the Celestial—the "Kingdom of Heaven" within man. It is after the true *Divine* Soul of the dead that the love of the living friend goes, not after his or her lower personality which is in the earth's Magnetic atmosphere. This separability of the components of Man is recognised in Homer, when Odyssey is made to say of his interview with the shades:—"Then I perceived Herakles, but only in phantom (*εἰσωλων*), for he himself is with the Gods," and Pindar similarly emphasises the distinction between the Hero and his Immortal Essence. The good man upon earth can love nothing else than the Divine, therefore that which he loves in his departed friend is the Divine—his true and radiant Higher Self, his God. Thou therefore, Oh! good and righteous man, thou who wouldst freely give of thine own heart's blood to redeem thy brother, and to loosen the bonds of his agony; know that in the hour of thy supreme desire, God accepteth thine oblation, for every cry is a prayer,
and all prayer is power. Know also that the "Sabbath" or "Rest" of the Hebrews, the "Nirvana" of the Buddhists, and the "Transmutation" of the Alchemists are only one thing, the *Divine Marriage* of Heaven and Earth, of God and Man, of Soul and Spirit. The Christ or Higher Self can never be conceived except by an immaculate and virgin soul, ready to become the Spouse of the Divine Spirit.

The Tree as well as the Serpent were truly Divine symbols, and had many aspects and occult meanings, but they were never degraded by antiquity as they are now, for the gross revelations which now pertain to the Tree alone would have utterly disgusted the adherents of the archaic Druidical, Chaldean, and Egyptian wisdom. As a type of Immortal Life the Tree was *reversed*, its roots proceeding from Heaven and growing from the Rootless Root of all being, in other words the Divine Christos, Logos, or Spirit. Its trunk grew and developed, it crossed the planes of Pleroma, its luxuriant branches bursting forth first upon the plane of differentiated matter and reaching downwards, until they touched the plane of earthly life, for the allegory of Adam means that the Mystery of Life was dragged down into the region of bestiality and animalism. As Esdras says:—"They shall have the Tree of Life for an ointment of sweet savour; they shall neither labour, nor be weary." (See also Rev. ii, 7: xxii, 2, 14). It was at the sacred Mountain of Snowdon, in Wales, that the Sanctuary of the illustrious Welsh Goddess was situated, and as is well known, from the *Eastern* side it presents the aspects of three peaks in one mountain, the highest being called *Yr Wyddfa*, the presence, the word being a compound of *Ma*, a place, and *Gwydd*, presence, although, as we have otherwise said, this latter word also signifies knowledge, trees, etc. Now in the Hebrew "Sohar" it is said that Matronetha (Shekinah, the symbolical wife of Metraton) is the way to the Tree of Life, the Mighty Tree, and that this Tree reaches the heavenly vale and is hidden between *three mountains* (the upper Triad of man himself). A Tree is thus often used as a symbol of Divine Wisdom:—"Wisdom is a Tree of Lives to them that lay hold on her" (Prov. iii, 18). We have also the *Kabalistic Tree of*
THE MISTLETOE,

the Sephiroth, and one of the most ancient religious rites was that of the Dendrophoria, or Carrying of Trees, at the sacrifice of Bacchus and Cybele. In the ancient Cymric poem called "Avallenau," or Apple Trees, we read of the Sweet Apple Tree of Merdin the Poet, whose golden fruit the multitude cannot taste. The Bard had been, like Adam, expelled from the "Apple Garden" for an act of impiety, and the repentant Druid laments his grief, by saying:—"The Lady (Divine Wisdom) loves me not, nor will she now greet me, by no nymph am I respected.... Now for fifty years have I been wandering among ghosts and spectres.... the half-appearing maid predicts words which will come to pass."

The Oak may therefore be considered as the supporter of that mystic Mistletoe, by which the soul may raise the Tree of Knowledge, whose fruits give eternal and not physical life alone. A Tree is a very mystical symbol. We have the Tsabean Tree of Golden leaves, which Rabbi Eleazer explains to us as having been "created between the Stars," and given to the first man in Paradise, thence to Moses, etc. This was the Staff on which was cut the Shem Hamphorash, the ten plagues also having been inscribed in it, and which ultimately sprouted and bore ripe almonds, viz., נב שמה פרשת = 15 + 14 + 13 = 42, and the initials of the 10 plagues שמה פרשה נב = 11 + 17 + 14 = 42. When Juno was married to Jupiter, she gave him a Tree that bore golden fruit; an allusion to the Incarnation whom she produced. We have also the Twelve Trees of the Apocalypse. Aos is the ancient Celtic word for Tree, it also signifies knowledge, and in Hebrew, עץ, as, or az, is a Tree, and when Moses sent out to search the land, he bade them try to find if there were any עץ as there, that is, learned men, or Adepts who were acquainted with the Divine Mysteries, not if they had wood in the land, as the present absurd translation puts it!

In addition to the above, the Norse Ask and Hesiodic Ash-Tree, whence issued the men of the Bronze generation, and the Mexican Tzite tree, from which the Third Race of man emanated, are all one, but who can tell us the Occult reason why the Norse Yggdrasil, the Hindu Aswatha, the Gogard, the
Hellenic Tree of Life, and the Zampun of Thibet, are one with the Kabalistic Sephirothal Tree, and even with the Holy Tree made by Ahura Mazda, and the Tree of Eden? Nevertheless the fruit of all those "Trees," whether Pippala, Haoma, Soma, Mistletoe, or even the more prosaic "Apple," are "Plants of Life," in fact and verity. The "Tree" is man himself, and the "Serpents," which dwell not only midst the foliage of the Gogard Tree but in the luxuriant branches of all those Trees, are in reality the connecting-links between Spirit and Matter, Heaven and Earth. To the wise student of Nature who recognises and worships in spirit and in truth nothing else save the ever-palpitating Heart that pulsates throughout every atom of the wide and wonderful Universe, little else calls his earnest attention save the One Life—the Tree of Life—which constantly shoots forth new buds, new leaves, branches, and trunks, and under whose protecting foliage the Oriental Gurus not only taught their pupils the doctrines of immortality, but the ancient Druids likewise Initiated their disciples into the solemn mysteries of life and death. In ancient times sacred ceremonials were always performed under sacred Trees, for those Trees do possess a Magical power (such as Laurel, Elder, etc.), and in addition to this, several of the woods had their Magnetic strength increased by being Magnetised by the Priests.
CHAPTER IV.

LEGEND OF THE MISTLETOE.

"Ram was the first man of the White Race who was directly inspired. It is he whom the Hindus still honour by his proper name—Rama; it is he whom the Thibetans, Chinese, Japanese, and the inhabitants of the immense region in the north of Asia, know under the name of Lama, Fo, Pa, Pa-pa, Pa-di-shah, or Pa-si-pa."

Philosophical History of the Human Race.

"Heaven is my Father, it has engendered me; I have for family all that celestial surrounding. My Mother, this is the great Earth. The highest portion of its surface is its matrix; there the Father fecundates the womb of her who is His Spouse and Daughter." Such was the chant which the ancient Vedic poet sang, five thousand years ago, before an earthen altar whereon burned a few dry herbs. A profound meaning, a grand conception is embraced in these strange sentences. They comprise the solemn secret of the dual origin of Humanity. The Divine type of man is anterior and superior to earth; his Soul is celestial in its origin, but his Body is the product of the terrestrial elements, impregnated by a Cosmic Essence. The embraces of Uranus and the grand Mother signify, in the language of the Mysteries, the showers of Souls, or Spiritual Monads who come to fecundate the terrestrial germs; the organising principles without which matter would only be an inert and diffuse mass. The highest portion of the surface of the earth, that which the Vedic poet calls the matrix of the earth, indicates the continents and mountains, the cradles of the human race. As to Heaven, the Varuna, or Uranus of the Greeks, it represents the invisible, hyperphysical and intellectual order, it embraces all the Infinity of Space and Time.
AND ITS PHILOSOPHY.

Four or five thousand years before our Christian era, thick forests covered the whole of ancient Scythia, which extended from the Atlantic Ocean to the Polar Seas. The Black race had called this continent, which they had seen slowly born, isle by isle:—"The Land sprung from the Waves." Amidst the grassy plains without culture, immense as pampas, nothing was to be heard but the cry of Deer, the bellowing of Buffalos and the wild gallop of immense herds of savage Horses, with their manes rustling in the wind. The white man who inhabited those ancient forests was no more a man of caves and dens, already he was able to call himself master of the earth. He had invented knives and axes of flint, the bow and arrow and the sling. In his hard struggles he had also found two excellent companions, incomparable and devoted friends until death—the Dog and the Horse. The domestic Dog became the faithful guardian of his wooden home, mounted on horseback he smote the Bear, the Wolf, the Wild Bull, he killed the frightful Panther and Lion which at that time inhabited those dense forests. Civilisation had commenced, the rudimentary tribe, the clan, the colony, took place, and the Scythians particularly—those sons of the Hyperboreans—had elevated to their ancestors monstrous Menhirs.

When a chief died, his warlike weapons and Horse were interred along with him, for it was believed he could then ride over the clouds, and pursue the Fiery Dragon in the other world. From this arose the custom of sacrificing the Horse, which takes such a prominent part in the Vedas and amongst the Scandinavians. Religion thus commenced by the cult of the Ancestors. The Semitic people found the unique God, the Universal Spirit, within the desert, upon the summit of the mountains, in the immensity of the starry heavens. The Scythians and Celts found Gods, multiple Spirits, in the depths of their forests. Therein they heard the voices, there they felt the first emotions of the Invisible, the visions from the Beyond. This is why the enchanting as well as the terrible forest has remained so dear to the hearts of the White race.

In those remote times visionary women prophesied under trees. Every tribe had its grand Prophetess, such as the Vol-
uspa of the Scandinavians, with her College of Druidesses. But these women, at first nobly inspired, had become ambitious and cruel. The good Prophetesses changed into wicked Sorceresses or Magicians, they instituted human sacrifices, and the blood of Herolls ran unceasingly upon the Dolmens, accompanied by the sinister chants of the Priests and the acclamations of the ferocious Scythians.

Amongst those Priests was a young man in the flower of his age named Ram, who was naturally destined for the Priesthood, but whose soul recoiled within itself, whose Spirit revolted against this bloody Cult. This young Druid was a learned and virtuous man, mild and grave, he mourned in secret over the errors of his compatriots, and judged with good reason that their Cult, instead of honouring the Divinity, only offended Him. He knew the traditions of his country and had well studied Nature. He had fortunately shewn a singular aptitude in the knowledge of Plants, their marvellous virtues, their prepared and distilled juices and essences, no less than in the study of the Stars and their influences. He seemed to foretell many things, to see distant events. From this arose his precocious authority over the oldest of the Druids. A Magnetic grandeur and power arose from his words, from his very presence. His wisdom contrasted with the folly of the Druidesses, with the clamours and maledictions which profaned their inauspicious oracles in the convulsions of delirium. The Druids had called him:—“He who knows,” the people had named him:—“The Inspirer of Peace.”

In the meantime Ram, who ardently aspired for the Divine Science, had travelled throughout Scythia and the land of the South. Attracted by his personal knowledge and modesty, the Priests of the Black Race allowed him to share a portion of their secret knowledge. Returning into the North, Ram was surprised to see the Cult of Human Sacrifices carried on more vigorously and cruelly amongst his own people. Herein he at once saw the ruin of his race. But how would he be able to combat that custom propagated by the pride of the Druidesses, by the ambition of the Druids and the superstition of the people.
AND ITS PHILOSOPHY.

At this time a severe plague was committing terrible ravages amongst the Whites, and Ram saw therein a heavenly chastisement for their sacrilegious worship. From their incursions into the country of the South—Africa, and from their contact with the Blacks, the Celts, or Whites had brought back the germs of an unknown and terrible malady, a species of pestilence. It was so much the more terrible in its effects because it destroyed all hopes even of population, by attacking the sources of generation, thus corrupting the blood of man through the life-sources. The entire body was covered with black spots, the breath became infected, the members swollen and eaten up with ulcers became deformed, and the sick expired in frightful agony. In a short time this grievous malady was spread abroad from South to North, and from West to East, making frightful ravages. The breath of the living and the odour of the dead propagated the plague. The Celts who had been attacked with it suddenly became bewildered, losing their forces by thousands, who died from sheer exhaustion, and lay in the forests abandoned even by the birds of prey. Nothing could stay its poisonous venom. The Voluspa upon being interrogated, vainly ordered expiatory sacrifices. Human victims were immolated by the thousand, but without removing the scourge. The nation was perishing. For the first time during a long period these indomitable warriors, who placed their sole resource on strength, or vigour, were now sensible that brute force was not the all in all. Their weapons fell from their hands. Incapable of the slightest exertion, they crawled along in their solitary camps, more like spectres than soldiers, and if the ancient Atlanteans had then been in power to attack them, they would have been decimated. They might have well cried as did the Psalmist, David:

"There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head, as an heavy burden they are too heavy for me. My wounds stink, and are corrupt, because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease; and there is no soundness in my flesh. 

... My heart panteth, my strength faileth me: as for the light of mine eyes it also is gone from me. My lovers and my friends stand aloof from my sore, and my kinsman stand afar off" (Psalms xxxviii, 3-7, 10, 11).
They named this trouble *Elephantiasis*, because the elephant appeared to be subject to it. As soon as Ram saw the fatal malady extend its ravages, he doubted not but that it was a scourge sent by Providence, who could not immediately change the perverted will of the Borean race, but could chasten it, which He did. This man examined the malady very carefully, he knew its source, but disconsolate and sad he sought vainly a means of cure. He had a habit of meditating under an Oak within the forest glade. One evening wandering into the sacred forest, he seated himself at the foot of his favorite Oak, and pondering for a long time upon the misfortunes of his race, he fell fast asleep at the foot of the tree. During his sleep it seemed to him that a powerful voice called him by his name. He awoke and saw before him a man of tall and majestic stature, clothed in the dress of the Druids, and carrying in his hand a wand, around which a Serpent was interlaced. Astonished at this phenomenon, he demanded of the unknown one that which he desired to say, when the latter taking him by the hand, and raising him up, shewed him upon the same tree at the foot of which he had sat, a very pretty branch of Mistletoe, saying to him:—"Oh Ram! the remedy which thou seekest, there it is." Immediately thereupon he took from his breast a small pruning-knife of gold, cut the branch and gave it to him. Finally having added several remarks upon the method of preparing the Mistletoe and administering it, he departed.

The Druid, starting as from a dream, felt himself much comforted, he noted well all that had been said, and doubted not but that it was prophetical, for an inward voice told him that he had found a cure. He prostrated himself at the foot of the sacred tree where this vision had appeared to him, and thanked from the bottom of his heart the protective Divinity who had been sent to him. Afterwards having seen that in reality the tree carried a branch of Mistletoe, he reverentially cut it off, properly enveloping it in a piece of silk which had served him for a sash, and carried it to his cell. After having betaken himself to prayers, calling the benedictions of heaven upon his work, he commenced the operations which had been indicated to him, and saw them successfully terminate.
he considered his Mistletoe sufficiently prepared, he approached to a sufferer from the desperate malady, and having made him swallow several drops of his Divine remedy in a fermented liquor, he saw with unspeakable joy that the life ready to be extinguished, was reanimated, and that death being forced to abandon his prey, had been vanquished. All the experiments that he tried met with the same success; in short the fame of his marvellous cures soon spread far and near.

People rushed to him from all parts. The name of Ram was in all mouths, accompanied by thousands of benedictions. The sacerdotal College was assembled, and the Sovereign Pontiff having demanded that Ram should inform him by what means such an admirable remedy, to which the nation owed its salvation, had come into his possession, Ram had no difficulty in telling him. Nevertheless, wishing to give to the sacerdotal body a proper power that it had not hitherto possessed, he made the Druid Pontiff easily understand that in making known to the nation the plant indicated by the Divinity, in offering it even to His veneration, as consecrated, he must not divulge the mode of preparation, but upon the contrary confine it with care to the Sanctuary; in other words that it must remain a secret with the sacerdotal caste, in order to give to the religion more magnificence and power by less violent means than had hitherto been employed. The disciples of Ram travelled throughout all Scythia with the branches of the Mistletoe, which were considered as Divine Messengers, and their Master as a Demi-God. The Sovereign Pontiff was perfectly sensible of the value of the above considerations, and approved of them; the Celtic nation knew that it was to the Mistletoe, appointed by Divine Goodness, that they owed the cessation of that terrible scourge which devoured them, but they learned at the same time that the mysterious properties of that plant, the manner of gathering and preparing it, etc., was the sole property of the Priesthood.

This change, which appeared less considerable at the time when it was effectuated, had the most important consequences in itself, when a pure Theocracy having been established, and every line of demarcation finding itself effaced, it could degen-
erate into absolute despotism, or democratic anarchy, according as the power was usurped by the strength of one only, or by that of the multitude. Thus in the Universe, evil often gives birth to good, and good to evil, like as night succeeds to day and day to night, in order that the laws of Destiny may be accomplished, and that the will of man, freely choosing the one or the other, may be brought about by the sole force of things, to the light and virtue which Providence presents to him unceasingly.

The foregoing events became the origin of a new Cult, and since then the Mistletoe became a sacred plant. Ram perpetuated its remembrance by instituting the feast of Noël (New Yule) or New Salvation, or New Health, which he placed at the commencement of the year, calling it Mother-Night (of the New Sun), or the Great Renovation. Just as night in all its obscurity covered the North Pole at this period, they used to consider night as the source of day, hence they called the first night after the Solstice "Mother-night." It is almost needless to add that it is from this that our festival of Christmas is derived, such a festival having been known amongst the Greeks as the Πνευμα or In-Newing. It was, however, more observed in the West than in the East. It comes together with the Feast of Dedication, instituted by Judas Maccabeus, on the 25th of Kislev (I Maccab. iv, 54-59; II Maccab. x, 1-8; John x, 22; Joseph. Antiq. xii, 7, 7). As to the mysterious Being that Ram had seen in his vision, who pointed out to him the Mistletoe, he was called in the esoteric tradition of the European Whites, Ἀσκήλοι-ἅπα, which signifies:—"Hope of Salvation in the Wood." The Greeks have changed this to Aesculapius, the genius of Medicine who holds the Magic wand, the Caduceus.

Tradition represents Ram as finding unexpected resources even in the arid deserts of ancient Iran through which he passed, for he discovered therein a species of Manna which he taught his people to use. Besides this, he cured another epidemic with the prepared essence of a plant called Ἡμ— the Persian Ἡμ—the Αμώνος of the Greeks, the Latin Amomus, and the Persea of the Egyptians, so named perhaps
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upon account of its origin, the juice of which confers immortality as Zoroaster informs us. This plant became sacred amongst his votaries and replaced the Mistletoe preserved by the Celts of Europe. Let the reader note herein that the word *om* is the Celtic word for *an oak*, this is very significant; connect this also with the Indian names *Aum, Soma, Homa*, etc. More than 3,000 years B.C. we see the ancient Mysteries of Delphos and Eleusis open and close, as in India, by the words Kansa, *Aoum, Pansha*, that the Brahmins pronounce to-day Kamska *Om* Paksha, and that the Greek Hierophants altered to *Kanx-Om-Panx*.

But Ram, the “Peace Inspirer,” had more extensive designs than the foregoing; he wished to cure his people of a moral plague which was more unfortunate than the former malady. Elected High-Priest amongst his people, he notified all the Colleges of the Druids and Druidesses to put an end to Human Sacrifices. That news spread like wild-fire throughout all the country; it was greeted with joy by some, by others it was accepted as an attempt at sacrilege. Ram was exalted by the one party and execrated by the other. But far from retreating before the strife, he intensified it by setting up a new symbol.

Every White tribe had at that time its rallying sign under the form of an animal which symbolised its chosen qualities. Amongst the Chiefs, one portion fixed Cranes, Eagles, or Vultures, another the heads of Wild-Boars, or Buffalos upon the framework of their wooden mansions. This was the primitive origin of Heraldry. The banner adopted by the Scythians was the Bull, which they called *Thor*, the sign of brute force and violence. Ram opposed that of the Ram to the Bull, the courageous and peaceful head of the flock, and made it the rallying sign of all his votaries. That standard hoisted in the centre of Scythia became the signal for a general tumult and a veritable revolution amongst the people. The Whites separated themselves into two camps. The Soul even of the White Race divided itself into two in order to redeem itself from disgusting animality, and to shew the first march of the invisible sanctuary which conducts to the Divine humanity. “Death to the Ram!” cried the Partisans of Thor, “War to the Bull!”
cried the friends of Ram. A formidable strife seemed imminent.

A fierce war arose between the adherents of the two principles, the famous war of the Mahabharata, in which the Buddhists were expelled from South India. The Buddhists were particularly attached to the male principle, which accounts for their esoteric repugnance to the female sex even up till now. In ancient times the Bull as an emblem of adoration makes a most conspicuous figure. A gigantic image of one is at Jugernaut, in Orissa, which has been in existence for thousands of years. The Bull was the body into which Osiris transmigrated after death, Orpheus has a hymn to the Lord Bull, and the Bull was the universal emblem of Life. Bal was one of the names of Buddha, it is everywhere to be found, from India to Erin. The followers of Baal were Tauric worshippers, at one time prevalent from Wales and its expected Ar-thur, to the Straits of Gibraltar (Ghibor-al-THar, or Thor, Celtic Turbb), to the remote East. The others were the devotees of Iao, of Ammon, Abram, Ram, Aries, or the Lamb. The Hebrew באל Bal is from the Celtic Bo, hence our word Bull; the Baal of Syria, באל-ינאל, באל-타모어, and באל-טיינה day, have all the same root and the same meaning. The calves of Beth-Aven, of Jeroboam, as mentioned by Hosea, were venerated during the Tauric cycle, and were agreeably to the just supposition of St. Jerome, the representatives of Apis and Nevis.

Mr. Macdonald of Kelvinside Academy, Glasgow, will have to give a much wider latitude of date to the antiquity of the "Incised Bulls" of Burghead, (Scotland), than what he has so reluctantly done, by assigning them to a period between the 5th and 11th centuries only! They are emblems of the ancient Baal worship, are thousands of years old, and may be classed along with some of those antique medals found in Wales, one of which bears a Hebrew inscription, and is described in Roland's Mona Antiqua; as well as the Crucifix, Lamb, and Elephant emblem found at Brechin, (Scotland) and the ring having its Lingam-Yoni, its Bulls and Snake, found in the same country, which was exhibited by the Earl of Munster to the Asiatic Society.
Ram had another vision, when his Genius Dea Nahousha appeared to him and shewed him his mission. Instead of carrying on war amongst the people of Europe, he resolved to bring the elite of his race along with him into the heart of Asia. He announced to his own followers that he would institute the Cult of the Sacred Fire, which would be for the happiness of mankind, that Human Sacrifices would for ever be abolished, that the Ancestors would be invoked—no more by the sanguinary Priestesses upon savage rocks reeking with human gore—but upon every hearth by the husband and spouse, united in one prayer—a hymn of adoration—near to the fire which purifies. In order to reap this harvest it would be necessary to separate the good grain from the tares, that his earnest followers must leave Europe to conquer a new land, a virgin earth. This formidable conquest took place towards the centre of Asia, from the Caucasus. Ram became friendly with the Turanians, the old Scythic tribes, and led them to the conquest of Iran. He dignified woman, making her Priestess of the Sacred Fire, equal to the husband; he established the four great annual festivals. The ancient Aryans re-assembled at Christmas in the Sanctuaries of Aryan-Vaejo, as they had done long before that in their vast forests. "Rama with the eyes of the blue Lotus," says Valmiki, "was the Lord of the World, the Master of its Soul, and the love of mankind, the Father and the Mother of its subjects. He knows to give to all beings the chain of Love." Rama or Ram was the conqueror of the country which surrounded the Himavat.

The poetical traditions of India are very profuse upon the ancient struggle between White and Black Magic. In the war against the Kings of the Djambus, Ram or Rama, as the Orientals called him, employed apparent miracles because they were beyond the comprehension of ordinary humanity, for the great Initiates possessed the knowledge and management of the hidden Forces of Nature. He used all sorts of prestiges

*The ancient Brahmins called their religious heros Dea-Nahousha, the Divine renovative Spirit; and the Greeks, following the Indians, bestowed upon theirs the name of Dionysius. It will be well to note also that one of the ancient names for Ireland was the land of Davenish, from the Celtic Damh (a learned man) and Inuis (an island).
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against his enemies, sometimes he shewed himself unexpectedly in the camp of the enemy, exposing himself without defence to those who sought his death, informing them that he defied any person to injure him. When those who had escaped were interrogated, they replied that upon encountering his looks they felt themselves petrified; that when he spoke, a mountain of iron seemed to be interposed between them and him, for they ceased to see him. To crown his works, the epic traditions of India attribute to Rama the conquest of Ceylon, the last refuge of the Black Magician, Ravana, upon whom Rama, the White Magician, showered a hailstorm of Fire. By his power, genius, and goodness, Ram had become master of India and the Spiritual King of the earth, as the Sacred Books of the Orient inform us.

After his last vision, which pointed out to him the accomplishment of his mission, Ram assembled the Kings and Messengers of his people, and said to them:—"I wish for no other supreme power than that you have offered me, preserve your crowns and obey my law. My task is finished. I retire for ever, along with my Initiated Brothers, to a mountain of the Ariyan-Vaejo. There I will watch over you. Guard the Sacred Fire! if it is allowed to be extinguished, I will appear again as a judge and terrible avenger amongst you." Then he retired along with his Brothers to Mount Albori, between Balk and Bamiyan, to Paradesa, a retreat known only to Initiates, where he taught his disciples the secrets of Heaven and Earth. His disciples travelled far and near, from Egypt to Oceania, carrying the Sacred Fire, the symbol of the Divine Unity of all things; and the horns of the Ram, emblem of the Aryan religion. These horns became the insignia of Initiation, consequently of sacerdotal and royal power. The ancient Egyptian Initiates were called "Serpents on two legs," and Ram's horns adorned their head, as they are found on the head of Moses, as seen on several old medals. The last years of his life were spent in forming the Calendar of the Aryans, and it is to him that we owe the origin of the Signs of the Zodiac, for this was the Patriarchal Testament to the Initiates. Strange Book! written over with Stars and Celestial Hieroglyphics in the firmament
without bounds or limits, and commencing by the Celestial Aries. During many centuries the people believed that Rama still wore the crown of the Horns of the Ram, and that he was yet alive in his mountain retreat.

We shall now recapitulate the prominent outlines regarding Rama, the grand Hero of the Mistletoe. The Indian, Aryan, and Iranian Authors, the Poem of Job, etc., gave to this ancient Celt the name of the symbol of his standard—Ram—which latterly became Agnus, Lamb, or Lam, from which the image of the Catholic Pontiffs has descended, and the Grand Lama of Thibet still adopts the ancient and venerated echo. Elihu was the Hierophant, one of the wise friends of Job, he proclaimed himself "of the kindred of Ram," or an Aramean (Genesis xxii, 21). Upon account of Ram's reform of the Zodiacal Calendar, the Persians called him the Chief of the Starry Constellations (Aries). Iran bears his name, I-Ram; the Brahmin takes his name also, as well as the Egyptian Ammon, whose Temple was a repository of the Science of the Law of Ram, as well as the Cult of O-Sir-Is, or Intellectual Lord, which remained extant until about 3,200 years B.C. Adam (Kadmon), or Aries (Ram), is the same as the Egyptian ram-headed Amun, and the Hindu god Agni is represented mounted on a Ram, with a tiara surmounted by a Cross, and in the Catholic Church, etc., we have the Lamb—Agnus—bearing the Cross. The name signifies in all Oriental languages Elevation par excellence, and in primitive Celtic is Aireas, a noble illustrious person, hence the name Aries, as well as Aryans. The word Py-Ramid means the paternal power of Ram; in the Mosiac Egyptian we find it in thunder, Rammanah. The Celtic words for Thunder contain the roots Tuir (Thor), Tuir, etc., as Tair- mineach, Torrun, Stairm; thunderbolt, Tein-athair (father's fire). After the expulsion of the Hicksos, we see it as a religious symbol, Ramases; in Chaldea it is found in the hierogram of the order of Ab-Ramides, or Abram, and the sovereign of Tyre, the hero of Free-Masonry, boasted equally of the name of Hi-Ram. We find it in Rome, and in Palestine several very ancient towns were called Rama, also the most gigantic poem in the world—the Indian Ramayana—relates the power of this
extraordinary man, Theurgist, Thaumaturgist, Therapeut, and Organising Genius not only in war but also in peace. In India the Rajput warrior princes and class claim to be the descendants of Rama; they pride themselves in courtesy, as being the offspring of that noble Reformer, and the name of Rama repeated twice, as Ram Ram, is equivalent to our “Good morning.” Amongst the Arabs this name is perpetuated in the word Ramadan, the great feast of Ram. The Peruvian Incas, (a word derived from Enoch) who claim to be of the same descent as the Hindu Rama, styled their great festival Ramisou, hence we may well suppose that South America was peopled by the same race who imported into the farthest parts of Asia the rites and history of Rama. As already noted Ram took a high rank in the Priesthood, then the name was changed by the sacerdotal caste to Lam (Lamb), which became his Theocratic title, which he also transmitted to his successors, the Sovereign Pontiffs of his Universal Empire, still preserved amongst the Lamas of Thibet. Amidst the shelving valleys of the Caucasus, in the antique Temples hanging over the mountain sides of Georgia, are to be found in profusion the figures of Rams cut in the rocks, symbol of the law of Ram.

The Sacred Book of the Persians—the Zend-Avesta—speaks of this antique Legislator, under the name of Yima,* and Zoroaster in founding a new religion, calls this predecessor, the first man to whom Ormuzd, the living God, speaks, similar to Jesus Christ, and Moses. Here is the important passage from the Vendidad-Sade, 2nd Fargard:

"Zoroaster demands of Ahura-Mazda (Ormuzd, the God of Light): Who is the first man with whom thou hast discoursed? Ormuzd replied: It is with the noble Yima, he who was at the head of an assemblage worthy of all eulogy. I have said to him: Watch over the worlds which are mine, render them fruitful in thy guardianship, and I will give thee a golden sword and spear of victory. And Yima advanced upon the Sun’s path, and assembled the most virtuous men in the celebrated Ariyan-Vaeja, created pure."

The Persian poet, Firdousi, names this Legislator, Djem, the conqueror of the Blacks. This poet also termed Zoroaster a

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*In the Vedic times this Grand Ancestor became Yama, judge of the dead, the Hindu Hermes.
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Tree who destroyed the wicked rites of Ahriman (the infidels). In the Hindu epopee, the Ramayana, he appears under the name of Rama, represented as an Indian King, surrounded with all the splendour of an advanced civilisation; nevertheless he maintains therein his two distinct characters, that of a Reformer Conqueror, and an Initiate. In the Egyptian tradition, the epoch of Rama is designated the reign of Osiris, the Lord of Light, who preceded the reign of Isis, the Queen of the Mysteries. In Greece this eminent hero demi-god was known by the name of Dionysius, the Sanskrit Deva-Nahousha, the Celtic Dia-Nosughadh, the Divine Renovator. Orpheus gives this same name to the Divine Intelligence, and the poet Nonnus chants the conquest of India by Dionysius, according to the traditions of Eleusis.

We must again receive the vivification of the Spirit, of the Lamb of God who "takest away the sins of the world" (Rev. xii, 11), in other words, "We expect our Vivifier, our Mar, Amar (Ram, Rama, reversed), Iesua the Messiah," as St. Paul states (Phil. iii, 20, Syriac). Ram must again manifest himself on earth, for the Advent of the Glorious Christ is near, he came to suffer, to sacrifice himself through blood, to confirm himself by death; he will return to conquer, to reign in peace, and to triumph in life. When the Lord was to enter the Holy City to celebrate His Last Supper with His disciples, He sent before Him the Fisherman, Peter (Pisces), to meet the Man of the Coming Sign—Aquarius. "Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him," says Jesus [Mark xiv, 13]. Because the Lord was first manifest at a wine-feast in the morning, at Cana, so must he consummate his work at a wine-feast in the evening, in the City. It is His Pass-Over; for thereafter the Sun must pass into a new Sign. After Pisces [the Fishes] Aquarius [the Water-Bearer]; but Aries, the Lamb of God has always the victory. It is not without a very deep meaning that, Astrologically speaking, the Sun has its "Exaltation" in the Sign Aries [the Ram], and this Sign is now passing out of the Constellation Pisces into Aquarius.

In the religion of Moses and the Hindus we find the ancient
rites of the Celtic Druids, for we have the festival of the Pass-over in both countries. Amongst the Brahmins the sacrifice of the Yajna or Lamb was the most solemn of religious rites. The Paschal Lamb was a type of the ancient Celtic Reformer, Ram, and was commemorated when the Sun entered into Aries. Rabbi Bechai, in commenting on *Exodus* xii, says:—"Scripsit Maimonides, in ratione hujus praecepti, quod propterum quod sidus Aries in mense Nisan maxime valeret, et hoc sidus fructus germinare faceret, ideo jussit Deus mactare Arietem." Here is a clear statement on the part of Maimonides, the most learned of the Rabbins, that the Paschal Lamb was a type of the astronomical Lamb, *Aries*, hence that of Rama. As I have formerly stated, long before the days of Moses, had the Druids, Egyptians, etc., fixed the commencement of the year at the vernal equinox. R. A. Seba says:—"Incipiebant autem Egyptii numerare menses ab eo, quo sol ingressus est in initium sideris Arietis, etc." In the Oriental Chronicle it is said that the day when the Sun entered into Aries, was solennis ac celeberrimus apud Egyptios, and this festival commenced on the very day when the Paschal Lamb was separated. "Insuper die mensis decimo," says R. A. Seba, "ipso illo die quo Egyptii incipiebant celebrare cultum Arietis.... placuit Deo ut sumerent Agnum, etc." The Hebrew name was כס psech, pesach, which means *transit*, and the Lamb itself is often called Pesech or the Passover, and it must be remembered that Rama took the sign Aries for his emblem.

In the ceremony of sacrificing the Lamb, the devotees of India chant in a loud voice:—"When will it be that the Saviour will be born? When will it be that the Redeemer will appear?" The Brahmins, though they eat no flesh on any other occasion, yet at this sacrifice taste the flesh of the animal. This God, Ram, though always surrounded by a glory, is at the same time invariably accompanied by a Lamb, shewing the two religious aspects of the name. It seems almost impossible for any person who will reflect deeply upon those subjects, not to see plainly and distinctly the universal emblem of that ancient Being, Ram, scattered throughout every portion of the habitable world. When we reflect upon the slain Lamb, we cannot but
be struck with the scene in *Revelations*, v, 5-10, wherein John speaks in the following hermetic manner.

"And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Judah, the *Root* of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a *Lamb* as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts* and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the Saints. And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

In the speech of Arjuna respecting Vishnu, we find him saying:—"Thou art that mighty Parasu Rama, who cut down the entire jungle, the residence of the Rishis: and thou art Ram the potent slayer of Ravar." The Brahmins believe that Parasu Rama will return to earth at the Coming Advent. At the birth of Jesus the Messiah, Shepherds were watching their flocks by night (*Luke* ii, 8). Jesus proclaims Himself to be the Good Shepherd who watches over his sheep, He is the door of his sheep, he giveth his life for them, the sheep know his voice, other sheep he must also bring which are not of his fold, etc. (See *John* x.) The word Buddha, as well as Krishna, means also Shepherd. Krishna is called *Heri*, which means Shepherd. Jesus is always called the "Good Shepherd," and he is the *Leader* of the followers of the *Lamb* or *Ram*, and like the latter he is the Lamb slain from the foundation of the world. It will be well to remember that Abel offered in sacrifice the firstlings of his flock, and that the Lord respected it. (*Gen.* iv, 4). *Cris* is the Celtic word for holy, pure, and *Crios* is the Sun.

*Those are the "four living creatures" of the Vision of Ezekiel (*Ezek*. Ch. I). "Winged Globes," "Fiery Wheels," "Maharajahs," or the "Angelical Virtues" of St. Augustine. They are the Cherubim, Seraphim of the Bible, the Karmic Recording Angels who guard the Tree of Knowledge. They are also the Four Regents who rule over the Cosmical Forces of the North, South, East, and West, each Force having a distinct Occult property. The others are the twenty-four Ancients, Ancestors, or Boodhoos.*
The Lamaic Cult, or that of Ram, or the Lamb, extended from Ceylon and Thibet to the "Isles of the West," and in Chaldea it existed amongst the orthodox Abramites; in Egypt amongst the Priests of O-sir-is, and Jesus Christ, the "Lamb" of God (the late symbolic Ram "caught in the thicket," whom Ab-ra-ham sacrificed instead of his son Isaac) restores the Cult in its entirety to the human race. In the Gospels and in the Apocalypse, the spirit of Initiation shines forth clearly under the dead letter, and the tradition of the "Lamb" is as well established therein as in the writings of Moses. The Lord God Almighty and the Lamb are the Temple of the New Jerusalem (Rev. xxi, 22), and worthy is the Lamb that was slain (Rev. v, 12).

The story of Abram and his two sons is an allegory (Galat. iv, 24) as St. Paul informs us, and as Abram had Sarah for one of his wives, so had Brahma his Saraswati. Abram was symbolical with Saturn, in one of his aspects, and Saturn's Astrological character was a Cross and Ram's horn. In a like manner but varying, the character for Jupiter contains a cross and horn, and Ammon represented the Central Spiritual Sun in Aries—Ram. The Greeks united a Ram to the Statue of Jupiter. We must also remember that Zoroaster called his book the Book of Abraham, because, he observed that, by his own reformation, he had only brought back the religion to the state in which it was in the time of Rama (Ab-ram). The Persians had their Sacred Fire in which God dwelt, and as the Canaanites had their Hill-Altars, so had the ancient Druids their Circles, common throughout India, Persia, Syria, and Britain. Ancient accounts call the Persian worship the religion of Ibra-ham or Abraham, and they claim Ram for their founder, as well as do the Jews, Arabs, etc.

There is a remarkable connection between Abraham and his Oak, the Sacred tree of the Druids, and a deeply significant allegory is contained in the story of Abram leaving the grave of his father Terah, at Horon, crossing the upper Jordan and coming to Canaan, and making his first halt at Sechem, at AaLVoN-MoVReH, which correctly translated means "the teaching Oak," or at Sechem where stood an oracular oak-tree.
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There Abram stopped and built an altar to Jehovah who shewed Himself to him (Gen. xii, 6, 7). Jehovah also shews Himself again to Abraham in the Oaks of Mamre along with three Angels (Gen. xviii). "The Abrahamic recollections go back at least three millenia beyond the grandfather of Jacob," says Bunsen (Egypt's Place in Universal History, Vol. V, p. 85).

The religion of the primeval Persians, says Hyde (Hist. Rel. Pers. II), was called Millat Ibrahim, or the Abramic Religion, and that it descended from Heaven, during the feast of Rama-zan. He further states that Ibrahim is synonymous with Inaum, or High-Priest, and is the same as the Persian Pishva, or Sovereign Pontiff. And who so eminently worthy of this honourable name of Rama as the First Messenger, the chosen Inaum of God Himself? This ancient Messiah, Georgius (tiller of the ground) the Arab Warrior of the White Horse [Ram] will come again on his white horse, as John informs us (Rev. vi, 2).

What may appear strange to some is that a Prophecy regarding Zoroaster is found amongst the ancient Celts of Ireland; it is ascribed to a person named Zeradusht [Zoroaster], a Draoi or Druid of Bochara [Bokhara], the residence of Zeradusht, whose mother was called Dagdu, one of the names of the mother of the Gods. The Hebrew is evidently eva or eua, and dg, Eve the propagatrix. This is no monkish forgery of the dark ages. Bochara means a place of learning, and the Celtic Bochra or Bocra, means wisdom. The religion of the Druids existed long ages before the birth of Christ, and had taken deep root in the British Isles.* Dr. Clarke has given a drawing of a medal found in the ruins of Citium, in Cyprus, which he shews to be Phenician and of very great antiquity. Upon one side is a Ram couchant, and on the other a Cross, a Rosary, and two letters or figures. This medal alone proves that the Lamb, the Cross, and the Rosary were in use long before the time of Christ. In one of the plates of G. Higgins' Celtic Druids, of a round tower in Scotland, the Crucified Saviour has a Lamb on one side, and Elephant on the other. I leave the meaning of this to the intuition of my readers.

* Maurice's Ind. Antiq. V. vi, p. 104: Celtic Druids, etc.
Buide lachd was the great Fire of the Druids, and in Vallancey's ancient Irish History we find the worship of Budh-dearg—who was of the family of Sacasa—was prevalent. From the above our own word Saxon is derived, and in Hindu Chronicles there is Buddha-Muni who descended in the family of Sakya.

The ancient Druid worship was at one time everywhere to be found—in Wales, Scotland, and in Ireland as already briefly shewn. Hu, the great God of the Welsh was called Buddwas, the God of victory, and in Scotland, the country people frighten their children by telling them that Old Bud, or the old man will take them. Sami-Rama is the Occidental Semiramis. The Dove was considered as a manifestation of Sami-Rama in India, and in Assyria Semiramis was born of a Dove, and disappeared at last in the form of a Dove. The allegory is too plain to need explanation. The Moriah of Isaiah and Abraham, the Meru of the Indians, and the Olympus of the Greeks are esoterically the same. Everywhere the same inner rites prevailed at one time, from Iona in Scotland to Iona at Athens, or Iona at Gaza, Iona at Antioch, or the Ioni or Argha of India. A great number of curious circumstances are known respecting the city of Rome—the Eternal City—which proves it to be a very ancient town.* At a very remote period it was called Rama. The Chronicle of Cuma says the name of the first city was Valentia, and that this name was synonymous with Roma. Now there was a Valentia in Italy, and one in Britain, there is one in Ireland, one in Spain, one in Phrygia, one in Syria (as Rama), and one in India. The religion of the ancient Druids will be the religion of the future, for Brahminism, Buddhism, Mohammedanism, etc., will all disappear before the mighty rush of truth and fact.

In conclusion, Lam or Ram announced that he would again return to this planet when it became necessary, that he would also submit to reincarnation here below, to resume once more his sacred tiara. "The last shall be first, and the first last," and this tradition still exists amongst the Lamas (Priests) of Thibet; but it is proper that I should respect their Mysteries.

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in piously revering and honouring the memory of that Being who was the first Lama, whose name we find upon the trembling lips of the expiring Jesus, the Martyr of Calvary:—“Eli, Eli, Lama, Sabacthani” (Matt. xxvii, 46; Mark xv, 34).

Herewith compare the words Elijah, Elisha, etc. You will find the same text in Psalms xxii, 1, and the Third Gospel makes no mention of such, but gives instead:—“Father, into thy hands I commend my spirit,” for there are numerous good reasons for the many conflicting and gross statements relative to the translation of the foregoing passage, rather strangely shewing that God “had forsaken” (?) the crucified Martyr! In Sanskrit, from which our Saxon is derived, Lama and Lamb are synonymous; it was a title frequently applied by Jesus to Himself, and Ram, Lamb, Lama, etc., are all primitive words. In the Celtic language Lamh (a cognate of the Hindu Aum) is a word having three significations, a hand, a lamb, and a cross; in the Tartar and Scythian languages it still bears the latter meaning, and the Irish Luam signifies the head of the Church, an Abbot, etc. Gen. Vallancey informs us that the Tartars call the Cross Lama, from the Scythian and Celtic Lamh, a hand, synonymous to the Jod of the Chaldeans; and thus it became the name of a cross, and of a High-Priest with the Tartars. This Luam is a corruption of Lamb or Lamb, for the High-Priest was a follower of Ram, or the Lamb, hence it is not very difficult to understand how the terms Lama and hands have got jumbled up in the above Scriptural passages.

When Elijah went up to heaven he left his cloak and Prophetic office to Elisha, or to the Lamb of God, for Cruden, Calmet, etc., agree that the word Elisha means the Lamb of God. The approaching Advent must be ushered in by Elias* (Ἡλως) or Elijah, an incarnation of Ἡλως, or the ιευ, or ieu, the IAO of the Greeks (See Malachi iv, 5). As Jesus was preceded and assisted by his kinsman, John (an incarnation of Elias), so was the Indian Krishna preceded by the elder Avatar, Ram (Elias, Elijah). In his “Commentary upon the Apocalypse” (Sec. xliii) Dr. Kenealy informs us, whether correctly or not, that there is a kinship of the Coming One with the “Isles of

*See my Book of Light and Life, pp. 205, 206.
the West,” or Britain, and Dr. Berridge of London re-echoes this, when referring to T. L. Harris, in a “Critical Investigation on ‘The Book of God,’” which appeared in “Human Nature,” Vol. ix, p. 21. This is, however, more plainly pointed out in a Druidical fragment of a Welsh Bard, Llywarch ab Llywelyn, who wrote during the twelfth century. He says:—“Merddin* prophesied that a King should come, from the Cymry nation, out of the oppressed. Druids have declared, that the Liberator should be born anew, from the progeny of the Eagles of Snowdon” (Davies Mythology, p. 21). The “Eagles of Snowdon” were the old Druidical Sages, Magi, Wise-Men, or God-Priests. Zeus, Jupiter, etc., were imaged by the Eagle. King David says that “the Lord satisfieth thy mouth with good things; so that thy youth is renewed like the Eagle’s” (Psalms ciii, 5), and those “Eagles” are rather long-lived, and never die in the flower of their age! Taliesin, the Adept Bard of the sixth century, distinctly tells us that he was known to St. John the Divine, that he was in Canaan when Absalom was slain, was in Africa (Egypt) before Rome was built, was acquainted with Moses, and passed through Jordan’s waters. Let us call to remembrance the highly mystical language in which Jesus spoke, when referring to His Second Advent. After describing many of the signs which would take place, He says:—“For as the lightning cometh out of the East, and shineth even unto the West; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the Eagles be gathered together” (Matt, xxiv, 27, 28). Now the most prominent figure in the Arms and Crest of the United States of America is the Eagle. God says, through the Prophet Isaiah:—“My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the East, the man that executeth my counsel from a far country; yea, I have spoken it, I will also bring it to pass; I have purpose it, I will also do it” (xlvi, 10, 11). Furthermore, the same Prophet says:—“To the land shadowing with wings... which is beyond the rivers of Ethiopia; that

*Merddin was the Caledonian who was supreme Judge, Priest, and Prophet of the North of Scotland; the “Eagle” of the Tay. Druids were baptised in the Tawy, and Tend, the former being the river Tay, which runs through the centre of the Caledonian forest.
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sendeth ambassadors by sea, even in ships driven by whirling things upon the waters, etc” [Isaiah xviii, 1]. Paul Tyner, Author of “The Living Christ,” whilst writing upon this subject, says:—

“As of old, the Avatar, the Saviour of our race, will come from the land we call the East, the cradle of our race, the last home of the fifth race from which we spring, and whose surviving wisdom and virtue have afforded a nucleus for the building of the Golden City whence Christ shall come. He will come as the lightning cometh, from the East unto the West, and in great power and majesty. That is, he will follow the line of humanity’s age-long march from Asia across Europe, across the Atlantic Ocean and across the American Continent; but his progress will be like lightning in its swiftness. He will come in power and majesty as befits a King coming to his Coronation, attended not by soldiery—horse, foot, or dragoons—but by a splendid company of illustrious companions and co-workers. And all along the route he will be hailed as the long-looked for, eagerly expected and universally recognised Redeemer, by a grateful race, knowing its redemption; by an organised humanity, in which Love shall rule by right Divine, and Jesus be proclaimed King, as Mankind’s supreme personification of Love, the Universal Republic’s well-loved First Citizen. He will come to America; in this land will be placed the central seat of his rule. Upon this continent, the mightiest civilisation the world has ever seen is now building.”

Referring to the same all-important Advent of the Coming One, we find the Master, in the “Dream Child,” saying:—

“You have been unconscious of the great groundswell of inquiry, of hope, and of anticipation, that is now felt throughout the Western world. You have not realised that the people, in this, the dawn of the twentieth century, were waiting and watching for another star that is to rise and lead them. But all in good time you shall read with me the ancient records of life... Yet, as time rolls on, and age follows age, humanity’s horizon grows brighter with added revelations of Divine wisdom. The law of love is in an eternal state of unfoldment; and, as Buddha came to impart the law, as Christ came to exemplify the brotherhood of man, so shall there come another teacher of the truth—one who shall make clear that crowning glory and mystery of human experience, the true relation of man and woman.”

Like the radii of a circle, all those traditions point to one common centre; in following their direction we can arrive thereat, either in India by the Vedas, or in Iran by Zoroaster, as well as in the dawning twilight of the White Race, for we see proceed from the forest of ancient Scythia the creator of the Aryan religion, encircled by his double tiara of Conqueror and Initiate, and carrying in his hand the Mystic Fire, that Sacred Fire which will illuminate all the Races.

Every nation hath its religious allegories, and we have ours; those who do not comprehend them, look upon our History of
the Forbidden Fruit and of the talking Serpent, as fables more absurd than the mythology of the Persians, Egyptians and Greeks, concerning the fall of Ahriman, the rebellion of Typhon, and the Golden Apples in the Garden of the Hesperides: all these allegories are founded upon the same tradition more or less disguised. In antique ages a Tree was the Symbol for the Sacred Knowledge, or Divine Science, by which a Scripture or Record was also meant. The "Dragons," or Angels of the Universe, were the symbols of Wisdom who guard the "Trees of Knowledge;" the "Golden Apples;" and the luxuriant Trees and vegetation of Mount Meru guarded by a Serpent. Juno giving to Jupiter, on her marriage with him, a Tree with golden fruit is esoterically another form of Eve offering Adam the apple from the "Tree of Knowledge." The weak and ignorant in every Cult stick to the letter, which kills, and the impious scoff at it; but neither the one nor the other understand the spirit which gives life. One of the chief sources of modern incredulity, is the false notion which impious men have entertained of the Divine Science and its Mysteries.

Souls make acquaintance only here below; it is above that their union is consummated. I have endeavoured throughout the foregoing pages to pourtray a few truths well deserving of notice, whether I have succeeded or not, my intention is upright; and I shall not repine at the imperfections of this attempt, nor of recommending that Philosophy which teaches never to employ the imagination but as the servant of reason, to direct all improvements of the understanding to the purification of the heart, and, avoiding all ostentatious parade of the Occult Sciences, to make use of them only to discover the beauties of the Sacred Science or Hermetic Philosophy, to those who are capable of faithfully studying out their principles and of being enamoured with them.

THE END.