Viridarium Umbris

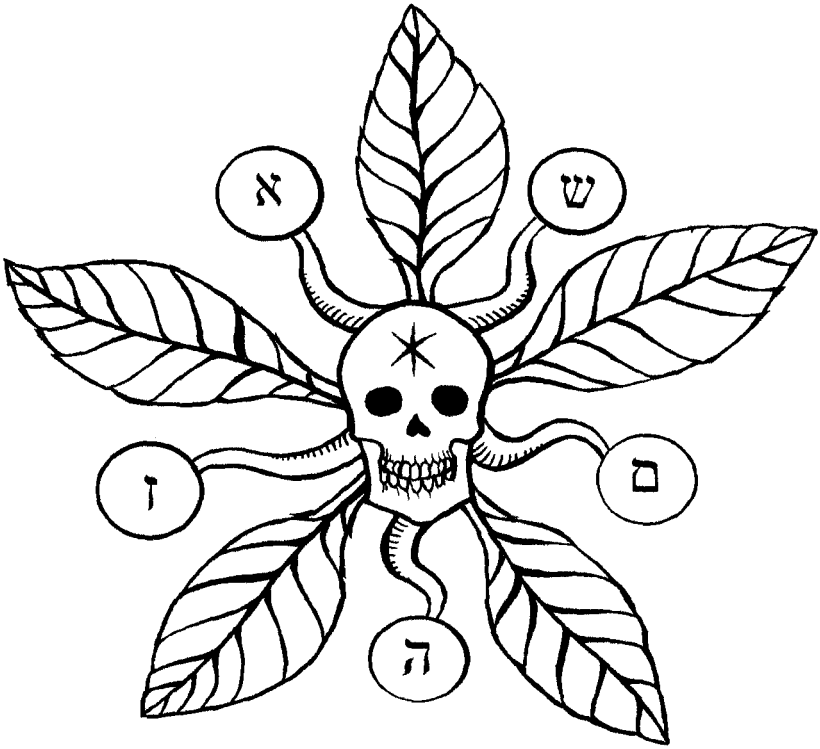
The Pleasure Garden of Shadow

Which treats of the Secret Knowledge of Trees and Herbs, Deliver'd by the Fallen Angels unto Man.



Daniel A. Schulke

Xoanon Limited
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Psalm of the Resurrection of the Bones

Holy Tree of Spirit!
Behold the fruit of the Art of the Wise,
Ripened by the blood of the Verderer
Hanging heavy 'pon thy branches.
Behold now the Bones of the Green Art,
All scatter'd remains of wood-wise knowledge:
Fire-seed sown in love by the Children of Heaven,
Cast aside by the House of Adam,
Now become the curse-bread of Abel, dry dust of malediction.
This Corpse is thine, to embrace in love or shun.

Ride forth, Mighty Host of Josaphat,
'Neath the standard of the White Rose!
Ensorcell the Grand Arbour of Shemhazius,
Loose the mighty sound of trumpets
And bring forth from desert the green of Eternal Eden
In blessed convocation with the Sons and Daughters of Cain,
First Tiller of the Blessed Earth!
For Thine is the Garden,
And the teaching of each Angel and Tree.

Ye Dead Bones, rise up and ward
As a Crown of Living Thorns.
O Ye Bones, rise up and give forth fragrance
As Roses from the Tombs of the Saint'd.
Ye Dead Bones, rise up and take flesh
As the Lost Name of God remember'd.
O Ye Bones, rise up and walk
Unto the Fruit of the Paradise of Seth.

Ye spirit-flames of the Blessed Hearth of Albion,
Give Light unto this, our Holy Prayer.
May the Flesh of the Viridarius arise
From the sepulchre of Midnight's Garden
And All Good Things proceed therefrom.

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Exordium

The Sages of Old instruct that the occult knowledge of Trees and Herbs, as well as the sacred arts of healing, divination, and enchantments, was given mankind in remote times by the gods. According to the teachings of some religious traditions, these were the so-called Fallen Angels, exiled from the celestial mansions by a jealous demiurge; or descending by will to share their divine power with the races of men. The ancient *Books of Enoch* reveal how those heavenly luminaries known as the Watchers took the daughters of men as wives and taught them the arts of astrology, writing, metalworking, perfumery and herbalism.

By other accounts these tutelary divinities were the beloved nymphs, tree-spirits, fairy-folk, sylvan genii, or rustic entities allied unto the dominions of the wilderness, such as good Chiron, that venerable centaur who taught the great god Asklepios the disciplines of medicine. In many traditions, it was the Trees and Herbs themselves, or the land wherein they were rooted, who taught the plant-doctors their art, often revealing themselves by way of a unique 'Language of the Trees' whereby vegetal powers were accessed by song and incantation.

With the ascendance of monotheistic cults, a great many of these plant luminaries were assimilated to a false lexicon of demons, and the Art Magical, once the pursuit of sages, was made heresy. Eventually Nature herself came to be viewed as an evil spirit, representative of powers to be bound, exploited, and civilised.

Despite profanation and slander by those who sought their demise, the teachings of the old gods endured through generations of mankind, and were passed unto a few who would wield them. Some were born, spirit-touched, into Power, called 'Second Sight'; others came to re-kindle it by faith, devotion, or cunning; and yet in others it dwelt as a seed, dormant until its warden luminaries roused it from sleep to acuity. Among those

bearing the gift of this Light, there have always been certain ones among them summoned unto the sacred groves and gardens, to the isolate wilderness, wherein dwell the spirits of the Pleasure-Garden of Shadow.

Though ages have passed and the luminaries of plant-wisdom have come to be viewed by some religions as fallen, their presence as beneficial spirits of guidance continues among herbalists who hold convocation with them. The Greenwood, as primeval dominion of these angels, is an atemporal Eden whose bounds are at once fixed, yet permeable to those so called unto its fragrant groves. *Wortcunning*, the old Anglo-Saxon term for applied plant-wisdom, best describes the elect congress, and its actuation by way of the sorcerous Art, between these spirits and the folk magician; a trifold form of natural knowledge, magical power, and botanical mysticism.

As a textual manifestation of Wortcunning, the present work proceeds from the initiated knowledge and ritual practice of several branches of British cunning-craft, known among its faithful as the Nameless Way, Wicce-Craft, the Old Faith, Traditional Craft, and the Art of the Wise. A mystery-tradition of rural folk magic proceeding from direct historical and formal initiatic succession, it is also a Living Faith, shaped by the vision and practice of those bearing its torches, intimately associated with the honoured customs of its host localities. Of particular import among these diverse streams of magic is the Sabbatic Craft, a branch of cunning-craft incorporating oneiric sorcery, land-based folk magic, Cainite gnosis, spirit-summoning, dual-faith observance, and the myth-constructs of the medieval Witches' Sabbat. Though these elements have long endured in such lodges as the Cultus Sabbati, they were first textually articulated by Andrew D. Chumbley in the grimoire *Azoëtia*.

A recurring component in these magical folk-traditions, to a greater or lesser degree, is a mystical understanding of the land, of trees and herbs, their spirits, and the host of powers they command. Thus while not describing British cunning-craft in its entirety, the Art of Wortcunning is a unitive thread woven through many recensions, each taking on the power and historical wisdom of its place of dwelling. Preserved within the spirit-dominion of each strand of the Old Craft are practical knowledge, charms, lore, healing formulae, and other magical practices constellated around plants and their powers.

Through the mystical language of these traditions, and in accordance with their ethos, the present Work now takes flesh as a living emanation of the spirit-mansions of Hedge and Plot. The unifying bonds between these streams of magic are a spiritist view of plants and Nature, contextualised through living mystery tradition; a dynamic retinue of holy genii which surround and indwell plants; use of herbs as a vital component of the Art Magical; and direct apprehension of knowledge, or *Gnosis*, through ritual covocation with these spirits. Such is the legacy of the Wood-wose, the ancient Green Man in the Hedge, unto those called to the Verdant Avocation of old Cain, first tiller of fields, first wanderer of the wilderness, and father of sorcery.

Within this compass eternally bound by the footsteps of exile, the occult powers of Trees and Herbs are mystically cognised as an Immortal Garden of Spirit, where each plant-shade commands a specific dominion of power. Such potencies may be accessed by the folk magician for diverse means, from simple concerns of daily life to exalted Rites of Angelic Congress. These powers, in their concealed form, or *mysteria*, are bound up in the folklore of past generations, the manifold teachings of traditional rural magic, the veiled spirit-procession of the Mighty Dead, and in the very earth of the localities where plants dwell. In their revealed form, they are made manifest through the dreams, visions, and spirit-congress with the men and women of the Circle of Art.

For those skilled and wise in the use of green wisdom, all sorcerous art may be accomplished by means of plants. An exemplar may be found in the Round Entire of the life-of-man, which may be wholly circumscribed by herbal cunning. From fertility charms to aid in conception; to the good midwife's medicine to aid in childbirth and protect mother and newborn; to the various needs of body and spirit in life; to the palliative care of the dying, and the diverse funerary rites and preparations to ease passage of spirit and provide for the dignified preparation of the corpse, each station of body and soul may be attended by Green Wisdom, and made better thereby. For the Wortcunner or *Herbarius*, all powers of blessing and bane, healing and harm, proceed from a source singular and eternal, showing themselves in the face of a leaf or flower, and speaking with the Voice of Faerie. It is this voice which comes forth in word, song, and incantation to teach the Green Lore of the Fallen unto those with ears to hear.

Among the foci of modern practitioners of Wortcunning are the learning, practice, teaching, and anamnesis of the Green Art in its many aspects. As well as the charms and spell-craft usually associated with herbal magic, such also includes divination, spirit-devotion, occult pharmacy, and practical botany. In addition to these, the perennial magical alignment of the practitioner with genii of the Wilderness is of great import to this work, and is regularly attained through the twin sacred acts of Pilgrimage and Hermitage. By way of this ongoing magical alliance between sorcerer and land, a continuum of gnosis is achieved which nurtures the present stream of lore, revealing it anew, whilst remaining true unto the blessed traditions of the past. This is, as we of the Old Faith say, "The Faith beneath the Wanderer's Heels".

Tending this garden requires careful stewardship, lifelong practice, and devotion. The teachings and rites here set forth, pursued with good care, forge a compact of High Magic between Herbalist and the Antient Gods of the Grove. Here, by sublime necromancy, is the Faithful Step of the Wortcunner, once lost, restored unto the body of the Old Faith, and the Tree of its Wisdom hung with strange and potent fruits. The respectful harvest of these gifts of nature is the earnest concern of the present incunabulum, for in these times it may be stated with certainty that the error of mankind waxes strong in offense against the Good Earth, and those who walk in love upon the land must as Holy Bridegrooms embrace Her. Though this stance of devotion is but one portion of the Holy Work of the green magician, it is the very soil from which the Garden of All Powers proceeds.

As a portal unto this Garden, the leaves of this book may be accessed both by initiate and aspirant alike; by those whose avocation is the Work of Herbs, and those simply desirous of a deeper understanding of the great spirit-vaults of the land. Yet it should be remembered at all times that the legacy of the magical herbalist is also that of the possessor of banned knowledge. The status of plant magic as a forbidden art directly relates to the spirituous resonance of plants as angelic avatars, fallen into the realm of matter, for by their power we may fight disease, aid in childbirth, protect the home, behold visions, deaden pain, strengthen the body, curse an enemy, call up the dead, and animate a fetish...powers once the preserve of the gods. By wielding these potencies in good measure, the temporal

laws of the Mortal Veil are transgressed and the abodes of the divine embraced: the heavenly arts of Trees and Herbs, when mastered, bind the corrupting spirits that would blind mankind to its divine inheritance of illumination, power and the good counsel of the spirit-world.

Yet in knowing this, let both the Wise One and the Fool take heed. The Angels of Midnight's Eden, when approached in vain, or with a profane heart, shall ever manifest as enemies: the Garden is their sacred preserve, they are charged to stand guard over it lest it be abused. In so doing they will employ all powers at their command, including deception, delusion, confusion, torment, madness, disease, and death. The Formulae of the Verderer's Grove may be glimpsed as a fleeting shadow by the vulgar; yet even this is a shade sufficient for ruination. In this are the unworthy admonished, and likewise the Kin of the Tree reminded:

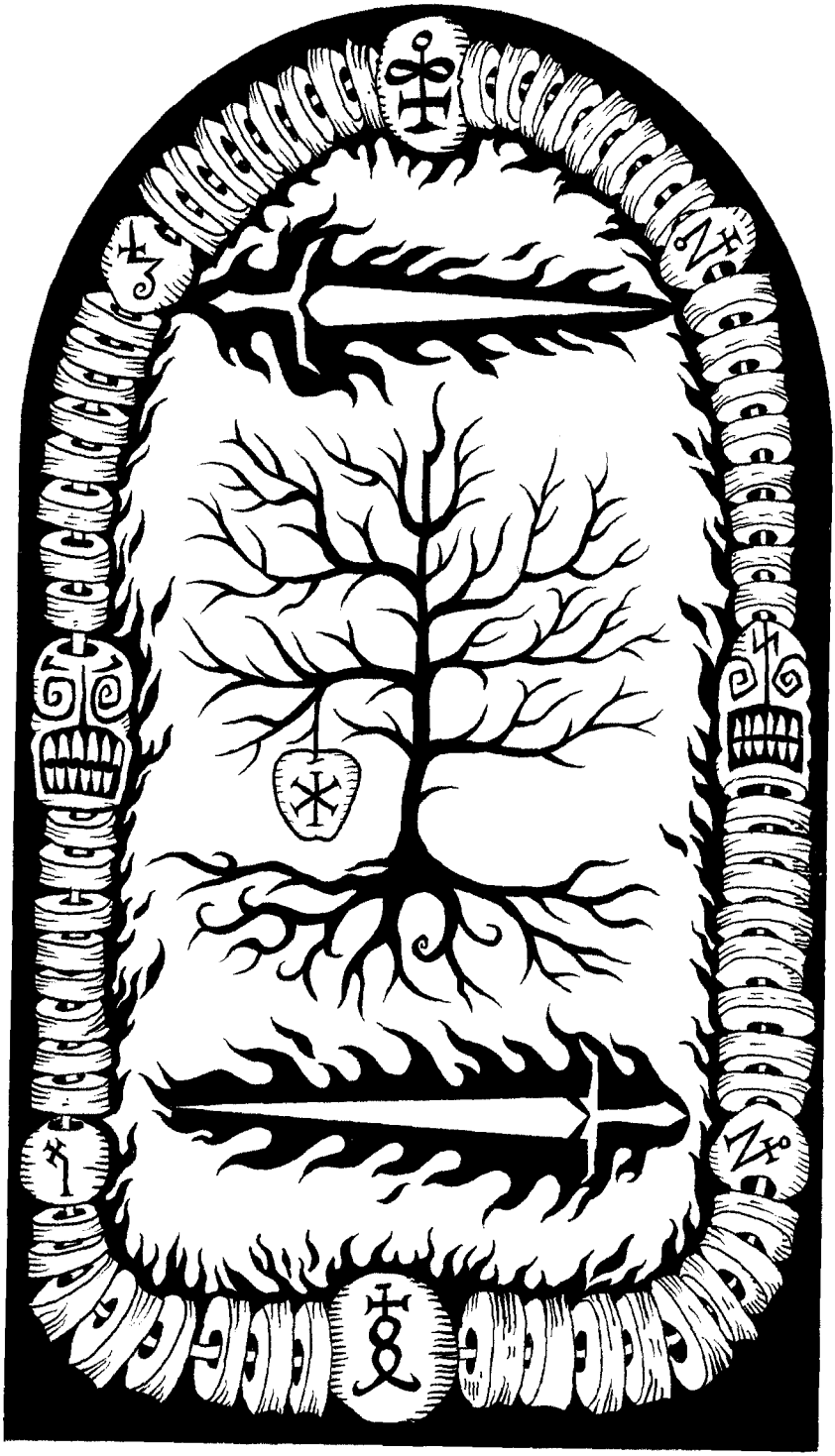
Ever is the Blood of Eve and the Serpent drawn back toward Eden,
And ever the blood of Adam rejected from its hallowed ground.

As in the Round of the Seasons, this sacred knowledge is both eternal and transitory: the times and tides pass, but also remain a part of the Wheel. This being true, points of individual access to the Pleasure-Garden may differ, and thereby the gnosis attained, but the unitive powers of Plot and Thicket which encompass them remain bound to the cycles of birth, growth, death, and return unto Spirit. Such is the law of Nature, and the Compass Round of the Pleasure Garden.

More than a simple book of magical plant virtues, this work is become the Flesh of the Eternal Garden itself, a portal unto a means of daily living; a pilgrimage of empowered interaction with the spirit world. As such, its power lies not so much in the vessels of word and image that binds this Rose Garden, but in the contemplation of their contents, and the wise application of their teaching. It is for those working daily to preserve teachings of traditional herb magic in the face of great ordeal, the herbalists, folk-healers, and practitioners of spirit-medicine, that the Leaves of this book come forth upon the Spirit Tree and speak.

Daniel A. Schulke
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Akarais Hran-Issiyah
Midsummer, 2005.



The Blessing of the Viridarius Upon the Seeker-in-Truth

Come ye, good Brothers and Sisters,
Unto the ruddy furrows of Eden's plot!

Friend I name you,
The Loaf of First Murder is now broken for Thee,
And the Eucharist of the Elder Gods made flesh:
Eat and be witch'd by Enchanted Fruit.

Thou who approachest me cloaked and in darkness,
I know Thee by the signs of thy Tread.
Thou who hast nourish'd the thorns of the Thicket
With the blood and tears of thy Ordeal,
I know and honour Thee
By the precious gifts of thy Sacrifice.
Thou who hast slain the demon vanity,
I know and Bless Thee:
Thou art here remembered amongst the Blood of the Wise.

Here is the plot of Abel's sacrifice,
The Hallow'd Grove of his unmaking.
Here is the Earth of Cain's eternal wandering,
The sod of all-becoming upon the reprobate's heel.
Here is the Luminous Garden of Seth's attainment,
The knowledge and conversation of Angels.

Let staves be cross'd, the Green Hex laid;
And All be One in the Hollen Shade.
All enclosed by the Serpent's coils is Thine for the Plucking:
For the Horn of God has open'd,
And dropped its fragrant harvest!

The Curse of the Viridarius Upon The False

All praise unto Our Blessed Intercessor:
Praise, Praise, Praise
Unto the Horn'd Lord
Fixed at the Heart of the Cross.

Unto the fires of thy Altar
I offer the flesh of the false:
Unto Thee, O Hollen Lord
I offer this desecrated earth for scourging.
Unto the Devil of Midnight's Field
I offer the body of Abel
To fatten the fruit on the vines.

Enemy I name thee:
thou who comest garb'd in the cloak of the shepherd,
Idolater false and despoiler of the good ground,
I raise the Furious Sword,
Star-Forg'd,
And run thee through.

Be thy venoms purg'd from the blood of the Grove,
Be thy blood red upon the Altar of the Intercessor,
Be thou ever station'd betwixt the Plough and Furrow,
To fatten the Roots
Of the Old Wikken Tree.

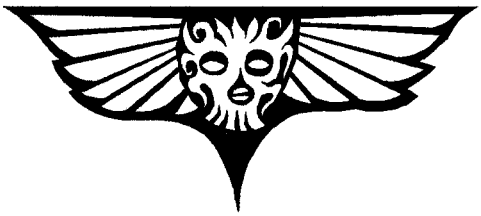
Hekas
Hekas
Este
Bebeloi.





I

The Book of The Unknown Host



Psalm of Beginning

Hearken, First Powers of hood and shroud,
Void afore the Clay of Eld was cast,
All hail the procession of thy masks.
Thrice-Divided strength of Ten and One,
Light-become-Fire by the pillars three:
All gods fall as idols before Thee.

Hearken, Ebon Rose unfolding,
Mighty Seed of First Perfection sown.
Cleft from the sky-forge as Heaven's own;
Compass All by earths and waters nine:
First hallow'd ground become green and wise,
Bound as a Garden in Perfect guise.

Hearken, Host of the Lights of Heaven,
Hearken, Host of the Flame-Arbour's shade,
Heaken, righteous Sword of the Watchful,
I summon thy ever-burning Blade.

Draw nigh unto me Thou Spirits Twain,
O Ourael, Raise ye the White Sword:
Illumine the Eyes of the Seeker
With the Blessed Light of Eden's Dawn.
Alaphael, let the Black Sword fall,
And cleave the profane with Holy Fire.

Hu, Ara Zothiel!
By Holly and Ash
And the Tree of Millions-of-Years,
Let the Argent Seed of Herne go forth!

The Proclivities of Sylvan Genii.

A living Tree or Wort possesses a *Genius*, or vital spirit, encompassing the totality of its occult powers, material virtues, its knowledge as a species; its connection to the land, and other plants in its domain. Within the secret heart of this Genius there resounds a song perfect and ineffable, bearing the unique writ of its power. This ethereal musick echoes from the time of the First Garden, when each Tree was a wise angel earthed in holy ground, and the dream of mankind had not yet cast its enchantment over the Celestial Host. Though the earthly trappings of this Garden of Ancients has largely withdrawn into shadow, its shade is ever present: each plant which greens the earth still bears its spiritual legacy, and the angelic form of each may manifest itself unto man in accordance with its divine will, and the purity of his spirit.

The Pleasure-Garden of Shades, being the Grand Spirit-Dominion of plant powers, is ruled by many hosts of such Genii, bound together with other smaragdine luminaries governing times, tides, places, aspects of Nature, and specific realms of Virid Power. For those who would summon the potencies of Herbs into the Circle of the Art Magical and effect miracles thereby, the true knowledge of, and congress with, this Genius, lies at the heart of such power. This knowledge may take years to attain, even for a single tree, and may often come with great tribulation, but once an Herb reveals a shade of its Genius, the Seeker is blessed with a unique font of knowing which may ever serve his individual expression of power. Therefore let those who would become wise in the Ways of the Greenwood prostrate themselves before Nature, and seek with devotion the spirit-impress of the Tree, the Herb, the Vine, the Grass, the Fern, the Good Moss and Mushroom: for each is an Almighty God of Paradise, and may bestow its blessings upon those who seek with humility and pure hearts.

Bound up in the Genius of the plant are its preferences in life, its emotive soul, and other distinctive and peculiar traits like unto the unique personalities of angel, man or beast. Each has a favoured manner of expression and congress, which may manifest across a spectrum of senses, psychic conduits, and sorcerous modalities. The Genius is sensitive as well to the tides of Day and Night, the Seasons, and to the subtle influences of the celestial bodies, and will, in accordance, manifest differing characteristics

throughout the progression of these cycles. Peculiar localised powers, such as the strike of a lightning-bolt upon the upper branches of an Oak, or a grove of trees thriving in a particularly poor soil type, may alter the power of the arboreal Genius considerably from that of its kin. The force of Time also creates a unique impress upon the sylvan soul: the spirits of ancient trees will notably possess the knowledge and wisdom of all the ages they have stood, and amidst every grove there is one tree, greater in age than the rest, which stands as the Elder Arbour. The presiding spirit of a plant manifests in diverse ways, and the powers it commands may be, in a foundational sense, accounted by writ of the Holy Portions of its Anatomy, here given in ascending order:

The Root, which is the basis, that Stone upon which the Tree is founded, and the governor of the Downward Path. As the unseen hand clutching the Great Below, it encompasses the ancestors and all the buried Dead as a source of Infernal Power. All vitality of the Tree resides in the Root, for it is the place from which green life emerges, and the sanctuary unto which it retreats in the Killing Season. Thus it is the Holy Portion in which the Genius is strongest and most constant.

In specific matters of the Art Magical, Roots are typically used as a source of Witching Power, to Curse or to Bless, but above all to command; or as a Magistellus of the Tree-Spirit wielding many powers at once, independent of its parent Arbour, in the form of a Fetish or Hallowed Idol. Such are carried upon the body to effect their Work, either as an apotropaic or, in certain remedial magics, as a protective against rheumatism. Additionally the power of the Root, being the Primal Intercessor betwixt Earth and the Mighty Dead, is enjoined for conjuring forth the shades of those who have passed, or the power they may provide.

The Crown, encompassing two worlds and four elements, links the Root with Trunk, and embraces the habitation of mankind. The Living Crown of the Tree is thus the Place of Working where the magician sets the Altar of Feast, Sacrifice, and Worship when calling direct unto the Spirit of the Tree, and indeed the Point Singular about which the Circle of Magic is danced, thus becoming as the Flaming Hearth of the Arbour, dispensing power to all in its ambit. The Crown is the Golden Circle by which the Arboreal Kingdom is wed unto the Kingdom of Mankind.

The Trunk, which is the Column or vertical axis of the Tree, manifesting the unified powers of Hell, Earth, and Heaven, and the manifold roads and pathways running between them. Thus shall the herb-sorcerer employ the living Trunk as a stairway between the spirit-mansions whilst going forth mid the shadowlands of dream, or by contemplative reverie approach the thresholds of dominions Celestial or Diabolic. The Trunk may be further divided into Bark, Wood and Sap, each of which bear the respective human correspondences of Skin, Flesh/Bone, and Blood. These three contain the spirit of the Tree Entire, as do all magical objects made thereof. In the case of herbaceous plants, the Trunk corresponds to the Stem and its diverse variations, including Corm, Rhizome, and Bulb.

The Branches, governing the Upward Direction of the Path, as well as the perpetual bifurcation of one power into many: the great Dendritic Maxim of Nature manifest as the Way Divided. The unique branching pattern of a Tree or Wort reveals much about its essential spirit, and indeed, one may trace the pathways of the Trunk upward into the Branches, beholding the history of the many decisions the tree has made. In the Art Magical, the Branches are esteemed as Wands of diverse virtues, blessed conduits for summoning and sending forth power, just as they are upon the Body of the Tree. Branches also serve as wayfaring staves upon the pathways of the Righteous, a constant presence of the Tree from which they have been cut, emblematic of individual will, and governing orientation of the Path, be it by forging ahead on the road, or beating the bounds of the Circle of Art.

The Leaves, which embody the Work of the Hands and all the fruits of their labour. By way of the Leaves, the Genius of a Wort or Tree displays its unique Cunning and Industry. In accord with the laws of Nature, the Leaf serves as the First Matter giving rise to many ingenious morphological adaptations: the Flower, the Tendril, the Thorn. Thus, in addition to diverse magical acts associated with the Hand, herbal sorcery makes use of the leaf in varied ways according to need and custom. It frequently happens that the very best and most useful of a plant's power resides in the leaves, and it is for this reason that so many charms employ them fresh and dried.

The Flowers, the coloured, fragrant whorls enfleshed as botanical sigillæ of erotomorphism, display the varying powers of Attraction, Beauty, and Allure a tree or plant is capable of. Thus its traditional applications in the

Art Magical command works of Attraction, as well as gifts unto spirits of Love and Devotion. In essence, Flowers rule the uppermost domain of Arboreal Power, both according to their height and degree of differentiation, corresponding to powers Angelick in the same way that the Root is cognate with powers Diabolic.

The Fruit, being the end result of Labour, it exemplifies the virtues of Sacrifice, even unto Death. The sacrifice of the womb for the sake of the child gives way to the Seed, who as a great companie shall go forth bearing the bright torches of heredity. Yet even in this forfeit the Fruit sheweth virtue beyond mere devotion: it provides for and nurtures the seed in the arrayment of beauty and delight, often with sweet flesh coveted by Man and Beast. Accordingly, the Fruit is used in the Art Magical for works of completion, encompassing, fortification, and reward, just as the Fruit of the Forbidden Tree, given by the the Good Angel, first nourished Woman when she hungered.

The Seed, harbouring the potencies of Infinitude and Rebirth; a concise summation of past work and potential of future incarnations. Through the flesh of the Seed, the Tree or plant Spirit manifests a legacy of its power removed from its manifestation of the present, wholly individuated and distinct, and containing the treasure of Spiritual and Fleshly Inheritance. Thus, the Wise will employ Seeds for works of Fertility, and for the birth of any new endeavour; but also for the twin manifestations of Infinity: Disorder and All-Possibility.



Whilst flourishing in its native soil, a plant is encompassed by spirits which tend, protect, consort with, and dwell in its immediate domain. Beyond the virtues of the Genius as revealed through phytomystical Anatomy, the powers and mysteria of a plant are manifold, comprised also of its Angel, its Devil, its quintessence as ordered by Nature, and its guardian spirits, which may be likened unto Brides and Bridegrooms. Living in harmony with the Wort or Tree, these Holy Brides must be propitiated by sacrifice and devotion, together with the Genius, for purposes of spirit-congress, tutelage, and prior to any act of harvesting. At such times, let the Seeker-in-Truth lay bare the designs of his Heart, for it is by way of the Pure Heart

that the Arboreal Brides may be called: for any taint thereof will be scorned, and the entreaty rejected. The Work shall then collapse as a dry husk, hollow and without virtue, and the pathway of the Seeker shall be choked with briars and thorns.

By custom the attendant spirits of a Tree or Wort are often associated with the Fair Folk; whom country lore relates as infinitely wise, aloof, and often malefic in nature, masters of assuming diverse shapes and forms. Tales of their beauty and power are regularly accompanied by the admonition that approach of these races of necessity involves considerable personal risk, as they are seldom, if ever, subject to the command of Adam's Seed. It should be stressed that at its heart, Herb-charming is a Fairy Art, insomuch as it is the Good Folk who stand watch over the Greenwood, and have wed themselves to its flora. By this simple law are the gates of Green Wisdom ever guarded, and Seekers after its majesty obliged to respect the Tabu of their wards. Such is the dictum of those who would sup with Fallen Angels, for good custom teaches that the descent of the bright angel Lucifer was accompanied by myriad stars, who, in turn, arose upon Earth as the Great Faerie Host of Elphame.

In great reverence shall the Genii Loci also be held, those ancient Spirits of Place where the plant grows, primarily elemental and ancestral, but also harbouring the procession of events and lore linked with that environ, sanctified by the solemn dictates of spatial hierophany. Land-wights may encompass the collective sylvan genii of an entire grove of one or more type of trees, or of the spirits of the presiding watershed in the form of stream, river, lake, or spring. Spirits of Place may also include distinctive winds, the rocks and minerals of particular soil strata, and the compound spirituous residuum of all Mighty Dead enclosed in the Earth of that plot. Whilst the Spirit of Place remains a distinct presence where a Tree or Wort dwells, any plant therein will, to some degree, be affected by the Genius Loci and bear its aetheric marks. Thus the powers of a solitary Fir tree growing at a bright meadow's edge will be markedly different than a Fir growing amongst a stand of its fellows upon a shaded slope.

In similar governance unto Spirits of Place, but of greater dominion, are the Wards of the Compass, that retinue of Faithful Angels who ever stands watchful over the Four Corners of the World, the Four Points between,

and the Eight Winds associated with these Airts. These Cunning Fathers and Wise-Blooded Mothers are sixteen in number, and command not only the respective powers of the directions, but also the myriad Powers of the Seasons, the Wheel of Time, and the Stations of the Soul. When walking the Path in solemn pilgrimage, the Wards stand as intercessors betwixt Wayfarer and the Destination. If the Journey leads the Walker in a South-Westerly direction, let him pray unto the Wards of that Airt for blessing and guidance to their domain. If one's Love, Kin or Brethren lie in the Direction of the North, let the Wards of that Dominion be called upon in need for their protection and prosperity.

Beyond the Mansions of the Mortal Compass stands the Greenwood, the collective spirit-domain of all plants and Earth-mystery, Paradise and Wilderness bound as one. Wilderness, as a spirit domain of the Pleasure-Garden, concerns the botanic mysteries of Eld in their self-determined state, governed by Nature alone, warded by thorns, and identified with the lands of Cain's wandering. Paradise, in its refinement, is the mystical apotheosis of Wilderness, the cultivated Garden of Attainment, ordered by the laws of the Elder Gods. Projected to the rural domains of the Cunning, the realms of Wilderness and Paradise become Hedge and Plot.

Of the Concealed and Revealed Powers of Plants.

Physitians of Old, both Christian and Heathen, embraced a principle of Spiritual Botany whereby a plant, according to the sensorial particulars of its component parts, revealed its medicinal virtues, as well as the God, Goddess or Celestial Body which ruled over it and bestowed power upon it. The so-called Doctrine of Signatures, considered a divine gift of creation, was also employed as a mnemonic of Science or Natural Magick, all the better for the learned Herbalist to compile a working mental catalogue of simples and their virtues. Thus a plant with yellow juice was considered to affect the bile and bilious conditions; tomentose leaves were thought to affect hair growth; an Herb with a seed-pod resembling teeth thereby revealed its healing capacity in dentistry.

The error of the Doctrine is threefold. The first error lies in its exclusive assessment of a plant's virtue for uses of physick, for a plant's compass of power extends far beyond the mundane limitations of human medicine.

Many virtues exist apart from healing, even within purely material domains; for example, a plant's capacity for colour or dye. A wealth of virtues are also possessed wholly within the realm of spirit, such as the power certain hardwoods have to govern the spirits of the returning Dead. The second error lies in the confinement of the Signature observed almost entirely to the morphological features of the plant. Many other factors may speak just as precisely of a plant's power, such as its environment; its characteristics fresh, dried, rotten, or burnt; and its action within the realm of Dream. The third error lies in the application of the Doctrine upon absolute lines; not taking into account that many plants, for diverse reasons, reveal themselves by Signs more subtle than outward appearance, or, in many cases, choose not to reveal their mysteries at all. Likewise, some detractors of the Doctrine, particularly strict botanists, are in error to repudiate it as a whole, for its methodology rests firmly upon the act of observation, its subsequent interpretation, and its proof in the artifice of duplicate action, the very root of empirical science.

Let then the Wise of Art know that All Things have a Revealed form and a Concealed Form, and that the two do not always correspond in a manner pleasing or well-ordered to the fleshly mind. And yet, every observation shall be unto the Cunning the great Unwritten Book of Magick, for Knowledge, by its nature, is in the knowing, and Mystery, by its nature, is in the knowing not. Considering these things, let the Seeker proceed in perfect faith, balance, and patience: for those with Eyes to see shall see. Such are the bounds of the Garden; and such the compass of its shadow.

Where a plant's morphological mask fails to suggest the proclivities of its Spirit, other Signs shall serve: a plant's location, its preference for light or shade; those other Herbs with whom it shares the Plot; its modus of branching, flowering, or fruiting; its taste and aroma; whether it prefers ground low or high, sloped or flat; its capacity as poison or balm; its response to moon, sun, stars, and the elements; the observed influence of the Seasons; its preference in food and drink; how beasts regard it as nourishment or physick; its will to survive under circumstances of ordeal; its age and lifespan; its proximity to human habitations, roads, or paths; the gods and spirits ascribed to the plant in ancient days. These masques of potencies botanick, and many more besides, comprise part of a plant's Revealed Form.

It often happens that two realms of plant virtue, such as those of specific magical application and medicine, will be linked by a greater spirit-power which encompasses both, and in this dual Arcanum is the Herb twice potent. As an exemplar of this, Worts which have long enjoyed sorcerous use to expel noxious spirits often contain chemical principles which bear antiseptic or antiputrefactant virtues; witch-doctor and physitian alike may make use of the plant with equal efficacy, and, despite any rift in individual cosmogony, agree based upon the end result of the wort's action upon the afflicted. Trees standing as exemplars in this regard are numerous, and include Juniper, Myrrh, and Cedar; whilst herbs such as Thyme, Rosemary, and Rue aptly demonstrate this capacity as well.

Greater than a Wort's Revealed form is its Concealed Form, which may make itself known through the ways and means of the Art Magical, and is the most precious fruit of the Tree Forbidden. Such is the Green Gnosis, the whole of which is comprised of direct spirit-teaching from the Garden of Shades unto the Herbarius, a perfect Benison of the Unknown Host. It must be remembered that all Trees stand rooted in shadow: that portion which is glimpsed by mankind is but a fraction of their entirety. The power of a Tree's flesh under earth differs from that which raises its head to the sun, just as its daytime affect contrasts from the nighttime; a Yew beneath a Black Moon may show a different face than that beneath the Full.

As much as Revealed Signs may manifest unto the waking eye, let them also be assessed by the Open Eye of Dreaming, for the Spirit of each Herb of the Greenwood may go forth by night and teach, if it so wills, and fortunate are those who receive such counsel. If, through the Nocturnal Eye, one glimpses oneself standing beneath the spidery boughs of a great Beech, it may be that the Tree has a message for the Dreamer, and pilgrimage unto such a tree upon waking is indicated. Further dreams may follow in which the Arboreal Genius passes a portion of its Shadow-power into the Light, and from such congress is further illumination gained. The respective sorcerous roads of Trance, Vision, and Epiphany also wend their ways through this subtle realm, and may lead unto blessed chapels of knowledge and power. And yet, when such Concealed faces emerge from the weave of the Wood, let their beholding match the gentle quietude and darkness in which they appear, for truly such is but the Seed of Knowledge.



Further to these most subtle of influences are omina: events coming to pass in the waking realm speaking with the voice of the Herb's Genius. After contact with a particular Herb, a unique procession of events may be set in motion: the sudden waxing or waning of fortune; the appearance of strangers bearing messages or teachings; ominous signs in the heavens; sudden illness or miraculous recovery; disruption of routine, sudden inspiration, or, indeed, a cascading of revelation from the Greenwood direct.

Green Gnosis is the luminous stream of mystical understanding proceeding from plant spirits and the Greenwood, as accessed by the Herbarius via the Art Magical. Also called phytognosis, it is the process whereby the Angels Arboreal bequeath wisdom unto man. Plant Folklore is the encryption and transmission, in common parlance, of localised Green Gnosis in accordance with the mastery and cunning of its steward generation.



Praxis Sylva: Assuming the Mantles of Shadow and Light.

By light of the Moon, as it waxeth full and at zenith, sit beneath a many-branched tree, or in a thicket of such arbours, such that by radiance of the lunary flame the shadow of their limbs is cast upon the ground. Such may also be undertaken by sunlight during the hours of the day, provided a place of solitude and silence. Fix thine attention upon the shadow of the branches and the light between them; by fascination bind them unto the Soul's Eye. Shut fast the gates of the sensorium to all but this umbral thicket; let their motion encompass thee wholly in sight, hearing, thought, and all other pathways of incarnate mediation. Behold the many patterns, ever-shifting, which stand at first as reflections in the Mirror of Nature, hollow and without substance; and second as solid apparitions of nullity. By all means of perception go forth into this shadow-thicket, until all Branches of Darkness be woven about thee, and the semblance of thy earthly form is diminished. When the Eye of Seeing is hedged full circle by these branches of shade, gather up their infinitude as a cloak, all branches to cover thy body, and utter once the word **AHADARATH**. Then, by means of diminishing the thicket, and the gradual opening of the portals of the corporeal sensorium, return unto wakefulness. By the whole of this action is the Robe of the Shadow-Thicket assumed, and petition placed before the

Angel of the Closed Door; by such means may a person embrace the **Garden** of Oblivion, that Plot of Unknowing, or consign power thereto.

By similar means, now turn thine eyes from the shadows to the living branches of the tree, that which is reckoned as solid and substantive. Allow thy vision to embrace the entertwined forms of limb, branch and twig, and partake in the quality of light which illlumines them. Go forth unto this Thicket of Light, by such means as thou hast gone before unto the Thicket of Shade, and let the scope of thine eyes make passage betwixt Outer and Inner, such that the Illumined Thicket is beheld aflame, the weave of its branches radiant in splendour. Then gather up unto thyself the compass entire as a mantle of light, uttering once the word **AZHAMATHA**. By this is the Cloak of the Thicket Luminous assumed, and petition placed before the Angel of the Open Door. By such means may the Wise make suit before the Garden Illumined, that Plot of Revealing, or any power, by good graces of the Kerubim, received therefrom.

Concerning the Counsel of the Heart.

The Power of the Green Art lies not only in Illumination of Knowledge, but also in the embrace of Shadow, for though the Green Art ever receives the powerful shade of Elphame, it is also bound by its Tabu. As such, one's actions beneath the Veil, be they thought, emotion, will, desire, word, deed, or any lack thereof, draw upon the dominions of Shadow and make impress upon the Realms of Light. Within the spheres of the Art Magical it is axiomatic that all that which remains unknown, unspoken, unwritten, and unmanifest commands power far greater than that which assumes flesh; spirits unborn bear witness from futurity, and look in judgment upon actions of the present. Thus let the Wayfarer-in-the-Green know the secrets of his Heart, ever striving to make them pure, and thus allow all actions to proceed likewise from this Sacred Fountain in the midst of the Temple of Man.

The Revealed Formulae of the Sacred Garden provide the Herbalist with preparations germane to the operations of Spiritual Botany, which, by the blessing of the Good Folk, invite spirit-given knowledge, whether by dream, vision, omen, or sign. This teaching may proceed as a slow dance, quickened by love and adoration, and amid the rhapsody of enchantment

the shades may lift their veils, if ever so briefly, allowing the crystallisation of Light into Substance. Such treasure is glimpsed by they who make of their flesh Good Soil for the Seeds of Gnosis, but also they who stand ready with sweet water of nourishment. In this manner shall the Spirits of the Wold in truth reveal such matters to the Children of the Virgin Field.

As the Seeker proceeds upon the Path of the Wood-wise, let him know always where he treads. As a mis-step upon the land of thy wandering may provoke the wrath of adder or scorpion, so too may misdeeds and careless words draw ire from the mundane world. Likewise the dictum applies to the Enclosed Garden, for verily each thought and action resounds within the Aires of Spirit, ever bearing witness to the True Heart of the Seeker. Knowing this, the Fate of Worlds can rest upon the choice of a single word.

In these matters, all must proceed aright, with powers balanced in perfect harmony: let the Seeker ever cleave to the Counsel of the Heart, for it is the Temple of Majesty, the inviolable sanctuary of hidden knowledge, and the mirror in troth of the Virtue of all thy deeds. The Heart is the Great Congealer: all things adhere by the passion of its flow; all truths are tested against its gravity. Thus shall every secret operation of Art proceed by way of its counsel, and every success manifest by the sacred marriage of Love unto the trinity of Will, Desire, and Faith. For where the Heart resides, power is ever strong; and cursed is the place which the Heart has forsaken.

Wayfarer, dwell not upon these matters! Profane thyself not by giving them voice: for the breadth of thy calling is the measure of thy Violation. Thus Seek without seeking, and in thy prayers Speak without speaking: so shalt thou find, in shrouded things, the wholesome Treasure of Shrouded Kings.



The Language of the Garden is based in part upon pure emotion, and thereby that power which rises exalted from the Heart, for Trees and Herbs are most sensitive to this fount. When standing before a Tree, if the love, sadness, passion or rage of a Man or Woman of Art be great, then such emanations are magnified manifold in the domains of Arboreal Understanding. If pure be the Heart, Fair or Foul, then many times is this purity conveyed. Likewise is indifference, pretense, careless feeling or

vanity made greater in the presence of Worts, and their demeanour modified accordingly. The mighty songs of the bards of old may be indeed sung unto the Fields, cunning of word, rhyme, and tune; but if the Heart feels not, nor encompasses within its domain the emotive correspondences of those words, the musick shall be barren of power. Therefore, when standing amid the enleaved boughs of Midnight's Eden, before one learns to sing, speak, or incant magical formulae, one must first learn to feel, and thereafter walk anew with respect among the spirits of the Vegetal Basilica.

In learning this language we may take our instruction from those Ancients learned in the powers of plants whose writings have survived, and also from the living custodians of traditional lore. Yet in addition to these, let instruction be taken from the Greenwood direct, for by the magical impress of the Garden, the Secret Knowledge of Herbs may pass straightaway as a tutelage of the Ancient Ones of Spirit. To accomplish this, one must learn to listen and understand anew, for if a Tree utters its angelic name, one must have ears with which to hear it.

Mute Charm of the Hortus Conclusus.

By the straight gate of Eye-unto-Heart
Shall this Host of Holy Words now pass:
By Veil drawn and padlock clamp'd,
All other ways shall be barr'd fast.

Now wood to leaf to book become,
Now ash to ink to Word as One.
Now bind the spell of word to Eye
And in the Heart of Shadow lie.
By Draw of Nine on knott'd cord,
By downward point of buried sword,
By flood and tide of Rivers Four,
By Sign of tongue nail'd on the door,
Green Host of Eden seal thy troth
And slay all breakers of the Oath.
O Rosarie of thorn-gates bound,
I praise the Compass of thy Round!

Arcanum: The Hidden Virtue.

Know this: the Blessed Fruit of the Garden's First Grove is the Hidden Virtue, bearing the Seeds from which All Things proceed. Though once eaten the Fruit shines ever with a light resplendent, its first dwelling lies verily in Shadow, and so it was named by the ancients 'Mystery.'

The Hidden Virtue is the treasure of the Hermit and the mother of all divine knowledge. As a Fruit, its skin is insipid in flavour, an affront to the palate of the world; but its secret heart is sweet as the miracle of wildflower honey. It ripened before the Gods of Man arose and shall ripen anew when they have fallen. From it, the Sophic Wine of the Faithful is brewed, by the grace of Cain and Awan, and the sacrifice of the Wise.

Those who venerate the Fruit gather it in devotion from the boughs of the great Spirit-Tree in the midst of the Pleasure-Garden, whose form stands in shadow and obscurity. Those who seek it with great hunger shall not find it, and it shall elude all False Prophets by simple adherence to its Nature. Despite the power of its Fruit, the Tree's mantle is ephemeral, and its form retreats from light swift as the shades of the newly dead.

The Blessings of the Angels descend upon those who in truth attain it. When one is known by the Hidden Virtue, his actions arise in witness of a True Heart, and all Brethren of the Arbour shall at once recognize him.

It is found in deep caves and on high mountaintops, and 'mid the Arbours of Death in Winter's killing frost. All Trees embrace the Hidden Virtue, and are by it conquered. It unites the coarse power of the Wilderness with the subtle refinements of Paradise, and the Heart of the Seeker with all Spirits of the Garden. It dwells in the moment betwixt lightning's strike and thunder, carrying remembrance of holy fire. By birth the race of Man dwelleth not in the Hidden Virtue, but in truth it is the very language of Trees and Herbs, the mother tongue of True Arcana.

The Hidden Virtue is not convoked by sign or gesture, nor by invocation, but by the Vow of Silence. As such it is undertaken for a dedicated time and adhered to with totality. Woe unto the One who approaches this Task with impotence, pretense, or negligence: for it is far better to wander the earth in solitude all one's days than bring blight unto the Rose Garden.

Praxis Sylva: The Counsel of the Copse.

Go forth then, Seeker, only with such provisions to address the needs of **hunger,** thirst, and defence from weather, unto a lonely place planted by **the** Hand of Nature, and of such isolation to afford sanctuary from all **intrusion.** There arrive by light of dawn and stand as a Tree, keeping the **day's** vigil: for thou hast come out of Shadow into the Light of the Grove, **where,** the gods willing, the First Matters shall descend upon you.

In perfect stillness beneath the boughs remain, thy mind empty of all concerns, even matters of thy present devotion which may occupy thought. Breathe deeply the air about thee, then stretch forth thy senses upon the wind as wings in perfect receptivity. Offer up the whole of thy flesh unto the Land as *Rex Nemorensis,* King of the Grove, his hoary throne gained by murder, his sovereignty fated to sacrifice.

In thy devotion move not, for the wood shall move 'round thee: speak not, but listen, for in all good time the Forest shall raise up its voice. Take good counsel from the trees assembled, for Wisdom is all around you; make solitary devotion by way of breath, for thou art by respiration become One with the Thicket. This is the Grove of thine Instruction, the place of beginning, where first the Elder Gods made manifest the Garden in days of Old, where first the mighty angels fell. Here, as First Deed, plant thine Heart as the First Seed, that the mighty Arbour of Knowing may grow.

Stand as a Tree in defiance of earthly mortality, and awaken unto thy place amidst the branches; accept the signs given unto you without seeking explanation. By rustle of leaves, creak of wood, and fragrance of flower know the voice of thy Master: in the hieroglyph of moss, bark, and staves upon the earth read thy Book of Learning. Bear witness to the blessed compact between Beast and Tree, and observe how the Greenwood is bound by unique laws and governances. Behold the procession of Worts growing and dying, and look with new eyes upon the passing of ages. Stand as a Tree and learn what no man or woman may teach, and when at last thou knowest, write its entirety not upon paper, but on the very pages of thy soul.

Keep this Counsel of the Copse often, even as that of thy brothers and sisters, for such Communion shall ever serve both Seeker and Master as One.

Concerning the Powers and Virtues of the Rose.

The Rose stands at the Heart of the Garden as the Arbor Inscrutable. As within, her power is also magnified without: she is the running thorn standing as Sentinel of Paradise. By both stances is the Grand Arcanum wholly compassed, and the Green Mysteries become One in the Hortus Conclusus.

The Genius abides in quiet and strength, guarding her perfumed nectars. The essence of her devotion is manifest in her impeccable manner of self-protection; her determination to thrive amidst adversity; her respect of kindred; her quiet humility as she goes about her work in the shade of trees far taller. Witness her kindness to bees; her comfort of the Dead, her diverse blessings of colour, aroma, and medicinal virtue; her bright emergence after the killing frosts have laid bare her bones. In the Rose, we witness the holy and perfected mystery of the Resurrection.

Old trees may promulgate a thicket, their canes extending to the earth and arising full-rooted. Such wizened arbours form thick, hard wood of deep red colour and straight growth, mighty boughs commanding the powers of healing, peace, and perfect love. Such wood, when dried, retains its deep red colour and its outer layers are considerably hard, the innermost layer being a soft pith and so lending its ingenium to the construction of vessels.

The Soul of the Rose is exalted within the dew upon its petals, useful in all preparations of Ease. Such may be gathered in the mid-morning and used immediately, or taken raw as a nostrum of Fortification. In all matters of the Art Magical, Rose increases both efficacy and nobility, bestowing an influence of wise temperance to everything it touches.

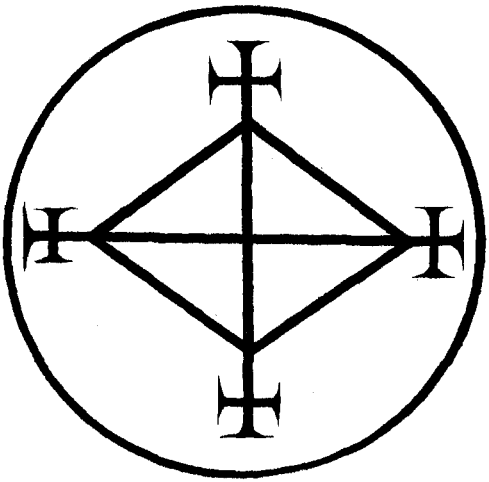
In true species she numbers in excess of one hundred, each blessed as a font of wisdom, and from these, thousands of varieties have blossomed. Some dwell in the dry ravages of desert, others 'neath the shade of forest canopy; some flower in fragrance, whilst others possess odours so subtle as to be imperceptible by mankind. The Wise of Art grow her in the garden for Bloom, Thorn, Vine and Hip; but know that the Wild Rose, flourishing beyond the bounds of the garden, is also great of virtue and ever worth the seeking. Fragrant petals gathered up mid-morning, sealed in a vessel with distilled spirits, will in the space of three weeks' time provoke a nectareous

cordial of great worth. Separated from the withered petals, this tincture forms the basis of many a healing nostrum, and so may be applied to the Work of Philtres; but its most eloquent use is as a simple Wine of Devotion. Such may be mixed with spring water and poured as a perfumed Libation unto Spirits of the Land, or used to wash the Holy Relics and Idols of worship. As a sacrament of Purification, the tincture is used in its pure form, after bathing, to anoint the hands and body prior to ceremony, for its exalted perfume is a breath most pleasing unto the Angels, and noxious spirits cannot abide it. Indeed, the Rose may form the basis of every work of the Green Art, accomplished in blessing and in bane, for curing or cursing, in good comprehension of the arcana of Flower and Thorn.

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Cross-Seal of the Unknown Host.

For Supplication and Petition unto the Spirits of the Pleasure-Garden.



Powers of the Cross of the Host Unkown,
By Shade-Light of Rosa, Tree of Mystery,
I bow before the Guarded Gates.
Go forth in flesh as the Sacred Heart of the Rosarium,
By Seven and Thirty Knots let the Hidden Path shine.
Ambar, Daru, Nelumba, Sharuha,
Amen.



2

The Book of Descent



Psalm of Descent

Praise to the Crown of Light's Kingdom cast down,
Its jewels gone forth amid Earth's many lands:
All Praise to the Clay become holy ground.

Praise to the Father of all that stray,
Gods' elder lamp to light the Way,
Praise be the stars betwixt the boughs:
All praise the fruit of the Holy Sway.

Praise to the Mother of Eden's Flame,
First of the Wise and first of blame,
Charmer Twain of Snake and Man:
All Praise the powers of Making Tame.

Praise to the King of the Gardens of One
Crown'd by the blood of the Second Son,
Praise be the Furrow, praise be the Plough,
Praise the Skin made green by the Sun.

Praise to the Maid of the Mantle of Green
Thou withering and blossoming Queen,
Praise the Earth of thy Revelation:
Praise to the Vision, and praise the Unseen.

Now praise the Captains of Heaven's Mass,
Who through the Starry Veil did pass:
Alit in Flame upon Shenir,
And rais'd the dominion of Malachadamas.

Praise to the Crown of Light's Kingdom come down
Set on the brows of the Daughters of Cain:
All praise the fruits of Eden's Ground!

Ia, Ara,
Ka Ra Kia!

Of the Radiance Blessed, Fallen unto Earth.

The First Descent of Heavenly Fire into the Pleasure-Garden was accomplished by three agencies: the Tree of Power, living staircase of spirit; the great Serpent-Angel Lumiel, intermediary between the Elder Gods and Man, and the power of Woman, seeking unto the Light. Here was mankind first nourished with the Fruit of Illumination, her eyes opened to Behold the Spirit, and the primal transmission of witch-fire passed. This Light of Power permeates all Trees and Herbs, and ever seeks its reunion with the First Garden; it is this Light which gives a wort its power, and is a medium for its genii.

The Bequest of Light from the Serpent also made the way clear for the descent of the Heavenly Host, come to establish the enchanted Dominion of Elphame. Though the Radiance was passed into two separate vessels, human and angel, each retains qualities of the other, and the Fire's quintessence of Illumination is the same wherever it burns. Thus the Serpent is not only the Father of the Wise, but also of the Kingdom of the Good Folk.

The Spirits of Faerie are the earthbound Celestial Host, corresponding in many ways with their heavenly brethren, but making their habitation instead amid the green Round of Nature and the elements, hence their appellation 'fallen'. They inhabit the land, waters, and airs, assuming a multitude of forms, some of terrible and unearthly beauty. A considerable number are directly allied unto the Green Dominion and stand as guardians of worts, trees and groves. In general, their places of dwelling are far from the habitations of Adam's race.

Whilst their presence in Nature is consistent, their perceived forms are not: they inhabit the shifting margins of the waking sensorium, revealing themselves at such times as local orientation is corrupted; they haunt mists and take the forms of spectral lights, shadows, men, women, beasts or plants; or the pareidolic co-mingling of these forms with others of Nature. Their appearance unto mankind is often preceded by sudden fatigue, intoxication, or inexplicable rapture; and lore relates that some among them first appear in water, as beautiful men and women emerging from lakes and springs. Though of an infinitely wise nature, the numerous

taboos and superstitions governing their appeasement testify to the Faerie Host's capacity for malice. This liminal dominion of manifestation is subject to its own laws of governance, bound by the Hidden Virtue and the Queen of Elphame herself, and cannot be traversed by the artifices of mankind. Thus the audience of Elphame is granted on its own terms, usually without expectation, and is frequently attended by high danger.



Entreaty unto the Serpent-Angel.

Ia, Lumael, Nahazhael, Zhamael!

Behold, thou Angel of Deliverance
Coil'd about the Tree of Old,
All ears harken, all eyes behold
The Holy Lights of Heaven's Heights,
In fruit and flesh ensoul'd.

Behold the Dawn of Elder Faith,
Whose holy books are writ in Wood,
In leaves of flesh and ink of blood:
Descend, now Witching-Apple of Eld
Promise of the Father of the Good.

By Powers of the Serpent
Open I the Doors of Knowing
And behold the Eternal Nature of All Things.
By Powers of the First Tree
Draw I the Wood of the World unto my Temple's Heart
And fix myself thereto.
By Powers of the Mother of the Wise,
I eat the Fruit of Immolation
My soul to burn anew.

Concerning the Perpetuation of Edenic Fire Among the Races of Mankind.

Legend and lore of the Holy Isles, as well as other lands further afield, recounts the intermarriage of fairy men and women to mortals, dually attended by both blessing and curse upon them and their progeny. The boon is the Gift of Art, or the Second Sight bestowed; the curse is the suspicion with which they come to be regarded by humankind, or the eventual loss of such powers by treating them profanely.

The sexual perichoresis of earthly and celestial powers, through the dual union of spirit and flesh, is an echo of the First Gift of Wisdom from the Bright Serpent. The periodic re-introduction of Angelic Power into the Seed of Man is a natural ordering of Spirit and Flesh, seeking balance in the Twain Dominons of Heaven and Earth. From the First Counsel of 'Take, Eat, be Wise' to the descent of the Watchers, to the taking of fairy wives and husbands, the communion of the two realms is reverently attested by lore. Such may give rise to persons with extraordinary powers in the realm of Herbs and Magic, such as the beloved fairy-doctors of Cymru.

Thus the Kin of Second Sight contain within their blood the brilliant shards of the Spiritual Race of Faerie: this Seed may awaken from its ancient slumber in the form of increased sensitivities to the spirit-world, powers of healing or miracle-working, or roused by certain initiatic ritual arcana. Such magical abilities are oft attended by the Curse of Exile, being the scorn and mistreatment by the Race of Adam, and for this reason the Blood of Elphame has also been called by the Wise 'The Mark of Cain'. Thus it is that the Blessed Fire, though bright and hot, burns under veil of darkness.

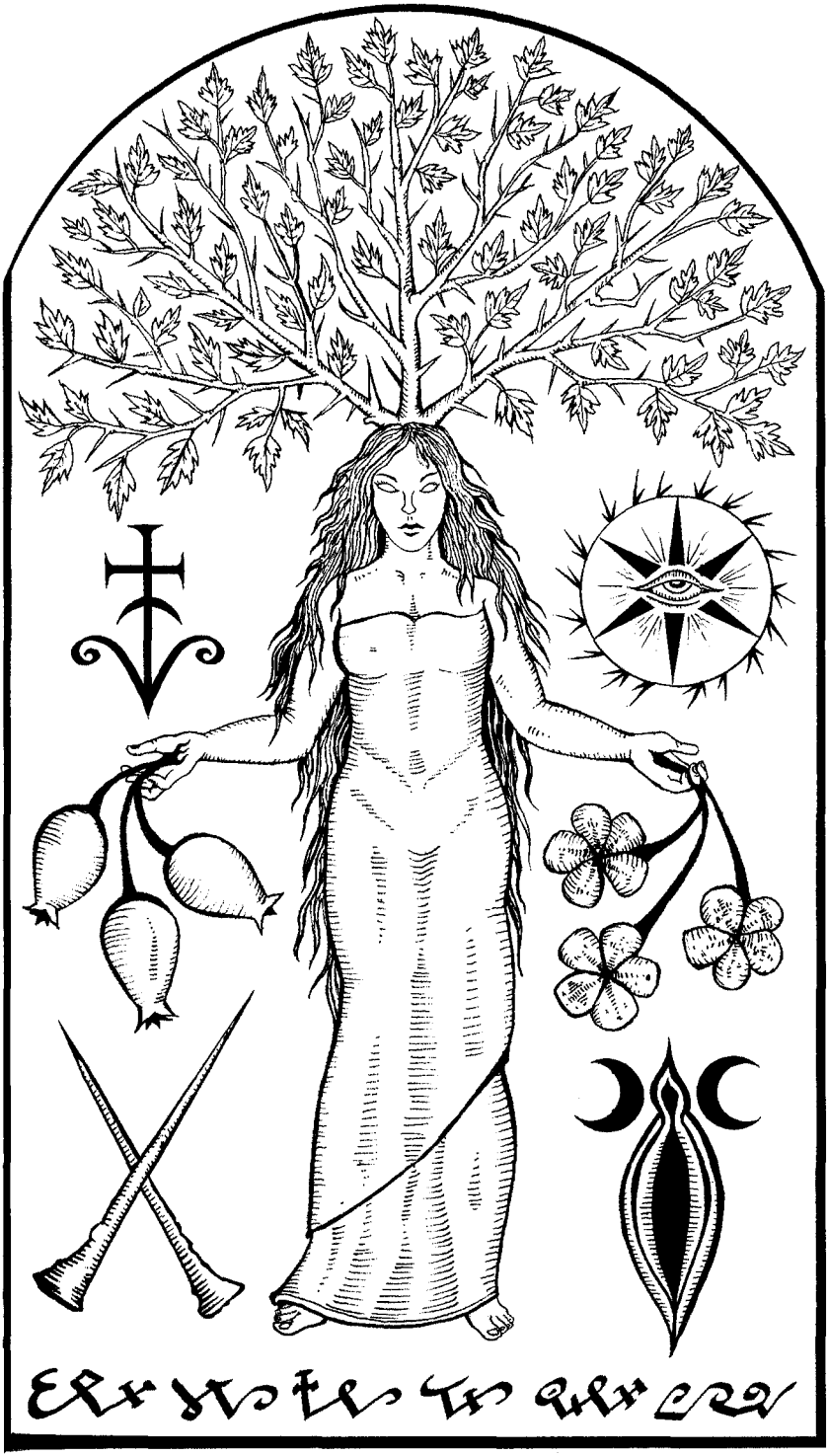
The Spiritual Heredity of the Bright Angel, called by some 'Witchblood' and by others 'Sons and Daughters of the Light' is the sensitivity to, and free interaction with, the World of Spirit, called sorcery. The hidden font of the Pleasure-Garden flows with the blood of Faerie and nourishes its power: when one invokes the wards of Midnight's Eden, the chimes of this holy Heredity echo within the compass of time, and Light is called forth from the first moment of Illumination.

Of the Divers Habitations of Faerie.

The dominion of Faerie extends from the bounds of the realm of flesh unto that of spirit. Within the realm of matter, specifically the wilderness, there are certain haunts wherein they congregate with greater frequency, their principal dwellings being in Copse, Well, and Mound. Of the first we may say that certain trees, such as Elder and Whitethorn, will often grow together in a circle or Spirit Cloister, generating a small hedge-ring of Nettles, Brambles, and other protective worts surrounding their group. Within these hallowed precincts enchantment is strong, and the Shining Ones may make their presence known. Of the second, many are the holy wells and sacred lakes wherein a singular elvish spirit is known to dwell, by tradition imparting its powers and wisdom unto the waters direct. The Mound is the ancient Dwelling of the Good, these being hollow hills or tumuli, the tops which are frequently associated with angelic governance or manifestation, and many are the monuments erected in their names. Ancient churchyards fallen into disrepair are also their preserve, as are their hedges overgrown. Fairy Trees are singular arbours found growing isolated from the larger mass of their kin, sometimes exhibiting great age and resilience, and the known dwelling of especially wise and malevolent spirits. Such are approached only with great reverence, and strong is the curse upon those who harm them. With such trees, collection of wood, leaves, and fruit should be limited to storm-blown fragments.

Of the Powers and Virtues of Whitethorn, Lady of the Veil of Elphame.

An Arbour inseparable from the Great and Noble Hedgerows of Albion, the Thorn is identified with the Lady of Elphame and her domain, and with the luminous wisdom which proceedeth from the Realms Below by the grace of her hand. Though in many places a short-lived tree, certain Ladies of the Hedge may reach great age, and within their bark assume the forms of outward-glancing grotesques and diverse faces of the Genius. At times the Whitethorn is discovered in wedlock with Mistletoe: the woods arising from this marriage are among the most sacred for their respective magical uses, especially with regard to the blest joining of two kindred souls in holy matrimony. Likewise, medicines made from such Mistletoe as has grown upon a Thorn are esteemed superior.



The flowers, in their amplified expression of the Lady's power, give forth a scent which some find repellent, but those who have stood within a riotously blooming Hedge will note that beneath this strong spoor lurks a sweet floral aroma both pleasant and beguiling. During the brief season of the Tree's blossoming let the Wise gather and make use of such tender petals as the Tree may give, for use in love philtres, cordials, and floral wines to increase the sensitivity of Sight.

The blood-red Haws, or berries, may also be employed for such preparations, and those which have been touched by frost are much improved in flavour and sweetness. Bearing the powers of the Lady, the Tree corresponds in flesh and spirit to the Human Heart, whose function the Berries aid with vigour and balance.

The cured wood, stripped of its bark, takes on the appearance of bleached bone, and is of great worth for carving, both for its hardness and light weight; the bark may also be allowed to remain, its colour changing from gray to silver as it dries. A pale yellow ink may be derived from freshly peeled bark, either by a slow-bubbling decoction or by the measured extraction of pigments into wood alcohol in a sealed vessel. The severely angular branching habit of the tree, a mockery unto the gardener's shears, makes long staves of straight orientation a rarity; however, pieces of wood found upon Fairy Trees may on occasion be proper wands and walking-sticks.

As with all spines, the thorns harbour the powers to fix and fascinate, with especial orientation unto the precinct of the Witches' Goddess. All spells, charms and curses exacted in Her name, and requiring the Aparattus of Piercing, are empowered and dignified with the spines of Hag-thorn.

Praxis Sylva: Laying the Feast of Elphame's Table.

In that lonely place where the Good Folk come together in convocation, the simple act of preparing a sacred feast may serve to demonstrate good will and humility before the Mists of Faerie. The Feast-Table should be prepared using materials found in that place: leaves, twigs, blossoms, stones, and earth artfully gathered together before the form of the Cross-Seal of Elphame. Let coloured ribbons also bind the staves in this pattern, that its holy power may resonate within the ground of thy offering. When the whole of the Table is thus prepared, let it be sprinkled with water.

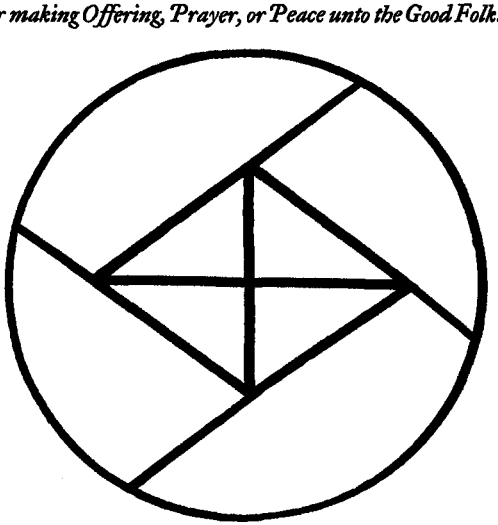
Upon the Table lay a small cloth of clean, coloured silk, specially chosen in accordance with the genii of the locality. Upon this the feast itself may be spread with wholesome food and drink: cream, butter, breads baked by thine own hand, cakes, fruits, sweets, and wine. Fresh-harvested worts used for sacramental purposes are also meet, as are silver and precious stones.

Let no unwholesome thing be offered, and let no portion fall from the spread of the Table whilst it is being prepared, for such shall be the telling of thy presence of mind, and, regardless of intent, a blighted offering unto the host. When the supper has been laid, speak in earnest the Prayer of the Cross-Seal, once over the food, once over the drink, and once over the Table as a whole. Then bow in silence, rise, turn, and go forth without looking back.

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The Cross-Seal of Elphame.

For making Offering, Prayer, or Peace unto the Good Folk.



Powers of the Cross of Elphame
By Light of Thorn, Tree of the Dominion of Faerie,
I praise the Hollow Hill.
Go forth in flesh as the Door unto the Kingdom of Mist:
Sagina, Stellaria, Betonia, Oenantha,
Amen.

Concerning the Powers and Virtues of Foxglove, Ghost-Chalice of Fairy Wisdom.

The Herb called by botanists *Digitalis* is a Scrophularius, being a plant of the honoured Figwort family, and preferring, like many venomous plants, to inhabit the shade in silent places. Growing to a height of 8 feet, but more often shorter, the Herb has a central stem with large, hirsute leaves and drooping, bell-shaped flowers varying in colour from white to pale gold, to pink, purple, and brown. The large leaves, being the reservoir of the plant's medicinal virtue, possess an acrid flavor.

The juice of the plant, extracted with care, may be used for the charming of objects used in protection against the Fair Folk, or to aid passage through their domains. This liquid has been used to tame iron blades, the presence of which is an offence in areas haunted by Faerie. Likewise the blossoms may be used as tiny magical vessels, or Wishing Cups, each flower receiving a single prayer unto the Faerie Host, then cast into Well or Stream.

Such usages of the Herb should be undertaken with great caution, as the plant demands great respect: ingesting small amounts of any part of it can deaden the heart in a dangerous manner, altering function and rhythm. Poisoning symptoms include retching, erratic pulse, cramping, delirium, convulsions, and death from paralysis of the heart. Mere touching of the plant may provoke a rash, nausea, or a Discomfort of the Brain in some persons. Thus harvesting the herb, when necessary, should be done with caution, and followed by thorough cleansing of the hands. Beyond its chymical propensity for poisonous taint, lore relates the Herb is attended by spirits of misfortune and gloom, its root nourished by rotting bones.

Like Fairy Trees, small portions of Digitalis should be harvested with utmost caution to avoid offence of the Good, and sacrificial offerings should be given unto the plants, the Feast of the Table of Elphame being one exemplar. For the greatest expression of magical and medicinal virtue, leaves should be gathered when the Herb begins to flower, from a large stand of plants, taking a single leaf from each plant. After careful drying, these must be immediately enclosed in airtight vessels to prevent reabsorption of water vapours from the air.

Concerning Potent Herbs of the Faerie Host.

Certain Herbs and Trees, by their powers, have close affinities with the **Fair** Folk, either by means of attracting them, or for preventing their **unwanted** approach. Many such herbs wield both powers of attraction and **repulsion.** Lore relates that many such plants are most potent if they are **found,** rather than being sought, and such is an omen of its own revelation.

Beech, a magnanimous Arbour which, when reaching advanced age, may become a habitation for great masses of sprites. Its wood, retaining the certain impress of Ælvish Genius, may be fashioned into powerful wands, vessels and reliquaries consecrated unto the Good Folk.

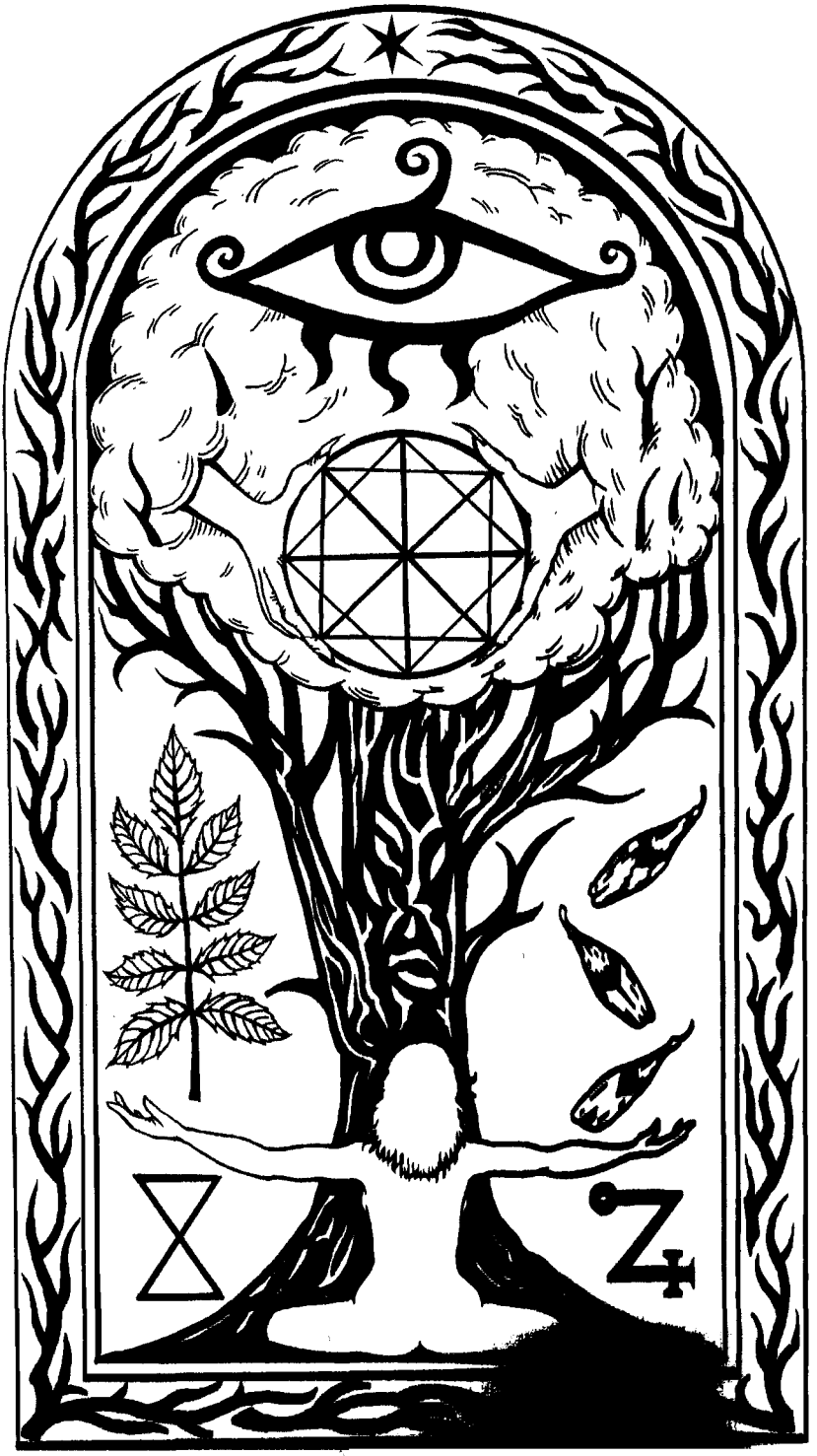
Elder, who, like her good sister the Whitethorn, is a portal direct unto the Great Below. All parts of the Tree serve to draw the Good Folk, especially the wood, which by ancient mandate of the Land-Gods is forbidden for the cutting. Thus it must be gathered as Nature directs, either by deadwood naturally shed or as a result of storms.

Pearlwort, being a rare Caryophyllus of the North, and known as 'God's Own Blossom'. Its powers of protection from malefic faeries are legendary, and small dried blossoms are worn in lockets and rings as protective talismans. The Herb's juice is also famed for its powers to bewitch a person, particularly to sway their heart in matters of love and venery, and for the winning of fairy-wives. Gillyflowers and Pinks, being far more common in their distribution, are like unto Pearlwort, but of lesser strength.

Alder, the catkins of which the Good Folk are know to favour as bread, and may be served them with butter and honey. The same may be said of the catkins of Hazel and Birch.

Wort of St. John, when found without seeking, may, according to folklore be claimed as a magical talisman for safely navigating the realms of Faerie without risk of bewitchment. Like Digitalis its juice may charm the magical relics and talismans to offer safe passage beneath the Mound.

Stitchwort, which leads travellers astray, and casts forth Mist over the eyes of the unsuspecting, known as 'pixie-leading'. When plucked in blossom, its juice may used to anoint the lips to speak with the voice of Faerie.



Sycamore, which, like Foxglove, provides leaves to serve as 'Fairy Dishes', these being set out in offering at night to appease the Host, with a sweet or small piece of food placed upon each leaf. They may also be dried and used as paper of petition, upon which prayers may be written.

Oak, which, when trees of great age are found growing alone, are frequent Fairy-Trees. Acorns and catkins are a favourite food of the Good. The same may be said of Poplar, who enjoys its station as a frequent host to the Society of the Fair, and whose catkins are much prized, with cream, for the Feast of Elphame.

Rowan, being a singularly holy tree, which is encountered as a Fairy Arbour in the wild and in the garden. The rare individuals crowned with Mistletoe are especially prized by those who make their homes within its branches. It is frequently found planted outside the home for the specific purpose of attracting the good spirits of Elphame, to watch and ward the domicile. Its wood is like unto Beech, being of eldritch power aligned unto the Fallen Folk, and its fresh berries are a favoured fruit at the Table of the Feast, or, strung as a sprite's Rosarie.



Arcanum: The Spirit-Tree as the Path of Descent.

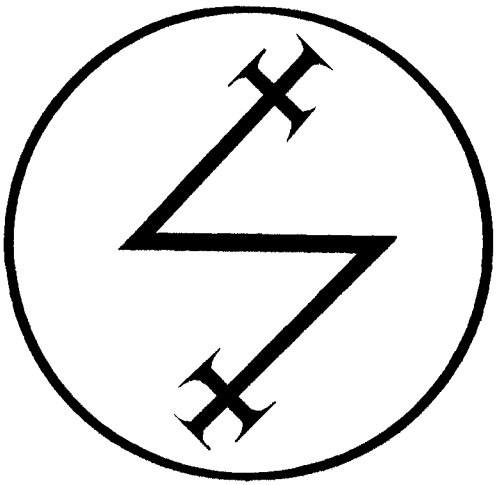
The Tree of Spirit stands in the midst of the Garden, the singular spire of wood intersecting Heaven, Earth, and Hell, and the arboreal emanation of the Blood of Elphame. Its height embraces the genii of air and fire, its root the soil and deep wells of Earth. By power of its mighty column does the Fire of Spirit rise and fall, as it first did by way of the Good Serpent. Thus was it become both the Way and the Light, for its branches were hung with both enchanted fruit and Serpent's coils. The benediction of its fruit, called by some 'transgression', is as the very Manna of Heaven, formed of sweetness, light, and all substance necessary for nourishment of the soul. It is also this three-branched Tree that the good angel Shemhazael, captain of the Sons of Heaven, descended in days of old to promulgate the forbidden arts. By some the Tree of Shemhazael has been identified as the Apple, by others the Yew or Fig; others among the Sages of Old say it was Mandrake, wooden twin of Adam. And yet among some it is reckoned as the Holy Ash, whose leaves drip with the dew of Wisdom.

O Daughters of Holy Cain, O Sons of Mighty Seth! O All ye children of the Blood of Esh, know Thou my Voice: a fire devouring all scriptures holy, for this is my eternal feast. Hear this sound and know I am near. Know thou my Earthly Temple: the barren crags of the High Places, a station elevated above all men. Stand alone in the blood-strewn Field of Negation and cast thy sight skyward, ascend in pilgrimage unto High on High! Walk this holy ground and I shall be with you: take up thy place in the branches of the High Tree, and pray without ceasing! Yea, by the three times three times three, the Generations of the Blessed shall reap this harvest one thousandfold!

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The Cross-Seal of Heavenly Fire.

For the drawing forth of Light from the Celestial Mansions, and for the Grand Petition unto the tutelary Angel Shemhazael.



Powers of the Cross of Heavenly Fire
By the Column of Esh, Tree of All Dominions,
Light Descend and Dark arise
Go forth in flesh as the Torch of the Elder Gods:
Haumas, Centaureas, Droseros, Helichristos,
Amen.

Song of the Dweller-on-High

Daughters of Earth, rise and come!
From the heights I sing to Thee,
Upon the Branch of Spirit hung,
As one with the Eshentree.
Ye fair-crown'd maidens, rise now higher
I will sate Thee, first with fire,
Then with Seed, and holy blood:
Then one tear, become a flood.
Then with Art, blessed by Desire:
Ye fair-crown'd maidens, rise now higher!

The Art of Unbecoming,
And Becoming All from None;
The Art of drinking nectar
From the Chalice of the Sun.
The Art of Silent Seeking;
The Art of Going Forth,
The Art of the Nail upon the Step
'Pon lands of all the Earth.
The Art of Making Sacred
The Art of Snake and Rod,
The Art of holy Perfumed Prayer,
And grinding Corn of God.
The Art of the Witching Phial,
The Art of Making Kings,
The Art of Beauty rais'd in light,
The Art of Binding Strings.
The Art of Making Mighty
And laying kingdoms bare,
The Art of binding word to flesh,
And binding flesh to Air.
The Art of Dance and Art of Drum,
O Daughters of Earth, rise and come!



3
The Book of Going Forth Into the Field of Cain



Psalm of Wayfaring

Blessed Father of the Hollen Tree, watch and ward my tread!
Make Holy the Marriage of Land and Heels,
Sanctify the Communion of the Sacred Arbour.
By the Going forth, by the Journey, and by the Return,
I hallow this Work in thy Name.

For out go I from the Clay of my mortal father's dwelling
To wander the Thorn-Forests of Night.

Out go I from the Thorn-Forests of Night
Into the Ordeal of the Briar-thicket.

Out go I from the Briar-thicket
To trespass the Rose-covered Tomb.

Out go I from the Rose-covered Tomb
Unto the waters of the Gardens of Desire.

Out go I from the Gardens of Desire
To the haunted place of the Gallows-Root.

Out go I from the Gallows-ground
Into the Wood of the Tree of Knowing.

Out go I from the Tree of Knowing
To Eat of the Fruit Eternal.

Out go I from the Fruit Eternal
Into the Tendrils of the Vine of Souls.

Out go I from the Vine of Souls
Into the Grain-Circle of Magistry
And the Eternal Vale of The Lord.

Azha' Zael, Azha' Ira, Shemj' Azha,
Amen.

Of The Pilgrimage.

By the ever-deviating motion of the Foot upon the Earth does the Old Serpent aid the wanderer in his journey toward the Garden of the Wise, wherein dwell all sacred Trees and Herbs of Power. Each of these Holy Arbors hath a distinct angelick spirit, and a retinue of powers which may manifest, by way of the Art Magical, in the world of flesh. All enchantments of the Green Art, fair or foul, are the good gifts of Heaven, for they proceed first from the Elder Gods, second by way of the Angelic Host who taught them, and third by the grace of Lady Nature, who nursed them.

And yet the path of the Seeker through the Hedge lies as a thorn-thicket strewn with obstacles; haunted with snares and occasioned by beggars, thieves, and false prophets. To traverse these forlorn places, one must become as an Holy Wayfarer, undertaking a passage of the soul, each pace deliberate, and ever reckoned anew. In so doing, gait becomes meditation; every step an instant of awakening, reckoned as hallowed, and laden with the fiery Fruit of Heaven's Tree. Those who are strong, virtuous and humble, and who embrace All Things in good balance, are the True Adepts of our Way: they alone shall know how to pluck this fruit and savour it, even though its flesh shall ever be as bane unto Adam's Seed.

This Spirit-Pilgrimage is the Wandering of Cain the Exile, ancestor of true magicians, set apart from the common by a secret Mark of hidden power, and a blessed Patron hallowed unto our Brethren. It traces the wending path of the Wise Serpent gone forth from Eden, bound on the left by Wormwood and on the right by Deadly Hemlock. Here do Thorns of the Wilderness entwine the earth, concealing treasure in every adversity: here the journey lays its first victims on the bloody altar of sacrifice. Here does Awan, Lady of the Earth and Bride of Cain, arise in glory as daughter of the Elder Gods, and render up the world's inheritance in love and mystery. Here does the star-hung luminary Shemhazael embrace the Divine Tree as the blessed Intercessor betwixt Angels and Men. Thus do the celestial flames descend as the Three Rays of Magic, and the road of the Holy Pilgrimage is thrice wandered.

And yet, even as the Holy Light of heaven is come into Earth, it is ever conjoined with all tribulation unto the Vale of Tears: as the Pilgrimage giveth its reward, so too does it reap an eternal harvest of gall. Brave are

these Sisters and Brothers of Art who arise to the call of going-forth into the Fields, for each must walk alone, and face, when the time of reckoning dawns, the wrath of the Opposer, that fearsome Angel none may predict nor command. Within the storm of his assault shall they be engulfed by the flame eternal, which shall either temper or immolate their souls.

As Cain is patron of sorcery, so too he is the spiritual father of the noble arts of Botany, Agriculture, and Herbal Wisdom, for by his cunning did he call Green Life from the soil of his mortal father's awakening, tend it with care and patience, then bring forth its first fruits unto the Altar of Sacrifice. With the procession of ages, his descendants became stewards of the Green Art, makers of wines, dyes, drugs, and holy perfumes. Just as there are those possessing Second Sight, so there are men and women born leaf and tendril-wrapped, in the Shade of the Tree, having a predilection for spiritual congress with plants. This Gift may, in its formal expression, be that of the healer, brewer, charmer, reader of signs, or other praxis of magical Art, but the source of the power lies deeper than its outward mask, for 'tis a stream flowing from the Fountain at the heart of Paradise. No worldly learning may bestow this virtue, yet certain endeavours rightly undertaken by the True may, for those born of the Sight, quicken the spark within into a flame. Such rites are exacted to renew the sorcerer's betrothal with the Spirits of the Grove, doubly kindling the plant-charmer's fire, and opening gates for the visitation of the Angels, Genii and Holy Nymphs.

Let the magician who would abide with the Virid Retinue first go forth into the Field as Abel with his brother Cain, and there, upon the good earth, let him be slain. In Holy Sacrifice let his blood nourish the Vines of the Field and fatten their fruit, let all dead flesh be stripped from his bones and his spirit descend to the realms beneath the furrows, there to face all demons and prodigal spirits in combat. All elements and weather, all Wights of the Infernal Grove shall purge this former corpus. By turn of the Season's Wheel shall his bones be laid barren as a Virgin Field, warmed by the sun, kissed by moon and stars, and baptised by the holy waters of Heaven: from these bones shall the New Flesh arise in glory. In accordance with this mystery is the Art of Purification accomplished, and the skin of Abel greened as the fields of Summer. By this mystery is the Self overcome, and the first step taken toward eternal self-overcoming.

Let then the Pilgrim of the New Flesh be baptised in the four waters of Eden, and take up the skin of his former self, as a hoary mantle against the thorns of the Hedge. Let him kiss the ground he has reddened in solemn compact of Sacred Marriage to the Land. In quiet reflection he shall then behold the errors of former aspiration and know himself judged by all Spirits. To this holy retinue of gods let the Pilgrim pledge his service anew, taking up staff and pouch and making his first steps into the Greenwood.

The powers given by the good graces of Nature shall meet all concerns of Need: the Greenwood, as the Vegetal Basilica of Nature, provides a host of potencies by way of its Saints. In the Wilderness shall the Holy Pilgrim encounter all manner of virile spirit: each may offer the cup of poison or nectar, truth or treachery. Thus shall the Pilgrim embrace the discipline of discernment, even unto the realisation of the venom which resides in every elixir, and the Feast of Kings to be found in the pastoral offering of locusts and wild honey. For the Waymarks of the Road serve none but themselves, and many are the divergent paths leading to bone-heaps.

Then shall the Pilgrim proceed upon the Path with perfect knowledge of his every step —for in truth art the Wayfarer a Star of Heaven, and every ray of light shining forth from him is a Book of his own Mysteries: those who know how to read of its pages shall. Let therefore each word, deed, and restraint thereof be as an offering unto the Elder Gods, an embrace of Nature, and a glorious beacon unto the Work, for by these signs shall the Pilgrim be known. Thus is the True Grimorium of Magic enfleshed by deed as well as word, and the writ of Truth or Falsehood laid bare before the spirit world.

Just as the Serpent presses the Wayfarer ever on through tribulation and test, so do the rewards of Sojourn sate the soul, and the nectars of respite soothe the Faithful. In truth the Pilgrimage is marked by motion through Wilderness, but in equal measure the Sojourn embodies respite in Paradise, the Perfect Garden of Attainment. Thus are the twain powers of Plot and Thicket circumscribed by the step of the Wayfarer.

Here, in this place of contemplation and stillness, the Spirits of the Land reign in quietus, and unto their hoard of wisdom the Sojourner is admitted from the hostility of the wastes through the gates of the Angelic Host.

Here does the Exile embrace the power of Arrival, which by the mystery of its nature is a Return to the place of Going-Forth. All Faithful Steps come to pass are here rewarded, for from this place flow the Four Rivers.

We praise, therefore, the Holy Spirit-Tree, and the Fruits of Gnosis. We praise wisdom hard won. We praise the Elders and Ancestors who have guided us to this place. We praise love between kindred and love of land. We praise the abundant manifestations of the Holy Arts of Magic, and the twin powers of Plough and Furrow. We praise the flesh of the Seeker, sacrificed and risen anew as the Holy Wayfarer, and the Arboreal Men and Women they shall, by good grace of the Spirits, become.

Of the Tree of Ordeal, the Powers of the Cross, And the Blessed Resurrection.

The Skull of Adam rests at the foot of the Cross, for by way of the Tree of Ordeal and its four nails, mortal kind is liberated from the legacy of clay. All Flesh which aspires unto the Light shall be crucified thereon, its wood made rosy, at once the fire of the all-potent Crossroads and the Heart of the Circuit Magical. All profanity shall be surrendered unto that Forge wherein the holy nails are made; unto the Crossroads of Fate shall they go willingly, and there receive the adversity arising where the Three Ways of Art intersect. Such is the nature of fixing Flesh to the thorn-boughs of the Tree of Ordeal, which stands ward over the Field of Cain.

For a seed to sprout, it must be subjected to Ordalia: a hard separation from the maternal sanctuary of the fruit must occur, then a journey must be made from its mortal progenetrix to its final resting-place in Hallow'd Earth, and, by severe means, it must be stripped of its hard seed-coat, which affordeth the germ protection from the hostile world of the profane... but also from its own destiny. Through this process of separation and purification, the Seed may sink its roots deep and thrust its branches skyward, becoming in time a Tree of Power.

Likewise, for every aureate success of the Work enfleshed, there lies in its shadow a bloody heap of Sacrifice. Unto the gods this is a coin of great price, paid in tribute by the Wise and kept in compact of Silence between themselves and the Powers of Patronage. By committing it to quietus,

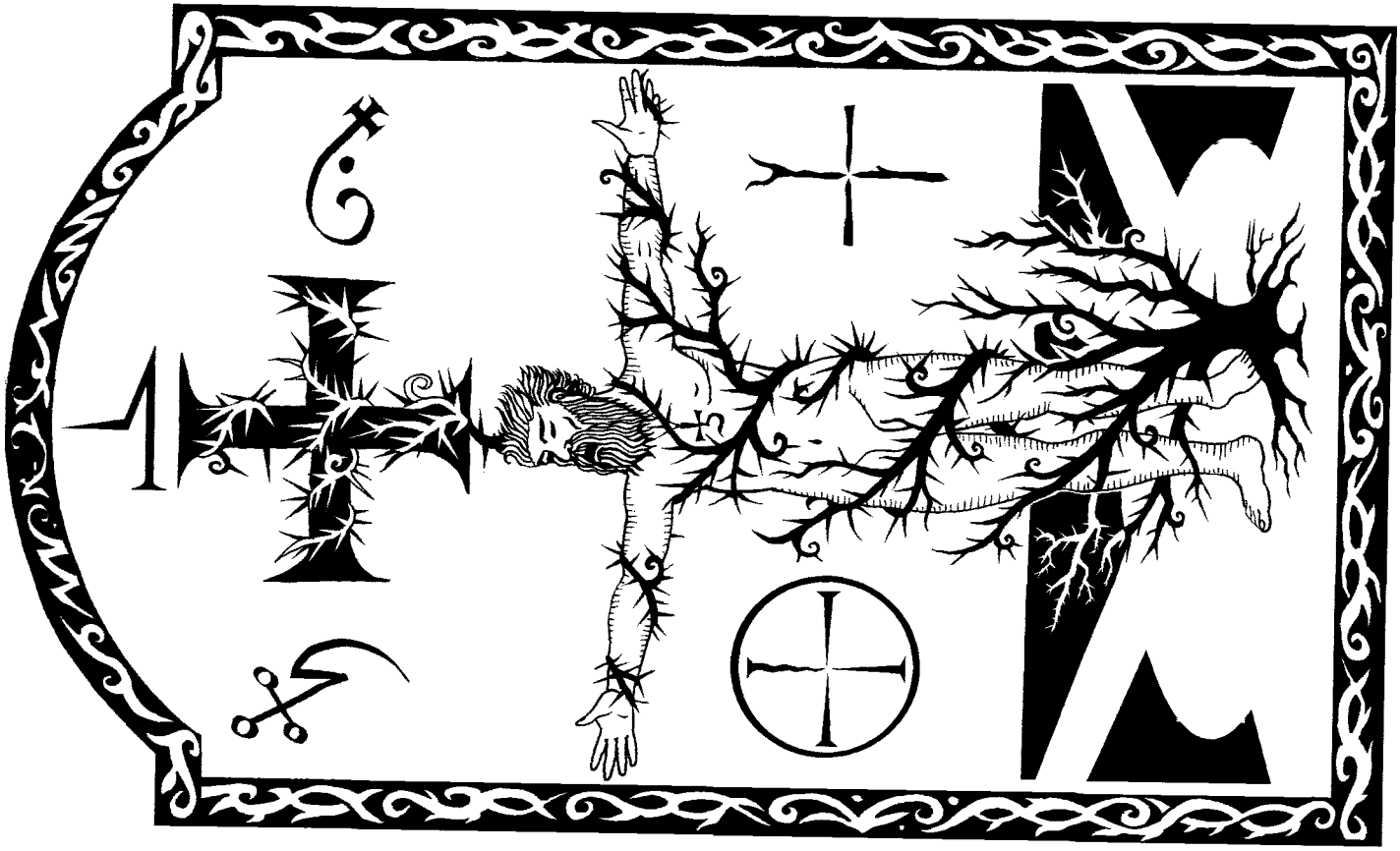
Sacrifice becomes total, for boasting renders the act profane, and devoid of offertory power. Let then thy sacrifice consist of all manner of precious things, including those most treasured, for these do the gods deserve and require, and only such are truly sacrifice. By verity of these actions and ordeals shall every Man and Woman of the Serpent's Seed become an Anointed One.

Within the Green Art, the Cross commands the pentetrative powers of the Spirit-Tree with the world of flesh, for the Cross is also the Tree of Life whose Fruit is forbidden: the Gallows Tree of the Mandragore's dwelling. For as it is written, when the Anointed One was crucified he descended into the Infernal Realms, then arose to the place of Earthly Man, thereafter ascending unto the Celestial Vault. Thus it is that the ordeal and adversity of thorn and briar, of necessity, accompany the Wayfarer on the Path, wearing the mantles of Adversary and Master.

Rune of the Arbour Tortuosa

By The One True Cross is admittance gain'd,
The Wayfarer pierced, and the Greenwood stain'd.
Four Arms hath the Cross of the Gardens of Arte:
The Fifth is the Seeker affix'd at its Heart.
Now Height bind to Depth, now Wood bind to Skin.
Let the Runes of the Old Ones shine forth within.
By the Blessed Wood of the Tree of Sacrifice
And the Word of Hailing
Is this Murder accomplish'd.

The Holy Sign of the Cross, being that time-honoured amuletic gesture known chiefly as a blessing of protection, or as exorcism, is convoked in diverse ways to hallow and call forth powers of spirit into flesh. The Cross of Crucifixion and Resurrection commands the power and gnosis arising from self-overcoming by way of sacrifice, for in this manner was great Od affix'd to the Tree, and his Art of Arts hard won. But Agony, Death, and Resurrection are but one power of the Cross among many, and every tree of the Garden may a Cross become.



The sorcerous geometry of the Cross is reflected in the horizontal branches of the tree which intersect the vertical column of the trunk, as well as in certain morphological mysteries, such as the four-petaled cruciform flowers of plants in the Brassica family. As an enchantment of Green Art, the Cross is made not only by the sign of the hands and their accompanying mantic gesture, but also by the laying of staves and branches upon the Earth in cruciform patterns to call forth their respective spirit-powers into the realm of flesh. Many are the crosses of the Garden so invoked, and such may be done with simplicity or great complexity.

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Spell of the Fourfold Powers of the Cross.

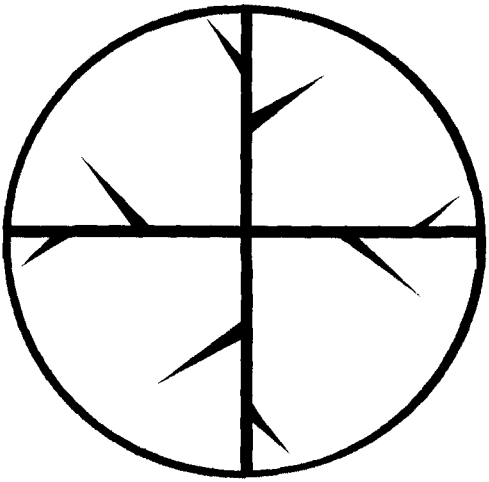
Holy Tree whereon Three Worlds hang,
Make perfect thy teaching.
For nail'd am I unto Flesh and Blood,
Mystery of Spirit manifest in the House of Man,
Offering at the Cross'd Roads of Fate.

Descend, all Heavenly Powers, by way of the Crown.
Arise, all Infernal Powers, by way of the Feet.
By Left Hand all profane spirits disperse.
By Right Hand all holy spirits attend.
Betwixt let the Heart's Good Counsel reign.

As the Four Roads of the Soul
Let the Four Rivers of Paradise
Become One with the Circle of Arte,
In accordance with the Power of the Great Tree
From whose wood all gods' images are hewn.
Arcanum of the Two and Seventy,
By Power of the fivefold star
Thou Art bound as the Circle of the Grove entire.

Cross-Seal of Sacrifice.

For all offerings given unto the Spirits.



Powers of the Fourfold Cross of Sacrifice
By Force of Blackthorn, Tree of Excruciation,
I offer the First Fruits of the Field.
Go forth in flesh as the Holy Immolator.
Robinias, Tribulus, Aubletius, Zizyphus,
Amen.

Praxis Sylva: Seeding the Fallow Field With Starlight.

The One who would go forth unto the gates of Midnight's Eden must make sacrifice unto the Devil of the Fallow Field, Sovereign of the Secret Arts of Green, in the lonely environs of his dwelling. There shall the Rite of Fallowing offer up the flesh and spirit of the Wayfarer as the Humble Companion and Ally of the Nameless Viridian, and prepare the Body of Light for the good Work of the Garden. The preparation of the sacrifice is a solemn occasion: let it be pursued in the dark hours, in solitude. The offering is made in the form of a cruciform fetish large enough to cover

the breast, two rude sticks joined in the form of the Cross by rough twine or string. Let lengths of old or rotten wood be sought for the offering, all the better if miserable and worm-eaten. In the act of making the cross, let the Seeker contemplate all roads which have led him to the present point, their trials and teachings, and consider as well the many roads not taken. When the Cross has been made, let it be stained red with the blood of the Seeker, and blessed three times by the Cross-Rune of the Arbour Tortuosa to seal the Work of Making. The offering shall be wrapped in sackcloth and taken at night, alone, unto a fallow field, or other formerly cultivated place, now returned to a wild state. By darkness a shallow hole shall be excavated, ever as the grave of the Profane Self. Now let milk, honey or wine be poured within as a silent offering for the Mighty Dead and their King. When this is accomplished, the grave is lined with small stones; upon them a fire kindled with dead wood gathered from the locality. Voice in supplication the singular prayer to the fire which burns bright in the grave:

This Lamp I Light for the Devil of the Fallow Field.

When the fire burns bright and hot within the grave, let the Fetish of Crucifixion be offered and burnt in silence, its ashes covered over with earth. When the sacrifice has been buried, shut fast the eyes, conjuring the sight of one's own body, buried in recumbent position below the soil. With the passing of the seasons all flesh is stripped so that only bones remain. The image of the Seeker's skeleton, lying in the same position as the body, is now held in the mind's eye, embracing only the earth of the Field of Negation, assimilating all to absence. Then behold the white lustre of bones greened, the corpus rent in diverse pieces, some to form roots, others sprouting stems to break the soil. With the progression of vision, let the bones grow into a stout, healthy tree, its vigorous roots expanding inward to encompass Hedgerow, Field, and, finally the Seeker himself. Let the vision encompass the totality of the sensorium, at which time it is offered in dispersion unto the field below and the stars above. Then shall the Seeker turn his back in silence on the corpse he has buried, and go forth from the Fallow Field without looking back.

The Field of Negation is the place of the First Murder of Abel, where all previous sacrifice is found unworthy; and where the First Excruciation of the Seeker unto Midnight's Eden is sown and reaped in perfect sacrifice.

Prayer of Sacrifice in the Grave-By-Night

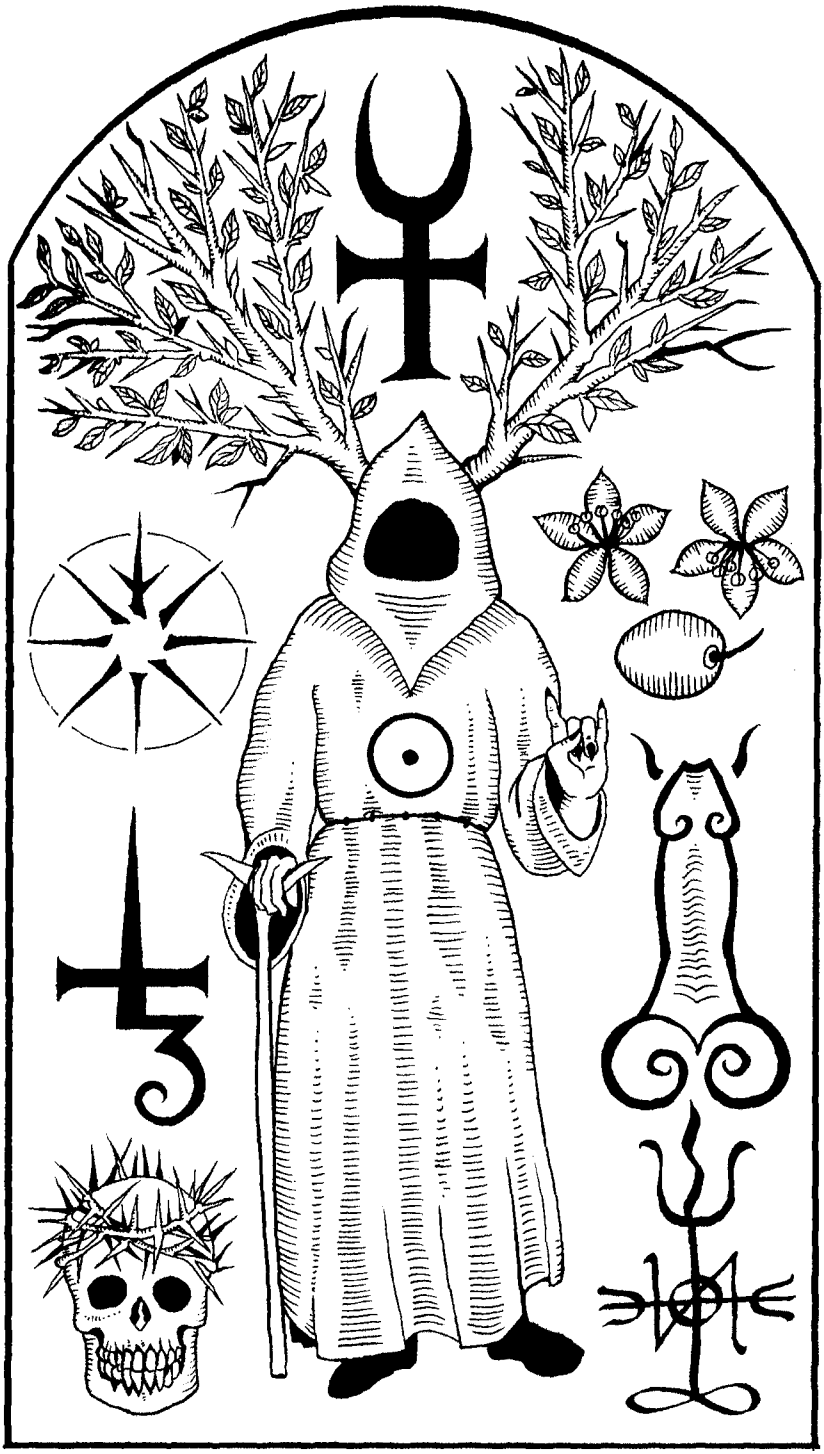
Fire of Heaven's Arbour, Fire of the Tree of Agony,
Hell's Hayward I summon in the name and power of CAIN.
Fire of my Heart's own flesh,
Make pure the Step of Faith
In the Fields of the Lord.
As a Seeker at the Heart of Four Ways
Unto the Good Lord I pray:
Four be the Offerings of Spirit unto Thee.

As the Gateway unto Flesh, the Blessed Nativity:
All signs and portents of my birth.
As the Turning of the Mill, the Measure of Mortal Days:
All words and deeds come forward to this place and time.
As the Death of the Body, the Crucifixion:
The unknown Hour and Power of mine own Death to come.
As the New Flesh, the Resurrection:
The coming forth from the Tomb into the Splendour of Light.



Concerning the Powers and Virtues of Blackthorn, Tree of the Sacrifice of Flesh.

Prunus spinosa, known unto the Wise as Blackthorn or by his old name Bellicum, stands as the Black Master of the Hedgerow, the centre of its governing power, though oft hidden among other trees. He manifests as a tree, but also as a shrub, many-trunked and growing in thickets together with Whitethorn, his good Lady. The bark is of a deep wine colour, thin and covering a wood of great density and strength. As with Whitethorn, Blackthorn is of the Rose-kin, observed by sign of the tiny white flowers, which mirror in form the pentalphic Compass Rose. With the advance of the killing season the tree gives forth its fruit, the dusty-purple sloe, prized for the liqueur it may engender, pricked and steeped in a sealed vessel for many seasons in rectified spirit, together with a measure of sugar. Here the virtue of patience is stressed, for the greater the age of the cordial, the greater its virtue and reward.



Despite the good its fruit may give, it is the spines for which Blackthorn is best known, and most hated by the Race of Adam. Individual thorns may reach several inches in length, being needle-sharp, inflicting severe wounds in the flesh of both man and beast. Such injuries commonly provoke blood poisoning and can prove fatal if not treated with expediency: this is the measure of respect which must be afforded the Tree and its Genius at all times. The absolute power of Taking inhabits these spines, and such may be used in rites of sacrifice, though with due caution. For this work, fresh spines are harvested singly and dried, achieving a strength and hardness like unto metal.

The Tree's preference for horizontal branching, even at lower portions of the trunk, together with a propensity for suckering, may fast generate a hedge from one or two trees. By this mechanism the thorns may weave a 'hedge amid the hedge' whereby Blackthorn interpenetrates the domains of other arbours. Copses formed wholly of Blackthorns are forbidding places, the dwellings of distinctly unfriendly spirits, and apposite all rites of Vigil, Opposition, and Sacrifice. The branches of the Tree, when cut and and cured, are throughout the Isles traditionally associated with the Witch-Master, Dyn Hysbys, and Summoner, serving as the emblem of his authority and the companion upon the path. However, when such branches are taken in vain, without formal dispensation of initiatic power, they are but the empty husks of their charming potential, and serve naught but to bring the curse of vulgarity upon their owners.

For such is the bane of the black sprite: unless sacrifice unto the Master of the Hedge is total, and in humility, a bounty in blood shall be reaped for the transgression against it. In either case, the Tree of Ordeal shall exact its due penance, and the spirit of Abel shall, after beholding the image of the skull, be eclipsed in oblivion by its spines.

Of the Feet and the Step.

Going forth into the Greenwood is by its nature an hallowed act, for therein reside the luminaries of the Hedge, by whose grace all teachings are imparted. In so doing, the divine herbalist becomes Wayfarer, donning staff, pouch and hoary pelts as the badge of avocation. Verily, each passage through the Thicket becomes an exile, as in every operation of the Art: by this are the Faithful of the Greenwood assumed to the precinct of Cain.

By respective acts of Pilgrimage and Sojourn shall the eyes of the soul extend to the feet, and the Lamp of Illumination shine forth from the Step. For movement in the Wild is the Sacred Dance of the Grove, an act of great intimacy betwixt sorcerer and the Good Earth, to be undertaken with great reverence. Let the pace of the Wayfarer invoke caution, balance, silence, and discretion in physical impact upon the Land and its diverse habitations. At the time of Arrival, in the most hallowed place of working, let the ground be trodden with bare feet.

The boots of the Wayfarer shall be well-suited for the journey, cobbled of hardy materials and of good comfort to the bones; blessed in accordance with the devotions of the Path, and empowered as sacred objects of Pilgrimage. The potencies of certain herbs, both as traveller's charms and for invigoration of the feet, may be called upon for aid. Fresh leaves of the Laurel bough may be placed in the boot, directly beneath the feet, thus to perfume the soles and lend fire to the step, for the Genius of that Tree is the Sun's own child: courageous, vigilant, and nourishing, bearing the power of flames in measured force. The same may be said of most Artemisias, in particular Southernwood or Lad's Love, the sprigs of which bring a wholesome balm of comfort and invigoration unto the foot.

As a staple for the anointing of the feet for going forth upon the Path, as well as a Walking Charm in protection upon the road, let a simple foot-washing be made. Inter two parts Laurel leaf, two parts of leaves of Mugwort, likewise two parts Herb of St. John, and one part rhizome of Asarum, well pounded, into sufficient distilled Spirits to cover, held in a tightly sealed glass vessel. Where the Land does not readily present this blessed Herb, let the same portion and measure of Calamus suffice. This mixture of fragrant Walking Herbs shall then be set to macerate for two months before use, and may then be used to anoint the feet, and the boots as well, before journey. This wash may be fortified with one part Tobacco, blessed as an offering unto the Greenwood, for especial use as a Walking Charm where one seeks from the Spirits of the Wild a singular vision.

Upon the crooked track that wends the Nine Plots, the Voices of the Angels called 'Way' and 'Waymark' speak as one, wordless, bound by the pace of the foot, the rhythm of gait, the rise and fall of the winds, the sign of beast, and the epiphanic gnosis of the Pleasure Garden.

The Blessing upon the Feet

Now establish and hallow the Sovereign Pow'r of Nature:
Now hail this Ground as Holy.

Now place thy foot 'pon the Breadth of the Land
As the Ring on the hand of thy True Beloved,
Raise the Fallen Shepherd's crook as the Staff of Exile
And go ye forth into the thorny Plot of the Outcast.

Be thy Feet as the means of Knowing,
Ever as the Path become,
As the Wandering
And as the Sojourn.
Now rouse the Wisdom of Stasis:
Thy feet become as the Roots of the Great Tree,
All Treasure of the Ground drawn forth.
Now rouse the Wisdom of Motion:
Thy feet as leaves become
The Wisdom of the Sky embraced.

For Holy Wayfarer art Thou:
And by the Art shall the Way make Thee.

Of the Breath.

The airs of the wild places possess a far greater measure of purity than that corrupt fume which so often lingers in the dense habitations of mortal men; for this reason let the Breath of the Green Magitian be hallowed, ever esteemed as a blest Sacrament of the Land and a worthy Instrument of Power. Beyond considerations of its health-giving properties, the wind also carries with it subtle emanations of the elements; messages writ in the pollen and fragrance of Trees; nectarous perfumes of the field; the spoor of wild beasts; and the great reserve of all the atmosphere's power, containing the great compass of weather; the sparks of fulguralis, meteor, and sky-gods; and the buoyant powers of flight. In its ascending manifestation the Air is the supreme vehiculum of prayer reaching the celestial mansions,

carrying upon it the odours of sacrifice and the impress of every word spoken, every song sung. A conscious link betwixt the Wayfarer and the Garden by way of Breath shall serve; each inhalation a taking, each exhalation a giving; the fleshly Mantle of Breath invigorated, the Mind restored, and the Body of Pneuma hallowed.

In devotion unto the Nymphs one must allow the sense of smell to be trained anew unto the task of discernment, as well as the consecration of wild air as sustenance unto body, mind, and spirit; for as Daughters of the Wood they abide neither impurity nor falsehood. In this wordless deed is there a secret and exacting communication between Man and all Trees and Herbs, for the Gods of Air touch all of Earthly Creation, even in the abyssal depths.

Of The Hermit's Staff.

The Wayfarer of Art goes forth unto the Temple of the Wilderness bearing the simple emblem of Holy Pilgrimage: the wooden staff as the silent companion of the ascetic. Made from a strong branch of the Wortcunner's Patron Tree, it is carried as a totem and reminder of the sound goodness of solitude, and an emblem of one's own standing within the Grove of Light. As a branch of power it shall serve as a great wand of hailing the land, as a strong support for the weary traveler, and as a firm weapon to beat back the hostile. As a fetish representing the great column of the Spirit-Tree itself, the Staff accompanies the Wayfarer as ward, steward and teacher on all excursions into the Greenwood. Rightly wielded, it may come to encompass, in silent authority, the virtues of all wanderings by the end of thy days. By custom, in some forms of Cunning-craft, the staff is bequeathed by one's formal teacher at such a time as the formal period of teaching has concluded, acknowledging in deed one's first steps alone upon the path. In this, a living link is created between teacher and student, a branch which, when properly tended, will yet leaf, bear fruit, and in good time create the Spirit-Wold anew. In size, let the staff accommodate the hands with comfort, to be held at such a height as best suits the walker. Let its wood be of sufficient hardness to resist breakage, dried slowly, sealed against the elements with precious oils, balms, resins, powders, and the nectars of potent flowers. Its face may be smooth, bark-shod, or mixed, according to the dictum of the Tree itself, and the truth of the 's step.



Charm of the Hermit's Staff

Ko-Ara-Ha!
Three times I knock for the Folk of the Field,
Three bows to the land-gods good.
Three times I speak thy names in silence
By call of Wood 'pon Wood.

Of the Lamp.

The Holy Lamp shall serve as illumination upon the Path, to show the way forward, but also to light the Circle of Working during the Night hours. Such may be a lamp of oil, a candle, a brazier, or the very fire of the Circle's Heart. Considerations of its form arise out of necessity, but its function remains consistent: illumination by virtue of the Genius of Fire. In accord with the flame's power of consumption, the Lamp also burns as a solemn sacrifice, for in times of old, wax, oil, tallow and rare woods were highly valued commodities. Thus it serves to be mindful of how such fuels are procured and spent, and to consecrate them, as well as the fire by which they are burned, for the Sacred Duty of Art. In dry places where fire danger is high, let the Tabu of Preservation be observed, be it Law of Land or Law of Man, saving the Bone-fire for the wet season. For Light shines forth in many forms, and darkness is often preferable to the immolation that arises from too bright a Light, or rays refracted impotent through a corrupt or unworthy lens.

Concerning the Holy Altar.

Wayfarer, be True in thy Devotion! For such is the Holy Passion of Art, and an active, rather than a passive purity. All sorcerous power arises by compact of spirit-intercession, and this covenant is bound by love and devotion. This is the Great Congressus, or Convocation of the Powers and Orders of the Spirit World, which has been called 'The Sabbath' by the Wise of Art. And yet, in preparation for this Feast of Souls, one must also be wholly devoted unto the Grove of its transpiration, and unto the ever-wending Path which leads to its Heart Direct. Here then, is the place of Arrival, where the Holy Deeds of Magic are exacted, and the Spirits come forth and speak from the Temple of Wood. The Shrine of Working is the

living repository of the Wayfarer's Art, the concealed shrine of the place of working, and the sanctum of the Holy Relics. As the Table of Midnight's Feast, the Altar is the place of devotion and petition, but more importantly of communion with the spirits. Thus let the Working Table be set resplendent in sumptuous preparation for the attending host, or yet barren, in respectful accordance with the spare doctrines of the Hermit.

When calling forth the spirits beneath the open sky, let the Laws of the Land determine the form of the Holy Altar. The Wayfarer proceeding unto the temple of the Wild need worship, pray and make offerings only at such good places as Nature provides: a flat-topped boulder; a smooth expanse of ground amidst the hedgerow; a moss-covered log; an hillock in a ring of trees; the varied niches and hollows appearing in a cliff face. Such places are revealed by the Spirits of Place in accord with their favour: these are the Holy Altars of the Greenwood, the grottoes of the nymphs, and the shrines of local genii. Elsewise, when devotions are made within the habitations of man, let the domiciliary Table of Working be wrought of the wood of thy Patron Tree, sacrificed according to good principle, and fashioned accordance with necessity, ingenium, and the guidance of the spirits.

When working upon the wooden table of the private shrine, let a precious anointing oil be first applied in Benediction, made from the blessed unguents of Four Holy Trees, and each time thereafter in devotional compact. The first tree is Almond, Hearth of the Powers of Aaron, the oil of which shall form the base of the unguent in eight parts. To this is added Oil of Cedar of Lebanon, in six parts; Oil of Olibanum in two parts; and Oil of Myrtle in one part.

Of the Rosarie of Cain.

Know that the Circle of Art commands many guises and forms, the least of which is the Bound Circumference of the temporal locus of working. Though such ground be hallowed unto itself and the ensorcell'd design of the cunning, we may expand its influence to the atemporal non-locality of the Thicket, thereby potentiating the arcana of its domain. Here resides the summation of the Eternal Circle, and here may the divine gifts of the gods be harvested by the Wise. This Round is the *Hortus Conclusus* of the Herb-charmer, borne in the mystery of Fetish by the Sacred Rosary of Prayer and Devotion.

The Rosarium is comprised of hallowed beads of treeflesh, carved by the **Hand of the** Wayfarer by Ingenium and strung; duly consecrated unto the spirits of the Greenwood. The wood so employed shall be of the Tree allied unto the Green Sorcerer and his Work; their size, shape, enumeration and arrangement totemic of the same. Each bead contains within the orb of its being an Arcanum of the Mysteries of Wortcunning and when strung as a circle cast forth the Round of Green Mysteries as the Hallow'd Plot of Cain's wandering. By diverse prayers unto the Lord God of the Thicket and accompanying digitation of the Sacred Bede, the gnosis of the Patron of Green Witcherie arises. And as it is the mindful motion of the Rosarium through the fingers which yields up its secrets, so it is the sorcerer's motion through the Thicket which precipitates the Gnosis of the Greenwood; by the tortured circuit through the Hedge do the Gods make themselves known. For as the Sprit of Old Bellicum teaches us, within the Thorn-Thicket sweet fruit also resides. And as the Thicket is the Outward Rosarium, let the holy calculi accompany the sorcerer as he journeys through thick and thin, encircling all he encounters, and making each of Gods' creations his.

Formula of the Hermit's Tea.

Fasting is a votive act pleasing unto the gods, for in this manner the Wayfarer lightens the material burden upon the flesh and so becomes a more permeable Vessel of Spirit. This is undertaken with caution, for Wayfaring amid the Greenwood requires sustenance, and doubly so when the mortal body be deprived of its regular fare. By potencies of carefully chosen plants shall spring water be charmed as a Brew of Fortification, and suffice to purify and nourish the Seeker, together with the sweet Nectars of Contemplation and the Bread of Spirit: it may be drunk in such quantities as are needful, and in every operation of the Green Art. Take one measure each of blessed and prepared Oat straw, Nettle tops and Rose Hips, dried or fresh. One half measure each of Clover Blossom and Leaf of Peppermint are likewise added. Likewise, a third measure of Ginger Root is blessed and set aside in waiting. If these worts be gathered by thine own hand from garden or field, so much the better. Let Ginger and Rose be placed into a cooking vessel, with eight measures of water, and brought to boil. The heat is reduced, the mixture cooked gently for a short time, after which the other plants are added, and the pot taken off the fire. All Herbs

shall infuse for the duration of one half hour; at which time their remains are returned to the earth, and the Tea is ready to drink, its goodness improved with a local honey.

Of the Book.

As the word abides in silence for that which must be spoken, so the Book abides in emptiness for that which must be written, mirror of the Tablet of the Heart, the masque of the Great History written in the rings of the Spirit-Tree. For those called to the Work of Trees and Herbs, a sanctified Book of Leaves is useful for the field notation of plant species, samples of pressed leaves or flowers, observation of dreams or omens arising within the Wood, and certain prayers or charms needful. The patient and judicious commitment to text of one's Work will, in time, prove fruitful and give needed insight, often providing such counsel as is wholly relevant and can be gained by no other confidence.

Its corpus is best constructed to be resistant to the elements, and of paper, ink, and binding revealed as Veil of the Spirit's arcana. As the Book is protected from seepage, mildew, and filth; so too shall it be well warded against the human and spiritual emanations of these contaminants. For as the Wild is the Holy Sanctum of Worship, so the Book is an extension of the Temple of the Heart, a most personal refraction of the Waking Dream.

As the written record may be a valuable artifact of working, so too there is power to be gain'd by abstinence from the Work of the Pen. For the Memory may serve in many capacities that the Book may not, tempered by the good Intercessor of Time, and kindled by the fire of immediate descent of spirit. Herein lies an eternal arcanum of both gnosis and enchantment, potent counsel unto all who would stand before the gates of the Immortal Gardens at the end of their Wayfaring.

With all books of paper beware: let the Wise of Art also behold therein the verity of dead remains: for the respective vessels of Letter, Word, and Page each hold their own empty-hearted glamours, not the least of which is mummification: voice deprived of breath, body without blood, fuel well-fit for the funeral pyre. For verily, a relic of Art recorded in text becomes but frozen in impress of mortal matter, and the fascination binding it to both Scribe and reader rests in the morbid fallacy of eternal preservation. Thus,

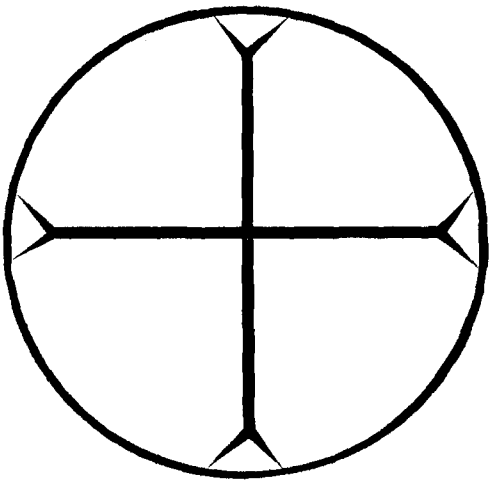
let the Dead Letter give rise to the Living Word, and in power beget the Living Deed, the Deed to weave the living Web of Art. For herein is the True Glory of the Pleasure Garden, ever in motion, the Ophanim ever spinning out the Wisdom Dendritic, aflame with the green witch-fire that creates and conquers all.

Forsooth, turn not the eyes in worship to the meagre hide-bound husks of the written word, but rather to all that which remains unwritten and shall ever be so, the Mysteries inscrutable. For the True Grammary of Art writes and unwrites itself in perpetuity, read by no man, possessed by no library, and bound by no stain of ink!

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The Cross-Seal of Wayfaring.

For the power of Going Forth upon the Path, its Hooks and Crooks, And for protection on the Journey.



Powers of the Cross of Wayfaring
In Light of Waybread, Master of the Roads,
I sanctify the Step in accord with the Land:
Go forth in flesh as Way and Waymark:
Apsinthos, Myosotos, Monardellum, Azarum,
Amen.

Concerning the Holy Virtues of Waybread, Chaplet of the Tortuous Track.

Our Herb is patient and wise, for many tread upon it, and it sustains little damage; as a Companion on the Path it is ever present, having adapted its place of growing to waysides of the road. It is identified by its prostrate growth and rosetted, parallel-veined leaves, which give rise to stalks tipped with brown, spikelike inflorescences having tiny white blossoms. Its botanical indication is the genus *Plantago,* of which there are numerous species, the best-known of which are Ribwort [*P. lanceolata*] and Greater Plantain [*P. major*]. Both are nutritive and medicinal, good friends to afflicted skin, and powerful against the bites of vermin.

As a protection for the Wayfarer it stands as Ward of the roads a Walking Charm readily available in most lands; providing medicine, nourishment and protection against noxious spirits. Leaves placed into the shoes and hat afford protection from robbers or venomous beasts; a pillow similarly stuffed protects the sleeper from harm during the night, be it from the realm of flesh or spirit. Leaves which be gathered on Midsummer Eve are of especially potent virtues, and are made into an ointment which aid the traveller in difficult passage, and shields its wearer from attack. Owing to its knack for rendering the most noxious venoms less harmful, the Herb may also be used for particularly difficult cases of Exorcism. Waybread leaves are renowned for relieving irritating skin complications, including cuts, bruises, Nettle or insect stings, and burns, and may be applied directly to such afflictions, even in severe cases. It is one of the best rapid-healing bandages Nature has gifted us with, and does not fail. Juice of the leaves has been used successfully to cure the bite of the rattlesnake.

Concerning the Powers and Virtues of Pine, Rustic Lord of the Lonely Places.

The Pine stands as the ally of the Wayfarer upon the Path for its many uses, both practical and magical. The presence of Pines is an indication of life, as the Trees tend to grow i n community and attract diverse beasts and worts to their domains. Dead wood provides excellent kindling for the fire, and live wood cut for timber is one of the most versatile and workable of woods. Nuts found within the cones provide a wholesome food to sustain the body; all species are edible. Its sap is both nutritive and medicinal, and,

should additional sustenance be needed, the green needles may be brewed into a nourishing tea. Thus, though often found spreading its branches in the wild lands, the Pine-forest serves as a place of Sojourn and respite whilst walking the path in pilgrimage.

The Genius of the Pine, despite its preference for wilderness, is on the whole friendly toward man, hence its adaptation in many circumstances to domestic existence, and bestows the virtues of ingenuity and adaptation. In species it numbers almost one hundred, widely distributed throughout the world, and some kinds, such as the Bristlecone, may attain ages in advance of 4,500 years. Though numerous exotic conifers have come forth unto Albion in recent centuries, its principal Pine-warden is the magnanimous *Pinus sylvestris* or Scots Pine, which may be seen in its truly wild state now only in isolated places in the Highlands, however in certain hedges in East Anglia it curiously makes a home among the more usual hardwoods common there.

With most Pines, trunks of larger trees reveal sap-flows where the fragrant resin has hardened; this may be collected and used for varied purposes of Art, such as for fumigation or for making varnishes. However, not every Pine species produces resin of good and wholly aromatic quality, thus it is a matter of discernment which the simpler must arrive at by cunning and diligent investigation. Where a certain pine resin is left wanting with regard to its aromatic properties, it may still be used as an agent of binding.

Needles harvested and dried green will retain aromatic virtue and may be burnt, together with resin and cones, as a suffumigant strong in powers of earthing, and keeping haunting shades of the dead at bay. This power of removing ghost-infection is doubly potent in the resin.

The cones, after having expelled their seeds, serve as encharmed vessels for the work of thaumaturgy, each of the numerous hollows capable of being filled with a different enchantment. Likewise, the hollows of a cone may be packed with flammable unguents, aromatic resins and powders, and the whole set to roast slowly upon the hearth-fire of working as a splendid perfume. Such aromatic ingredients may be derived from the Pine direct, in the form of resin, ground bark and needles, and twigs, or from other worts and trees as dictated by Ingenium.

Of the Manifold Herbs of Wayfaring.

The Wise have long known of the powers of certain worts as friends upon the pilgrimage. Among these are Walking Herbs, quick to guide, lend speed in travel, protect the traveller from harm, and sustain the body.

Aristolochia, known also as Birthwort or Dutchman's Pipe, all portions of which protect the traveller upon the journey. In some localities its dried portions are reduced to a fine powder and used to charm the feet and boots; alternatively it is cast before the Wayfarer upon the ground before going forth, so that the first step falls upon sprinkled earth.

Calamus, the fresh rhizome of which may be chewed as an aid to Wayfaring, conducive to vigour and reverie upon the pilgrimage. Such roots may, if chewed to excess, lead the pilgrim astray and into the lands of fancy, and so caution should be taken with regard to the measurement of the stem, and the strength of its spice.

Bladderwrack, the dried pods of which may be stuffed with red thread and a silver coin, for aid in difficult passage.

Hazel, the leafed slips of which are placed in the clothes of pilgrims to ensure godspeed upon the journey, bound into small cross-shaped charms. Nuts gathered on Devil's Nutting Day [14 September] also provide protection upon the roads at night; the cured branch is the classic Wayfarer's staff and the Magitian's Rod of Sortilege.

Southernwood, a fragrant-leaved Artemisia possessing properties of both Wormwood and Mugwort. As a Walking Charm it is principally carried upon the traveller fresh in tied bunches, placed in coat or hat. The fresh leaves may also be decocted to make a strong foot-wash, strengthening at journey's beginning and soothing at its end. A similar Walking charm may be used with Roots of Comfrey, flowering Myosotis, or a charmed sprig of Furze in the hat.

Root of John the Conqueror, that spherical tuber of the Morning Glory *Ipomoea jalapa*, which aids in difficult passage, particular when crossing fences and borders. Whilst somewhat rare, the root's witching-power for the pilgrim makes all efforts to obtain it worthy.

Praxis Sylva: The Patron Tree.

Of essence to Devotion upon the path is the binding magical seal of Oath, wherein the soul of the Faithful Seeker is bound in word, deed, and blood unto the Spirits of the Pleasure Garden and their work. Such is the gift of the Wayfarer unto the Father of Arboreal Wisdom, sealed in the Pact of the Patron Tree. By this act are the first steps of the Wayfarer solemnized.

With such knowledge as has been received by Counsel of the Copse, and in the good company of such wholesome spirits as have been sown by the Rite of Fallowing, go forth in purity unto a wild tree of thy heart's calling. Such may be an arbor well-known and venerated over many years, or yet it may be such a tree as has appeared in the Twilit Wood of Dream, only recently found in waking. Yet still, it may be a tree whose voice has called out to thee in thy wanderings or drawn thee beneath its branches by the strict power of fascination; or yet may have appeared as an Holy Waymark by divine arrangement of sign or omen.

In all ways shall it be hallowed unto thee, set apart from its brethren by virtue of character, portent, resonance, and magical idiolectic; and yet all such immediate knowledge may be, in its proper course, usurped by Intuition, for by way of epiphanic gnosis, conviction of the Souls of the Pure may be attained without mundane explanation.

By means of Sacred Quietus approach the tree and remain still. Within this moment of abiding, let the multitude of veils and armours raised against the mundane world be revealed in all nakedness, and with deliberation, both reckon them fairly, and tear them away. For while such thorns as thou hast put forth may serve as a bulwark against the Dominions of Man, they are an unseemly bewitchment of thyself within the Circle of Art, and a violation of the Laws of the Greenwood. Thus, by truthful attainment of the present moment, and witnessed by the Tree of thy true worship, proceed with the work of unbewitching, and know thyself revealed in the Light of the Wold.

As each veil falls, marshal thy innermost spiritual virtues —as well as all weaknesses and burdens— to the visionary form of a radiant Tree, in every way corresponding to thine essential principles, fair and foul. Witness this royal arbour standing in thy mind's eye strong and thriving, even as a great

spreading Oak in the midst of a meadow. See and know the breadth of its crown, above and below, and behold in entirety the work of its leaves and branches, greened in ecstasy. When it is accomplished, and the vision manifests of its own power, fix this image strong in thy mind's eye and stand unadorned as the Arboreal Self before the Tree of thy choosing.

Ever beholding the splendour of the Arboreal Self, let the Patron Tree in majesty be greeted in accordance with the counsel of the Heart, and then circumambulate its trunk, beholding the entirety of its form. In this, heed the teaching of the tree's outward mask: the warp and weave of its bark, the ground of its dwelling, the beasts which congregate amidst its branches. As this compass is drawn, know too the Arboreal Self as the Green Iconoclasm of the Wildwood, that spiritual intercessor betwixt thyself and thy Patron Tree whose outward form may change with the seasons, yet ever conceals mysteries, and reveals them anew. With both hands touch the trunk, lingering in the twin radiance of the trees of vision and flesh. If such is the decree of the spirits, a sign or omen may come, which, fair or foul, the Wise shall heed.

In successive pilgrimages to the Patron Tree, let sacrifices be given in addition to the original praxis: the perfumed smokes of incense, water, song, and knotted cord all shall suffice. At such a time as indicated by dream, omen, sign, and the Counsel of the Heart, let the Oath unto the Patron Tree be taken in all love, honour and severity, pledging devotion and protection unto the tree for life. In this magical compact is a gift given and received: the Wayfarer offers a single ring of his devotion, placed on a small branch high in the tree, or buried at its base. From the tree, a single branch of wood is taken —the cut on the tree sealed with the sorcerer's own lifeblood— to serve as wood for a magical fetish which the Patron Tree may indwell, and serve as a marriage-bond. The nature of the fetish is ordained by the Patron itself: such wood may become a ring for the finger, beads for a rosary, a wand, walking-staff, rune-stave, or idol.

In time, and with the good favour of the spirit, a power-compact betwixt Patron Tree and Herbarius may grow from the seeds of this union. For the fortunate, the Patron Tree and its attendant spirits may appear in Dream, or within the Waking Dream of the Magic Circle, to receive and convey blessings. The Patron stands within the Grove of Art not only as

Totem, but also as Sacred Counsel; therefore let appropriate matters of inquiry be brought before the Tree and its Host for guidance. Throughout the life of the Wayfarer, a bridge of power, nurtured by devotion and spirit-communion, will link the Herbalist with the Patron Tree.

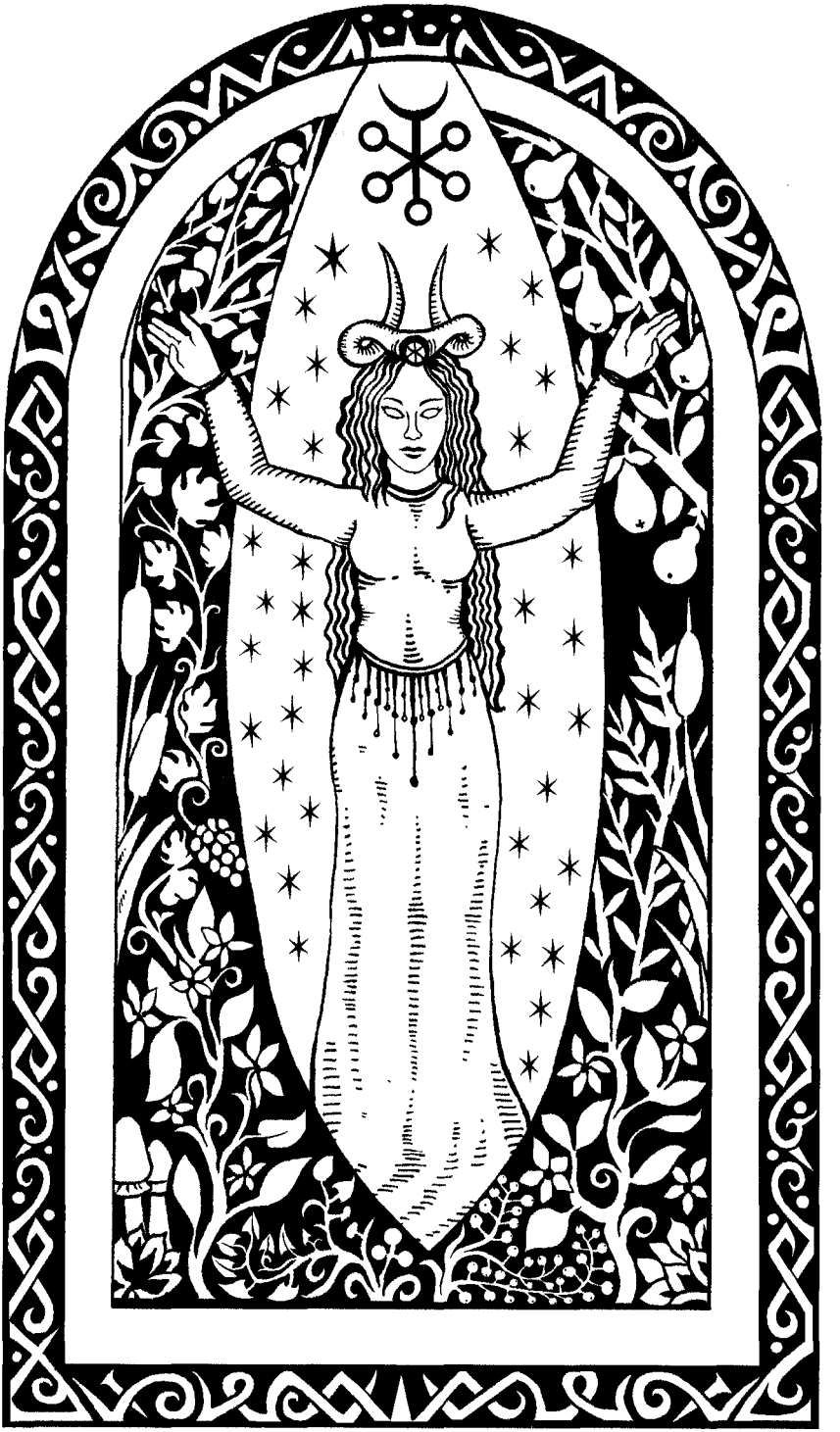
Let Devotion circumscribe intimacy betwixt Seeker and the Spirits themselves, written in the secret books of the Heart, for it is of concern to no other: by this is the Passion doubly kindled, the warmth of its flames appropriately directed, and one's place in the Grove of the Wise sealed.

Oath unto the Patron Tree

O Thou Shining Lamp of the First Tree of Knowledge,
Blessed art Thou and thy Attendant Host,
Blessed be thy Place of Dwelling.
By Ring of Blood and Kenning
I pledge thee in Holy troth
All stewardship and adoration.

Come forth into the Grove of mine own dwelling
As I come forth into thine.
Thy roots all fallen idols embrace,
Thy form and mine entwined
As Serpent and Trunk,
All branches uplifted in power.

Sap to Blood I bind,
Leaf to Flesh I bind,
Wood to Bone I bind,
O Spirit Fair and Strong,
'Scribe thou this day within thy Rings.
All spirits here residing bear witness
Unto these words and deeds of Union.



4
The Book of The Horn of the Earth



Psalm of Arrival

As Instruments of Power I reckon the bones of my body,
Each a Ward of Spirit, now demon or angel become.
As Instruments of Power I reckon the flesh of my body,
One command to rouse the Host,
Or all commanding One.
For the Casket of Art is empty of all bones but mine,
And all Relics from the Temple thrown:
By letters' writ and numbers' count
Shall All Powers be mine own.

As the bones of my body I reckon the Fruit of the Land,
Womb of Earth's splendour and Impluvium of Soul.
As a Table of Delights I behold the Horn of the Earth,
Three bright Rays from the Furrow shining,
Savour of Thirteen Harvests whole.
For the Feast of Light goes forth in love
From the hallow'd ground where I have stood;
To the Osiers of Sacrifice
From the Grainhouse of the Good.

As the Fruit of the Land I reckon the Magelin Queen,
Crown of All Good Things set high upon her head.
As the Bounty of the Soil I reckon the Bride of Cain,
Antient Mistress of Wine and Grain,
Bearing aloft the Exile's tread.
For the Heart of the Wayfarer true
Shall Her wrath and succor ever seek,
And by Harvest of the Wheel's Turn
Bless those who Hear and curse those who speak.

O Bridge of Light 'twixt Heavenly Gods and Man,
O Bridge of Dark 'twixt Infernal Gods and Man,
O Bridge of Blood betwixt All Men:
Awana Qala-Mun,
Awana Qala-Haawa,
Awana Ilu-Ana.



Of the Sojourn and Hallow'd Ground.

The Place of Abiding is the consummation of the Wayfarer's pilgrimage: the blessed attainment of the Shrine of the Lady. In this is recognised the Art of Sojourn, or, in its exclusive and ascetic manifestation, Hermitage. As the sacred act of Wayfaring corresponds to the particulars of Exile, and thereby Wilderness; so the Sojourn exalts the powers of Arrival, and the restorative and cultivated powers of Paradise. As one do Pilgrimage and Sojourn join in betrothal, and so bind the Herbarius to the spirits of the Land. Thus the place of pilgrimage is the dominion of Holy Calmena, the bride of Cain, known also as Awan, who presides over every dominion of Nature, giver and taker of the abundance of Life.

Of essence to the viridian craft is the continuum of gnosis arising from direct congress between sorcerer and Spirit of Place: it is by their power the Wise may in whole heart embrace the Land, and the Land give its hand in sacred marriage. The Genii Loci inhabit meadows, groves, deserts, and barrens; dwelling in crags, under lakes and mountains, and in every location where a Tree or Wort grows. Their powers, being primarily elemental and ancestral, permeate and inform the collective spirits of a plant domain. This assures that every plant, even individuals counted among one species, will possess a unique spiritous essence, as well as some powers in common with the rest of its local environment.

Diverse in power and proclivity, whether localised to a rock, a well, or the domains of some greater locality, the Spirits of Locality are, beside the Lady of the Land herself, the greatest rulers of any Domains of Working. Their shrouded Mysteries are expressed in every plant and in every season, all life gives them breath, and all death propels their spirit. As the mighty powers of the Hearth, the Genii Loci unite the feet of the Walker and the land beneath in knowledge and power: by the mindful pacing of Wold and Field, the great Book of Nature shall open to all those with Eyes to See. And yet, despite its Benison and hospitality, the Place of Arrival is ever to be regarded as the private home of any kindly Host, treated with all respect and reverence becoming a guest. In this it is different than the Field and Garden, which are sown according to the will of the Tiller, for the wild Shrine of Abiding came forth in ecstasy unto itself, according to the design of its own good spirits. As a result, its Law is Her own, and all who step within its compass are subject to rulership.

It is customary to greet the Spirits of Place with a Bow of Humility upon Arrival. Some forms of magic dictate that this greeting be given in silence, or by the rapping of a wooden staff upon the land. The rare Mark of Blessing upon those who Knock at the Door of the Lady's Shrine is the sudden benefit of omen, epiphany, or whispers of the leaves bestowing knowledge in the Language of Trees.

Here, now, is thy Beloved Hearth, Grave of past wisdom and cradle of the Yet-to-be: the Black Earth of the Lady wherefrom all living traditions of Art arise. Without Her none may stand, nor walk, in righteousness.

Concerning the Paten or Hearth-Stone.

The Paten is Nature's pantacle, the charmed table upon which the Feast of the Land glimmers, the Hearth become the stone of sacrifice, the Coin of Spirit with which to pay the land-wights. Upon it are laid the varying fruits of harvest, the plants gathered according to the Art Magical and fleshly need, to be blessed in the name of the Lady. This Graal of Plenty serves as well for the laying of the Cross-Seals of the Garden, an Altar of Working as well as of Offering, Petition, and Summoning.

Its form is of the simple plate, round and of a size ample enough for the harvest and sacrifice, yet appropriate for accompanying the Wayfarer in his journey to the Place of Arrival. Elsewise it may be a simple flat stone, taken from the Shrine of Working and ever empowered with its peculiar magics. And yet, not all of these are of stone: some may be carven in hard-wood, scribed with the hallowed cross of our quarters, or the Pentalpha, or yet the secret signs and letters bearing the numen of the local spirits. Some may find the Paten in the simple cross-section of a felled tree, or yet baked into stoneware from the very Clay of the Land.

Where the Art is undertaken in the Holy Place of Arrival, let the Paten serve to absorb the ingenium of that Earth from which it came, its flesh ever inundated with Light anew in the Shrine of the Lady. When elsewhere, let the Paten serve to conjure forth the spirits of its home, ever to draw the Shrine of the Sojourn to the place one stands. When in repose, let the paten rest before the hallowed Icons of Calmena, ever strewn with herbs to give, and receive, Her Blessing.

Blessing of the Paten

Vessel of the Land,
Accept this my Offering of Flesh and Spirit,
The First and Finest of my Yield.

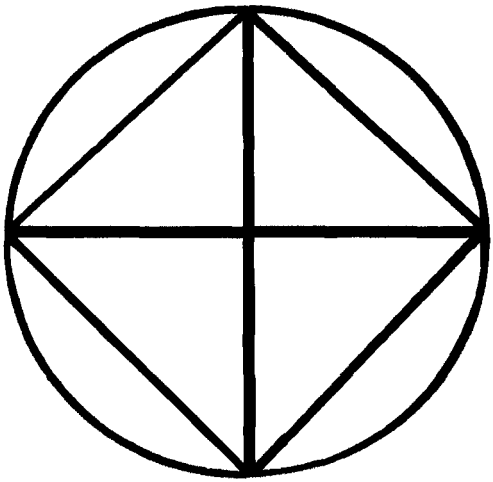
Vessel of Wisdom,
Accept thou the Ghost of this hallow'd Ground,
The Hidden Companie beneath my tread.

Vessel of Light,
Accept now the Green Cloak of the Holy Maiden,
The shining Raiment of Earth's Splendour.

✠

Cross-Seal of Arrival.

For Greeting the Land in Benediction at the Consummation of Pilgrimage.



Powers of the Cross of Arrival
By Strength of Oak, Tree of The Temple Door,
I come unto the Place of Power.
Go forth in flesh as the wood-wise Gate:
Asperula, Asplenia, Minarthas, Artanithas,
Amen.

Concerning the Powers and Virtues of the Oak, Door unto the Thicket.

As a Door unto Spirit shall the Oak be petitioned, for that is its namesake, *Duir,* the Tree of Old Janus, forward and backward-glancer, the Devil of Passageways. In this its power is likened unto the Luminous form of the Green Man, stalwart keeper of the byways of the Hedge, whose solemn face is frequently seen composed of Oak leaves. Echoing this spirit-guardianship of the ways, many an old and venerable Oak may even today be found presiding at cross-roads.

There are over 450 different species of Oak, ranging from small shrublike trees a mere three feet in height to stately arbours exceeding 125 ft. high. Our principal Oak of is *Quercus robur,* the venerable English Oak, one of the great spirit-wardens of the Holy Isle, and encompassing much of the land's character. It can attain both great age and size, and is well-represented by Gog and Magog, two gnarled and holy guardians of Glastonbury Tor; these are all that remain of an ancient avenue of such oaks thought to be in excess of two millennia in age. Of the scores of North American species, perhaps the Red Oak, *Quercus rubra,* is most important to the Art, being distributed in eastern woodlands, though every species excels in power and virtue. The Gray Oak, *Quercus grisea,* enjoys important use in Navajo ceremony as a protector against lightning, ghosts and witching; the leaves of the White Oak, *Quercus gambelii,* are used as a ceremonial emetic. In the Western parts, the Coast Live Oak, *Quercus agrifolia,* is important in native magic, especially in its twisted variant the Pygmy Oak.

For Heathens of Old, the Oak served as both a Holy God and Temple, and a great many sacrifices were heaped around its crown. Numerous are the reports of such venerable old Trees being felled by the zealot missionaries of Christianity, often followed by their milling into timbers to build a church. Despite such unseemly acts of desecration, it is important to observe that the essential power of the Oak remained unchanged: the Wood of the Temple, the Door unto Spirit. Thus both Christian and Heathen alike acknowledge that Prayers and Spells committed to Oaks in the form of coins buried nearby, curse-nails driven into their limbs, and offerings burned at their bases, pass through this Door into the world of spirit direct. It should be noted that, despite the long-standing custom of



hammering coins and nails into tree trunks to effect witching, such practices have lead to fatal metal poisoning in many trees; whereas the well-consecrated clootie hung in the boughs may more easily effect a spell, and cause no harm to the tree.

Apropos of a magical doorway, the immediate vicinities of larger oaks are known for the frequency of omen, apparition, and other spirit-manifestations; such are their own temples and perfect Shrines of Prayer. Beyond its power as a portal, the Oak's virtues are many and diverse, as were the ancient gods unto whom it was blessed. It is magically associated with both Nymph and Satyr, the rustic spirits of male and female vigour; ritual offerings of human seed given unto an Oak shall increase both the tree's generative power as well as that of the supplicants. The old custom of the Marriage-Oak, whereby newly-wed couples danced around a vigorous tree for fertility and blessing upon their union, precisely harvested this virtue. Country simplers have also done so by brewing Oak Leaf wine, a rustic libation to be certain, but one well worth the trouble of putting up bottles. Fetishes made from wildcrafted pieces of the wood are exceptionally potent tools for the magitian. As an appeasement of storm gods, talismans made from Oak or in the shape of acorns are traditionally used in windows for protection from lightning. Carried on the person, acorns are potent sexual talismans of passage, as well as agents of amorous attraction.

Acorns should be taken when their greenness begins to wax golden; elsewise if tardiness attends this task one may be confronted with the rotten leavings of squirrel, woodpecker and worm. Good quality oak-nuts may be brewed in strong decoction for a Potion of Fixity; such are used for libating the foundation-stones of houses, barns, and temples; elsewise as offerings to walls, fences, and other termini serving as boundary-wards.

In pharmacy, it is a classic Astringent and Stypic: young bark, acorns, and leaves are used as a supreme Astringent to stop bleeding; it may also be employed externally for dandruff and as an invigorant for the scalp. This is largely the result of the presence of tannins, which have also been exploited for curing leather and making dyes. The Oak's function as an enchanted gateway has been exploited for the purposes of both healing and blessing, as the passing of young children between boughs of oak was, and still is, practiced.

Concerning House-Wards, or Herbs of the Hearth.

The Wise of Plants reckon a vast number of Herbs and Trees as protectors of Home and Hearth, each lending a unique Genius of Protection and unity with place. Though their portions may be harvested as potent charms, in many cases these plants should be living in the same domicile or garden as their Master. Being associated with the sanctity of the Shrine, they are also offerings appropriate unto Spirits of Place, and sacred unto the Lady Calmena.

Rose, being the sweet and time-honoured Bound of Keeping, is loyal to the House and its Master, and antagonistic to those who would harm them. Blossoms taken into the home provide blessing to those within, as does the precious oil of the petals, used to anoint wooden doors.

Angelica, the fragrant mummied root, being whole and fragrant and hung above the door upon thread or leather cord, serves as a guardian of the threshhold, dispersing ill-intent of any who pass thereunder. Certain charms of this type require the root be carved into an unfriendly face, in emulation of the offence guardian spirits would take at unlawful trespass.

Avens, whose ancient Spirit-Name, well-deserved, is Herba Benedicta. Its aromatic Roots, in the form of powder, or boiled in decoction, serve as a protector of the home, sprinkled upon floors and walls. Its presence in the garden is also beneficial to the home and those who therein dwell.

Sage, which when growing *en masse* near the home frustrates the intrusion of evil or ugly persons. As a cleanser it may be burned as a smudge-fume, or brewed as an antiseptic wash to bathe the floors, walkways, and doorstep. The same powers and usages are possessed by Rosemary, Verbena, Sagebrush, and Orange, all of which are of great virtue in fortifying and warding the home.

Mullein, called 'Hag's Taper', if planted by the front door of the home guards against malign Spirits and visits by obnoxious persons. It also holds fame for returning children abducted by the Sidhe, and for this reason bound bunches of leaves or flower-spikes are hung over childrens' beds. Its powers have been similarly invoked to prevent the harassment of sleepers by nightmares, succubi, incubi, and other nocturnal visitors.

Barberry, which tangles noxious spirits upon its thorns, and is thereby planted at the boundary of the home, so ripe and enthusiastic is its zeal for protection. The same may be said for Holly, both as a tree or as an hedge.

Lily, which, like the Oak, guards passageways, though with great subtlety. The planting of Lilies lining the walkways to the cottage shall charm the path and all who walk upon it, ensuring protection for the home.

Rowan, which is called 'Tree of the Holy Cross'. Shims of its wood are placed in walls and rafters for the prevention of all malediction upon a house, and the safety and sobriety of those beneath its roof. Where the land may provide, and good custom dictate, ceremonial Rowan-beams may be incorporated into the framing. In addition, the Tree, deliberately planted outside the door, will, with luck, become a haven for protective spirits. The same virtues may also be ascribed to Elder, Whitethorn, Oak, and Apple; Fairy-trees of great fame.

Sea Onion, or Urginea, which is also a guardian of doorways. Its venomous bulb, a bane of death unto vermin of all kinds, is tied when dry with red thread and hung upon the door. Its rarity increases as one travels north; for this reason strands of garlicks are often substituted, though with much less efficacy. In such cases where the power of a venomous root is desired to stand sentinel over the door, but the Sea Onion is not available, let a carved Mandrake suffice, or a thread-bound cross of Rowan.

Cypress, casting its shade upon the House beneath its limbs, will preserve a house from intrusion by evil. However, such is the House-Ward of the Hermit, for the power its sombre Genius radiates is most often experienced as gloom or pall, and almost all visitors are repelled, regardless of their character or intent. This is also true of the tree's relation to other Worts, for the ground where it stands is poisoned and abides the presence of few others. Thus the Tree should be planted to assure perfect sanctity and silence, as in the working Garden of Ceremony, or the graveyard.

Angel's Trumpet, which stands as an ally to the witch, both protecting the home and thriving as the source of her power. When in bloom its flowers cast an alluring glamour over those who walk past, weakening them in some capacity and increasing susceptibility to bewitchment.

Concerning the Correct Methods of Gathering Herbs.

The harvesting of Worts from the Shrine of Earth is an action in both the Garden of Flesh and the Garden of Spirit. The simpler must make use of the mundane implements and maxims of agriculture, as well as the hard strictures of botanical knowledge. Yet this act is also an embrace of the Lady, a meditation of Pilgrimage and Sojourn, and an exaction of the threefold praxis of entreaty, sacrifice, and consecration of Herbs that shall form the magical pharmacopoeia of the Herbarius. Thus let the worldly practical concerns of the outer meet the aethyric counsel of the inner, and in the Heart be wed as One.

While certain protocols of harvest apply universally, custom and lore relate that some plants have their own good traditions of harvesting in accordance with their Genii. Precise lunar phases, planetary or stellar dignity, preferences of sacrifice, certain requirements of prayer or cutting, and holy days for the taking of specific herbs stand as exemplars. Thus before one sets forth upon a Pilgrimage of Seeking, all attempts should be made to learn the history and lore of the plant within its locality.

Before going forth unto the Plot of Harvest, let the work of immaculation be undertaken in the form of ablution. This may be done in the home, but in some traditions bathing in a river, spring, or in dew is the custom. Such natural sources of water are reservoirs of power within the land, which, when imparting their power unto the Wayfarer, will be known unto the Herbs of the Field. Let also clean clothes be worn for the work, and water taken with the Wayfarer to cleanse the soil of wandering from the hands before harvest is to commence.

Whilst making pilgrimage to the place of harvest, let the ground be seeded with prayer as one steps forth, asking for guidance to the worts sought, so to purify the mind in concord with the body. Let also all Magical Relics and Instruments of Art be blessed afore taking them into the wild. After one has hailed the Place of Arrival, let prayer be made for the plants to be taken, and the Cross-Seal of Harvest made in benediction to make singular the intent. Then let the plants be sought, making certain of their identity, their health, and suitability for harvest. Let no portion be taken which has been afflicted with disease or insect, for such are unfit for the good

work of the Royal Art. Instead locate the healthiest individuals amongst the Place of Harvest, determining whether plants are numerous enough to sustain selective reaping. Single worts are to be passed over, as are small groupings with only a few individuals; this rule also applies to Trees. Large, well-established populations should be sought, and portions taken from individuals of varying age. Among herbaceous plants, let the largest and most healthy plant be untouched; entreating this individual directly as the 'Elder of the Field' for permission before proceeding to gather. These Laws of Taking apply more strictly to the wild; when one is gathering in the cultivated garden a more liberal approach is acceptable.

As the Language of the Garden resides in the Heart, the hidden book of its wisdom lies in song and incantation. Thus the Herb is entreated with song, usually that revealed by the Genius unto the Wortcunner, sung, prayed, chanted, or summoned up by flute or string. The Herb's powers and virtues are invoked and given high praise, as well as particulars of the Art for which the plant is destined. Where Trees provide the sacred harvest, let them be circumambulated during this exhortation, and sacrifice made direct. Water, honey, blood, perfumed smoke, or precious stones are all acceptable offerings for the Greenwood, whereas strong alcohol, salt, and metals are Tabu: such materials despoil the earth and may poison a plant, or render the very ground of its dwelling unfit for its sons and daughters. When at last the Coin of Offering has been paid the Lady of Earth, let the Knife come forth, and the plant be cut. By tradition, plant parts are gathered in groups of three and nine, these being sacred numbers of the Simplers of Old. Let the portions be gathered in silence, with bare feet, or naked entirely according to the Tabu of the Wort.

Reaping Charm of the Blessing-Hand

One Hand sows the Seed,
One Hand reaps the Corn.
Stand I in power before the horns of the Sun,
One coin of gold I give the land.
Green furrow plough'd by Blade of Light,
Draw forth the might of the Blessing Hand.
One Hand sows the Seed of Love,
One reaps the Corn of Man.

By tradition, all herbs of Witching, bane, and thaumaturgy are gathered with the Left Hand, whilst those worts gathered for healing, blessing, increase, and unbewitching are gathered with the Right. Where the Work is concerned with balance, or fortifying the spirit, both hands are used. Upon the holiest day of the year, when the Nine Herbs are gathered, let the hair of the head be covered when in the presence of the plant.

Reaping Charm of the Witching-Hand

Praise be the Sickle come forth from Heaven,
Praise be the Sheaf in the Time of Harvest.
Stand I in power before the horns of the Moon,
One coin I take from the Corpse's hand.
Red furrow plough'd by Blade of Night,
Draw forth the power of Command.
Praise be the Sickle come forth from Heaven,
Praise be the Sheaf of Man.

When all plant materials have been gathered, let them be wrapped in a piece of clean silk and secreted in the Wayfaring Pouch. By no means allow the material gathered to touch the ground, as its Virtue, specifically those magical powers attenuated by ritual of Holy Harvest, escapes into the earth and renders the material weakened. Telluric disruption of a plant's powers should also be taken into consideration when harvesting wood, twigs, and leaves from a storm-felled tree. In such cases, the first consideration is finding a tree that has not been prostrate for too long, as agents of decay will disrupt much of a tree's power within two or three days. Refrain from harvesting parts in direct contact with the soil, striving ever for those portions which remain uppermost upon the tree, and still in contact with a modicum of Sunlight.

Of the Knife of Harvest.

The Knife of the White Hilt, by its nature, is reserved for the magical act of gathering plants, carving fetishes, and the making of the Idols of Elder Worship. It is the primary blade of simpling, by tradition of a curved blade, the edge formed of bronze, with a handle of bone, pale wood, or horn, as given by the graces of the Wild, and carven with the signs of the spirits and one's devotion to the Art. In the dominant form of the Falx, it is used to

take leaves, flowers, buds, fruit, and small stems. Thick branches of wood necessitate a tree-saw, and digging roots is best accomplished by a small spade, whose powers as a magical relic bear close relation to the Plough.

Concerning the customary restriction upon iron for such blades: such matters are of ancient provenance and well-considered, for its offence against the spirits is grave. While in truth it is known that many plants require iron as a nutrient, that which occurs in naturally chelated forms are more readily accessed and balanced in power. It is appropriate then to consider what powers iron and steel have upon spirits in general: that of hostility and expulsion. The Knife of the Black Hilt, being the Blade of War and Sacrifice, being used to slay spirit and take blood, is therefore inappropriate to the work of harvesting, and to bring iron into proximity of the plant being harvested is a violation of the Tabu of the Good Folk, and it is a worthy endeavour to respect such spirit-boundaries. As the White Knife is an agent of Taking, its symbol, and the act of bearing it is an unspoken compact between the Greenwood and the Wort-charmer: in many endeavours of Art, the White Knife is the point of first contact with the Wild. Thus from the outset it is best to tread with care and respect. Iron and its metallurgic apotheosis of steel are materials associated with the Plough, that instrument of breaking the soil, whose power as a relic is wholly different, in both function and implication. Despite its utility, refined Iron by its nature hoards the telluric powers of Earth, and by this property disrupts the magical virtue of plants downward toward its centre.

Let then the blade of cutting be forged of non-ferrous materials: silver, nickel, bronze, copper, glass, flint, or bone itself. Blades of rare metals, though costly, are also meet, as are those of alchemical ceramic; golden blades are attested in lore but costly, and for the most part ineffective on all but the softest of plants. Nevertheless such sacrifices are pleasing unto the spirits and bring their own revelations. Knives of iron or steel are best reserved for carving wood, that being the Hallowed Work of the Idol; or for harvest within the Ploughed Field and the Garden of Man. Iron blades are also appropriate for the collection of infernal Worts such as Hellebore and Mandrake whose umbral shades welcome the disruptive spirit of the blood-metal. The Blade of Iron goes forth in the work of the Philtre for stirring up the rank broths of war, in the perfected shade of its ancient ancestor, that accurst blade whose metal was tempered in human blood.

Charm of the Genius of the Bronze Knife

Ahenael, Sabaza-Hu!
Praise be thy Holy Hand!
Flame-winged Thou art,
Queen of the antient Urns of Power.
Ye Holy Sword of Reaping charm,
From branch to branch thy power go,
With stars the fallow field sow.

From Earth of Hate I conjure the Metal of Love,
All wood-wise spirits mine Heart to know.
From Earth of Poverty I conjure the Metal of Plenty,
The Greenwood ever give forth fruit.
From Earth of Shadow I conjure the Metal Luminous,
The Living Spirits of hallow'd Worts to call.

Three Dusts by Heaven's Fire burn,
To thrice Three Holy Metals turn.
Three Earths I burn by Fire of Sun,
Three Holy Metals bound as One.

Of the Wayfaring Pouch.

The Wayfarer's Pouch or Creel contains the sustenance of the pilgrim and the Holy Simpler: food and water needful for the journey, the magical Relics, offerings of sacrifice unto the spirits of the Wild, and all needed in Passage and Sojourn. Inasmuch as the Pouch shall bear those Relics faithfully, it shall also act as a storehouse for gathering Herbs and Roots, as well as the articles necessary for their prudent collection. As the Staff of Wayfaring is the emblem of the Exile, so the Pouch is that of his bride.

In construction, let the Pouch be made of materials hearty and sufficient to withstand the rigours of travel and the testing of the elements, as well as being of construction friendly to those who would carry it. Let it also be equipped so as to contain voluminous compartments necessary for the



storage and safe transport of plants gathered from the wild; its interior rubbed with Oils of Blessing. Of old such pouches were sewn of thick hide, or of canvas. Such natural fabrics maintain in their physium a profound spirituous link with the Vegetal and Bestial domains that may serve the Wortcunner in totemic virtue. However, where rugged synthetic materials are concerned, let not modern innovation be scorned by those who prefer it to the skin of a sacrificed animal, or for reasons of simple practicality. Rather, let what modern materials shall serve as superior to their forbears be employed, for the Pouch is the constant companion, the fertile Horn of the Beloved, and should serve for many years, if not a lifetime. Where the Plot or cultivated Garden is harvested, the Pouch may take the form of the simple gathering-basket, woven of hearty grasses, reeds, or pliable woods such as Willow.

The Pouch possesses the additional function of concealing Relics and Sacred Herbs from the eyes of the vulgar. In appearance, as in all matters of Art, it should not be excessive in size, nor call undue attention to itself with bright colours. This is as much a consideration of one's stance in Art as for the safety of the Pouch itself, for there are those profane persons upon the road -highwaymen, soldiers, and wild beasts, which may seek to rob or confiscate all that you carry. Thus discretion is advised, and for this reason many among the Wise conceive pouches to be worn underneath the clothing, or in the coat, concealed in their entirety, containing talismans of passage, cloaking, and certain Herbs of Power.

Protocols Governing the Harvest of the Holy Portions.

Moving upward from root to seed, there exists a progressively liberal set of principles governing appropriateness of harvest, and quantity of material taken from a plant. The Root, being its foundation and the very reservoir of its power, as well as the Trunk, being its chief conduit, both require great care in cases where sustainable harvest of plant portions is to happen.

Roots should be gathered in small pieces where possible, to spare the life of the Tree or Herb. Worts with segmented rhizomes, such as Zinziber, Asarum or Iris, may be divided precisely where Nature instructs, whereas larger plants require that the roots be taken further out from the greater mass of the plant. A portion of the lateral roots is dug and exposed, and a small amount cut with a clean blade. Worts typically harvested in their

entirety for the sake of a whole root include Mandrake, Bryony, Hellebore, Nightshade, Carrot, Dock, Parsnip and Ginseng; though with any of these the root may be taken in smaller portion and the entirety of the plant continue to thrive. Roots are typically dried whole, but may also be sliced into cross sections for dessication, or strung on cord for ease and expediency in drying. Where many-forked roots are being prepared, individual branches may also be separated and dried whole. Certain roots are subject to seasonal harvesting protocols, but in general they should be taken in Winter, when the vigour of the plant has migrated downward, and the Root's power is balanced and at its most concentrated.

Bark should be gathered not from the main trunk of a living tree, but from small-diameter lateral branches where possible. The exception to this is when a tree has fallen by the hand of Nature, be it the elemental actions wind, water, or earth: here shall the uppermost portions of the trunk, especially those still in contact with the sun, be taken.

Stems, Branches and Twigs should be harvested in the spring when the sap is rising, or in summer when the wood is full of green life. Such a time is best for the making of Wands, chosen for their power in the Art Magical according to the principal powers of the tree from which they derive. Curse-wood, or that gathered for kindling, is best taken in winter when the life has left the branch. The exception in all cases is the wood of the Evergreen, which may be harvested at any time, subject to the influence of the Moon and the Seasons. Clean cuts should be made with the knife, just above the node, on twigs and smaller branches. Larger branches will needs require the tree-saw. Girdling, or circumscribing the trunk with a cut, can kill a tree due to injury of the cambium. Where a branch is to be taken, let the incision be made sufficiently above the crook where the branch emerges, so as not to injure the cambium and leave sufficient wood for healing. Branches are dried over a period of weeks or months, different woods taking longer to dry than others. In general, the greater the diameter of the branch taken, the greater the time spent in drying. Branches taken for use as wands, should be as far from the leader or trunk as possible; trees with natural or artificial coppicing, such as Hazel are ideal for this purpose, as are trees with the propensity for suckering, such as Blackthorn, Plum, Apple, and other arboreal Rosaceae.

Sap, whether the aromatic resins of the conifer, or the gummy exudates of certain worts, such as is common in the genera *Ferula* and *Euphorbia,* are best harvested where tree or plant has naturally exuded its blood, rather than deliberate wounding which may cause injury. Resin seepage of varied cone-bearing trees is found naturally, in many stages of coagulation, clinging to bark or sprinkled upon the cones: dry resin tears may simply be removed from the wood and stored in appropriate vessels. Where resin is wet, it may be collected and spread out to dry in open air, preferably on glass or shims of the same kind of wood from which it originates.

Leaves, should be harvested before the heat of Summer, when their flesh loses its succulence and virtue and becomes hoary with bitter principles. They are generally picked singly, but in the case of some Worts, such as Sagebrush or Rosemary, the leaves are so small that harvesting an entire branch is indicated. In this case, the leaves are dried upon the branch, bound with twine and hung; individual leaves may be separated later; it so happens that with many such plants, the stems bear aromatic principles just as do the leaves. Larger leaves may be dried singly, or strung on thread in batches and hung to dessicate. The resinous leaves of evergreen, such as certain needles of Pine and Spruce, are easily dried and in general retain their green and unctuous principles, although over time the soundness of aroma may diminish, depending on species and mode of preservation.

Thorns, being a modified leaf, but wielding a denser flesh like unto wood, should be singly harvested when green and dried in the manner of a leaf, though, depending on size, length of drying may be longer. Most thorns, such as those of Crataegus, Prunus, Rosa, and Robinia, on drying reach a hardness like unto hardest wood, while others such as Ulex, whose thorns when living bear considerable chlorophyll, retain some pliability.

Flowers require keen discernment when harvesting, for some, like the Rose, can be taken as buds, before the petals have unfolded, and their virtues shine forth in goodness even when dry; others, like Gorse, must wait until fully opened to fully impart their power. The flower may be dried whole, or separated into its component parts and these allowed to dry individually. A simple enfleurage may be made by careful addition of fragrant petals, such as Jasmine, to a vessel of carrier oil; its slow perfuming helped in some cases by digestion in sunlight.

Fruits are harvested and dried in diverse ways; most fruits may simply be plucked when the plant allows. In the case of some Worts, such as Coriander, unripe fruits are preferred for the potency, others are plucked when ripe or over-ripe. Many fruits such as Fig, Juniper, Mistletoe, and Currant can be raisined, being dried whole in the Sun on straw mats, these having sufficient oils and sugars to withstand the Solar fire. Where the entirety of the fruit is not desired, rind, pulp or seed may be separated and dried singly. If dessication is not the preferred method, most fruits lend themselves to preservation in the form of a syrup.

Seeds are generally ready to harvest when the fruit has ripened, rotted, or otherwise lost its watery portion. Certain fruits forming pods or capsules, such as Legumes, Crucifers, and plants of the Papaveraceae, may simply be allowed to dry, then split and disgorge their seeds or, alternatively, be shaken out. Where seeds are surrounded by a fleshy pulp, they should be spread on a clean, dry surface to dessicate.

Concerning the Devil's Portion.

By custom, a portion of all herbs, wood, and fruits of the earth harvested for the Art Magical, is given the Devil as His Due. Typically this is the last object in any group: the final sip of wine in the Holy Cup, the last fruit gathered, the one remaining crumb of the Sacramental Loaf. Among the Wise of Art some simply cast this portion over the left shoulder, others bury it in the ground; and yet there are others who carry upon them consecrated black vessels, so that the last of each type of plant gathered may be held in reserve for a Devil's Banquet, where all may be laid out at midnight upon a specially-engraved paten. These infernal remnants also form the basis of certain powders strewn in the Fallow Field.

Charm of the Devil's Portion

Come Light and Might and Holy Ghost;
Come Thorn and Horn and Angry Host
To the Hidden Feast of One,
Baked from the Blood of All undone,
Turn'd against the fire-bright Sun.

Of The Spirit Botanical, Living and Dead.

The Living Wort in wilderness and garden is called forth in the sanctuary of its earth-of-dwelling, there to be adored as the Holy Flesh of the Greenwood, and to commune in good fraternity with the Wise of the Wood. As such the Arboreal Genius and its protective ghost-retinue is linked to the living flesh of tree and grove, and its powers dignified. Leaves, flowers and fruit freshly harvested bestow immediate power to the sacred preparations of magic, for these are the Blood Sacrifice of the Green Art, the Great Mystery of Rubeate-become-Virid in the name of the gods. The simplest and most eloquent magical preparation in this form consists of fresh leaves taken directly from Tree or Wort and rubbed into the skin for the "Making Green" of the Herbarius, with prayers and supplication given unto the donor tree. Accomplished in the direct shade of one's sylvan patron, this devotional rite serves as a form of sacred marriage, and with the favour of the Genius in question, will surely precipitate good guidance.

Yet, as much as the blood sacrifice of the living shall empower the Work of Art, the mortal remains of the same plant, reaped from an arbour of good health and preserved as the spirit-medicine of the Herbalist, may be used to conjure forth the spirit of the plant from which it came, be it alive or passed into Death. Thus, as the occult power of the plant is retained in its scattered portions, properly harvested by the Art Magical, these virtues call forth the Genius by way of the spirit-link with the mother or father tree, preserved magically at the time of harvest. In this way Trees and Herbs serve as Allies in Death, for each plant in the Herbalist's pouch hath met its fate at the hands of the Reaper: each hath tasted shear and spade. Thus the Wise need consider differences in power betwixt Herbs Living and Dead, to enflesh their most apposite uses.

Not only are fresh and preserved plants valued for their virtues, but Herbs in various stages of decomposition or fermentation: the nigrescent powers of corruption and decay shew other vegetal masques which may liberate important powers apposite to specific applications of Art. Consider the dead, gray leaves of Mugwort which remain attached to the stalk after the plant has flowered and died, and the winds of the Death Season begun to blow. Silverwort, as this hypostasis of the plant is called among the Wise,

may be used where Mugwort is indicated in traditional suffumigants of necromancy, and is esteemed as an herb of the ancestors in the traditional North American sweathouse. The Leaves, though bearing the odour of the crypt, retain the aetheric vibrancy of Mugwort specific to the death-realms, and give forth an aroma pleasing to the Dead. Consider also the Gall, that Haunting of Flesh arising upon the bark of Oaks, Willows, and other trees in response to attack by their enemies: though the gross body of the Gall itself may be likened unto a tumour, its formation is an outward sign of the Tree's health. As the Tree is engaged in an act of binding, so the Gall is employed as a spirit-trap by the Wise of the Green Art.

The Greenwood provides an additional exemplar of the virtues inherent in Death and Decomposition in that peculiar substance known unto the Wise as Bone-Wood, found in mature forests, unmolested by modern sylviculture. The fallen bodies of great coniferous trees, having succumbed to rot for some years, become brittle and friable, the flesh of what was once their heartwood easily broken between the hands. The resulting dust, harvested amid dry seasons, is of supreme magical virtue, especially in regard to enchanted powders and suffumigants. For what the Lady Calmena has reclaimed unto herself together with the Life of the Tree, certain occult principles remain conveying the Fragrance of the Crypt and the rare and beneficent masque of Azrael, Luminary of Death.

Let Bone Wood be collected dry and in abundance where it is found, and as the Green Famulus directs. First dry it in moderate warmth, then seal in a tightly in a vessel for good keeping. Of especial virtue is the Bone Wood of Fir, Pine, Cedrus and Sequoia, the first two of an osseous colour, the Cedar golden, and the latter blood-red; all having profound virtues when burnt and useful as a Powder of Limitation, when marking the Circle's Plot.

Concerning Gathering-Customs of Certain Herbs.

Traditional herb-gathering methods prescribe certain taboos prior to gathering plants, such as abstinence from sexual activity or alcohol. Both of these prohibitions are of incalculable value, chiefly for the homeostasis of the Aethyric Body as a precondition for the Art Magical, as well as a gesture of devotion and respect. With certain plants, however, additional Tabus form part of their corpus of ancient lore.

Lily, the Blossom of Earth and Holy Herb of Calmena, which must be gathered in purity with the naked hand, or else with blades of silver or gold. The same may be said for Betony, Waybread, Burdock, Violet, and Elecampane. Not only must the blade of iron be absent from the presence of these worts, no iron or steel must be worn upon the person as well.

Fern, which by good tradition is gathered at either midday or midnight.

Hornbeam, which must be petitioned in silent prayer, awaiting a sign of affirmation, elsewise curses shall chase those who disregard its solemn law.

Gorse, whose permission for harvest is petitioned by way of earnest prayer, then entering a hedge thick with its spines. If the branches part before he who would gather the plant, and his flesh is not punctured, then the way is made clear for gathering.

Vervain, which by custom is collected when neither the Sun nor the Moon are seen in the sky, and always with the Left Hand. Honey and beeswax are its preferred sacrifices.

Belladonna, which must be summoned not only by song but also by great flattery and praise of her Beauty, such that the Genius is seduced. By some customs one must dance naked before the plant at midnight to gain its favour. All offerings of a sexual nature, including fornication upon its ground of dwelling, are in keeping with this custom.

Whitethorn, like the Lily, is beloved of the Queen of the Earth, and like that blossom, requires great respect when harvesting. By custom, prayerful sacrifices of silk and silver are made before taking wood, leaves, thorns, flowers, or fruit from a tree amid a hedge of its fellows; lone Thorns should not be harvested, but instead worshiped.

Mistletoe, which ideally has been loosened or blown off its tree of habitation by a storm, is collected with utmost reverence. Requiring the work of two simplers, one must knock the Tree from the boughs, whilst another must catch it in a clean silk dedicated specifically unto **Ixias,** its governing Genius. Following the dictates of certain elder lore, Mistletoe is gathered on the sixth day of the Waning moon, but its virtue is chiefly solar, rather than lunar, so the station of the Sun should be given consideration.

Adder's Tongue, which, when gathered for the work of Cures, should be harvested at the wane of the moon. The same is true of Root of Burdock.

Water Lily, which should be plucked with the ears plugged, so to avoid the bewitching songs of water-nymphs, and death by drowning. Thus, when approaching forlorn ponds in search of the blossom, a coin of silver should be given the waters before gathering. If the flower is to be used for the work of the Love-Charm, it should be gathered on the Full Moon.

Mandrake, gathered alone, most usually in the dark hours, the time of Midnight being preferred, or else during the day at such times as the Sun is eclipsed by shadow. By some magical customs it is dug with a carved ivory staff, by others with the tusk of a boar, still others require the belligerent presence of an Iron Blade. By far the greatest tradition associated with its harvest is the use of a starved dog, jaded by the scent of meat, whose death may result from the offence of the Root and its scream of outrage. The same Tabu, to a lesser extent, governs harvest of the Pæony.

Concerning Fortuitous Times of Gathering.

It is known that times may be governed by various Spirits, Angels, Saints, Powers, and Principalities. But it is by Season, Nature's own clockwork, that we proceed in the way Good and True to the Familiars of our Work. Know then that each plant hath its own Tabu according to time and Season, when it may be reaped at the peak of its power.

Governing the majority of harvest-times for plants are the golden days of Spring or Summer, in the mid-morning, just as the dew has evaporated. To harvest too early is to risk mouldering, picking too late in the day may reduce in quality the virtues of certain worts, having been subjected to the heat of the sun or dusts deposited by wind. For witching herbs, the time of gathering is usually midnight, and almost without exception undertaken in solitude; at time when the sun is eclipsed these plants may also be taken.

As the Dark Season approaches, let not the Brethren of the Path disparage one another for turning inward, for as Nature turns, so turns Man, Beast and Plant. Behold the tree, the tuber, and the corm whose powers descend into the dark mansions of the Great Below. Here, in this time, the power of the herbaceous perennial has taken retreat to its place within the Womb

of the Lady, to be birthed anew when the Light returns. Thus, for certain plants, Roots or Rhizomes are dug in the Winter Seasons for their uppermost concentration of virtue.

Of the lunary influence it may be said that the subtle influence upon the tides of the sea also extends to Worts and Trees. The Waxing of the Moon is best for the digging of roots, as they have swelled with virtue. Wood to be used for milling is also cut at this time. The Waning of the Moon is best for ploughing, and herbs cut at this time dry noticeably faster than when the Moon is waxing. By custom firewood is also gathered at the wane.

Hallowed above all, the wisdom of those who have gone before teaches us that the gathering of Herbs on St. John's Eve is a rite of supreme sorcery, all gods of harvest in sympathy with the Wortcunner. Traditionally these are Nine, being St. John's Wort, Yarrow, Corn Marigold, Mugwort, Plantain, Danewort, Ivy, Vervain, and Orpins. Go then, with wisdom and care, as the custom of the ages demands: pure, naked, and unseen by mortal eyes to the Place of Harvest, and take those plants in benediction of the Year's brightest light, such that the remainder of the year is illumined by their power. The dew of the Eve of St. John is also of a most marvellous virtue, to be used in potion, lavation, holy libation, and the making of physick to sustain the Temple of Man.

In Winter ripens the Fruit of Solitude's Way; in Spring ripens the Fruit of Going Forth by Day. In Summer ripens the Fruit of Fires Bright; in Autumn ripens the Fruit of Going Forth by Night.

Praxis Sylva: The Sacramentum Loci.

Material taken from a holy place ever seeks in its spirit to return there, maintaining in its corpus a potent telluric resonance akin to yearning, but wise with all the dreams of the land of its birth. It is this power which is best invoked, via formulae of Egress, to employ such alienated materials as Vessels of Power. These may then be used to strengthen the bond between the Wayfarer and these spirits, to call forth the wisdom of the ground, and to return devotional powers, via Art, unto the Plot of Harvest. Not only potent of force as resonant masques of the Local Gods, they are also of precious virtue as a sacrificial offering unto them.

When compounding hallowed preparations of Art, let the Wise employ materials gathered from the same Place of Working, for between them there exists a natural communion, a shared power by grace of Spirit. By direct application of this sacred truth, the resulting formula is potentiated in accord with the Laws of the Land, and likewise the hallowed link betwixt Wayfarer and Spirits of Place. Such preparations are then offered up in communion with the Land, at such time their fruit is ripe. These sacred preparations are known as the 'Bread and Wine of the Land', or, in the words of old, *Sacramenta Loci*. Bread indicates solid material: a powder, an incense to be burned, a fetish made of an amalgam of solid materials, by tradition formed into the shape of a loaf. The Wine thus is a liquid- potion, wine, wash, or oil, served in a hallowed Cup. Each is made according to an exacting process, taking much time and effort.

If the forest is thy place of working, let mosses, earth, and the products of trees comprise the Sacramentum Loci: considering the gifts that the Locus yields, a powder, tincture, or suffumigant best serves. Should one inhabit a desert or chapparal, the oil-rich denizens therein are best suited for a balm. The spirits of Meadows, abundant with flowers and fragrant herbs, are often best captured in a wine or other nectareous liquor; waste-lands, absent of water and plant life, best offer ochre, sand, and their dry and brittle bones to be ground into a Dust of Art. For other places, the Standing Wards and their ingenium shall serve to reveal the manifest form of their ritual sacraments.

Charm of the Virgin Simpler

Queen of the Pure, Star of the Earth,
Blessed Wight of the Wain.
All Devils Ban, all Angels Call
By blessed Powers Twain.
Come I cloak'd in radiance, come I free of stain,
Come I crown'd with petals white
And blessed Powers Twain.
Stand I as Prentice to the Land, my flesh and Thine as one.
Stand I as Sacrifice in Love,
My bones the Land's own Feast become.

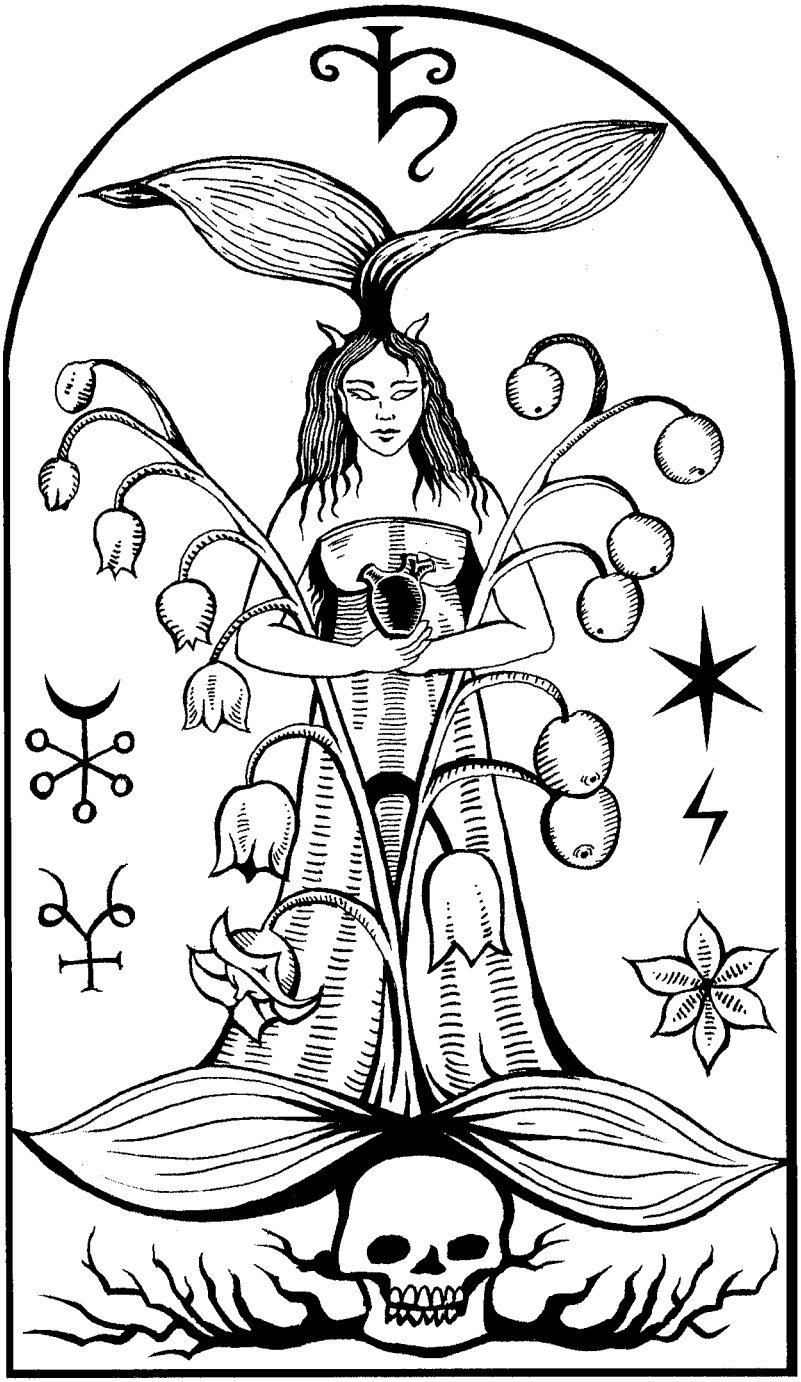
Concerning the Powers and Virtues of the Lily, Blossom of the Lady's Favour.

The Lily is the Blossom of the Lady and the ally of the wort-gatherer, virtuous in its power of contemplative presence, solemnity, and purity. Whilst the cream-flowered Snowdrop, Star of Bethlehem, or Summer Snowflake are exemplary of these holy flowers, any of the genus *Lilium* possess these virtues, and indeed many of the greater family of Liliaceae. They are hardy or herbaceous perennials, found both in the wild and in cultivation, with bulbs or creeping, scented rhizomes. Another such beauty is the fragrant Heaven's Ladder, *Convallaria majalis*, known by its more common name Lily of the Valley, wild stands of which show marked preferences for Oak and Beech woods.

In days of old, the fair Herb was hung on doors as a talisman to prevent bewitchment or visitation by those of ill intent. Many, however, would not abide them in the home, as they were thought to attract death-spirits. However when planting the magical garden, certain lore considers the Lily to be a natural barrier to intrusive ghosts.

Christian lore recalls that the Lily is accurst because it was the one flower in the Garden of Agony who would not bow her head as the tormented Christ passed by. Such dignity is only proper for this noble flower, for it is also considered sacred unto Lilith, spirit-mother of witches and sorcerers, and the first Eve. Its funerary powers echo this association, for Lilith, in her witch-guise of Liliya, is both the Lady of the Dead and the unborn. Perhaps not surprisingly many of the Lily kin are poisonous despite their unearthly beauty, such as Convallaria, poisoning by which is characterized by dilated pupils, delirium, and cardiac arrest. With this particular Lily, it is the crimson berries that possess the concentrated poison.

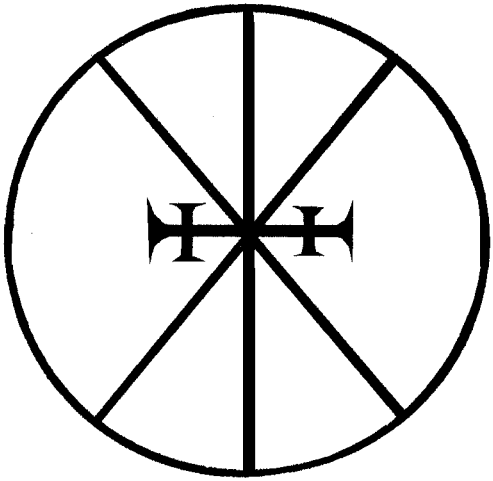
Let the fragrant juice of the flowers be expressed as a sacrifice unto the Lady Calmena in the place of her shrine. This shall be used as an elixir to encharm the blade of the Knife of Gathering, as its first consecration, but also before each pilgrimage unto the Place of gathering. Let also the body be sparingly anointed to gain the favour of the Queen of Earth, that one may go forth unto the task of Gathering as the Virgin Simpler, pure of mind and spirit, and as one with the heart of the Lady.



✠

Cross-Seal of Harvest.

Made when Worts are gathered according to Art.



Powers of the Cross of Harvest
By Light of Lilium, Flower of the Lady,
I make petition in purity unto the Fruit of thy Fields.
Go forth in flesh as the Star-forged Sickle:
Galanthum, Leucojum, Ornithogalum, Convallarium,
Amen.

Preservation: The Fixing of Power in Sacrifice.

The collection of worts necessitates consideration of the manner of their good keeping, of import is the stabilisation of their magical virtues while held in stasis, awaiting the call for specific uses in Art. Each type of usage shall necessitate a different form of preservation, but certain maxims remain constant for all. As the portions of each Tree and Wort will hold differing magical powers, so their mortal bodies are differently composed from one to another. Thus each portion of species harvested should be kept separate to maintain the purity of its virtue, elsewise a certain co-mingling may occur which may degrade individual powers.

Holy Portions shall be groomed to remove all debris before setting them out to dry. Much of this may be done in the Place of Gathering, where displaced creatures may be returned to their natural Tree of Dwelling. Roots, Leaves, and other Sacred Portions damaged by disease or vermin should not be harvested, for these are unfit portions for the Work.

The best method for the preservation of whole herbs and their virtues is by dessication. Drying racks made from flat baskets woven of straw or Willow are best, and will reward you. The best drying conditions are moderate coolth, darkness, with active air circulation. Inexpensive drying racks may also be built of wood screening. Under no circumstances should the Herbs be allowed to dry upon metal. When drying portions in baskets, separate like into like: let leaves lie with leaves, seeds with seeds, roots with roots and fruits with fruits. Most Herbs and Trees from desert or chapparal realms will naturally dry faster, as the bulk of their bodies contains less water than other plants, being largely comprised of aromatic oils. However there are certain exceptions to this, as with succulents.

There are four factors of importance in the process of dessication. Perhaps greatest is the need to maintain constant, though indirect air circulation, to prevent the rank influence of mold. The second is allowance of space: plant portions should not be crowded together or stacked one upon the next; giving ample room between drying parts increases air circulation and discourages rot. Throughout the drying process pieces should be moved and turned to give all sides access to air. Also needful is the limitation of exposure to sunlight, which, though a great ally unto a leaf whilst it is alive, can destroy its virtues once harvested and separated from the plant. Whilst drying in total darkness is unnecessary, low levels of indirect light should suffice. The final consideration is temperature, extremes of which can interfere with the drying process. Too cold a room will slow drying, sometimes promoting contamination by various agents of decay; too hot a room will drive both the water and the virtue from a wort.

The interplay between these factors is crucial to the success of the drying, and considerations of one's own climate, as well as that of the season, should govern all necessary adjustments. In a damp climate, greater heat in the drying area may be necessary to maintain a lower ambient humidity, but sun-damage will not be as great a consideration.

Preservation in alcohol, particularly distilled spirits, is a time-honoured **method** of sealing the powers of a plant, in fluid form, in a Vessel. Though **not as** representative of the full spectrum of the Wort's Genius as a true **wine,** brewed and set up in a cask to gain wisdom by age, herb Tinctures are **of great** worth for the work of Curing and for the diverse liquid sacramen**ta** of magic including the Libation, the Potion, and the Lavation.

Within the strictures of the Art Magical, refined alcohol is considered Angelic in character, though its willful appearance in Nature arises as a morbid consequence of decay. When this primary ferment is filtered, then heated in a closed vessel, its vapour is collected and cooled, becoming the Holy Distillate, or Rectification, of the initial alcohol. Thus its potency and purity is many times increased, and the breadth of its character becomes an apotheosis of its former person.

The work of the Tincture is accomplished by placing whole portions of an Herb in a clean glass vessel, which is then filled with rectified spirit and sealed. Through the intercession of the solvent, and the procession of time, the virtues of the plant become absorbed into the liquid, called the Menstruum, often in concentrated form. The solid portions of the Wort, called the Marc, are usually discarded at the filtering stage, although in certain applications of Magic and the Art Alchemical they are reserved for certain operations of Sacrifice.

The portions tinctured remain in the vessel macerating for varying lengths, but cycles of one, two, and three lunations is traditional. During this period the tincturing vessel may be agitated to increase the integrity of the maceration. Either fresh plant material or dried may be used in the process, the determination made in accordance with the delicacy of the plant's virtues. Rose petals, for example, lose a considerable amount of their virtue upon drying, thus a Tincture of Rose should be made with fresh flowers and their parts. Conversely, other plants with a more stable set of virtues, such as Sage, may first be dried before tincturing. When the maceration is complete, and the precious Tincture filtered from the Marc, an herb-press will greatly aid in this process, for a considerable amount of the fluid, sometimes that which is strongest, will cling to the Marc. Then let the Tincture be placed into a bottle of dark-coloured glass, labeled, and stored for the futurity of the Work.

Preservation of Worts in Oil is a third, though less common, method. For this work absolute dryness must be assured. Discernment of the nature of the plant is needful: let the Herbarius begin with oily plants —these are the ones that will best exude their potencies into an unctuous medium. In general, Resins are best for this extraction, then Seeds, then certain kinds of aromatic barks, such as Cinnamomum. Selected leaves and blossoms, notably the varying kinds of Hypericum, will, when dry, lend themselves to preservation in oil. Digestion of such worts may in some cases be aided by the natural fire of the Sun, and the vessel set out to bake in the daylight hours. Some plant parts may be ground to dust for increased ease of absorption. Of the many kinds of oil for such preparations, we may look with good favour upon the natural unguents of Olive, Almond, and Kernel of Apricot, as being excellent of quality and readily available.

Of the Holy Vessels and their Powers.

The Vessel of Art stands as a simulacrum of the Place of Arrival, that being the Shrine of the Maiden, the Place of Abiding. Its principal power is Keeping, owing to the virtue of its walls, its seal, and its Hollow Sanctum. In addition to this, it may possess other powers, as in gestation, transformation, or birthing, but above all it serves as a habitation for Spirit. Before any use the Vessel is purified and charmed according to its monadic virtue and that which shall be kept within: this is the Maxim of Invocation. Many are the Vessels used in the Art Magical, each of these unique and serving a distinct purpose,but there are a number of them which relate directly to the Work of Preserving plants. These are:

The Basket, which is the blessed Vessel open to receive the Seed of Life and the sacrificial Harvest of the Fields. As such it is the Fetish of the Queen of the Land, and is set before her Holy Image to bless all plants taken from the Earth, before they are committed to storage. These rustic Vessels are woven of diverse plant materials, their forms artfully representative of the iconostasis of feminine fertility, pleasing in both form and function. In accordance with their holiness unto the Goddess of the Horn, and in the interest of perpetuating their sanctity, such vessels are regularly anointed with the precious balms of aromatic trees. Where such vessels can be made by the Herbarius according to the dictates of spirit, they are blessed; elsewise let a ready-woven vessel be obtained, consecrated, and adorned.

The Tincturing Vessel, generous of size, strong of constitution, formed of glass or stoneware and able to be hermetically sealed with ease. Owing to the length of time required for the making of the Tincture, several such vessels should be kept, of varying sizes. Its simplest form is the ring-seal jar, but the Herbarius may find an abundance of designs, or have them made according to the dictates of form and function. Its seal should be absolute, allowing no breach of air from without.

The Phial, being the consecrated Ritual Bottle, for containing all manner of fluidic extracts, floral essences, tinctures, oils, inks, and potions. Phials are chosen for utility, being sturdy and of dark glass to ensure preservation; but also in accordance with ingenium and aesthesis. Those Phials which require regular ceremonial use need be set apart from their brethren in appearance as dictated by the guiding Spirit of the Work. Let all be graven with the name and sigil of their contents, together with the date and other auspices of making.

The Cucurbit, or Gourd, a large glass digesting vessel, typically used for the solar infusion of Herbs into oil. Ancient examples were enormous in size, blown to shapes resembling their eponymous fruit, and frequently buried in dung-heaps in order to maintain a steady digestion temperature. Modern variants are ideally spherical with a wide lid, but some may be designed as retorts for heating and distillation.

The Herb Jar, being the large yet humble glass bottle employed for the storage of dried Herbs. Of superior virtue is the ceramic Apothecary's jar commonly used in the Renaissance and thereafter, both for their integrity of manufacture and the stability of the plants within. Where these are not available, let stoneware, then glass, suffice.

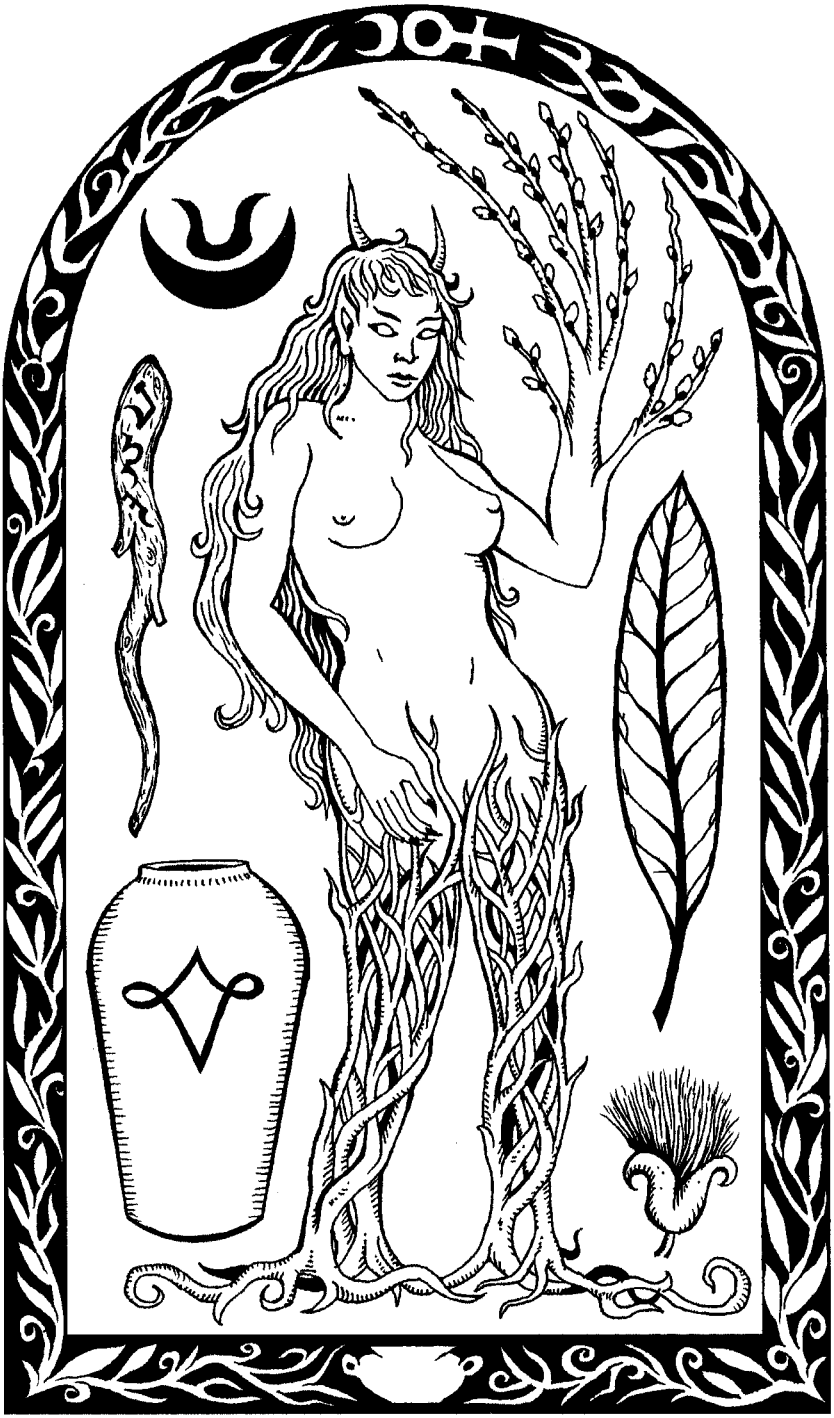
The Hearth-Vessel, great of girth and by good custom brazen, or yet formed of iron or steel. As its name suggests it serves as the place of the Hearth-Fire of Working where the Good Earth may not. Let her body be of fortitude sufficient to withstand the heat of the very hottest burning woods, or yet of other combustible materials such as wax and oil; and of a size sufficient for the blaze required. Its consecration should utilise earth taken from the Shrine of Working to maintain magical sorority with that Holy Ground, its maiden-pyre kindled with wood therefrom.

Concerning the Powers and Virtues of Willow, Tree of the Graal of Desire.

The Willow is among the most graceful and generous of arbours; its power is that of the Vessel, or Containment, as well as the rousing of desire, and fluidity. The genus *Salix* commands in excess of 400 species, most rapidly-growing lovers of wet ground. *Salix alba*, the White Willow, is conspicuous by its leaves of downy silver, and fine arboreal form, it prefers marshes and the banks of ponds. Crack Willow, *Salix fragilis*, can develop some of the most contorted wands, which, and like its cousin *Salix tortuosa*, may be used for the witch's Crooked Wand. In North America, a preferred species for Wands is *Salix lucida*, or Shining Willow, and Red Willow, *Salix laevigata*. Wands should be cut in the spring, with the rise of the sap, from 2-4 year old growth. Considering the tree's preference for damp environments and its love of water, the wood dries remarkably fast.

Salix viminalis, or Osiers, is more shrubby in form and is often coppiced, growing in inundated soil. Numerous Osiers species and varieties exist, many of which are used for the artful weaving of living sculptures, allowed by the wood's Virtue of Bending, and the Tree's predilection for human company. Its withes give rise to the diverse Effigies of Sacrifice: the Need-Vessel is traditionally woven of Osiers, in shapes many and diverse; these are filled with votive offerings and burned in Rites of Devotion unto the gods: thus were the Effigies of Old woven, filled with the Flesh of Man, and committed to the flames in times of Want.

In contrast to its usage as a sacrificial basket, the Genius also gives forth the power of Ease, which arises from its gentle and fluid character. Respite taken beneath its branches brings a powerful tranquility, also to be found in the salicylic acid of its sap, the Soothing Arboreal Blood which gave rise to aspirin. Closely allied with Selene and all powers Lunar, her command over water is great, and Willow wands are among the best for hydrological dowsing. Owing to her spirituous resonance with water there exists in some lands a strict Tabu upon burning Willow bark, the deliberate violation of which has led to its use as demon-conjuring fumigant. However doing so is also known to anger the Genius and bring misfortune, particularly death by drowning, unless as part of a burnt sacrifice in a rite of great need.

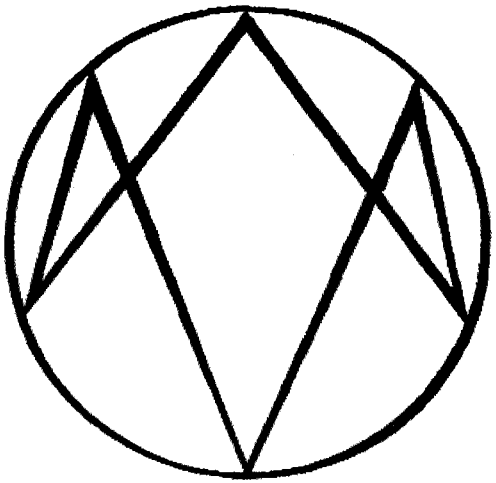


The Tree, being fluid in disposition, possesses a natural sexual allure, and thereby a proclivity for the Arts of Charming and Love-Witching. Willow-sprigs which have grown in knots are potent charms of arousing the desires of man and woman, and may be carried upon the person for bewitching, those which have grown into hard wood may be used as lust-fetishes totemic of the vulva. Species freely hybridise, attesting to the tree's promiscuity; while frustrating to the Botanists, the endless communities of subspecies, each with unique virtues, is a delight unto the simpler, especially those unto whom the Willow-genius is allied. As with the Oak, Willow-thickets are a known gathering place for nymphs and omina associated with them, and a potent ritual locus for all Rites of Congressus.

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Cross-Seal of Keeping.

For Containment, or Sealing of power within a Holy Vessel.



Powers of the Cross of Keeping,
By Light of Salix, Tree of the Cup of Desire,
I open the mouth of the Holy Vessel:
Go forth in flesh as the Urn of Eden's First Earth,
Orrisa, Capsela, Cucurbita, Lunaria,
Amen.

Arcanum: The Relics of Art as Angelic Vessels.

As all eternal, spiritual powers of the Garden arise by way of the flesh of its Trees, so too these powers may arise, in temporal form, by way of Sacred Objects become habitations for those potencies. Such are vivified as earthly bodies incarnate, refracted eidolons of luminaries Celestial, Earthly, or Infernal. As Vessels of Power these pursue their own destinies, independent of human desire, but the ambit of their power shall inevitably draw the Wise unto them by means of fascination, design, or auspicious omen.

At such times, let one's material desire be soundly weighed against practical necessity; fascination against the Heart's strictest counsel. For though magical relics are one means to power, this dominion is a glamour, and it inevitably happens that the possessor becomes the possessed. Such is the curse upon the Idolater, and the triumph of the Idol, unto whom all powers are surrendered. Thus, when reckoning the worth of a Vessel, take the measure of that fullness which it may contain, as well as that emptiness which it presently holds. Thus shall every vessel be seen for what it is, as well as revealing that fullness which may shatter its form.

Verily, even as this Warning is sent forth, let also the Invitation proceed: for not all Relics of Art are what they seem, and by the nature of the work of the Green Sorcerer, some instruments of power must needs be wielded. In this, worthy Relics shall aid the magician in varying capacities: as guides, teachers, emblems of one's devotion, tools of cunning, weapons of war, and precious balms of healing. Each commands a specific power of the Green Art, and must be taken up in its time, at appropriate stations upon the Path. Thus the primary Relics of Art concern First Principles of approach to the Pleasure-Garden of Shadow: ritual declaration of one's calling as Herbarius; the material extension of the sensorium, newly devoted to congress with the Land of one's Walking; the Great Deed of going forth upon the Path, Arrival, and the Power of Abiding.

Forget not the Flesh as the primal Vessel of Eden's Sod: for beside it all else is reckoned fallen into shadow and ruinous, a fleeting image far dimmer than Light's own refraction. For verily, all Vessels are the Temples of the Gods, to be hallowed or desecrated, and the manner of their Keeping shall be both the measure of their power, and of their extension of Grace to the Faithful.



5
The Book of the Hedge



Psalm of Hell's Hayward.

Now march unto the Thicket of Battle,
Now don the Green Armour of God.

My stave the branch of Elder Ash,
Holly-Leaves my Gown.
Devil's Candle light my Way,
Skin of Snakes my Crown.

Husk of Beech my Helmet be,
Blackthorn be my Shield.
Golden Acorn is my Key,
Rowan-Sword I wield.

Now march unto the Thicket of Killing,
Now don the Green Armour of God.

Antient Tree of poison'd Spine
Thy branches hung with Skin of Man,
Weave thy Shadow, Branch and Thorn
For spell of Threefold Ban.

Bring forth the rope and fagging-hook,
And stoke the balefire hot
By force of pain all Foul ensnare,
Their blood to feed the Plot.

Now march unto the Thicket of Bounding,
Now don the Green Armour of God.
Army of the Seirim, to my command
Cast forth in might the Shade Unknowing,
Watch and Ward the Land.

Of the Hedge and its Tending.

The Hedge stands betwixt the opposite worlds of Wilderness and Garden, possessing characteristics of both, and of neither. It stands as a realm unto itself, of liminal waymarks emblematic, though its existence is more than simply limited to marking boundaries and preventing entry. Within the Hedge an entire world arises, numerous Herbs and Trees unique to that domain, as well as beasts closely associated with it. In its flowering, the Hedge is the spiritual and material demarcation of the Land Entire as Labyrinth, the ordering power by which the Writ of the Land reveals itself unto the Wayfarer, the virid Casket of Mystery filled with the treasures of both furrow and wild. Thus within its shade is to be found the living source of the power of sorcerer and Herbalist, the grand heterodoxy of the Primordium of Green Light. As such it occupies a place of first and final knowledge, for the span of its compass knows no end.

In the Hallowed Circle of the Green Art, the Keeping of the Hedge requires the regular expulsion of noxious intruders: weeds, vermin, and poachers, who bring with them the blight of beyond. Without such vigilance a Hedge may slowly die, as well as the Plot it encloses. Thus, let the Verderer, in his love for the Thicket, endeavour to root out and expunge all disease and worthlessness which would bring bane upon its health. Such is the work of Exorcism, or Repelling, the forceful driving out of persistent Noxious Spirits, the exaction of which may assume all the characteristics of prolonged warfare. Some Exorcisms, when properly undertaken, may take weeks, months, or years to exact in fullness, depending on the force of the intrusive spirit. Where foul roots and infected blossoms may not be forcibly cast out, let them be bound by the use of charm, fetish, and spirit-fire to achieve restraint, thereafter to die and pass into the custodianship of worms. And when that which serves not has been restrained or cast forth, let wardens be placed over the Hedge that it not be trespassed.

The Maxims of the Verderer acknowledge that some Hedges are sown and tended by the hand of Man, whilst others arise of their own planting and proliferate according to the Will of the Unknown Host. As within the Garden of Shadow, so it is within the Garden of Light. Thus let those of good discernment sow their hedges, and well tend them; but let them also stand and behold the Thicket thrown high and wide by the Devil of the Hedge, tended not by word or deed but by worship.

Praxis Sylva: The Thrice-Potent Exorcism.

Before the Plot of Man may be laid with good care, the Ring of Green which hedges him about must be made pure by three ways. According to the maxims of Art, these are the ways of Fire, Water, and Salt, the Exorcism that may favourably prepare the soil to receive seed.

In all operations of Exorcism, let Blessed Herbs be used. For the Seeker unto the Gates of Eden, let the Work of Fire, Salt and Water take the form of three sacraments from a singular plant, the better to serve the Triune Wisdom of the One Spirit. Worts such as Rose, Mugwort, Chamomile, Sagebrush, Hyssop, Dragon Wormwood, Pelargonium, Dittander, Rue, and Cedar may generate by their powers, three distinct Orders of Power, expressed by way of the Three Principles. Thus, the fragrant wood and leaves of Rosmarinus may produce, when subjected to flame, a purifying fume; its Oil skillfully mixed with Sal Oceanus shall render Salts of Rosemary. Likewise the bones of its ashes, or its Salt, shall be derived by patient cunning of the Spagyric Art; and by work of the boiling-vessel, a strong decoction shall produce a Water of Rosemary which knows no peer.

The Work is begun by subjecting Intent to the flames: for if the foundation be profane, aught else built above it shall ever be as the edifice of error. Seek, and with patience attain the Counsel of the Heart, then place Intent in trust before the very Fire of the Elder Gods, without concern for its perpetuity, and observe what remains as the embers die. Let all found wanting be united with the Dominion of Ash, and that which endures returned to the Heart with blessing. As Fire purifies the Temple within, so let it purify the Temple without.

The Charm of Blessed Fire

Leaf of Burning Bush I call,
Flame who bears the Angel's voice.
By Sun and Moon and Heavens between I adjure you:
Burn all enemies to ash
And perfume this House of Worship.
With Sword of Fire and Watchful Eyes
I raise my House in the Hedge of the Wise.

Let Purity of Thought disperse all fixations of the mind irrelevant to the work at hand, and exalt those which serve: subject Thought to the fixity of Salt, whose crystalline proclivities give rise to and empower the order of structure, thus allowing the coalescence of aethyr into substance. Thus shall all idleness, vanity and vapours of the mind flee, or elsewise assume wholesome bodies and be put to work, for it is known by Magitians of Old that the Devil cannot abide the taste of Salt. As Salt tempers the mind in purity, so shall it temper the Aethyrs.

The Charm of the Blessed Salt

Dust of Sodom's Apple I call,
Ye poison'd desert soot.
By Sun and Moon and Heavens between I adjure you:
Gall the tongues of enemies all
And fix ye fast this holy ground.
With Salt of Earth and Willful Guise
I raise my House in the Hedge of the Wise.

Likewise the body is purified by Living Water; the devotion of Fasting serving to cleanse within; by ritual washing let the external body also be made pure. In this endeavour resides the good instruction of Tabu, which serves as counsel against profanation of the corpus. Beyond the natural boundaries of flesh, let the place of worship be sprinkled, and the floors cleansed with frequency. As Water purifies the Domains of Flesh, so shall it purify the Domains of Spirit.

Charm of the Blessed Water

Waters of the Reed I call,
Thou well of silent deep.
By Sun and Moon and Heavens between I adjure you:
Wash clean this place of enemies
And flow as the Font of Life.
By Dew-pool's calm and wrathful Skies
I raise my House in the Hedge of the Wise.

Of the Black-Hilted Knife.

His is the power of Taking, chiefly of spirit, and of blood. The Black Blade is employed by the Wise of Art for Exorcism, or coercive power over hostile spirits. Its power arises chiefly from iron, which many shades cannot abide, but also from its sharpened edge. The simple presence of this edge in the Place of Working is oft sufficient to drive many spirits away, but the use of spoken Ban or mantic gesture, particularly the witherward spiral, may also serve to flay spirit. The Knife is employed for ritual bloodletting, bearing the name 'Arthana' when so used. As the Carving Knife at Midnight's Table, the Knife of Sacrifice is the ritual implement of self-overcoming; it cuts away all profane flesh, and so is used in rites of contemplative sacrifice. The Burin, a stainless steel-thorn used chiefly for bloodletting by means of puncture, and sometimes as an agent of rubefaction, is a kindred of the Arthana.

The Black Blade of the Herbarius is first charmed by the flames of a log of a thorny tree such as Locust, Barberry or Blackthorn, at which time prayers calling upon its power are made to waken the iron to its charge. When the blade has passed sufficiently through the flame its spirit should be tempered in the juice of the fresh leaves or fruits of that same tree.

Charm of the Knife

Man-slayer, God-slayer, from shadow I Thee rouse:
From Veins of Iron and forges aflame, come Thou forth!
From Shedim-haunt'd Wastes of Exile, come Thou forth!
From the Fires of cunning Azhazael, come Thou forth,
Unto the skin-heaps of the flayed,
Unto the reddened Rows of Harvest.

God-slayer, Man-slayer, from light I Thee rouse:
From the plough risen above the brother fallen, come Thou forth!
From the first fruits of the Cursed Harvest, come Thou forth!
From the blood-hallow'd Greenwood, come Thou forth,
Ever seeking the Blood of mine Enemy,
Slake thy thirst from the Graal of the Skull.

EXSILIUM

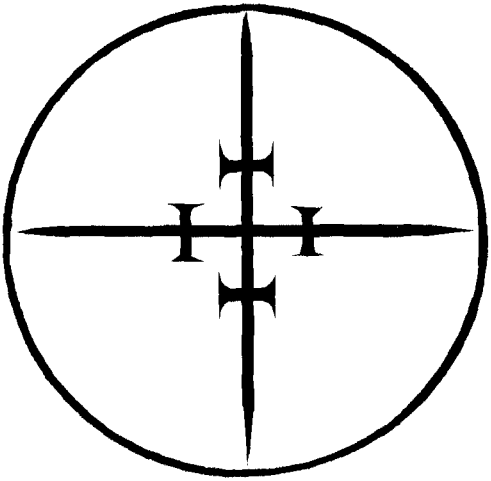
Out, thou Shade Accurst
By venom of Green Worts virtuous.
Out, thou Shade Accurst
By declaration of naked Steel.
Out, thou Shade Accurst
All Might appear in writ of immolation.
Out, thou Shade Accurst,
By powers Nine and Three and One.

Once for the Betrayal,
Twice for Denial of thy Name,
Thrice for the Cock's Crow,
Four times for the Scourge,
Five for the Circle of Spines,
Six for thy False Kingdom now fallen in ruin,
Seven for the Ordeal of Gabbatha,
Eight for the Nails which pierce the flesh,
Nine for the Knighthood of the Lie,
Ten for the rending of thy vestments,
Eleven for the shame of thy Mother,
Twelve for the Draught of Poison'd Wine,
Thirteen for thy Death, high-hung before the Moon.

Out, thou Shade Accurst!
Go forth from here with iron on thy heels
Over the Black Roads,
To the Bane-Meadow of torment,
There to know no mercy.
Go forth from there
To the spine-weave of Blackthorn,
Wherein all gods' hearts are eaten.

Cross-Seal of Casting Out.

For the Expulsion of Noxious Spirits or Persons.



Powers of the Cross of Casting Out
By Sword of Shadow of Peganon, Leaf of Force,
I cast out all spirits foul.
Go forth in flesh as the Wind far sweeping:
Anethum, Tanacetum, Boragon, Pogostemon,
Amen.

Concerning the Powers and Virtues of Rue, Lady of Righteous Flame.

Ruta graveolens is a shrubby, glaucous Herb native to the Mediterranean region, growing to a height of two feet. Evergreen in persuasion, and Solar by affinity, Rue has acrid, round-lobed, aromatic leaves and bright yellow flowers. The stems of the plant produce a potent sap which may cause blisters or skin rashes. The portions we employ are the Leaves and Flowers, and, less frequently, the essential oil. Care should be taken with the latter, as it is a dermal toxin of some potency. It may be found in the wild, but moreso in the southern climes; in northern latitudes it prefers the serene comforts of the garden.

Mirroring the burning deviltry its sap inflicts upon the flesh, the Genius is in all ways contrary to infectious spirits, and stands not only as a force for expulsion but also for bringing blight upon those of ill intent; its power may be seen as a columnar green flame. In spirit-healing, the burning Herb is used as a fume of exorcism, to expunge Noxious Spirits responsible for an illness. The leaves, being fruited or flowered, may be infused into wax, with ashes and pins, to make a Devil's Cake, baked in the name of thine enemy, and buried at a crossroads. Tinctures of the Herb made in vinegar produce a superior Wine of Expelling, which may be used as a sprinkle in places haunted with noisome ghosts, exterminating the most stubborn of intruders. Washing the floor with the same is customary for preventing baleful persons from entering the house. For those afflicted by intrusive spirits, especially as a result of efficacious mediumship, a strong decoction in water may best serve as a Sprinkle of Exorcism, and rubbed on the crown, brow, and hands.

Concerning the Virtues of Tansy and her Sisters, Green Blades of Conquering.

She is a joyful Herb to behold, growing four feet in height, with feathery leaves with a camphoraceous fragrance, masses of flat yellow summer flowers, and a creeping, invasive root. Tansy readily colonizes roadsides and neglected ground; the flowers, when pressed, will render a golden dye. The genus *Tanacetum* includes several worts whose great power is chasing noxious influences from holy ground. Included are Feverfew [*Tanacetum parthenium*], Alecost, [*T. balsamita*], Pyrethrum [*T. cinerarifolium*], and the gold-blossomed Common Tansy [*T. vulgare*]. All species bear strong medicine, having aromatic foliage and blossoms, and serve insecticidal functions as well as conquering influence over demons. Easily tended in the garden, they formed an essential component of the plague doctor's herbal arsenal, and for the work of sweeping the Circle clean, excel in strewing, fumigants, and concentrated washes. A mixture of Tansy species is most efficacious in the preparation of these sacraments of banishing.

In physick it improves circulation, clears bruisings, sties, and has been used with some success to treat varicose veins; it has had limited use in treating weakness of the liver and corruptions of the blood. The seed is used to chase worms. There are some cases on record of fatal or near-fatal

poisonings by employing Tansy oil as an abortifacient. Leaves and seeds of various species have, used in minute amounts, have been used to flavour cordials. True to their repellent nature, most Tansy species retain the capacity to cause dermatitis in some persons. Most Tansies have also enjoyed high magical esteem as Walking Herbs, worn for protection on journeys, and to keep venomous beasts away.

Concerning the Powers of Vines.

The Genius of the Vine, as a dominant force of vegetal growth, is a spiritual might whose primary obsession is binding and encompassing, hence it becomes, by its nature, the Witches Knot of the Greenwood, a Wandering Tree and fleshly mirror of the Serpent's undulation. By mandate of divine morphology the Vine commands in supremacy the powers of the Branch: the crooked powers of the Path divided. Whilst in many cases Vines are true trees, they are arboreal in neither form nor habit; their predilection for flexibility in response to local environs places them also in the magical domains concerned with mutability of form. Ivy expresses affinity with both the Vine and the Arbor, for she spends many years in juvenile form as a creeping Vine, but in time stands aright in the form of a Tree.

A considerable number of Vines harbour not only the powers of binding but, indeed, of insidious destruction, for many have overtaken field, tree, or grove and killed all which they surround. Nor are the monumental works of mankind safe from them, for stone, brick, and mortar easily degrade at the Vine's bidding. Strangler Fig, Morning Glory, Bindweed, Ivy, Parthenocissus and Wild Vitis are but a few of the Vine-kin which can extinguish by their very embrace.

When a rampant Vine also possesses thorns, as with the Dog Rose or Bramble, the powers of restraint are augmented by the punitive features of the spine, and only the most hardy of spirits dwell within their thick weaves. Other vines such as Woodbine, Wild Cucumber, Sweet Pea, False Jasmine, Tom-Bacca, and Gourd are more subtle in their entangling expressions; while certain Trees of flexible wood and friendly heart, such as Apple or Citrus, may lend themselves to vine-like tendencies by way of the Espalier. This is true, to a greater extent, with most Willows, whose living forms may be woven into fences, living effigies, and pleasant arbours, and among whose twining boughs curse-bottles may be affixed.

Charm of the Vine

Thou Holy Snake of Knott'd Green
All foes within thy Coils entwine:
Thou Holy Rope of Fastening
Go forth, Surround, Constrict, and Bind.
Unto the Fields of the Accurst
Ride forth ye Host of Wortbane might,
Tendril of the Gallows Rope
Draw the Coil and pull it tight.
Hangman, fix The Head in earth
From Root to Vine and Vine to Leaf,
Ensorcell now by Ban of Knot
Thou Compass whole of Midnight's Sheaf.



Concerning the Powers and Virtues of Ivy, Weaver of the Thicket-Garland.

Hedera helix is the form of our Lady of the Knot we most encounter, a familiar denizen of gardens, hedges, and the wild. The vine so commonly known is but a juvenile stage of the plant: older individuals in favoured conditions, may, on occasion, develop trunks and become arboreal in form, their leaves also changing shape. The flowers have little scent, but an abundance of nectar: the last the year has to offer bees. The Herb has a sound reputation for the treatment of burns and extraction of corns. As with so many of the Binding Herbs, it contains strong medicine: the flesh of the berry is venomous, containing the saponin hederine. Symptoms of poisoning include burning and blistering of the throat and mouth, coupled with nausea and prolific vomiting; also diarrhea, cramping, shallowness of breath; slavering, and skin irritation. In rare instances Ivy poisoning has led to coma. Curiously, the power of the Genius was anciently associated with the powers of both Sobriety and Intoxication, both states by which the soul may be bound - either to Earth, or the realms of Spirit.

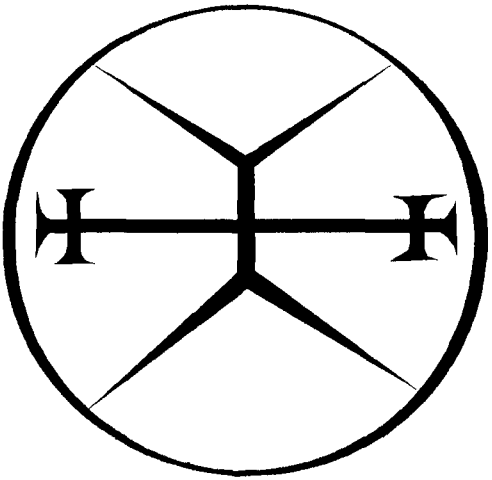
In addition to mutability it commands the powers of Fixity, laying claim to all that falls within the circumference of its knot; thus does it serve as the binding-twine of Nature's Apothecary. The Ivy wreath, carefully woven

and placed upon the crown, expresses the potencies of Binding upon the individual wearing it, for in so doing it forms a enchanted ring about the wearer. This particular virtue is by its nature exorcistic, and it may be employed against any spiritual harassment, be it in waking or sleep. If an elder Ivy tree is known unto the Wortcunner, its wood may be fashioned into a medicine-cup, strictly used for the administration of healing formulae, however the wood should be allowed the greater course of a moon to dry before carving, and good patience is advised when working with it. By custom, Dew collected from the Ivy, especially on the mornings of May Day and St. John's Eve, are of superior virtue in the preparation of philtres, medicaments, and blessed waters, especially those of esteem in the Work of Raising the Hedge.

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Cross-Seal of Restraint.

For the Entanglement and Binding of Harm.



Powers of the Cross of Restraint
By Knot of Hederas, Tree of Fastening,
I bind in ghost all foes.
Go forth in flesh as the Hangman's Knot:
Parthenas, Clematas, Tllin, Withywind,
Amen.

Rune of the Brides of Ivy.

Thread of Winding, Thread of Might
Entangler of the Way;
Come, fair hand, and braid thy Band
To weave the Garland Gay.

Once around to seize the Ground,
Twice to make it Holy,
Thrice to wind the Cord and bind
The Earth and rule it solely.

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As Pertains the Power of Thorns.

Thorns are chiefly weapons of Warding. As such, there is often to be found some sweet treasure the Herb or Tree is obliged to defend against those who would steal it: the odorous blossom of the Rose, the moist oasis at the heart of the cactus, the succulent dates of the Crucifixion Thorn. The Thorn, therefore, is naturally endowed with the potencies of brisk defense, and further to this virtue, hatred of its enemies and valour in warfare. In this latter manifestation the Thorn is both punitive and binding, the Holy Nail of the Greenwood executing the grim sentence of Crucifixion at once harnessing the forces of binding and torment.

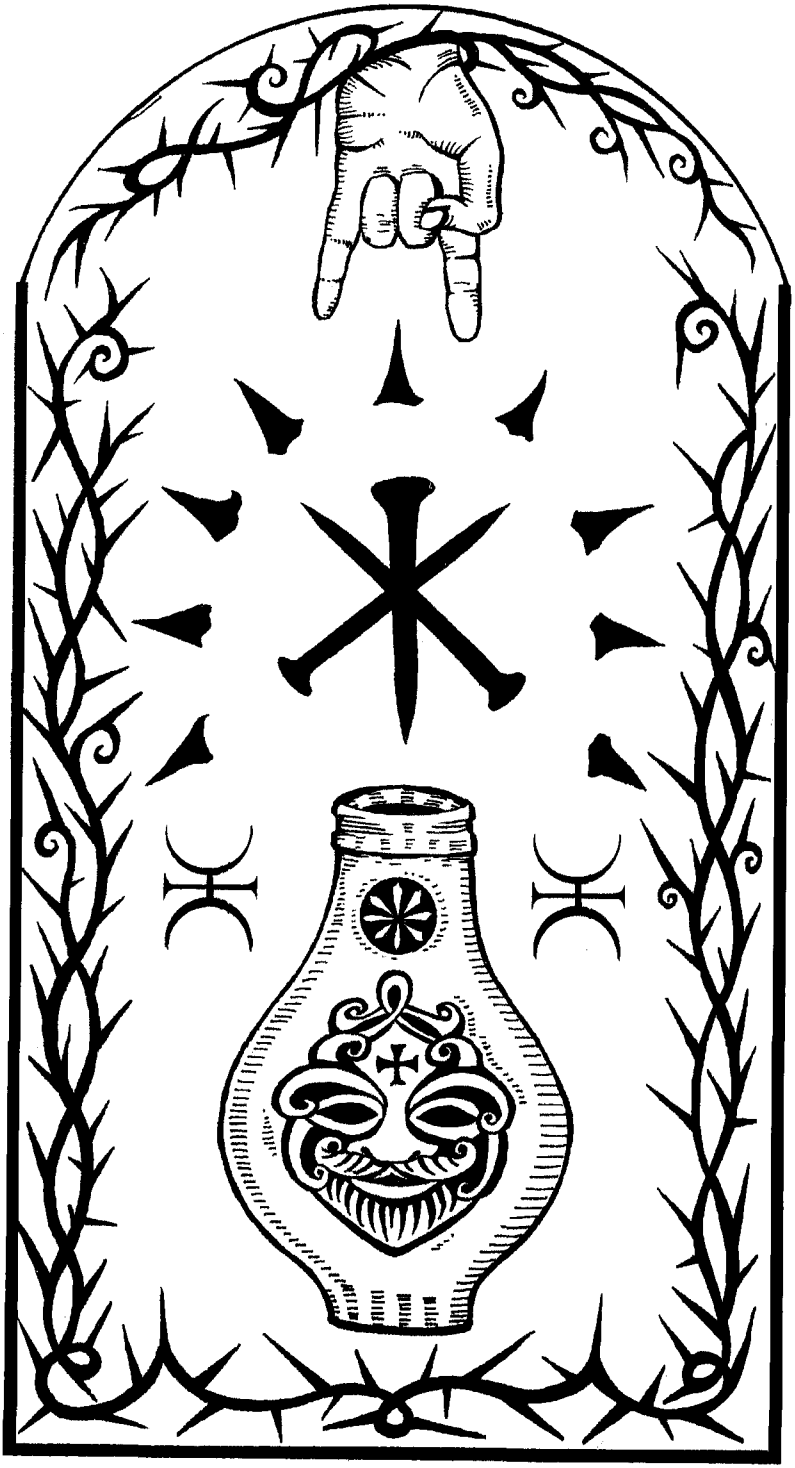
As a Ward, the thorn is best nurtured as a formidable hedge, a hardy sentinel of the outermost limit of dwelling and farm. Trees and shrubs so used include the aforementioned Thorns White and Black, Rose, Sweetbrier, Blackberry and Raspberry, Barberry, Fire-thorn, and Furze. Those dwelling in drier climes may enjoin the service of cacti, Crucifixion Thorn, Pyracantha, the accurst Terror-of-the-Earth, or the Star-Thistle. Where further protection is required at close quarters, a spirit-trap is best set on door or lintel, formed from the boughs of a spiny tree, set into the shape of a cross and bound with red thread.

The best cursing-thorns are to be found upon the wild Blackthorn, Whitethorn, and Locust, for in addition to the potencies of warding these trees possess, the thorns so produced are often several inches in length and

of sufficient thickness to inflict damning injury to both flesh and spirit. As it happens, blood-poisoning often attends the flesh-wound these thorns inflict, a sepsis which can be fatal, and thus great caution must attend their harvesting. Likewise arrayed in fierce properties are the spines of the cactus *Opuntia,* some several inches in length and bearing a venom which can agonize the wound for days. Certain wild groupings of Honey Locust produce thorns cruciform in shape, harbouring within their wood the excruciating resonance of Golgotha. As it is in the world of flesh, so it follows in the world of spirit: the more punishing the spine, and the greater their number, the greater the efficacy within the Circle of Art against the noxious spirit.

Let the taking of thorns from a living tree be a somber occasion, attended by great deference and presence of mind, for the Tree of Reprimand is a jealous spirit: such armour arises in stark warning, and bespeaks an oath of destruction on all who would violate this border. Where harvesting-Tabu indicates caution, as with Whitethorn, let it be observed in all sobriety. Offerings shall be made upon approach, and unto the Tree let the Wayfarer sing plainly of his need: if the thorns needful are for cursing, let suit be made against the enemy with vigour and hatred be sung into them; if for warding, let prayers be offered for that which is to be protected. Let prudence and resourcefulness be observed in all matters of gathering thorns, for in this act of harvesting, the defenses of the Tree are being weakened. Thus the protocols of Entreaty, Supplication, Offering and Thanks are doubly apposite. Thorns should be cut singly, according to need; however, if one locates amongst the weave of limbs a single branch of stunted, blighted, or grotesque wood eclipsed by the shadow of its overgrown brethren, let an entire branch be taken. In the latter case, the thorns are later stripped or cut off, with a small piece of the branch remaining at the head of each, and dried. Should blood be drawn in the process of walking amid the thorn-hedge, such is the offering taken by Hell's Hayward, and the omen of favour or disfavour, for such wounds of the flesh can fester and, left untreated, overcome the physium entirely.

Spirit Traps, devised to bind haunting or otherwise malevolent shades, may be hung before doors and windows, craftily woven of thorny boughs. This is an art well-known in the country; Hawthorn so used enjoys ancient magical esteem. So crafted, the Spirit-Trap is made with sufficient prickled



boughs to form the bind-rune, hex, the Thorny Cross or Ladder of Thorns, then bound with strands of scarlet and hung near the house-portals. Alternately the rune is set on a single bough driven into the ground.

Curse-thorns find their magical implementation by way of the Witch-bottle, a clay or stone vessel of hexing, containing thorns, excrement, pins, and some mortal remain of the accursed one —writing, clothing, hair. The bewitched contents are sealed tight and the bottle buried at the furthest extremity of the property, with certain spoken charms. Curse-thorns may also pierce dolls or effigies, serve as the unseemly stuffing thereof, or as the encharmed needle for sewing it tight.

Christ is crucified and risen again in each act of self-overcoming. The essence of crucifixion is the forcible binding of spirit to matter, the descent of Heaven unto Earth, or the fixing of Hell in its abyssal vaults. This is the Maxim of the Thorn, whose power lies in the tripartite puncture of the three spheres, by which total sacrifice is accomplished. Know that in every act of crucifixion a death is experienced, but also a resurrection, for the right binding of the flesh may serve to liberate the spirit.

Charm of the Thorn

As a storm of tangl'd Briars
I cast forth the spines of torment:
By weave of thorns I bar the Way!
Ye Strength of the Nail of the Cross,
All spirits foul be fix'd upon Thee.
Let Ghost and Flesh twain be punctur'd
And Darkness fall - for thou Art bound!



Of the Green Watcher, and the Powers of the Rustic Host.

The Hedge compasses the Garden Entire about: beyond the shade of its branches lies the dead earth of Elda, wherein all plants are but a shadow of their eternal nature, and the counsel of angels exists not. Within the great round of the Thicket are the many and diverse plots of Midnight's Eden, and from each a sublime arcanum grows: herein arises the wisdoms of

Pilgrimage and Sojourn. Yet it is within the Hedge, the place of testing, sacrifice, adversity, that the soul of Cain forever manifests as the Green Watcher, Cain the Hairy, Keeper of the Thicket. His charge is the Warding and Keeping of the Hedge, and the Opposer and Judge of those who pass through. Before any ground may be tamed by the Plough, it belongs to him, as well as the infinitude of plots it might become: such is the power of Hell's Hayward.

The presence of the Green Watcher manifests as a high magical dialectic which is the very voice and cypher of the Gods of Dendros, serving as a guide in all Work of the Hortus Conclusus, ever to test the sorcerer, but also to purify and protect. His appearance is as the Devil himself, his face occasioned by terror, and appearing suddenly from the onerous substance of the Thicket: thorns, tangled branches, bones, rotting carcasses. Here too is the great weight of the Pillar of the Mighty Dead, and the leaf-rustling murmurs in the court of all sylvan genii, for in his Exile from the Light, the Green Watcher bears forth the masque of the Holly King, hard steward of the Crypt-Season.

His transit from Hedge to Plot and back is a function of the Errant Viridian, the wandering Green Man, the Panambulator of the Garden. For insomuch as he Wards the Hedge, so does he assume the Oak-Masque and Keep the Plot. By this eternal wandering betwixt Thicket and Thin is the great green Maze of the Garden defined.

By custom of Old Craft the Fetish of the God of the Hedge is the hoary skull of a stag, set upon a pole and garlanded with green leaves. Where the Lord is given devotion in the Plot, let the crown be of Oak, and where he is worshiped in the shade of the Hedge, let it be of prickled Holly leaves, fresh or yet dead, dry and sharp-thorned in accordance with the compass of his dominion. For his guise as the bringer of waxing light, let seed be given him in offering; for his guise as the bringer of darkness, the libation of the Black Knife shall serve.

The Seirim or Rustic Host, are the earth-legion of the Hedge-Warden, commanding the varied self-governing powers in Nature of germination, growth, procreation, death, and decay. Rough-hewn and rude are their fleshly forms, and untamed their power; thus have they been portrayed in

the diverse folklore of man as theriomorphs, as peccable and licentious beings, bent on excess of every kind. The weaving of such tales lowers an Angel to the rank of demon: such portrayal arises from the Error of Domestication, which abhors that which may not be tamed, and so decries it as barbarity. Yet even in the cities does the power of the Seirim hold sway, in gardens neatly pruned and pampered, and over the King in his death-bed. Their combined arcana comprise the body of the Green Watcher, proceeding directly as an hylic force from the Pleasure Garden. Assumption of their various spirit-forms, in proper succession and with great caution, constitutes seasonal empowerment and a tread in step with the Land. Wanton embrace of their company leads to excess in all matters, poor judgement, undignified bodily ferment, and a contempt for all humanity: such persons become the very Clay of Earth, dense and accurst.

Domestication, called by its adherents 'civilisation', bears an implicit hierarchy placing itself as supreme above all others. From this we have been given agriculture, exalted as superior to the gifts the Lady freely gives... as well as slavery.

Of the Powers and Virtues of Holly, Steward of the Thicket-Bounds.

Ilex aquifolium, the noble English Holly, is a slow-growing evergreen tree reaching a maximum height of fifty feet, with characteristic thorned leaves and scarlet berries in its season of fruiting. There are about four hundred species of *Ilex* or True Hollies the world around, many evergreen, ranging in size from shrubs to stately trees of great size. Known also as the Holm, the Holly is a constant companion of the landscape, standing ever as the arboreal Terminus of the Hedge, a protector from invasion of all kinds, both coppiced and tall-growing to form forests. Such thickets are spirit-haunted, and natural glades of enchantment, notable for diversity in tree-forms and the ethereal quality of the light filtered by their boughs, to which many ascribe an hypnotick quality.

Holly, for the powers of becoming one with the Greenwood, is borne forth as the Staff of the Thicket, its wood durable and hard with the powers of protection and commanding. As such its powers are in exorcism, warding, and expelling the noxious. Yet it also may serve in matters of witching to

throw a shroud of darkness; to protect those dwelling within the hedge, or to reveal unto the chosen the secrets therein hidden. The arbour must be soundly propitiated with considerable sacrifice before any wood is taken, elsewise the quality of the grain will suffer, and make it unfit for any use but burning. Like many *Arborum Diaboli* such as Fig and Elder, the Spirit of the Holly is known to speedily hunt down and torment --or even kill- those who cut them down. If Leaves are to be taken, let them be gathered during dry weather, at mid-day. That taken for rituals of Warfare or Warding is traditionally gathered when Mars or Saturn are dignified in the Heavens, and offered blood as a ransom for its branches.

By custom, Holly blossom affixed to the door is reckoned as a vigilant House Ward of great potency, as are twine-bound clusters of the berries, and trees planted outside farmhouse doors are traditional charms against lightning, fire and protection from bewitchment. Slips of wood or twigs may be placed within the rafters of the house to enhedge it against the intrusion of profanity. Its use as a Midwinter garland bespeaks its rich Heathen past, and it was esteemed so by the Romans in their festivals of Saturn. Like Ash, the split Holly has been revered for centuries as a Gateway of Healing. Its powers in physick are diaphoresis, emesis, and diuresis; a moderately strong infusion of leaves is employed as a tisane to treat colds. Internal use of the Berries should be avoided, except when specifically used to induce retching, and can provoke disaster if misused.

In the Americas, many Native Hollies are esteemed for the stimulating potions brewed from their leaves and stems. The caffeine-rich Yaupon Holly generated the potent Black Drink, a brew with sacramental and social uses, made by parching leaves and twigs, then boiling them in water until a tenebrous decoction resulted. The brew was then served in ritual bowls, shell-cups, or drinking-gourds. *Ilex guayusa*, an Ecuadoran Holly, is employed magically as a spirit-ally in hunting and to promote visionary Dreaming, closely related to Yerba Maté *Ilex paraguayensis*, another Holly valued as a stimulant. Whilst some of these magical Hollies lack the spines of their English brethren, their propensity as a potent Charm of Warding is strong, as is their capacity to act as a tutelary genius of the Greenwood. Beyond this, their stimulating properties lend charm to the voice, in both incantation, and for bringing forth the Muse of Poetry.

Entreaty unto the Devil of the Hedge As the Lord of Holly

Holy, Holy, Holy:
Praise be the Skull-Tree of Cain!

O Blessed Head on Hulver throne
I call thee by thy Names Unknown:
Father of Good Death, Lord of Bone;
Green-crown'd as Man-of-the-Wold,
Bejewel'd with the Year's own Blood,
And corpses of the Kings of old.
Praise be the Skull-Tree of Cain!

Now rouse the Rustic Army all
The Wild Host shall heed thy call,
And fight where all thy shadows fall:
Then go thou forth in battle brave,
Raise thy rugged Hollin-stave
And lay the sun-gods in their grave.
Praise be the Skull-Tree of Cain!

Flesh and blood are born upon thee,
Flesh and blood grow upon thee,
Flesh and blood die upon thee,
Thou Holy Corpse of God.
For redden'd is the thorn-thicket of Exile,
Blacken'd are the Bones of Sacrifice,
And Green'd the risen Skin of Man,
Mantle of the Sojourner,
Book of Wort-Magick Entire.

Holy, Holy, Holy:
Praise be the Skull-Tree of Cain!

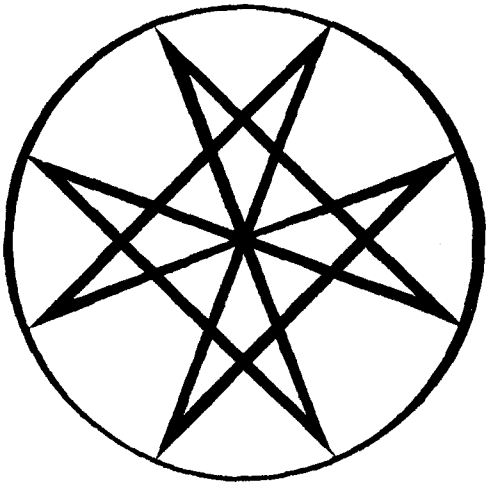
Formula: The Waters of the Hedge.

The power of the Hollen Genius may be called to one's aid by simple decoction of its leaves into a potent Water of Warding, used to bathe the skin before confrontation with infectious forces, or for surrounding any hallowed plot with the supreme force of its warding. Gather fresh leaves in any quantity and cut finely. Let half of these be boiled, the water reduced in volume by half, then removed from the fire. Let the remaining leaves steep for several hours, then filter, reserving the liquid for use when cool. Where the wash is intended for warfare, let both Leaves and Berries inform its magical virtue, boiled in an iron kettle or, where such is not available, incorporating nails.

✠

Cross-Seal of the Hedge.

For the Raising of a Boundary, to Enclose the Plot, and for the Counsel of its Lord Qayin Sa'Ira.



Powers of the Hedge-Cross
In Shade of Hollin, Tree of Bounding
I draw the Line of Division.
Go forth in flesh as the Spirit of Opposition:
Caninus, Abelius, Ligustrum, Viburnum,
Amen.

Entreaty unto the Shade of Whitethorn

Fair Lady of the Bounds,
Raise high the Holy Hedge of Light
Bind fast the Dominion Within.
Pentanthus of the glory-hand,
Reach forth as Guide amid thy branches,
Draw fast the bone-white thread
As a blessed Needle of Weaving.

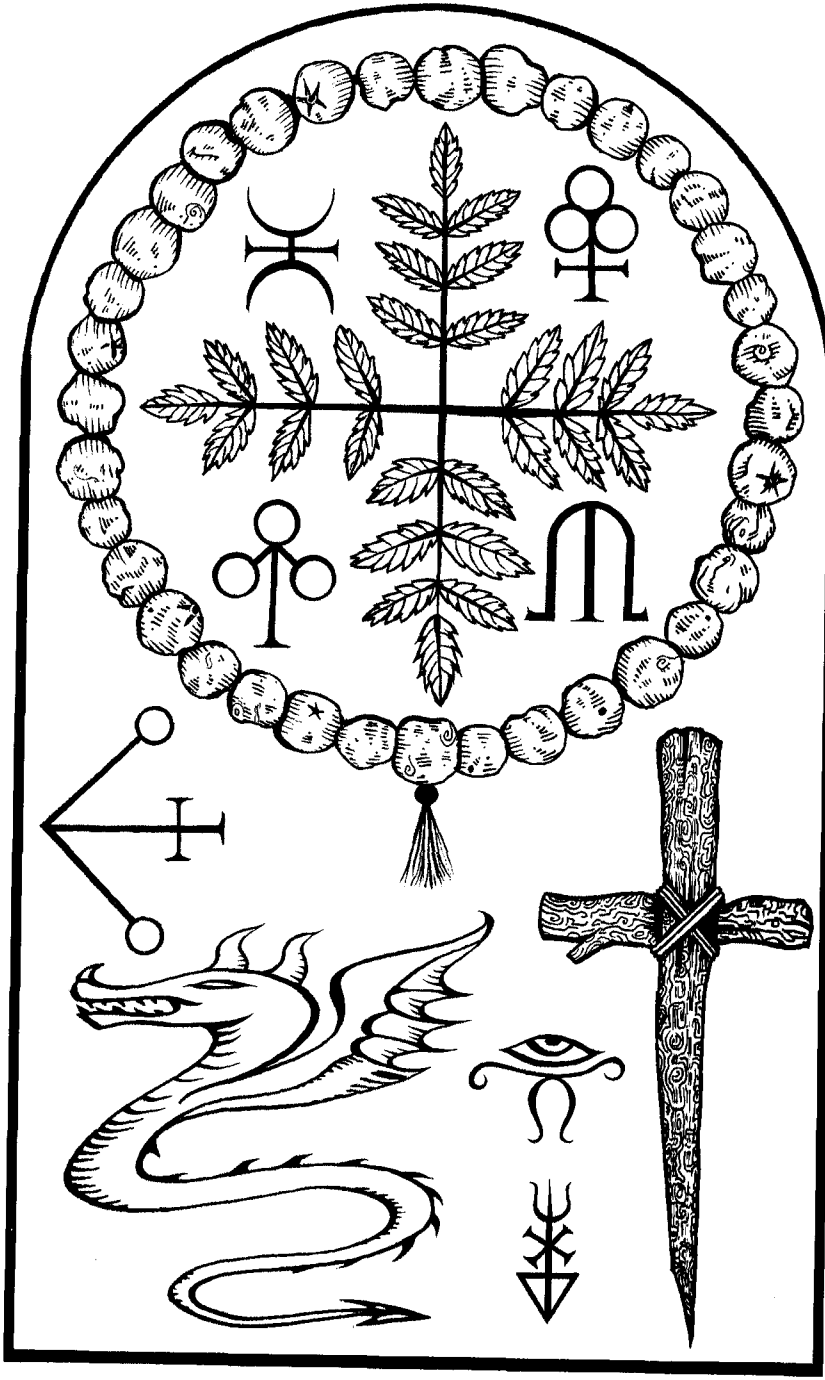
Entreaty unto the Shade of Blackthorn

Fair Lord of the Bounds,
Raise high the Holy Hedge of Shade
Bind fast the Dominion Without.
Pentanthus of the doom-hand,
Grasp the profane flesh of trespass,
Draw fast the ash-black thread
As a cursed Spine of Goring.



Concerning the Powers and Virtues of Rowan, Tree of the Lignum Sancti.

As with Whitethorn and Blackthorn, the Rantree stands proud among the mighty Trees of the Rose Family, displaying great beauty, proud in warfare, and in all ways marked with royal virtue, bearing the Sign of the fivefold star in its flower. Widely regarded as the most Holy Arbour of all the Isles of Albion, it may thrive in sun or shade, its Root fattened upon grave-dirt and calcareous soils. Its handsome sister the Whitebeam [*Sorbus aria*], is also recognised for the magical virtues of its wood, leaf, and berry, as is the Wild Service [*Sorbus torminalis*] and the Irish Whitebeam [*Sorbus hibernica*]. An abundance of endemic North American Rowans are endowed with like virtues, particularly *Sorbus americana* and *Sorbus cascadensis.* Though all Rowans may be found in a wild state, each of this clan also thrives in close proximity to the habitations of mankind, being most similar in this proclivity to another of its Roseate Sisters, the Apple. In such



landscapes both the home and the tree benefit, for protective spirits are known to make a home amidst the Witchen Tree's boughs.

Long considered a Fairy Tree, Rowan has over time come to be associated with the power to Ban ghosts, disrupt the curses of magical miscreants and protect innocents from the Evil Eye. In fact its power extends beyond the constraints of mere countermagic, to the unbound domain of Power itself. For the Rantree is an Arbour of Witching: the forcible impress of will upon Spirit, of Binding and Cœrcion, be it for purposes good or ill. As such it embodies the very soul of sorcery itself, whether he who utilizes its power is Christian, Jew, or Heathen.

As a Charm of Warding, the flattened leaf, pressed into a Secret Book, will stand vigilant over its pages, and conceal it from the eyes of the curious. Four such leaves, laid in the sign of the cross beneath the threshold of the door, will prevent the passage of profane persons into the home, or bind the disrespectful actions of those who do enter. In some English localities Mistletoe may be found hosted by the Rowan: the wood from such aureate boughs serves well in the making of talismans of great power, especially those whose function is to harness the potencies of the celestial spheres and luminaries of heaven.

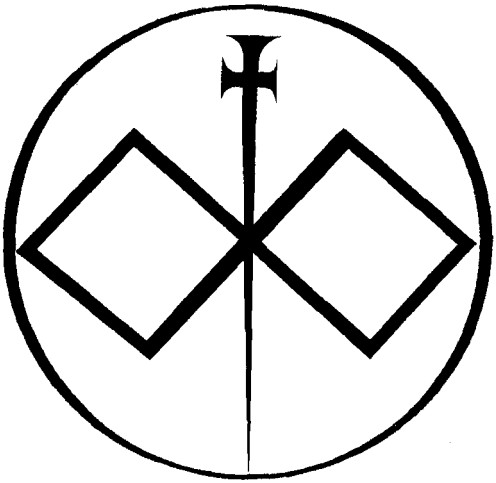
Its wood is hard and durable, and resists many kinds of earthly corruption and rot, a virtue which, in part, has contributed to its recognition as Holy. These virtues render the wood indispensible as a Staff of Journeying, gathered with solemn sacrifice on Holy Rood Day, as well as a supreme wand of commanding. The distinctive bark, if left upon the wood as it dries, assumes the ghoulish likeness of dessicated human skin. The Rowan staff or wand is also used as a guide for the Art of Finding, be it hidden patheways or the opening of doors.

The crimson fruits have been long celebrated by Cunning-folk for their concentrated strength of beneficence. Used chiefly for protection from marauding fairies or as a traveling charm when traversing dangerous environs, the traditional amulet takes the form of a rosary of mummied berries, bound on a string of red thread. Fermented into wine, they form a blessed draught for the Communion of the Host, being at once protective, empowering unto Sight, and resonating the aires of Elphame.

✠

Cross-Seal of Shielding.

To Preserve and Protect a thing from attack, and stand as Sentinel.



Powers of the Cross of Shielding
By Red Fire of Sorbus, Holy Sentinel of Wood,
I vanquish all attack.
Go forth in flesh as the Tree of Sanctity:
Rhamnus, Berberus, Scillas, Genistas,
Amen.

Divers Herbs of Expulsion, Binding, and Warding.

Willow, the wands of which are bundled and affixed to a doorway as a universal precaution against enchanters who seek to harm. *Salix caprea*, or Sallow, is the favoured species for planting near the doorway to bar persons of rank character. Boughs of Willow are potent switches in their power of beating the bounds, and also as Wands of Increase.

Elder, whose all-powerful Genius stands Holy as a Sentinel of the domicile. She may be found in hedges, and better them by her presence. The regular feeding of the Lady Elle with such offerings as are beloved of the Arbours of Elphame will increase the ties of familiarity between Herbarius and Angel, thereby potentiating her love and steadfastness as Ward.

Cinquefoil, hung on doors to keep out accursed spirits; lovingly-chiseled representations of the Herb adorn the ceilings of ancient cathedrals.

John's Herb, possessed of a most ancient and muscular reputation for chastening demonic Spirits, and those we reckon among the Noxious. It may be used as a talisman upon the door for frustrating the uninvited, oft in the form of a craftily-woven bouquet, together with Fennel, and Birch.

Nettle, whose sting, deliberately inflicted is invoked as the force to drive out harassing spirits. Such exorcism of the flesh may be achieved by judicious Urtication, or ritual scourging with Nettle. The same powers are ascribed to Garlicks, used as a prophylactic against the returning Dead.

Lady's Hair, known by its vulgar name Twitch, or Witching Grass, which is strewn on the pathways of an enemy to frustrate passage. Before the plant has wholly dried it may be rotted in a sealed vessel to increase its power.

Fir, all parts of which cast out ill. The fresh branches are of especial merit as switches for scouring the ghost-ridden, or beating the evil out of a haunted place. Its resin, particularly that known to the Ancient Wise as Pix Burgundia, serves as a peerless fume for the removal of intruding ghosts.

Maple, whose good and subtle Genius wields a power of gentle Ease, turning away a haunting spirit without the invader known it has been routed. Its wood, carved into small fetishes, will serve the same ends if carried upon the body as a charm. Certain Arbours of the genus *Acer*, such as Field Maple, thus form an important and strong component of a Hedge.

Angelica, who in the garden the living stands as a waymark of holiness, frustrating the most stubborn of spirits. All parts of her body are holy and charged with power of High Aid against the Enemy. A dry mummied root, roasted or carven according to direction of the Genius, may serve as a kind talisman of protection. The leaves and flowers may be used to brew a cleansing wash for the hands, or else be used fresh at pleasure.

Solomon's Seal, juice, tea, or tincture of which is employed for cleansing those objects which noxious persons have despoiled by touch. As the flowers are of a most delicate constitution the pressing thereof must be attended by great caution, as well as a generous harvest.

Bee Balm, that fair and noble Herb of the genus *Monarda,* the whole of which in all ways frustrates evil. It is found in the wild or the garden, at home in both dwellings. As a bouquet bound and dried, or yet craftily spun into a wreath, it watches over the doorways of the home; as a fragrant smoke sent aloft by prayer it revisits malign intent upon its originator; and its aromatic wine may be poured as a gentle and respectful offering to the Haunting Dead, set out in a cup of Ivy or Rowan wood.

Dog-Rose, or Briar, whose Genius serves as an Adjudicator of Spirit and may inflict great torment in the aethyrs. Its thorny vine, when green, may be harvested and woven by Art into the forms of bind runes and spirit-traps, which, when left to dry and harden, become insurmountable wards. The leaves and flowers may also serve in like manner to Holly as a strong Water of Defence, being boiled in a strong decoction and used to bathe the hands and crown. The fruits, especially when they have been nipped by the cold and made sweeter, serve as one of the best foods the Hedge has to offer, both of sound nutrition and good fortification of blood and bone.

Patchouli, being of the greater nobility of the Mint Family, is known as a reliable conqueror of wretched powers. Its best use lies in the dried leaves, smouldered as a potent fume for the work of Exorcism.

Betony, of ancient magical repute as a shield against night-roaming spirits. Whilst that known most commonly is *Stachys officinalis,* but all species of Stachys may be so used. Telesma are formed from the dried flowering stalks, as well as rolled leaves, or bound in bunches and hung over the bed.

Blackthorn, for the mastery, or obliteration of, an offending spirit. Its simplest application in the Art of Warding lies in its good inclusion in the Hedge. If not planted by the hand of man, wild specimens should be encouraged. The severity of his hand is best tempered by the presence of the Whitethorn, as well as the Elder. Its power of protection extends yet to the good wine of its fruits, taken sparingly, to fortify the body.

Peas and Beans, the dried seeds of which may serve as individual traps for binding rank spirits within their forms, like unto the work of the Vessel. Traditionally such seeds are cast in ditches, or else planted or fed to swine, in order that the spirit be fixed in a new form. The same powers are assigned to the kernels of Maize, and unto the Devil Pod.

6
The Book of the Plot



Psalm of Convocation

Gods who stand within this place,
Benisons upon you.
Ye Spirits come by Song and Prayer,
The Blessing Be upon you.
Ye Radiance in shadow cloak'd,
By Feast of Word I praise thy Names,
And dance the round of blooded ground
To stand within the Plot of Cain.

Ye Wise Ones of the Lady's Shrine,
Come I unto thy Plot within;
Ye Wise Ones of the Lady's Hand,
Come I empty as the Graal of Man,
To taste thy Vineyard's Red Ferment,
For herein lies the Garden Bann'd:
Sought by all as Promised Land,
Foresworn by all but the Green Lord's kin.

O Thou thicket of the shroud,
Now a fruit'd orchard be.
O Thou weave of branch and thorn,
Be thou Trees of Plenty,
Apples of Light upon thy boughs,
Within sweet flesh all Mystery seal'd,
To pluck, to eat, and then arouse
All Powers in the Brighten'd Field.

Gods who stand within this Plot,
Benisons upon you.
Ye Spirits come for Midnight's Wine,
The Blessing Be upon you.
Bear forth the Wisdom of the Tine,
Descend by way of Holy Esh
Three pillars of light divide the Night
And give the Spirits Flesh.

Concerning the Purification of the Plot.

Wayfarer, be Pure in thy Work: for to enter the precinct of the Rosarium, one must be of good and wholesome constitution. Purification, by way of ordered devotion, commands the Terminus standing betwixt sacred and profane ground; betwixt the pernicious somnambulism of the profane world and ecstatic flight through the aethyrs; betwixt the scattered bones of the Crypt of Art and the living body of the sorcerer. Its nature is transitory, ever so much as the passing of a Waymark in the journey of the Pilgrim, for with each step not only is ground gained, but also abandoned.

In its exaction, the Art of Making Pure mirrors the principles and deeds of Sacred Hospitality, for it prepares the Temple for the coming of the gods. This shall ever be the concern of the Wise, for they who would call forth the Spirits to convocation must prepare for them an Holy Mansion, within and without. Thus let the Wayfarer take stock of his house and put all in order: in the work of Purity shall all be accomplished as the sole focus of word, deed, and thought; and become naught but itself, until perfect immaculation is attained.

Salutation Unto the Shrine of Earth

Offered as a Prayer unto the Holy Altar or the Place of Working.

Now I lay before the Elder Gods
The Legacy of my Power:
Thou lonesome Place of Sacrifice,
Where burnt the blood-feud of the Brothers Two,
Thou throne of the Spirit's Dwelling-On-Earth,
Stone of Stones by blood and fire mark'd.
O Spirits Hidden and Reveal'd,
Give Fire unto this Offering of Art.

Instruments of the Left Hand,
Draw Bane from the Blighted Fields
And cast down my curse in perfect Enmity.
Instruments of the Right Hand,
Draw Benizon from the Fruit'd Orchard
And raise my Blessing in perfect Aid.

The Plot is the Hallow'd Ground of Working, the Shrine wherein the blessed spirits are called forth in Convocation. It stands within the compass of the Thorn-thicket as ground blessed and protected, thus its form is reckoned as the Circle. Within the Sabbath of the Wise, the laying of the Plot is the Grand Adornment of the Vessel of Ingress, the Making Pure of the Marriage Bed. Many are the ways and means of this Adornment, but of especial import to the Herbarius are the threefold works of Strewing, Sweeping, and Beating the Bounds.

Concerning the Noble Art of Strewing.

The Work of Strewing is a gift of the Arbor Tabulatus; it is the ancient and venerable deed of 'Casting Forth the Path of Blossom' upon which the Beloved treads on her way unto the Altar. Thus is the Field of Art scattered with fragrant herbs and flowers, then trodden in circumambulation, the spirits praised in exhortation, the ground fed with sweet sacrifice. Throughout the Greater Feast of Spirit, let all brethren tread, or yet recline, upon this perfumed Round, its virtues released over time and blessing both Plot and celebrant alike.

Therefore let the freshly gathered offerings be sweet of fragrance, the better to perfume the Circle of Art when trodden. If the feet be naked when pacing the circle round, so much the better for the Herbalist to share the plants' virtue with the Plot of her treading; and yet let the feet be shod where certain works of the Circle require strewing bane-blossoms, thorns or rank leaves.

For works of the daylight, brightly coloured petals may lend charm, and for the night, white blossoms shall shine in darkness as the very Light of Selene. The Creel in which the Herbs are borne shall be generous of size, for great is the delight of the spirits when large quantities are given, and greater the efficacy of the Work.

The Laying of the Ring of Blossom is a sorcerous act of great meditation and presence, no different than prayer itself, for by ways of the step, the chant, and the sacrifice of Herbs of Delight, the ground is charmed in love and adoration, and the Invitation to the Feast of Spirit made. Thus let each casting forth of petals be joined to the casting forth of invitation, and of devotion unto the good ground.



Of the Herbs of Strewing and their Powers.

These then, are the mighty Herbs of Strewing, whose leaves and blossoms are be cast forth unto the ground as seeds of cleansing power and emblems of Worship of the Plot.

Chamomile, whose power of cleansing is a spice like unto the very fire of the sun; golden, warming and balsamic. The fresh-gathered flowers and leaves are used, their presence especially beneficent at cheerful processions.

Featherfoil, whose presence is a bane to all manner of vermin, be they of mind, body, and spirit: the fresh leaves and flowers are used in plenty. It may be used indoors, on the floors of ruinous churches, and other such places long abandoned by Man.

Rose, whose petals cast down not only purify but serve as a luxurious and comely gift pleasing unto the spirits. All varieties are blessed, but those succulent breeds of Tea-Roses, tenderly cultivated in the garden and having many fragrant petals, produce the greatest profusion, thus many may be gathered at once.

Lavender, whose virtue in purity is like unto the Rose, increasing in goodness many other things it contacts: fresh leaves and flowers may be strewn, or dried blossoms endowed with generous unction. The long stems are also fragrant, where linear or sigillic forms are desirable.

Santolina, whose powers are like unto the Featherfoil, but yet having a more pleasing aroma with greater endurance. The fresh leaves and flowers are employed in hearty quantities.

Basil, whose virtues of sacred odour, though short-lived, call a wealth of cleanliness into earth, air and water. The fresh leaves, stems and flowers are used, and there are many species and varieties possessing a strong and suitable fragrance.

Rue, whose might in purity is matched by its capacity as a magical weapon against the profane; it is primarily used for the reclaiming of Holy Ground that has been profaned. The fresh leaves are used in judicious quantity, though where the earth is to be tread barefoot, in very limited quantity, and mixed with a suitable bouquet of innocuous plants.

Neroli, or Blossom of Orange, great in might of perfume, and, in quantity, intoxicating to the spirit. In like manner the fragrant flowers of other Citrus Trees may be so used, as Lemon, Lime, and Bergamot; the leaves too are fair of scent.

Monarda, whose scent and blessing endures long; the fresh leaves and flowers are chosen for strewing.

Tansy, an unforgiving destroyer of spiritual vermin having the proclivities of Featherfoil, but of far greater strength: the fresh leaves, and especially the bright gold flowers, are used to lay the Holy Temple Floor.

Fennel, whose fresh leaves are strewn to precede every Good Work, but these must be used soon after harvest, as their rare Virtue is fast diminished; the unripe fruits also serve with greater endurance.

Daisy, giving an abundance of white petals, and bringing forth the influence of brightness, gaiety and exuberance.

Costmary, Good Herb of the Righteous, friend in the Garden, and uncompromising in its power to goad noxious spirits: the fresh leaves are used in good quantity, and may be shredded or pounded before they are cast.

Winter Savoury, being allied unto the Rustic Host, and sharp of scent, it is strewn in the Plot for their honour. The leaves and flowers are used.

Violet, who possesses a scent most rare and a delicate spirit. It may be strewn in great quantities if available, and these blossoms, when offered with reverence, shall manifest great power and gifts of the Earthly Host, for they are beloved by the Queen of Elphame.

Balm, favoured for its brightness and crisp scent, the leaves are generally used, but the flowers will also serve.

Clove Pinks, and other beneficent Gillies, of bracing odour and lending themselves to the work of hypnotic ecstasy, in good combination with clipped Calamus leaf or Yerba Buena. The petals or whole petals are used.

Asperula, who is also called the Master of the Woods, an Herb of unassailable goodness and great power in many Arts: the fresh leaves are cast.

Thyme, another Wort of Elphame, the whole branches may be used. The diverse Horticultural varieties have provided a wealth of aromas which the Herbalist may embrace, such as Lemon, Caraway, and Orange.

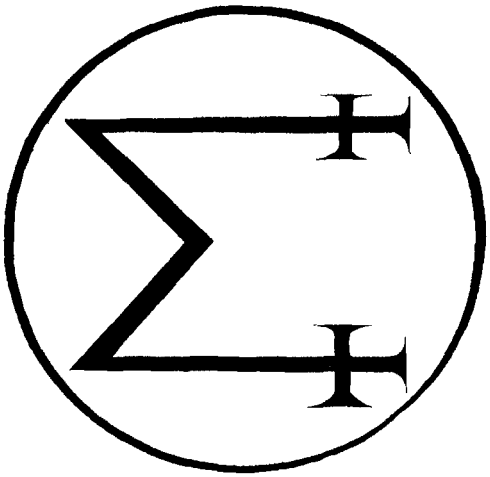
Pennyroyal and Podina, the rulers of the Mints, the fresh leaves of which must be used in quantity, but the flowers too are of rare and exceeding virtue. Leaf and bloom of all fragrant Sages may also be so employed.

Pelargonium, a botanical genus which is a distinct Apothecary of Strewing unto itself, with diverse species bearing an endless array of scent: Rose, Almond, Pine, Citrus, Chocolate. All parts of the plant may be used, but it is the fresh-cut leaves and flowers which are most potent in Art.

✠

Cross-Seal of the Green Path.

For the Power of Strewing,
laid in blossom upon the Earth and trodden as a Blessing of the Plot.



Powers of the Fourfold Cross of Strewing,
By Fire of Maythen, Wort of Sanctified Ground,
I cast forth the Path of Blossom.
Go forth in flesh as the Way made clean:
Melilotus, Alecostus, Santolina, Polion,
Amen.

Arcanum: The Hidden Field of Light.

Any spirituous resonance of the Magitian, be it an emanation of thought, emotion, or desire, may sow about him a Field of Power. This Plot may manifest in the aethyrs as a symbolic form sympathetic in spirit to its kindred in Nature. In this manner, annoyance may take the form of a swarm of flies; combative strength the image of a Bull, or sexual allure the aroma of a flower. Nor are these forms constrained to the realm of the imaginal, for they may also assume the substance of sigils, sounds, diverse musicks, colours, sensations, odours, tastes, or simply the unadulterated quintessence of the Power in question. Such powers may in turn be utilised through the medium of the Art Magical for the triune sorcerous pathways of Egress, Ingress, and Congress, given their conscious apprehension, skillfully envisioned in their purest form by the Heart's own Eye of Seeing, and held in perfect focus. Otherwise such powers gallop the spirit realm as a Horse Unbridled, externally manifest of their own will and subject to the reign of no rider. All creation emanates such shades, and the One whose Eye of Seeing is open may behold their forms. Let then, the Hidden Field be at all times strewn with the Flowers of thy choosing, rather than rank weeds taken root in the hour of dullness, the better to cast the Plot as a Mirror of the Garden Angelick.

Of the Besom of Art.

By tradition the handle is of Ash, the brush of Birch, and the binding of Osiers. Fraxinus, or True Ash, must be used for the shaft, as lore attests, but it is the 'Mountain Ash' or Rowan, that is considered its equal among the Wise, for it must be smooth and pleasing upon the flesh, of sufficient length, girth, and hardness to bear up the Flesh unto the Place of Sabbatick Ecstasy, the Spirit-Meadow betwixt Hedge and Point. This is the Greater Mystery of the Besom. The woods of both trees offer power resonance in sympathy with the Spirit-Tree, and thus ascent and descent; as well as the Wikken-tree, and thereby command of flesh and spirit.

Where the concern is the simple sweeping of the circle, or the rousing of the power within the earth of thy worship, other plants may serve the work of the Broom, bound to form the **Brush of Purity: Genista, Sarothamnus, Rush, and Willow twigs stripped of their leaves.**

Concerning the Powers and Virtues of Birch, Fair Lady of the Bounds.

Beth, known unto the Grand Herbarius as Betula, is a graceful, deciduous arbour reaching seventy feet in height, having papery white or gray bark, her branches often drooping in habit. Aggressive in growth, her seeds are produced in great profusion, and she is often regarded as a weed in places she haunts, even where native.

This tree is of especial totemic import to women, as many traditions regard the Birch-spirit as a Lady. In her lands of dwelling she is variously ascribed the occult powers of Exorcism, Purity, and Fertility: the very threefold essence of the Plot rightly laid in preparation for the Grand Congresssus of Spirit. In consideration of its powers of Exorcism, in olden times the Tree was one of a number of plants hung on doors or the front of houses on St. John's Eve to protect against malefactors; and the twigs are often carried upon the person bound as talismans of wrath, revenge, and conquering force in battle.

As her powers of casting out are strong, so are they of Summoning, for Beth has long enjoyed esteem in matters of Increase and Desire. Her bark may be well used as a delicately-odoured balsamic fumigant for the purposes of sexual allure, and love-fetishes are traditionally made of the wood. Decoctions of the twigs and bark enjoy great esteem in folk medicine as a cure for male impotence. Thus, though her Devil is great in hatred and smiting, her angel may provoke love, fecundity, and amorous desire.

Beyond her Bark and intoxicating sap, the Blessing of the Tree's power resides within her branches, borne as cleansing flagella to expunge rank demons or arouse friendly spirits. Such are valued for the scourging of livestock to ensure their fertility; and yet this power may also be used upon the very flesh of Man and Woman, as the use of Bethen-switches for blessing in marriage rites of old wisely attests. Her branches are the best greenery for Beating the Bounds of village, farm, home, and Plot of Working.

When harvesting, give the Tree and her sisters all due reverence, for excessive peeling of a Birch can lead to her decline and death; therefore endeavour to locate a diverse stand of the trees for your gathering purposes, taking small amounts from trees widely separated in space.

Charm of Beating the Bounds

Green, Green the Fields of the Master,
Good, Good the Fruit of the Land,
Full, Full the Granary of Light
All powers of Earth Command.
Come, Come, ye Brides of Beth
Shine, shine, thy Greenest Fire,
Rouse, Rouse, and conjure forth
Eight plots of Eden's byre:

Hu-Ara-Edomas, Sa-Ara-Nahadas.
Ba-Ara-Shira, Ku-Ara-Dudayin.
La-Ara-Cana'An, Tan-Ara-Tvilat.
Hua-Ara-Boaz, Ka-Ara-Gulgoleth.

Green, Green the Fields of the Master,
Good, Good the Fruit of the Land,
Full, Full the Granary of Light
All powers of Earth Command.



Arcanum: The Circle as Demarcation of the Plot.

Whether beating the bounds, sweeping, strewing, or walking the Blessed Round in silence, the Temple Eternal is bound as the Circle of the Compass: first by the Point, then by the Fairy-Ring, then by the expanse of the Orb. For the Order of the Greenwood is at once Celestial and Infernal, mediated by that world of flesh between, the Arbour Terrestris or the *Cursum Mundus*. These Domains are likewise borne upon the body of the Holy Tree in the roots, trunk, and branches. The roots entwine the Mighty Dead, drawing sustenance from the subterranean rivers of Elphame, and a host of Trees and Herbs proceed therefrom. The branches encompass the Vault of Heaven; the Luminaries of Power alight therein. The trunk pierces the middle realm as a thorn, fixing the Spirit within the Flesh, and serving as the Road Eternal betwixt upper and lower. And by the design of All Nature do all three powers act as One within the hallowed stations of the Three Ways of Art. As within the Realm of Flesh, so the

Circle of Art sweeps the Round of Spirit, and in this shared commonality the twain meet by the inscription of sacred geometry, be it by gesture, song, or incantation.

As a Mystery of the Tree, the Circle dominates dendritic morphology, as it does within the Column of Man, repeating by way of endless curvature the wisdom of all ancestors gone before. By the Holy Round, the Vessels of Blood both seal and command all power therein; this power encompasses as well the diverse fleshly portals of Ingress, Egress, and Consummation. By the Holy Trinity of point, ring, and sphere are Angel, Tree, and Man cast in the images of the gods.

Thus let the Circle be Cast without as it is cast within, becoming the Round of the Plot of the Art Magical. In this way shall it serve to contain, as a Vessel, all power and wisdom; to protect that which it encompasses, and to eternally behold, as the Sphere of the Oculus, all universes beyond in wonder.



Circle-Rune

Wheel of Heaven, Wheel of Hell
Hearken now unto my Spell,
Turn and spin the Way full round
And blood the Earth as Hallow'd Ground.

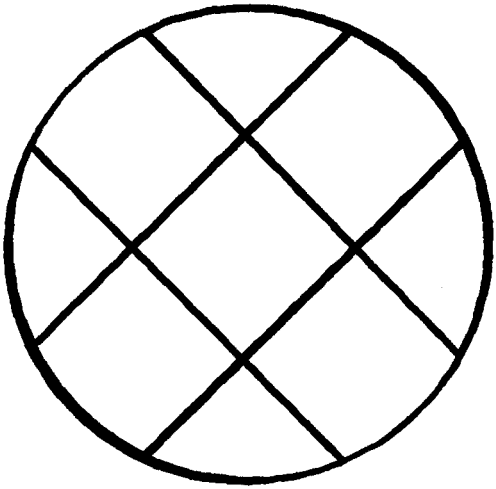
O Angels above and Devils below,
Wight of Grain and Fallen Row,
Turn and spin the Way to Wind,
The Holy Sheaf by Ring to Bind.

Wheel of Heaven, Wheel of Hell
Hearken now unto my Spell,
Hallowed Be this Work begun
Three times walk'd and nine times sung.

✠

Cross-Seal of the Plot.

For Demarcation of that Holy Ground betwixt Hedge and Hearth,
And for the sworn protection of Zothiel, Keeper of the Land.



Powers of the Cross of the Plot Ensorcell'd,
By Grace of Beth, Tree of the Holy Round,
I claim this ground as mine.
Go forth in flesh as the Cord that knots,
Pisceas, Ayron, Aquillaria, Campestra,
Amen.

✠

Of Spiritous Seduction and the Banquet of Ghost-Corn.

The Noble Art of Summoning is the great ingress of seed unto the Plot rightly ploughed, which, by vertu of the Congressus of Souls, shall serve every manner and purpose of the Magical Art. In this singular action may be divined the omina of sorcery entire, as well as the worth of he who practices it, for if the Rites of Magic lack the presence of Spirit, they are but the meagre offerings of Abel: dead flesh given according to rote, but of power insufficient to sway the deity to one's defense. Thus let the Art of summoning proceed, as all things, first from the inviolable truth of the Heart, but also from the cunning of the mind, the fascination of the eye, the gilded tongue, the craft of the hands, the sway of the limbs, and the procession

of the feet over beloved ground. Prayer, Song, Incantation, and the Work of Sacrifice shall serve this holy purpose. And if one would hear the voice of the Woodwose, forget not the importance of speaking with plants, and singing each its proper song, for those without ears to hear shall not hear.

The secret Art of Rousing Spirits, be they fair or foul, may be accomplished by many Words and many Deeds, forceful or gentle, and yet always bound by reverence. For they who would commune with the Angels of the Eternal Garden, the work must needs assume the form of Seduction, that being the specific powers of allure and attraction peculiar unto the Desired. Yet, unlike the seduction of vulgar flesh, such must be done also with love and piety, for the Hidden Field of Light may reveal the heart entire unto the all-seeing eyes of the Kerubim, so it is best to banish all deceit therefrom, and bear honour in good balance with enticement.

Beyond the promise of sensual delight, it is the singular potency of Love which binds a spirit to matter, and which allows it to return once it has departed. Despite the quiet constraints of solitary devotion, every Summoning must retain its capacity to become both Feast and Orgia, for the Sacrifice of the Circle of Midnight is total, and the Genii of Art must be propitiated in accordance with our Love; this may be likened unto Passion as an element of Desire.

Some Worts have an esteemed reputation as Spirit Food, meaning that their presence in a rite, especially when burned as the perfumed Smokes of Calling, is attractive and nourishing to spirits of all kinds, and invites their company. Among the Wise such plants are referred to as 'Ghost-Corn', and are used in sacraments of Conjuring, to serve as the Food of the Gods. One such plant is Tobacco, whose pedigree is thoroughly interwoven with enchantment, and who was employed in a thousand sorceries in days of old. Despite differences in plant species, diverse kinds of Ghost Corn tend to possess the qualities of strong aroma, widely distributed throughout its portions. When such plants are harvested from wild or garden, their genii are greatly appreciative of worship, perhaps revealing more exuberance than other kinds of plants. Thus the prayer and offering made unto Ghost-Corn at reaping-time will mirror in eloquence, desire, and exaction the seductive words the of spirit-summoning wherein it shall be used.

Charm of the Ghost-Corn

Spirits, Arise!
As bees unto honey
Swarm, Thou Power, unto me.
This Banquet of Meal I spread before you,
Feast now upon the offerings of Spirit.
Let Perfumes be given,
The fragrance of mine Adoration an Offering.

✠

Of the Powers and Virtues of Angelica, Root of the Holy Ghost.

The Wort called Archangel, bright-shining and of ancient veneration, is a stately umbelliferous plant with glossy leaves, hollow stalks and white blooms, and of vast distribution the world around. A majestic Herb much cultivated in gardens, it is chiefly Solar by predilection, commanding great influence in the garden where it grows, as well as in the Round of the Holy Herbs of the Simpler. Its quintessential power is as a habitation for the intermediary Celestial flames of the Seraphim, strong in the dual powers of illumination and burning. Angelicas are widely esteemed for their spiritual potency and ability to lure a vast retinue of diverse spirits, hence its frequent magical usage as Ghost Corn. For All Spirits of the Pleasure Garden it excels as the Feast of Offering, hence its name. For this purpose the Root is best harvested, and its shavings slowly burned upon coals. Despite the nature of the work undertaken, the plant emanates a shade of constant presence and beneficence in all of its manifestations. In this its virtue is like unto the Rose, but with a great deal more fire; and the two may be combined in numerous ways for the empowerment of sacrament.

The elder sorcerers of North America recognised *Angelica atropurpurea* from time immemorial as both a Poison and a Witchcraft Medicine, and a root-infusion was used as a potent wash to exorcise haunting spirits from the home, testifying to its powers of commanding. *Angelica dawsonii* is greatly regarded for cultivating individual and collective power by way of Root-fetishes. The dried Roots are treasured for their powers of luck, and used as a talisman in games of chance. To gain supernatural advantage

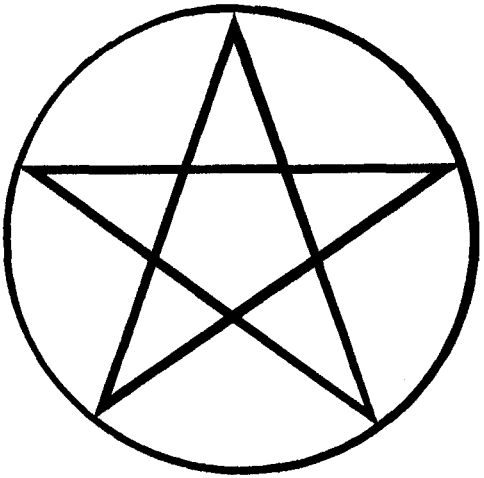
in horse racing, the root was tied to the tails of horses for power, or held in the mouth of the rider so that other horses could not pass.

Yellow Angelica has also enjoyed traditional use as a Charm of Malevolence and for jading Mankind. The portions esteemed in magic are the Root, Stem, Leaves, Seed, and Fruit, in addition to their essential oil. Musk-scented gum is used in fragrances, magical perfumes, and healing electuaries; it is collected in springtime from incisions made in the crown and root. If the Root is what you seek, it should be dug, cleaned, then dried with haste, using ample air circulation; the thickest Roots should be sliced into rounds to better facilitate their preservation. Whole Roots have also been employed for the making of eidolic talismans in the supreme enchantment of the Wooden Head.

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Cross-Seal of the Shade-Feast.

For the Summoning, Hailing and Seduction of Divers Spirits.



Powers of the Cross of the Shade-Feast
By Savour of Archangel, Wort of Intercession,
I lay the Banquet of Delights.
Go forth in flesh as the Table Enchanted,
Darsinas, Nardas, Polianthas, Atharas,
Amen.

Of the Power of Word and Sign.

Word forms one basis of Incantation, and many are the permutations and powers, bound as Orison in the aethyrs, ever echoing in the Halls of the Greenwood. This is the essence of Exhortation, whereby the space between the emergence of a power in the Heart and its enunciation upon the tongue is bridged wholly by the vehicle of breath, or aspiration. In this brief passage let the passions cast their compass about the Word, and the Mind be silenced: for the Word of Spirit originates in the aires, and by the organs of respiration and vocalisation, unfolded in the varying blossoms of chant, whisper, sussurus, and muttering.

The spiritous name, or Word of Power, may arise by the revelation of the ancients, but also by way of descent in dream, anaesthesia, epiphany, and the rapture of Congressus. A spirit may thereby reveal the name by which it is to be summoned speaking in the Voces Magicae. And yet, the proof of a thing is in the efficacy of its use, and a Dead Name is so defined by its inaction and lack of spirit. Thus, with the passage of time, the calling by name of spirits revealed unto the sorcerer shall reveal its verity. Let each be tested by ordeal, the True exalted, and the False cast down.

Similarly, the Sign or Sigil, being the linear expression of a power, may be the means of Angelick Seduction and Summoning, as well as sorcerous articulation serving diverse magical functions. Such arise not only by ingenium, but also by the same means as the Name, principally hailing from the Dominion of Ghost.

Of Musick as the Language of Summoning.

Each Wort and Tree has its own Song of Calling revealed to the Herbarius at its discretion. The song is treasured secretly in the heart, and forms the basis of the most intimate congress betwixt Man and Plant. The nature of verbal invocation of plant-spirits differs from other spirit-types in that the Hidden Virtue is the arbiter of form. Thus let brevity and solemnity inform the Art of Invocation by Song. The dual forces of Meter and Rime sounds a pleasing knell in the mists of Elphame: thus such Invocation wields great potency, for as it has been written, the hidden corpus of the angelic languages are so comprised.

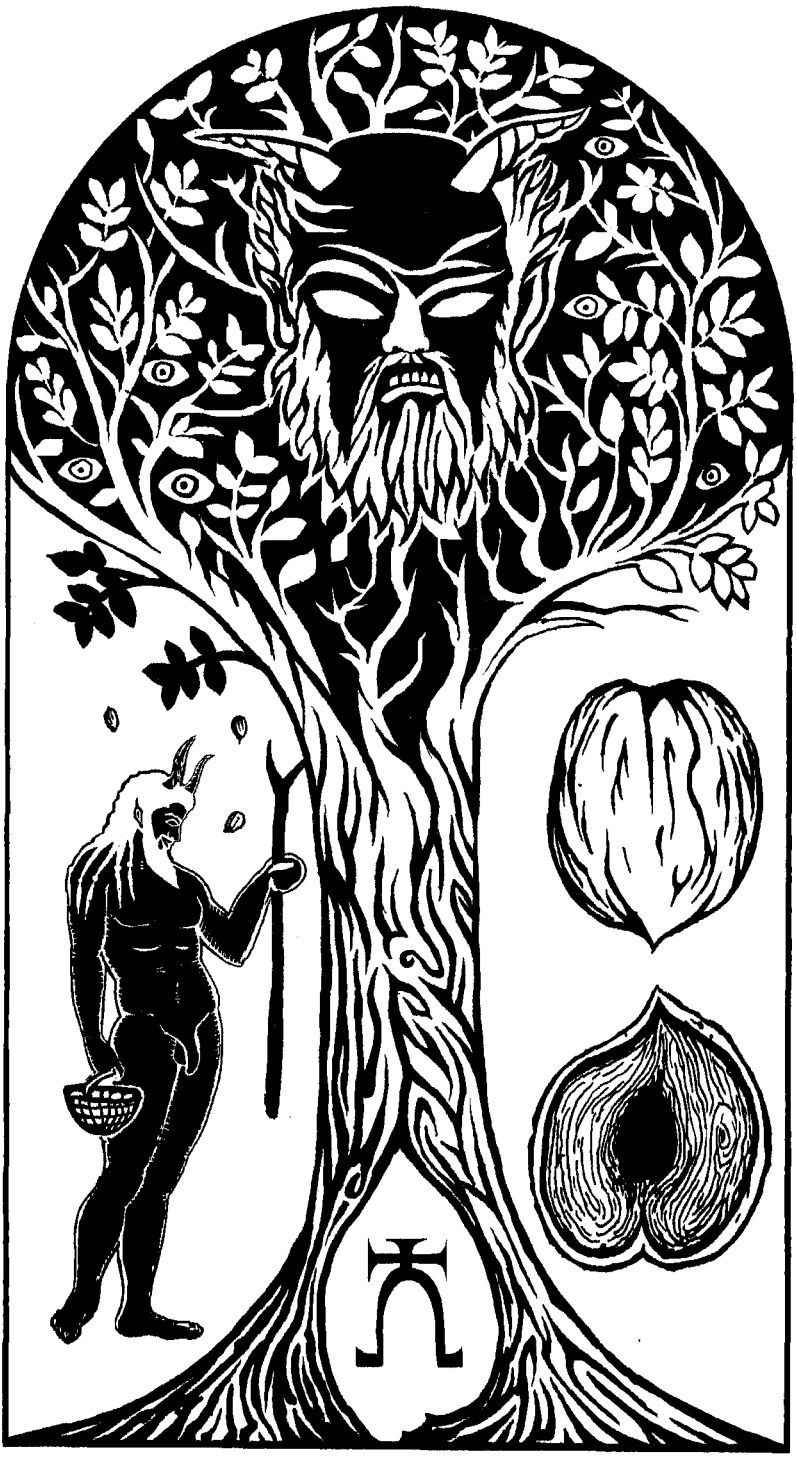
In the Garden, the soft and muted sounds are the desire of those who there dwell. Let bells, pipes and strings resound in the virid Hollow of thy working, being ever aware of the constraints of that place as a Vessel containing sound. In devotion unto the Green Art there are of necessity a number of bells employed, each one speaking, by the unique voice of its chime, the name of a different spirit, saying: Come thou forth unto the Feast.

Let there be consecrated one Bell of Summoning wholly for Salutation unto the Wild, its King, and Queen. Its voice should ring out as the very substance and secret name of the Wayfarer, speaking forth at once Identity and heartfelt Salutation. In respect of the Spirits of Place, a single chime is rung upon arrival at the Place of Working, and another upon departure.

The rules of the Wilderness differ from the Garden: here all rustic instruments are suited, but in certain cases, loud, rousing instruments such as the bullroarer, may be employed to stir the Genii Loci, raise storms, or call the angelic host. The Horn of Bone is also an instrument of the wilderness, and its use in the wild lands is most appropriate, serving as a grand seal upon thy Work, or else used to rouse the Rustic Host and the army of the Dead. Similarly the Rattle serves as the percussive Emanation of Summoning, especially suited to raising the Dead.

Concerning the Powers and Virtues of Walnut, Monarch of Spirit-Assembly.

Juglans, reckoned as the King of Nuts, is a deciduous tree attaining heights of a hundred feet, having dark green leaves and silvery, deeply-furrowed bark. The catkins appear in late spring or early summer, while the green fruits, harbouring hard-shelled nuts within, appear in autumn. An Arbour of the Northern Hemisphere, the Walnut thrives from Europe, through the Himalayas, to China, and in North America. Its best known species is *Juglans regia*, the English Walnut, but there are 19 others of great virtue harbouring similar powers, including *Juglans californica*, California Walnut, and *Juglans cinera*, the Butternut. In the places where it dwells it is ascribed the powers of immortality, cursing, and summoning of the Devil's Horde, in addition to its repute as a bringer of fecundity and an arouser of the lust of Woman and Man.



As the Oak stands as door unto the Wild, so the Walnut is Tyler of the Spirit-Meadow, and is reckoned haunted by nymphs of a tenebrous nature. Among the Wise of the Olden Craft, the Spirit of the Witch is said to sail forth unto the Revels of Midnight in a Barque made from the split husk of a Walnut; or, alternatively, through the air unto the Place of Assembly, where a singular Juglans reigns sovereign over the Spirit-Meadow. It is this power of summoning masses of spirits to itself that is meant when we speak of the Tree whose wood forms the doors of the House of the Lord.

Useful unto Man in many ways, the Angel of the tree allays our hunger by grace of its savoury Nut, which may be made into a Bread of Bewitching to sway the heart unto Love. Such loaves are baked with finely ground nut-flour and the addition of powdered rose petals, marked on the top with a Cross. The shell of the nut, perfectly split, may also serve in the Holy Work of Vessels, for by cunning it may be seal'd with diverse contents and charms as a habitation of spirit, to go forth in benison or curse. Thus, by way of certain old spells, a talisman is made with the shell, containing either a thorn, for strength against an enemy; or a silver coin for the good waxing of fortune. Ultimately, the best Nut-Vessel is that which remains hollow, filled with naught but darkness, to serve as a Vas Noctis, or Dreaming-Vessel, at such time as sleep descends. In the work of colours, that hue generated by the fruit-husk is of excellent quality, not only for the black its overripe husk is so well known for, but also the brilliant green extracted from the unripe husk. Its hard, dark-grained wood is universally hailed as holy by turners and carvers; which is best used in the work of the Plot to carve the Paten of Summoning.

Entreaty unto the Genius of Walnut

Knock the Wood and Stamp the Floor:
I smite the face of the Devil's Door,
To pass unto the Feast-by-night
From root to trunk to branches' height.
Floor I stamp and Wood I knock
I smite the Wood to break the Lock,
To pass unto the Fairy Ring
Where stands the horn'd and ash-black King.

Arcanum: Sacrifice as the Key of Passage to Beneventum.

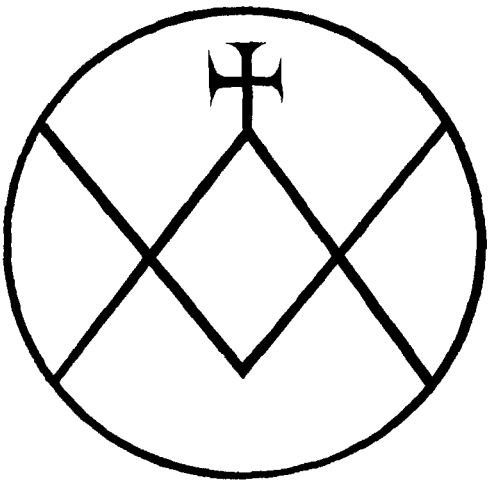
When knocking upon the Door of the Land, four are the founts of power to propitiate with sacrifice. The first is the Land itself- its rock, water, soil and air. The second is the spirits of all plant and animal denizens. The third is the Mighty Dead and their accumulated wisdom. The fourth is the living folk of the land and their wisdom, called Custom and Lore. Where the Faithful are gathered in the name of these four gods, the Nymphs and Host of the Seirim shall come forth in exhortation.

The Holy Cross is the Door to every Tree of Power. Yet confuse not the Tree with the shadows of its branches, for some seeking the Nuts of Wisdom have met their end hung upon the boughs of Zaqqum, Tree of Inquity.

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Cross-Seal of Convocation.

To Establish a Place of Gathering for the Congress of Spirits.



Powers of the Cross of Convocation
By Reign of Juglans, Tree of the Devil's Plantation,
I Muster the Spectral Armies of the Wise.
Go forth in flesh as the Summoner of the Hooded Host,
Elamos, Kakabos, Anisos, Garifalos,
Amen.

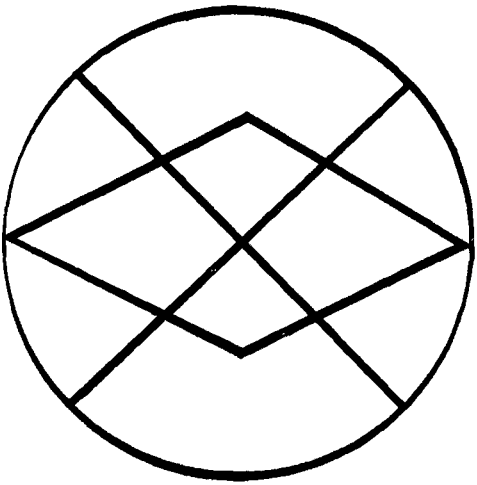
Concerning Earthing, the Return unto the Plot.

Varied portions of Herbs and Trees, by way of usurping the pathways of the fleshly sensorium, may serve as vehicula of Returning, aiding the Magitian whose spirit may have strayed too far into the Sabbat. Worts of Earthing include Cohosh Root, smouldered over coals; Oil of Fennel, passed under the nose; Seed of Mustard, ground and placed in the mouth; Root or Pod of Burdock, or Seed of Aesculus, held in the hand; Thorn of Rose, placed on the flesh; Leaves of Rosemary and Eucalypt, bruised and deeply inhaled;Brandy distilled from Wine of Pear; Thistle and Nettle Leaves, rubbed on the skin; smoke of Tobacco, blown into the ears; and Bulb of Garlic, bruised and passed under the nose.

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Cross-Seal of Restoration.

For Return unto the Temple of Flesh after Going forth into Spirit.

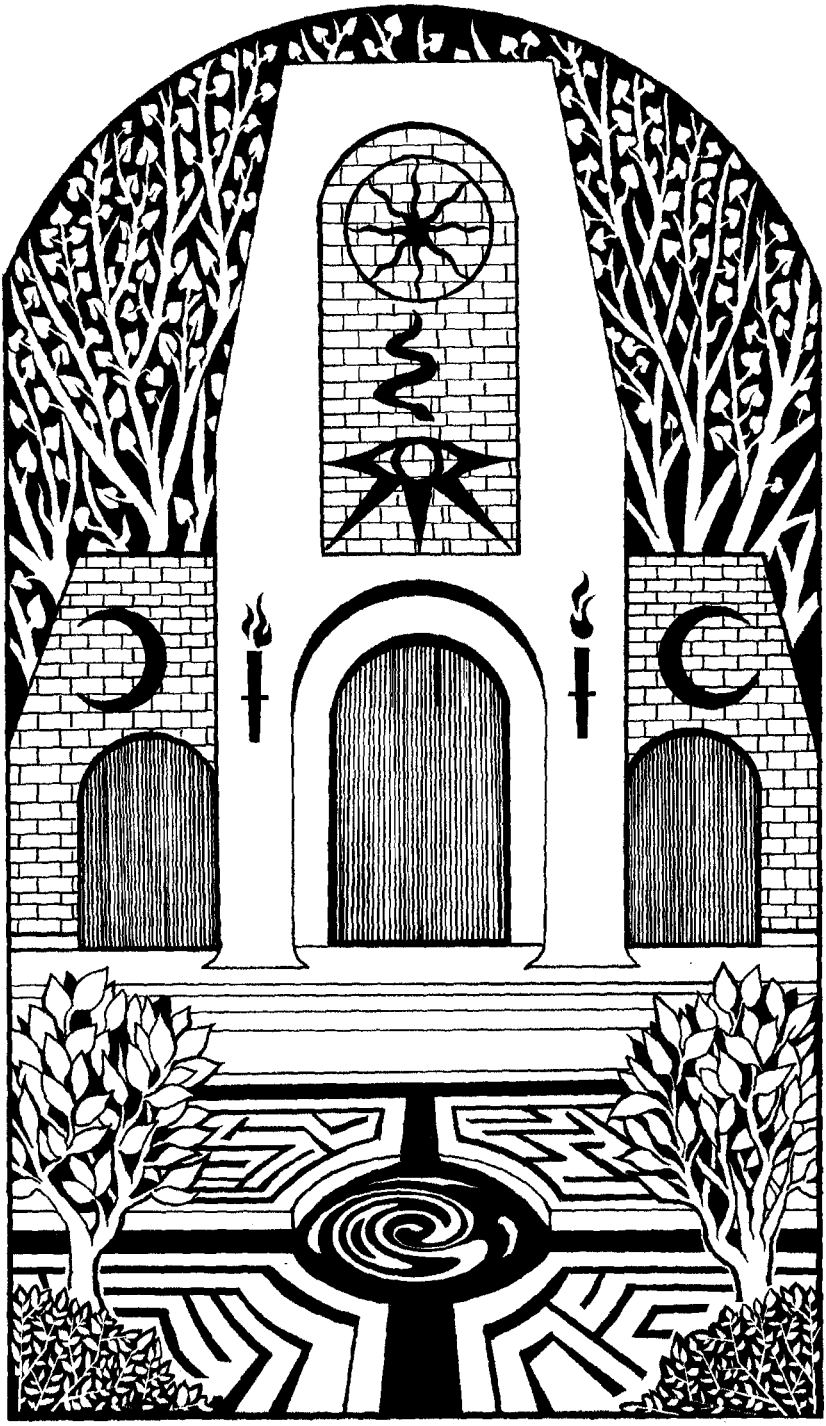


Powers of the Cross of Restoration
By strength of Herba Sacra, Herb of Earthly Dominion,
I send forth roots below.
Go forth in flesh as the Anchor of the Body:
Pyras, Oshas, Sium, Fumarium,
Amen.

Of the Powers and Virtues of Sage, Saving Leaf of Restoration.

The genus Salvia contains 1000 species of aromatic, Sun-blessed Herbs, most preferring haunts of dry, well-drained and sandy soil; having oval leaves and flowers of every colour, including brown. All species are virtuous; but the common gray-green leaved *Salvia officinalis* is the best European Sage for Magic and Medicine, easily grown and numerous of cultivars. White Sage, known unto taxonomy as *Salvia apiana*, is in most virtues superior to its European cousin, mighty in both Magic and Medicine. She is a shrubby Herb inhabiting the western deserts of North America, growing to eight feet, and having white, woolly leaves and steams, with inflorescences of white to pale purple. Her branches are cut whole and dried, and either bound as the ceremonial smudge or crushed and used as compound incense. Many Sages contain the visionary principle Thujone, found also within Wormwood, and its concentration in the leaves is greatest in late spring. Black Sage, or *Salvia mellifera*, possesses a a cruder, more earth pungency freely allied unto the Rustic Host, but it is no less effective than other Sages for the powers of Earthing.

Its Genius is in all ways firmly attenuated unto its place of dwelling, hence its powers of Fixity in Earth. As a Salt, Wine, or Smoke it ever serves as an offering beloved unto Spirits of Place. As a plant of Earthing its uses are many. A single fresh leaf may be chewed as a restorative after the work of Summoning and Congress; its aromatic principles readily reviving the Medium. In a similar manner it may be enjoined for the power of its aroma, either bruised and inhaled, or its dry leaves burned as a sacred Smoulder. The fresh leaves may also be rubbed directly on the skin with the same virtues resulting. An elixir of Sobriety may be made by the triune tincturing of blossoms of Sage, Daisy, and Betony together in Spirits of Wine for the better part of three months, and sweetened with Honey. Such should be taken in small draughts several times daily following the Meandering of Spirit. For particularly difficult problems in reintegrating the Spirit with the body, the draught may be bolstered by the addition of groat of *Avena fatua*, the Blossoms of Rosemary, or, where the season allows, both. Finally, unguents made from the varying distill'd Oils of Sage are a gift unto the sorcerer worthy of high praise, for at once they return the spirit unto the body after the Work, and serve as an agent of cleansing.



7
The Book of The Fountain of Paradise



Psalm of the Starlit Well

Well of unbecoming,
Well of Gods' first flame,
Whereon the ebon Nenuphar
Blossom'd forth from Elphame
Flow'd in perfect inundation,
And Light of Substance became.
Well that quench'd First Witching's Tree,
By thy name NILOTUS be
One Vessel of the Wise to see
All Elder Waters flowing free.
Let Four Ways from the first become,
Dividing as the Serpent's tongue
As Star of Might, Eight Rivers Flow,
Nine powers holy, bound as One.

Thy First Emanation is Euphrates, Water of Dew and Manna.
Thy Second Emanation is Heddekiel, Red Water of Exile.
Thy Third Emanation is Tigris, Water of Deliverance.
Thy Fourth Emanation is Pison, Water of a Million Souls.
Thy Fifth Emanation is Phasis, Water of Dawning Wisdom.
Thy Sixth Emanation is Ghion, Water of Day's Last Light.
Thy Seventh Emanation is Araxes, Water of the Death Barque.
Thy Eight Emanation is Pharath, lake unto Elphame ever-falling.

Stars within the First Pool shine
In blessing as the Angel's Ray;
Sun within the First Pool burn
In blessing on the Work by Day.
Moon within the First Pool glow
In blessing on the Work by Night
Virgin in thy depths am I,
Ever bathed in Elder Light.

Precis: The Lustrations of Art.

The understanding of the sacramental domains of Art begins with water, for from it arises the source of a plant's power, that of the body of Man, and indeed the Garden Entire. All Water commands the dual potencies of solvency and expulsion, mediated by the third power of retention. Thus does it possess all powers of purity and cleansing. This is the Work of the Starlit Well, being the Fountain in the Midst of Paradise, domain of the diverse washes of Art: the Ablution and the Lavation. The former is the domain of the Balneum, the Mystical Bath which, as a formal Rite of Immersion or Baptism, purifies the corpus and, through the virtues of the plants it contains, may provoke states of reverie or increase the capacities of Second Sight. The domain of the magical Lavation encompasses the encharmed botanical preparations for washing ritual implements, purifying the Temple of Worship, washing the hands and face, and giving unto the gods and spirits as the votive rite of the Libation. Asperges, a preparation made for the sprinkling of the temple, is also counted among these sacramental washes. Both emanations of the Art Lustral are of great importance to the Work, for in addition to their specialised and exalted forms within the greater round of the Green Art, their regular praxis as a cleansing preparation for all forms of magic is needful.

Hearken, ye who stand before the Throne of Water! By the good hand of the Lady of the Lake was the Sword of Authority given, but also the Book of Art. Mind ye well how each is wielded, for verily each is the shadow of the other, and each shall be return'd unto the Hand in the Depths when the doom of the Mighty is fulfill'd.

Concerning the Powers of Springs and Wells.

There are, deep beneath our feet, those hidden subterranean confluences of great bodies of moving water, pregnant with minerals and the lightless wisdom of the Great Below. Such dark, silent torrents oft form springs where surface-dwellers may partake of them, or may be found in fern-haunted caves and grottoes. From ancient times, both the Wise of Art and the humble pilgrim have acknowledged the indwelling of Holy Wells by spirits commanding divers powers. Such potencies have healed ailments of the body, brought visions, and fulfilled wishes; their efficacy in these matters has led to many of them becoming sanctified in the form of a shrine.

The Holy Well and Spring, being a direct material emanation from Elphame, are regarded as the most blessed waters of Our Art, to be treated as the gods and goddesses they naturally are, and used as the holiest basis for all Lavations, Lustrations, and water-derived magical preparations.

Such wells must be approached in great reverence, in silence and prayerful meditation, their surrounding copse propitiated with benign offerings of spirit. Where certain Trees and Worts are to be found in proximity to a well, they are especially revered as habitations of the Good Folk, especially the Ash, Thorn and Elder, and should in no way be harvested, save when their parts are freely shed by the course of Nature and given by the hand of Calmena. Of those Holy Wells devoted to the saints of Christ, it may be observed that in almost all cases their water had long been held sacred by the Heathen. The powers emanating from such are potent and primal, dominating any recently appended churchly association, though often possessing some level of shared resonance between well-wight and saint.

Knowledge direct of the sorcerer's Art may be imparted by certain Holy Wells, and among some of the Old Ways, it is the custom to make yearly pilgrimage to such wells in order to receive Baptism at the hands of the Lady, rejuvenating the faculties of Second Sight. As mirrors of the Fountain of Paradise, Holy Wells trace their source back to the First Flood of Midnight's Eden, and should be so invoked: prayers made unto wells and springs fall unto the Ear of Elphame direct.



The Gathering of the Eight Hallow'd Waters.

Diverse natural waters, each harbouring its own arcanum, shall be gathered in a consecrated vessel to fulfill the task of the Starlit Well. Each water must hail from a place unpolluted by neglect of the Race of Adam; and if they be in contact with benificent plant life, so much greater their virtue. After each task is accomplished, it is customary to thank the genii of the waters with song and prayer. Appropriate votive offerings to water-gods are coins or talismans of pure silver or gold, pottery, cups, bone-carvings, or stones -the latter best if carven as a spirit-fetish of the genius of the well. Let all holy waters be stored in a cool, dark place at the Sojourn of their Gathering, so to remain in waiting for the calling of their power.

These, then, are the Eight Hallowed waters, which shall serve as the Basis of the Work of the Fountain of Paradise:

The Dew. That such as descends and collects in the cups of certain large-leav'd plants, such as Lady's Mantle, Nasturtium, Miner's Lettuce, or various denizens of the vast tribe of Aurum Lilies. This is next in power to water from the Holy Wells, and is especially valued for preparations featuring the plant whose leaves have collected the water. Good custom relays that specific dews upon certain plants possess great power, such as that upon Oak-leaves, collected on the morn of Mayday for use as a face-wash, having the power to grant a wish when so used, or that found the same day upon the Whitethorn, valued by Maidens as a sacred face-wash to increase beauty. Dew is the favoured water for preparation of medicaments of healing, but this may be extended to all aqueous sacramenta.

The Waters of the Cloud. That water blest with the powers of the fulguralis, newly fallen. The Waters of the Cloud are used for highly charged preparations where immediate conveyance of Celestial power is required, as with the baptism of infants, or rituals of blessing, initiation, or exorcism. Let the rain be collected in purified, open vessels directly beneath the sky, without having touched roof or ground.

The Riparian Flood. A moving river, stream, or brook, is the source of Our Water. As its Virtue is chiefly in its motion, the faster, more briskly running streams are better for our purpose, and among the many manifestations of this water, the finest is that Flood gathered from the brink of the waterfall. This water is the best for the Work of Libation, that is, greeting the land by feeding it water prior to any Work of the Art.

The Waters of the Basin. Waters from a pristine lake, naturally formed, bless us with the Deep, Regal Wisdom of the Reservoir. Of this kind of water, the very best comes from a high, lonely alpine lake, fed by spring or snow-melt. In most cases if the source is pure, it need not be boiled. Such is best used as Nature's Balneum, serving as the magically encharmed Bath.

The Waters of the Vernal Pool. In the deep shade of quiet woods lies the vernal pool, protected from the summer heat, harboring the heirloom of winter snow and spring rain, but having long absorbed the power of its sur-

roundings and the wisdom of quietude. Oft attended by kindly mosses, the vernal pool is the very Elixir of Contemplation of the Greenwood. Collected and boiled for the work of Decoction and Infusion, this water forms the Libation of the Hermit, suitable for daily use in washing hands and face prior to the work.

The Waters of Marsh and Swamp. The inundated, alkaline soils of Bog, Marsh, and Fen yield up Our Water. Be not concerned with waters dark, stagnant or unmoving, or that such be brackish as the tides of the salt-marsh: this water's virtue lies in its fecundity and the richness thereby bestow'd upon the Work. Whilst such is not appropriate for drinking, when diluted with fresher waters it may form the basis, with the addition of ripe corn and grasses, as a Libation for Fertility of the Fields.

The Waters of the Wood-Horn. This rarest of waters is the Nectar from the Flagon of the Woodwose, aswim with the wisdom of sylvan genii. The most powerful of such elixirs may be found in the silent, protected hollows of a tree, delivered there by thunderstorms, but this water may also be gathered from hollows in rock or, in fortunate situations, from the Diabolic Urn of certain carnivorous plants. However, its virtue should be thoroughly tested afore gathering it, as some Horns contain not bounty, but stagnant rot. Where fresh, it is used pure and undiluted, with one drop upon the brow for the opening of Sight-within-the-Wood, or form the bathing of ritual relics associated with the Tree who harbours the water. Where the Wood-Horn serves as a repositorium of fouled waters, it is used as a final resting place for curse-fetishes.

The Littoral Foam. The Mineral-rich Torrent of Oceanus, like unto our own blood and ever-churning, supplies the Eighth and final Hallow'd Water. Let it be gathered from an isolated beach, shoal, or marine estuary where none but the Quiet and Hardy frequent. Used in situ, it may bathe all idols and Talismans of the Lady, or else sea-god fetishes and the secret charms of sailors, fishermen, and those who make their living by the sea. Because of the immense life it contains, it is quick to die when separated from its Mother the Sea, and begins to stink. Thus when taken from the source in a sealed bottle it becomes suitable for the work of Bane and Blight, or elsewise evaporated for the wealth of purifying salts it contains.

Ablution and Lavation: their Preparation and Use.

Ritual Immersion of the body in hallowed waters, known unto Herbarius as Ablution or Lustration, employs plant virtues extracted into water by strength of strong decoction, or infusion, their primary modus of action on the corpus is penetration of the skin with the aid of heat. Living plants are preferred for this preparation, for upon drying, their principles of charming undergo a certain amount of degradation, most important of which is the exodus of their bodily water and the life it comports.

For the preparation of the ritual Bath, let a brew of great strength be made, usually in the amount of three litres, using Herbs suitable for the work. Bark, Stems, Roots and Seeds composed of thick and dense material should be decocted by the work of boiling in the Wort Cauldron; this being a large and magically hallowed pot of clay, stone or glass. Leaves, and Flowers in most cases are better suited for an infusion, the Vessels for this work being of considerable size. After the concentrated decoction or infusion is made, it is added to the greater waters of the bath. Oils, such as that of Rose, may also be added to the Balneum, as may be certain fragrant or medicine-bearing salts. Finally, herbal tinctures preserved in Wine or rectified spirits may be added to ethanolic Lavations for their potentiation.

The Lavation, by contrast, requires no basin in which to immerse the body, but is rather made in small amounts, for cleansing of the head, hands and feet in a cleansing of the Greater Pentalpha; or alternatively for the washing of the Magical Instruments and the habitations of the gods. In its offering it may be given as a wash, a sprinkle, or as a Libation.

Specialised, concentrated Lavations may be made and preserved in phials, being highly aromatic washes made in the form of a compound tincture. For this, diverse kinds of alcohol may be employed, for the resulting sacrament is to be used externally, upon the skin, rather than drunk. Highly scented plants so used include Calamus, Atare, Neroli, Rose, Rue, Fennel, Pennyroyal, Savoury, Costus, Spikenard, Marjoram, Cinnamon, Wood of Sanders, Cubebs, Vanilla, Nutmegs, Cymbopogons of all kinds, Fragrant Cyperus, Orris, Ginger, Cardamon, Allspice, Leaves and Pods of Eucalpyt, Labdanum, Violet, Tobacco, Mint, Lovage, Myrtle, Oak Moss, Santolina, Ambrette, Aquillaria, Narcissus, and Raisins of Juniper.

Praxis Sylva: The Trials by Water.

Let he who would know the virtues of the Fountain of Paradise undertake this simple devotion. By counsel of omen, ingenium, and familiar spirit, let a plant be chosen and beseeched for tutelage in revealing its Watery and purifying aspects. Take, with all respect, a quantity of its fresh leaves, and present them before a blessed Basin, drawing water from a well or spring into the vessel. Let the leaves be placed in the water, and with prayers sung for the virtue of their power, tear them between the fingers to incorporate the plant materials. By this work of the hands are the divine principles of the plant become one with the water.

As it is done, let the Herbalist be attentive to the natural properties of the leaves, their sensation to the touch, their fragrance, the ease with which they are divided and made one with the water. Let also their immaterial virtues be observed: their interaction with the spirits present, the dimesnion of their faces through the medium of trance, the receptivity of the plant's spirit to magical inquiry. Then let the Lavation be used to wash the body entire, with the greater portion of it poured over the crown. This sacred wash shall be allowed to dry upon the skin, and for the space of one day bless the Herbarius wherever he might go. In this all-potent hypostasis of perpetual baptism, let the Purified One be receptive in heart and spirit to the plant genius in dream, sleep, and waking, witnessing what omens manifest. Let all things observed by these means serve as the First Teaching, for by this means is the First Lavation made.

By degrees shall thy devotions progress, such that the Second Lavation be made with fresh leaves of that same Wort or Tree, steeped in boiling water, for the work of the Infusion. At the crown of the work, let the cooled Infusion wash the hands and brow prior to contemplative reverie upon the plant's genius. In like manner to the Basin, the Vessel of Steeping and its child shall provide knowledge, that him with Eyes to See may see.

Let then, the Third Work be undertaken: in it, the fresh leaves are subjected to the work of the boiling cauldron, such that the volume of water used is thrice that of the plant, and by power of fire reduced by half. The waters which remain are then reserved as the Third Lavation, to be used ritually in a manner like unto its predecessor. In this holy work let all

powers of observation be trained upon the preparation of this wash, observing how it differs in essence from the former two. Then let all three praxes be undertaken separately with dry leaves of the same plant, instead of the fresh, these being the work of the Fourth, Fifth, and Sixth Lavations. As with the previous praxes, each shall be as a new face of the Wort revealed through the mirror of the Starlit Well, unique in purifying power, even though some differences will be of subtle character.

By degrees let these works be applied unto additional portions of the same wort: its root, crown, trunk, sap, branches, leaves, flowers, fruit and seed, so that each part of the plant may cast forth wisdom through the purifying lens of water. When this work is done, let the same be applied to other Worts, such that the Book of the Greenwood scribes itself on the very skin of the Herbalist, such that he becomes the embodiment of knowledge of the power of the Lavation. Then, when the aqueous properties of many plants are cognised within the sorcerous ingenium, let him begin to skilfully blend different plants, fresh and dry, in compound lavations.

When the whole of these operations is accomplished, the Wise Herbalist will know the varying faces of the leaves of the plant by different treatments of water, and therein a shade of its Undine revealed. With blessing from the Waters this knowledge shall encompass the sorcerous modality of the Lavation and its potentials for use in the work of the Green Art.

Formula: Bath of the Virgin Sacrifice.

To be taken in preparation for the offering of one'e flesh unto the Gods, the Beloved, or the Circle of the Wise.

Take 21 blossoms of fragrant Damask rose, separate their petals, and, after cleaning them, infuse all in two litres of boiling water, together with 21 fresh leaves of *Cistus ladanifer*. As this preparation cools, take 7 flowers of fragrant Magnolia, such as those which are produced by the wondrous *Magnolia soulangeana*, and separate these petals, reserving them in an offering-grail. When the bath has been drawn, add the Rose-Labdanum infusion, and release the fresh Magnolia petals into the water. Each of these may be used to wash the skin and convey pleasing scent. The bath shall serve both in a cleansing and perfuming capacity, as well as the attunement of the Eye of Seeing for the undertaking which lies ahead.

Of the Manifold Herbs of Ablution and Lavation.

Any plant suitable for a Sacred Bath may also be applied to the work of the Lavation; the challenge always lies with the skill by which they are blended. In general, a Lavation is made and used in smaller amounts, thus its strength is greater, as is reflected by the virtue of its solvent alcohol. A Bath, being of water, is greater in volume but lesser in solvency.

Hyssop, strong of scent and generous in all that it provides, the blossom may be used in infusion as a component of Ablution as well as the Asperges. Some Hyssops also have strongly aromatic leaves.

Agrimony, whose powers of Purification are wholesome as a strong Ablution, clothing the magitian in a Robe of Light. The fresh flowering tops of the plant are first made in infusion then added to the bath, but the dried aerial portions are also beneficial if made in strong infusion.

Vervain, commanding great powers of Purification, and a known potentiator of the powers of spirit. As a lustration prior to undertaking any action of the Art Magical, it is peerless, especially when prepared in concord with Agrimony. For this, a strong infusion of fresh aerial portions of the plant are recommended. In combination with Juice of Dill, Vervain may render an Asperge of great potency, either by strong decoction in water or a gradual lunar steep in spirits of wine; such is used to cleanse any room or object violated by profane persons.

Angelica, which purifies but also strengthens the Magitian, and so its use as an Ablution is indicated. The aqueous portion is achieved by an infusion of the fresh leaves and flowers; if such are unavailable, a decoction of the dried root may also serve. As a Lavation, especially for those given in honour of the Edenic Host, the unripe or just-ripe seeds are preferred, strongly extracted in rectified spirits, and sweetened with honey.

Lavender, whose blossoms ever provide balance unto the spiritual corpus, but also, as with Vervain, excel in preparing the Herbarius for conjuring spirits. There are those, however, that its peculiar bipolarity of externalised power and receptivity will overwhelm; this is a matter that each must judge for himself. It may be made either in tincture or in infusion, the former being applied to the work of Lavations, the latter to the Bath.

Let both make use of only the choicest flowers available, those being not only most pleasant in smell but also most unctuous in balsam. Indeed it may be that in some varieties of the plant, the leaves give forth valuable fragrance as well. The tincture should be made such that the rectified spirit is completely filled with flowers, the mark pressed dry after a fortnight, and a second maceration made with a new batch of blossom for the same amount of time before straining. For the sacred Balneum, let a strong infusion suffice to be added to the bathwater.

Chamomile, whose power of Light is best harnessed to restore potency to the Holy Relics of Art when their consecration unto the Work is faithfully renewed. This propensity for dispensation of sacred fire and renewal of power may also be extended unto the Temple, both within and without, and so may also be used as an Ablution or Asperges, its infusion serving also to perfume.

Blackthorn, effective against all manner of barbarous or repulsive spirits, especially when such are persistent and do not respond to the persuasion of other plants. Water of Blackthorn is best made by infusion of fresh leaves or flowers; strong decoction of bark; or a combination of the two.

White Sage, whose powers of immaculation are virtuous in places where a quarrel has taken place. The infusion, rendered with great strength, also serves as a virtuous floor wash, as well as an ablution.

Conifers, the fresh needles of which ever serve by way of strong decoction both in the Ablution or the Balneum. Each tree hath its own mystery, and some are greater than others, but the Arbours of note are Pine, Fir, Spruce, Sequoia, Cypress, and Juniper. For sprinkling the Tomb or Coffin as a blessing unto the Dead, Yew may be used, but it should not be used upon the skin in any way, as it is a pernicious venom unto the Flesh of Man.

May Apple, or Podophyllum, known for its staunch coercive power over foul spirits. The fresh rhizome is decocted for use in the Asperges, or may render up its spiritual might tinctured in alcohol, then made into a Lavation with other Herbs. It is of particular use for washing the crown, the back of the neck, and the solar plexus, of those susceptible to possession by demons, for these are the chief portals of the body whereby such

entities attempt entry. Likewise Seers acting as mediums for beneficial spirits should avoid this use of the Herb, for more spirits than not perceive it as a barrier, and will not pass beyond it.

Foxglove, whose blossoms in infusion form a wash most potent for floors and walls, in order to make the home a fitting place for good Fairies, and an unfit place for those who would create misery.

Broom, these being Worts of the Good Brotherhood of the Pea, notably the golden-flowered genera Genista and Spartium, either of which may serve as the Living Besom to sweep clean the Circle of Art, and to break the impasse of all spiritual stagnation. The gold flowers may be added in great quantities to the Holy Ablution, being brewed in strong infusion, then added to the balneum. These same properties, to a greater extent, may be ascribed to Gorse, whose blossoms may be so used.

Artemisia, that botanical designation including Wormwood, Mugwort, and Sagebrush, the virtues of which are favourably extracted into distilled spirits. Fresh leaves are chosen for this, when they contain their greatest power. However, the newly-opened buds may also be used singly for this work, providing a more subtle influence. Her powers are numerous, but for usage in the Holy Lavation, protection whilst walking abroad in the world is emphasised, as well as its force in combat with demons. Juice of Dragon Wormwood, also called Tarragon, may be used as well in this capacity.

Cinquefoil, brewed in strong decoction and added to the cleansing ablution Its power as an Helping Hand is next only to Mandrake and High John.

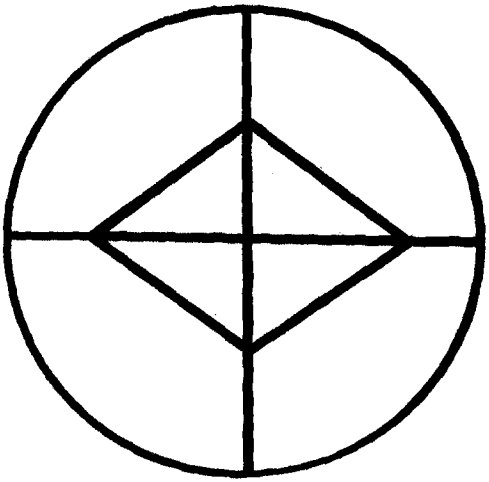
Rosewater, to Asperge the face for Earthing, after one is taken by spirits in heavy trance. The water is both stimulating and fragrant; effective in Bringing Back those who have wandered far during operations of the Art. Additionally the Lavation perfumes the body in preparation for the operations of High Magick, and is pleasing unto the gods.

Orange, a Lavation of which purifies an oratory, and perfumes the hair and body in a manner pleasing unto the gods. The blossoms, fresh or dried, are tinctured in rectified spirit; the strength of the wash determines liberality of use; for those with discriminating skin, the sacrament is diluted with rose-water before washing.

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Cross-Seal of the Holy Well.

For the Rousing of the Undine, or Genius of Water, and its powers in the Preparation of the Sacred Bath.



Powers of the Cross of the Holy Well
By Power of Lavandula, Herb of Cleansing,
I call forth the One Fountain's Flood.
Go forth in flesh as the all-wise Spirit of Water,
Althea, Mentha, Izaba, Danda,
Amen.

Praxis Sylva: Water-Spell of the Spiritus Loci.

Let the Wort-charmer go forth in the late afternoon, bathed and in silence, unto the wild lands of his immediate dwelling. Let him take a crystal bowl and a vessel of spring water. A quiet place shall be found, secluded and undisturbed by mankind. There let the Seeker reside in quietus, his awareness extended to the entirety of his surroundings. Then let the water be poured into the bowl and set before him. The Seeker shall then abide with the bowl in silence in that place until the sun gives forth its final rays.

When the light of the day begins to wane, let the Herbalist entreat the spirits of place in prayer with open heart, offering the water as a vessel for their wisdom. During the length of the sunset, let fervent prayer be offered unto the wights of place, let them be called into the water, there to make a compact of their wisdom with the Undine. With thine Entreaty let not the Devil interfere, for at this time of day all spirits of Temptation appear to thwart the designs of the righteous. Rather, continue in prayer until the Sun has gone. When at last darkness has fallen, raise the bowl in toast unto the land-shades there abiding and drink its entirety, or elsewise pour it over thy body in baptism, save the last drop, offered up in good respect unto the Fiend. Then go forth from that place, allowing the virtues of the charmed Water to inform thy Knowledge.

Formula: A Lavation of Mantic Power.

For use upon the Hands before Beckoning Spirits unto the Circle of Art, or to bring Fire unto any work of Craftsmanship.

Take Four parts of strong-scented Lavender spikes, freshly harvested and blessed, and place these in a stone jar, together with three parts fragrant Tobacco, two parts dried Leaf of Patchouli, and one part Cubebs. Let these steep in white Rum for two months, then discard the plant materials, placing one small slice of dried Mandrake Root and one whole Pod of Vanilla therein. After the space of another month, the wash is complete and may be used in small amounts on the hands. The same Lavation may be made with good outcome substituting Rose Pelargonium for the Lavender, or fresh Leaves of Citrus, well chopped.

Praxis Sylva: The Ablution of the Germinal.

The Germinal is undertaken once yearly by the Herbalist, to renew his compact with the wild and devotion unto the Path of Green Witching. The Ablution is made upon the eve of Summer Solstice, after a mindful day of harvesting Worts from the wilderness. In the morning let the Herbarius rise, greet the Sun as custom decrees, and prepare a double quantity of the Hermit's Tea. So beginneth the day's fast, drinking the Tea alone, until the Rite Proper is duly concluded. Let the Wayfarer go forth into the wild places, seeking three kinds of fragrant leaves, known unto the Flora of his Heart. Such may be the needles of the Evergreen, being the Fronds of conifers such as Cypress, Fir, Pine, Larch, Arborvitae, Chamaecyparus,

Bald Cypress, and others. Or they may be taken from Flowering Trees, of which Linden, Myrtle, Citrus, and Eucalypt are aromatic examples. Numerous are the sweet-smelling Worts which may serve this Work: Mugwort, Monarda, Melilot, Tobacco, Geranium, Mint, Aralia, and Sweet Woodruff are excellent representatives. Certain fragrant Grasses or Lichens may also be chosen where they dwell. Each of the three plants chosen, in addition to its fragrance, should be in resonance with the soul of he who plucks it, as totemic allies.

From each of the three plants chosen, let twenty-seven whole and healthy leaves be taken, each type placed in its own vessel of keeping. The Procedure for Harvesting the Leaves is simple, consistent from plant to plant, and should be worked with pure and total presence. The Aspirant should bow to the plant, and greet it by name, offering up one's secret name to its spirit. Then, touching some part of the plant, let the Herbarius Charm the plant in its capacity to generate a fragrant Bath of Devotion. When the leaves are duly harvested, let offering and thanks be given.

Then should the Leaves be taken from their vessels and each group of twenty-seven leaves sorted into thirds. Then let three groups of twenty-seven leaves be arranged, such that each has nine leaves of each plant. Thus are generated three identical triplicities comprised of leaves from all three types of plants gathered. Each of these Triplicities shall be subjected to a different preparation to be used in the Ablution, and ultimately the three reunited as One. Before each group of leaves is prepared, they should be laid out upon the Paten of Working, and offered unto the Lady Calmena.

The First Triplicity of twenty-seven Leaves is be interred in the Wort Cauldron, with ample water to cover. The resulting mixture of leaves and water is brought to a boil, simmered to reduce a third of the volume, then removed from the heat source and allowed to cool. This is the Ignified portion of the Ablution, that commanding the Exorcising Fire.

The Second Triplicity of twenty-seven Leaves should be placed in a steeping-vessel, and boiling water poured over them. This vessel should be sealed and the herbs should infuse for one hour. This portion of the lustration is the Mercuric Intercessor, and cognate to the Waters of Exorcism.

Finally, when the above Two Waters are made, the final Triplicity of twenty-seven Leaves is placed in a basin and covered with cold water, leaving room for the two previous aqueous preparations. This cold infusion extracts the Fixed Essence of Salt, and bears that Exorcising Potency; the leaves are allowed to sit for ten minutes. Then the Herbarius shall begin to knead the leaves into the water, tearing them betwixt his fingers, all the while making prayer to the Green Intercessor.

As the prayer is intoned, all the virtues of the Leaves and their domains, perceived and unknown, are seen moving from the plants into the liquid, via the medium of the hands. When the Third Triplicity is thoroughly torn and kneaded, its corpus of Leaves broken and incorporated into the water, the Second Triplicity is added to the mixture and likewise kneaded with the hands, ever mindful in prayer. Finally, the First Triplicity, that of Fire, is added and kneaded, continuing the chant. When all of this is accomplished, let the Basin be set in the Cubiculum of Lustration, lit solely by the flame of a single candle. Then shall a bath be drawn.

During immersion let the Herbalist silently meditate on the procession of mysteries come forth from the Greenwood, both revealed and concealed from him, while simultaneously invoking the conjoined image of Hell's Hayward and the Queen of Elphame as Wayfarer and Land. Let then the Basin containing the prepared Ablution be taken up, and poured over the Aspirant's Head. the Germinal spoken in blessing.

Holy Prayer of the Germinal

Old Father Cain, first ancestor mine,
May the Work of the Hedge
Proceed in Strength and Wisdom
From this, thy Arbour of Flesh and Bone:
The Round of Josaphat bound by thy wayward stride.
Old Mother Calmena, first ancestor mine,
May the Work of the Plot
Proceed in Power and Cunning
From this, thy Arbour of Blood and Soul:
Ever bound by Troth unto the Land.

Formula: Meadow-Water.

Being a Wash of Spring Flowers sufficient to brighten the Place of Working.

Take twenty-five whole Narcissus or Hyacinth blossoms, being of good health and sound savour, and place them in a steeping vessel, together with the same amount of citrus blossom, and the petals of four Rose blossoms. Where Spring Crocus may be found, let also three blossoms of this be added. The entire mass of flowers shall be covered with sufficient rectified spirit and set to macerate for the better part of two months. When the time of decanting has arrived, press the marc dry and discard it, judging the worth of the aroma. Where appropriate its goodness may be adjusted by addition of a drop of Rose Absolute or Neroli, as the ingenium dictates. The wash serves to brighten the mind and also as an offering pleasing unto the gods.

Formula: Balneum Pelargonium.

Harnessing the Goodness of the Rose Geranium for Ablution.

The Rose Geranium is, according to the dictates of Botany, properly a Pelargonium, and a cheerful spirit ever useful in all operations of the Art. As a perfumed bath it serves as a means of breaking spiritual inertia, and may counter depression. Take one hundred of the fresh leaves, together with a handful of the blossoms, and steep in sufficient boiling water to cover. The resulting water is of great strength and may be used purely as a wash for the crown, hands and feet, or added to the bathwater.

Formula: Four Guardians Water.

For the the ritual cleansing of Vessels prior to their habitation by a Spirit.

When made well with plant materials of good potency, it is a peerless wash for the cleansing of any Ritual Vessel. Take one part Juniper Berries, one part Rue, one part Rosemary, and one part Dittander, and inter all in a steeping vessel with sufficient neutral spirit to cover. This should be allowed a steeping-time of two full months, after which all plant materials are discarded. The remaining liquid is then siphoned into a Ritual Bottle, together with a small fresh sprig of Rosemary, and a few Juniper Berries, which shall remain there over time to lend their virtues. When used, the sacrament should be offered as a gift unto the Vessel, together with the spirit which shall make its home there, and used to wash the Urn inside and out, allowing it to air dry.


ИАLМОИЛИТЪШИ



8
The Book of The Holy Rood



Psalm of the Branch

Blessed Fire of the Burning Bush
By whose flame the Exile warm'd,
Reveal by gods of Stave and Twig
And Sortilige how signs be form'd.

For blest thou art, O rune of wood
Wherein all future days are writ,
Blesséd be thy Light of Art
And glory-lamps with wisdom lit.

Three knocks upon the Land I make
To eat thy Bread of Knowing:

One for staff, and wand, and stake
And Art's singular dominion.

Two for the Powers of the Cross,
And the union of spirit and flesh.

Three for the sprite-snare,
To trap, torment and bind.

O hallow'd Rhabdomantias
Sacred be thy Wise of wood,
All things be work'd by thy design
By elder charm of Dru-craft good.

Flame thou Art, O Hallow'd Branch
Thou Fire-blood of forest fell'd,
Shine as Sceptre of the Gods,
Pronounce the bark-bound Law of Eld.

Withe Eternal: The Branch as Conductor of Spirit.

The Branch, being the Arm of the Spirit-Tree, is an adaptation serving the focused direction of power. So it is with the work of the Wand, most ancient relic of the Reliquarium of Cain. From times of old, the Rod has served both as an emblem of the Art and a carrier of its power, for verily it is the Tree of Cunning, gone forth from the grove of its dwelling to serve as the secret counselor of Man, ever to lend arboreal power unto the Art Magical. Yet, given its origin in the mists of Eld, it also bears the heredity of the Club of the Wild-man, or the haft of the Spear. This brutish association should ever be borne in mind by those who wield the Branch of Art, for despite all cultivated graces it ever retains its potential as weapon.

Certain woods, such as Ash and Hazel, possess the peculiar ability to conduct the focused powers of the sorcerer, as magically compounded by the trinity of Will, Desire, and Faith. These rare woods are especially hallow'd for use as the Wand, Staff, Keppen and Sway, being the diverse faces of the Rod. Often this conductivity will be dual in nature, as the Hazel rods which are receptive to subterranean water-genii, but also give forth a power uniquely their own. This may also be observed in Witch Hazels, whose genii are highly regarded in custom and tradition, as well as Peach, Willow, and numerous other woods.

In some streams of Craft the Wand is regarded as the Grand Fetish of the Phallus, engorged with sap and Holy Light, and is lovingly carved in this very likeness, the signs and seals of the God adorning its length. In this guise it is identified with the Maypole and Fire-Festival, dispensing the sacrament of seed, and the fructification of the Lady of the Earth. Such fetishistic wands are constructed in accordance with the virtues of their wood, and hallowed unto the enchantments of venery, or other specific domains of Art. In other traditions the Rod serves to divine the will of the spirits, principally through the venerable art of geomancy, whereby one must be in profound communion with the Wand and its wood.

Above all, the Rod of Art serves as a conduit of power for the genius of a specific tree, and it is customary that each Herbarius bear his own wand or staff taken from, and hallowed unto, that Tree which is his Patron. Where specific powers are attributed to, and summoned by, the wand, these must proceed in good resonance with the virtues of the tree and its wood.

Praxis Sylva: The First Works of the Wand.

In accordance with the Tabu of the Land, and the Sovereign Law of the Arbour chosen, cut a short branch from a healthy tree, that being the length of one's forearm and the width of a finger, with all due respect and propitiation. Let this branch be further cut, so that three staves of equal length result.

Let the first stave be stripped of its bark, so that the first layer, or sapwood, is revealed. Observe the characteristics of the bark separated from the branch, its colour, smell, grain, moisture, and the ease with which the bark is separated from the wood. Let also the sapwood be observed, its grain, its resistance to the blade, how its colour changes over time, and how easily the wood may be carved once it is dry. Such are the virtues of the Green Branch, and the portal through which the properties of the sapwood are revealed. By this work is a measure of Wood-knowledge gained.

The second branch shall be stripped as was the first, but leaving the bark on one half of the stave. Let observations be made as before, with particular attention being given to the manner in which the wood dries over time, and that place where sapwood and bark intersect. When the branch is wholly dried, let the stripped end be sharpened to a point, observing how the properties of the wood change as the knife works deeper into the wood, progressing even into the heartwood. Behold as well the degree to which the dried bark retains its strength, and its propensity for cracking. Such are the virtues of the Stake, whose purpose is fixing a power by penetration, encompassing the entirety of the branch from bark to heartwood.

The third branch shall be left whole, uncarved, to dry for a month's time. In this period let the Herbalist observe the varied changes the branch undergoes: its dessication, the colour and texture of its bark, its pliability and weight. When it has wholly dried, let the bark be stripped, observing how the virtues of the cured branch differ from those of the Green Branch.

When these three staves are made, let this knowledge of observation serve: for all woods possess differing virtues, of their own dominions, but also in concert with the carving knife. By means of this elemental understanding of the branch, knowledge of the host tree is advanced, as well as the First Work of the Wand.

Charm of the Rod

Tree of Might, Rod of Might,
Thou crooked, fork'd and straight,
Now rise as brand and gibbet-pole
By spell of blessings Eight.

The First to bow before the Bough,
The second sing its name,
The third to cut in Sacrifice,
The fourth to reave the Sun's own flame.
The fifth to carve with holy prayer,
The sixth to jump the fire,
The seventh bound by Seal of Blood
The last to rouse the Tree entire.

Rod of Might, now stand aright
Staff of Walking shalt thou be
To serve both King and Pauper
As the Wood of Heaven's Key.



Of the Wand and its Making.

The Blessed Rod and its kin are constructed with the greatest of care, for it is a companion that shall serve the Wise all their days, accompanying them, even as the wood of their own bones, to the funeral pyre. Let the exact Lignum Sancti for this work be given great consideration long before it is cut, and auspicious shall the time and tide of its harvest be. For the greater Wands of art, prayer and offering to the Tree desired should be made days, or in some cases weeks in advance, seeking the counsel of its attendant host in dream.

This is the tradition concerning the Wand: for the work of the Angels, the branch should ever be taken from the uppermost branch of the tree, being highest in the sky and nearest the sun, or else that lone arbour on a high peak, its sight the culmination of arduous pilgrimage. For the Wand of the

Withering Power, that branch found growing lowly and within the deepest shade, stunted with blight, or yet even creeping unto the hollows of the earth, is best suited. Alternatively, that branch imprisoned within an impenetrable thicket of thorn shall also serve. Where the Rod of Summoning is an Intermediary of the Good Folk, let all direction for its harvesting proceed directly from the Mound, always in accordance with the sovereign Tabu of Sylvan Custom.

At such time as the wood has hardened, and in accordance with guidance of the Famulus, it is customary to carve or burn the secret letters of its power directly into its flesh, together with those of the one who bears it. Indeed, such shaping may, over time, reveal the secret face of the Tree-shade itself, emerging as a grotesque from knot, grain, and knurl to speak the wisdom of Tree-counsel. The act of carving the wood is in certain ways akin to the work of the Plough, and thereby linked in power to the greater Feast of Sexuality. Thus should love and passion be present in equal measure in this task, and the work of song and incantation aid in maintaining the presence of the Arboreal Angel who is the patron of the Wand.

Diverse colours and natural stains may also be applied to the wood, derived from familiar worts, minerals, ashes, and the very Heart-blood and seed of the Herbalist. Sealing the wood with a strong stain or oil may give the Rod immediate continuity of hue, and even afford protection, but the oils of the hands, given by devotion of rubbing and the firm grasp of the Staff upon the path, shall serve just as well to smooth and protect. Over time, should the wood develop cracks or chips, let these be filled with hallow'd earths and enchanted powders, sealed into the greater body of the Rod with melted evergreen pitch, the better to preserve its form.

The Wand, in all of its forms, is a material simulacrum of the first Tree of Power, ancient in the world even when Cain went forth into the Wilderness of Nod to fulfill the Summation of Art. Thus each Wand and Staff, no matter its origin, name, or function, bears the Ghost of a Serpent coil'd within its wood. This Ophidian Angel shall dispense the Food of Wisdom to those with the strength and respect to eat it, or elsewise to strike down the hand of the greedy with Holy Venom.

Of the Power and Virtues of Holy Staves.

All woods are holy and possess powers great or subtle, but certain among them have magnified the manifold powers of the earth according to their cunning, and especially serve the work of the Holy Rood. These, then, are some of their virtues as applied to the work of the Rod.

Rowan, whose wood sounds the knock upon the door of Spirit, being the beacon for all ancestry, and the arboreal light of summoning. Its resonance with blood serves for contact of the world of the Dead, especially the shades of one's own forbears. All its uses are marked by power, holiness, and protection from bane. It is also of sound repute for metal-divining. Its Rods may also be used for opening locks and doors.

Whitethorn, which some lore regards as a baneful wood; however this is oft due to the elf-hatred nurtured by disrespectful harvest: as such it can give rise to disease and madness in its bearer. In truth, the Ladythorn serves well as a staff of Her power: as a guiding lamp while on pilgrimage, especially in faerie-haunted places; it gives the blessing of healing and Sight; and serves as a hand of intercession betwixt Wayfarer and Land-wights.

Willow, whose capacity for love is matched by its potentials in matters of hate, for it may serve to form a singularly foul blasting wand. By custom a shaded branch is taken, ideally one upon which the sun does not shine, or riddled with gall or rust, and devoted to the blasting of a single individual. It is dried in the dark, then rubbed with bone-dust, the whole then burnt as an accurst Effigy of Consuming. In Witchcraft traditions of Essex, the Crooked Wand is made from the gnarled, convoluted woodflesh of the Crooked Willow, *Salix tortuosa,* cut at noon with a single stroke of the working knife, carved with totemic sigils of the Sorcerer. Such may be used to accomplish both the greatest deeds of love and healing, as well as the foulest of harm. Owing to its enthusiasm for dampness, Willow is one of the best water-divining woods, along with hazel and birch.

Ash, for the transmission of Angelick Fire, and for the swift and true sending of any kind of power far across the land. As a wand it excels as a conductor, used with efficacy in the brewing of potions, and the Arts of Curing. As a staff it excels in protection upon pilgrimage and sojourn, accumulating the Wisdom of the Land wherever one walks.

Blackthorn, being the Cross upon which all profane flesh is crucified, the wood of commanding and coersion, and by custom the Rod of the Authority of the Witch-Master. Its power extends equally from staff to shim, and even the smallest portions of its wood may serve with reliable efficacy. To cut its wood is always to invoke a curse, to wield its Rod in Art is the calculated dispensation of that bane. Most who possess it cannot master it, and are ultimately subjugated to its power.

Oak, being the Tyler of the Ghost-Thicket, his branches are for Hallowing the Plot by firmly nailing the points of the Eight Airts, so preventing the intrusion upon the sacred operations of Art, as well as fixing fast and sealing all spells which are seeded within. Oak Wands are of particular esteem for the compounding of all sacraments, be they philtre, unguent, dust, or others, and are used for fetishistic implements of grinding and mixing.

Birch, whose branches give rise to rods commanding the elements, water and storms in particular. It may be employed as a staff, wand, and as a purifying flagellum for beating bounds, or, indeed, to excite the flesh during operations of High Art.

Sweet Chestnut, for the calling of tutelary spirits and direction upon the path, acting as a guiding lamp. Thus it may be used in the work of Divination as well as summoning. The quality of its power is on the whole beneficial and, like Whitethorn, may serve as Thane of the Land-Wights.

Hickory, for the balanced mastery of both the White Arts and the Black, serving as a perpetual teacher in the virtue of Harmony. It may allow the Master to witch or unwitch, but within each act is the opposite action ever present. Its wood is exceptionally hard and may serve not only as a wand but also as the Wayfarer's Staff.

Apple, whose wood is of great power in matters of Blessing and Love acting as a counterbalance to an overly tenebrous nature with equally fierce light. The wand is used in matters of love and desire, but also in healing. The staff serves the pilgrim by drawing unto its length protective and comforting genii, and as a staff of authority where firm rulership must be sweetened with compassion and understanding. It also bears the mysteries of Resurrection, that being the sweet blessing upon the dead, and charmed

staves laid upon graves serve as food for the great Convocation of the Fallen. Yet herein lies a Mystery, for the Apple is at once wholesome food and Witches' Poison, the Golden Eucharist of the Fairies offered Mankind in the service of Noble Ordeal at the gateway unto the Tumulus. Not all who succumb to its temptation go the way of the Fallow field, but all are inevitably changed by its sweet flesh. These subtle powers ever abide in the wood, and govern its usage as a Rod.

Buckthorn, serving as a Rod of Binding or Blasting, and in the brutish Arts of warfare. It also enjoys reputation for the herding of unruly ghosts, especially troubled shades of the recently deceased who may linger.

Peach, whose wood is used for dowsing and works of White Witchcraft.

Almond, for the blessing of crops, livestock, and mankind to promote fertility and increase. It is used for divining treasure and minerals.

Yew, for all operations of Art whereby the Dead are honoured or called forth for counsel or to effect miracles. What is true of Yew in these matters may also be said of Sequoia, whose wood lacks the poison of *Toxicum*.

Holly, whose wands are hallowed unto the Horned Lord and his mysteria, serving also as relics of protection, tutelage, and chastisement of enemies. Lore relates that Trees should never be cut, nor any portion thereof burnt, and this should be taken into consideration by they who would walk in the Hollen wood. Its power serves as a goad unto the Horse, being fire unto the flesh, a driving force by which to move Man or Beast in accord with will.

Ebony, being a wood for summoning the Dead, like unto Yew, but with greater force, less balance, and darker temperament. In skillful hands it may be used to ease the passage of brethren into spirit, but few are those who can wield the wood without being wholly mastered by its genius.

Toyon, or ***Christmas-Berry,*** of sound hardness and true revelation, used for divining and loyally serving the Geomancer and his Art. Its wood is durable and may survive centuries of use.

Madrone and ***Manzanita,*** being the dual woods of Witching in the Western Vale, red of flesh, hard of character, and contorted of form. The former is used in Love-Witching, and the latter of a more coercive character.

Hornbeam, to serve as a charmed weapon of war, for the mystical assimilation of ordeal, and to throw forth a veil, beneath which to go in silence and secrecy. Sacred unto Ælvish kind, its wood should only be taken after great prayer, supplication, sacrifice, and clear spirit-counsel.

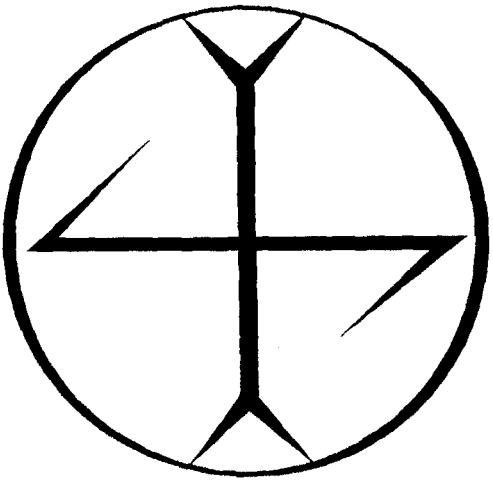
Broom, whose power is exciting the spirits, it is bound with leather cord in the magical flagellum, and also used to beat the bounds. The same power is present in the varied species of Bramble.

Gorse, for testing the virtue of a thing, and discovering whether or not it be False or True.

✠

The Cross-Seal of Staves.

To be used before taking sacred branches from a tree, and for empowering the Holy Rods of Art.



Powers of the Cross of Staves
By Flame of Hazel, Tree of the Rood of Might
I hallow the Branch Virtuous.
Go forth in flesh as the trunk of the One Tree
Hamammelas, Persicas, Carya, Diospyra,
Amen.

Praxis Sylva: The Cross-Staves of Sealing.

In addition to the Wands of Art and the Hermit's Staff, a number of staves, be they twigs or branches, are employed for specified usage by the Herbarius, specifically as pertain the Arts Rhabdomantic. Among these are the Cross-Staves, used specifically for the laying of the Holy Cross-Seals of the Pleasure-Garden, the Green Hexes of Cain. These signs may be drawn, carven, or burnt as a lay upon the objects they seal; or yet laid in leaf, blossom, root, fruit, or seed, their prinicpal power arises from the power of the Branch, that being the Conduit of the Virtue Luminous. Thus should a unique set of twigs be prepared, of varying lengths, formed wholly of the cured wood of one's patron tree. These are carried in a small pouch concealed upon the person when going forth as the Wayfarer of Art into the wild dominions, or yet into the civilised furrows of the Plot.

When the staves are wholly cured, stripped, smoothed, and otherwise prepared according to the eye of design, they are consecrated in the following manner. A sacred fire of Ash-wood is kindled, its flames invigorated with the Psalm of Descent. When it burns bright and hot, each of the Cross-Staves is passed through the flame whilst uttering the following charm:

Tree of Darkness, Tree of Light,
Tree of Ordeal and Tree of Delight:
Tree of Souls and Tree of Might,
Tree of Life and Binding Tight.

When each of the Staves has been charmed by flame, let the whole of them be used to lay all Seals of the Pleasure-Garden in succession, one after the next, with their accompanying prayers.

The artful usage of the Cross-Staves requires certain simple protocols which, correctly observed, link in magical impress their individual realms of governance with the spirit-powers of the land. Before laying the twigs, a circle of earth is swept clean so that bare soil is exposed. Then, in silence, a libation is made upon this compass of earth in accordance with the nature of the Cross-Sign. Where its power is for war, let blood suffice, where for love, let the elixirs of passion anoint the ground; where for conjuring, let wine be poured out in plenty. When the earth has been thus fed, let the staves be laid and their power invoked.

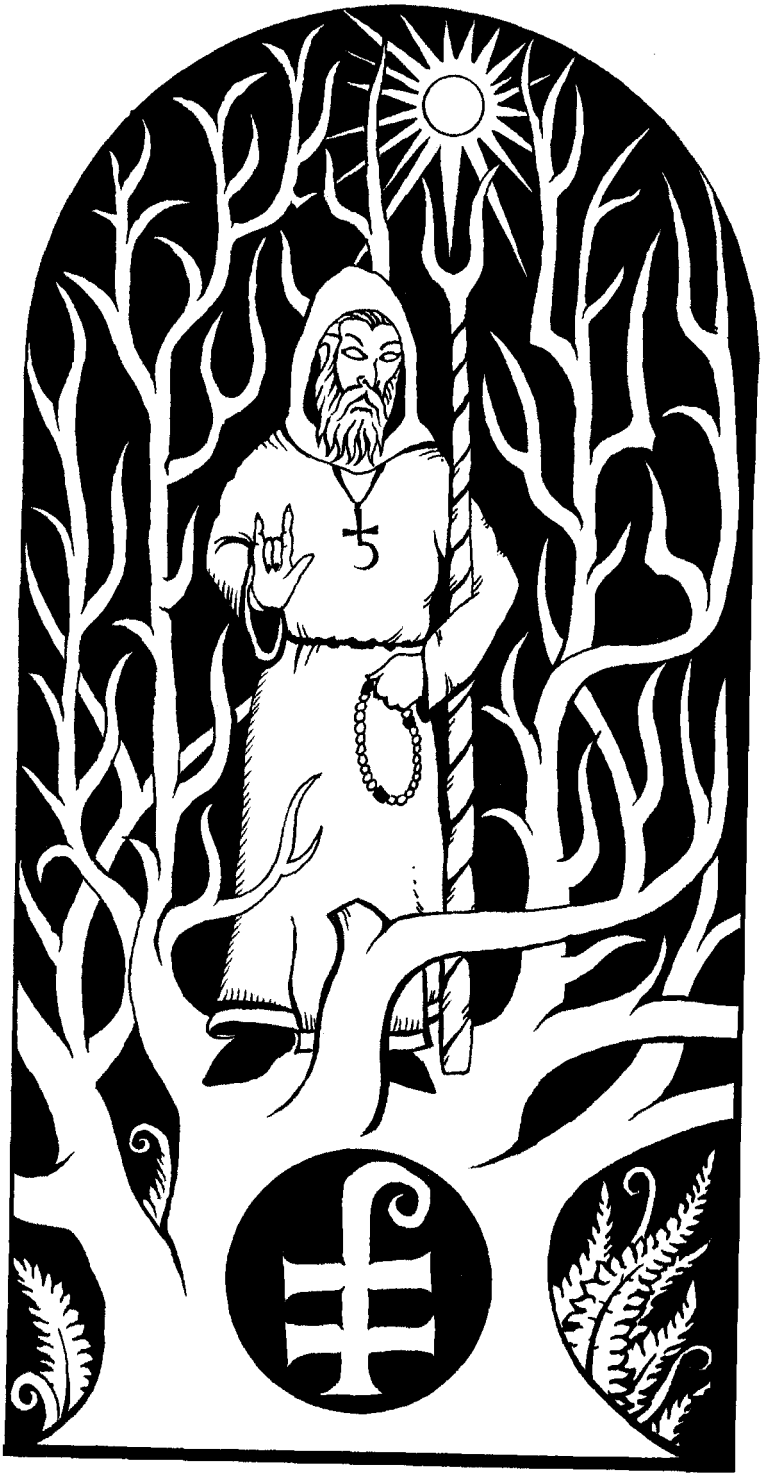
Of the Powers and Virtues of Hazel, Rood of Inspiration.

In its wild state Hazel is often more shrub than tree, bearing multiple trunks from the base and seldom exceeding thirty feet in height. It produces a cluster of excetionally straight rods of light, quick-drying wood that, when cured, becomes quite hard, and well-suited for carving. The excellent wood can be soaked in water, shaped according to desire, then dried out to keep the new form. The traditional day of its cutting is 1 May. The principal English species is *Corylus avellana*; the two American species, *Corylus cornuta* and *Corylus americana*, also possess magical virtues like unto their sibling in Albion and are ever worth the Seeking.

In the Domains of Art, Hazel is for upright walking upon the path, and power over adversaries. Its power is that it inspires, potentiates and increases that which it conducts. Thus the virtue of its wood must be matched by that of he who bears it, elsewise it shall serve but to magnify error. It may serve as a straight wand in its natural form, or for use as crooked wand when twisted varieties, such as the slow-growing Contorted Filbert may be found. As a Hermit's Staff it is impeccable, for in addition to its power as a Rod of Art, the tree has long been known as an ally of the Wayfarer, its sprigs used as talismans to keep sailors safe at sea, and pilgrims protected from highwaymen. Green sprigs bound into the Hazel-staff, or fresh juice rubbed upon its length, allow its bearer to go unseen by all but the sharpest eyes.

In certain elder magical traditions Hazel-wood was employed for the Blasting Wand, for the delivery of curse or coersion. In particular, a branch from a tree that has borne no fruit is desired for this adumbration of the Rod. It holds affection for certain elemental spirits and the Good Folk of the Mound; it is said that those who bear the Hazel wand may enter therein and safely navigate the spans of the Great Below.

Holy Rood Day is also Devil's Nutting Day, and all Hazel-nuts are on this day reserved for Sathanas and his foraging party. To nut upon this day is to bring a curse upon oneself, and yet it is said that nuts so collected have the most potent of virtues, especially those doubled in form, which serve to bring great power unto their possessors and make them impervious to harm. Solitary vigils on this day, in a Hazel grove, are said to bring visions.



Riddle of the Tree of the Unknown Host.

Wooden Image of Woman and Man,
Witness in Troth to lore of the Land,
Thy songs forgotten, thy wisdom bann'd,
Black be thy face and hidden thy Hand.

Unspoken thy name; thy name unheard,
All Trespass 'gainst thee lies in one word:
Hard by the hand and hot by the flame
Naught be thy number; and Naught thy name.



Of the Wand of Bringing Back.

It is crafted of Pear Wood, for the great virtue of that tree its power as a restorative unto the Flesh and the Spirit. It is used for the making whole of the Herbarius when the spirit has gone forth in flight and strayed, or when haunted by noxious spirits. In this wise, the trunk of the living tree itself is the best wielder of this power, and where persons are afflicted by malign and lingering demons, a cure may be best effected at the base of a mature Pear. Though its power re-aligns that which has has become fragmented, it does so without force of density.

For the Wand, a thick portion is cut in spring or summer, being one inch in diameter and thirteen in length. The offering for the Tree providing the branch is the fermented juice of its own fruit, be it cider, wine or brandy, a few drops of which are rubbed upon the trunk. After harvest the branch is allowed to dry for the space of three months, and by ingenium carved in the likeness and seals of the Genius of Pear, and rubbed with Pear Wine to awaken its spirit, and Sage leaves to render its charge. Adorning its length are signs of Earth and the Cross-Seal of Restoration. When the ghost has strayed too far from the flesh, its length is passed several times over the body, and then put into the hands, to be gripped firmly. He who bears the Rod of Pear brings harmony, integrative power, and fraternal love unto the Grove of Art. Where only small portions of the wood may be harvested, its same power may likewise go forth into the Keppen, or as a carven Bead of Restoration and bound unto the Rosarium of Art.

The Convocation of the Round of Holy Staves

Esh of the Wise Lord come forth,
Shining Staff of the Garden of One,
Deliver me, Thou Art my God,
Thy blessed Work be done.

Sovereign power of Elder, rise:
Ye black-leav'd Staves of Elphame's Deep,
Stand as Twelve in darkness over Guguleth.

Sovereign power of Oak come:
Ye bright-leav'd Staves of the Stellar Keep,
Stand as Twelve in brilliance over Edom.

Sovereign Power of Blackthorn rise:
Ye Eight Great Staves of the Acre of Blood,
Bind the Sabbath-Grove.

In the Name of the Serpent's Skin
Are call'd the Twelve Lesser Staves of the Great Above,
Ixias, give forth thy Pearl of Power.

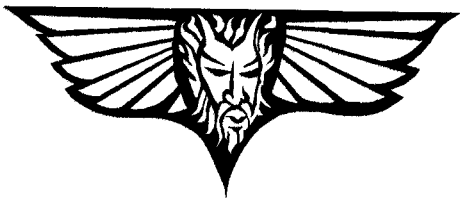
In the Name of the Devil's Root
Are call'd the Twelve Lesser Staves of the Great Below.
Gongothonas, fix the Dead as the Nowl of Hell.

In the Name of the Rose come forth
Ye Twelve Staves of the Grove of Earth,
Fix the Plots of Wheel and Cross.

Hulver Spirit come Thou forth,
Thorn-bound Staff of the Garden of One,
Bind the Thicket Round in Dark:
Thy cursed Work be done.



9
The Book of The Grove of Fire



Psalm of the Killing Pyre

Hail, Spirit of Torment!
Furnace of Heat and Reduction, I entreat Thee.
Spirit of Consumption,
Infernal Forge of the Adjudicator:
Whitened are the Dead
By the Treachery of thy wrath.

Hail, Spirit of Ashes,
Ye Burning Horror of the Censer:
Blacken'd are the Living by the Soot of thy Legacy.
Hail, Immolator Sanctus:
Antient witness unto the Burnt Sacrifice
Of the Holy Innocents.

Blessed Flame of Succor!
In Force art Thou Hallow'd,
In thy kindling
Dwells the Benediction of the Heavenly Host
And every True charm of Arte.

From the Blessed Womb of Zillah
To the Sun-Hearth of Tubalo
The Fecund Earth waxeth strong,
The metal of the Plough made True
And the Spring Corn quicken'd eternal.

Burn Thou, Killing Pyre,
Heart-Flame Never Quench'd.

Précis: The Fires and Smokes of Art.

By the Intercession of Fire-Spirits the Powers of the Fumigant arise. The Elemental Majesty of the Pyre, in all its transmutative, excitative, and illuminating properties, is the animating principle of the Domain. The blaze at the Thurible's Heart becometh the Vessel into which the Ingenium of Heat and Light descends, ever-emerging as the Bird of Fire, Hot Iron from the Forge of the Divine Blacksmith. The potencies of spark and flame, in pyroerotic congress with Sylphs, liberates the fire-genius of each plant as a distinct spirit in the risen corpus of scent and vapour. Thus are the aethyrs ensorcelled in accordance with the spirit of flame, the virtues of the plants burned, and the enchantment he who stokes the censer's coal.

In character, vegetal fire-spirits may vary greatly: some are sweet and savoury, others acrid and bitter, still others faint and haunting. The character of an individual plant's fire-genius determines in part its sorcerous foci as a fumigant, alone or compounded with other plants. The boldest and most regal of plant fire-spirits, such as Cinnamon, Olibanum, or Sagebrush, are in every way appropriate for operations of Art resonating and commanding Daimons of Fire.

A Sacred Fire or Smoke may serve the Art Magical in any of the following capacities:

✠ The attraction and feeding of Spirits by means of the most ancient Rite of the Burnt Sacrifice, wherein the perfume offered pleases the spirit, as does the act of sacrificial immolation in its name.

✠ The honoring of the deities of Fire and Smoke, or the conjuration of specific genii in their fiery habiliments. Such genii may be that of single plants, or a combination thereof for the purpose of a Congressus.

✠ The punishment, confusion, or binding of noxious spirits by similar means. By this application the Fire of Sacrifice shall fuel the Ingenium of the Sorcerer and the point of ensorcellment: the Thurifying Fire, as well as its vapours, may harry intrusive spirits by vertu of cleansing potencies of the plant. In this, the destructive capacities of the Flame, as well as the fire-spirits of Herbs of Warfare, are brought unto the fore.

✠ Through the smoulder of smudges, the purification or charming of persons, places, and objects. By means of the fourfold powers of Fire, Aroma, Ingenium, and the Plant Genius, objects so smouldered become receptive to the impress of the Art Magical.

✠ The rousing, by means of directly inhaled sacramental vapours, of powers conducive to the Work. In addition to the smoky masque of the Genius, the powers stirr'd of vapour include aroma and pharmacognostic forces acting upon on the physium and arising from the ignified virtues within the plants. States thus cultivated may include ecstatic intoxication, sexual arousal, confusion, nostalgia, and atavistic ingress.

✠ The raising of a curtain of thick smoke or flame, in the midst of which may be revealed the images and forms of the gods, the spirits, the future or past, or other visions beheld by a Seer. In addition, the ancient Art of Capnomancy observes spirit-omens from the direction and motions of smoke alighting on the eight winds.

✠ Action as an airy medium for sending forth charms to distant places upon the winds. In a similar manner, the smoke of a fumigant, impregnated with spells or spirits, may be seal'd in a magical bottle or gourd, there to remain its warden genius, or to nourish the same.

✠ In the case of Sacred Fires, the making of a consecrated flame to serve as the Heat and Light of the Enchantment. As an exemplar, such a consecrated fire may be used for the work of the Philtre, as the heat of brewing, boiling, and distillation. The power of such fires arises as an extension of the virtues of the wood employed.

✠ The sealing of a spirit in a vessel by means of a vaporous medium.

As the diverse magical potentials of the Fumigant may aid the Wise, so may they frustrate the aims of the churlish. Disrespected, the Fire Spirit ceases to be the Celestial Angelic Flame, and becomes the Fool's Immolation. The Procession of Fire-Djinn oft leaves destruction in its wake, and may be treacherous and indiscriminate as to that which it consumes: in the rising vapour of every Fulmination there lies carbonaceous Aires of Death, poisons ever-present not only in smoke but in Nature herself.

Concerning the Thurible.

The Thurible, or Censer, is the Vessel of Fire, the Destroying Furnace of Tubal-Cain in which is burned the sacrifices needful to our Art: magical fires, smudges, and suffumigants, those diverse incenses and perfumes which ascend unto the heavens with prayers. Its power lies in the radiance of its heart, thus the Thurible is the true Graal of Fire which bears with Truth and Dignity that elemental.

In its classic form it is of virgin bronze, cast by the hand of the sorcerer according the presiding Daimon of Art, and bearing the face of its presiding Daimon. It may also be made of diverse materials, from fired clay to steel, or rare and precious metals such as silver or nickel. Some types of stone will yield to the chisel of the sculptor and yet abide the heat of Cain's forge: where Need and Genius dictate the Thurible be of rock, the very heart of Earth, once molten fire itself, will suffice. Still other forms make use of the shells of diverse sea-molluscs, such as the Abalone, Conch, or Nautilus. Other forms employ chains for suspension of the Thurible; still others mandate a bowl or urn supported upon legs for the efficacious diffusion of heat and aroma. Despite its outward form, the fire-vessel should contain sand, earth or gravel to absorb heat and provide adequate containment of potentially dangerous fires.

Certain ceremonies requiring the offering of incense make use of Stones of Offering, these being small, head-sized boulders of granitic stone heated within the fire of the Circle's heart. At such a time as they have begun to glow, or are otherwise well-warmed, they are removed with tongs and dried herbs offered upon their brows, by tradition one kind of herb for each stone. Such stones are natural braziers, heated in the service of the fire ceremony, and may be used by the cunning, with care, as often as the Good Earth sees fit to provide.

The Fan as Messenger of the Benison of Smoke.

As the Thurible is the Shrine of Earth encompassing the suffumigating fire, so the Fan is the Emissary of Air, the Bellows of the alchemist which shall stoke the flame and disseminate the sacred perfumes. According to custom, the Wise employ the large feather of a totemic Bird, such as that

of the Owl, Raven, Heron or Hawk. Other materials may be adapted as the land dictates, shaped in utilization by the skill of the magitian: strips of wood-veneer or bark; woven straw; thick dried leaves such as fronds of Palm; the tann'd hides of diverse beasts, stretched upon wooden frames; cloth; or composite fans formed of the feathers of many birds, or an entire wing, mummied by spices and precious balms.

Praxis Sylva: The Trials by Fire.

With due spirit guidance, let he who would be wise in the Ways of Holy Fires take of the root, wood, sap, leaves, flower, fruit, or seed of a single Tree or Wort. Let this portion be blessed unto spirits of Flame, with prayer for good tutelage, and offered whole unto the fire of the brazier, to be burnt entirely.

Observe the mortal qualities of its burning: its flame, smoke, and fragrance; its dance upon the wind; the speed of its consumption; the heat of its fire; the qualities of its ash. Likewise let the spiritual properties of its burning be heeded: its influence upon the mind and heart, its effect upon all spirits present, its capacity to allure or repel, its willingness or hesitation in revealing itself. Let this rite be undertaken three times, on three separate nights, the Herbalist making the act of fervent observation his True Worship.

Then let the Herbalist begin devotion anew: let the same portion of Herb be three times slowly burnt, now upon a hot stone or coal, its virtues serving as a threefold teaching. When this is exacted, let the fire-devotion take shape anew: the plant portion shall be powdered before burning, being exacted by Trial three times. The practice shall then assume a fourth face: the plant powder shall be offered on a heated stone, its virtues revealed by slow ignification. Then let four bundles of the herb be tied tight with thread and dried, such that a fumigation-smudge is made. Let this be lit and fumed on three successive nights, the Herbalist attentive unto its teaching, and know what may be known.

Let then the Work assume four new faces: a different portion of that same tree or plant shall be used in the same manner as its kin: first burnt whole in the fire, second burnt whole upon a coal, third burnt powdered within

the fire, fourth burnt powdered upon a heated stone, and fifth used as a smudge-bundle. In the case of this second portion, let the Blessed Herbalist be keen in observing the differences in material and spiritual properties between it and the first portions of the plant to be tried. When this work is accomplished, let other portions be subject to flames, such that the Root, Crown, Trunk, Branches, Leaves, Flowers, Fruit, and Seed of the plant are each tested by Fire. In this way, over time, will the Fiery portion of a Wort's spirit give good tuition unto the Wise.

Of the Noble Art of Sacred Fires.

A Sacred Fire is ritually prepared for light, heat, oblation and the Noble Art of Pyromancy. Distinct from mundane fires, it is the fleshing of the Fire-Gods, the Stellar fire come unto Earth, serving to warm and heat the Circle of Art. The Fire is also used for the cooking of ritual meals, kindled from woods specially chosen for the work of Sacrifice. Scrying lamps may be considered an extension of the Sacred Fire, especially given the use of diverse plant oils, such as olive, to nourish the flames.

Of great esteem is the Need-Fire or Ghost-Fire, that ensorcelled pyre conjured in dire circumstance against plague, blight or curse. Such fires are kindled, most often with wood of the Oak, in the central hearth of the town or village after all others have been put out. By custom no steel may be used to rouse the fire, and the hand-drill must be turned against the sun. When stoked, the fire is borne in procession from East to West, to re-kindle all hearths, lamps, and the smith's forge. Flames thus kindled possess great powers of restoration, helpful in the banishment of disease, but also in the fire-baptism of holy Relics of Art such as the Knife. Ashes from the Need-Fire serve as especially potent for Dusts of Protection and Healing.

Where any Sacred Fire is lit, let great care be given its kindling, for this is its point of inception, the Seed which shall wax bright and hot into the Flame-Tree. Among the Wise of Art, Bavins are crafted with dried leaves, twigs, straw, and other flammable materials, for kindling; such usually includes a prayer written upon paper, asking the spirits of fire for specific kinds of Aid, as well as a flammable sweet-smelling sacrifice, such as beeswax or a lump of tree resin. The whole is bound in red thread and set alight, the First Offering unto the Hearth.

Entreaty unto the Face in the Flames.

White Face of the Smoke arise
Upon the wind in speaking guise:
By drift, perfume, and fire's glow
Signs of the present moment show.

Golden Face of Fire arise
Upon the air in shewing guise
By flicker, dance and Hell's own hale,
Signs of future days unveil.

Red Face of the Ember, glow
Thou ever-fading spirit show
Within thy fires fading fast
Reveal all Omens of the Past.

Black face of the Coal, now tell
The Doom of Man within thy spell
By smoulder dark and steaming breath
Shew me now the Signs of Death.



Concerning the Flame-Giving Potencies of Divers Woods.

Each Tree, Greater and Lesser, hath its own relation to the fire-djinn, and manifests a different flame from its wood, to be considered when preparing Sacred Fires. Some woods, such as Alder or Sequoia, are resistant to the ravages of fire and water, and so are used in the construction of homes and temples, but their use in the Fires of Art may be limited.

According to custom, fire wood should be cut in the wane of the moon, cured in the warm seasons, and stored with the respect befitting its use in the Forge of Spirit. Rotten wood gathered from the forest floor, depending on age, is largely bereft of Solar virtue, but may often serve for the making of divinitory smokes.

Pine, which is quickly consumed, but serves well as kindling.

Oak, whose wood burns long and hot, and makes a fine charcoal. Its coals are long-burning and may bless the bowl of the smoking-pipe.

Ash, whose wood burns hot and readily, even when green.

Cypress, being slow to catch flame, but long to burn, and of a steady, aromatic fire. Yet its wood is of such virtue for the making of idols, stelae, cups, and coffins, that only scraps unsuitable for shaping should be burnt.

Fir, whose balsamic wood is in some measure explosive, and should be burned with reserve. Because of its divine fragrance, its wood is best added in small portions for the perfuming of spiced fires, most appropriately added as they begin to die, both as a fuel and as a gracious odour. The same is also true of Spruce.

Acacia, whose wood is consumed with great rapidity and a good heat, and suits the purpose of cooking the meal of the Wayfarer who can not tarry.

Almond, whose wood is noble, strong, and fair, and burns steadily with a strong heat.

Apple, whose wood shall serve in the Fragrant Fire for the sweet spice of its smoke; the same is true for Peach, Walnut, and also for Pear.

Madrone, whose hard orange wood burns with great heat, and serveth well in the Fires of Bewitchment, though its wood is adored by the carver, and better suited to that use.

Birch, whose corpus is quick to kindle and quicker to be consumed.

Walnut, of great heat and majesty in the pyre, but its blessing as a fine wood of carving and furnishing, as well as that of Nut-trees as a clan, is superior to its merits as a fire-wood.

Juniper, whose wood burns steady and hot, and with intoxicating fragrance. Such fires as are kindled to purify the Brethren en masse are served by Juniper, for as much as the light and heat of its flame shall kindle the power of the Circle, so shall its smokes gird the flesh against demons.

Blackthorn, whose wood when well cured burns long, hot, and without an excess of smoke. As such it is best for the discreet fires of Solitary working, but care should be taken to propitiate the Gods of the Hedge when burning it, as it is one of their sacred trees.

Hickory, which burns with great heat and little smoke; it also serves to make a worthy charcoal.

Beech, which may produce great heat, even unto excessive combustibility. The beneficent Midwinter fetish of the Yule Log is traditionally of Oak, Ash, or Beech.

Vine, whose wood raises a fire which calls the gods' attentions. Though it burns with rapidity, its flame is hot, and the twigs and branches are possessed of an unctuous substance which encourages the fire. It serveth in all endeavours of the Burnt Sacrifice as High Oblation unto the spirits. Unburnt, the wood also possesses this property.

Cedar, whose fragrant wood builds the High Altar of the Temple, and kindles the flames of offering. It is the sweetest of woods and adored by the Emissaries of Heaven. And yet, as a firewood, it is inferior to other woods, quickly consumed, unruly while burning, and giving a cool flame.

Maple, producing a fire of great heat with little smoke.

Hornbeam, long burning and with virtuous heat, making a splendid charcoal. However, as it is a Fairy tree, only storm-blown limbs should be gathered for burning.

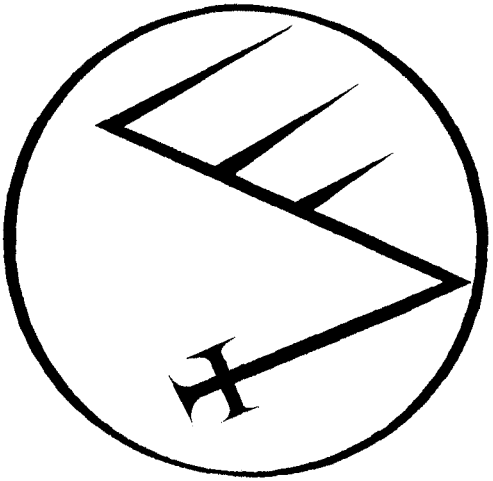
Bramble, which burns hot and quickly when dry, and with considerable smoke, and serves well as the kindling of a curse-fire.

Elder, whose flame is damnation unto he who would burn it, for those who profane the Tree are the subject to the wrath of its Genius and her Holy Brides. Rotten wood, freely fallen onto the ground, may be taken with due propitiation for use in sacred smudges, but its consumption in larger fires is both needless and disrespectful.

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Cross-Seal of Kindling.

Made from dry wood as an Offering and Calling unto the Gods of Fire.



Powers of the Cross of Kindling,
By Power of Sabina, Tree of Fragrant Fire,
I cast the spark to raise Infernal Wrath.
Go forth in flesh as the Flame-Seed of the Forge:
Amadus, Typhus, Sisalana, Adenostoma
Amen.

As Pertains the Burning Circle.

Among the Wise stand the Fire Walkers, those who tread the Circle of Flame and Ash as a devotion unto the gods, and, in certain ceremonies of Ordeal. The Virtues of the Foot upon the Coals are fourfold: honour of the Fire Spirit; empowerment of the Feet with strength and quickness; the ceremonial cultivation of courage, especially in warfare; and the superior kindling of prayer. With regard to the powers the coals convey upon the feet, they may endure for many days hence, and lend great speed unto a Wayfarer on his journey.

As a Sacred Fire of Art, the Burning Circle is initially consecrated as a heaping bonfire of sacred woods, gathered and consecrated for the strict

purpose of Fire Walking. The pyre is then encompassed by the Round Dance of the Faithful, who give offerings unto the Spirits of Fire at is heart. When the flames have died, the glowing embers are raked into a Greater Circle, and each Brother or Sister of Art walks its smoldering coals with naked feet. By custom the charm or prayer is sung or cried aloud as the feet touch the coals. Let Walking the Coals be undertaken only under the strict direction of an accomplished Master, for the Forge of Tubal-Cain does not suffer fools gladly. The protection of the feet is as much due to the good sense of the walker as to the grace of the Fire-Spirit, for the latter is treacherous regardless of the merits of the former.

Concerning the Power and Virtues of Juniper, Flame-Hedge of the Underworld.

The Genius of Juniper draws her power from the Great Below, being the Hedge betwixt the world of men and the great lightless vault of the infernal realms; the burning Lamp-By-Night of Elphame. Yet her power is essentially protective in nature, both of this world and that beneath our feet, for she helps the dead go forth when the spirit has passed from the body, and purifies the living in their time of grieving. She may be found wild, even as a lone Fairy Tree, or yet growing in loving companionship of mankind, there serving as a hedge against all noxious spirits.

All parts of our Tree are blessed in the work of the Flame. Her twigs, wood, and leaves possess great powers of combustion when dry, and may be used to ignite fires both spiritual and material. Her wood, possessing powers earthy and fragrant, is of high esteem in incense, alone or with other herbs, for making the Temple Pure. In all matters of blessing the Holy Relics this wood serves with loyalty and goodness to bind their force unto their Master. Leaves may be burnt upon coals for the goodness and betterment of all ceremony, for the exhalation this gives forth into the aethyr is repugnant to all harmful spirits. Small branches may be bound and dried as smudge-wands and used for this purpose also. Her berries may also serve the work of Fire and smoke, picked whole and dried into Juniper raisins; their virtue is in their holy spice, for when used judiciously as a component of incense, they serve as 'Ghost Corn', that offering which is as food unto the spirits, an irresistible offering serving in the work of Summoning.

Of Divers Gums and Resins and their Powers.

Gums and Resins comprise the blood of the Tree, the Arboreal Fire of Life, associated in spirit with the very Blood of Man. Their use in rites of dedication and sacrifice is thus sound, for the spilling of blood is the most wholesome and sincere of offerings unto the gods. As with blood, the Sap nourishes the body, and stands fast in vigilance as a protector against disease and wounding. So is the power of the Blood mirrored in Art, for the Resin of a tree serves as strong medicine against infection, both physical and spiritual. Dually bound in power and action, the Sap becomes, by way of a smoldered perfume, a Gate of Spirit. Almost all tree resins possess great fragrance, and have given benefit unto the operations of sorcery, medicine, and perfume since antiquity.

By the nature of the smouldered sacrifice of perfume, all arboreal resins scent the aethyrs, and so bless and invite helpful spirits. Likewise by their protective virtues as the blood of the tree, all resins expel noxious influences. Both powers indwell all resins to a greater or lesser degree, but in addition the blood of each holy Tree harbours additional powers which may be favourably summoned by the Wise.

Pine, for sacrifice unto the spirits, meditation, and making holy the Temple. There are in excess of fourscore species of Pine the world around, each with its own unique powers, and these may vary widely from one to the next. Some, such as Jeffrey Pine, produce a Balsam of enthralling aroma, by nature oriented to the work of the Love-Charm, whilst others are more suited to apotropaic purposes, such as the White Pine.

Olibanum, for Blessed and Holy Devotion. In any sacramental mixture it brings Benison upon all it touches, and, when skillfully blent, betters the aroma of its fellows. This kingly proclivity extends to its influence upon the aethyrs, for its perfume also serves as Ghost-Corn, and blessed spirits of many kinds are inevitably drawn toward it. Indeed, in this respect it may be considered a devout brother to its sister the Rose; for both produce sweetness amid the adversity of the desert.

Yew, for Divine Intoxication, and all works of the Graveyard and the Mighty Dead. The blood-red Balsam, as well as pieces of wood which it saturates, is esteemed as a burnt offering at all ceremonies of Remembrance,

as well as the work of Sciomancy. Owing to its venomous nature, the Balsam should be burned in moderation, and ever in a well-aired place.

Spruce, for swiftness and acuity of the mind. It may speed the delivery of prayers, messages, or aid in the travel of messengers.

Cypress, for Eternity, the Dead, and all rites of Passing Beyond; as well as the Virtuous Art of Anamnesis. As much as it may be given the Dead in offering, so may it protect the Living from polluting revenants.

Gum Euphorbium, to lay an enemy in his grave, for cursing, and violent expulsion of noxious spirits. Its vapour is of wretched influence upon the physium, and thus it should be burned in moderation, and with favourable winds. Its dignity lies in its venom, whose domain is disgust and nausea.

Mastic, for Ease. Its Genius is also conjured for Fortification of the Temple, both in the Domain of Spirit and that of Flesh; and to perfume and consecrate the birthing room.

Asafoetida, for the Devil's Work: warfare, exorcism, mischief, and all forms of Opposition. Despite the predominance of Gum which emanates a boorish odour, there are some varieties of it grown for use as incense, presenting diverse fragrances.

Myrrh, for preservation of the Flesh, be it living or Dead. The Daimon of Myrrh is thus known for its tenacity and stalwart resolve, and this virtue flourishes in all acts of Spiritual Warfare, but it also triumphs in Healing. It also blesses, protects, and brings comfort to those in mourning, and may serve as a Hand of Invitation extended to the Realm of the Dead, to bid them come unto the ensorcelled Plot of Art.

Balsam Copal, or Protium, for the summoning and worship of the Celestial Spirits. The Golden Balsam is singularly of a Solar nature, a masculine totem, and by custom offered with Tobacco; the White Balsam is Lunar of Virtue, a feminine totem, and its fume dignified by night and moonlight; the Black Balsam, known for its immense strength, is burned by the black of the moon to accompany all bewitchings and thaumaturgy, or else given unto the very Stars of Heaven, as well as the Mighty Dead. As an oblation, Copal traditionally accompanies the Rites of Crow's Bread.

Gum Benjamin, or ***Luban***, for Devotion, Blessing, and sustenance of the Spirit. Its strength and aromatic virtue varies from tree to tree, and great discernment must be used in securing the very best quality, for that balsam which may excel in physick may be worthless as a perfume.

Cedar, for Resurrection and Immortality. Like Myrrh it may also make a mummy of flesh which has ceased to walk: and, by its immaculate powers, make a corpse sweet. It is also favour'd of the nymphs.

Labdanum, for Sight, Passionate Love, and as a feast-offering unto the Folk of Elphame and all Spirits of the Garden. For this latter work, the best offering is that gum gathered by the Hand of Devotion.

Opopanax, most precious and rare, and beloved of its Nymphs. It commands the virtues of Passion and Fecundity, and is treasured in Charms of Love. It is chiefly found in the form of an oil distilled from the gum.

Camphor, to serve as an enfleshed Oculus unto the Waking Dream, and to perfume the Sleeping Dream; this is a truth known unto the Sages of Old. Its potency in Vision, rightly used, is of high merit, but its energia may also be dignified by the addition of other herbs. Some regard it as an agent of Chastity, but this is too often a consequence of excessive use, and not without its penalty: to achieve such an end the very flesh must be compromised, as well as the mind. As such it should be used sparingly, and great is the skill of the sorcerer who employs it correctly.

Storax, which lends power to any enchantment, for Ease or Difficulty, War or Peace, Healing or Affliction, Love or Hate, and for binding diverse powers and virtues as One. The Daimon of Storax, in its Work, is a Captain leading the spirit-host into battle with courage and might.

Sequoia, for illumination, quietus, and contemplative devotions in aid of the Hermit, and also to honour the Mighty Dead. This Balsam must of necessity be wild-gathered, and with great reverence, for the Mighty Sequoia Groves are the dwellings of the most ancient gods.

Piñon, to knock upon, open, and pass through the gates of Death, there to speak with the Holy Ancestors, or else to close the gates fast in the wake of funeral, and fume the family of the deceased.

Balsam Poplar, or Tacamahac, whose buds exude a most precious and rare balsam, strong in medicament and beloved of the fire. Slowly smouldered, the whole buds may be used in perfumes of bewitching, or drawing amorous attention; the ground buds may be compounded with other herbs into perfumes for all works of Power.

Galbanum, for Desire, to rouse the spirit of the Beast in Man or Woman, and as an offering unto the spirit-domains of all wild fauna.

Sanguis Draconis, to command spirits of all kinds, whether coming or going, and to amass spirit-armies in the service of battle. In times of attack, it may be used as an armament of war-smoke, together with Nitre and powdered steel. For the work of beholding visions, its power may also be entreated in the same manner as Camphor, but in comparison its potency is much diminished. In times past it has enjoyed esteem as a love-charm, but in this capacity its quintessential signature is compulsion rather than enticement.

Candle-Tree, for preparing the Temple of Flesh to be entered by the Gods. Verily its Daimon doth accomplish the Charm of Hypnos in the service of self-bewitchment and Possession, and the crippling strength of its venom should serve as a warning unto the foolish. Its correct use should be learned from an accomplished Master.

Damar, for empowering the Voice of Enchantment, perfuming holy relics in regular devotion, perfuming the Body, and as a strong totem of feminine power. As a Balsam in service of the work of the suffumigant, its proclivity in Art tends toward subtlety, and within this property its strength lies, for where other balsams may cloy or overpower, Damar maintains a constant reserve sufficient for works of extended duration.

Arar, yielding Balsam Sandarac, for the miraculous work of Transmutation, and to beseech the highest blessing of the gods upon man; like Yew Balsam and Camphor, it must be used in moderation due to its poisonous nature.

Elemi, for frenzy, exhilaration, and Spiritual Fire, and in measured portion, the work of illumination. Its perfumes may be used as an adjunct to the Work of Healing, where the affliction is accompanied by malaise.

Guaiac, for Earth-offerings, and for the assumption of spirit-forms of the wild. Its power is aligned with the Lord as a totem of masculine power.

Bdellium, for expelling all noxious spirits, and the work of Healing. In this it is considered a sister to the Holy Myrrh Tree.

Gum Tragacanth, whose powers of binding aid in the forming of corporeal bodies for the suffumigant, in the form of blocks or cones, and serve as well to bind spirits to such bodies.

Formula: Dragon Tears.

Being the Incense Sacrament of the Heavenly Serpent. Take of Dragon's Blood one part, pulverised into a fine powder, and the same amount of Dammar, also ground to dust. By the work of flame and crucible, heat the Sanguis Draconis until it begins to melt, taking care to avoid scorching. Add the powdered Dammar and combine until thoroughly blended; remove the crucible from the heat and pour this liquid in drops onto a cool, clean ceramic surface, and allow to cool. When hardened the Tears may be stored as any resin, and are burned upon charcoal; the formula may be altered for greater combustibility by the addition on one half part of powdered iron, added at the end of heating.

Formula: Ignis Shemhazai.

To be fumigated upon coals for the Lord of Fallen Hosts. Take nine parts powdered Olibanum, three parts twig of *Cinnamomum zeylanicum*, freshly ground, and combine with one part Oil of Lebanon Cedar. As a fire-sacrament it may be empowered by ritually-offered blood or powdered gold.

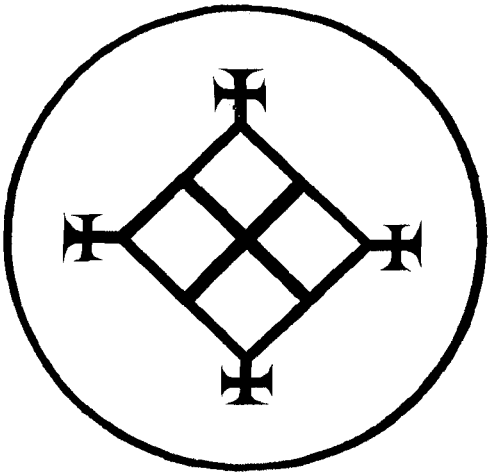
Formula: Fire of the Archeloi.

Being a Trinity of arboreal resins hallowed unto the Ancient Mystery of the Three Wise Men, a fitting offering for all prayers and contemplative reverie. Take three parts Olibanum, three of Sweet Myrrh, and three of Levant Storax. Let each portion of resin be divided in half: one to be powdered and one to be left in raw, natural tears. Let these be combined in a mixing bowl, together with one part honey and one part sweet, golden wine. This mixture should be stirred daily until the liquid has evaporated, at which time it may be sealed in a bottle and burned upon coals at leisure.

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Cross-Seal of Balsam.

To conjure forth the powers of the Balsam in the Flame-Sacrament.



Powers of the Cross of Balsam,
By Strength of Abietis, Tree of Perfume,
I raise my prayer to the stars.
Go forth in flesh as the Door of Two Powers:
Stacte, Aanti, Qafura, Lebonah,
Amen.

Concerning the Powers and Virtues of Fir, Tree of Perfumed Balsam.

Fir, whose strengths as a Greater Tree of the Garden are many and vigorous, is wholly suffused with fragrant oil. *Abies balsamea,* or Balsam Fir, is an Evergreen of northern latitudes, long valued for its fragrant contribution to the magical fume. Its principal magical virtues are purification, healing, and resonating the Genii of the Forest, though its more specialised formulae may render fumes which give rise to trance states.

The balsam, or resin, is best harvested wild and employed singly as an incense, but pieces of fragrant wood or cones may also serve, and these may also be ground for the Perfume, Smoke and Powder. An aqueous por-

tion may be made by making a strong tincture of the fresh leaves, which may then be used in the moistening of compound incense preparations, thereby to evenly distribute its goodness amongst all portions. Sprigs of the tree may be bound with thread and dried as smudges, dipped after drying in the resin tincture and then dusted with additional powdered resin. The Oleum Essentia, being ubiquitous in its flesh, is readily rendered by fractional distillation and readily available.

In the Work of the Hedge, the Fir stands as a charm against nightmares and nocturnal intrusion by hanging fresh branches hung over the bed. Similarly, a branch hung over the barn door keeps noxious spirits from stealing grain.

Of the Noble Art of Compounding Incense.

All materials, be they plant, animal, mineral, or a combination thereof, possess an aromatic potential when subjected to fire. Whether the perfume liberated is sweet or odious is a subjective matter, and that which appeals to the nose of Man may not be found pleasing to the shades. Thus it is important to honour the teachings of tradition with regard to what vapours may please a God, and also recognise that, beyond the properties of aroma, a suffumigant possesses other powers which may be liberated by the burning force of heat. Further, the knowledge of how an individual plant portion reacts to burning must abide before one may undertake the combination of diverse ingredients in a sacrament. Indeed, some of the sweetest and most venerated perfumes require in their blending the dung of various beasts, and some have caught wind of the distant fires of the burning dead and, not knowing its true nature, thought it a Roast most savoury. With this paradox in mind, let the Herbarius proceed in patience and cunning into the Grove of Fire, to the place where the holy sacraments are made, and there prepare the Bread of Fire for the Feast of the Gods.

Compound suffumigants are prepared either as loose mixtures to be burnt upon coals, or as the formed bodies of blocks, cones, wafers, phalli or other totemic shapes, which often possess the ability to burn in a measured manner once set alight. To these are added gums of thickening and binding, which act to preserve their shapes whilst drying. Both forms of incense

incorporate a a diversity of ingredients, each of which serves a function in the whole as it burns. These are:

Base, being most usually a ground hardwood or pith, carbonaceous in nature and slow burning, all the better if fragrant. It acts as a civilising influence upon the Fire: a suffumigant which does not contain enough will burn too quickly, producing a great deal of smoke, often with such ferocity that the aromatic principles are defiled. Favoured are Oak, Sanders, Cedar, Blackthorn, Apple, Butternut, Elder Pith, Crab Apple, and diverse polypore mushrooms. Mummied fruits also serve as Base in some traditional formulae, and have included Raisins, Figs, Prunes, and Haws.

Resin, being hardened, or in the process of drying, found as a viscous gum. The Resin lends fragrance and flammability to the preparation, and may be powdered fine, broken in pieces, or left in the form of the raw tears by which it so frequently occurs when the tree whence it comes is wounded.

Gum, being the fragrant exudate of various Worts, as are commonly found in the genera *Ferula, Euphorbia, Angelica,* and *Cistus,* variously of pleasing or repulsive aroma. Such aid in flammability, as well as the cohesion of the various parts in the whole.

Herbs, being dried, fresh, or, as with certain oily herbs such as Labdanum, some state betwixt. These may include all portions of the Tree or Wort, from Root to Seed, in various forms of preservation. Some, as Tobacco, may require a lengthy process of preparation, including fermentation, smoking, and sun-curing. With certain rare fumes, flower petals are dried, ground, shaped into balls, and repeatedly soaked in the juices of that same blossom, or else its oil, until they become transformed as nectaries of odour. Other similar treatments may serve to magnify the virtues of a plant part with especial regard for its potential in incense.

Essential Oils, which may be added in small quantities to the greater mass of blended portions. Not all oils burn true to their scent, thus knowledge of the pure oil's virtue burned upon a coal should first be gained. Oils of True Sanders, Cinnamon, Rose, Juniper, Cedar, and Myrtle all remain more or less true to their aromatic virtues when subjected to fire. During preparation Oleum Essentia should be added to the Base for its efficacious absorption into the lignum, or else to the corpus of dried Herbs.

Saltpeter, called by the Sages of Old *Nitre* or *Natrum*. It is a combustible mineral salt provided by Nature, and in small portions may add flammability to compound perfumes. During mixing, the Nitre should be thoroughly dissolved in water to facilitate even mixing with plant ingredients.

Wine, or other libations such as hallowed water, blood, seed, and tinctures of individual plants. The benefit unto the incense is the homogeneity of fragrance, as well as colour, sweetness, and occult power. Wine, Water, or other liquids serve to moisten the incense and make it pliable, so that, with the addition of a Binder, it may be shaped and set out to dry.

Honey, for sweetness, and for binding the whole with a pleasing offering.

Charcoal, which is ground and added to lend additional burning stamina, as well as a nigrescent colour, due to the fire-retaining properties of partially carbonised wood. Ashes from incense previously burnt may be added to the compound to maintain a spiritous link with past sacramental fumes.

Binder, principally being Gum Tragacanth or *Aatragalus gummifer*, a small pinch of which, added to the Wine or Water of Moistening, will be of sufficient strength to harden any forms the incense may be shaped into.

Formula: Vapour of Avernus.

Which is used primarily for the rousing of apparitions of the Holy Dead. It is used in the Thurible upon coals. Take of White Sanders two parts, Cannabis resin two parts, Black Copal one part, Mugwort one part, and Seed of Hyoscyamus one part. The whole are incorporated together thoroughly. Where Black Copal may not be found, Bdellium may be used in its stead; where Mugwort is lacking, use Wormwood; where Hyoscyamus may be in short supply, substitute Seeds of Scopolia.

Formula: Illuminatio.

A sacred smoke for contemplative states, where revelation is the goal, or to accompany divination. Take nine parts True Sanders, seven parts Dammar, four parts Clove, four parts Gum Benzoin, three parts Cinnamon, three parts Olibanum, and grind them all as a whole. To this add 1 part Patchouli Oleum Essentia and one quarter part Oakmoss Oleum Essentia, and grind again, then seal in a Vessel of Keeping.

Formula: Seven Spirits.

It is burned in a brazier for the blessing and protection of a place, and to forcibly eject unwelcome shades when such martial action becomes necessary. Take four parts each of Cedar Heartwood and White Sage leaves and grind them coarsely. To this add three parts each of Rosemary Leaves and Gum Mastic, the latter left in natural tears. To this then add two parts each of Gum Labdanum, chopped coarse, and dried Berry of Juniper. To this add one part essential oil of Cypress, mingling it with the mass entire.

Formula: Satyrios.

Suffumigant pastilles are formed by craft and fixation into small fetishes and burned upon a coal to bewitch a person in lust. Take four parts each of Tobacco, Oak, and Patchouli Dust, and co-mingle them. To this add three parts each resin of Balsam Fir and hardwood charcoal, both ground. Add two parts powdered Gum Tragacanth, two parts raw sugar, two parts Seed of Hyoscyamus, and two parts Blood of thine own Heart with a pittance of Natrum co-mingled. Let all be conjoined as a greater Dust of Arte, then well moistened with two to three parts dark Rum. This mixture is blended until it begins to set. Let it be formed into an abundance of small phalli, then set on wood to dry. It shall smoulder of its own accord when kindled.

Concerning the Potencies of Certain Suffumigating Herbs.

Aside from gums, resins, woods and oils, certain herbaceous plants excel above their brethren for the Work of the Suffumigant, whether their Virtue lies in aroma or that peculiarly infernal aspect of usurping the mind and casting the Veil of Trance. Many of them also excel in the work of the Smudge, consisting of dried branches and twigs of aromatic Worts and Trees, bound with thread and often incorporating fragrant balsams in their midst; there are set alight as smouldering Wands.

Angelica, whose Holy Power is like unto the Mandrake, it being a Root of Witching and also an amulet, but more closely aligned unto the Hosts of Heaven than of Hell. As such, any operation concerning the aligning of spirits unto a specific task dignifies the plant's fiery usage: thin shavings of the Root of an individual harvested and cured within the last year are best employed, and burnt upon charcoals from cooler-burning woods, or elsewise a heated stone. The seeds are also valuable when smouldered.

Balsam Poplar, called 'Balm of Gilead' by the vulgar. These fragrant and spicy buds excell in their powers of rousing the attentions of spirit, as well as their virtues as an addition to suffumigations of arousal.

Sagebrush, she being a solemn Queen of the Wild Desert, her uses are many in the Art of Purification, but are especially adept at chasing demons of illness, rotten influences, and spirit-hauntings.

Wormwood, similar in its potencies to both Sagebrush and Mugwort, but with a greater degree of bitterness present in the leaves. The leaves produce a considerably strong fume and are used for Audience with the Dead.

Henbane, or Hyoscyamus, being of the Solanaceous clan of Witching Herbs, proffers power from its dried pods or seeds, used as an adjunct to incenses of increasing Second Sight. Due to the fine margin betwixt necessity and excess, its use should be moderated.

Oak, The reddish wood of *Q. abelicia* is sometimes called False Sandalwood of Crete, and is a rare, though most excellent, addition to incenses and magical perfumes, especially those of Love-Witching.

Yerba Santa, or the Sainted Herb, holy in every form of preparation. Its best usage is as a fume of Blessing, or for votive smudges giving adoration unto the gods. Its tincture may be used for the Wine of Moistening.

Juniper Berries, lending a sharp aroma of Earth to all incenses, they may be pounded fresh for a greener odour, or dried into raisins and so used.

Anemone, the smokes of the leaves and roots lending power to the hands, and inducing gnostic reverie.

Arborvitae, being Thuja, the Tree of Life, regal and exalted in every way. The fragrant leaves, branches, and cones are all used in suffumigations to conquer noxious spirits.

Fragrant Cyperus, of which there are many kinds, the best of these being *Cyperus rotundus* and *Cyperus longus.* Where it can be had fresh, the oily portions may be blent into the mixture direct, but the dried roots, such as that of Danda, are also of great power. Also counted with Cyperus are the diverse array of herbs in the genus ***Cymbopogon,*** which include Palmarosa.

Black Sage, strong and spicy in scent, its leaves are unctuous throughout, and darkly accumulate the Destroying Fire of the Sun. Compounded with Black Copal, Charcoal, and Iron powder, it serves well as a thurified offering unto the Gods of the Smithy.

Dittander, or 'Hop Marjoram' sacred to the Old Gods and burned not only for its spice, but for the blackness of its smokes, in which visions may be seen by those with Eyes to See.

Costmary, the dried, spicy leaves of which raise the Savour of Medicine by fire, great in healing potentials and beneficent to all healing smudges.

Inulum, who is the Holy Root of Elphame, like Angelica, it serves as Ghost-Corn when burnt, and is possessed of a singularly haunting sweetness attractive to the shades. Fragrance from root to root may vary, as do roots of various ages. Dried material may be potentiated by gradually adding to them, over time, tincture of fresh root, or Oleum Essentia.

Leptospermum, whose small but spicy flower-buds release an earthy, medicinal scent when burned, useful in the work of Meditation.

Of Divers Smokes and Smudges.

A Smoulder, also called a Smudge, is a burning perfume held in the hands, its making accomplished by compounding needful Herbs around the axis of a dried fragrant branch, and tied with coloured thread. This bundle may then be dipped in fragrant plant tinctures and dried for additional aromatic fortification, or rolled in honey and tree resins. In its simplest and most elegant form, the Smoulder is the cigar of Tobacco leaves, of ancient magical esteem and powers many. A smudge may be of any size, and larger examples may burn for hours to perfume the ceremonies of Art.

For the work of the Ars Kapnomantia, let the Wise fume the Smokes of Seeing, for Angels may reveal themselves, or the signs of their work, through the medium of smoke. This arises naturally in the context of the fragrant burnt offering, but certain plants will, by nature of their congress with fire, give rise to fumes of great density conducive to the appearance of shades. Among these are Cretan Dittany, dried Leaf of Wormwood, Wood of Atlas Cedar, Leaves of Yerba Santa, Tridentate Artemisia, Tobacco and

the herb known as Silverwort. Of Sacred Roots, Angelica, Lingusticum and Osha are revered for this purpose. Kapnomantic Smoke is burnt to raise a thick, opaque cloud, usually employed in mantic operations. Beyond these fragrant herbs, thin, friable, and heavily carbonaceous plant materials, such as dead leaves, serve this work with great efficacy.

Certain Herbs, rightly fumed, produce a Smoke of Earthing which aid in the Bringing Back of Brethren who have, by way of the strong medicine of ceremony, crossed over into spirit and therein remain suspended. Notably, the odorous roots of fragrant umbellifers are used for these smokes, such as Angelica, Heracleum, Ligusticum, and Eryngium. Other Herbs, such as Gillyflower, may release an afflicted person from the grip of noxious spirits of disease when its petals be burnt upon coals. Certain fruits, dried and roasted in the Thurible atop a bed of coals, will have much the same effect. Baneberry, when fully raisined, serves as a mortal body like unto the Grape, but possessing great power in casting off the most pernicious of devils, and righting the Soul once it has gone astray of the flesh. Such specialised smokes are used as a means of Healing of Restoration, and by custom are administered with a Smoke-Bone, carved with the seals of the Genii of Smoke, and used to smoke various portions of the body.

Certain rare Smokes may be compounded for the blessed Work of the Vessel, made especially to fume its interior whilst still a virgin. For this work we enjoin bound bundles of Mugwort, set alight, or else her kin *Artemisia tridentata.* Root of Osha, set upon a fuming brazier within the Vessel's hollow, is also esteemed in this work, as are twigs of Ash and Apple. For the angelick potentiation of such work the Cross-Seals of the Vessel and of Smoke are to be used, their Pentalpha of Green luminaries called in sequence.

Formula: A Smoke of Blessing.

A smoke which shall suffice to perfume all Relics of Art and Holy Instruments, for the betterment of their safekeeping and cleanliness, may be made in this way. Take equal parts of roots of Helenium and Angelica, being the most fragrant available, dried bark of Cherry, shaved Heart of Fir; and dried blossoms of Rose and Heather. Having reduced each Herb to a coarse powder, all six are comingled, then suffumed upon hot coals. It may also be used for Adoration of the Images of the Gods.

Of the Need-Pipe.

Let a Pipe be taken in devotion to Fire-Spirits, through the hallowed medium of sacred smoke. It is chiefly employed for the smoking of certain Herbs to honour and feed Spirits or ancestral shades; it is also brought forth in smoking-ceremonies where other sorcerers are present as a ritual extension of fraternity and hospitality.

It may be crafted in any manner, but if wood is to be used, let an excellent Tree be chosen for the bowl: hard, dense, and slow to burn. Trees whose wood suits this purpose are Briar, Ebony, Alder, and Hickory. Let the bowl be seasoned in the manner of a beloved Tobacco Pipe, building a cake of ash about the inside which in time insulates and protects the wood. The bowl may also be formed of carved stone, as in the traditional calumet of the Red Lands. As a fetish, the bowl of the Pipe is carved as the ingenium of the sorcerer directs, into the very likeness of fire and smoke Daimons. In accordance with totemic spirits and famuli the Pipe may also be adorn'd with teeth, bones, dried seeds, beads, feathers and strips of skin, baptised upon its christening in the fire and smoke of consecrating herbs.

Concerning the Virtues and Powers of Tobacco, Sweet Leaf of Witching Fume.

Nicotiana comprises seventy species of annuals and perennials, having gummy, pungent leaves great in physick and poison alike, and bearing in perfection all the occult hallmarks of the Nightshades. It possesses the curious properties of stimulant, tranquilizer, narcotic, and in high doses, a visionary, though in this capacity the visions it bestows often serve the prophet as the Opposer. It Genius is the very Vapour of Hell's Hayward, ever-present hand of the Life-taker, and source of the Witch's power. Used variously for commanding of spirits, weather, and the Dead, as well as might in war and love-witching, it is the power of the Luminaries of Death and Life, distilled in Leaf and Blossom. Its essential quality is as a Bridge of Power between Entity, thus respect and good protocol require that it always be shared. Whether passed between brethren, or betwixt man and spirit, let two pipes be filled with the Blessings of the Leaves of Power.

Among Amerindian sorcerers, Tobacco is used in ceremonial smoking mixtures combined with other Herbs. These include Birch Bark, Protium



buds, Echinacea, Sassafrass Root, Willow Bark, *Tagetes* species such as Pericon, Coca, Angel's Trumpet, Aloe, Uva Ursi, Papaya Leaves, and shredded *Peyotl.* With regard to its powers of Potentiation, some harness the Herb to augment existing magic, or to increase efficacy of an act of sorcery, thus it is esteemed as a potent Ghost Corn. It is traditionally taken by way of smoke, drunk as decoction, chewed, used as a snuff or clyster.

In the Nameless Art, its virtue is applied across a multitude of works, by the numerous pathways of tincture, powder, decoction, infusion, salt, fumigant and unguent. As a smoke it consecrates the Hearth of Working, given first as an offering to the Mighty Dead, and to the Cross-points and their ruling angelic retinue; in this its power is heightened by use of the spirit-rattle. At all rites where the Dead are praised, or spirit-intercessors petitioned for opening the ways, let its fume come forth in blessing.

Its freshly-expressed juices consecrate with power all implements of the Fumigant, including Thurible, Tongs, Fan, and Need-Pipe, but its power is such that may awaken the presiding Daimon of any Relic of Magic. For oracular workings, Tobacco is excellent when smouldered with other Herbs allied by Nature unto this purpose, as with Angelica or Henbane. As an offering unto spirit only the best and sweetest leaves should be given, with no expense spared in their procurement.

As Tobacco is a jealous god, the Pipe of Offering should be reserved for this plant and no other, its bowl and stem first fumigated by the smokes from another empowered pipe. The stem shall be adorn'd with totemic carvings such as are pleasing unto the Genius, as well as skins, claws, bones, and knotted cords - for all of these are the sacraments of Death. The bowl by tradition bears the Death-Head, for to inhale the fumes of the burning plant is call upon Death himself. Thus let each and every inhalation be as a conscious summoning of one's own demise, a perfum'd offering unto bloody Azrael, Winged King of Death.

Let inhaled use of the Smoke be sparing, reserved but for Ceremony, for the degradation of its power in mundane forms provokes the plant to wrath, and its affinity with the shade of Thanatos is thus increased. Verily, its misuse is an offense to the Leaves of the Field, the Ancient Dead, to the Daimon, and to the Living Wise.

Entreaty unto the Daimon of Tobacco.

Hua-Zohodi Ha!
Holy Manitu rise and walk!
Manacler of the Flesh of Man,
Vapour-horn'd Oracle of Patem
Made manifest in the Smoke of the Pit
Be Mighty, Power of Leaves,
Be Power, Leaves of Might.

Spirit-smoke I breathe as a cloud upon the Good Earth
Four times for the Compass Round,
One for its heart,
And Eight for the Blessed Work of Art:
For Ten and Three are the Ways
Of Skull-Blossom and Leaf;
Ten and Three
The Chimes for the Dead at Midnight.



Of the Divers Herbs of Hallow'd Smoke.

Numerous Herbs may be taken in the Pipe of Offering, for their magical, medicinal, and aromatic benisons.

Angelica, the leaves of which are gathered and dried afore the umbel arises, mixed with equal parts leaves mixed with dried and crushed Elm leaves. The seeds also enjoy great esteem in American ceremonial Tobaccos.

Melilotus, the dried flowers and leaves of which are traditionally used to flavour tobacco. Blackthorn leaves are also so used.

Salal, being that venerable plant known to botanists as *Gaultheria shallon,* being a cousin of Wintergreen, and must esteemed for its benefit unto contemplative mentation.

Birch, the bark of which is of a most pleasing odour, a fume pure and sufficient in all ways to cleanse the sickbed, as well as the Working Plot of Art,

for that is its Hallowed Place of Resonance, being allied unto the goddesses of the Hearth.

Mullein, of good comfort and cheer when taken in moderation; thus used it affords blessing of the body during ceremonies of Vision.

Sweetgrass, whose leaves are used in addition to Tobacco to sweeten the pipe; for rites of love, friendship, and oath-taking, and the sweat-lodge.

Coyote Tobacco, a wild species known unto the Native American as superior to the cultivated varieties so widely marketed, and unto botanists as *Nicotiana attenuata.* It is smoked in rites awakening the god within an idol, as a smoke of luring the deity by force of breath, or for communion with that spirit once it has taken up residence within the idol.

Mugwort, the leaves of which are smoked for purification, but in moderation, as excess can generate an agony of the brain.

Old Man's Beard, the dried stems of which are the part smoked.

Bearberry, or Uva Ursi, whose dried leaves serve in smoking mixtures.

Formula: Smokes of the Lych-Gate.

The Blossoms of Tobacco comprise the foundational substance for a Greater Fumigant of the Mighty Dead, rendering the Angel in an exalted form, and giving rise to a sacrament of high esteem. Let it be made by such as who entreat the plant, sparing neither effort nor patience in its making. Take a quantity of fresh flowers and put them into a small stone jar, as many as it will hold, and cover them wholly with strongest Spirits of Cane. Let this preparation steep undisturbed, for the length of one Moon, in darkness. At the same time, dry a great quantity of these flowers together with a small amount of green leaves, by way of patience, warmth, and the benefits of good air. When the floral tincture has ripen'd, filter and discard the mortua. Take all dried flowers and leaves, and shred them fine, moistening them in a bowl with the Extract of Tobacco-Blossom. This mixture is then allowed to dry and fortified once again. Do this as many times as you will, for potency's sake. The fortified flowers and leaves are burned loose upon a hot coal, or ground into powder, or pressed into cakes. As a powder, it forms the First Matter of many hallow'd preparations of Art.

Formula: A Smoke for Spirit-Offerings.

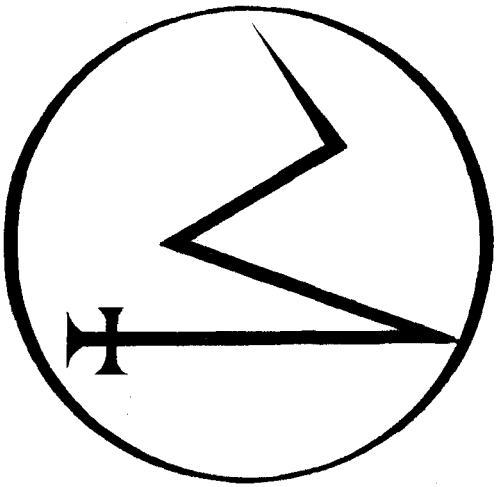
As with the other Formulae, the preparation best serves the work of Necromancy, in this case, rites of solemn devotion and offering unto the Corpse-retinue of Man. Its making demands several herbs allied unto the Crypt, but its savour is sweet as the apple growing from the mouth of the corpse of Adam. For this preparation, a sealable ceremonial wooden vessel, bowl, or humidor best serves the making and storage of the sacrament, and, as should be used for all smoking sacraments regularly used.

Take of sweet, riff-cut Tobacco two parts, and blend with two parts dried Deer's Tongue, and one part Yerba Santa. When it is wholly blended, add enough Elderberry wine to moisten, and blend. Alternatively, one may add one part dried Elderberry, chopped fine, and sufficient rum to moisten. Let the mixture season for two weeks in the bowl before smoking.

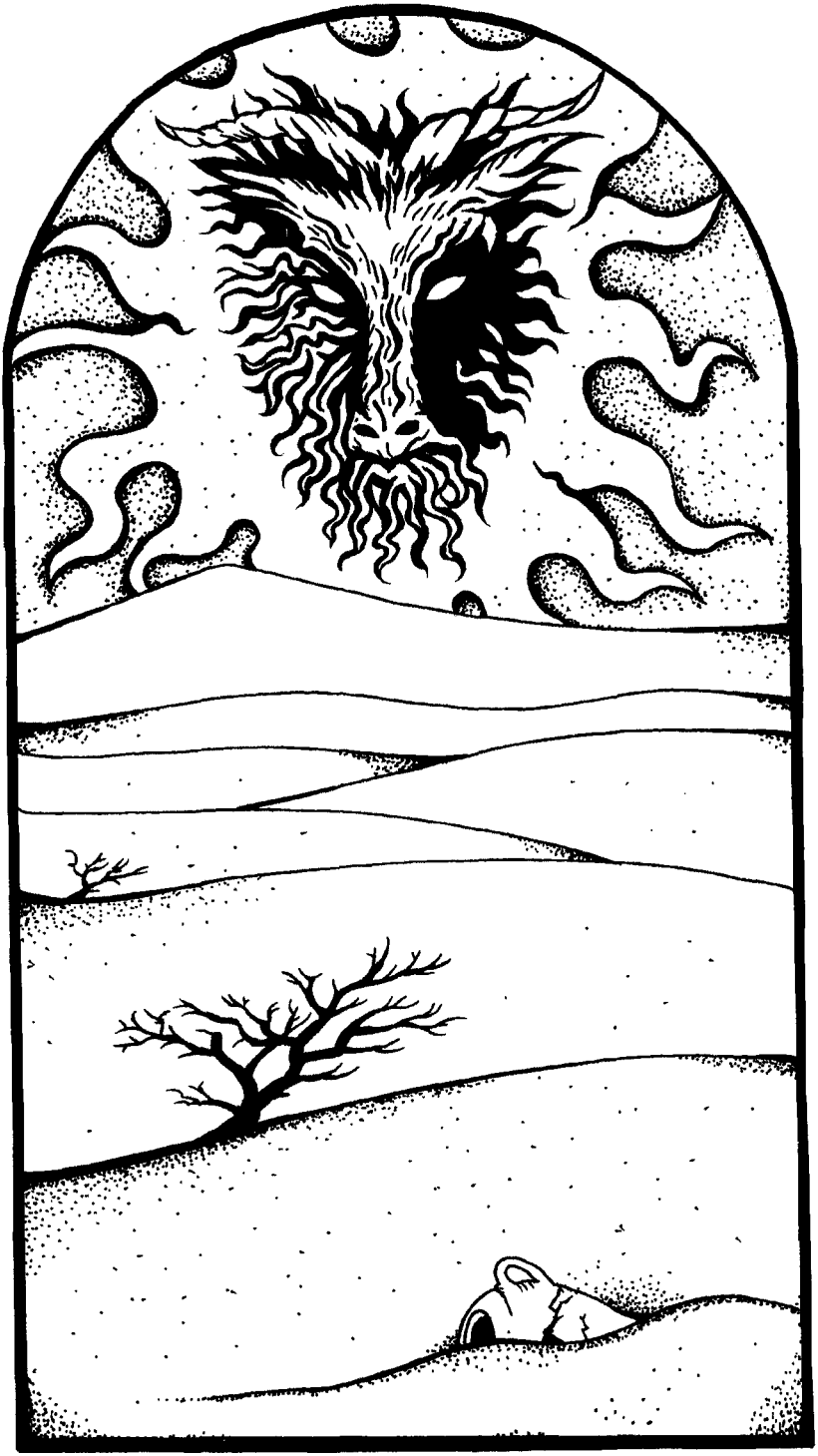
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Cross-Seal of Smoke.

For conjuring the Luminary of Smoke into a smouldering cloud.



Powers of the Cross of Smoke
By Might of Zohodi, Tree of Spirit-Fire, I raise the Witching Mist.
Go forth in flesh as Serpent's Breath,
Trilisa, Wasia, Rhus, Hieropoas,
Amen.



10

The Book of The Dust of Eld



Psalm of Remains

Azhazael, Ia-A!
Horn'd Emissary of Wisdom,
Lord of Waste Thou Art.
Sovereign of a thousand Kingdoms' rubble,
Parch'd as the flesh of Azh'munain,
Hear Thou my Trespass
In this Place of Last Resort.

For go I forth as a husk in the Columbarium of Art:
All Herbs of the Mortar dust become,
All bones be ground to Hallow'd Earth.
All forests burn to Bitter Ash,
Now lay the Corpse of Eden in her desert tomb.

Azhazael, Azhazael!
King out-cast to Sands of Roaming,
Lord of Dust Thou Art.
Genius of Wind and Sand,
All rivers of the living dry,
Cast Star-cinders on the wind,
And fill the Urn of Eternity full brim.

I pray Thee, Father Opposer
By the Horn-points of thy Ordeal,
And Locusts and Honey deliver'd from Above,
Send forth thy power
Unto these dry Remains.
In the name of Nebuchadnezzar,
The Prophet Elijah,
And the Baptizer,
I occupy thy Forsaken Ground.

Of the Noble Art of Enchanted Powders.

Let diverse Dusts of Art be compounded by the Wise for many and secret uses, their power invigorated by the angel Azhazael, Black Goat of Ruin. Comprised of varied soils, ground seeds and roots, mold and mushroom powders, mineral salts, mumia, and other materials, their essence is fixed; their potencies crystallizing. The powders are used in all applications of Green Sorcery, but especially for exorcism, hallowing the Plot of Working, drawing power-signs upon the earth, and charming the Magical Relics.

The Powder commands the powers of finality with regard to mortal existence, whether it be that of Mountain or Man, and the powers of the World are ever the Mill of Hell, grinding all to residuum. Thus powders serve as a final demarcation of boundary in Works of Art where any terminus must be set with firmness.

Of especial potency in the compounding of Powders are the Bouquets of Love and Death, those flowers given in the ritual act of sacrifice and honour. Such as are purchased at great price and given with great devotion are best. Three powers compass their virtue: the native genii of the plants therein, the devotional fervor of the giver, and the virtues of that which they commemorate.

The dried petals of the Wedding Bouquet are a favour'd ingredient of the Powders of Love; but also those of Spirit-Attraction, Lust, and those made in honour of the Lady and indeed all Feminine Spirits. Of greatest potency are those wedding-flowers which attended a union of good omen, the couple clearly favour'd by the gods.

In accordance with the lore of the Wise, the Flowers of the Funeral draw the powers of the Mighty Dead and these blossoms are esteem'd to effect a death-curse. Likewise are the dessicated blossoms of the Funeral Garland used for Sacramental Powders for the Dying, for Funerary Rites, and for the Lord as the Death-masque of the Divine Masculine. Through the ritual act of Remembrance is the sorcerous Present linked with those who have gone before, and this power also characterizes the Blossoms of Death. Hallowed are these rarest of flowers: let the Wise recognize their virtue and so apply them to the Work of the Powder, Fire, and Philtre.

The Quintessence of the Ensorcelled Dust is the Remains of Man, either in the form of Ashes or Bone-Dust, and many are the preparations which require them. In the Green Art, the corpses of Trees and Worts are also recognised, for these are the Bones of the Greenwood's own Crypt. Mumia in various forms serves the Greater Work of the Powder including dried blood, menses, and flesh.

In some domains of the Art Magical, the Dust takes its place as a snuff employ'd for provoking visions, purification of the head, or filling up the sorcerer with Power. Such powders make use of visionary, inebriating, or stimulating Herbs such as Tobacco.

The Life of Man is pitted in an eternal war against Dust, reckon'd as an agent of soiling, abrasion and irritation. From every corner of the World its charm goes forth: Come, thou flesh, unto me. And in the Death of Man is this eternal plea fulfill'd, the Temple of Flesh razed to its foundations in the onslaught of conquering Soil.

Arcanum: The Dust of Art as the Curse of Azhazael.

Such powders as are wealthy in Bane may be sprinkled in the domains of hexing, drawing cross-seals and sigillae upon the ground where enemies shall tread. Such powders naturally include Graveyard Dust, Powdered Mummy, Asafoetida, Shavings of Blackthorn wood, certain ashes, Dust of Mandrake, Bone Powder, Evaporated Blood, ground seeds of Poison Hemlock, and filings of rusted iron. Such are the powers of the many Clays of Habil, to be used for restraining, chasing, or mortifying an enemy.

Let the Wise take heed: dusts of many plants, particularly woods, are poisonous and can damage the pulmonarium, restricting breathing and in general endangering life. The manual work of mortar and pestle is generally not sufficient to create such hazards, but in cases where machines are employed for fine grinding, great quantities of dust can be generated. In this instance several protocols must govern the process for the sake of preservation of life, health, and home. Foremost is to avoid mechanical grinding of poison plant parts as powder may taint the air. Let a mask be worn to prevent inhalation of dust, its filters changed frequently; and the place of grinding well-ventilated and cleaned thoroughly after working.

Of the Mortar and Pestle.

The work of the Dusts consists of reduction of worts to powder, be it by incineration, the grinding of their dried parts, or in some cases, their extraction into a solvent which is then evaporated. This is the First Work, the realisation of the Dust as a pure source of virtue. However, the making of each compound dust is a spell of bewitchment, and all Dusts of Power are manifest though the act of pulverization, the germ of the Sorcerer's Work arising in the Mortar and Pestle. By this action of the Stone Phallus and Stone Womb are the Bones of the Dead brought back to the realm of flesh and blood, given life by enchantment.

Charm of the Powder

Ash of every Fire of Art!
Bone of every enemy slain!
Dust of every Age expired!
Earth of Every furrow plough'd!
Rise up, rise up, dry bones and walk:
Rise up, dry bones, and walk!

Many are the kinds of Mortar and Pestle, but the best are of hard stone or Porcelain. Archaic examples of bronze, though beautiful, are of varying suitability to the Work, as some contain metals of a corrupting influence. As concerns those grinding vessels made from wood, all but the hardest kinds are insufficient for grinding. Where certain kinds of Woods or Herbs are exceptionally hard, mechanical grinding, or the use of a file, is often necessary to obtain the Powder. In all cases when grinding is complete, let the result be sifted according to need.

Praxis Sylva: Calling Forth the Masques of Dust.

Take leaves of a Tree or Wort of one's choosing and, with patience and good attention, dry them, observing the particulars of their dessication. In this knowledge witness how, and in what amount of time, they become mummied. Then grind the leaves to a fine dust, observing in the powder its characteristics of colour, consistency, and wholeness. With care sift the dust, observing what portions remain behind in the sieve, and the fine qualities of that which passes through. When these things are accom-

plished, the Herbarius will have the simple knowledge of the Living Bones of the leaves of one plant, that being the powder rendered from the leaf harvested living. Herein resides the vitality and goodness of a plant's solid form, the greater portion of its virtue in physick, and the semblance of its skeleton deprived of flesh and blood. Herein is to be found many of the virtues of the living plant, and in this form it remains as an eidolon of its parent, receptive to the direction of the sorcerer's art.

This same practice shall then be undertaken to render the powder from a plant long dead, using leaves and other portions dried by the hand of Nature and the Elements. In this are the mysteries of its Dead Bones revealed, and a measure of knowledge gained, that being the sovereign process of Grand Egress of the plant spirit, and the properties of the husk of its earthly vessel. By Art, this dust is used for remembrance, that being the necromancy which calls back into being what has passed into the good keeping of the Dead.

Let then the same portions of the plant be burnt by Calcination, that being the flameless fire, and with patience the Living and the Dead Ash shall be revealed. The Living Ash contains the subtle spiritual framework of the plant, the boundary betwixt flesh and spirit, in which the genius dwells. This dust is used, in sparing quantity, for needful animation of sacraments. The Dead Ash is the twice-sacrificed body, rendered by destructive means: its form is purely aethyric, ever aspiring unto its previous states, and used for the works of bane and decrease.

With these four powders, let a Holy Fifth be made by mixing the dusts in the following way: of Living Bones, twenty-seven parts; of Living Ash, nine parts; of Dead Bones three parts; of Dead Ash one part. Here is the Grand Dust of the Leaf, wherein the arcana of the plant's leaves are manifest in the sacrament of powder. By this formulation is the Genius of the Leaf mirrored, and the Dust used in congress therewith. With practice, let divers adaptations to the formula be made as serve the work of the Powder.

In turn, let each separate portion of this same Wort be dried and powdered according to the formulae of Four Portions and Quintessence, so that knowledge of the powder may extend from Root to Seed and the Wort be known by the procession of its dusty emanations.

Of the Virtues of Earths, Ashes, and Salt.

Earth, being dried soil taken from holy Shrines of Working, consists of varying proportions of Clay, Loam, Sand, and organic matter. It bears within its mass the telluric resonance of the place from which it came, together with the endemic living host of beast and plant. Thus it maintains links with its own ancient history, and serves as the basis for powders sacred unto the land-gods and local genii.

Ashes retain the enduring mortal qualities of a thing, purified by fire. All Ashes are different, each with its own colour, texture, and chymical virtues. Within the Pleasure-Garden of Shadow and its work, Ashes are the Remains of that which has passed through the Grove of Fire, thus the work of the Ars Fumigatio will of necessity give rise to that of the Grove of Dusts. Beyond the burnt relics of Man, Beast, and Plant, there is also volcanic ash, hallowed of great potency by the Gods of Fire, and it may be used in Dusts where Elemental Fire is a force of great consideration.

Salts are specific mineral compounds, most naturally occurring, which are soluble in water and, though of great importance to the processes of life, may in concentration be poisonous. Their power is in Purification through Stability, or Fixation, thus they are frequently used in Powders of Exorcisms. Diverse Salts of Nature are desirable for our work, be they volcanic, geothermal, mined from the Earth, or evaporated from various bodies of saline waters, and have assumed in their diversity all the colours of the Rainbow.

Of The Powers and Virtues of the Gourd, Repositorium of Mortal Remains.

As the Urn of Cremation is the Gourd regarded, the Temple of the Crypt-Dust of Art. Many Gourds shall be required of the Herbarius, in which to house the numerous Powders of Magic. Diverse kinds of gourd may be so employed, but the best are those which ripen in autumn and whose husks harden, when dry, to the consistency and strength of wood. The Bottle Gourd, known unto Botany as *Lagenaria siceraria*, and the Bird House Gourd are virtuous examples, though there are many others; let one's native soil and climate determine the most appropriate variety.

As the Bottle is the encharmed vessel of the Lavation and Philtre, so the Gourd is the Holy Reposoire of the Powder. Such are best grown by the Herbalist's own care, being dried, hollowed, cleaned, sealed against all possible evils, then carven and stained according to the dust's own presiding Genius. Let a strong cork seal the Cucurbit from the noxious and corrupting influences of Without.

It is customary that, once the mundane vessel is prepared, the Gourd is first hallowed by means of the powers of perfumed smoke, by precious oils bearing tree resins, or a spirituous extraction of those same resins in wood-alcohol, rubb'd upon every interior surface, then allowed to breathe for the space of one day. Certain gums, such as Tragacanth, when hydrated with hallow'd waters, prove useful. So also do tree resins, melted over a low fire. Such sacraments serve as the Primal Offering unto the Powder-Vessel, but also bind the Flesh of the Gourd unto the Great Purpose of the Work. The presiding Spirit of the Dust of Abel so conjured, let the Prayers of Encharming be Spoken into the into the vessel's open mouth when the sacraments of Offering and Sealing are applied.

Charm of the Gourd

Crypt of my Father's Bones, Watch and Ward!
Now receive the Salts of Habil:
Salt of Earth, Salt of the Wise,
Salt of the Blessed Dead.
Ash to Ash, Dust to Dust,
White Earth to Black, to Red.



Concerning the Virtues of Pods.

As thorns and tendrils are uniquely adapted leaves, suited unto their desire, so the Pod is a specialised fruit. As with the Gourd, the Pod is a magical womb, a vessel harbouring the powers of incubation and, with dehiscing Pods, the ejaculation of seed. Among the many Greater and Lesser Trees producing Pods are the Siliqua, Poppy, and Brassica. Many trees of the Pea family, notably the Sophora, produce pods with hard, woody husks of grotesque form which may serve as rattles or fetishes; the same may be

said of the Devil's Nut, whose Pod is a very likeness of the Great and Secret Bull-headed Lord, and of certain kinds of Eucalyptus, whose pods appear in the shape of the human Womb.

The Pods of Art are diverse in function, but their chief role, like the Gourd, is as Spirit Vessel. Though removed from its mother tree, and but a husk, the Dead may be brought to life again within the Pod, provided its skin remains strong for the integrity of containment, and its belly quickened by prayer and the Holy Balsams of Art. As the Womb, it serves the noble goal of incubation, the waxing strength of ensorcellment, and the goal of healing. Through the explosive act of shattering, the Pod may be used for the scattering of seed... be it for intents of fertility, or the confusion of enemies. Husks of certain pods present other virtues such as the dyes to be extracted from the dessicated rind of the Pomegranate.

Of the Rattle.

The Spirit-Rattle serves as the implement of summoning, being the Grand Vessel of the Dust of Eld, the Magical Powder realised as its highest fetish-form. Each spirit need have its own Rattle made in accordance with ingenium and aesthesis, its sound as the very muttering and whisper of the Ghost it summons. The womb, or hollow of the Rattle is chosen of thine own ingenium and cunning, befitting in all ways the nature of its patron Spirit. Stretched hide, certain gourds, pods, or large nuts, bones, bottles of clay or glass, or hollow sea-shells may be employed for this purpose, being both large and hard enough to accomplish its purpose. Spirit-rattles used as the primary means of calling upon the Genius of a specific tree should be made of that tree's wood, and, if possible, contain its seeds.

Sealed within this womb are objects varied in nature and chosen according to the holy Rattle's function. Among these may be seeds, small stones, teeth, beads, bones, shells and hallowed earth from a sacred site. Chips of flint and steel may also be interred to conjure the Spirit of Fire within the Womb of the Rattle, so to provoke its seething Unborn. The hard, round seeds of Canna Lily have enjoyed traditional use for this purpose.

The addition of Ghost Corn, that is to say, herbs whose principle power is the attracting and feeding of spirits, may also be added to the inside of the rattle. Tobacco, Sage, and kernels of witching-Maize, are so used.

Charm of the Rattle

Armies of the Dead, march forth!
Ye rising clamour of elder Bones,
Dry be the husks of the Brethren of Old:
As One cry forth from the Hallow'd Halls beneath!
As the crash of Stone upon Stone,
Let thy manifold voices resound:
By groan of deepest Earth,
By crack of thunder and drums of war,
By warning of the Viper's tail,
Now Goad the Gods before me,
Now march forth unto the Circle of Arte.

Praxis Sylva: The Dust-Urn of the Patron Tree.

For the greater Work of thine own Path, it well serves to have on hand a consecrated Vessel, filled with the Bones, Living and Dead, of thy Tree-Familiar, to be used in the Dusts of Art, but indeed, in all Sacraments as they be required.

Let the Vessel itself be turned from the Very wood of thy Patron, gathered upon Summer Solstice with due sacrifice and oblation. In form, its shape and carving shall be as the very Face of the Genius staring from the Greenwood, a portal direct from the copse of its own dwelling into that of thine own, branded with its own seals of power and stained in and out with its juices.

Portions of the Tree are gathered upon each pilgrimage to the Patron, and collected with prayers for the dispensation of its power. These are then dried, ground to dust, and added to the Vessel as offerings of devotion. When the hooks and crooks of Art so require, consecrated dust is withdrawn from the Vessel for power.

The Powder of the Patron is accumulated over a lifetime of working, using all parts of the Tree, Living and Dead, ground to powder in accordance with Need. If, for example, one's solitary work is focused on fertility or

increase, powders of the Fruit and Seed should dominate the mixture. If allure or psychic receptivity is one's dominant path, let flowers and their parts form the greater portion of the Holy Dust. Where protection, cleansing, and warding are the chief praxes, let thorns, bark, and sap be dried and ground to form this Earthen Emissary of thy Beneficent Arbour. Nor should composition of the Dust be confined to the Living Bones, for the Dead Bones may also serve the work. Let portions of wood long dead be ground, and ashes, for the works of Death and Resurrection.

Concerning the Virtues of Herbs for Dusts of Art.

Angelica, used principally for bewitching or, in some cases, to lure beasts for hunting or taming. For preparation of the Salt, the fresh or dried Seeds, ground and compounded with Salts of the Sea, is the method of greatest potency. For a simple dust it is the fragrant Root we choose, augmented with one-fifth part of the ground seed. This may be used alone or in combination with Dust of Periwinkle Blossom or Root of Violet.

Patchouli, whose dried leaves may be ground to a fine black powder and mixed with mumia and Graveyard Earth to render Chasing Powder, known for its properties of forcing exodus upon enemies.

Tree Ferns, whose leaves yield a rust-brown, hairlike powder known to generate a hellish itch upon the skin; it is used in combination with ground peppers for Earths of Annoyance, used to generate conflict.

Star Anise, of a shade maroon when powdered, giving a fragrant dust useful in the work of seduction of Man, and of rousing shades of the Plot.

Roses, for all Dusts of Blessing and Love, and for those made in offering to the spirits, together with powdered Honey.

Apple of Sodom, being the accurst Nightshade of the lands of Cain's wandering, its fruits, upon ripening become as hollow gourds filled with soot, so rendered by a burrowing insect. This dust commands a singularly diabolic power, and is employed for works of Witching and Dusts Demonic.

Mistletoe, whose dust is a bright and pale golden, and is used for Dusts of Warfare, as well as Love-Witching. It is poisonous, and all due precautions should be taken in its grinding.

Butternut, whose bark, when ground yields a fragrant, mild cinnamon-coloured dust, useful in powders of bewitching and enticing love.

Orris, to serve in its capacity as an aromatic fixative, but also in Dusts compounded to encharm the hands and their work. Of certain esteem is a powder made from Three parts ground Lavender, two of Orris, and one of Tobacco, rubbed vigorously upon the hands before works of Healing, or of the Craft of Artistry.

Mushrooms, various of which dry to a substance fine for powdering, or else give forth abundant spores which may be used in the Work of Dusts. Their magical virtues are in accord with their physical properties, poisonous species being used in the Work of Bane, and edibles for Spells of Bounty.

Mugwort, whose properties transform greatly when ground as a powder, becoming less like a dust and more like wool. As an Herb of Power it lends itself to Dusts of Protection. Its physical properties are in binding and evenly distributing the whole. Small amounts are employed in the greater portion of the Dust to add bulk.

Bloodwood, being the dry and decayed heartwood of certain trees of red flesh, such as Yew and Sequoia. It is used as the prime matter of Dusts of the Mighty Dead, and for honouring the shades recently passed from this world. In particular it excels as a colouring dust, used to generate the Red Earth, for laying the Holy Seals of Art in Powder upon the Earth.

Blackthorn, whose bark, dried and peeled, serves like unto the Blood of Man for empowering a dust.

Hops, whose dried strobiles shed golden lupulin powder in abundance. Such is used in Earths of Pacification, and for its colouring.

Herbs of Colouring, whose dusts are used for making a powder a certain hue in accordance with its governing Angel. For White, we may use White Oak, Willow, or Arrowroot; for Black, fermented Walnut Husk or Charcoal serves best. Gray may be rendered from Silverwort, or better yet the Ashes of Man; we make Red with dried petals of Safflower, Red Rose, Leptospermum, Daemonorops resin, or brightly-coloured stamens of certain Eucalypti. Bloody red may be attained by the powdering of Yew,

but this should be done with caution. Orange is rendered from pulverised Coreopsis, Calendula or Tithonia; Yellow from Tumeric, Saffron, or bark of Whitethorn, peeled fresh then dried. Green rises from a wealth of Evergreen fronds: Cypress and Juniper excel in this regard, we may extract it from Elder Leaf, Ferns, Cinquefoil, and Leaves of *Thea*. Blues and Purples are harder to attain, but the former may be achieved by powdering Lavender or dried Sage blossom, as well as certain kinds of Malva; blooms of Orchis, Iris, and Elderberry may be used for the latter. Juices of various plant parts, as well as their tinctures, may be added to powders for even distribution of a colour, the whole then thoroughly air-dried before storing.

Formula: Powder of Devotion.

To be laid as offering upon the Plot of Working, or to rub the Idols of the Gods in Love. Take three parts powdered Angelica, two parts powdered Tobacco, and one part each of powdered Gold, dust of thy Patron Tree, and the dried Blood of thine own Heart.

Formula: Hedge-Dust.

It is strictly used for demarcation of a boundary of protection, as over the doorstep, or before the Shrine of Working, cast before that which it would protect. Four parts ground Holly leaves are added to three parts each of Rowan wood Dust and Blackthorn bark. The whole is blended as one, and its force may be potentiated by the addition of blood and salt.

Formula: Grave-Ochre.

It is for the ritual reddening of bones, in loving adoration of the Deceased. Its virtue is sufficient to lend a modicum of redness with each ceremony, but over time, with successive offerings, the bone shall develop a crimson or aureate patina, both perfuming and protecting the osseous substrate.

Of ground, dried Tiver take seventeen parts, adding seven parts each of ground Safflower petals and Daemonorops resin. To this add three parts each of ground Annatto Seed and Oil of Rose Absolute. Finally, one part Oil of Sanders is added. Let the whole be reground together, then add sufficient Oleum Olea to form a paste, and store in a stone jar, keeping cool until needed for use.

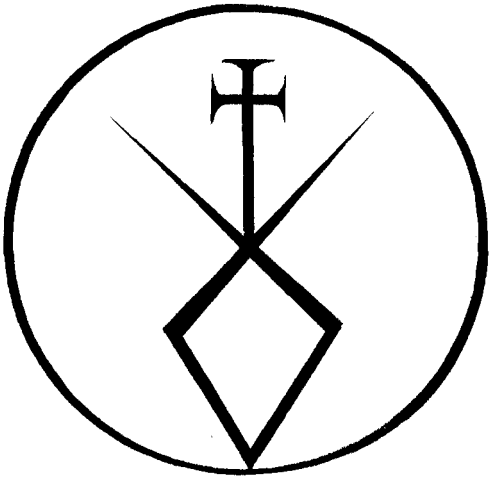
Formula: White Earth.

This dust is a bright White, used as a demarcation of sigillae upon the ground for the calling of Spirits. And yet it also serves as a hallowed offering unto them, as may be understood by the tessellation of its component parts. The Work is begun with five parts Dust of White Oak. To this is added three parts Bone Dust and three parts pulverised Dammar. With the addition of one part each of Gum Tragacanth, White Flour, and Powdered Honey, the Work is done.

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Cross-Seal of Dusts.

Hallowed unto Azhazael, Lord of Dusts, and used to encharm a Powder of Art.



Powers of the Cross of Dusts
By power of Gourd, Reliquary of the Ash of Man
I grind the Skull of All-becoming.
Go forth in flesh as the Dry Earth of Dudayin:
Lycopodius, Lupulus, Sodomaeus, Pleurococcus,
Amen.



II

The Book of The Fruit of the Wise



Psalm of the Enchanted Cup

Dew of the Fang, Dew of the Wood,
Dew of the First Rime spoken,
Go forth as Blood into the Fruit,
That all things Made be Broken.

Now Light and Dark conjoin as One,
That Earth may claim its Soul;
Now Blood of Clay burn hot with Fire
That flesh divided be made whole.

Fire of Life into the Pot,
Fire of Death to warm it.
Fire of Angels light the Dew
With Devil's Fire to charm it.

Turn the Waters, turn the Blood
Three times round times Nine,
By Rood and Wyrm and Nectar Bann'd
Pour out the Graveyard's Wine:

Waters Black to hide the Cup,
Waters White to see it.
Waters Red to chain the flesh
And Waters Wise to free it.

O Waters charm'd of Lilith's Womb,
O Cup of Man pour'd out in Love,
O Thou who turns the Cauldron Black,
Drink ye now the Stars Above.

Precis: the Work of Philtres.

The Potion, known in some circles of Art as 'The Wine of Resurrection', is a fluidic manifestation of the magitian's craft, most often imbibed as a Spell given power by brewing. Its power arises first from sacred waters, from which proceeds a Fluid Apotheosis of plant spirits bound by the Round of Art. Though of the most ancient provenance, the potion is one of the most profaned and misunderstood of the Magical Arts. This is the result of its power to bewitch, and even its perception as an Hallow'd Graal of Power has been subject to considerable falsehood. All Philtres, brought into being as they should, must literally be regarded as the Blood of the Bright Gods: neither conjured, nor spilled, nor drunk in vain. The fragments of human bone so often found in the Philtre's composition belong not to the mouldering dead, but to he who drinks the Potion in gluttony and disrespect. Let these humbling remains Serve as a Warning upon this, the Dominion of Zhamael, tempter, teacher and holder of the Keys of all Kingdoms of the Earth.

As a Sacrament of the Work of the Garden of the Wise, the Potion corresponds to the Flower, specifically its Nectar, but also to Honey made therefrom: for the Bee is both a wise chymist and artificer, ever producing the golden elixir. The enchanted Brew is vivified with a pentad of powers, these being the Spirits of the Water, that of the Heating Fire, the Cauldron, various plant genii, and the magics of the Herbarius by way of the Wand. The potency thus instill'd in a Brew by the sorcerer and his familiar spirits is as germane to the efficacy of the concoction as its constituents of Mortal Matter. The complex weaving of virtue and cunning which empower the Potion include the act of collecting and blessing the plant material, with appropriate offerings to the spirits, it manner of brewing, and the rites, tides, and times it is drunk.

These, then, are the kinds of Potion, the blessed and accurst Children of the Mighty Cauldron:

The Love Potion, brew of the Witch's Art, divers in their many expressions of power. Some lust-philtres stimulate the corpus, being as the Fire of Spirit enthroned in the blood; others, like those distilled from the Datura kin, are treacherous in nature, being narcotic or dissociative in action, numbing the wits of the drinker and weakening the powers of

resistance. The virtues of some worts, such as Clary or Petals of Sunflower, bear principles which excite circulation, especially to the abdomen or erectile tissues. Other, by brute wiles of inebriation, function as a Spell of Softening, be it of the mind, muscles or the tongue. Perhaps the most important factor in considering a Love Philtre's efficacy, and one too often ignored, are the persons imbibing and the affinities betwixt them.

The Healing Nostrum, prepared according to the Ways of Art for the healing of the physium, both through the means of the plants so used and the Angel present within the potion. Though natural remedies may be compounded by rote, with no thought given to their spiritual component, the Wise have long known the virtue of blessing them with prayer and charm.

The Visionary Potion, being the Elixir Sacramentum, light-giving Graal of the Green Serpent. It is the Potion of Self-Bewitchment, by whose power arises the gnosis of Art in Vision, Voice, and Ecstasis of the Sensorium. In this work, the Philtre makes use of Herbs which usurp mind and body, and in the interregnum the Holy Spirit stands upright, beholding the great Realm of Ghost. This is one manner of the 'Swift Flight' unto the Witches' Sabbath, known in some circles as Crow's Bread. Plants more commonly employed in such preparations include extracts of Cannabis, Angel's Trumpet, Opium Poppy, Trichocereus, Cannabis, and certain bewitching fungi. And yet there are other plants, more subtle in power and a greater aid unto those with Eyes to See. These include, among others, extracts of Lotus, Scutellaria, Garantoquen, Clover, Loosestrife, and Rose.

The Vinum Acerbus, or the 'Bitter Sop' of Torment, comprise the diverse potions brewed from Herbs exceedingly bitter or astringent, most often for purposes of Purification. Such brews may engender nausea, cramping, or other trials of the Physium, but it is their fiery action upon the head which is of esteem in our work. Herbs of this domain of the Philtre include Juniper, Wormwood, Holly, Calea, Pelargonium, Calamus, and Gentian.

Animating Potions, for the vivification of Idols, Fetishes, and other hand-maidens of Art. The central mysteria of the Animating Potion concerns an Elixir Vitae as a magical simulacrum possessing all the life-giving or animating qualities attributed to blood, ovum, or semen; as well as the sorcerous encryption of Will, Desire and Faith. Such preparations may also

have elaeomantick, sight-bestowing properties for the anointing of shew-stones and oracular Mirrors of Seeing, harnessing the lucent properties of Herbs to increase reflection or refraction.

Oracular Philtres, which accomplish their Work by provoking trance, dream, or a profound mental reverie. This is the Tincture of the Dark Moon, pregnant with all the powers of Hypnos. These brews, used in good measure together with sound devotional praxes, may amplify the powers of Sight. Unlike the Visionary Potion, the sensorium is not usurped by the spirit, but heightened.

The Veneficium, or Devil of Poison, the forbidden elixir brewed to torment certain persons, deprive them of their wits, their consciousness, or their lives. In times of old poisoning of this variety went hand in hand with sorcerous cunning, as well as with healing: feared, despised, and, as today, frequently employed by Kings.

The Sustaining Nostrum, or Fons Vitae, being the Draughts of Immortality, a Philtre of Medicament arising from the wise teachings of many lands. The Herbs used in such preparations include Willow, Vervain, Mistletoe, Peach, Pine, Agrimony, Life Everlasting, Water Lily, Lotus, Myrtle, Pomegranate, Root of Polygonum, Nettle, Ginseng, Rose, and Chervil. In addition to these is the mumia of Man and Woman, carefully conjoin'd by the congress of Art, judiciously enjoy'd in aqueous mixtures; as well as honey, known to check the corruption of the flesh.

The Spirit-Libations, brewed for ensorcellment by pouring, in many cases not meant to be drunk but rather offered upon the Altar of Sacrifice, before Idols, unto the Hearth. Such Potions are also used for the magical awakening of Relics of Art, and to demarcate the Plot of Working.

As the Great Mountains of ancient days, ground to dust by wind and rain, must ultimately be consumed by the Sea, so the power of the Philtre takes that which is on High and, by seduction and absorption, draws it down Low. It is thus that we say that a Potion rightly made contains at its heart an Angel, not cast down from Heaven, but descended by the Lure of True Adoration, the First Charm of Woman.

Of the Cauldron.

Of the many kinds of brewing-Cauldron employed in the Green Art, that used for the Philtre is the First Mother of Power, and its shape and construction should reflect this primacy. Let it be made from heat-resistant glass, ceramic, or other non-reactive material, so to ensure purity. All kinds of metals are to be shunned for this work, as are the diverse tincturing and storage vessels which may also be used.

The Work of the Fountain of Paradise, being concerned largely with purity, has stressed the importance of Water upon its undertaking, it being the foundation from which the aqueous enchantment proceeds. This is thrice true with the Work of the Philtre, for it is an Holy Eucharist, and whether it is to be drunk by the spirits or by man, it shall be consumed in holiness.

Thus the finest water we may call upon in our Need is that of the holy well, from sacred pools of pure and ancient repute. These may be regarded as the veritable dwelling place of the Spirit of the First Cauldron, and it is here that the Vessel of Brewing should be taken as a Virgin, submerged, and consecrated to the spirit of that water, long before the Fire of the Lord ever touches its body. Where the land of one's dwelling offers no such springs, let a lake, stream, or dew-pool suffice, and wise is he who reserves a portion of this water for future consecrations of the Vessel.

As the water is receptive to the plants and other portions to be cooked, so the open mouth of the Cauldron, as the Mother of Vessels of Art, is receptive to Prayer and enchantment during the process of brewing. Thus song, rune, and supplication may be given unto it, as well as imaginal offerings of the Eye of True Seeing. Indeed, potions so brewed are those rightly made, for this is the Work of Allure, thus to tempt the Germ of Luminaries into the depths.

When setting the Pot to boil, let the Lady be called in prayer and offering, as well as the Spirits of Water, for the first blessing upon the brew. Let each ingredient to be used in the Philtre be enthroned in a separate holding vessel, and blessed with prayer and incantation specific to its spirit. During the course of prayer and supplication, gnosis may be imparted concerning specific arcana of the Genius and its role in the nascent Philtre, and thereby incorporated in the rite if the Spirit so directs.

Of the Wand of Quickening.

The Wand of Quickening is the Phallus by which the Child of the Cauldron is roused, the conduit of design and Spiritual Fire, through which the charms of the wise Herbarius flow into the Potion. It is, as the Cauldron, consecrated unto this use only, and is best made of cured hardwood; but stone, silver, and glass possess unique virtues that those of cunning may exploit. Where wood is chosen let it be taken from trees with perpetual water-congress, as it is adapted to the fluidic medium and has joined unto its genius: Alder, Willow, Poplar and Birch stand as faithful examples. Certain other woods may be selected by virtue of the magical or chymical influences they impart: Rose for the Love-Potion, Blackthorn for the Bitter Wine, Yew for the Poison'd Hell-Broth which none but the Dead may drink. Where branches of lightning-struck Oak, Ash or Homuncular may be taken, such are of especial virtue to our Work.

In accordance with custom, let the Wand of Quickening be carven as a Fetish unto the Lord, bearing the flame-delivered seals of light, ingress, command of fire, and immediation; even unto that Luminary Zhamael who stands as its patron. During operations of brewing, let the Wand be rejuvenated by briefly passing its length through the Cauldron-fire, its stain growing to encompass, over time, all the fires it has wielded, and all the waters it has commanded.

Charm of Three Drops

Spirit of the Lord,
Move thrice upon the Water's face.
Spirit of the Lady,
Bear Thou three Lights of Grace.
Spirit of the Child,
Claim three drops as Thine.
One gone forth to burn,
Two gone forth to churn,
Three to open up thine eyes:
Take, drink, and be Thou Wise.

These, then, are the means by which a potion may be vivified, whether it be boiled in the Cauldron, or made cold by artful combination of tinctures, infusions, nectars, and flower essences:

✠ By intercession of the Quickening Wand, used as a tool of co-mingling and enchantment, and for the projection of the Fire of Enchantment through its length.

✠ By devotional prayer and invocation of the plant Genii comprising the potion, as well as the Luminaries of the Cauldron, Potion and the specific nature of the enchantment. In this manner, the Genius of each plant may be called forth in exhortation before it is added unto the boil, or receive the blessings of Prayer. Thus Words of Power may be whispered, sung, or shouted into the Cauldron as the preparation brews for the transference unto the Potion. In this work, what is true for the Voice is also true for all diverse and hallowed Instruments of Musick.

✠ By the transference of power by sacred fires, especially those arising from the ignified Genius of plants employed within the Potion. If we brew a Potion of Juniper, its powers and integrity are multiplied by raising a pyre of the Tree's wood for boiling. Thus does the Flaming Masque of the arbour dually lend its beneficence to Our Work, in the form of an exacting quality of heat, as well those perfumes arising naturally as a result of the fulmination of that same portion, the smokes of which serve also as a spirituous vehicle. Where the charms of purification and appropriate odours serve, a suffumigant or smoulder employing the same Herbs as the Philtre may fumigate the Cauldron's interior as needful preparation.

✠ By the harnessing of seasonal, planetary, and stellar potencies at specifick times and with materials of appropriate power. Thus a Philtre of Lunar virtue is best vivified nocturnally 'neath a Moon well-lit and aspect'd, and by use of a bowl of silver. A Solar Philtre will best capture its strength in a bowl craft'd of purest gold and set beneath the midday sun. For the work of focusing the light of certain constellations or planets, the modification of telescopic lenses may serve, but such must be calibrated in motion with the Heavens.

✠ By diverse letters, seals, and signs of Art, projected into the Philtre by imaginal means, or by the signs of the hand, tracing them into the brew by



means of wand, stone, bone, or enchanted blade. The repetition of such signs in the liquid conveys and awakens the individual Arcanum within the Philtre by the action of current. The point of transference of the cypher should be envisaged as an opalescent flame burning atop the potion in its sigillic form.

✠ By addition of empowered mumia. Philtres so made, where this means of empowerment dominates, should first begin by the collection and consecration of the mumia within the Wort-Cauldron, with the Spiritus Famialris in attendance. This is the Holy Seed from which the Potion shall proceed, the Philtre built around this First Balsam. If the mumia to be used is Menstruum Congressus, it is essential that the Will, Desire, and Faith of both Sorcerer and Sorceress be in perfect harmony.

✠ By the harnessing of rogue or ambient spirits of a particular locus, as by placing a Philtre in its ritual-bottle in a graveyard, crossroad, or in the hollow of a tree, for a set amount of time, thereby to lure or entrap a desired spirit or ambient principle.

✠ By the successive separation, recombination, and distillation of virtues by means of the Spagyric Arts.

✠ By the forcible drowning of an animal in the Philtre, so as to mortify its essence and imbue it with terror and death, a black art well-known to the Ancients. This is the grave work of Philtres of Hexing.



Praxis Sylva: Calling Forth the The Masks of the Potion.

Take fresh Roots or Rhizomes of a Wort of one's choosing, these being of a plant friendly to the human physium and suitable for tasting. Such plants include Ginseng, Valerian, Angelica, Fennel, Violet, Gentian, Aralia, Sassafrass, Calamus, Galangal, Tumeric, Sarsaparilla, and Ginger.

The work begins by accessing the very animus of the Root, its juice. By the work of Mortar and Pestle let the juice be rendered from a singular Root, even if only a small quantity. This precious elixir is the primal Philtre: the very blood of the plant as expressed by way of the Radix. Here is to be found the quintessence of its power in fluid form, and the great force released by

the immediacy of blood sacrifice. Observe its colour, viscosity, smell, taste, and sensation upon the skin; be attentive of how quickly the Root affects the soul via these pathways of mediation, and how quickly its influence wanes. While the fresh juice contains great power, in the work of the Philtre it must always be used quickly, for like the blood of Man it is subject to the corruption of noxious forces and quick decomposition, whereby its power is degraded.

The second practice enjoins the work of the Decoction, that fluidic manifestation resulting from boiling. Introduce a measure of whole Root into the cooking vessel, covered with six times its volume in water. This shall be brought to a sustained boil over the fire. When the volume has been reduced by one quarter, take of it a small phial and set this aside. Take yet another phial when it has been reduced by half, and by three quarters. When these samples have cooled, observe the peculiarities, subtle and overt, of each of the three decoctions of varying strength. Behold their colour, aroma, taste, sensation upon the hands, as well as the appearance of the remaining plant material in the Cauldron. Let these teachings serve to widen the knowledge of the sorcerer, of one plant, expressed through its Root, by way of water decoction. Then let the same practice be undertaken again, using Roots finely chopped. When this is complete, let the same be done using a good white wine instead of water. By degrees shall thy knowledge of the decoction increase, and its mysteries writ upon thy Book of Progress.

Then let the work begin anew for the work of infusion. Using the same kind of roots, divide them into four portions: let two be left whole, and two chopped finely. Place each portion into a steeping vessel of its own. Then let boiling water be poured over one whole portion and one chopped, and be set to steep in a sealed vessel for four hours. Let the same be done for the remaining two portions with cold water, to stand in the vessel for the same period of time. When it is done, and resulting brews are strained, observe the peculiarities, subtle and overt, of each of the four infusions, hot and cold, whole and chopped. Observe the plant remains in each vessel, for herein is evidence of how a Root will submit to the lures of the undine, based upon her excitement: good knowledge to be gained for the future work of the Potion.

Let the same work of the infusion be repeated, using four vessels as before, but using good white wine, boiling and cold, and increasing the steeping time to eight hours. Be watchful of differences in how the Root goes forth into the wine, whether the quality of the Wort or the Wine is compromised by the other, or if a blissful marriage results, for not all Worts are in agreement with Wine. By administration of the draught, observe how the potency of the Herb changes when it dwells within the Palace of the Vine, how its virtues magical and corporeal reveal a new mask of the Root. This is the preliminary work of the Wine Infusion, an Art widely known unto the ancients but now seldom practiced; it may be used for the work of the Philtre or the Nostrum, and its Mastery is a great Boon unto both Healer and Enchanter.

The final work is that of the Tincture, being the preserved fluidic manifestation of the Wort in alcohol, chiefly distilled spirits of wine. Let three portions of Root each be assigned his own vessel: whole fresh Roots, whole dried Roots, and dried Roots freshly powdered. Half of each vessel shall be filled with the specified Root, the other with distilled spirits. The three vessels are then placed in the cabinet to steep for one month. When the menstruum is separated from the marc, let each tincture be judged according to its virtue, its efficacy in giving forth the powers of the Root, its strength according to how the Root was steeped, and its preservation over time. By this shall three other Masks of the Wort's Root be revealed.

Where tinctures would seem to benefit by sweetening, let a quantity of honey be melted into water by a gentle heat, then cool'd. This honey'd water may be added to the spirit-tincture at pleasure, the whole filtered after several days.

Let all of these praxes be undertaken and observed with Roots fresh, dried, powdered, burnt, and rotten. When this is accomplished, extend the Work to other portions of the same plant, so that the bark, the twigs, the buds and leaves, the flowers, the fruit, and the seed are each treated in like manner. When it is accomplished, those with eyes to see will behold the manifold expression of the fluidic portion of the plant's genius, and a measure of knowledge shall be gained. By adaptation and cunning, let the teachings of the Potion-Masks be observed anew, thy learning directing thee to the skillful combinations of Worts of various kinds.

Concerning the Fortification of the Philtre with Mumia.

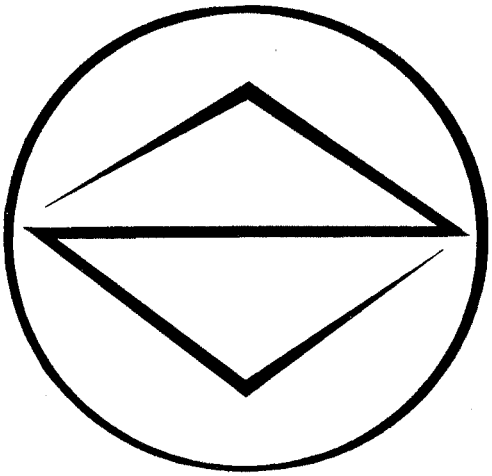
We are instructed by the Sages of Old that the Mumia derived from the skull of a man who has died a sudden and violent death is of great worth in certain mixtures powerful in Longevity, whereas that from a corpse dead of natural causes is worthless of virtue. This is well in accord with the simplest laws of Nature, for that material which is harvested from a living being contains the secret Gold; that which has expired and putrefied, while possessing a few virtues of its own, also contains many influences which mortify the Potion, impregnated with the infernal Laws of the Necropolis. In these matters the Herbarius is directed again to the Vegetal Realm, for the distillation of such elixirs presents a host of unpleasant complications. Where such mumia is required and nothing else, the shavings of horns of various beasts may be employed, but let it be remembered that the phantasmal residuum of their Spirits will remain in some small measure. Elsewise let the dry Bones of Man serve only in potions of blackest nigromancy, in every way attracting, adoring, and comforting Death.

Human Ashes, when the body is given a proper Heathen burial in open-air fires, may in some circumstances be tinctured in strong rectified spirit for the making of Elixirs of Remembrance. The Philtre so made is employed in Holy Communion with the ancestor, sweetened with Honey, Violets, Roses, Fruits of Bramble, and other Herbs of the Grave. However, where the corpse is roasted in closed mechanical crematoria, the ashes are largely insoluble and devoid of reactivity, and thus better serve as the First Matter of a Magical Dust, and the accursed grit of Loss and Woe.

The addition of sexual fluids are of equal import to blood, as this elixir falls under the planetary dominion of all spirits of Lust, Pleasure and Venery: the Succubi and Incubi of the Herbalist's craft. Such potent nectars include semen in men, and the Dew of Arousal from women, as well as female orgasmic humours, of supreme potency in the Bewitch'd Nostrum of Lust. Mumia, be it blood, seed, sweat, or other watery expressions of the Physium, is best employ'd fresh, empower'd by stellar fire or Perfect Imaginal Art; but one may also collect such fluids where the Bounty of the Fons Vitae allows, dried and stored, to be added at the sorcerer's discretion. Tinctures, distillations, and magisteries may also be made in accordance with need and cunning.

Cross-Seal of the Cauldron.

For the laying of Charm upon the Waters of the Potion.



Powers of the Cauldron-Cross
By spell of Vervain, Claw of the Dragon,
I set an Angel to the Boil.
Go forth in flesh as the Green Wine of Commanding:
Kareum, Levisticum, Zafrana, Alchemilla,
Amen.

✠

Of the Powers and Virtues of Vervain, Wort of the Cauldron.

Verbena officinalis, also called Holy Wort, is a hardy perennial to three feet high, with spikes of small pink or purple blossoms in midsummer. However this is but one of some two hundred species of Verbena, nearly all reckoned as holy plants of Witching, and suffused throughout with a marvellous juice which may be easily extracted. The flowers of some species or their cultivars possess and alluring fragrance, which may be captured by fractional distillation, and magnifies the persuasive virtues of the Herb. In Wild and Garden it grows equally well, and is amenable to harvest: we utilise the aerial portions; and often the juices of the entire plant or the potentiated tincture of the flowering tops.

It is collected when neither Sun nor the Moon are in the sky; nor when a wind blows, save from the East. Some traditions maintain the Herb should be always gathered with the Left Hand, often at the rising of the Dog Star; other Tabus governing its harvest demand considerable sacrifice and propitiation before picking. In olden times, Honey was poured as a libation to the Genius of the Plant during the ritual of collection; sometimes beeswax was also offered. Though its virtue is far greater when fresh, the Herb may be dried and stored to attain a modicum of its living power. The raw Juice of the Herb, pressed from both leaf and flower, is one of the best potions that Nature brews, increasing the Sight, as well as strength of mind and coercive power. To enchant the body, the juice may be rubbed over the entirety of the skin, this green garment of power shall serve as a bewitchment of Allure, and sway all to thy desires. The same powerful juices may be used to seal love-letters and speed them on their way. Indeed, there are some among the Wise who charm the Potion-Cup with its juice, no matter what Philtre is taken, and some who add its juice to every brew.

In the Work of the Potion, the juice of the flowers is used as a sacrament to Bless the virgin Wand of Quickening, rubbed into the wood and allowed to dry many times before it is used. Tinctures of leaf, blossom, and of both combined are kept on hand for their utility in the Work of the Philtre; and these may be sweetened to make liqueurs and Philtres of Lust. As a Spirit-Libation, it is made as a strong infusion, together with a small amount of honey, and poured to charm both the Fairy-Ring, and the Holy of Holies within the Hazellen Plot. Similar preparations, without the sweetening, serve as an empowering wash for the Cauldron and Vessels of Art to maintain their integrity over time. Aside from its virtues in the Cauldron, it excels as a talisman of health and protection, and may be so used, carried as a sprig. Brewed in strong infusion, it may be added to the Bath to increase the Sight, and in good preparation for all Operations of Art.

Of the Enchanted Cup.

This is the Graal from which is drunk the sacraments of Our Work, the cup of Self-Poisoning and the Forbidden Bough bent low to proffer Our Fruit. Needful is a Vessel specially consecrated unto the sacramental Draught. For the purpose of ritual potion-drinking, glass, blown to such as shape as is required by the Herbarius. Other more traditional vessels, such as Drinking Horns or wooden chalices are also of great integrity.

As the Soul-Cup of the Poisoner, it is carved of Yew, for where the Osseous Bowl may not be procured, the Death-Tree's wood shall stand strong and proud as the Emissary of the Graveyard. In such cases let the inside of the cup be treated with a succession of thin layers of Oleum Olea air-dried in good measure. By such anointing shall the deathly Yew-poison seep slower into the Secret Wines of Art, or be confined entirely to the wood, its natural domain. So does the Peace which springs forth from the Olive Branch temper the Wood of the Grave.

Concerning Herbs of the Philtre and their Numina.

The great apothecary of the Potion comprises thousands of plants whose medicinal and occult powers may be extracted into varied fluid media and combined. The Lamiaceae, or Mint Family, is particularly rich in such plants, as is the Asteraceae, or Daisy Family. By the Work of Calling Forth the Masks of the Philtre, and the notation of each plant's varied potentials as a Child of the Cauldron, the virtue and proclivities of each may be judged, singly and in combination with their fellows.

Wort of St. John, whose leaves are a delightful balsam unto the palate and lend sweetness unto the potion; and especially empower those brews for charming the tongue and enchanting speech.

Gillyflower, that blossom of Empyrean Delight, makes better all potions to which it is added. Its heavenly blessings are like Rose in this manner, but its power embraces the Celestial luminosity of Elphame, being the assembled host of Light-bearers, rather than the Terrestrial or Infernal. Its strength is greater still when a simple concentrated cordial is made thereof with no other Herbs attending. Many are its varieties to scent the garden, each having its own virtues in the Philtre.

Marjoram, whose leaves and flowers are used in moderation to increase the vigour of venery; the same may be said of Myrtle and Savoury.

Damiana, the Flower of St. Damian, whose leaves, brewed either as a tea or in philtres, provoke the rut in Man and Woman, its powers allied unto Priapos and engorgement. Strong tincture may be bettered with the addition of honey, and Herbs which are both fiery and resinous in nature, as Cinnamon, Cloves, Vanilla or Peel of Orange. Its strength declines only

gradually over time, and its flavour is best after the finished philtre has abided in the bottle for three months.

Primrose, the Blossom of which yields up a divine cordial, by the careful extraction of its nectar into wine or rectified spirit.

Rose Geranium, used for the twin Powers of Bitter and Sweet, balanced in pleasing proportion. The Sweet serves to effect the love-swoon, whilst the Bitter is a purifying virtue, and each may in its turn balance the other.

Apple, whose delicate blossom shines but briefly, then is gone. Where wild or semi-wild trees can be found, the flower is fragrant, and should be sought for its fleeting appearance. In power it is allied with the Fair Folk, and potions which cunningly enhance the flower's delicate virtues serve in the work of the Fairy Art. The fruit is also of great worth for its power of flavouring and sweetening, and Wise is the one who can craft the potion equally exalting flower and fruit.

Gorse, whose flower is rare of scent and prized for its capacity to open the Eyes of the Seer. Only blossoms which have opened should be employed, as their delicate nectar is at its strongest. Nor should it be steeped in too strong a spirit for fear of overwhelming its goodness; thus let many flowers be added to a steeping vessel over time, in neutral spirits.

Clary, being the great force of stupefaction among the Sages, its leaves and blossoms may be tinctured and added in small amounts to the philtres to increase the faculties of Sight. However, its use should be attended with caution, for it is not easy to master, and potentials of poisoning are certain.

Rose, whose petals, either tinctured or infused in hot or warm water, serve the work of all potions, lending power and wise dominion over the other Herbs therein. Where the divine Burnet Rose may be found wild, let holy pilgrimage be made unto it, for the sublime virtue of its flowers and hips are without peer among Rose Kind.

Ginger, for the production of Heat, and the stirring of blood, especially useful in love potions for rituals centered upon the powers of Fire. Its fresh Rhizome should always be used, and the sad dried powders of commerce rejected. Its virtue is extracted by strong decoction or tincture.

Cinquefoil, whose presence in any potion, even the most minute amounts, serves to raise its power of bewitchment.

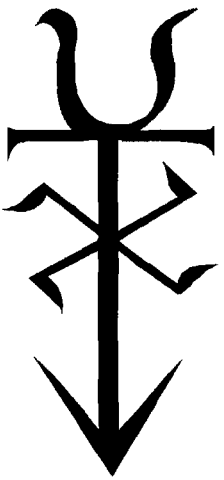
Fennel, whose leaves and flowers, well pounded, exude their strength into distilled wine, which may be made into a fragrant wash for cleansing all doorways. The Herb's power is such that it shall prevent all intrusions of spirit and flesh.

Sage may form an effective contribution to Philtres brewed specially for Oracular and Clarivoyant work. Its leaves contain a greater portion of fire and earth, and so act upon the physium; its flowers are more ethereal in their virtue, rich sources of individual nectar, and so this is the portion employed for Sight. Of the numerous species of Sage, we seek the flowers of *Salvia gesneriflora, Salvia elegans,* and *Salvia splendens.* Rarest of all in the northern hemisphere is the flower of *Salvia divinorum,* a wonder to behold, haunting of fragrance, and a true emissary of the Light of Seeing unto the Potion.

Formula: Graal of Zhamael.

Made for the worship of the First Emissary of Holy Fruit, be it via the Fires of Exaltation or Congressus, or the Waters of Contemplation. The Work is begun with the Three Holy Fruits of Essex. Of the Blackthorn, take forty-four ripe sloes, well pricked; of the Whitethorn, thirty-three ripe haws, and of the Rowan seven ripe berries.

These are placed in a steeping vessel, bearing the Seal of Zhamael, together with three lumps of sugar, and covered with a fine brandy. If the fruits ripen at different times, harvest as the season requires and add unto the maceration in turns, agitating daily.



Let the contents steep at least until Midsummer until decanting, reserving the brew in a Ritual Bottle; honey may be added to sweeten. As the Wine of Midnight's Table it may be fortified with Cinquefoil and Witching Herbs according to Need and Desire.

Formula: Draught of the Rustic Host.

For the invigoration of the body in preparation for all rites of the Dance or sexual congressus, it being a Potion of Fire and Allure, but also aiding the Rise of the Snake within Man, and so also the Fire of Art. Into one litre of boiling water place five fresh leaves of Sage, twenty whole dried pods of Cardamon, seventy dried Seeds of Anise, and dried Root of Inulum in the amount of ten grammes. Let the whole decoct until the liquid is reduced in volume by half, then pour the entirety over ten grammes each of Leaves of Chamomile and Flowers of Rose Geranium. The entirety is allowed to infuse in a sealed vessel for one half hour, then strained, with a small amount of honey if desired. When inebriation is desired, fresh leaves and blossoms of Clary are added instead of Sage in twice the amount.

Formula: An Elixir of Beholding.

The power of its worth lies in the curious combination of three wholesome plants, these being the leaves and flowers of Herb Robert, the ripe Haws of Whitethorn, and Keys of Hornbeam. Each is tinctured in separate vessels for the length of three months, then combined. Of Herb Robert, five parts; of Whitethorn, three parts, and of Hornbeam one part. Depending on the sweetness of the fruits, honey may not be necessary, as the natural sugars are preferable. The precious sacrament is taken in small doses of ten to twenty drops before calling the Spirits; it may also be taken in smaller amounts before sleep to aid in Dreaming.

Formula: The Emerald Flame.

For raising Fire in the Head during ceremony, that the corpus entire be envigorated, and the Vessels of Sight sharpened; and to give aid when fatigue descends. Of fresh leaves of *Catha edulis* take one hundred; shred and macerate them in a stone jar, covered in distilled spirits of high proof, being at least seventy-five percent alcohol. The vessel is sealed for two months, agitating often. At this time add the chopped peel of one Orange, three broken Pods of Vanilla, fifteen grammes dried Flowers of Orange, four Seeds of Allspice, one Pod of Cardamon, ten grammes Santalum chips, and one half twig of *Cinnamomum zelanicum,* topping with spirit. The mixture is allowed to macerate two months, agitating regularly; the menstruum is then strained and sweetened with a modicum of honey before bottling. Twenty-mililitre draughts suffice for kindling the Spirit.



12

The Book of The Balsam Grove



Psalm of the Oil of Mercy

Wood-Wise of the Branch of Spice,
The rarest of thy gifts bestow,
Wept as tears of fallen flame,
As Eden's Perfum'd River flow.

Thou Chrism of the Infant shed
By shade-worts boil'd in Blight;
Thou rank and blacken'd Oil of Dread
Bear up the Host-by-Night.

Thou Maker of the Royal Head,
Thou charm'd Emollient bright,
Thou Fire and Earthly spirits wed
Restore the Flesh of Might.

Flesh of Woman, drip with the Oil Celestial
Thy Crown receive the hand of the Most High,
Thy locks with Nard perfume,
Thy skin to gleam before the Moon
Bright-burning in the Image of the Lady:
Thou art anointed Queen of the Lunar Balsam,

Flesh of Man, drip with the Oil Celestial
Thy Crown burn with Royal Fire,
Thy locks with Myrrh perfume,
Thy skin to gleam before the Sun,
Bright-burning in the Image of the Lord:
Thou Art anointed King of the Solar Balsam.

Wood-Wise of the Branch of Spice,
Pour out thy Oil in Michael's name
Light the Lamp of Paradise
With Tehama's scented flame.

Of the Noble Art of the Unguent.

The Holy Oil is the divine exudation of the Tree, containing its aroma, its medicine, its fire of animation, and a great portion of its spiritual power. As the hallowed preparation of Art, the Unguent is oft referred to as the 'fourth emanation' proceeding from the holy triplicity of Powders, Philtres and Fires, the sacrament which acts upon the Sensorium through the Route of the Skin.

Its usage in the Art Magical is varied, comprising healing salves, oils of offering or ritual anointing, ointments for aid in Sight and Dreaming, balms for warming the flesh, and perfumed salves to rub the bodies of the dead or assist in their embalming. Largely an art lost unto time, it was one of the first Arts of the Ancient Priest-of-the-Green, and the great profusion and complexity of the Balms of old is borne witness to by a profusion of relics and scriptures.

The Anointed One bears the Crown of the Oil of Mercy as the dispensation of the Elder Gods. Given in Solemnity by Art through the generations, it was first pour'd out from Angel unto Woman, then to Man, then to Woman, and on in this manner into perpetuity. This is the Mystery of the Christ, he who was anointed by a woman, and indeed all who receive the Balsam of the Wise. Thus Flesh unto Flesh, Skin unto Skin, does the Unction proceed.

Many are the ways of compounding the Unction, whether the resulting sacrament be an oil in liquid form or a salve retaining solidity until rubbed into the flesh. For those oils requiring simple blending, the work is begun by selection of a neutral medium, an oil which readily accepts the unctuous impress of fragrance and retains its wholesome character over time. The Base Oil, as it is known, is used in almost every preparation, and so may be obtained in quantity. For our Work, the best is Sweet Almond, Hazelnut, Apricot Kernel and Olive; but there are others which may also serve. From ancient times until relatively recently, oils of all kinds were rare and highly valued; thus the receipts of the old Wortcunner made use of what Base Oils were at hand, namely Lard and Butter. Both are excellent unctions in their own right and possess powerful properties in the compounding of ointments, but should be used only when such sacraments will be used immediately, or where storage in considerable coolth may be had.

To the Base are added diverse other fragrances in the form of essential oils; such are usually compounded without heat, the resulting sacramentum a work of cunning which harmonises the aromatic qualities of the oils. In some instances, finely ground tree resins, such as Daemonorops Draco, may be added to the foundational oil, to steep in a sealed vessel for some period of time, and so infuse the greater portion of Oleum with its virtue. The same may be done with certain highly fragrant seeds or bark, after they have been dessicated. Where the tolerances of certain Herbs such as John's Herb allow, their goodness may be extracted into oil by way of the fires of the sun, setting the sealed steeping Vessel directly before the Solar Fire, and discarding the plant material when the extraction is done.

The Salve and Balm are made by cooking various dry herbs, roots, resins, seeds and other plant materials in a fatty base, with the addition of beeswax at the end to thicken it; or other thickening agents such as Cocoa Butter or Shea. Complete mastery of the Fire is needful, for the spiritual might of the herbs can be destroyed by too hot a fire, and too cool a fire may not express them at all. Thus let the brew bubble only slightly, and if smoke appears, the heat is too great. For this reason some prefer a double-boiler to the Cauldron. In many cases, especially when using delicate plants, it is best to cook for only a few minutes, then remove the Cauldron from the heat and allow the herbs to rest for a time in the hot oil. Then the cooked herbs are strained out, and, depending on the nature of the ointment made, new ones added to the pot as it is brought back to the fire. By this gradual aromatic layering, the Herbarius generates a potent Salve.

Throughout the process of cooking the Unction, drop tests are made on a cold surface to test consistency. Where it is too thin, additional beeswax is added to the Ointment; where too thick, additional Base Oil. essential oils are rightfully added at the end, stirred in after the ointment is taken off the fire and poured into its jar of storage to cool. Elsewise much of the value of the Oleum Essentia is disturbed by cooking.

Where the Cauldron is the method used to generate the Unction, it is best borne in mind that the cooking of various poisonous Herbs such as Henbane may generate rank fumes. These may serve to annoy or even overwhelm the Wort-master, thus proper ventilation in such cases is a prime consideration.

Of the Unguent-Cauldron and Allied Vessels.

The Vat of Unction is reserved solely for compounding unguents, both for magical reasons and practical. In manufacture, ceramic is the favoured material, but metals of diverse kinds are also beloved, stainless steel being best. Venerable old iron cauldrons, seasoned by the work of years, may also be consecrated to this use. In size it need not be large, unless the making of Ointment sufficient for a Spirit-Army is needful. Additional vessels of the same composition and varying size are also kept at the ready for straining varying portions of the nascent ointment.

A wire-mesh strainer for the separation of plant matter from the oil is also needful, as is a steel grater for the shredding of beeswax. For the stirring of the brew, specialised Quickening Wands and spoons. Of the Quickening Wand used for the Holy Oil, we may favourably choose well-hardened Hazel, Cedar, Almond, Olive, Walnut and other arbours whose wood, fruits or nuts generates the blessed oils used in our Work, for their kinship to it is readily affirmed by Nature. Ritual Ointment Jars may be made from dark coloured glass, wood, or fired clay, their faces bearing the grotesque of the Genius they contain, or else its sigillae.

Praxis Sylva: Calling Forth the Masks of Oil.

Take of the aromatic and virtuous part of any Herb, be it leaf, root, bark, seed, flower, fruit, or sap, and dry it well and true. When dessication is complete, let the Wort be divided: the first portion shall be broken into pieces, the second shall be powdered to a fine dust. Let each in turn be placed in twice their volume of olive oil and heated in a double boiler, bringing the mixture just to boil, then extinguishing the flame. The oil is cooled and then strained.

Now shall the Herbalist take up that which he has made and assess the varying ways in which the Wort-Genius has shown its unctuous mask. Observe the ease or difficulty with which the aromatic virtue has gone forth into the oil; note its colour, fragrance, and influence upon the skin; note too what has become of the plant portions that have been cooked, for their degree of destruction can often be indicative of their delicacy and inappropriateness for this mode of unction-making.

Let the same practice be undertaken by placing like portions of dry Herb and oil in a vessel, and allowed to steep, in darkness and without heat, over time. As with the flame-heated oils, take stock of what the Engine of Time has provoked, and the varying shades present within the unction.

Then let the Oleum Essentia of that same Wort be considered by virtue of its aroma, the Herbalist partaking of its perfume in darkness and silence. Observe the procession of thoughts, images, and association within the innermost Eye of Seeing, as well as the oil's dominant impress upon the physium. Let these revelations be considered beside that knowledge already possessed of the same Wort, and the emergent mystery shall be both revealed and further concealed.

By ingenuity let these praxes be adapted to encompass many different kinds of aromatic Worts, such that the preparation of Oil may be a Book of Learning known unto thee scribed by the Genius of Anointing and the deeds of thy cunning.



The Sixfold Anointing of the Divine Head

Being the Rite of Hex-Chrism for the Work of the Herbarius.

Rise, Star of Solomon the Wise,
Six Lights upon the soul to shine,
Six Prayers to gain the Holy Crown,
Six Keys to make the Kingdom mine.

With the Balsam of the Throat I assume the Voice of Power.
With the Balsam of the Right Ear I hear the Spirits of Paradise.
With the Balsam of the Left Ear I hear the Spirits of Wilderness.
With the Balsam of the Left Horn plough I the Good Earth of the Lady.
With the Balsam of the Right Horn sow I the Good Seed of the Lord.
With the Balsam of the Skull become I the Spirit of the Wood Entire,
Assume I the Kingship of Jack in the Hedge,
Governing Dominions of Thick and Thin.

Concerning the Virtues of Divers Worts In the Noble Art of Unctions.

Honey, for its marvellous properties of preserving, both in terms of its influence upon the flesh and upon the diverse Herbs used in the unction; its essential oil is found rarely. Propolis, its waxy relative, is also virtuous.

Myrrh, Preserver and Sustainer of the Flesh, ward against infectious spirits. Its oleum essentia may be employed, or a small fraction of the tears ground and slowly cooked into the oil or salve. To all unctions it adds the benefit of stewardship against corruption.

Pine, noble and fragrant Pillar of the Wild, whose essential oils lend both fragrance and medicament to Unctions, and blend well with other odours.

Palma-Christi, whose seed produces a fine neutral oil, but only the purest preparation of the Oleum should be used, as the seed is imbued with some poison, and the oil produces drastic catharsis; thus such should be used primarily for external liniments, but can also be employed for the anointing of the Lignum Sancti, the Wooden God, and the curse-totem.

Lavender, restorative in its many faces, its Oleum essentia may be used neat upon the skin for irritations, burns, and superficial wounds. Used in combination with other Herbs and their oils, it well serve the Unction in perfume and healing power.

Chamomile, the concentrated azure oil of which may be used neat upon the skin for dermal irritation; however both its power and its expense are great, so it must be used with sobriety.

Rose, the otto or absolute which we make good use of in any unction, especially those of a warming character. Its power is in general agreement with many other herbs, both in medicament and in fragrance.

Sanders, the essential oil of which has been highly esteemed in all Holy Oils since antiquity, both for its balsamic action upon the physium and its stimulation of the mind, as well as its power to please the gods. Its principal power lies in its ability to provoke reverie, and to arouse erotic desire. Yet, rightly used by ceremony of Anointing, it may elevate the Angelick

qualities of both woman and man, as well as the bestial; Powerful is the Herbalist who may harness these potencies as one by his Art. We seek only the pure, respectfully distilled oil of *Santalum album* and no other tree, for its increasing rarity has led the unscrupulous to substitute other woods for it. It may be used neat upon the skin.

Jasmine, rare and of great cost, its absolute or concrete is used sparingly, but with impeccable virtue. It serves in oils of allure, but also of bewitching, and to promote psychic congress betwixt Herbarius and floral spirit.

Tutsan, fine of fragrance, and possessed of the powers of Elf-luck. Its charm, when the plant is dry, may be incorporated into oils in the same manner as its noble cousin, the Wort of St. John.

Ginger, for warming of the skin, and for the Holy Oils of all fire gods, its scent is exalted in combination with the oils of other aromatic rhizomes, including Cymbopogon, Tumeric, Galangal, Calamus, and Cyperus.

Peru Balsam, being at once of healing and alluring potentials, it serves well blended with the Olei Essentia of diverse spicy woods.

Walnut, whose royal nut produces an oil which may be used for the Greater Basin of compounding Holy Unctions, especially those serving as Oils of Spirit-Convocation, in accord with the Tree's Mysteria.

Melilotus, found most often as a concrete, it is used for expansion of Virid Sight, and the work of invocation of Faerie. These characteristics also apply to the absolute of Spanish Broom, but doubly so.

Oud, or ***Aquillaria,*** for the rarest of reveries, giving rise to blessed Vision, and to comprehension of the Secret Laws of Ghost.

Wort of St. John, a scarlet-coloured oil of which may be made by infusing the blossoming Herb St. Johnswort in Olive Oil, and subjected to the direct light and heat of the sun. As a balsam of medicament, it may be used neat upon the skin, and as an enchanted unction it is employed chiefly for its peerless Solar virtues.

Orris, for the fixing of fragrance, especially where a fat or other solid lipid base is used. The same may be said of Wheat Germ oil, used sparingly.

Sweet Almond, a tree of great wisdom, whose nut yields up a great oil of neutral property, becoming as the perfect vessel for the addition of other aromatic oils to create a mixture.

Bixa, whose golden seed readily imparts its colour to compounded Unctions, either aureate or rubeate in colour depending upon strength.

Rosemary, for the work of Earthing, and in rites of Remembrance.

Cypress and ***Juniper,*** for anointing the Dead, and for rites honouring their shades. Both may be added to the fumigant, as their aromas burn true.

Mugwort, for the generation of dreams. However, this property, whilst assuring quantity, does not assure quality, which may be empty of magical value. The Oleum Essentia is potent in even the smallest of quantities, and those of sensitive constitution should be frugal in it use.

Opopanax, which in small measure aids in conjuring spirits, for it has high esteem as Ghost-Corn; and in great measure leads to licentiousness, hence its use in many Unctions of the Sabbat.

Galbanum, for oils of Spirit-congress, and where the control of a shade is required, either to draw it near or send it away. And yet it retains great qualities of tempered warmth and fire, hence its judicious use as a perfume for swaying desire, or in oils employed to anoint the hands with power.

Orange, for brightening the mind when it is overcome by Melancholy. The Oleum Essentia of its flower, called Neroli, is powerful in Balms of gladdening and allure. Most citrus oils increase dermal sensitivity to sunlight.

Angelica, for brightness, illumination, and expansion of the faculties of Sight. It also empowers ointments for anointing the Holy Idol, for its marvellous power is the drawing-forth of Light from above and fixing it in the form of a beneficial balsam.

Clary, for unguents of inebriation and overwhelming the Sensorium.

Spikenard, kin unto Valerian, but a more regal scent of savouring of animal spoor. In minute amounts it serve the Unctions of trance and allure, to temper green scents and dignify woody ones, and lend measured fire.

Vetiver, possessing the dark smells of wood, smoke, and spice, and having a stout aromatic nature, in all ways allied unto the Lord of the Forest. Its use must be calculated, for its strength may overwhelm other odours.

Galangal, used in anointing oils to raise the fires of the flesh.

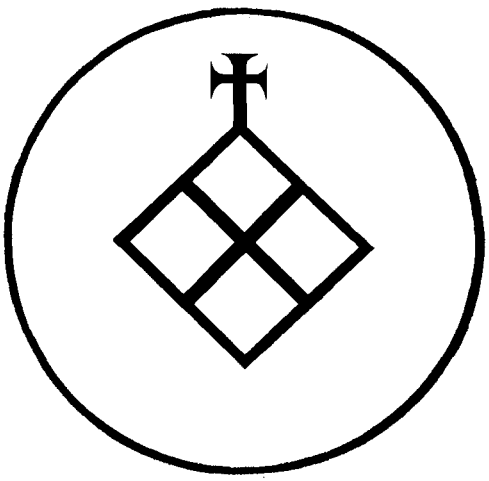
Olibanum, for Holiness, and the graduated resonance betwixt the Eye of Seeing and Fire of spirit; one may be thus blessed with both Vision and alertness. Like Myrrh it also serves as a preservative within the Holy Oil.

Helichrysum, in moderation a peculiar distillation of Sunlight, giving aid unto the medium and increasing sensitivity. In excess it precipitates the terror, abandon and frenzy once associated with the Maenads; it excels where Oils of the Sabbat are compounded wholly of flower fragrances.

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Cross-Seal of Unction.

For encharming The Ointment, and calling its Holy Angel.



Powers of the Cross of Unction
By the Temple-Cedar, Tree of Anointing
I pour out the Blessings of the Father.
Go forth in flesh as the Oil of Mercy:
Saajithas, Ladunu, Bubonion, Guggulu,
Amen.

Of Powers and Virtues of Cedar, Tree of the Oil Incorruptible.

True Cedars, being of the genus *Cedrus*, comprise evergreen conifers of varying heights with strongly fragrant wood and true needles, as with Pine. The most common Cedars one is likely to encounter are Cedar of Lebanon, *Cedrus libani*; Himalayan Cedar, *Cedrus deodora;* and Atlas Cedar *Cedrus atlantica.* Deodar, or Deva-Daru, is the holiest tree in the Western Himalayas, growing at high altitudes and revered for the conclave of good spirits known to inhabit it. In physick, its action upon the flesh manifests variously as an astringent, antiputrescent, stimulant, anti-inflammatory, and aphrodisiac; it is has long been esteemed in folk medicine for treating intermittent fevers and rheumatism.

For the Green Craft we esteem the needles, fragrant heartwood, resin and its Oleum Essentia, which carries all of the Tree's power. Resin-rich heartwood can be shaved from the interior of thick branches pruned from mature trees, and burns fragrant as pure resin. The Oil, of regal odour, has enjoyed use as an embalming spice, and may be used neat upon the skin. It forms the greater portion of numerous Holy Unctions of Art, notably those made for devotion and inflaming amorous desire. It blends well with floral, green, and spicy odours. The fragrant wood is also appreciated by diverse faiths for its use as Idols and Rosaries, and it is considered to be one of the woods of the True Cross, bearing the powers of Resurrection.

In the Work of the Holy Rood, its uses are diverse. Like Juniper, Cedar branches are smouldered and inhaled to produce a state of magical trance, as well as the work of Making Holy the Temple. Bundles of fresh boughs are hung over the bed as a dream-ally and protector against invading Night Spirits. As a staff it serves the Healer and her Art, for the essence of its wood is the arrest and reversal of corruption, and such staves should be regarded as the earthly manifestation of Ease. In this respect it is like unto Cypress, but wielding a Solar, rather than Saturnian, force upon the flesh.

Wonder not that the Garden Luminous doth lie in Shadow: for the spirits standing over it bore witness to the felling of the great Cedar forests by False Kings of old, a treachery which has continued to the present day. So began the true Fall of Man, and the ascent of the wretched Demon Khumbaba.

The Sabbatic Unction and the Inversion of True Flight.

Among the many sacraments of the Balsam-Grove there is a certain Unguent known unto the Wise, the subject of whisperings and mutterings of many vain voices, whereby one may attain nocturnal flight. In secular and church histories we read of certain salves by which women flew through thick and thin, or were render'd delirious, succumbing to the rough embrace of the Demon; or yet by which men became beasts; or by whose intercession one glimpsed beneath the Mound of Elphame, so to see the hidden feast of the Fair Folk. And by other accounts, this salve whisked the sorcerer up and away unto the High Sabbat of the Witches, where there was great dancing, feasting, and merry-making in the Circle of the Goat-Father. It is said that such unguents, as well as having the power to suddenly shift the world, also returned those who used it to their place of departure, unharmed, but weary from the night's reveries.

In composition these unguents varied, depending on the chronicler and his purpose in reporting them; they variously included:

Bane-Worts, a triplicity of Infernal Herbs, strong in poison and frequently deadly. The first in this group are plants of the clan of Nightshades: Belladonna, Thorn-Apple, Henbane, Scopolia, and occasionally the Mandragore. When used in a disrespectful way, these plants readily ally with certain devils, and it is the vision phantasmagoric which is usually attributed them. The second group are the Umbellifers of the Skull, that tenebrous society of killing-plants the Greeks of Old collectively called *Koneion,* most notably Poison Hemlock, Cowbane, and Fool's Parsley. To them is attributed the aspect of the going-forth of the soul: flight or the incipient metempsychosis at the onset of theriomorphic ingress. The third group consists entirely of Monkshoods, being the deadliest poison of Europa's wort-cabinet, and to it is attributed the suppression of the flesh into narcosis, loosening the gateways of the soul, or yet even Death itself.

Soporific Worts, such as Opium Poppy, Poison Lettuce, and various Water Lilies, which, in addition to their calming effects upon the physium are also traditionally allied unto the shade-realms. In the case of the Poppy itself, various among its narcotick virtues are known to mitigate some of the more unpleasant effects of Nightshade poisoning.

Worts of Potentiation, largely for their occult virtues of Aid and Strength, such as Cinquefoil, Purslane, and Tormentil. Like the Soporific Worts, Diverse kinds of Cinquefoil also act in a minor capacity as an anodyne, as does Belladonna.

Worts of Inflaming the Flesh, which may excite the flesh or raise blisters, stimulate circulation, thin the blood, and increase absorption of the Unction. The best-known among these is Black Poplar, but Calamus, Spurge, and Buttercup have also been used.

Soot, used for the Making Black of the Flesh, to become as one with the Night, and to assume the ebon form of the night-roving beast.

Fat, sometimes, according to lore, that of the Infant, or else the Corpse fresh-dug, in which resides a powerful Arcanum of the Sabbat. The bodily fats of certain Beasts of Power such as toads, allied unto the Spell, have been rendered for traditional salves and are of exceeding potency. However such work is unnecessary, given the abundance of plant oils at our calling, the reprehensible process of separating the grease, and the increasing rarity of such fauna which better serve the Garden alive.



The Mysterium of the Unction of the Sabbatick Round lies not in the chymical virtues of the plants, nor in their action upon the physium, but within the sanctum of the Veil'd Initiate. In this Work we cast forth an Holy Triangulum with which to bind the Demon and exalt the Angel, three columns of equal power standing tall and strong: the manifold virtues of the Plant, in flesh and in Ghost; the power and discretion of the sorcerer; and the immutable laws of Elysium. For verily, the Enshrouded Garden intersects the Realm of the Dead and the Dream-Locus of the Sabbat, and thereto may the sorcerer travel by means of Besom, Walnut-Tree, or the night-wayfaring beast: the moth, bat, owl, toad, wolf, cat, and raven. Such may be accomplished in greater power by those of Good Faith and Worth, with patience and devotion, without need of digging the Venoms of the Earth and stirring the Hell-Vat. For many among the profane, with great lust and presumption in their hearts, have sought the Road of Swift Flight by contriving such mixtures, only to find the Road of Swift Death.

Charm of the Shroud of St. Lazarus

Aright I rise by Night and walk
Within the Round of Shade
By precious Unctions Black pour'd out
In Death's own Season made.
Ye Mask of Death of linen spun
Perfum'd by Guguleth's worts,
The Lord's Voice calls now unto Thee:
Rise up and Come thou forth.
Come forth, unto the Lady's Feast
Yclad in soot and Shroud,
Come forth unto the Moonlit sky
And walk the Road of Cloud.
Fall, thou Shroud, upon the Flesh
The corpse's image keep;
Rise, thou Veil, at journey's end
To rouse the Soul from Sleep.



Formula: Oleum Ouroboros.

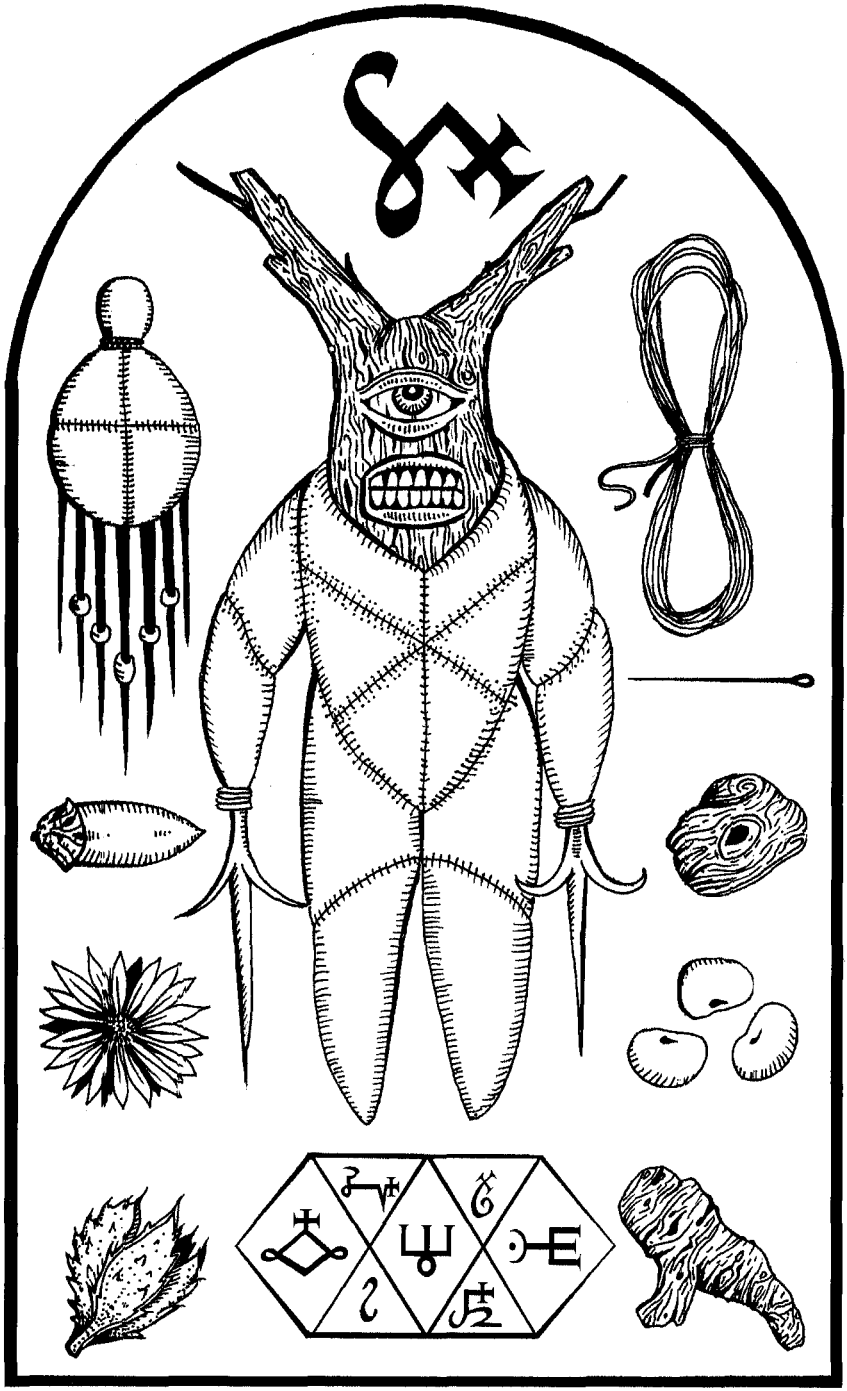
Harbouring the Arcana of the Serpent-of-Art entire, it is used to anoint the body prior to any operation of High Ceremony. It raises Spiritual Fire, but also aids in the reception and refraction of the Voice of the Spirits, appropriate in all ways for most Rites of the Art, and for the anointing the Crown of the Beloved. Into a steeping vessel, place fifteen grammes each dry Blossom of Calendula and powder of Myrrh, thirty grammes powdered Daemonorops Draco resin, and cover the whole with Oil of Sweet Almond. Let it infuse for seven days, agitating the vessel daily. Add Oil of Patchouli in the amount of twenty-eight drops; of Myrtle, twenty-one drops; of Olibanum, fourteen drops; of Sanders, fourteen drops; of Cassia, seven drops; of Clary, seven drops. Let this abide for seven more days, invigorating the vessel each day. The oil is then strained into an appropriate Vessel of Keeping and the plant remains discarded. The presence of Cassia and Clary oils may irritate the derma in some persons, thus a small amount of the finished Oleum should be used to test the skin prior to use.

Formula: Oil of the Earth-Horde.

Here formulated is a votive oil for rites of atavistic possession, where the shades of beasts are assumed. Thus it is made to mimic in scent and action the spoor of certain fauna, specifically the stallion, though its breadth in this respect is both greater, and less than Nature herself. It also serves as a magical Balm for aid in Battle and Confrontation. Into forty millilitres of Sweet Almond Oil, blend the Olei Essentia of the following worts, in the amounts specified. Of Juniper Wood, ten drops; of Oakmoss, nine drops; of Sanders, nine drops; of Labdanum, six drops; of Clary, five drops; of Cassia, four drops; of Helichrysum, two drops; of Castoreum, one drop. Use it to anoint brow, temples, and hands prior to Greater Rites of Ingress.

Formula: Balm of the Via Quadriformis.

An oil which, in accordance with its Wort-powers and the practices of the sorcerer, aids both the kindred works of Dreamer and Medium. Best used by those accomplished in their Art, it is applied by anointing the soles of the feet and between the toes with a modicum of unguent. Of Oleum Olea, take two hundred mililitres and add to the cooking pot, together with ten grammes of *Cinnamomum zeylanicum*, freshly splintered, and thirty buds of Balsam Poplar. Over a low fire, cook the oil gently four minutes, then set aside, letting it cool for the same amount of time. This portion is strained, the Herbs pressed and discarded, and the filtered oil returned to the Cauldron. The pot is heated again over a low flame: when hot, but not smoking, add fifteen grammes Seed of Hyoscyamus, the same of finely shredded cured Tobacco, and ten grammes Seed of Thorn Apple, well ground. For three minutes it is stirred with patience, then ten grammes of ground Black Walnut husk is added, cooking another two minutes. The pot is removed from the fire and rested for five minutes, the oil strained and returned to the Cauldron, the plant remains discarded. When heated again, the oil receives the same amount of Tobacco as before, and is stirred for three minutes. Ten grammes of shredded Beeswax is added and melted, together with the same amount of Palm Oil or Dairy Butter, or a sufficient amount to stiffen the unction. The pot is taken from the fire, strained, and poured into a vessel for storage. While it cools, add Olei Essentia in the following specified amounts: of Clary, five drops; of Galbanum, five; of Juniper, four; of Mugwort, three drops, of Cassia two.



13
The Book of The Skin-Garland



Psalm of the Stitch

Thorn-Garland of the Waste
I bind as one in the skin of Demons,
Stitch'd full round with Thread of Red,
Once to wind, twice to bind
Thrice to kill them Dead.

Blossom-Garland of the Field
I bind as one in the skin of Virgins,
Stitch'd full round with Thread of White.
Once to lure, and twice secure;
And thrice to make them Bright.

Leaf-Garland of the Wood
I bind as one in skin of Stag,
Stitch'd full round with Thread of Green.
Once for the Road, twice for the goad,
And thrice for betwixt and between.

Rose-Garland of the Crypt
I bind as one in the skin of the Corpse,
Stitch'd full round with Thread of Gold.
Once for the Dead, twice for the Tread,
Thrice for the Tale Untold.

Husk-Garland of Winter's Wane
I bind as one in skin of Fallen Kings,
Stitch'd full round with Thread of Black.
Once for the Box, twice its Locks,
And thrice for Bringing Back.

Concerning the Noble Art of the Fetish Bundle.

The combination of diverse Herbs of Power, bound together in sewn cloth, paper, or leather, forms the work of the Fetish-bundles: Pouches, Poppets, and Pillows. The unitive force behind the Work of the Skin Garland is the cunning juxtaposition of plant virtues, the fascination betwixt Eye, Needle, and Thread, and the potency of ingressive spirit-presence.

Pouches are typically employed for purposes of carrying needful plant totems, such as certain roots or mummied tubers on the person, or for the needful incorporation of animal or mineral charms; these are also sewn directly into the clothing or hat. Artificial phalli for sexual enchantments may also be constructed in this way, usually with an outer skin of stitched leather, which may then incorporate necessary plant portions.

The work of Pillows encompasses the fetishistic conjuration of plant powers in one's sleep, to bring forth dreams or prevent them. However there are other uses for the Pillow, such as the presence of herb-famuli as nocturnal guardians, or for the simple endeavour of perfuming a chest of drawers. Entire mattresses may be stuffed with freshly-harvested Herbs, especially those potent in Love and Swaying, to charm a Magical Bed.

Poppets are for such work which requires direction of power upon the human form, be that of the Herbalist himself, or another. Such dolls, though known chiefly for their powers of cursing, may be used for other magical purposes, including healing. Indeed it may be said that such Arts of the Effigy are a complex sorcerous realm unto themselves, and for those so gifted, all Spells-of-Art may be bound by the work of needle and thread, for therein resides a lifetime of cunning. When not used for man-making, dolls also serve as votive offerings to certain divinities, or as material eidolae for the indwelling of spirit-patrons or the souls of ancestors. In cases where the mommet is used as a votive offering, such are filled with offerings of coins, flowers, and prayers written on leather and paper.

The poppet as Effigy of Art may take on manifold forms: those used for healing, cursing, coersion, self-empowerment, and for the exaction of certain tasks on the spirit-plane. Their hide is typically of cloth, animal skin, or paper; however certain forms of the doll employ soft metals such as lead or copper beaten into thin sheets. Certain roots may also be harvested in

accordance with their Tabu, then dried and hollowed, before being stuffed with herbs and seal'd. The curse-poppet, or that made for coersion, is best formed from cloth taken from the clothes of the enemy; likewise healing dolls should employ scraps of clothes from the person to be healed.

Binding cords for such bundles vary, but may include catgut, jute, hemp twine, and fine thread. Other items sewn into such bundles include ribbon, beads, bone, hair, dried animal organs, feathers, and lodestones. The Pouch, Poppet, or Pillow is invigorated by prayer, blood, Smokes of Art, and the addition of sacramental oils prepared in accordance with purpose.



Praxis Sylva: Binding the Fetish-Bundle.

Select three different Worts or Trees allied unto thyself by curiosity, omen, germane arcana, spirit-revelation, proclivity, or fascination. With due reverence and ceremony harvest from the first a number of mature twigs, these being small shoots appearing upon the branches which are older than one year, having begun to form wood both wholesome and hard. From the second, take a number of green leaves. From the third, take several lengths of tendril, vine, or green pliable shoot which may be easily bent in the fingers.

In accordance with cunning, begin to twist the leaves and twigs in to a shape serving unto the work of the fetish, the crude image of beast, man, god, or symbol of power. In thy Work be observant of the shapes of the varied herb-portions, and how they may compliment each other; note how pieces may be torn in the fingers to better accommodate the shapes desired; observe the aromas released, and how they manifest singly and in combination with others present.

By turns let this work progress to include other portions of plants: seeds, roots, blossoms, cones, thorns, dried fruits, and pods. In the work of binding the poppet let each adaptation take into consideration the flexibility of the plant portions, their aroma, their virtues singly and collectively upon drying, and, most importantly, the syzygy of power betwixt the Holy Trinity of Herbs being used. Let the work progress to include more than three herbs, as well as thread, cord, cloth and skins.

Allow the silent art of twisting and shaping to eclipse all mortal aesthesis, and by action of Hand and Eye go forth into the shadow of trance, being guided by the spirit-flock and the genii of the herbs selected. By this practice shall thy knowledge increase by degrees, and thy Secret Book of Green Wisdom be written by the Hand of Spirit, in conjunction with Nature and the Genius of the Spirit-Bundle.

Of the Manifold Herbs of the Skin-Garland.

The Work of the Skin-Garland may indeed encompass all plants and their parts, and in all stages of quality. Fruits stand as an exemplar: unripe fruits may be used for the work of miracle-working, or manifestation; ripe ones for devotion and offering, and rotten fruit for the work of warfare.

Corn, for health of the fields and those who tend them; its favoured portion is the dried stalk, woven into the Corn-Dolly and other fetishes. Grains are used for the drawing of wealth, or, if mouldered, for Blight.

Beans, for encapsulation of Desire, each seed binding a single command as a Circle of Art, then placed within the corpus of the Poppet according to its charge. Poisonous beans such as Sophora or Erythrina are best for commands of warfare; edibles for the conjuration of friendly genii.

Maize Kernels, like unto Beans, but for command of hatred and cursing.

Roses, the dried buds of which may fill the greater bulk of a love-doll, or that sewn to increase fertility in woman and bring forth children. When sewn into the pillow it bringeth dreams of love-counsel, or matters of honour; when carried in the charm-bag, it serves as a good protector.

Nuts, being whole and fresh and good, to empower a poppet-effigy with the rudiments of reason, allied in power unto the arboreal intelligence whence it proceeds. When it is borne in the charm-pouch it guards the traveller and draws wealth.

Whitethorn, the Bark of which is used for stuffing a poppet representing a woman; the same is true of Willow and Poplar leaves, and Bark of Maple. Its fruits, well-dried, serve that charm-bag hallowed unto the Lady, and beckon her blessing wherever one may go.

Blackthorn, the bark of which stuffs a poppet representing a man; the same is true of Oak and Alder leaves. Its dried thorns may be used for the piercing of curse-dolls, as may those of Whitethorn.

Ivy, the juice of whose berries shall serve to bind a poppet unto his task, or yet to goad a spirit-familiar. Greenwood vine-branches of smaller diameter may be harvested for the work of binding and so used when pliable, then allowed to dry. In the pouch, the wood serves as protection from poisons.

Needles of Cedar, for poppets of healing; these especially benefit by the regular addition of Oil of Cedar with the doll kept close to the body. The fresh shavings of Heartwood bark serve in like capacity. Likewise, such dolls of Cedar are best empowered and fed with the sweet smokes of its resin.

Leaves of Fleabane, for protection-mommets where the forces to be resisted are especially pestilent; leaves and flowers of all kinds of Chrysanthemum shall also serve in this capacity, as shall flower heads of Tansy, and leaves of Pennyroyal and Satureja.

Vervain, used in tied bundles, bags, or poppets; for effecting controlling force or coersion over many kind of spirits, especially those which are by nature predatory or parasitic, and for Heavenly Aid in warfare.

Tobacco, for power and protection, and to bring fortune; the uncured leaves are best for warding, whilst the whole, cured leaves serve for power.

Anemone, the mummied corms of which shall endow the Poppet's dream-form with speech. If the Anemone has been harvested with due ceremony of Sword and Circle, and dried with good care, it may be used in the stead of Mandrake, to lesser effect but worthy of simple operations.

Life Everlasting, to bring good health and spiritual hygiene, and for the attraction of helpful spirits. It also freshens the charm-bag.

Hornbeam Keys, for pillows of dreaming; likewise one may use leaves of Mugwort, Root of Elecampane, and Blossom of Maythen.

Acorns, for poppets sewn to draw amorous delight. These poppets, if made with a large number of acorns, are buried in the grove of their origin as part of the love-conjuration. In magic pouches they wield the same power.

Castor Beans, when a single witch-doll is empowered by command of Art against multiple enemies.

Beech-Nuts, for the poppet to assist in bringing money, or for use in a charm-bag made to draw out information from the unsuspecting.

Holly Leaves, used chiefly in poppets serving as wardens of home or stable, they raise the Power of the Hedge within the effigy. The dried berries are also strung and added to Poppet or Pouch as a charm of protection against malevolent sprites.

Rush, for the work of binding the poppet-spell.

Mulberry Bark, to form the enchanted 'skin' of a doll, or paper made therefrom. The same is applicable for birch bark.

Rowan-berries, for such poppets as are conjured to protect children, animals, or gardens. These are best dried, strung, and mummied in Myrrh before addition to the body of the doll. Wood slips added to the power-bag charm the step of the Wayfarer and grant passage through difficult terrain.

Mandrake Root, bathed in wine and placed within the corpus of the doll, especially where a poppet is made as a vessel for the gods or patron spirits. In such cases the Root is blessed in the name of the archangel Michael before bathing and interment into the greater portion of the effigy, and anointed with a Holy Unguent. Dolls of this type are especially suit'd for the warding of personal property. In the Bag of Power it grants invisibility, or rather, the distraction of profane eyes away from its bearer, as well as influence over the weak-minded. In pillows it giveth dreams.

Moss, invaluable as a neutral stuffing medium, capable of absorption of unguents and philtres, but also bears the added power of protection for the poppet itself.

Mugwort, which serves in any charm or bundle for holiness, and to protect the traveller. By old tradition of spirit-curing, a large poppet stuffed with the dried leaves, together with written prayers for clearing out ill, is cast into the Midsummer fire. When employed in the poppet its leaves are invigorated with Mugwort essential oil, or a strong tincture of the plant.

Charm of Red Thread

Sung for the Thread-binding of Spell.

Cord of Life, Mother to Daughter,
Cord of Life, Mother to Son.
Blood-thread bind Old Adam's Hide
'Til all his days be done.

Cord of Death, Noose to Neck,
Cord of Death, O Gallows Pole.
Blood-thread draw the Devil's Stitch
And twine thrice round his Soul.



Praxis Sylva: The Tree-Hung Corpse.

As the work of Devotion unto the Patron-Tree is ever needful, the Work of the Skin-Garland may serve as a fetishistic link by which to draw power from one's sylvan Ward. Let the Herbarius sew two small pouches of skin, being of the tanned hide of thy bestial famulus, or yet the very skin of the Sacrificed God, in a shape and form evocative of thy soul's own power.

By prayer and incantation let both pouches be filled with the host of thine own powers and genii, perfumed with oils and smokes, and by ingenium adorned by Art of the Stitch. Let one bag be filled with votive personal items- hair, blood, sigillae, beads of thine own carving, stones of power, jewelry strong in spirit and attachment unto the Heart. Let the bag be well-sealed with cord, prayerfully knotted with the Oath unto the Patron Tree, using thine own secret Name of Art, as well as that of the Tree.

Go forth, then, as Wayfarer, upon the day of Old Midsummer, unto that fair Arbour which stands as thy god: greet it with prayer, sacrifice, song, and the Cross-Seals of thy rune-binding. Then undertake to climb its boughs, reaching even unto the uppermost branch. There let the Pouch be hung, even as the flayed skin of thine own body, in sacrifice unto the Gods of the Grove. Such was the augury of the Groves of Old, where sacrificed hides swung in the wind, and brought forth power unto the fields.

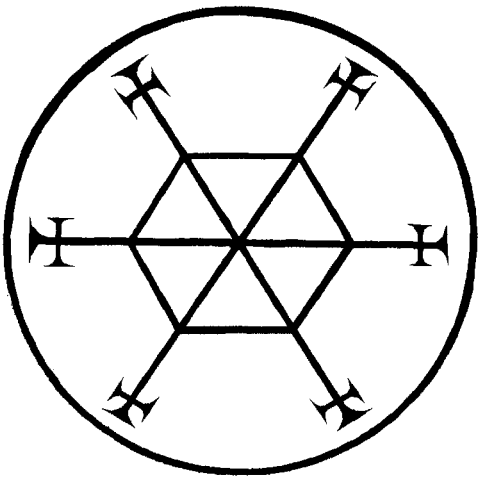
When this is done, let wood, leaves, flowers, fruit, and seeds be harvested from the uppermost branch, to serve the Herbarius as great totems of power, and allies in dreaming. Into the empty pouch they are placed, together with other eidolic items needful for the resonance of thy spirit with that of the tree. The pouch shall then go forth with thee, upon whatever road be wandered, to serve as good counsel and protector.

In successive years, the tree should be climbed and a new pouch hung, to renew the compact with the chief arboreal god, and to perpetuate the linkage of power to this individual tree as a source of informing spirit-contact.

✠

Cross-Seal of Thread.

For the Arts of Spinning, Weaving, and Sewing, and for petition unto Na'amah, patroness of the Skin-Garland.



Powers of the Cross of Thread
By strength of Linum, Tree of Earth-spun Raiment,
I raise high the Hackling Hand.
Go forth in flesh as the Strands of the Spinner:
Kenafas, Kenabas, Bomerias, Corchorus,
Amen.

Of the Powers and Virtues of Flax, Tresses of Na'amah the Weaver.

Like Whitethorn, Flax is a plant steeped in the ancient lore of the Lady, a repositorium botanick of Female Mystery. Its principal power comes to the sorceress by way of the Enchanted Loom: the virtue of its Spirit is in the drawing together of diverse powers, or strands, into a single Weaving of Art. As such it serves not only as the emblematic plant of weaving and the Work of the Skin Garland, but also as a totemic Herb for the protection and empowerment of all Sisters of Art, falling under the Dominion of Na'amah the Weaver. By far its greatest boon unto the Art is its strong fibre, which, when combed out in its raw state takes on the appearance of long, thick tresses. As such it is the precursor to linen cloth and cords. In the traditions of Heathen lore, Flax was held to be sacred to the goddess Hilda, who taught the art of weaving to mortals.

The plant best known to agriculture is *Linum usitatissimum*; however the genus *Linum* contains in excess of two hundred species, consisting of Herbs and shrubs of varying size with flowers ranging from white to blue through red and yellow. Annual or perennial, these diverse Flaxes grace the fields of the northern hemisphere and are magically kindred with their better known cousin.

In physick, its powers are demulcent, antirheumatic, and vulenary, the medicament derived from the oil of the seeds, which are also nutritive. The oil, known by a variety of names, may also be used in varying applications of the Art Magical, especially for the Sacramental Unguent.

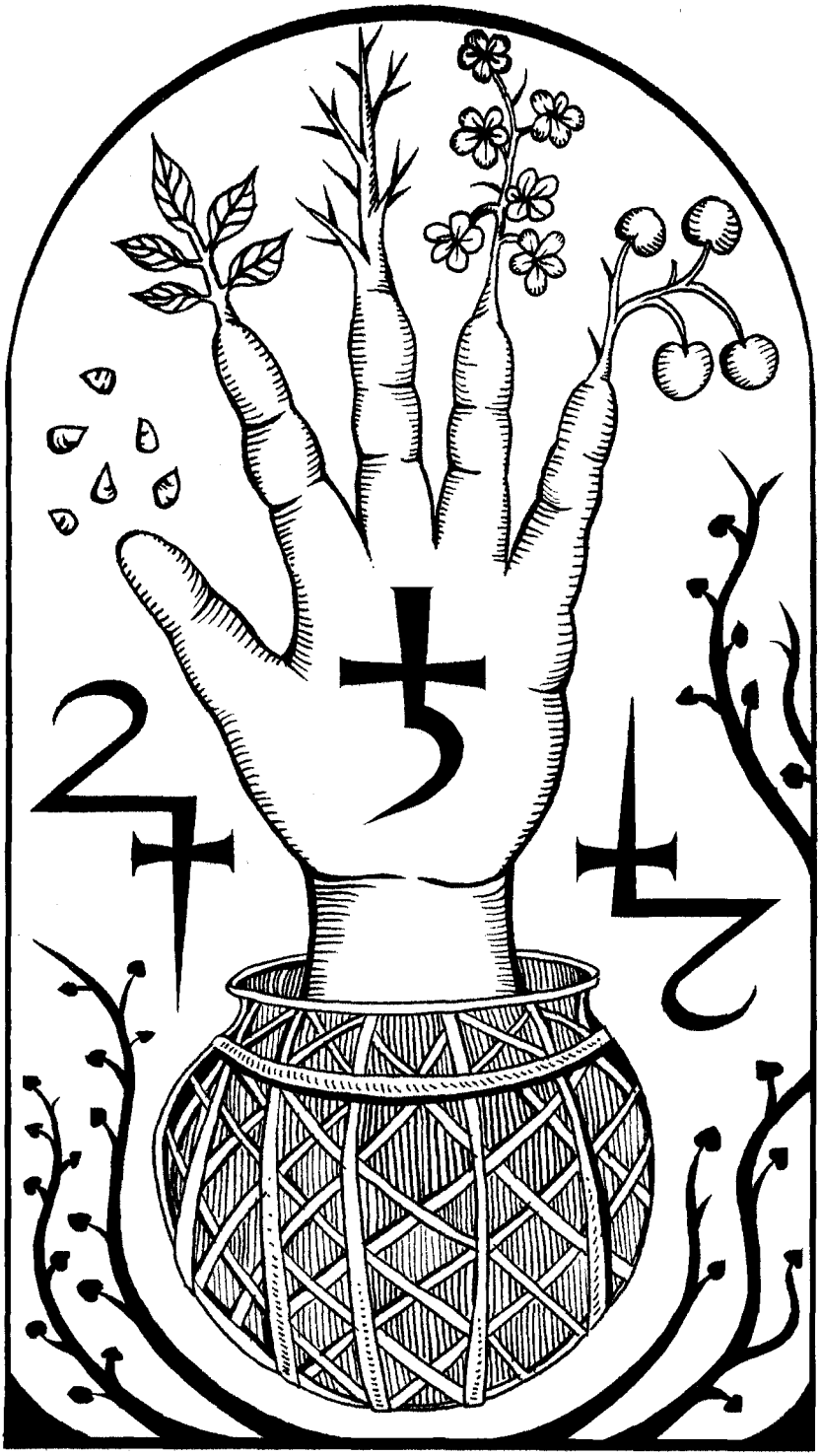
Perhaps as great as its powers of Weaving the Spell are its known potencies in fertility rites. In days of old, women performed a rustic "witches' dance" in which they simulated copulation with Flax in the fields, revealing their vulvas to the plant. In some pagan traditions, Flax was given in Holy Sacrifice to appease the gods. The pentalphic flowers, ever the Hieroglyph of Venus, may be added to Philtres of Amorous desire with good effect. The seeds are also employed for casting out devils or lingering ghosts, principally by casting them round the home or the person bedeviled, whilst calling upon the Lady Na'amah in prayer to entangle all foul spirits in her weave.

Entreaty unto Na'amah

Lady of the Skein of Light,
Raise thy hands unto the Night:
One Thread of Moonlight take as thine
And spin it unto thy design.
Strand before and Strand behind
All Things in Threads of Power bind,
By Witching Loom to make thine own
And weave the Warp of Flesh and Bone.
Spin, thou Queen, the Fibre of Man
Measure out its breadth and span:
By Shear of Severance draw the Sword
And for thy Purpose cut the cord.
Draw fast the Sinews of the Earth,
And reap the Harvest of its girth;
For armies fall at thy command,
The Moment spun by thine own Hand.

Praxis Sylva: Sewing the Pouch of Dreaming.

Of the many works of the Skin Garland we may consider among the most important the Dreaming Pouch, sewn to conjure forth the nocturnal famuli of the Wayfarer-by-Night. The Bag is worn upon the person during sleep, typically affixed around the neck, or yet the waist, as a girdle; or around the wrist, its bulk to be clutched by the Dreaming Hand. As a variant of the Encharm'd Pillow, the very foundation of its power is the Cradle of the Dreaming Skull, the ensorcelled throne upon which the Dreamer rests his head at night. In addition to plant materials serving as stuffing material, the various leaves, flowers, roots and seeds needful for specific dreaming foci shall form the greater bulk of the worts within. These, together with hagstone, moonstone, and owl feather, shall be bound in the skin of a night-roaming beast, drawn together in the threads of thy colours of power. When dream-counsel regarding a specific question is sought, it is written on paper in thine own blood, and then burnt, the ashes added to the interior of the pouch and committed to spirit.



14
The Book of The Grove of Colours



Psalm of the Reed

Glory to the Paper,
Glory to the Ink,
Glory the Hand of the Scribe.

Glory to the Sign,
Glory to the Word,
Be guid'd by the Hand on High.

Flow, one thousand Elder Greens;
From Indigo, come Peacock's Blue.

Rubia give the Heart's own stain,
Burn, thou Fire of Saffron's hue.

Let Orchis purple Lips and Flesh,
And Bramble too, as blood.

Crotal burn with flames of Gray,
Brown from Birch and Savin's wood.

Black come forth from the Old Nut Tree,
Gold arise from flower of Broom:

Adorn the Crown of Heaven
With the gems of Eden's bloom.

Glory to the Reed,
Ray of First Speech,
All Word and Image Bless.

Glory to Behenemu,
Lord of Heaven's Palette,
And Glory thine Impress.

Of the Noble Art of Hallowed Inks.

The Great Book of the Greenwood is writ in many colours, and almost any plant, when subjected to various processes, will generate a colour capable of staining paper, wood, cloth, or skin. The simple use of raw juices, pressed from a succulent leaf or flower, may be considered the most basic application of this Noble Art, but by cunning the Palette of Nature may generate dyes for cloth, ink for writing, paints for beautifying the skin and hair, stains for colouring paper, tans for leather, and stains and varnishes for sealing carved wood artifacts.

Certain of Our Inks excel for the quill, giving rise through sorcery to automata, formulae, sigils, phantasmal images, and other Delights of the Scribe. These stains are appropriate for parchments and papers comprised of vegetable fibers. Other inks are best rubb'd into wood as a stain, employ'd to colour diverse fetishes and sorcerous regalia. In this capacity, we identify two kinds of stain: that which imparts the colour, and that which seals and protects both the stain and the wood-surface, known as a varnish, many of which possess subtle colourings of their own. While inks and stains for wood may arise from any portion of a plant, varnishes are largely derived from resins. Still other inks, often resinous in nature, may be used for staining bone. Essential to the magical use of Ink and Stain is the knowledge that the process of colouring is a most ancient and venerable rite, a hallowing of Prima Materia by the noble vehicles of hue and chroma, as well as the mutual ingenium of Sorcerer and Familiar.

Of the Living Inks.

For the magical staining of wood, the noblest and most powerful method is by direct application of live plants. Staining staves thus becomes a rite of hallowing wood as a vessel of the power of the land, bearing the spirit-impress of all places the Wayfarer has tread. Such colours vary over time and season, and cause woods so stained to take on a lustrous, and sometimes aromatic patina, a colourful tapestry of the many pathways of the Journey of Art. In this we may freely use fruits, flowers, leaves, and roots, freshly gathered and bruised, and rubbed directly onto dry wood. In this manner, not only is the stain imparted but also the manyfold benefits of the plant. In simplicity and efficacy there is no better way. If the fetish to receive the colour is hallow'd unto a singular plant, such as Dittany, the leaves and flowers of the Herb may be used to stain the wood while direct

invocation of the Ally takes place through incantation or song. Successive ritual stainings over time will layer the Ally's virtues into the wood, as Time and the Great Road of Art layers the sorcerer with cunning. The oil from the Wayfarer's hands may act as a seal over time and protect the coloured wood from leaching.

For Green, the Leaves of many plants offer up a varied and virid palette. A sweet-smelling, deep gold-green stain may arise from the repeated pressing of leaves of Labdanum. Wormwood, Lady of Bitter Virtue, imparts a steel-green stain and marvellous powers of Hallowing, as does Mugwort. For Red, flowers of the Corn Poppy and Red Rose are esteemed, and for Purple, we use the juice of the fresh fruits of Blackberry, Black Nightshade and wild Mallows. Blossoms of Coreopsis impart a bright gold, of which there is no peer. These are but a handful of the many stains at the ready from Nature; let the experience and cunning of the Wayfarer determine others according to need and the gifts of the Genius Loci. In addition to the parade of colour provided by Nature in Field and Forest, neglect not the Great Mysteries of the Red and the Black: the Blood of the Sorcerer and the Soot and Charcoal of the Circle's Heart.

Of Compound Inks.

Inks, dyes and stains may be yielded by subjecting a combination of plant materials to various processes including boiling, burning, fermenting, roasting, sublimation, extraction in ethanolic tincture, and rotting in a sealed vessel under cow or horse dung. Some traditional inks contain over one hundred separate plant ingredients and may take months to generate. The intended result is a colour which stains its medium true to desire, is colourfast over time, and has suitable longevity for storage in a vessel over time. The cunning use of such colours lies in their wise formulation for their purpose in Art, taking into account not only the virtues of pigment but also the plant's impress upon the Hidden Field of Light. An incantation unto a god of War may thus be written with an ink formulated from Martial plants, its brutality improved with the introduction of sacrificial blood; a charm of binding likewise may be written with an ink strengthened with the juice of Ivy berries; Inks of Love-Witching will naturally employ Herbs sacred unto Lilith and Venusian in aspect. The making of such Inks, as a rule, contain some or all of the following components:

Water, being the preferred solvent for extraction of colours. It may be hard or distilled according to the demands of the Tinctum, and taken from such a source as suits the parameters of the spell. A cauldron for ink and dye-making should be reserved separate from those used for making other sacramenta, and this kettle should be forged of copper or iron.

Worts of Colour, notably those plant parts which are boiled or steeped to extract their varied hues. In most cases flowers should be picked at the height of their blossom, and leaves in the spring or summer. Depending on species, roots and seeds may be used dry. Bark gathered for dyes or inks should be done in the spring, taking such from lateral branches after they are removed. Such bark, or wood and twigs gathered for the same purpose, should be free of moss or lichen; otherwise their staining virtues are compromised. Where barks are concerned, high tannin plants such as Oak, Rhus, and Cotinus are potent in the ways of the stain and worth the seeking. Fruits and their juices may be used fresh, as with Blueberries, Cherries, or Elderberries; some, however, such as skin of Pomegranate, are best used after thorough drying.

Mordants, which increase a dye or ink's colourfastness, as well as alter a colour by making it brighter. With many dyes the colours achieved depend upon the mordant used; the same plant will often yield different colours with different mordants, or according to boiling time. The mordants of industry are usually salts of divers metals, such as chrome, copper or tin, and with their immense power comes an accompanying degree of poison, the brightness of the dye often directly proportional to the toxicity of the mordant. Metal boiling kettles contribute their own degree of mordanting with less toxicity: copper is the favoured metal of dye-makers but iron will also prove virtuous. Classic alchemical mordants included alum, vitriol of iron, and copperas. In times of old, Chamber Lye, or rotted urine, was esteemed for this use, as was tincture of wood ashes. As ash from different plants and plant parts contains differing amounts of chemical virtues, all ash mordants are not identical. The natural mordant of tartaric acid may be gained from dregs of wine, and proves most virtuous in the making of certain inks. Tinctures of iron, gained by leaving wine or vinegar for a time in an iron cauldron, are one such means of generating a simple mordant, the same may be accomplished by the simple addition of blood. Simpler plant-derived mordants may be made from certain plants con-

taining significant amounts of oxalic acid, as with worts of the genera *Rumex*, *Oxalis*, and *Chenopodium*. Other more specific plants may be so used: Elecampane is employed as a mordant for dying with blackberries; Fir-club moss, or *Lycopodium selago*, may in general be used in place of alum. The galls from certain oaks are used to dull colours, though some contain considerable tannin and add their own brownish hues. Where iron is to be employed as a mordant, rust scraped from graveyard ironwork serves well in curse-ink.

Alcohol, which serves to preserve the ink, and is usually added to a thickened compound decoction in the ratio of one to four, or one part alcohol to every four parts aqueous decoction, or a slightly greater amount. The best kind for this use is high proof perfumers' alcohol, but medicinal or pharmaceutical alcohol is also useful. Alcohol is added after the entirety of the aqueous decoction has cooled, before bottling the ink. Some plants, such as Rhizome of Tumeric, possess sufficient concentration of colour that they may be tinctured directly in high-proof alcohol to make a stain, dye, or ink. If made with strong enough rectified spirit, tinctures of various plants may be used in this capacity to impart further colour, magical virtues, and aroma to the inks.

Resin, such as Myrrh, Frankincense, Storax, or Pine, serving as a preservative but also as an agent of binding the ink to paper. It is generally added in tincture form, and owing to its ethanolic content may form part of the proportion of Alcohol added before bottling. Where plant parts used in the decoction have especially high amounts of naturally-occurring resin, as with evergreen needles or cones, the amount of resin may be reduced.

Praxis Sylva: The Masks of the Holy Stain.

Take the fresh flowers of a tree or wort of one's choosing, gathering them in great quantity. Let the blossoms be divided into four portions, each to serve as a means to give forth a distinct teaching.

The first portion of flowers shall be pressed until their juice is expressed, first upon paper, then upon unstained wood, and finally upon raw linen. Observe how the stain goes forth unto the medium it touches, how colour is first expressed, and how hue and chroma shift upon drying. Be attentive to its permanence, for it is certain that some colours are but a fleeting

essence, or deceptive in their first showing, or wholly different upon paper or cloth than within the petals. If the colour of some flowers fades to a drab hue, add this to thy knowledge, for even among such moribund shades there are an infinity of colours. In this there is a teaching of Opposition present, for some petals which seem to have no colour at all may, when expressed, give forth unexpected brightness of stain.

Take the second portion of the blossoms, and by work of Decoction, reduce the whole of the boil by nine-tenths in the Dye-Kettle. Separate the mortua of the flowers from the concentrated ink which remains, and then entreat the fluid to present its Masks. Besides its virtues of truth in colour, interaction with diverse substrates, and permanence, take notice of its aroma. There there are many flowers, and other plant parts besides, which lend themselves to the making of perfumed inks. In this work let either quill or brush be used to render the work upon paper, rather than the pen.

When this is accomplished, take the third portion of flowers and do likewise as with the second, this time adding a small amount of mordant to the boil. This may be Tincture of Iron, copperas, dregs of wine, Tincture of Oxalis, or others. By varying permutations of strength of decoction and mordant type, determine the proof of colours to be rendered by heat and boiling: here is the Secret Knowledge of Many Colours to be gained.

With the fourth portion, subject the flowers to tincture in a strong solvent of alcohol such as methanol or mediciner's alcohol, over one month's time. When this is accomplished, remove the marc and add more flowers, repeating this process for a total of three macerations. The resulting tincture shall reveal a different mask of the plant's stain, and one which, if sufficiently dark, is appropriate for staining wood, but may also serve certain applications upon paper.

By crafty adaptation shall this work be extended to the Root, Bark, Stems, Leaves, Fruits and Seeds of this plant and others, and become thy palette of colours, such that, over time, one may become wise in the many-hued impress of the Dominion of Herbs. By the various forms of direct pressing, decoction, mordanting, and tincture, shall discovery of manifold ways of ink proceed, and the Book of Art painted with all colours of the Rainbow.

Arcanum: The Grammary of Art and the Forbidden Fruit.

The Book of the Sorcerer's Art is the Forbidden Fruit of the Tree of Knowledge: ripened, banned, and plucked in accord with the transgression of complete blood sacrifice. In these most hallowed of temples, the Soul of the sacrificed tree indwells the Book, the Trunk reborn as Leaves, having been made a Worthy Vessel. The ink of the Oak Gall; the resinous pounce to fix the ink; the gums of binding; the wood-become-paper, all conjoin employing the varied tree-portions to form an arboreal simulacrum of knowledge, the Circles of Sylvan Wisdom becoming the ideographic ciphers of the Languages of Man.

Let all books, upon their making, be hallowed in great thanks and exhortation unto the gods of the Forest, the sorcerer ever aware of all deeds accomplished, both in the Tree's lifetime and in the book's making. In this manner shall the Spirits of the Grove stand solemn in the Library, as well as in garden and wold.

Scribe, heed the virtue of patience, as did those ancient Gardeners, winged and luminous, who planted and tended the World-Garden. Allow thy thoughts to ripen: let the Harvest of Words be worthy of binding Ink to Paper. For in such a manner are bind-runes made and the Flesh of the Tree many times encharmed.

Praxis Sylva: The Stain of Sealing.

The Stain of Sealing dually occupies the Courts of the Luminaries Azrael and Behenemu, being the Crossroads of the Scribe and the Embalmer. For every book-page stained with ink is become a Mummy of Wisdom, bewitched by the Green Art and fixed in time, just as the ever-living Skull of Cain and the Rood of the Master.

As a perfum'd offering, Our Stain is a sacrifice most pleasing unto bone, for by vertu of the Angel which bears forth its fragrant principles, the colours and pitch may occupy it wholly, and then the Winged Spirit who bears up these gifts departs into the air, returning unto her heavenly abode. Pleasing as well is our Stain unto wood, especially those of lighter colour, for the very Blood of the Arbours compose its secret heart. Fetishes carven

from Roots shall also benefit by the Seal, and it may also be used in Lesser Rites of Embalming for spicing the greater body cavities, having been emptied of viscera, of small animals. Ritual vessels of clay are also well-perfumed and sealed by Our Stain; depending on the amount of Seal they have absorbed, they may release their fixed perfumes in vapour at the Appointed Hour of their Immolation. As a medicament, the stain may be used as a disinfectant and anti-putrefactant in minor wounds and lingering sores, sealing the Flesh just as it may seal other materials. Whether used for wood, bone, roots, flesh, or clay, the Seal shall by degrees impart a golden hue pleasing to the eye, fragrant to the nose, and powerful as Armour of protection, sealing in the Fetish against all manner of opprobium. One may also employ the Seal to fix other pigments previously applied to the surface. The Wise who dwell with the Patron Spirits of the Seal may note many more powers and benefits besides these I have mentioned.

To make the Seal, take of the strongest Rectified Spirit, the best being Wood Alcohol or that employed for rubbing, and fill four vessels of equal size to two-thirds the volume. Into the First Vessel, place one-tenth the volume of best quality Myrrh. Into the Second, the same amount of Daemonorops Draco Resin, well ground. Into the Third, as much dry Root of Tiver as may be wholly cover'd by the Spirit. Into the Fourth, green hulls of Walnut, similarly covered by the Aqua Angelis in their entirety. All Vessels are allowed to rest in darkness for the space of one month.

At this time let the extracts be decanted and the precious liquids saved; the residuum which has precipitated to the bottom of the vessel may be discarded, or else offered in burnt sacrifice unto the Lord of Fodder. Let then the four humours be combined in a single Ritual Bottle of coloured glass and with a stopper made of glass as well, avoiding use of rubber seals, which may degenerate from prolonged contact with the Stain.

With time and patient observation, the Green Magitian may modify the formula to employ other resins possessing diverse colours and odours, such as Mastic, Storax, Sandarac, and Sequoia; along with barks, roots and blossoms harbouring the double-potencies of staining and aromatic virtue. For example, as our ancient forbears well knew, Galls of Oak may yield a variety of dark pigments in diverse extractions.

As the work of the Stain is seal'd, so let all thy work be Seal'd with the Stain of Murder and the Finality of Death, in the names of Azrael and Behenemu. And ever in this manner shall the White Skull of Calcinatio become the Golden Skull of Rubeus!

The Powers of the Gall are ever present in the written word, for the forces of exaction and ultimate truth are borne aloft by the scroll as a sword, smeared with the blood of the condemned. Beside the noble Book of Learning rests the death sentence, the lien, and the Declaration of War.

Of the Manifold Herbs of Colour.

The great procession of plant pigments all emanate from Theobrotion, that Encharmed Leaf which possesses all hues of Nature. Yet, each reveals its secrets by turn, and according to season, so let the Work of the Reed commence with the knowledge that a plant be tested a hundred times, a hundred different ways, to show its true colours. Emphasis herein has been placed upon those worts potent enough in their stain that, when making inks, no mordant is required.

Cherry, whose fruits yield a number of colourfast inks, the blacker varieties being superior, especially when overripe.

Bixa, yielding in turn Red and Gold, the latter being superior to Tumeric.

Centaury, our beloved and humble Cornflower, which may lend a virtuous blue to ink, paint, and cosmetick.

Lichens, most of which will yield strong colours not requiring mordant, particularly greens, reds, browns, and grays, such as the well-known Crotal [*Parmelia saxatilis*]. However, due to the threatened state of many lichen populations, these good Wards of Heath, Strand, and Highland are best left alive, in hopes their numbers may recover.

Madder, or ***Tiver***, yielding, by degrees and cunning, a stain or ink of rust brown, brick red, and, with the blessing of the spirits, yet more sanguinous shades. The root requires excessive reduction by water decoction, but the shades of colour benefit by the addition of gall and sundry mordants. The genus Rubia contains about forty species, almost all of which yield colours.

Bracken, the buds of which may yield a fair green.

Hollyhock, the petals of which yield purple.

Bedstraw, that blessed plant of the genus *Galium,* being a fair cousin of the Madder, and including in its ranks the noble Sweet Woodruff. All Galiums yield some form of colour, even if only humble greens. The Roots of *Galium vernum* yield a coral hue.

Tumeric, the fresh rhizome of which yields a yellow pigment superior in shade to the same plant in the form a dried powder; the virtue of the stain can be increased by the addition of a simple ash mordant.

Barberry, whose young leaves and twigs will yield a gentle orange.

Oaks, a number of which are useful in providing good colours, not the least of which is the Kermes Oak and Holm Oak, who yield crimson as a result of infestation by the Kermes scale insect. The bark of the Black Oak, that being *Quercus velutina,* yields a yellow; whilst that of the White Oak, together with Chestnut bark, yields a warm gray. Galls appearing on diverse species of Oak also possess varying capacities for enriching dyes and inks, or yet serving as a mordant in their own power, but each type of gall must be tested separately to ascertain its virtue in these matters. Prized above all is the Aleppo Gall, which, like its brethren, must be soaked in water for a number of days to disgorge its tannin. Acorns in varying states of ripeness or carbonisation may also yield diverse colours.

Juniper, which may produce colour from a number of its portions, the best being the brown which arises from the berry.

Whortleberry, reckoned among botanists as *Vaccinium myrtillus,* the fruit of which may yield a pale blue suitable for inks or colouring paper.

Birch, yielding colour chiefly from bark but also twigs and leaves. Hue and chroma depend largely on species, and the use or absence of mordant, but varied shades of green, gold, brown and gray are typical.

Dandelion, whose flowers in quantity may yield up Old Gold, and whose roots yield a pink or magenta.

Smoke Tree, that curious arbour known unto botanists as *Cotinus coggygria,* yields a golden hue from the leaves.

Bog Asphodel, well suited to rendering a golden hue.

Whitethorn, whose bark, when peel'd fresh from harvested limbs, deepens to a rich golden colour; these shavings may be dried and tinctured in quantity to provide a pale golden ink.

Tansy, whose leaves, picked prior to flowering, give a fine yellow-green.

Bloodroot, known by its botanical nomenclature *Sanguinaria canadensis,* it renders a crimson suitable for inks; the nature of the plant is strongly protective, and such inks are employed in written spells of countermagic.

Elder, whose leaves give gold and green, and whose berries yield violet.

Dyer's Greenwood, a true Genista, or Broom, its blossoms render a wholesome yellow, which may be expressed directly from the flower onto that being stained. In charming value, the flowers of Broom disrupt inertia, or static powers, and such dyes made therefrom may be used to 'awaken' wooden idols, or other objects of power unto their purposes.

Bramble, or ***Blackberry,*** yielding colour in two principal parts, those being the opposite extremities of the plant, Root and Fruit. The former yields an orange dye; the juice of the latter a pale, grayish purple which, as an ink, can remain colourfast for years without a mordant.

Walnut, the green husk of which may be boiled into a stinking black dye by those strong of fortitude; the raw husk, if bruised, may also give forth a green or yellow stain to wood or even the flesh of man. The husk may also be dried and reserved for later use. The bark may also be used to render brown without use of mordants, though great strides can be made in richness with even the most innocuous of fixatives.

Dock - black may be coaxed from the roots of some species, but its chief value lies in its ability to fix colour as a mordant. For this purpose the chopped fresh roots may be added to the boiling pot.

Coreopsis, yielding a bright gold of great potency.

Butternut, being a good and noble sister of the Walnut, its nut-hulls, well pounded, may be used in a like manner to yield a light brown or tan dye. The nuts should be gathered green, and the colour produced therefrom needs no mordant.

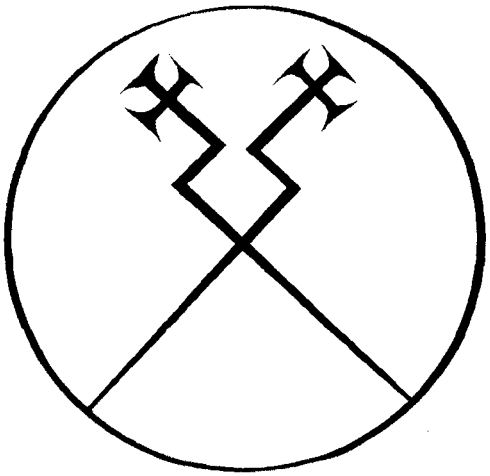
Sumac, or ***Rhus,*** many species of which yield a yellow or tan by way of the leaves, shoots, fruits, and leaf-galls. A concentrated compound of Sumac acts in the capacity of a natural mordant, harbouring considerable tannins.

Tobacco, which, when cured, provides a rich golden or brown colour, and may add tannin to any compound ink. It also provides witching virtue in that its shade binds the word to matter by force when pronouncing spells.

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Cross-Seal of Scribing.

For the conjuring forth of the Angel Behenemu, Patron of the Scribe,
And for the realisation of Divers Inks, Stains and Sigillae.



Powers of the Cross of Scribing
By Stroke of Calamus, Wort of the Sacred Scroll,
I Write the Holy Book of Art.
Go forth in flesh as the Master of Script and Colour:
Juncus, Rubius, Gallas, Coprinus
Amen.

Of the Powers and Virtues of the Reed, Holy Quill of the Scribe.

The Reed, of which there are several types, has enjoyed ancient esteem as the writing stylus, owing to the strength of its corporeal formation, its ubiquity, and the ease with which its pith absorbs ink. The ends of the tall leaf are typically split and shredded by various means to provide the brush, which is then dipped in the preferred ink. As such the Reed serves in its spiritual manifestation as the Divine Column of Inspiration, through which the seminal wisdom of the Gods flow.

Chief among the Reeds is Sweet Flag, a tall, sword-leaved plant blossoming during the month of May and June, with a thick, creeping rhizome found near marshes, ponds, and brooks in Europe, Asia, and North America. There are two species, *Acorus calamus*, and *Acorus graminaeus or* "Little Calamus". Though both are aromatic, the latter should be avoided for internal consumption or essential oil distillation. Among modern Europeans, Sweet Flag is a favored confection, its rhizome candied like Ginger; it has also given its flavour to certain celebrated liqueurs such as Chartreuse and Benedictine. Sweet Flag enjoyed widespread use as a medicinal and ritual Herb in North America in almost every place it grew.

An Herb of The Sun, Calamus bears the Solar Medicine in allied virtues, being an Aromatic Stimulant, Aphrodisiac, and Mild Tonic. It has been used to treat colic, fever, cramps, nausea, and digestive weakness. A small length of root may be chewed and the resulting juices swallowed to remedy heartburn or digestive upset. The virtues of the rhizome are esteemed in Folk Medicine as an anti-tumor agent.

The Root may be added to ritual baths prior to magical workings, especially sexual magics, or oracular work. The infused oil serves as an excellent Balm of Anointing. Its chopped aromatic leaves have long enjoyed use as a Strewing Herb.

Prolonged chewing of the root is known to induce a subtle visionary ecstasy, most suitable as an adjunct to ecstatic contemplative states, silent divination, devotional prayer, or trance-communion with Plant Spirits, all of which well serve the Work of the Scribe. Gnosis varies with each Herbarius; the virtue of the medicine varies as well from plant to plant,

with tropical plants being stronger than those growing in temperate climes. As Sweet Flag is strongly aromatic, the flavour is resinous, pungent, and somewhat medicinal; many will be repulsed. For chewing, let a fresh Root be taken from a pure water source, being eight to ten inches in length, and masticate slowly in silent darkness. It is likely the entirety of the root will not be needed, but the amount harvested should err on the side of excess, owing to the variability of plant strength. Chewed in this manner, Calamus serves the Wayfarer as a Walking Herb, an ally unto the journey similar in many ways to the Rhizome of *Asarum canadensis*.

For its Visionary virtue gained by chewing, only fresh Root is employed; this is collected in late autumn through early spring. For other applications, as with Suffumigant and Lavation, either dried or fresh Root may serve, or its essential oil. To dry, cut the Root into small pieces and dry in moderate warmth.

Perhaps more suited to the physical work of the stylus are the numerous species of Rush, or *Juncus*. Whilst the split leaves of Calamus, Cyperus, and Cymbopogon may be used for writing, the Rush is the best suited Reed among them for its absorbent pith and the sharp tip which allows for the crisp execution of the line. The strength of the leaves also serve in the making of vessels, poppets, and broom brushes employed as spirit-flails.



Formula: An Ink of Tiver Red.

By use of Madder, the ink may achieve red, brick red, or rust hues. The resulting stain, when dry, is like unto dried blood, and may be used in equal capacity for writing or for staining wood. Take sixty grammes dried Root of Madder, broken into pieces, and add to one litre boiling water, using a glass vessel, reducing the volume by half. To this add fifteen grammes Root of Sorrel, well chopped, together with half this weight of its chopped leaf; also add one flowering sprig of Heather. Reduce the remainder by half, strain, and return liquid to the kettle. Reduce the remainder of the liquid to twenty mililitres and remove from the heat. When cool, add forty drops dregs of wine and twenty drops Tincture of Myrrh, and bottle. The ink should be shaken well before use. For this ink, the addition of the blood of Beast or Man as a mordant is appropriate.

An Ink of Bronze.

Imparting a deep hue of that colour to paper which remains colourfast for years. Take the chopped skin of two large Poundgarnets, best if they be dry, as well as half this measure of the dry skins of yellow onion. Let these be boiled in one litre of distilled water until the resulting liquid is reduced by half. To this add ten grammes of Juniper bark, fresh or dried, together with one-quarter litre of water and five millilitres of old red wine. By heat the liquid mixture is reduced again by two-thirds, or until the shade of the ink tests to the desired shade.

For Making Bone Golden.

For restoring the Gold of Resurrection to those osseous remains long dry and bleached. Let a strong infusion of black tea be made, being in excess to that which one might wisely drink, and to the steeping-vessel add a measure each of roasted barley and cured tobacco, allowing the whole to brew for the space of one day. The liquid is then strained and kept in reserve. Dry bones, teeth, or ivory, in the form of beads or carvings, may be interred in the solution for four to twenty hours, depending on the darkness desired.

Tinctum Diabolus: A Cursing Ink.

For spelling out the sentence of an enemy, it is peerless; its hue is of a luminous brown; its virtue warded by four Infernal Trees. Take ninety fresh Juniper Berries, together with thirty grammes of the shredded bark of that same tree, and boil in one litre of water. When half its volume is reduced, add one leaf of Mandrake, five grammes of onion skin, and one gramme burnt ashes of thine own enemy's possessions. When half of this volume is reduced, strain, returning the liquid unto the boiling kettle with two mililitres Wine of Elderberry and one gramme of cured tobacco. Reduce the remainder to a volume of five mililitres and cool. Add one mililitre Tincture of Myrrh and inter in a suitable vessel for storage.

An Ink of Yellow.

An ink of Sun-brightness with shades or gold and orange, suitable for writing on paper or staining light woods such as Ash. Take ten fresh blossoms of Coreopsis, together with twenty-two blossoms of Dandelion, and add to one litre of boiling water. Reduce the whole to ten mililitres and strain. When cool, add three mililitres Tincture of Myrrh or Cypress, and bottle.

An Ink for Money-Conjure.

It must be made in late summer or early fall, when the Blackberries are on, appropriately made for the accumulation of wealth in the lean months of winter. Take ten broken Oak Galls, roast them gently but do not burn them, and steep in sufficient boiling water to cover, for two days. Remove the galls and save the liquid. In a dye-kettle, bring one litre of water to boiling, and add thirty flowers of Dandelion and one copper coin. Reduce the liquid by one quarter, and add twenty more Dandelion blooms, together with twenty Marigold flowers and three ripe blackberries. Cook for several moments, then add the Gall infusion and a pinch of salt. Reduce the whole to forty mililitres, remove from heat, and strain. The ink should be thick and of an umber or light black colour: add fifteen militres of Myrrh tincture when the ink is cool, and bottle.

A Venomous Ink, for Writing Messages to the Dead, Or Raising their Shades.

The Ink is made from plants which are strong in the Medicine of the Grave, and is poisonous to the touch. Take two hundred ripe berries of Black Nightshade and gather them up in a cloth of black silk, after making blood offerings to the Herb. You may also use the berries of Blue Witch, another *Solanum* whose virtue is like unto our Nightshade. These shall be covered with one and one half litres of water and set on the boil. When the decoction has turned purple, add a pinch of powdered Alum, or, if you have none, some dregs of Red Wine. Add the leaves of dark and well-cured Tobacco, in several pinches, along with the same amount of the outer bark of the Yew tree, one oak gall, Bixa [or dried Madder if you cannot find it], and human ashes. Let this be stirred over a low fire until the entirety of the wort is reduced to one-half litre. The mixture is removed from the fire and strained, reserving the liquid. The darkness of the ink should be tested on paper. If it is insufficient, add more Tobacco. This shall be returned to the fire and cook'd until only fifty millilitres of dark liquid remain. Remove it from the fire, let it cool, and then add ten mililitres Tincture of Myrrh and fifteen mililitres of wood alcohol, mixing slowly. Filter again into a dark bottle. It is used to ask questions of the Mighty Dead, scribed upon paper and burned in the crypt, before their grave, or in the columbarium. Then one waits in silent meditation until an answer is received.

Of the Powers and Virtues of Beech, Scroll of the Eternal Gardens.

The genus *Fagus* or True Beeches, encompasses some ten species, all endemic to northern-temperate regions. Graceful in appearance, sturdy in composition, the Beech thrives in alkaline soils and gives an abundance of nuts and hardwood suitable for working.

The chief property of its Genius is that it endlessly draws into itself the powers that surround it, consuming them and incorporating their virtue. Thus it may be seen that certain ancient trees bear within their wood the twisted forms of men and women - roving spirits trapped and bound into wood by the Beechen Power; grown, over time, as one with the tree. The preponderance of knots, knurls, and burl, much of which is suitable for carving and the work of the Fetish, often bears witness to a host of grotesques within the tree's lignified matrices. Likewise the Beech Yule Log contains the impress of the Year's full round, which may be released in spirit form as it burns: this polarity is mirrored at Summer Solstice, where in some locales it is the favoured wood for the Maypole.

It is this exacting power of Impress which makes its wood, as well as its nuts, suitable not only for idols and magical objects, but also the making of spirit-traps. The Herbarius who bears the Beech Wand may employ it as an aid to memory, or yet as a Wand for absorbing diverse powers around him. Where such Rods are used with great efficacy, the admonition goes forth that the Wood is often more powerful than he who wields it, and thus a portion of psyche may be lost into the Fetish. The alienating remnants of this absorptive quality are often felt after walking amid a grove of Beeches.

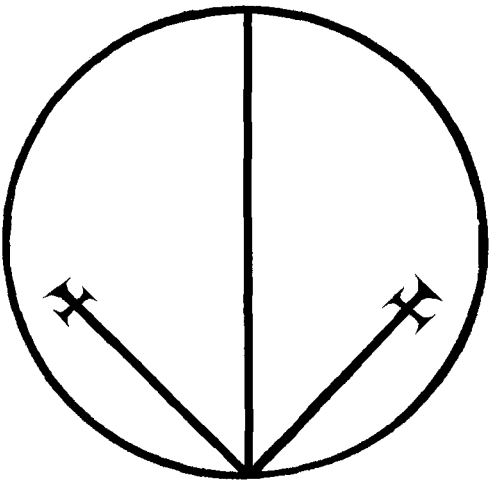
As the Ledger of the Garden, it may receive the impress of any ink, and thus its magical correspondence is to the Pages of the Book, ever absorbing the mark of the Scribe. Its old names of Buchbaum, Buche, Boke, and Bog bear testimony to its ancient use as the Arboreal Scroll, for in days of Eld it was the favoured wood used for the inscription of runes. Its capacity for drawing and storing such information is limitless, and those who are Wise may, through the Art of Divination, read Beech Trees like the books they are. Beech leaves contain significant tannins, and thus their strong decoction may also serve in the Work of Inks.

Beech Leaf Noyau, a traditional pleasure-philtre elevating the Tree's **Genius,** may be made by filling a vessel with clean, fresh leaves. These are covered with gin and allowed to steep for the space of a week. The liquid is then strained and reserved, and each pint sweetened by the addition of one pound of sugar dissolved in a half pint of boiling water. Brandy may be added to taste before bottling; Rum of excellent may be substituted for both spirits with different, but pleasing results. Owing to the lingering arboreal power in this philtre, it acts in the same capacity as the wood, becoming a reservoir for spirituous enchantment, including the mental acuity of the drinker; it may also serve to receive the impress of the spirits conjured, diverse enchantments, and utterances of Oath.

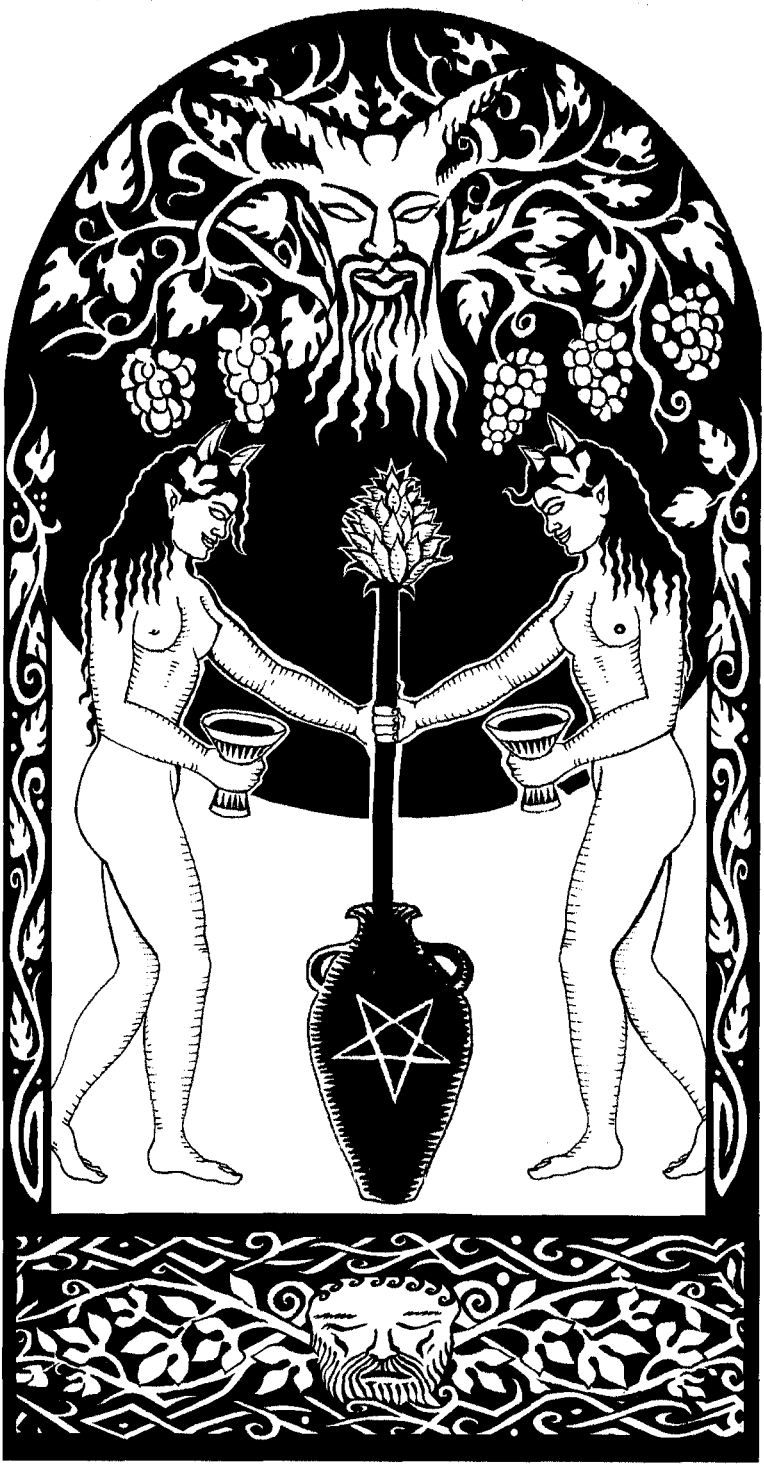
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Cross-Seal of Impress.

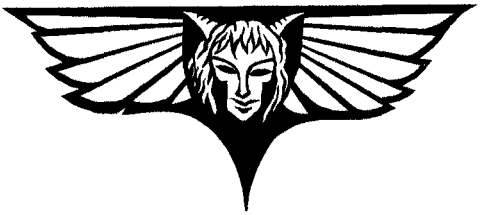
For receiving the Mark of the Divine Scribe,
And for the Blessing of Paper, Scroll, and Book.



Powers of the Cross of Impress,
By Grace of Bok, Tree of All Runes,
I hallow the Vessel of the Logos.
Go forth in flesh as the Word-become-Wood,
Cyperus, Morus, Amatl, Tetrapanax,
Amen.



15
The Book of Bread and Wine



Psalm of Communion

Praise to the Plough
Which sweats before the Rising Sun;
Praise to the Furrow
Wet with Morning Dew.
Praise to the Holy Heart of Earth;
Gathered up and pierc'd in Love:
Praise to the Seed
Which breaks the ground anew.

Praise to the Field of Ripen'd Fire
Praise to the grain grown bright.
Praise to the Blade and the Harvest Hand
Which scatters the Corn,
Which seeds the Land,
And bows to bless the Table of Man,
All Praise the Golden Loaf of Light.

Praise to the Vine of Autumn's grace
Her fruits swell'd red and round.
Praise to the feet and the Vat's red flood
Which issues forth the Season's blood,
Which fills the Cup with fruit and bud:
All praise the Wine of the Mound.

Praise to the Womb of the Plot wax'd full,
Praise to the fruit-fill'd Horn.
Praise to the Table and Feast of Flesh
Which swells the hoard of Winter's store,
Which greets the Stranger at the door:
All Praise the Holy Seed reborn.

Of the Power and Mystery of Increase.

All powers of the Garden appear in seasonal forms, the two extremes of which are Fertile and Barren, wielding the respective powers of Increase or Decrease. The power of the Fertile Garden may be expressed as resonant with the emanations of the Greenwood at the Summer Solstice, in the peak of the Light; likewise, the Barren form aligns with the Winter Solstice, when the power is crystallized in the chthonian ingenium of the barren Deciduous Tree.

The respective arcana of these dates may also be allied to twin forms of the Lady Calmena and Cain, guised as King and Queen of Summer and Winter. The appearance taken on by the former is green, bedecked with vines, flowers and ripening fruit; their Winter visage is comprised of the earthen colours of dying foliage, limbs stripped of leaves, bark-shod and thorned, reddened by Holly berries amid evergreen boughs. Betwixt these states the equinoxes lie, as a dying man or a corpse reviving, each holding the promise, or the realisation, of Harvest.

The powers of Increase and Decrease dwelling within the land also align with the generative powers of Woman and Man, and may be called forth by the Herbarius in focused application by way of the Craft of the Wise, using such Trees and Worts whose genii rouse, or snuff, the procreative flame.

This is the Work of Greening the Field, accumulative and beneficent in action, using Herbs and Trees of a fecund, generative and nutritive nature. The magics of the Fruit of the Spirit-Tree may be enjoined for the Land as a whole, crops and gardens, livestock, and for quickening the procreative power of mankind. Because the Inheritance of the Earth is linked to its fertility, such magic may also be considered the work of the Coin and Coffer, an extension of the Wealth delivered up by the Lady at Harvest.

Beyond use of plants wielding such power, the most appropriate sacrifice for such Work is the very seed of Woman or Man, given in love and according to Will, Desire, and Faith. Where the Rite of Summoning Forth a Magical Child is undertaken, certain rites of the Old Faith instruct those in want of conception to go forth into the grave-plot and there engage in sacramental coitus, for souls awaiting earthly bodies dwell ever near. This practice, however, is not without its hazards, and the Wilderness or Field of Planting shall serve just as well, if not better.

Charm of the Division of the King.

For the Awakening of Barren Soil unto Life,
Accompanied by the Scattering of Ashes and Blood.

Land of Waste and Souls asleep,
One Light in strength arise
From the Shade of the Royal Holm
And the Hooded Season's guise.
Divide the Corpse of the Fallen King,
Pour his Blood 'pon the Field as tears:
Let the Good Ground be quicken'd
With the Blest Elixir of Tears.
Let the Skull-Orchard of Winter's Waste
Assume the Mantle of Corn,
And give forth the Harvest of Heaven's Horn.
Let the Song of the King Arisen
Jade all Dead beneath the Mound
Thrice-blest by Flower and Thorn,
New flesh to take from Heel to Crown.
Four and Twenty Monarchs of Josaphat,
Shine forth in radiance upon the the Blessed of Sight
And seed the Kingdom of Verdant Light.



Of the Plough.

An agricultural implement of singularly fetishistic calling, it is used for the breaking of the Earth, in both loving caress and violation. The Plough serves in some traditions of Old Craft as an object of Veneration, either as an eidolon of the Lord of Hosts, or as a giver of Fertility unto the Land. By ancient custom it is made of iron, and stands at the northern Airt of the Circle, where it may be adorned with ribbon, floral garlands, or offerings yet more earthy, in Rites of Increase. Where agricultural wisdom has fallen into decline, other implements of earth-breaking are employed, as with the Shovel or Hoe; and in some places, the lone standing stone is simply called 'The Plough', and worshiped as the body of the Lord himself.

Where the Plough is employed for its mundane purpose, to increase Tilth, it may be awakened to sacred purpose by anointing it upon Plough Monday with wine, ale, honey, and oil from the last season's harvest. Such is the respect due unto the Iron which brings forth both death and life, for in doing so a sacred Communion between Plough and Land is forged, and the two voices shall sing as one. The noble Art of Agriculture shall in many ways reveal the truth of these matters, especially to those attentive to the waxing power of the Field as the corn grows from seed to golden, fruited rows. In all matters of plant husbandry, the leaves wax greener, more fragrant and strong when their Master enjoins them in good company.

Of the Powers of Certain Fructifying Herbs and Trees.

The Charm of Fertility is of elder provenance, harnessing the botanical virtues of Increase unto the Flesh, be it of Man, Woman, Field, or Flock. This work is best accomplished by way of the Work of the Spirit Vessel, Talisman and Idol, but certain sacramenta may also be employed. These, then, are some of the Herbs for Making Fruitful, good and proper allies for the work of Increase.

Dates, whose fruit gives the power of life. It is best used as a whole food, eaten as a sacrament of Fertility, or incorporated into the Bread of Communion; Date Wine may also form the basis of Fertility cordials into which Herbs of Increase are steeped.

Basil, used for fertility in men, it is best employed fresh in sacred meals, or its Oleum Essentia to form part of the Anointing Oil. Philtres of Increase, enjoyed by men and women, may be potentiated with the addition of the infusion or tincture of the fresh leaf.

Ash, whose wood, hallowed unto the Horned Lord, is carven into a phallic charm to bring virility to men; the branches may also be split to form the open Fetish of the Vulva, through which the impotent Phallus shall pass, awakened unto new Fire.

Orange, whose every portion conferreth Bounty of the Flesh. We are principally concerned with the blossom, which, fresh or dried, shall ever serve the Potion of Love, but also that of Increase. The flower-oil is also esteemed for this power, as are the leaves, used for Lavations of Fertility.

Sycamore, whose branches are woven into fertility effigies and placed above the bed to aid in conception. The same is true of Willow.

Adderwort, which conveys a blessing of Fertility, chiefly upon women; traditionally it is employed in Easter Ledger puddings, eaten to promote conception. The leaves and blossoms may also serve in the making of fertility cordials.

Chestnut, giving fecundity to Man and Woman. Its roasted nuts may be incorporated in the Loaf of Increase, or as a general food to stimulate procreation. Nuts of all kinds possess the powers of fleshly generation.

Dock, the Seeds of which are famed for increasing Fertility in Woman. These are either carried in an encharmed bag upon the body, or else scattered with prayers for bringing forth child.

Birthwort, which used in minute amount may lend spiritual power unto philtres and electuaries of conception. With regard to this Wort, its strength lies not in any especial natural medicament to be found therein, but in the fetishistic power harnessed by the swollen vessel of its flower, like unto the Womb of Woman.

Nettle, for the nourishment of the womb, and rousing the flesh.

Mistletoe, the fruiting branches of which are used to adorn the body as a rustic fertility charm. Cordials made from the leaves, in judicious combination with other Herbs, may also lure the Spirits of Bounty.

Oak, whose nuts, or Acorns, are carried as fertility charms. The tree is also traditionally propitiated with the Round Dance and offerings of seed to receive increased male fertility; the wood also serves for phallic charms, like unto Ash. Oak leaf wine, made and enjoyed with proper prudence, will also make the bodies of Man and Woman become Vessels of Plenty.

Periwinkle, whose flowers convey fecundity upon the body, and give flesh unto the Oracular Skull. Its ancient use is as a powder carried on the person, but this same substance may be used to sprinkle the bed in preparation for conception of a child, for its genius attract souls wishing to incarnate.

Mandrake, whose fruits form the basis of a Philtre of Increase.

Concerning the Generative Potencies of Sea Beans.

The globular, smooth, heart or kidney-shaped seeds known unto folklore as Sea Beans, Strand Nuts, or Fairy-Eggs, originate with perhaps ten species of tropical plant, and have long been esteemed in the Nameless Art for conveyance of fecundity, protection for the mother in childbirth, and their warding power against maleficia. Found on beaches, they range in colour from tan to red to deep black, and originate in the Caribbean, carried by the Gulf Stream north through the Atlantic. The convulvulaceous plant *Merrimia discoidesperma*, is one of the most common; as well species of the genera *Caesalpinia*, and *Entada* from the Pea Family.

Country folk have long employed the Beans as a Charm of Increase, worn on the person as a talisman. As a Fetish they are consecrated to the Lady and rubbed with sacramental oils compounded from Herbs of Increase, and given prayers for the arrival of a Blessed Child. Fairy-Egg amulets are also used to keep disease-causing demons at bay. In certain locales the paler-colored beans are considered more potent; such beans are fashioned into necklaces for children as protection against Fascination, which darken in colour after the absorption of a spell.

Praxis Sylva: The Tree of Increase.

For the fructification of Field and Garden we enjoin this simple rite, which may promote vigour in a struggling plant and increase its yield. Sit before the Wort or Tree in silence with a Vessel of Water. Using the Cross of Increase, trace its pattern within the water repeatedly, employing a Wand of Increase made from such fecundity-bearing woods as Oak, Birch, or Almond. As the Water is so charmed, conjure forth in the Eye of Beholding an image of the plant before you, grown strong before the Sun, healthy and wise, its branches firm, its leaves abundant, and its boughs hung heavy with fruit at the peak of ripeness. Retain this image at length until the mind is exhausted, then use this water to irrigate the plant. The rite should be done as often as possible until the plant recovers. The same water may be used to consecrate or fructify a barren field, to make fertile livestock, or to be drunk by Man or Woman for the Powers of Ripening it bestows. In this wise it may be used to make Philtres or Cordials of Conception, or yet used similarly in the Bath or Lavation.

Spell for Making Fertile the Field

To be Recited at the Four Airts of the Plot,
Or as a Blessing upon the Womb or Phallus.

Sed semen pacis erit
Vinea dabit fructum:
Suum et terra dabit germen,
Suum et caeli dabunt rorem.

O, the Seed He shall bring Bounty,
And Vine give forth her Fruit.
O, the Land shall give Her Increase
And the Sky bestow His Dew.

Of the Powers and Virtues of Almond, Holy Branch of Increase.

There are two kinds of Almond tree: the Sweet, or *Prunus dulcis* and the Bitter, being *Prunus dulcis* var. *amara.* From the Bitter, an aromatic Oleum Essentia is extracted, then rectified to remove certain poisons. Oil of Sweet Almond is devoid of scent and is employed in the making of Unguents and Holy Oils; this tree is also the source of the edible Nut. Both trees are deciduous to a height of thirty feet, and possess the noble and magical heredity of the Rose Family, assuring their goodness. In the case of the Sweet Almond, the Flowers, Wood, Nut, and Oil of Nut are employed for our Work. Where the Bitter Almond is concerned, we make use of the oil of the non-edible kernel, sold as essential oil, and possessing great aromatic virtues, used in small amounts for certain Unctions.

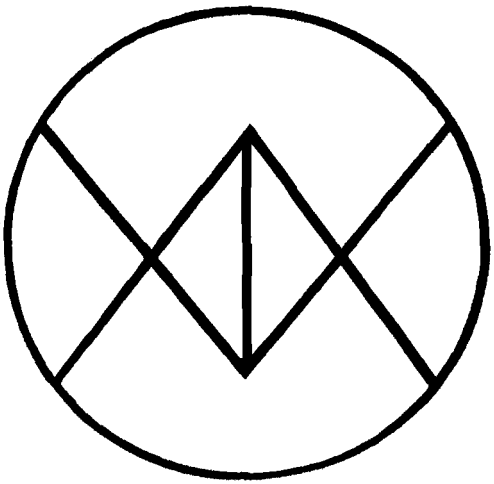
All parts of the Tree convey the Benison of its angel, but the wood is an especially strong conductor. Wands forged of Almond confer fertility and wealth and have enjoyed traditional esteem as treasure-dowsing Rods. Such are cut in spring or summer, with an offering of gold given unto the roots of the Tree, and consecrated unto the Lady, bearing the manifold sigils of Increase.

The oil-laden Nuts, endowed by Nature with a Jovian disposition, may be ground into a paste and added to certain incenses for the drawing of gold, or else blent with honey and made into cakes, bread, or electuaries for the sacramenta of Fertility Rites. The beneficent nut-oil may be combined with Rose Absolute in the ratio of twenty drops of Sweet Almond oil to one of Rose, to compound unctions of Conception with which to anoint the generative organs prior to coitus. This same oil may be used to ritually anoint the Almond Rod and so renew it to its magical purpose. Essential oil of Bitter Almond should not be used for this purpose, nor for any balsams to be used upon the skin.

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Cross-Seal of Increase.

For conveyance of Fertility unto Flesh, Flock, and Field.



Powers of the Cross of Increase
By Strength of Amygdalus, Tree of the Multitude,
I rouse the Life of the Land.
Go forth in flesh as the Divine Fructifer:
Culurin, Serpentin, Lactusum, Lappacium,
Amen.

Of the Mysteries of the Bread, And the Noble Art of Fortification.

The Holy Bread is the Body of the God waxed ripe, whole, and virile beneath the Sun in heaven, come forth from the ground and bearing up the life-giving powers of the Earth, then cut down in Sacrifice. Thus is the Good Lord the Salvation of Man, the sustenance of his temple, the germ of his becoming. This is the Work of Fortification, the consumption of the Seed of the Divine that the flesh be made whole and strong. Thus is man conjoined with the Larder of the Land by way of the Holy Sacrament.

The Sacred Bread is the apotheosis of Corn and Grain by way of the Mystery of the Resurrection. In the Cainite Mysteries of Wise-Craft, Abel is regarded as the Lord of Fodder -that portion of the harvest rejected for the making of bread, suitable only for silage and the nourishment of flocks. Cain is both the flour, ground by the Ordeal of God's Mill, and the transformative fire of the Baking Hearth. The Loaf newly baked is Seth, Lord of Attainment and keeper of the Fruit of Paradise.

Though Wheat, Barley, Rye and Oat may be considered the Royalty of Albion's cornfields, the seeds of all wild grasses possess greater or lesser virtue as the First Matter of bread, and the use of pulses and prepared acorns have also augmented country breads. The corn of each may, after harvest, be milled into flour, wholemeal or fine, and may in turn be combined with flour from other grasses. Unique powers of each type of grass are expressed specifically through the flour of its kernel, and by the miracle of Old John Barleycorn, the bread which arises therefrom.

Wild Oat, known unto Botany as *Avena fatua*, is one such wild cereal, providing both flour and oat-milk, which may be squeezed from ripening kernels. Typhus, or Cat-tail, commonly found in aquatic domains, possesses a nourishing yellow pollen which may be used as a life-giving flour in the making of the Golden Loaf, mixed in equal proportion to wheat flour. The pollen, ground fine once gathered, is reaped from the Cat-tail by beating the stem with a staff and allowing it to fall into the collection-vessel. Emmer is a wild grain of most ancient heritage, being a Mediterranean sister of Wheat. It filled the storehouses of the Kings of Old, and is of equal virtue in making bread and beer. Also related to Emmer are its siblings

Einkorn and Spelt. Amaranth, being a grain of ancient esteem, yields a fine and nourishing flour, usually mixed in the proportion of one part to six parts wheat flour. Diverse nuts, such as those of Walnut, Hazel and Beech, also serve to augment the Enchanted Loaf.

Various enchanted breads may be made by the baker of skill and ingenuity, each with its own associated magical arcanum. As with the preparation of any sacrament, be it of the Art Magical or the necessity of nourishment, it is best if the ingredients are harvested and prepared by hand, for each step of preparation left to another is an abandonment of power. Thus let the Mill be consecrated unto this work in the name of the Lord, and in the name of the Corn. Among these holy bread are the following:

The Pauper's Loaf, baked as a sacrament to accompany the ritual vows of poverty, solitude, and to break the Fast of the Anchorite, the bread is traditionally made with such grains as are gathered from the wild and the fallow fields, paid for with the simple coin of cunning and the sweat of hard labour. In olden times such austere loaves were known as 'Black Bread' from their dark colour, and their kneading incorporated dubious kernels, some of which possessed the power to cause madness. As proper nourishment they are sufficient, but a shade less than wholesome; their ascetic qualities of simplicity and rough purification are thus emphasised.

The Housel, or Bread of the Witches' Host, which serves as the principal sacrament of the Lord. In lands where corn is grown, it is made of the dominant farmed species, milled in equal measure with the dominant wild grain type, be it grass, pulse, or otherwise. For use as the consecrated Host of communion, the Housel is typically unleavened, and scored with a cross. Where grain is not grown, it may be favourably made with imported flour, but must always incorporate a good portion of the Body of the Lord as it lies upon the land of one's dwelling, whether it be a seed, a nut, or other nourishing kernel.

The Crow's Bread, or Intoxicating Loaf, eaten to glimpse the spirit world. Such breads incorporate certain Seeds of Revelation, such as Belladonna, Henbane, Datura, and Poppy. The bread of the Crow may be soft or hard baked, by the Oven of Mankind or that of Nature, given by the hand of Angels or Devils, and its strength often varies by Season and locale.

The Bread of the Last Supper, being such consecrated loaves baked to feed the Aspirant prior to Rites of Initiation or Passage. They are typically wholesome and sweetened with honey, being small in size and of a portion sufficient to provide sustenance and energy, as is the Pabulum arising from Sweet Lucerne. Before kneading, each ingredient is first offered to the spirits of the tradition, and the wights governing the local fields.

The Barren Loaf, or ***Bread of the Grave,*** baked for communion with the Mighty Dead. For Rites of Mourning, they are dry and unleavened, and usually embittered with herbs such as Wormwood and Sumach; for the conjuration and honouring of Ancestors, such loaves are usually exceptionally sweet, employing Apples, Almonds, Honey, Dates, Figs and spices.

Cereal Broths. Grains, being ground to dust and boiled in water, may be reduced one third in volume, strained and given as a healthful liquid bread to those convalescing. Some grains may be pressed when fresh and succulent, as with Oat and Maize, and this juice used as a nourishing broth.



Rune of the Blood-Mill

Turn, turn, wend and wind,
Pace the Stone and blood-corn grind:
Mill, mill, the Harvest Store
And praise the Lord of the Threshing Floor.
All praise to She who spins the stone
And mills the flour of flesh and bone:
Grind, grind, the dust releas'd
To bake the Loaves for Heaven's Feast.
Burn, burn, the Firstborn Seal
In Flesh of Man from Serpent's Wheel:
Turn, turn, the Crooked Way
To serve the Walk of all that Stray.
Spin, spin, the Compass Round
By Exile's tread the Plot is bound:
Turn, turn, wend and wind
Pace the Stone and blood-corn grind.

Of the Virtues of the Oak Diet.

As the Oak is the Door unto the Thick of the Greenwood, so it welcomes those who pass through with sustenance, for its Nut, or Acorn, is a virtuous seed upon which all races of man have feasted. From the Acorn is the Oak-Loaf made, either as bread or as gruel, both of sound nutrition and of aid to the Work of the Hermit who dwells beneath the boughs. For those whose Patron Tree is Oak, an edible acorn-sacrament is a needful staple which will aid in aligning the spirit with that of the Green Man's Arbour, and make the flesh strong as the Wood of the Quercus.

All acorns are edible, but contain tannin, a bitter principle which must be removed by leaching. Among the great legions of Oak species, some produce acorns that are sweet and require little, if any removal of tannin, others require extensive leaching in the work of their transformation. Thus, knowledge of the acorns of one's own place of dwelling is essential in determining how the flour must be processed.

Great is the initial work of rendering the flour, but this is offset by the reward of Fortification and Health, and the wisdom gained by hard labour. The nuts are gathered and cracked, the meat removed from their shells. This nutmeat is then leached according to preference. Some traditional ways of leaching immerse the meats in a brisk running stream, usually in specially woven baskets; however wire-mesh will serve as well as Willow. This process takes four to six days.

A second method is boiling the nutmeats to remove the bitter principles. The meats are submerged in the boiling pot for a time until the water begins to darken. When it is brown or ashen, the acorn-meats are transferred to a fresh pot of boiling water and the procedure repeated again. Three to five boilings is sufficient for most acorns. The resulting tannin-rich liquid may be used in the work of Dyes and Inks, or as a medicine where topical astringency is required, such as reducing skin inflammation.

Boiled nuts may be ground into a paste and used as flour, or dried and saved for futurity. Oak Breads can be made flat or risen, baked soft or hard, in accordance with need. Where traditional soft loaves are desired, Acorn flour should form one third of the flour used for the bread, the remainder being wheat. Where harder, more compact breads are made, the bread is

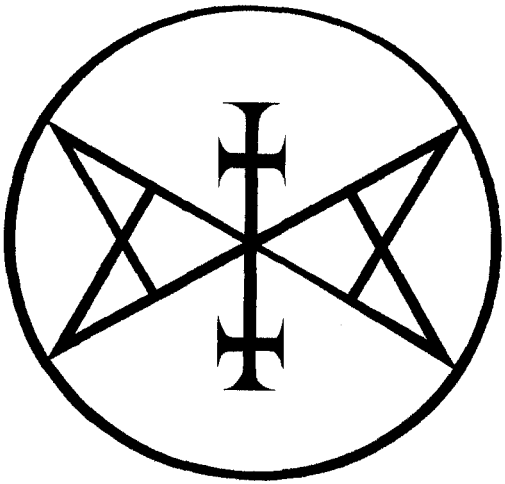
composed of half Oak flour, or in some cases the entirety may be formed wholly of acorns, with salt, oil and wild onions for needful savour. Such breads, when baked for the Communion Loaf, may have their sexual and generative potentials magnified by the addition of Nuts of Almond and Hazel, together with the Light of Congressus.

Corruption of food is an offence against Nature, the gods, and the earthly temple itself: 'tis the curse of profane poison, and the undeserv'd enrichment of the Venefici. All sustenance serves the Flesh, but also the Spirit-Feast at Midnight's Table. Thus let all victuals be wholesome, grown and harvested in harmony with the land, prepared fresh and according to the Tradition's Law, and brought to the Banquet mindful of its Living Power.

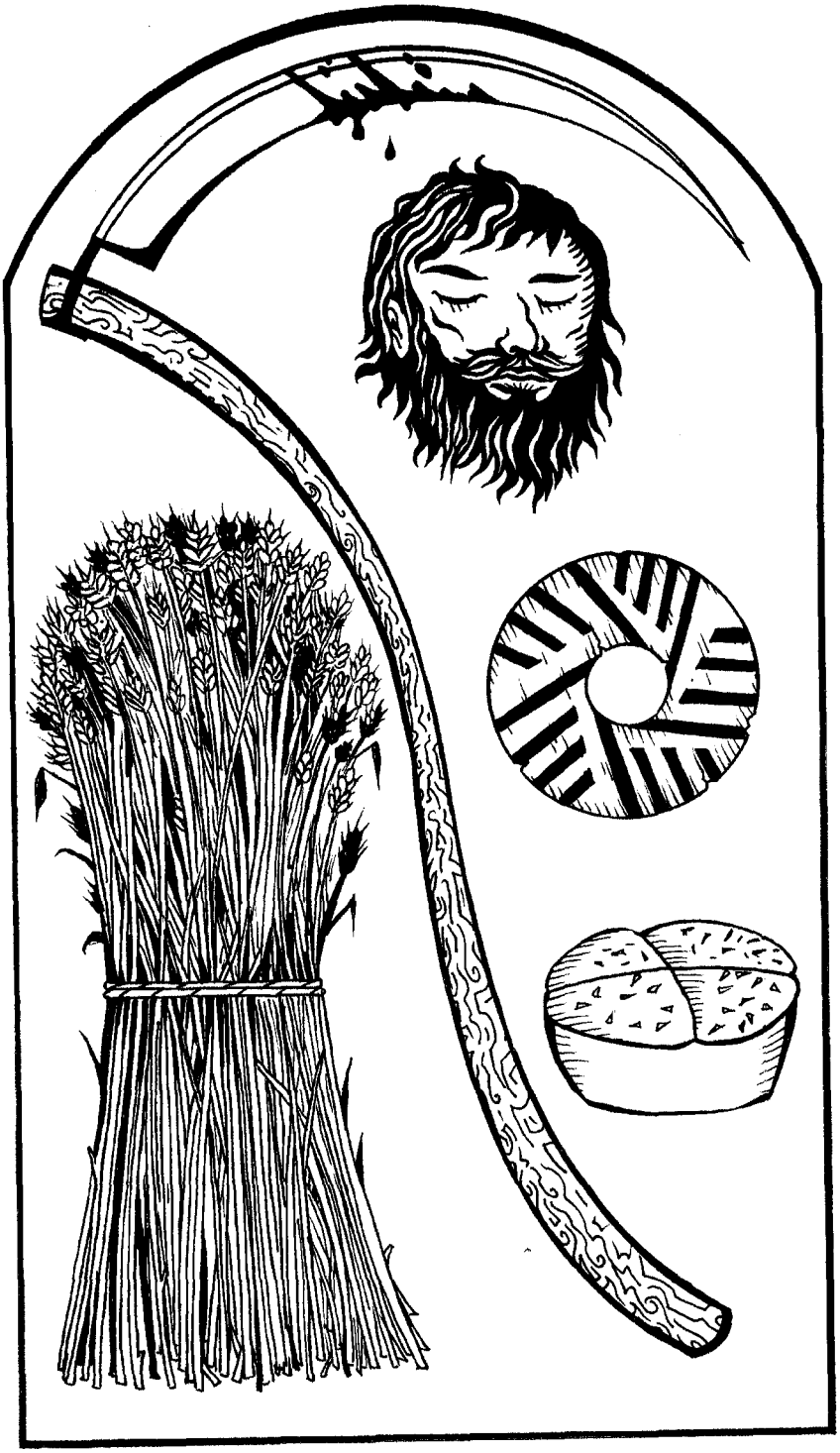
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Cross-Seal of The Lord of Hosts.

For the Calling of Power into the Greater Eucharist of Flesh, The Staff of Life, the Seed of Man, and all Rites of Congressus.



Powers of the Cross of Holy Bread
By Strength of Hordeum, Tree of Sustenance,
I make a Feast of the Good Lord's body.
Go forth in flesh as the Staff of Life,
Triticum, Sechalum, Zeas, Avenas,
Amen.



Praxis Sylva: The Making of the Altar Bread.

In the Season of Ripening, let the Wayfarer embrace in his Heart the Mystery of the Bread, and discover the God of the Harvest anew. He shall go forth into the Meadows of his own place of dwelling, and there observe the grain as it grows, ever upright as the Body of the Lord. Note his body, once green, grown tall and radiant, his gold-crown'd head bearing the blessed fruit of the Field. Where no grasses grow, find the pulse of the land and harvest it according to command of the Season.

When the seed has grown ripe, take a share of the harvest, be it farmed by the hand of man or tended by the Lady of Earth, and render out the kernel. In this work take care to observe the stalk, the husk, and the secret within. By turns mill the flour from the seed until it is fine. Note the characteristics of its texture, appearance, aroma, and taste, offering all sensation unto the Spirit of the Fields. Take the fresh-milled flour and to it add one half its volume of water, together with a modicum of salt and oil to taste. Let the dough be kneaded to thoroughly incorporate the ingredients; where an egg is required for congealing the mixture, let it be added, mixing with it a small measure of oil or butter, and salt to taste. Allow the dough to rest in a covered bowl for one hour. Then let the dough be rolled out into a thin sheet, and cut into small rounds or wafers. Bake the First Bread as ingenium dictates, by oven, griddle, or hearth. Observe the characteristics of the grain as it passes through the fire, and those of the loaf that emerges. When it is done, render up the bread in offering unto the Lord of the Fields, by dividing it into five equal portions. One portion each shall be given unto a corner of the Field whence the bread came, and one eaten by the Herbarius in good communion with the grain spirits.

By turns, broaden the scope of thy devotion to make diverse loaves, hard and soft, unleavened and yeasted, with the same kind of grain, ever striving to discover that Bread which the land of thy dwelling best yields. When these works have been accomplished, apply thy knowledge unto other grains of the field, ever asking for the guidance of John Barleycorn. In the scope of thy works, cunning, intuition, spirit-counsel and knowledge shall render up the best loaf fit for the Altar of Elder Worship, given by the land of thy walking as the birthright of the Flesh of the Lord.

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Of the Mystery of the Wine.

The Wine is the domain of the Lady, the Generative force of the Red Earth waxed sweet upon the Vine, crushed in sacrifice and transmuted by the powers of Earth into the Sacrament of the Goddess. As the Holy Wine nourishes the Faithful, so it nourishes the Body of Woman, and may be poured out in its dual forms of the Nectar of Life and the Blood of Death. Thus are the Draughts of the Lady the sustenance of the Flesh, to slake the thirst for knowledge, and, once found, to provide divine intoxication.

The Sacred Wine is the apotheosis of the Fruit, by way of the Mystery of the Resurrection. She is the force of the Lady who, in accordance with the turns of the Moon, is born, comes forth in vigour and fecundity, and dies, only to come forth again. In conjunction with the Bread, the Wine forms one of the greater mysteries of the Craft of the Wise, that of the sacrament of Holy Congressus, wherein all powers of Flesh and Spirit are bound. Wine conveys the Benediction of the Lady, and thus in all Rites where she is honoured, the Cup is charmed in her name.

The Grape gave rise to the ancient Mystery of Wine, and therefore she governs the Mystery, but all fruits producing sugary juices may be so transmuted, as well as leaves, flowers, roots, seeds, and other plant portions. Other favoured fruits for the yielding of the Must are Plum, Blackthorn, Bilberry, Cherry, Wild Service, Date, and various kinds of Berries, though strong-flavoured fruits such as Medlar are also used. The sweet saps of various trees, such as Birch and Maple, also are employed to render up Heaven's Draught, and indeed, where a thing may possess flavour but lack a sweet juice, it may simply be added to sweetened water and fermented.

Among the Wise, a number of sacramental Wines are reserved in the Casks of Wisdom, employed for diverse purposes. These include:

The Wine of the Host, being the principal Sacrament of the Lady, and made from the most appropriate sugar-bearing fruits found in one's own locale. Where possible, fruit juice should form the bulk of the Must, but where certain fruits lack juice, such as Manzanita, water and sugar or honey may be added to redress the balance. It is ritually drunk from the principal Graal of Working, or elsewise from that singular cup taken in devotion unto the Queen of Elphame.

The Wine of the Grove, being those Wines made from a specific tree, whether it be fruit, blossom, nectar, bark, sap, leaves, or seeds. These are Wines of Devotion drunk by the Herbarius for Holy Communion with the spirit of the Tree, and learning of its virtues. Where the Patron Tree may safely yield a fermentable portion, let it be harvested and, with the good direction of the Lady, be made into a sacred draught.

The Wine of Midnight, being the poison'd graal of the Witches' Sabbath, taken as a hidden and holy compact between the Brethren of the Wise. It is made strong by steeping diverse Herbs in the Cup before drinking, or yet by the distillation of the primary ferment, then fortified with Herbs Angelic or Diabolic. Such Wines vary with each tradition of Wicce-Craft, and their diverse formulations often reflect the ingenium of the governing Craft lineage, traditionally incorporating unique local plants.

The Wine Alchymick, being the life-giving Semen of Woman and Man, blest and blent in secret proportions, for the Eucharist of Manifestation.

The Wine of the Grave, brewed especially for the Mighty Dead, and poured out in the Cemetery by Midnight. Such Wines employ Roses, Bramble, Fig, Apple, Raisins, Honey and other components associated with the Kingdom of the Deceased. According to tradition the shade is invoked at midnight, in the place where its bones rest, and the bottle is opened and set before the tomb. Alternatively it may be used as a grave-libation.



Blessing of the Vineyard of Hosts

Sweet be the Garden of Virgins,
Beloved Earth of the Merciful Host!
Walk, beloved feet, the Black Roads of Death,
Stand, strong legs, aright.
Drink the sun, beloved thighs;
Green hands, steal the gods' own Light.
Raise up thy Holy Head, Beloved,
By Flame of Gold and Crimson shine.
Now smile upon Vertumnus fair
And pour forth the Revel-Wine.

Concerning the Preparation of Herb'd Wines.

As the Fairy-doctors of Old well knew, wines may be used as a solvent for the potencies of various worts. By addition of fresh or dried herbs unto Wine, a marriage of both parties is achieved that well serves the Rites of Communion. The quality of the wine used for steeping is of great import in this work, thus one should ever seek out those vintages clean upon the palate, balanced in sweetness, and ready to drink, be they new or old. Steeping is carried out in a clean, airtight container, over a period of hours or days, and under cool temperatures. Here worts which may be steeped in Wine to render an Herb'd Cup worthy of all Rites of Congress. Each may be used singly or in cunning combination with other plants.

Bog Myrtle, which is used to make traditional Gale Beer, much prized for its powers of perpetual youth and regeneration.

Master of the Woods, used for the making of May Wine. The dried sprigs are traditionally steeped at least five hours in White Wine, preferably those sweet wines hailing from Germania, and the resulting infusion served with sliced Strawberries. Variants of this may be achieved with small amounts of dried Melilotus.

Allspice, which lends strength unto Wines of Lust. It is usually crushed and allowed to steep in strong Red Wines, its spice checked with honey.

Opium Poppy, used in antiquity to yield Vinum Opii, bringer of Dreams and deliverance from pain. In those lands where raw or prepared gum is proscribed, either fresh or dried capsules may be substituted with lesser efficacy, but of good aid to the work of the Spirit-Medium.

True Cinnamon, whose bark is added in small amounts to sweeter red Wines to fan the flames of lust. In general, two grammes per litre of wine is generally sufficient, but this may be increased according to need.

Fennel, whose fronds or seeds may benefit a sweet white Wine, especially that verdant nectar prepared for the Dance Ecstatic.

Myrtle, whose leaves or crushed berries will liven a Port. The same may be said of Berries of Laurel.

Raisins, which may sweeten a Wine in accordance with the natural sugars of the grape, and lend a subtle flavour of their own. They are usually chopped before adding to the steeping-vessel.

Cubebs, useful as a Fire-bringer to red Wine in small amounts. Two crushed seeds per litre, steeped for three hours, is sufficient, but those preferring greater heat may increase this amount.

Fruits of All Kinds, where the flavour is strong yet agreeable with the grape. Citrus, Berries, and certain Melons are favoured for this brewing.

Cannabis, whose flowers, glistening with resin, may be steeped in wine to bring Mirth and warmth unto the generative organs, and agitate the blood for rituals of fleshly Congressus. Raw hashish, in accordance with the philtres of eld, may also be used in this wise.

Galangal, bringing heat unto the white, golden or sweet red Wines. The fresh root is preferred to the dry, and the amount of five grams per litre shall suffice for the First Work.

Vanilla, traditionally considered an Herb of Love, its powers are dignified in white wine or those sweet reds made from low-tannin fruits. The Pods yield their power best when chopped before steeping.

Gilliflowers, for the betterment of all white wines, no matter their quality. The more fragrant the variety, the better for steeping. Make use of as many flowers as the wine will cover, and steep in coolth for a minimum of one day. The wine is used as a subtle enhancement unto divination.

Sage Flowers, whose resinous components readily assimilate to ethanol, may be used in any kind of wine, and are generally classed as an exhilarant. As such their proportion should be closely guarded, for their tendency in excess may lead to stupefaction. Favoured varieties include Clary, Hummingbird, and Gesneriflora.

Cardamon, whose pods or seeds steeped in wine impart the perfume of love and raise the carnal appetite. Their time in steeping is not long.

Fennel, whose seeds, as with those of Anise and Angelica, lend power to Wines of Vigour. They are best steeped in white or golden wines.

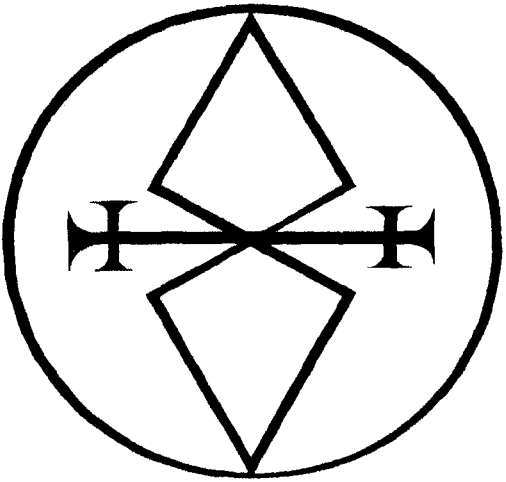
Formula: Wine of the Lady.

Offered as a greater sacrament of the Lady of the Good, we prepare this simple Blessing-Draught, whose power is both great and subtle, and long in keeping. It libates the Altar of Her Worship, the Plot of Working, and the palates of the Faithful. Take a quantity of fresh, fragrant Petals of Rose, and cover them with the best Semillon, Spätlese or Dry Riesling in a sealed vessel. Steep in a well-cooled place for at least six days. Change in the colour of the menstruum is often a reliable indication of the thoroughness of its making, but, as the pigments of some kinds of Roses approximate that of white wine, the nose and the palate shall be the ultimate judge.

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Cross-Seal of the Lady of Hosts.

For the Calling of Power into the Greater Eucharist of Blood, The Seed of Woman, and all Rites of Congressus.



Powers of the Cross of Holy Wine
By Virtue of Vine, Tree of Samael,
I make a Feast of the Good Lady's blood.
Go forth in flesh as the Cup of Wisdom,
Sorbus, Ribes, Bullas, Myrtillas.
Amen.

Arcanum: the Holy Communion of Art As the Spirit-Feast of Light.

The Greater Spirit-Feast of the Wise is the Holy Congressus, by which Bread and Wine are united in the Sacrament of Art. Each alone hath their own mystery, which may be combined into a third: the Great Mystery Conjoined. By the Sacrament, all things, through Art, are possible: it is the very Power of the Gods made flesh. However, its power lies wholly in its conscious and prayerful use. When treated carelessly or with ignorance, all manner of corruption and contagion result. Thus are these words set forth, carven as runes of warning upon the Poison'd Apple:

✠ Let the place of working be scribed full round with the Cross Seal of Communion, that the Threefold Mystery of the Act be accomplished within the hallowed confines of the Sigillum of Congressus.

✠ Let the Fruit of the Vine be ripened to perfection. Let the Vineyard of her growing be of perfect soil, nourished by the Moon, and sustained with all nutriment appropriate the Work. Let the Fruit be worshiped wholly as the Temple of the Lady afore as is brewed and becometh Luminous Wine, and the Love of the Herbarius thereto given. Let spirits appropriate unto the charge of the Work also be called unto the Feast, and thereto attend. Then shall the Wine be drunk singly, with great reverence and the gravity of precise purpose weighing heavy upon the heart. Then shall the flame-borne Sigillum of its Power receive the impress of spirit.

✠ Let the Holy Bread be baked of the most wholesome grains. Let them be nourished by the Sun, well-watered, and have suffered no abuse, the fields of their growing free of ill health. Let them be worshiped at length before they are ground, baked and eaten, and let the spirits attendant unto the work be offered the First Fruits. Let the Bread be eaten singly, savouring it for the Life that it is, and giving it as sacrifice unto the spirits of the Work, so that it becomes susceptible to impress.

✠ In a Graal hallowed singly unto the purpose, let Bread and Wine be conjoined in the name of Zhamael, offered unto the Warden of the Eastern quarter, and the Petition of Holy Purpose be made in his name. When it is done, the Holy Sop is consumed, in those forms the ingenium of the work decrees, and is transmuted in the Fruit of Light.

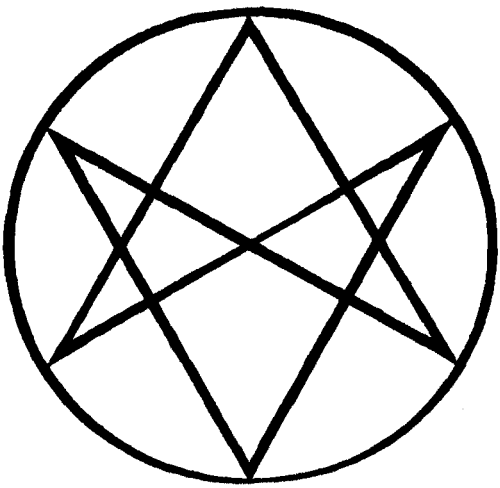
Profanation of the Sacrament is the desecration of oneself - making the flesh available to spirits of disease, misfortune, rottenness, and stupidity. However, this arises not, as some have said, from the inversion of Diabolism, nor from any true power of opposition, but rather from neglect and apathy. Thus the Holy Bread of God becomes the bland and fattening loaf, and the fruit of the Lady's Vineyard the obscenity of the drunkard.

Each Act of Communion True is a portal unto Elphame, a Table spread resplendent with the Feast of the Faerie Host. Those who eat mindfully in the Companie of the Good are their favour'd kin; those who sup as gluttons shall fall by the spell of the Poison'd Apple.

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Cross-Seal of Communion.

For the Calling of Power into the Greater Eucharist of Flesh, And all Rites of Congressus.



Powers of the Cross of Communion
In Light of Ull, Tree of the Body Eternal,
I join Spirit unto Substance.
Go forth in flesh as the True Resurrection,
Punicas, Cydonias, Phoenix, Ornus,
Amen.

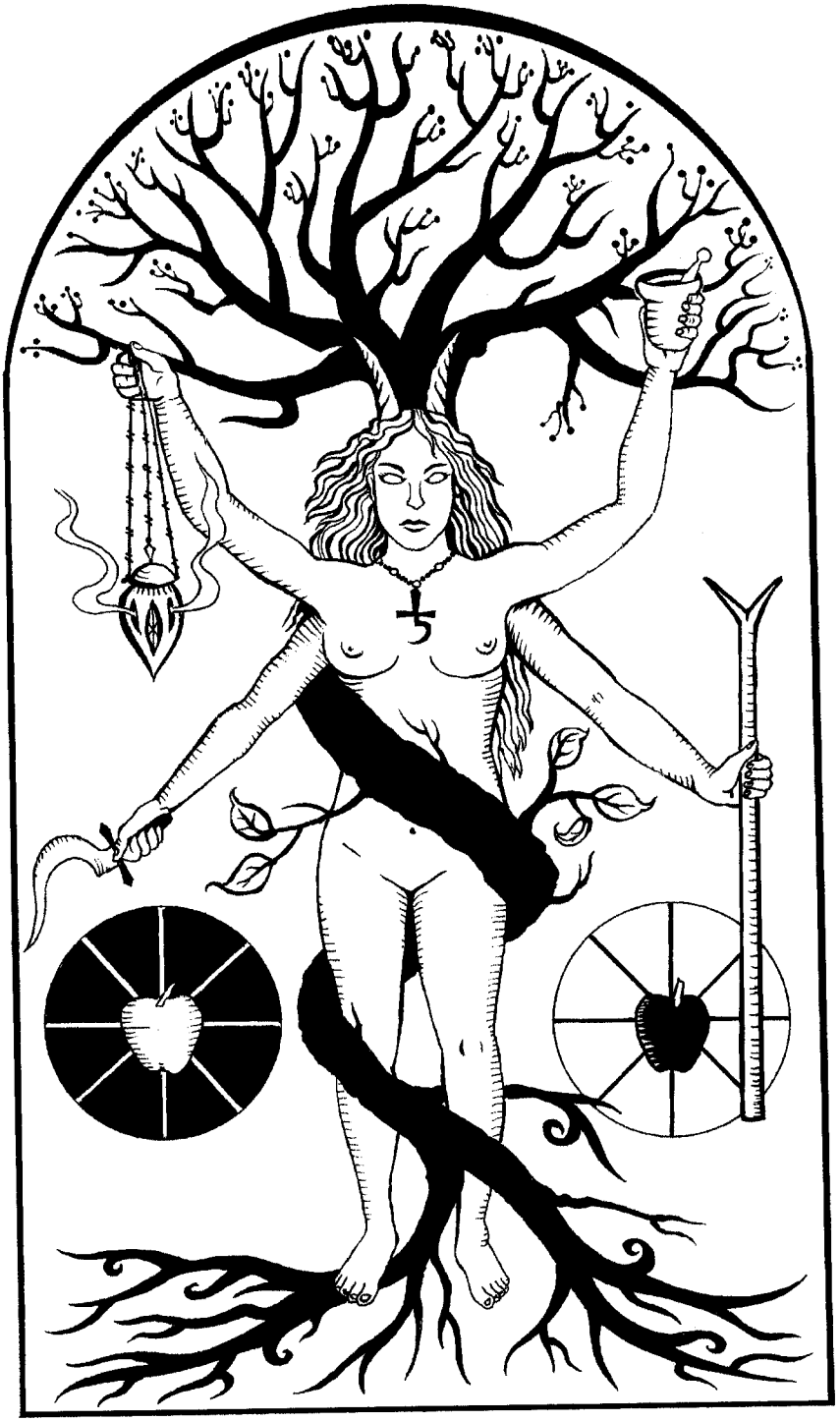
Concerning the Virtues and Powers of The Apple, Tree of Holy Congress.

The Genius of Apple governs the domains of Art associated with Communion: love, generation, fraternity, marriage, divine intercession, wealth, and the holy bequest of the Art Luminous. Thus was it in the First of Days, when the Fruit Luminous was proffered the Witch-Mother Haawa. The Angel of the Apple thus governs not only the power of Conjunction, but also that of Manifestation. By contrast, the Devil of the Apple Tree commands the dominons of temptation, deception and desire unrealised. Taken together, the angelic and diabolic aspects of the Genius form the botanical hieroglyph of Sorcery itself in the form of the fivefold star, which appears in the very heart of the fruit itself. In any orchard of appreciable size, petition for power should first be made unto the oldest Apple tree in orchard, particularly where such groves have for some time been untended by man and have taken on attributes of wild trees.

Apropos of its familial proclivities, the Apple makes its home happily in close proximity to Man. As a fruit, it is both sustenance as good food, but also sweet drink, and so as a magical symbol it may embody the conjoined virtues of Bread and Wine.

Among the Wise, Apple-enchantments form a considerable body of lore and practice. Such fruit-charms are exacted by the carving of desires upon the skin of the fruit, be it by word or sigil. Where the spell is woven unto design of oneself, the fruit is then eaten and the seeds buried near the host-tree. With all such theurgic fruit-charming magics, the Serpent is invoked prior to picking the Apple, and Eve prior to eating it. Where the spell concerns practical matters on the outer, the carved Apple is left in a graveyard or, alternately, any place of power. When an Apple is charmed to tempt or deceive, the inscribed fruit is taken unto a wild place and rolled along the ground in the direction of one's enemy. During the Season of Fruiting, fruits are placed as offerings at the corners of the Circle of Working, with the eight names of the cardinal spirits of the carved into their flesh.

The wood is hard and durable, once cured, and may be carved with care and skill. It makes a Wand or Staff of Healing, potent in all ways for works of Love and Increase, and for Marriage-Blessings. If this shall be its usage, an Apple-branch is best taken in Spring or Summer. For a wand of bewitch-



ing, a branch is cut in Autumn when the tree is in full fruit, and the best wood for this design is a bough heavy-laden with Harvest. Where the wood is adapted unto the Work of the Idol, it serves supreme as the fetishistic eidolon of Man and Woman conjoined, and worshiped as bringer of lust, orgia, and fertility. The hard, smooth wood may be shaped by the skilled turner to make the hallowed Graal of Communion. Such should be sealed with Oleum Olea or beeswax, and the cream-coloured wood will, over time, take on the osseous lustre of the Skull of Man. All dust and wood shavings from the work of carving or turning should be reserved for the Work of the Fumigant, for the wood produces a sweet and spicy savour when burned.

The blossoms possess great fragrance, especially those found upon wild, ungrafted trees. These may be gathered for the work of Attraction and Love, prepared in ways diverse and many. In quantity the flowers may be thoroughly dried and for a season kept, but soon after lose their virtue. Taken fresh they may be made into tincture, incense, or ground into a dust of considerable virtue in enchantment. In these matters they serve like unto the petals of the Rose unto whom the Apple is botanical kin.

By far the best usage of Apple Blossom is in an elixir, which must be made with great vigilance, for the flowers endure on the tree but a short time and then are gone, scattered far even by the least wind. When flowers appear, gather what you may by skill and reverence, and tincture them in brandy, letting these abide in the sealed vessel for one week's time before filtering. Honey may be added in discretion if the blossom possesses insufficient quantity of nectar.

This flower-elixir serves as a Magical Key of Communion with the Genius of the Tree and should be taken in small quantity -but a few drops is sufficient- and used in conjunction with the Work of the Veil. In time, and with discernment, this elixir shall serve the magical Work of Manifestation, the Golden Apple of the Gods. At the discretion of the Herbalist, additional parts of the Tree may be added to this elixir over time, through the seasons, to include bark, leaves, fruit flesh and peel. The seeds should not be included to any significant degree, for they harbour poison. Pips, or seeds, are best compounded as Holy Ointment. As with Wine, Hard Cider is a medium sufficient for the making of herbed draughts.

Lay of the Fairy-Apple

Eolas of Ullawan,
Fruit of Golden Glow:
Antient Power of Eve be Mine,
Given by the Hand Below.
Take, Eat, Be Wise:
As Below, so Above.
For heavy hangs the fruit
Upon the Boughs of Eden's Grove.

Lay of the Healing-Apple

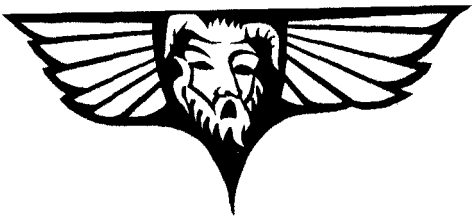
Eolas of Ull,
Come forth as Adam dies.
Thou Balm of Angel's Light thrice bound,
Take, Eat, Be Wise.
For the Root grows from Abel's Bones
And Cain's Orchard is tended well,
The Fruit of Paradise grown for Seth
Raised aloft to Heaven from Hell.

Lay of the Witching-Apple

Eolas of Ullamal,
Pale Apple of the Moon,
Power of Poison be mine,
Fruit of bane, be thou boon.
Take, Eat, Be Wise:
And by thy sweet deception lure.
Thy Beauty rank destruction wield,
Ye Fruit of Night from Lilith's Field.



16
The Book of Love-Witching



Psalm of Fascination

Two are the Roots
Which join the Flesh:
One Root plant'd, one Root pull'd.
One the Herb of the Loving Cup,
Which sings to the sleeper
And raises him up;
The Nymph and Satyr's feast to sup.

Green be the Hand
Which stops the Horse,
One palm open'd, one palm clasp'd.
Red be the Hand
Which drives the goad
And makes the Man:
Now Bridle, Bit, and Rein command.

Blue is the Star
Which bends the Heart,
One Truth given, one Lie made.
Blue the garland of the Vine,
Of Convict's wreath
And Lover's wine,
Azure Eye of Swaying, bind.

Quick be the Tree
To Rouse the Flesh
Fire green to fire red.
Joyous be its branches' sound
By flame and sweat
And Drum Resound,
Now shake the Holy Dance around.

Concerning the Art of the Love-Charm.

Beyond the needful requisites of purity, patience, good judgment, and ingenium, the Summoning of Spirits requires the direct engagement of power on the mutual terms of the sorcerer and that which is summoned. Such is the Great Congressus and its holy maxims, about which the Field of Cain is ploughed and seeded. Where the Plot has been tended in love and cunning, it shall bring forth a great Harvest.

The summoning of Flesh unto Flesh is no different, and though its outcome may be more easily apprehended by the mundane gateways of the senses, the same forces, and the Art which commands them, govern the circle of ensorcellment. Thus the enchantment remains bound by Will, Desire and Faith; the favour of the presiding spirits and luminaries must be gained; the spell is subject to arcane refraction through the natural rosarii of omen and sign, and ultimately its design must manifest as an emanation of the Heart direct. As it is the nature of flesh to draw unto it that which validates and adores its existence, the Art of Love-Witching is in essence a sorcerous extension of the animus and creative force.

Often dismissed by the vulgar as a crude or base form of folk-magic, the love-charm is a complex weaving of powers requiring great care, skill and discernment. A great number of Herbs are employed for the drawing of persons for carnal delight, each possessing unique facets which the Wise may make use of. Such plants frequently possess genii of a sexual nature, and yet also draw upon waters of the sorcerer's own sexual well, sending forth an externalized spirit-lure to invite, seduce, or coerce others unto the artful rendering of desire.

Worts so employed harbour within their portions the well-rutted pathways of Satyri and Nymphai; that is, the primal, angelic sexual resonance of which Man and Woman possess but a fraction. These rousing Herbs may, skillfully channeled and elevated by the Green Art, reverberate from the sorcerer as a deified hypostasis of his own sexuality, acting both as beacon and fetch. Some Herbs, in this regard, are general in their power; others are specifically suited to attracting Men or Women. Above all, this Work relies upon Flowers, being the sexual emanation of the plant; together with Seeds, which appeal to the generative sexual force, and Roots, which possess virtues both earthly and coercive.

Of the Powers and the Virtues of Orchis, Herb of Allure and Venery.

The Orchid Family comprises near twenty-thousand species of terrestrial and subterranean Herbs, most of which harbour powers of lust and bear resemblance to the generative organs of Man and Woman. *Orchis mascula* or Early Purple Orchid, also known as Gethsemane or Cain and Abel, has long enjoyed esteem as an Herb of Lust and Attraction. Pounded or ground, the thriving portion of the Root was a common ingredient of philtres of Love-Witching, as well as Salep, a drink both nutritive and rousing in its power upon the flesh. The three main species for Salep were *Orchis mascula, Orchis masculata* and *Orchis latifolia.*

The Virtue resides in its root, or corm, together with the stem proper as a singular fetish of the male organ. Testicular roots and rhizomes betray the Orchid's alliance with satyrs and sileni, its dominion is lust; male lust in particular. It is used dried, powdered in wine, or to render an unctuous mucilage like unto Sperm; this is employed as the basis for a witching unguent to attain the love of men. Additionally there is great worth in the flowers, which tradition encourages us to use in a wine, made all the better for the work of attraction by the addition of other plants to sway the mind and body. The dried tubers may also be employed as a Fetish of Allure.

According to the long standing customs of classical Herbalism, most Orchids are considered to fall under the dominion of Venus. However, some operations of the Art of Withering use the juice of the blossoms to arrest unwanted attentions, thus a Saturnian capacity may also be present. For this use, the withered, rather than the fresh flower is harvested, and compounded in the Mortar with a small amount of water. Rubbed into the hands, it enchants the fingers such that you may touch such a person and they will desire you no more.

Adam and Eve Root, known unto botany as *Aplectrum hyemale,* fulfils a similar function to Early Purple Orchid in the Green Sorcery of North America. The two joined corms, lying side by side, yield a glutinous putty, hence the origin of one of the plant's folk names Putty Root. The corms of this Herb are known for their efficacy in magics of Love, Attraction, and Lust. Spells to attract a man employ the "Adam" portion, given unto

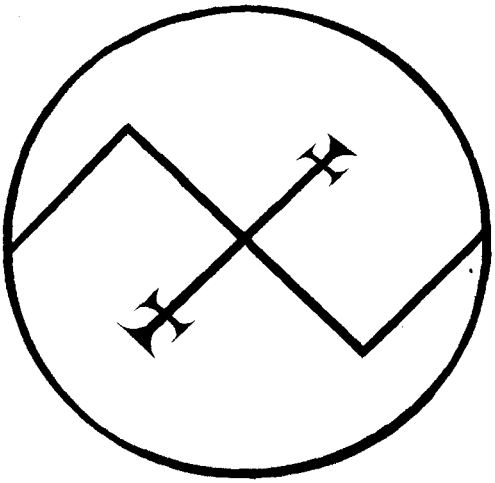
a man by a woman; to bewitch a woman, a man gives unto his Desired the "Eve" portion. The plant's power of attraction may be used as a fetish to strengthen already existing bonds between two persons.

Numerous other North American Orchids possess these potencies of Love-Witching. *Platanthera dilatata* or Leafy White Orchid, is used for sweet-scented body perfumes and washes to attract men. Both sexes invoke its power to attain riches and property. The Ojibway regard the Rein Orchid as a potent Love Medicine, and the Root was sometimes added to the food of the unsuspecting object of the sorcerer's desires. Traditional use of Orchids for sexual sorcery extends into South America, and is also esteemed for its power upon the spiritual roads of Hoodoo and Voudun.

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Cross-Seal of Allure.

For the Drawing of Flesh unto Flesh, and the Command of Earthly Spirits In the forms of the Nymph and Satyr.



Powers of the Cross of Seduction
By Lure of Orchis, Tree of Desire,
I gird my loins in the Nectar of the Meadow.
Go forth in flesh as Bees unto Honey:
Myrrhis, Aplectrum, Satyria Nymphaea,
Amen.

Concerning the Virtues of Pollen and Nectar.

Both Pollen and Nectar form the erotomorphic precursors to the plant embryo, the distinct generative expression of a single sex, and as such correspond in flesh and spirit physical with the Seed of Man and Woman. The Nectar is the creative sexual emanation of the Green Lady, and, by its scent and moisture, the Lure of Fascination unto bird, insect, and pollen. It is aligned with the elemental powers of Water and Earth, and presents the succubus, or feminine sexual genius, of the plant which gives rise to it, held within the perfect vessel of the Flower. As a theurgic sacrament, Nectar is poured out in devotion for the Lady; in thaumaturgy it best forms the basis of the love-potion, and is especially adept at attracting and charming the male. Nectar may be painstakingly gathered from the flowers by pressing a mass of individuals so laden with the sweet liquid; one may also tincture nectareous blossoms in low-proof rectified spirit, such as distilled wine, to increase and preserve its properties. By the good counsel of the gods, however, this liquor is best drunk straight from the encharm'd cup of the flower. Blossoms from all plants of the Sage tribe produce an abundance of nectar: of particular worth are the humours of Gesnera Sage and Lion's Tail. Other prized nectar-bearing Herbs include Lonicera, Flowers of Citrus, Magnolia, Viola, and Borage.

The Pollen is the generative constituent of the Green Lord, and though its principal renown is in abetting the misery of man, it possesses the occult power of influence and fecundity. Its primary vehicle of transmission is by wind, thus it serves the Work of Powders. Like Nectar its power is fertile and seductive, but, lacking the subtlety of the former, relies on irritation and subterfuge to accomplish its deeds. In coition, its action corresponds to the phallus in the piercing of the womb. As Nectar is to the Lady, so Pollen is to the Lord, being the elemental harbour of wind and fire to Her earth and water. It is used in all preparations wherein the masculine aspect of coersion and seduction obtain; being of fiery aspect it also serves in the Dusts of Warfare. Tinctured Pollen forms the basis of philtres of sexual desire, and the menstruum oft retains its natural colour and flavour; that of Fennel is especially efficacious. Brightly-hued Pollen from certain plants such as Maize, Juniper, Pine, Cedar, and Redwood may also form the basis of sacred powders, particularly those empowering the male sexual principle, and concerned with the attraction of females.

Praxis Sylva: Binding the Branch of Desire.

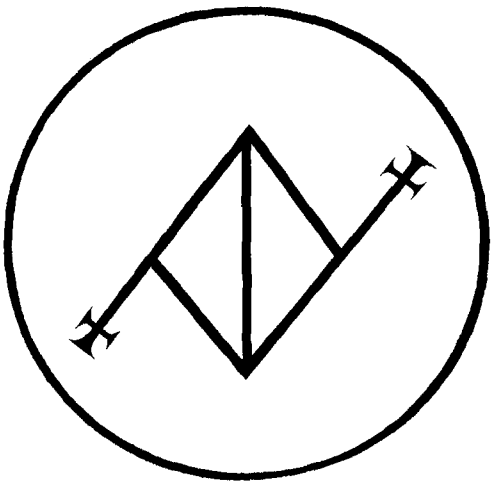
Within the Garden of thy keeping, or yet in a wild place, go forth with a sapling of one year and plant it in the name of he or she whom you desire. As it grows, let runes of Love be gently carved upon its bark, not too deeply to cause injury, and let its roots be nourished with the very wellspring of thy lust, and thy leaves with caresses.

As the tree grows and is nourished by thy devotion, so will they whom you desire be bound unto you. Such enchantments may also be cast for love or hate as well as the works of Desire, and in so doing a bond is forged betwixt the tree and the object of adoration. This is an ancient method, and is proven.

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Cross-Seal of Swaying.

For Charm of Seduction and Persuasion.



Powers of the Cross of Swaying
In accord with Apocynon, Tree of Conviction,
Be as One in Mind and Heart.
Go forth in flesh as the Vine of Bending,
Manicon, Elettarion, Coriandrum, Polyanthes,
Amen.

Of the Powers and Virtues of Periwinkle, Star-Flower of Seduction.

Known also by the name Sorcerer's Violet, Periwinkle is a low growing, mounding evergreen vine preferring shady woods and streambanks, showing a preference of growing mid Oaks and Hornbeams, having glossy dark green leaves and pale blue flowers. Originally an European plant, Periwinkle has escaped gardens and become established in some areas of North America. In folk medicine, it is considered both vulenary and aphrodisiac, and has been used to treat throat and mouth ulcers, diptheria, and diabetes, as well as sundry afflictions of the scalp and dermis.

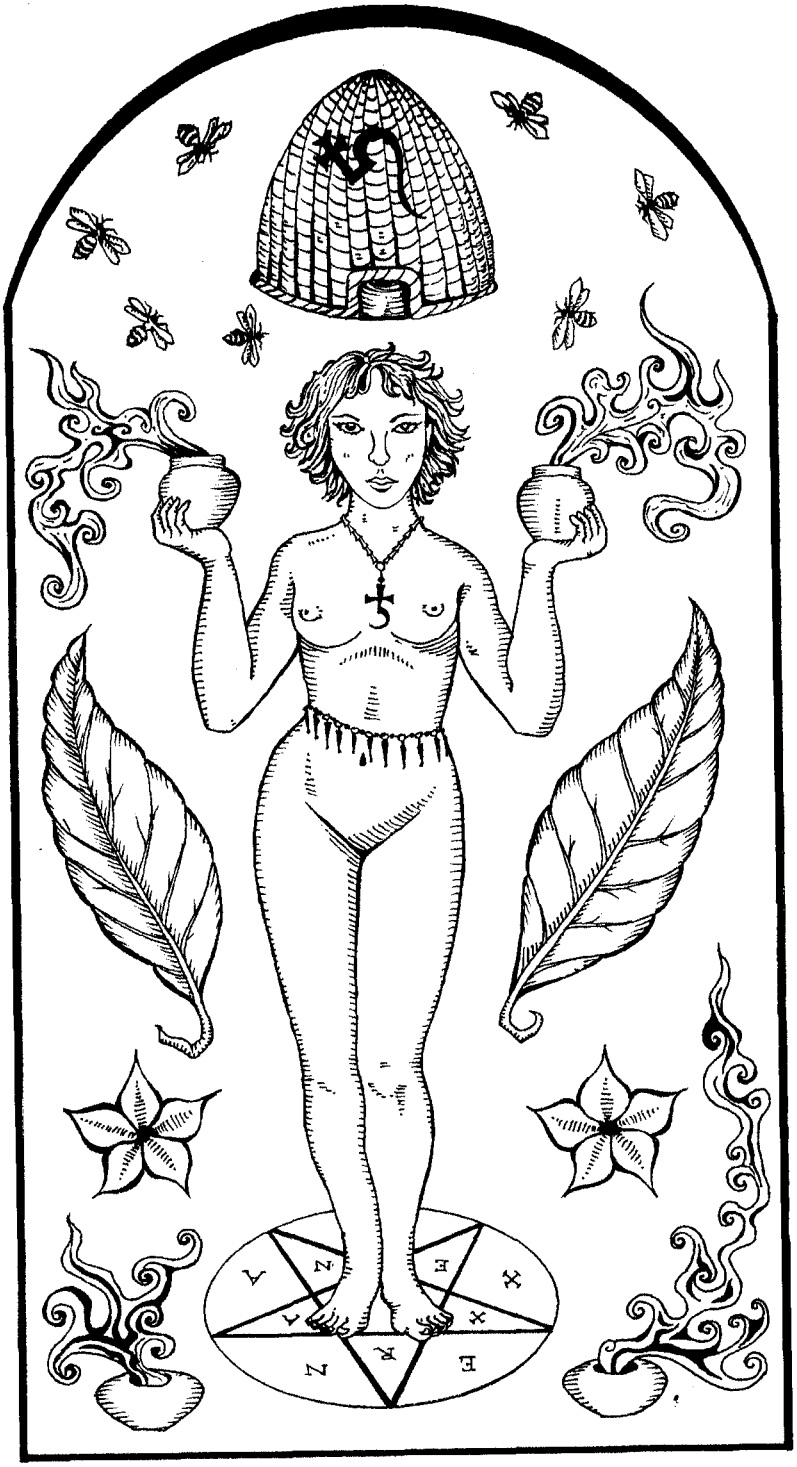
The power of its Genius lies in Seduction, the swaying of the heart unto the design of enchantment. The flower is best for this purpose, dried and ground as a dust. By the work of the Bread of the Land, the potentiated witching-powder of Apocynon is rendered, used not only for swaying the Flesh but also diverse spirits. This dust is great of force and should be kept in a consecrated urn. Small amounts are added to any sacramental preparation of Seduction, as well as to mixtures of Ghost Corn for the calling forth of spirits.

As one of the chief flowers safeguarding conjugal love, Periwinkle was worn in a garter as a charm for Fertility. A well-known medieval love powder was compounded of equal parts Leaves of Periwinkle, Cinquefoil, and Vervain. Two pinches of this powder are added to wine, then left to steep for 12 hours, then strained before serving. Periwinkle Blossoms may be sewn into the mattress of a Bed to dedicate that good cushion as the altar of Liliya, and thereby ensorcell it for erotic delights.



Concerning the Virtues of Love-Witching Herbs.

Varied traditions of herb gathering teach that when Worts are reaped for use in a love-spell, the plant should be seduced by he or she who gathers it. This may take the form of singing, charming by the tongue, or Arts yet more amorous and fleshly. In such cases let the Herbarius address the plant as the very Beloved, worthy of all adoration. These, then are some of the mighty Herbs of Love-Witching, and their potencies.



Herb of St. John, Charms to draw love and increase prospects of Marriage are made from the plant, as well as to protect one from Fascination, or the evil Eye. Sprigs are secreted by women in the breast to variously attract prosperity, love, and to repel rude spirits; men similarly wear the plant in their vests. Oil of the plant may be used as a charm to arouse love, either by anointing the body and clothing, or a specifically-prepared talisman.

Yarrow, the beneficent properties of which were at one time invoked at weddings, where it was known that carrying sprigs of the Herb would ensure seven years of nuptial harmony. It has been used in such diverse North American traditions as Navajo and Ozark magic, often added to love potions.

Peas and Beans, the fragrant flowers of which are considered aphrodisiac. Where the work of fractional distillation may serve to separate the Oleum Essentia from the Blossom, let it be done in good care; elsewise let an enfleurage be made to retain their delicate virtues. Species of note in this regard are Lathyrus, Wisteria, Acacia, Sophora, and Holy Ulex, beloved Flower of Revealing.

Coriander, whose seeds render a philtre of lust when harvested green; such are bruised and steeped in white wine for six hours, then strained. Ripe fruits are used in philtres served hot, often in combination with caffeine.

Elder, whose Flowers are steeped in wine, and served as an enchanted cup to sway a person unto desire. All dead or withered flowers must be removed, and only fresh blossoms used.

Vervain, which may bring great benefit to any Philtre of Drawing, and is dignified in combination with Fennel, Rose, makes a most effective Lust enchantment.

Sea Holly, the Roots of which are a time-honoured aphrodisiac. It may be used in the Philtre, but also in Dusts of Love; its juices are also used to anoint the Fetishes of Attraction.

Kermes, hosted by the evergreen Kermes Oak, being the source of True Scarlet, and held in high esteem by the Sages of Old for the brewing of aphrodisiac elixirs.

Orange, many parts of which are useful for capturing the heart of one's Desire. Oil of the Flower serves to better bewitching perfumes, and the leaves may similarly aid in the making of aromatic lust-ointments and fragrant washes for hands, face and body.

Rose, used in all manner of love-witching. The simplest charm is by the Art of Strewing, thereby to lay out one's beloved upon a bed of fresh rose petals. In all matters of perfume, incense, food and drink, and washes, it serves both in the powers of Allure and Seduction. When using rose petals for love or lust magic, have a care to gather your buds from plants that are not hybrid tea varieties, as they have been bred solely for their showy blossom, and often have lost their power of sexual reproduction. A good indication of a sexually fertile rose bush is the presence of seed-containing hips. The blossoms, petals and hips, and the unopened buds. Also employed but quite costly are the precious oils, Otto and Absolute of Rose.

Rue, whose weaving of power over her subject is but slow and subtle, much as the spider's web.

Waybread, whose seeds are used with efficacy in spells of Bidding, particularly by charms of scattering, or burned as a fumigant.

Myrtle, a tree of most noble and ancient lineage, used in great power in the rite of Marriage, when the enchantment of love is cast by two persons, one over the other. It brings many blessings.

Vanilla, used in wines, perfumes, and bewitched electuaries for the Work of Allure. There is great debate as to which kind is best for this Work, but the Tahitian and Mexican are both reliable.

Costus, impeccable in its action upon the groin, it is used in erotic smokes and smudges, as well as in aphrodisiac brews and liqueurs.

Damiana, whose power to inflame lust is of high esteem and easily prepared as a philtre. The dried leaves are tinctured in high-proof spirit, together with Herbs allied in virtue and flavour such as Cinnamon, Mace, Allspice, Vanilla, Rose and Orange, for one month. The menstruum is then fortified with one-quarter its volume of boiled, honeyed water, aged two months in a closed vessel, and filtered.

Of the Powers and Virtues of Thorn Apple, Temptress of Love and Venom.

The Thorn Apple genus *Datura* contains about ten species of annual and perennial Herbs of wide distribution, all poisonous, bearing trumpet-shaped flowers and thorny seed-capsules. *Brugmansia* or Angel's Trumpet, formerly classed as *Datura*, bears much of the same material and magical virtues. The Thorn Apple known to European sorcery for at least the past five centuries is *Datura stramonium*, or Jimson Weed.

Its Genius is possessed of remarkable glamours. Enticing and subtle is the scent of her pale, just-opened flowers, like unto an orchid or a lily. Beneath this intoxicating allure lies a sprite wielding hidden knives, calculating with precision when it may flay and reave the Mind. Indeed, all parts of the plant contain venom, and poisonings have occurred simply by sucking the sweet nectar from the fresh flowers. When in doubt as to her power for laying the foolish low, look unto her leaves and learn. Like many of her nightshade kin they are sharply odorous, bearing an aroma acrid and bestial, promising brutality to the disrespectful.

When taken internally Thorn-Apple usurps the central nervous system. Symptoms are characterised by stimulation, followed by confusion and the appearance of visions and phantasms. Like Henbane, Belladonna, and other Nightshades, dilation of pupils, a gradual drying of bodily humours, reduced peristalsis, increased thirst, and vasodilation accompanied by hypertension are common. Overdose gives rise to central narcotic paralysis, coma, and death. The chief alkaloids are scopolamine, hyoscyamine and atropine, concentration of which may vary considerably from plant to plant, according to ancestry, climate, soil, and amount of sunlight.

Wherever the plant grows, its powers have been recognised and adapted for sorcerous usage, including the respective Love-witchings of Seduction and Coersion. Certain Ayurvedic therapies employ the seeds as a bringer of lust, and in Mexico, flowers of Thorn Apple species have been used in love charms and aphrodisiacs up to the present day. In areas of the world where sugar-bearing plants are fermented into alcoholic beverages, Thorn Apple seeds have been a common adjunct for their Visionary properties. Examples of this include Wine, Beer, Mead, and Chica.

In various of the southwestern tribes of North America, *Datura* species were used for divination, surgery, protection from venomous beasts, funerary rites, and initiations into manhood; the root was used as a narcotic and anaesthetic by the Zuñi. Leaves placed in the crown of the hat are a traditional Ozark charm against sunstroke and apoplexy; certain native North Americans kept the root of the Thorn Apple in their pockets as a gambling talisman, and ate the seeds while gambling to increase their clarivoyant powers. The Kawaiisu of California employed *Datura inoxia* in the *Toloache*, or sacred Datura ceremony, to induce dreams and visions, as well as to alleviate pains and swelling.

The Herbarius makes use of her fresh flower, in the arts of Love-Charming. One perfect flower, respectfully plucked, is placed into a steeping vessel, together with the petals of one Rose and a pinch of cured Tobacco. This is filled with perfumer's alcohol and left to macerate for the space of one month, then replaced with a fresh blossom. This process generates a magical perfume, several drops of which which may be used upon the hair and clothing for spells of Seduction.This same elixir may also be used for sealing love-letters in the amount of one drop.

Seeds, Leaves, and Flowers may also be added to diverse suffumigants for the conjuration of incubi and succubi, love-spells, or for the smouldering of the Bed of Orgia. Such incenses are best formulated with other Herbs of Love-Witching that have pleasant odours. This is because the roasting of Thorn-Apple generates a Devilish vapour which may may cause tender nostrils to revolt, and thereby disrupt the virtues of Seduction. Flowers of Angel's Trumpet, well dried and shredded, have also been added both to incenses and sacred smoking mixtures.

Consuming the plant is ill-advised, for its eating and drinking is reserved for those spirit-doctors whose generations have learned its right and sacred use. In this, her Spirit is unforgiving, and long are the rows of coffins filled with those who have approached her in hubris.

The hieroglyph of Adamic Morality grafts ugliness with lethality. But where great beauty and deadly nature conjoin, the Mysteries emerge from the holy cloister of shadow. These are the faces of the Old Ones, the Gods before the Gods of Man, and of their emissaries, the Luminaries of Heaven.

Concerning the Powers and Virtues of Cinquefoil, Beckoning-Hand Sprung from Earth.

As its specific name suggests, this Herb prefers a prostrate growing habit, and is found creeping along the ground on roadsides, grasslands and in wastes. It has feathery, palmate leaves, and rooting stolons, much like Strawberry, with golden five-petaled summer flowers like unto tiny Roses. The dried root-stock becomes fragrant, giving forth the odour of Rose, to whom it is related botanically. As a medicament its powers are astringent, antiseptic, nervine, anodyne, and anti-inflammatory. A traditional cordial is made from the ground root and leaf for sore throats and cough; the Herb is also employed to arrest internal hemorrhaging.

It is called by the Wise 'Five Fingers' or 'Helping Hand', and by tradition it strengthens all preparations of Art, be they Fire, Water, Powder, or otherwise, unto the supreme power of Commanding. Invoked alone it serves as a spirit-hand sent forth by the will of the Witch; its leaf-digits grasping the object of desire.Repeated tincturing of leaves, root and flowers yields a wash for empowering the Hand of Enchantment, whose power is approached only by Tobacco. The dried root may also be employed as a fetish for diverse applications of the Art.

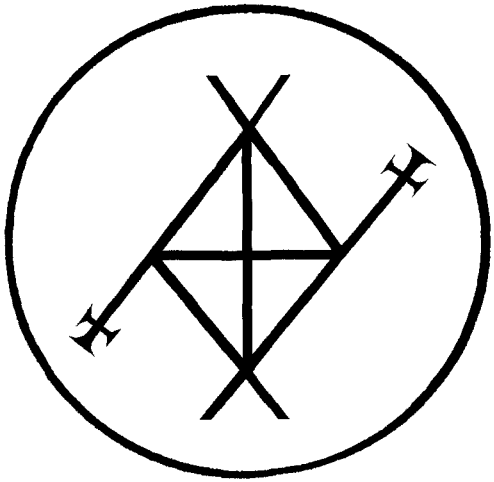
Charm of the Virtue of Cinquefoil

Hand of Healing, Hand that Stops,
Hand as Key unto the Lock,
Hand of Sweeping, Hand of Black,
Hand to throw the Venom back.
Hand of Dreaming, Hand of Sight,
Hand of Gold unearth'd by Night,
Hand of Heaven,
Hand that Gives,
Graveyard-Hand that ever lives.
Hand gone forth upon the Tongue,
Hand of All and Hand of One.

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Cross-Seal of Bidding.

For the Bridling and Goading of the Horse.



Powers of the Cross of Bidding
By clutch of Five Fingers,
I bend Flesh unto Spirit.
Go forth in flesh as the Hand of Command,
Bergamia, Lachryma, Cyminum, Dactylorhiza,
Amen.

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Formula: An Ink for Fascinating a Woman.

In the copper or iron Dye-cauldron, bring water in the amount of one litre to a boil. To this add three Galls of Oak well dried and roasted, and four dry Walnut shells; boil uncovered for ten minutes, or until the mixture stains white paper a light ochre. The colour resulting appears as a very dark but transparent brown to the eye. To this add fifteen ripe blackberries and boil another ten minutes. The volume is now reduced by more than half; the colour of the brew dark or purplish red, and staining paper lilac or pale purple. To the brew add petals of three red Roses, nine of purple Iris, and thirty mililitres of old red wine. Continue the boiling until only

twenty millilitres of a dark red liquid remains, then remove from the fire. Strain the solid matter, saving the liquid. When cool, add forty drops of Myrrh tincture, ten drops of Mediciner's alcohol, and one drop of thine own blood. The ink is ready to be used, or stored in a Ritual Bottle.

Of the Powers and Virtues of Aspen, Maid of the Round Dance.

Quaking Aspen, known to the Herbalist as Quivers or *Populus tremuloides*; is a member of the Salicaceae or Willow Family, and thus she shares many magical virtues of that kin, principally a flexibile and pliable nature, a kinship with watery spirits, and diverse influences over the flesh of mankind. She is a handsome deciduous tree to seventy feet in height, favouring habitats below Spruce forest. Her bark is initially white, turning silver-gray with age; and her heart-shaped leaves set hills and mountains ablaze with bright gold at the onset of Autumn. Her branches are set a-sway by the gentlest of breezes, animating the entirety of her graceful body, and the dance of her manifold leaves and branches gives rise to a song which is the very whisper of the Greenwood. Allied from classical times with Venereal arcana, she is many ways a Tree of Love-Witching.

The virtue of her Angel is in animation: the rousing of flesh unto the Holy Dance, wherein the gods are honoured and spirits take hold. Her powers are well-suited for the Dance of Seduction, the charmed kinaesthesis of magical gesture and rhythmic sway of limbs. Thus are her leaves employed as a charm for dancers, worn on the body. Likewise, her powerful wood may form portions of the rattle, drum, and other percussive instruments, or charm-beads to adorn the body of the Dancer in beauty and power., for within her flesh is a pulse which ever beats, even though it be separated from the tree.

By transference of fire from her branches, the flagellum made from Aspen wood exciteth the skin, and may give rise to magical ecstasy. Yet the Art of the Scourge is not evenly suited to all temperments or hides; thus let the nature of the Work, the mandate of the sorcerer, the virtue of the flesh, and the force of application, determine protocol. The use of Aspen leaves in Love-philtres and ointments also gives a rousing, animating power unto the flesh and it has also been used in this wise in ointments calling for

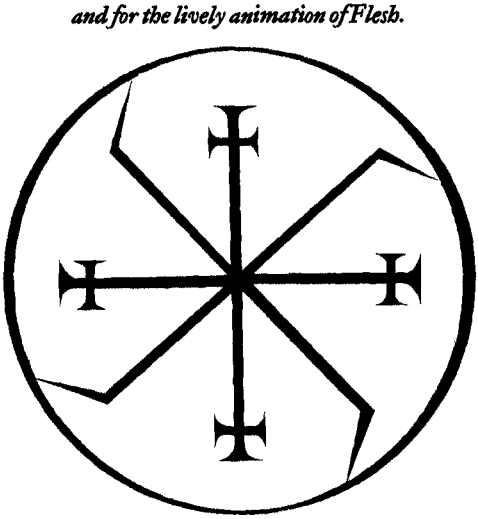
Poplar, her sombre sister. Charcoal or ash from Aspen wood is of especial virtue in love-magics, especially that blackened by lightning. In other matters of Art she wields the powers of protection from disease, infliction of disease, and triumph over one's enemies. In spiritual conflict, war-curses may invoke the convulsive qualities of Aspen's branches and leaves, to induce seizures or nervous affliction in one's enemy. Because of her hardy wood, Aspen was once called "The Shield-maker's Tree".

In physick she is a serviceable analgesic, diuretic, and depuritive. The Doctrine of Signatures, noting her trembling Leaves, ascribed to her anti-convulsant properties; a venerable old healing spell required victims of Palsy or Ague to pin a lock of their hair to an Aspen while repeating the old chant: '*Aspen Tree, Aspen Tree, prithee shiver and shake instead of me.*'

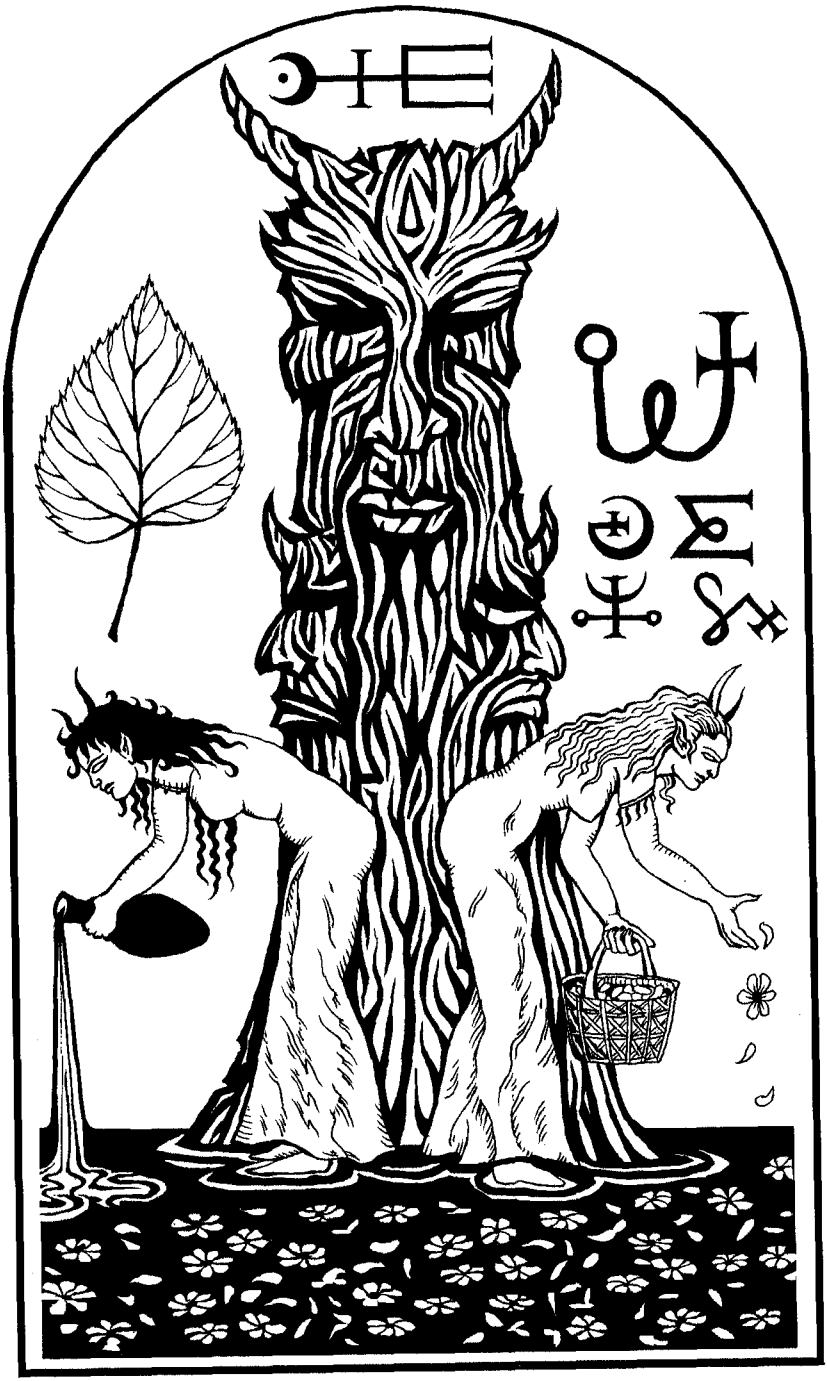
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Cross-Seal of the Round Dance.

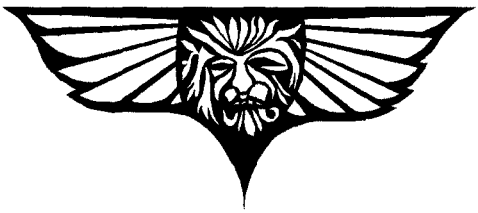
For hallowing Motion, Musick and Rhythm unto the Spirits, and for the lively animation of Flesh.



Powers of the Cross of the Dance
In Light of Quivers, Tree of Frenzy,
I rouse the Flame beneath the skin.
Go forth in flesh as the Holy Motion:
Biriza, Moriviva, Desmodia, Dionaea,
Amen.



17
The Book of The Wooden Head.



Psalm of the Graven Image.

Round the Glory-Column dance
Love and Adoration thine;
Bedeck the Holy Head with garlands,
Benediction mine.

Song of the True Idolater I sing
To Mask and Mirror of the land:
As the Tree of Flame in Eden's midst,
Claim lordship in the Hearth of Man.

Hedge-hewn Thane of the Spirit-Meadow
By writ of Blood and Iron seal'd,
In slaughter art thy Kingdom come:
Stand aright in Resurrection's Field.

For the shape of the Gods is not divided
When the work of sacrifice is done,
Let the feast of supplication feed
The Flesh and Ghost as One.

Esherez, Old Man of the Sky,
Mandraku, black Face of the Dead,
Aul, thou Immortal Wood,
Prophesy, thou all-seeing Head!

Round the shadow-Column dance
Pour out the blood and wine;
Crown of Love adorn thy brow,
Benediction thine.

Of the Holy Idol and Fetish.

In times of old the Temple of Worship, being hewn from the very denizens of the Greenwood, was carved entire with the likenesses of their spirits; its hallowed beams and rafters bore the faces of the arboreal legion. Thus the idol stands not as mere adornment of the House of the Wise, but as its very face, that Visage of Intercession betwixt flesh and spirit, and as a sacrifice-sweetened vessel of spirit-dwelling.

The Graven Image of Wood, in its perfected form, radiates the spirit-power of the tree from which it comes, serving as an arboreal apotheosis, an emissary of the Wortcunner's Patron Tree. For other purposes it may be carven in representation of certain gods or spirits, the wood chosen for its traditional alliance or resonance with the deity. Thus is the wood of Ash chosen for old Od; Whitethorn for the Lady; Mistletoe for the Gods of Light; Poplar, Yew and Elm for the Dead, Fig for the Ithyphallic Fetish, Blackthorn and Holly for the Devil.

In some traditions of Old Craft, the enlightened shaping of wood forms a unique modus of independent spirit-conjuration. Yet the divine providence of such lies not in the rudiments of technique, nor in the skill of the carver as it is reckoned in the world of men. Rather, it comes from the perfected ability to recognise the God-within-the-Wood, and liberate its form in wholly transfixed aesthesis. In this manner, the Vessel of Man brims with arboreal *enthusiasmos*, and the trinity of Eye, Hand, and Knife are united as One in congress with the Wood. Such is the Congressus of Love betwixt Carver and Woodwose, and, rightly undertaken, shall give birth to the Grand Relic of the Art: the Idol.

The Idol's power originates not only in the ipseity of its arboreal animus and the specifics of its hallowing, but also in the primary practice in which it is used: Adoration. This may take the form of prayer, sacrifice, and the offering of blessed sacraments such as perfume, oils, and smoke.

Idolatry is the Adoration of the Spirit of the Living Flesh, a relation betwixt Faithful and God on intimate, yet mysterious terms, rather than the false assimilation of the Divine unto realms of distance and abstraction. Thus the carver's Art becometh devotion; Beauty and Ugliness becometh radiant powers; and aesthesis becometh Love.

Of the Living Virtues of Sacred Woods and Roots.

The Eidolic Arbustrum shines forth with many a wood suited for the carved habitation of the gods, each possessing a unique ingenium. Material considerations encompass grain, hardness, colour, fragrance, patterning, differences in sapwood and heartwood, and the ease by which it yields to the knife. Also of importance are a wood's natural propensities for decay, for some are more susceptible to rot and the worm than others. Yet it must be acknowledged that certain spirits, particularly those of a foul or baneful nature, are at home in wood of advanced decay. The colour of wood after carving, as it changes over time, is a minor function of decay.

In all operations of raising the Idol, let the wood be harvested by thine own hand. Where large images necessitate the taking of an entire tree, it is customary to offer considerable sacrifices to the grove of its dwelling, together with the counsel of all in the village, for when a tree entire is felled, a great light of power is extinguished in that place.

Cedar, being the primal Column of Light from whose sweet and enduring wood the impress of all gods and goddesses in ancient days were carved. Now, as then, it is rare and costly, and may only be obtained with great effort. However its endurance is long, and its fragrant wood embodies the most noble aspects of the realms of the divine.

Cypress, whose fragrant wood by ancient tradition forms the coffin, casket, and cremation pyre. Its wood is long-suffering and fragrant, and is a stalwart foe of rot and the worm. It has a peculiar quality of behaving as a portal for the returning dead, and thus it is well-suited to the making of the Ancestral Idols, or those Gods or Spirits of Resurrection, such as Osiris, Lazarus, and Christ. The same virtues are found in the wood of Yew, whose dust is especially poisonous.

Pear, the fruitwood being of a most marvellous virtue, with a fine grain, evenly laid by Lady Nature, and varying turns from brown to rose-coloured. It excels in both turning and carving, and is capable of holding great detail, as well as a marvellous polish. The magical property of its wood, when formed in the images of the spirits, is both restorative and beneficial, capable of reviving the weary and the sick, and of disrupting malaise with great brightness and cheer.

Olive, rare and costly, its wood is of a golden brown hue, with black or brown striations. Straight grained, the wood is hard and dense, and splendid for carving; it may be harvested from trees of great antiquity, though such should be done without harming the tree's capacity for fruit-bearing. Its power is in holiness and granting miracles; thus realised in virtue, it serves well for idols of famuli and the spirit-patrons.

Ebony, whose strength and hardness slays not only the wicked, but also the iron of the woodcarver's tools. Being black or very dark brown, it serves well in the representation of deities of night, the graveyard, and the souls of those who have passed into shadow. Spiritually, it retains a peculiarly absorptive character apposite for those spirits resistant to receiving adoration and sacrifice.

Red Oak, that plentiful American tree known by its nomenclature *Quercus rubra*, straight of grain and variable in colour, from pale golden to red. Its cousin the White Oak, *Quercus alba*, is also well suited for this task. All Oaks great and small are Wardens and Gatekeepers of the Greenwood, thus its wood is best used for the 'Masque in the Green', the Woodwose or the countenance of the Green Cain, whose intercession is beseeched in the prayer of the Herbarius.

Alder, its flesh may be carved green; its power is as an oracle of prophecy. Its availability is presently on the wane, due to over-harvesting and destruction of habitat.

Apple, whose wood is both hard and strong, and lends itself to the indwelling of the divine, especially as a medium of the Queen of Elphame. For the work of the Wooden Head, let the flesh of the tree be dried whole after harvesting, its bark remaining in place until such a time as it is carved; for the wood is known to warp upon drying. When the carving is complete, let the wood be stained and sealed to protect against rot. Let its dust be collected and used for the work of the burnt perfumes, for all parts of the tree are holy and repositoria of Light.

Arborvitae, or Thuja, whose greatest representative is the Western Red Cedar [*Thuja plicata*], hewn by the great woodcarvers of Pacific North America into the venerated Totem Pole. Though not a true Cedar, its wood is fragrant and resistant to rot, and shines as a habitation of the Elder

Gods, much like a proper *Cedrus*. However, in unusual contradiction to its name, it is considerably poisonous, made moreso by the release of lignum particulate into the air when carving, thus every precaution must be taken.

Sandarac, also being called Arar, the holy tree of Morocco, being a dense, unctuous and fragrant wood, of considerable rarity but also known to the Sages of Old. Possessed of varying aureate shades of brown, it is valued for both turning and carving. Its dust is a bane to the breath, and all care should be taken to avoid inhalation.

Fig, being the wood of both the curse-carrier and dispenser. This power can be harnessed as a curse-effigy carven to absorb the malice of others. Older wood is preferred, after considerable curing. Some traditions hold that the wood, being hallowed unto the Great Priapos, is best used for the Herm or Phallic fetish, and given over unto the licentious dominion of that god.

Sassafrass, having hard, light wood of beautiful grain and fine aroma. In this wood the shade of the Nymph is strong, but in her deceptive masque; it is best suited for Idols of feminine spirits of Glamour or Illusion.

Cherry, being the noble *Prunus serotina and P. avium,* having a blood red to brown colour, superior hardness and density, and in most ways responding harmoniously to the carving knife and lathe. It excels as a totemic wood of the sorcerer, and gives rise to powerful Idols of Self. Sharing its character is Plum, owning considerable hardness and density.

Savine, whose wood harvests the knowledge of Dead Souls and the Elle-Wardens of the Great Below. As such the holy effigies carven therefrom are appropriately of the gods and spirits of that Domain. Its powers of protection and vengeance designate its wood as the form of the House Guardian, as well as a column of the ancestors. Its flesh, like Cedar, provides a continual cleansing aroma, which may be pronounced by rubbing. When cured the outer sapwood is golden of colour, and of acceptable virtue for carving, though somewhat prone to splitting; this is surpassed by the strength of its red heartwood, like unto the best Yew. Yet inconsistency of grain and the profusion of knots may test the hand of the Carver.

Chestnut, grand wood of strength and succor of the soul, it is best used for images of healing and restorative spirits. Its dust is especially toxic.

Rowan, for all Idols requiring a splendid hardness, density and deep golden colour. Its power is reckoned the Isles around as angelick, whether exalted or fallen; thus it serves in good capacity as a magical habitation for those beings. In all stages of shaping, let the wood be worshiped, and the tree whence it came, by the Voice of Song and Prayer.

Ash, *Fraxinus nigra,* the American Black Ash though not as strong as other Ashes, is characteristically straight of grain and possesses great beauty in carving; *Fraxinus excelsior* yields a hard and golden, yet stringy, flesh.

Bryony, the cured root of which may be used for spirits of deceit and trickery, whereby others may be swayed by lies. Such Bryony-bound spirits have been much used by merchants in the Art of Commerce, not only for increasing sales, but also for the hoodwinking of their customers. The whole of the plant is venomous, thus generation of air-borne wood dust should be avoided.

Manzanita and Madrone, whose wood is hard, red, dense, and contorted; and alive with the presence of its Nymph, particularly in her seductive aspect. Thus it best forms the eidolae of such spirits as Lilim and Succubi. In addition to its sexual powers, the wood may also be employed for the fetishes of the gods of Fertility and Increase.

Walnut, possessing one of the most noble grains of all woods, and used for the Head of the Witch-God Azhazael. Though the English Walnut stands as our best exemplar, all True Walnuts, being of the genus *Juglans,* such as the Butternut, may also be used in similar capacity.

Blackthorn, whose spiritual properties are like unto those of Yew and Ebony, but lighter in colour and body. In particular, Blackthorn serves as a locus of Divine inversion of diabolick power, a black horse which, when mounted by a holy rider, becomes a beneficent pale.

Sequoia, which is like unto Yew and Cypress, its roots nurturing the Holy Dead, its flesh long lived and resistant to rot, its fragrance exhaling the fume of Resurrection. The wood may be treated with any sealer after carving, from simple Oil of Flax, to a more complicated varnish. When the wood is vaporised, its dust endangers the pulmonarium, thus let all measures of good keeping be doubly observed.

Mandrake, being a Lesser Tree of Idols, in this wise like unto the Infernal expression of the Ash. Healthy Roots in excess of five years of age are employ'd for the work of the Mannikin. Well dried, these have developed the hard wood necessary for shaping and retaining their forms. The art of the Carver may be helped in good measure if roots are dug each season, beginning in the third year, and gently shaped by the art of knife and cord, judiciously removing some parts, whilst restricting the growth of others by binding. Even those roots which grow without such interference may assume homuncular forms of their own volition, the classic shapes being Man and Woman, but also frequently taking the form of the Serpent, the Ape, the Hydra, and the Winged Messenger.

Sundry Non-Arboreal Worts. Certain Herbs produce portions of their anatomy historically regarded as potent fetishes in their own right. These portions are usually hard, dense, and woody, or by some other virtue escape the ravages of rot; they also typically assume curious shapes which captivate by virtue of fascination. Roots, Seeds, and Pods are especially common in this group. There is often lore associated with many of these plants, relaying a genius native to the fetish-portion, possessing a distinct power separate, or in some cases, highly refined, from the rest of the plant. Frequently this power is regarded as being so strong, that no additional magicks are needed to fortify it; and there is often an accompanying tabu regarding the taking of such fetishes from the plant, whereby care is taken to appease the spirit of the Herb. Examples of Herbs in this category are Mandrake, Bryony, High John the Conqueror, Devil's Bit, Mescal Bean, Angelica, Fern, Mucuna, and Burdock, among many others. This arcanum is central to the Work of the Root-Doctor.

Arcanum: The Idol as the Grand Reliquarium of Spirit.

The magical Relic commands its power by three distinct realms of Virtue, each of which must be considered and addressed wholly for the veracity of the Work and the population of the Sabbatic Congress. Where the Relic so concerned is the Wooden Head, these considerations are magnified to a greater degree, for the Idol is the Apotheosis of the Relic, the holy bridge betwixt matter and spirit. Each Sphere of Virtue must be wedded in propriety to the other two, and there held in good balance; else the Relic shall be but hollow bones.

The First, or Elder Sphere of the Holy Relic, encompasses those virtues possessed wholly by its mortal substance and the sacred Waymark of its birth: the combined spirituous essence of its composite materials; the unique saga of its creation by Nature; the natural fascination generated betwixt hand, eye and spirit; and the inspiration of its design - this being the point of spirit-ingress into matter as a distinct and sacred seal impressed upon the naked Flesh of Earth. Within this first realm of power dwells the history of the artifact, prior to its use by mankind, its self-conception and spiritual ancestry, and all it has come to experience and learn.

The Second Sphere of Virtue commands those distinctions of power acquired as the Relic transitioned from its prior natural habitations to its use by mankind for the Holy Operations of Art. Here is to be found all potencies of consecration unto the formal purpose of the object. Thus the Second Realm of Virtue impresses the Genius of Mankind upon the raw ore as it is smelted; upon the iron, as it is forged and tempered; upon the tool reborn anew as the Plough. Thus by way of the Second Realm is the ingenium and power of craftsmanship underscored: for all Relics forged retain the Maker's mark, and thereby the shadowings of his power.

Further, the Second Sphere of Virtue commands the marriage of man and Nature, of two Spirits- sorcerer and Relic. By this troth all magical blessings and consecrations are vows, holy compacts between the Wayfarer of Art and each Sacred Relic, two virgins newly united as One in the Work. As in the fleshly marriage of two kindred souls, the breaking of such vows loosen the bond of body and spirit, and portend the dissolution of mutual resonance; thus let the Wise be considerate and attentive to their oaths in this, as in all matters of Art.

The Third Sphere of Virtue embraces all that comes to pass as the Relic is used exclusively in the Art Magical. Whether its powers be those of giving or receiving, healing or harming, warding or admitting, illuminating or concealing, the Third Sphere of Virtue is the fulfillment of the vows of the Second Sphere, strengthened by adoration and active enchantment, for the extent of its use in Truth shall be the measure of its power. It is the Third Sphere of Power, specifically its manner of purity and loving devotion, which separates the magical Relic from the hollow objects of the mundane. It is also the Great Fire which continues to burn in magical

relics passed on as heirlooms by brethren, for they contain, inscribed in the alphabet of spirit, the sacred scripture of their work. When such relics are passed, it is incumbent upon the fortunate recipient to keep such fires kindled with honour and respect, for the day shall come when they must be passed on to the next generation. At such a time, let the sum of the Relic's power and wisdom be greater than that which was inherited, elsewise the duty unto stewardship is forsaken!



Formulae of Offering: Anointing Oils.

The Oil is the principal sacrifice unto the Wooden Head, be it the Holy Unguent prepared by Art of the Holy Herbalist, or the exudation of the natural oils of the hand, face, and body, applied by caress or vigorous rubbing. For preparation of the Sacramental Oil, let the first consideration be of the Tree from which the Idol is made. If it bestows a fragrant wood, let oil of that wood dominate in the Sacrament, all the better if distilled from the very same tree whence came the Idol. This mandate stems from the natural empathy an oil has with wood, for indeed it is the great warden of the arboreal body. Fragrant Woods suited to this purpose, which afford natural oils of their own, include Pine, Cedar, Fir, Sequoia, Larch, Sandarac, Hemlock, Spruce, and Sassafrass. Trees giving rise to non-fragrant oils which may be used in this like include Almond, Walnut, Hazel, and Olive.

Where a wood originates from a tree producing no oil, an empathic oil for anointing its Idol may be made by powdering dried portions of the tree, usually wood or seeds, and macerating them in neutral oil for a time. This is then filtered and treated with other desired aromatic constituents.

A simple Oil of Devotion may be made in the following manner, well given in devotion owing to the rarity and expense of the constituents. Take the preferred neutral oil, being of the Olive, Almond, or Palm, in the amount of twenty-two mililitres. To this add twenty drops of Oil of Sanders, nine drops of Rose Absolute, three drops Oil of Galbanum, and one drop Oil of Cypress. To this may be added a tiny amount of powdered tree resin, such as Daemonorops Draco or Frankincense, which will be slowly dissolved into the Unguent over time.

Charm of Awakening the Divine Head

Hananael, bring thou the Fire.
Hananael, O Man of the Sky.
Kindle a Flame at the Root of the Ash,
Raise the sun-blest Column High.

Praise and Blessings unto Thee,
Theraphim of Power.
By Strength of the Grand Luminary of Old Esh,
The Root is Divided in the Name of the Father:
Bring thou blessing upon our House of Worship.

By my hand, I plant thee in Holy Earth:
By Noble Art of Dusts I bless thy form as First Man moulded,
Thy base to know new roots as the rooted Column of Forbears.

By my hand, let perfumed waters be given:
By Noble Art of Fires I raise thy Head anew,
Thy charge set forth as the Temple of Wood-gods.

By my hand, let burning herbs be set to flame:
By Noble Art of sweetened Smoke I give thee breath,
Thy spirit roused from blackest sleep.

By my hand, let blood-ink bind our purpose true:
By Noble Art of Staining I garb thee in royal colours
All signs of power become one with thy flesh.

By my hand I pour out the Gesture of Love
By Nectars of Woman and Man thou art adored
And served the Banquet of the Living.

By my hand, let Holy Oil be poured out:
By Noble Art of Anointing I give Thee Dominion
Thou King, thou Queen, thou Balsam-crown'd sovereign.

Of the Powers and Virtues of Lime: Mother of the Holy Heads.

The Lime is a stately alkaline-loving tree growing to 130 feet in height, native to Britain, Europe and North America, with finely dentated heart-shaped leaves, and tiny, fragrant yellow flowers. The genus *Tilia* encompasses a number of Lime species, of which *Tilia cordata* is most important. At one time the Tree dominated much of central and southern England, but she waned in influence long ago, and now but a few patches of ancient Lime-forest remain.

In physick, her properties are manifold, being a valued antispasmodic, sedative, emollient, digestive, diaphoretic, and hypotensive. The flowers may be infused into a tea for treating restlessness, fevers, and pernicious cough. Flower tea, drunk to excess, may offend the tissues of the heart, and thus should be used in moderation. Externally, the leaves may be used as a skin tonic, and make a fine sedative bath. Leaves, flowers, twigs, and inner bark are the portions preferred in medicament, and various fragrant oil-extractions are esteemed in unguents and medicated vapours. Linden blossoms produce the finest of honeys, but it is not commonly available and must be bribed from the beekeeper.

The Linden was known in ancient times for the superior carving virtue of her wood, adorning the Heathen temple, and later, the Christian, hence its folk name 'Churchwood'. Older Limes remain a preferred habitation of the Good Folk, and in some regions of Europe, the Tree was planted extensively in cemeteries. This affinity for attracting diverse spirits to its ambit is the wellspring of its power in manifesting the Idol, for its virtuous wood is a naturally attractive habitation of Ghost. Verily, let all who would approach the living Tree do so with the respect afforded the Holy of Holies, for each stands as a Temple of the wild, populated not only with an Angel and Devil but also with a great congregation of faithful. Where its wood is harvested and used for the raising of an Idol, the image is best adored with Holy Oil made from the extracted fragrance of the blossom. The flesh of American Lindens, known as Basswoods, vary in their desirability for carving, with the Northern preferable to the Southern, yet both share with their Old World sisters the power of spirit-habitation and vivified wood. Many Limes are a preferred host of the Mistletoe, and that

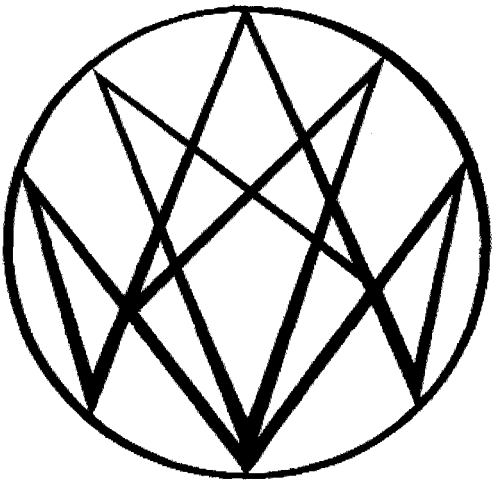
which is gathered from her boughs naturally receives the power of waking images. Thus it may be used for the work of the Wooden Head, where the Light of the Crown of Heaven is venerated, and all things celestial invoked. In all rites of wood-taking for the purpose of raising an Idol, let the Genius of Lime be given a sacrifice of blood in devotion to the holy purpose of the harvest.

Among her other powers she is also known as a Tree of Love and Fertility, her guiding light above reckoned as the Moon. Thus her wood gives rise to the love and fertility charm, each an Idol of Power holding sway over the sexuality, and governed by the Queen of Faerie.

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Cross-Seal of Awakening.

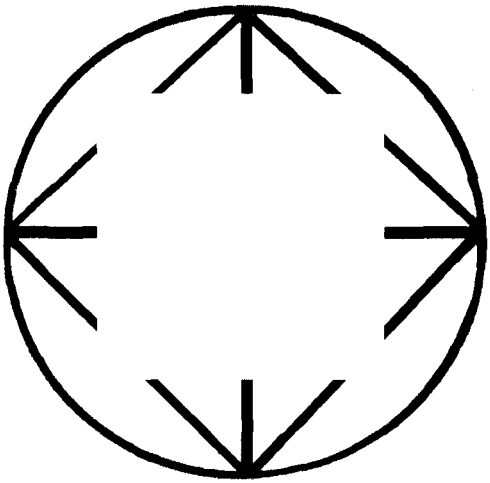
For the Calling forth of a Spirit into a Graven Image.



Powers of the Cross of Awakening
In Light of Tilia, Tree of the Ghost-Mask,
I raise the Body of God.
Go forth in flesh as the Face in the Green:
Buxus, Cerasus, Thujas, Tsugas,
Amen.

Cross-Seal of Adoration.

For Rites of Offering unto the Live Wood of Magical Images.



Powers of the Cross of Adoration
By Radiance of Hypericon, Tree of Golden Light,
I hallow the wood-gods' Shrine.
Go forth in flesh as Bright Intercessor of the Temple:
Ocimum, Protium, Jasminum, Agnacastum,
Amen.

Of the Powers and Virtues of St. John's Herb, Crown of the Divine Image.

Hypericum perforatum is the botanical designation of the balsamic plant so cherished by the ancients, it power venerated by christian and heathen alike. There are some three hundred species of herbs and shrubs in the genus, many sharing magical characteristics. The Herb grows six inches to two feet tall, haunting low and damp places, with pale brown stems, branched at the top, oblong stalkless leaves growing in pairs, which are bespeckled with small spots or "perforations", hence the specifick name.

Flowers appear in late Summer, they are bright yellow, resembling tiny golden fountains, and are followed by a brown seed pod. It is gathered just prior to Midsummer, when the plant is at the peak of its virtue; keeping well when thoroughly dry. Scots lore associates the Wort with St. Columba and his Holy Day, June 9. Plants discovered and harvested on this day are especially esteemed for their occult virtue. For Art, all portions of the plant are used; for medicament, leaf and stem are preferred; fragrant leaves are traditionally used to flavour liqueurs. Classically aligned with the dominion of the Sun and the herb-hallowed Saint of Midsummer, John's Herb is the Golden Rose of the Herbarius, a secret herb totemick of the congress betwixt man and the luminaries of wort-craft.

Oleum Hyperici is a golden or red oil infused with the herb's virtues, and is made by digesting Johnswort flowers in Linseed or Olive oil. Whole blossoms, preferably recently dried, are covered with oil; these are hermetically sealed in a clear glass vessel, which shall abide in sunlight for about three weeks or until the oil is sufficiently rich in colour. This unction, containing every arcanum of congressus betwixt earthly and celestial light, is used as the oblation of the Idol in all ceremonies, serving as both as the offering of adoration and its medium. As its principal power is loving worship, the unguent may also be used as a charm to arouse love, either by anointing the body and clothing, or a specifically-prepared talisman. Charms to draw love and multiply prospects of marriage are made from the plant, as well as to protect one from Fascination, or the evil Eye. In physick, pure Oleum Hyperici may be added to massage oil or used neat for mild burns, inflammations, sprains, and rheumatism. The golden elixir may as well be employed for the work of the Skin Garland, that being kindred in spirit to the Art of the Wooden Head.

Beyond use of the Holy Oil, the wort may form the basis of the Wines of Worship, traditionally made with Hypericum, Vervain, and honey. Such elixirs not only facilitate congress with the Holy Image, but lend a distinct epiphanic substrate to worship, as well as purify the body in preparation for all rites of fleshly congress. Incenses compounded in the manner of the Bread of the Land are also effective for the work of Adoration, formed wholly of John's Herb or fortified with sympathetic balsams such as Labdanum, Elemi and the perfumed portions of *Styrax* species.



18
The Book of The Barren Field



Psalm of Withering

Earth beneath my bare feet, heed!
Sky-crown upon my head, stand fast!
By the signs and portents of apostasis,
The seals of Wrathful Witchdom are broken,
With soot-black iron
The final decree upon the soil is graven.

Stand I as King in the Place of Power
The Seasons witherwards turn.
Mortal Ruin I spell upon the Plot of mine enemies,
Angel of Despoiling be loosed!
Now mark the scission of land and life;
Now raise the desecrated plough
As the Red Sword of Levelling!

Armies of Blight and Spoilage, march forth!
Armies of Waste, sieze 'pon each flower and fruit
And foul the grain-house of man!
Armies of Pestilence, march forth!

Cast I forth the Dust of Abel's grave
As seeds of withering
To infect the Wind and Rain.
I raise the Fires of the Witches' Smoke
To stoke the flesh-wasting Forge of Famine.
Hua Azoa Ko-Habila-Ka!
Come forth all ye Djinn of plague,
And draw a Curtain of Fire across the land.

Arise, Barren Mistress, shade of the harvest lean,
Black-veil'd in mourning for the Bornless:
Bitter salt of thy tears, poison every furrow.
O Lady, turn thy shrouded face
Upon this, thy sacrifice, and weep.

Of the Barren Field and its Powers.

Among Cain's bowers stand those Worts which, when invoked, attack the vitality of the body, mind, or spirit and cause it to shrivel. Where the holy power of the Herbarius is concerned, these potencies are used in manifold ways: the imposition of physical or mental barrenness, warfare, madness, corruption, and confusion of enemies. As a Grove of Power, this retinue of botanical forces comprise the grim work of Withering, the fruit-strangling powers of sterility, decline, and decay. Its demarcation within the Garden of Shadow is known as the Barren Plot, the magical point of inversion and desecration of the life-force. A specific emanation of the Barren Plot is the virtue of Chastity, or the cultivation of power by way of sexual continence, whereby the generative powers are held in stasis rather than attacked or destroyed, and the potent children so engendered are of a spectral, rather than fleshly, nature. Other forms of Withering are not so reciprocal, and generate naught but husks.

The Deep of Winter is the natural time of the Barren Plot, when the forces of Withering are at their greatest and may be assimilated in harmony with the Good Earth. Such are the ordained tides of both land and man. Yet it is also in accord with Nature that other seasons may bring their own powers of Withering, through drought, famine, pestilence and plague. Where Nature affords us her destructive side, let the Herbarius ever behold her beauty, even in the deathly tide of levelling, for therein lies the ever-greening wisdom of the dance betwixt nubility and putrefaction.

Concerning the Virtue of Chastity.

By design of Nature and the wisdom of the gods, the flesh is endowed with sexual libido, as well as the separate procreative drive; the power of each being subject to individual temperament and health. In this there are both spirituous and fleshly components, all of which may be accorded holiness or profanity within the bound circle of the Art Magical; each portion of sexual divinity having its corresponding genii and manifest balsams. The maxims of congressus thus follow that all sacred acts of sexual *coniunctio* resonate within the angelic spheres, and by their inherent generative power re-cast the realm of the gods. By similar measure, all profane sexual acts degrade this divine ordering and weaken the power of the sorcerer.

Further to this, within each person there is a fundamental correlation between the sexual power and the spiritual. The Nymph in Woman generates and nourishes the potentials of her power as sorceress; the Satyr in Man gives rise to the scope of his power as a wizard. Such is both the Fountain of Life, and the Root of Enchantment, the Wisdom of the Spirit made manifest in the Connubium of Flesh.

For a person of good health, the denial of the consummative actions of sexual power, whether mindfully or out of neglect, will in most cases lead to an amplification of that power. If undertaken wisely as a balanced Vow of Praxis, the cumulative sexual energia may be reined to drive almost any chariot. In doing so, it is important to realise that the denial of the flesh is a Sacrifice to the gods, in loving devotion, rather than mere restriction.

As with all powers, the Virtue of Chastity lies not in its domination of Spirit and Flesh, but in its appropriate application in good measure, taking into account its implicit mechanism of opposition, as well as that reciprocal power which opposes it. Thus, if a Grand Enchantment of Congressus is planned, a period of prior Chastity may serve as a preparatory devotion to oneself, one's partner, and to the spirits that shall be summoned, not only as sacrifice unto the needful liberation of gnosis, but for the accumulation of sexual wisdom to be conjoined in congressus.

Certain herbs may, in good balance, serve to fortify the body sexually whilst abstaining from sexual congress, and aid also in tempering the tides of arousal. Chief among these is Wild Oats, which, despite all rustic metaphor to the contrary, serve to balance in good measure the libido, and to nourish, with neither suppression nor excitation of the sexual drive, both Womb and Phallus. This may serve by way of a strong infusion of the groats taken as tea, several times a day, or a tincture of the same taken likewise. The same is true for Rose, Mallows, Wintergreen, and Tumeric, each taken individually in small amounts as tea. In each case the addition of honey is both beneficial and tempering.

Other herbs serve to suppress the libido altogether. Because the power of such plants often lies in their effect upon the hormonal principles of the physium, it is often the case that herbs used for suppressing the carnal appetites are different for men and women. Some among the grammaries

of old ascribed powers of Chastity to Camphor, and this association has for some time persisted in the annals of herblore. However, because of the herb's venomous nature this is more likely due to its brutality toward the physium when eaten in small amounts; in practice naught but a fool's errand. Its best usage is as a fumigant, used in moderation, as adjunctive to the Praxis of Celibacy. Many herbs may be employed to make of the body a Barren Field, but there must be a distinction made between the plot itself and the coffin which may come to rest beneath its furrows.

Among those of the Wise-blood, it is known that certain traditions of elder herb-craft retain a corpus of charms specifically employed for blasting fields, cursing soil, and causing crop failure. The quintessence of such operations bears spirituous kinship to all Rites of Chastity, for whether it be the body of the Lady, or of the practitioner, the concrescence remains the same: the suppression of the generative force, for good or ill.



Charm of Crop Blighting

To be spoken while pacing the bounds of the field and strewing the accurst Dust of Abel

Burn, O fires that rule the day
All sustenance deny,
Turn the Living Tides to wrath,
All flesh and blood wax dry.

Sod of the shade of the Hollen Branch,
O Devil of the Hedge draw near.
By sword and plague and pestilence,
In writ of death, all Might appear.

Good Lord of the dry husks,
Good Lord of rust and gall,
Good Lord of the stricken ear,
Come forth and take them all.

Of the Herbs of Barrenness and Blight.

Acorns, which, when worm-eaten, were once traditionally used to bring blight and infertility upon a newly-married couple. Damnations were spoken into the worm-holes, employing the oak-nut as a tiny curse-vessel, which was then sealed with wax. The seed was then cast upon the path before the couple as they walked in the wedding procession.

Queen Anne's Lace, or wild Carrot; two to three grammes of its seeds are traditionally chewed by women each day to prevent conception.

Bitter Fennel, which, though lusty in classical association, is ascribed the powers of Chastity in folk magic, and is best employed as a Balneum.

Cohosh, which is of two kinds, the Black and the Blue. As a friend unto Midwife and Mother, the Black is used to dilate the cervix prior to childbirth. This is the principal mechanism by which it may terminate a pregnancy. The virtue of the Blue is its warming and stimulating action upon the uterus, and it too has been used to promote menstruation when late or terminate pregnancy in early stages. Though they share a name, the two Cohoshes are botanically different and should never be combined.

Rye, the dampened, rotten grains of which were cast into fields with certain ritual mutterings to bring blight. Curiously, within this old folk charm lies the nexus of two roads of wisdom, magical and scientifick. The damp corruption of Rye yields *Claviceps purpurea,* or Ergot, the poisonous alkaloids from which may be used both as an aid in childbirth and to cause abortion. Both Ergot and Tansy enjoyed such use in Old Craft lodges of Gloucestershire and Shropshire, though the former wort is less available in modern times due to the modernization of agriculture.

Chaste Tree, which was traditionally used by various orders of monastic brethren to suppress fleshly desires. This usage, however, does not apply to women, in which case it functions as a balancer of hormones. The European Water Lily [*Nuphar luteum*] is thought to work in a converse manner, increasing the libido in men, and suppressing it in women.

Cleavers, or Lady's Bedstraw, a strong infusion of which, drunk freely throughout the day, will return a woman unto her course if she be late.

Calamint, whose occult power disrupts conception of children and sexual attraction. Charm crafted in this wise best employ a a strong lustration of the entire plant as it begins to flower, and drying the body without rinsing.

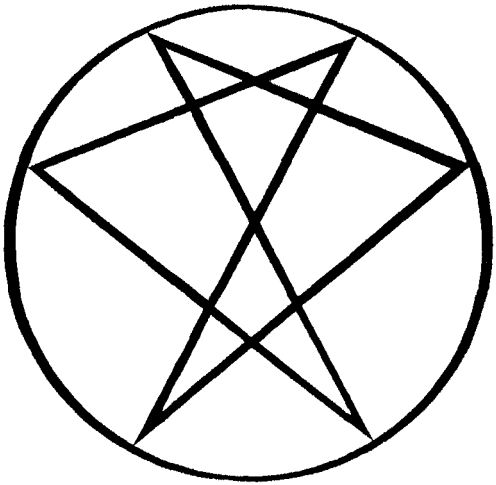
Fleabane, being that stinking, virtuous tribe of flowers known unto botanists as *Erigeron,* it shares many of the same magical potencies as and chymical virtues as Camphor. In embracing the virtue of chastity, it is best made into an unguent, or the dried leaves compounded as a suffumigant. Likewise it made be used in similar manner to afflict a Field.

Patchouli, whose dried leaves are mixed with dessicated cow dung, seeds of Anemone, and Darnel, and burn as a Hexenrauch, or witches' smoke, to rob a field of its fertility.

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Cross-Seal of Withering.

For the Making Barren of that which is Fecund, and draining its power of life-making.



Powers of the Cross of Withering
In Light of Conium, Tree of Stricture,
I shroud the lamp of life.
Go forth in flesh as the Great Diminisher,
Daucus, Cuscutas, Gossypium, Pulegium,
Amen.

Of the Powers and Virtues of Hemlock, Shrouded Lady of Constriction.

Conium maculatum is a member of the Apiaceae, or Dill Family, home to a great host of Herbs of Power, some fragrant, some venomous, and all possessed of the most distinctive and palpable of genii. She is an annual Herb, growing to nine feet in height, with white umbel flowers, purple spots on the hollow stems, and a large, carrot-shaped root. When bruised, the plant gives forth a disruptive odour resembling urine and wet animal fur, this is one of its marks of distinction, being the deadly savour of coniine, its chief venom. The Herb is considered one of the most powerful daughters of Old Hekat, patroness of sorcery, and the herb-wise of old ascribed its power to Saturn. In classical occult herbalism its powers are aligned with Celibacy and Necromancy; the root is one of the recurring botanical ingredients listed in Inquisition recipes for the Ointments of the Sabbath.

In physick its actions are antispasmodic and sedative; Conium has been used as an antidote to strychnine poisoning, and ancient Greek and Arab physitians esteemed it in the treatment of tumours. The Soporific Sponge of the Middle Ages utilized Hemlock. Saturated with tinctures of Conium, Mandrake, Opium, Wild Lettuce, and Ground Ivy, the sponge was the preferred method of anaesthesia during surgeries. The patient inhaled the vapours of the sponge and embraced twilight sleep. A Hemlock compress known as St. Basil's Plaster was employed in the seventeenth century to check nymphomania and satyriasis, owing to its power of quelling the venereal fire. Seed of Poison Hemlock was official in the British Pharmacopeia before 1908 and the tincture was retained as Conii Liquidum in the codex.

In all ways she is a plant of confinement, stricture, paralysis, and binding, whether in the arena of flesh or spirit. Unripe fruits bear the greatest force of the plant's poison, but all parts are venomous. Coniine, a muscle relaxant similar to curare, paralyzes motor nerves, causing death by respiratory failure. Coniine is considered a carcinogen, and symptoms of poisoning include retching, vomiting, increasing muscular weakness and pain, rigor of the limbs, inability to speak, blindness, respiratory dysfunction, and death. Despite its notoriety as an agent of killing, in small amounts it has enjoyed traditional medicinal use in controlling muscular spasm.

Old lore relates that this plant belongs to Cain, as the purple spots on the stalks of Hemlock represent the marks branded on him went he went into exile. Found as she is by the wayside of the path, it follows the crooked track of his wandering and is known by its hidden name 'Mark of Cain'. Her powers of sterility are witnessed by the Wayfarer who notes her proclivity to strangle fields in a single season, rendering them small Hemlock forests, all other plants excluded from her venom-scented arbours.



Of Widowwort and the Powers of Vampirism.

Vampirism may be considered a breed of spiritual parasitism, by which the virtue and vigour of the host form sustenance and are slowly drained over time. The compass of this metaphor extends from the physical, through the emotional and mental, full round to the psychic. It must be recognised that the vampyric parasite has little, if any, power of its own, save for that of burglary. This magical modality, a form of Withering, is frequently employed by sorcerers of pronounced weakness, but may also find its corollary in the mundane world among those of the common clay. This form of bewitchment is not without consequences: whilst initial euphoria upon feeding may occur, it is also true that when one thrives wholly upon the essence of another entity, one also consumes its pathologies. In any vampyric context, the parasite is both a master of stealth, and ever a slave unto the host. Parasitic plants occur frequently in nature, and, despite destructive effects upon their hosts, occasionally have sensual and amorous attributes, such as Vanilla and Sandalwood.

The genii of such plants may be used in Vampiric rites wherein, by skillful ingressive summoning, the power of another is siphoned and absorbed. chief among these herbs is Widowwort or Dodder, a curious group of plants comprising the genus *Cuscuta,* and bearing such folk names as Strangleweed, Devil's Ringlet, and Hellbine. Widowwort is identified chiefly by its pale, threadlike appearance, often resembling a mass of hair, due to its lack of chorophyll. It is this conspicuous absence of green which belies the nature of its great need, and thus the strength it must sap from its victim. In this, Dodder kills the part of the plant it is attached to, often severing its stem-connection to the root, and at other times, consumes the host plant entirely.

Where the plant may be harvested whole, its strength is brought forth into infusion, decoction, and tincture. The sacrament is then consumed in the dual forms of lustration and philtre, at the consummation of which the genius is then entreated by the focused weaving of its imaginal angelick masque, a writhing mass of pale Cuscuta tendrils in the shape of one's own form. By protracted imaginal congressus shall the conjugation of sorcerer and Angel of Widowwort proceed, until weakness and craving overtake the Herbarius. At this point, let Rites of Egress, Congress, and Ingress proceed according to the design of the enchantment.

Cuscuta epithymum is the principal British Widowwort, found parasitic on heather and gorse. Reflecting its occult power of diminishing, in times of old was used in contraception, a form of Withering allied to vampirism. This same species is established in North America, where it is considered a noxious weed, and native species of *Cuscuta californica* and *Cuscuta megalocarpa* found growing there were also traditionally used to suppress fertility. This medicinal use is inferior to its power as a liver support and for checking urinary tract infections; infusion of the former plant, gathered from buckwheat hosts, was also employed for curing the venomous bites of the Black Widow spider. One potent medicinal species is *Cuscuta japonica*, esteemed for its power in nourishing the blood and semen.

Of the Noble Arts of Warfare.

The Beauty of the Dominion of Nature is such that She will ever adapt to the changing fortunes of Earth, even in severity. Where the Devil comes forth to test and try, harshness is met with a callus; where adversity looms, enemy is well-met with enemy. A Tree or Wort possesses this same power in great degree, as is borne witness by the bold intrusion of weeds into the sterility of cities, and the heaving of stone walkways by the roots of trees seeking water. Such may also be observed in the persistence of Henbane seeds in medieval soil strata, some of which remain viable for eight centuries, or the preference of certain trees such as the Giant Sequoia, for the destructive force of wildfire to best nurture its seed. The great hardness, density, and durability of the wood of Ebony is due to an underlying tissue structure more closely resembling the mineral, rather than the vegetable, realm. Such strength and tenacity as evidenced within the Wisdom of the Greenwood may serve the Wise of Art in the undertaking of Warfare, the aggressive enchantments of the Left Hand of Withering.

Praxis Sylva: The Spell of the Armour of God.

Pursued with pure heart and strict devotion, the praxis aligns the sidereal body with the thorned powers of the Hortus Conclusus, by the hallowed intercession of the Holly Tree and its Holy Angel. Like the leaves of the Hollen Tree itself, the Armour protects from various forms of attack, but also enhardens the spirit to offensive warfare of all kinds. In its elevated and contemplative forms, the reverie becomes illumination and is an apposite preparation for congress with individual Herbs or Tree spirits, specifically those of whose primary arcana are combative. In its strict application within the first circle of working, it functions as high aid unto the soldier of holy warfare.

We call upon Cain in his aspect as Hedge-Devil, Sa'Ira, or the 'Hairy One' beckoned by meditation, prayer, and a sacramental dust. To compound the sacred powder, take five parts of dry Holly Leaves, having been harvested in a wise manner whilst fresh and green, their thorns removed, and powder them in the mortar. To this add the one part of Wood of Holly, also pulverized; one part Dust of Oak wood; one part dust of Ash-wood. When all has been blent and sifted fine, add one part bone dust, of Beast or of Man.

Let the Summoning be performed in quietus and solitude; all the better if done 'neath the Vault of Heaven in a wild place. Especially potent are the powers arising when the rite is performed mid groves of Wild Holly. Upon preparation of the Circle of Working, let the Dust of the Holly-Spirit be applied to the entirety of the skin, and entreaty made unto Hell's Hayward. Each utterance shall be accompanied by the imaginal vision of Hollen armour laying down upon the flesh. Immediately following the entreaty, let the sorcerer leap forward into the Thicket, be it the Hedge of Flesh or the Hedge of Spirit, and there in the place of trial, meet the enemy.

The Dust of the Hollen Father accompanies the Summoning of the Armour and is made in such quantities as are appropriate for use in the Rite. For the first Summoning, a large amount of the Dust should be on hand, as it will be used to cover the entire body. For subsequent workings, as much or as little of the Dust may be used, as is necessitated by the counsel of the Green Watcher. The dust may also be used as a War Powder, to empower the War-Bundle, or mixed with the charred ashes of the enemy and cast forth upon the winds of his demise.

Of the War-Pouch.

The work of the Skin Garland, as the Wise well know, concerns the hallowed enclosure of fetishes and charms, bound by the witching of stitch and knot. Among the most important of these is the war-bundle, borne on the body as the charmed sanctum of famulus and ward; such bundles give aid to those entering deadly confrontation. Magical war-pouches contain the bones of ferocious animals, thorns, dried scorpions and poisonous insects, arrow-points, poison roots, and various fetishes of iron. Modern versions of the war-pouch have adapted to the changing rules of war and have been known to include gun powder, bullets, mementos of love, and grim relics from previous battles won.

Of the Manifold Herbs of War-Making.

Among its manifold characteristics, Warfare is the power of Ruin, or Withering, wrought by the hand of mankind, rather than that of Nature. Whilst the respective states of invasion, conflagration, and occupation have come to dominate the world of flesh, strong traditions of militaristic sorcery abide in the Old Craft, as well as many kinds of folk magic the world over. Whether this take the form of the going forth of the spectral army, or battle betwixt enemy sorcerers, spiritual warfare is an ancient and venerated art, making use of many kinds of Herbs. Where the holy virtues of plants come forth as aid unto the warrior, their numinous distinctions are divers, and are rarely constrained to a single domain of battle. Indeed, all powers of the Pleasure Garden may be used by the Wise in matters of War and Peace. Herbs of Warding and Exorcism, for example, have their application upon the battlefield, as do herbs of Fire and Smoke. Some herbs bolster the strength of the soldier, others, such as certain tiny seeds, confuse the enemy; others are associated with cutting the life-thread. These, then, are some of the Herbs whose sovereign strength is War:

Peony and ***Anemone,*** the mummied corms of which are hidden upon the soldier as a beneficent idol for quickness of wit, sobriety of mind, and sharpness of tactic. Its leaf-smoke is used for the projection of confusion.

Cactus, whose needles drive a person from any habitation. Nine spines are plucked with a curse upon the enemy, coated in animal dung, then driven into the soil before his doorstep.

Chile Pepper, giving fire and torment to any sacrament of affliction, it serves as an ally in compounding magical earths, fires, and corrupt waters. The best originates from peppers grown by the Herbarius and fed strictly on a steady diet of blood and sacrificial flesh. Its stinging smoke may also serve as the infected wind upon which the Djinn of War may be sent forth.

Aspen, whose wood is of especial strength in resisting the blows of the enemy. It may be made into war-amulets, knife-hilts, and rifle stocks.

Poppy, which confers blindness upon an enemy when picked in his name.

Beans, especially those which have been soaked in bile or otherwise allowed to decay. These are thrown as corrupt effigies of quarreling, to promote discord among foes.

Vervain, whose oil and powdered leaves potentiates the war-bundle.

John's Herb, for Angelick strength in battle, and to reveal treachery of the enemy. It is braided into a fetish and worn beneath the clothing out of sight; alternatively its juice anoints the weapons of war.

Celandine, for blight, corruption, and injury. The dried leaves and flowers form the greater part of a Witches' Smoke, together with Sulfur and Leaves of Mandrake, which, empowered with prayer and exhortation, bring affliction upon the enemy. The dried exudate may also be so used.

Fig, whose wood and fruits are used as a death-curse. The wood must be harvested at midnight and cured slowly in the dark; with repeated desecration it gives rise to the curse-effigy, carven in the likeness of the enemy. In this function it receives blood, nails and cords of strangulation.

Belladonna, the poisonous juice of which is used to charm bullets, that each hit its mark squarely. The dried berries may also form the basis of incenses, smokes and smogs of warfare, together with Martian herbs such as Tobacco and Ranunculus.

Cloves, which possess many virtues, one of which aids in the projection of the mind upon another. In this wise it is best employed in an unguent with Oil of Myrrh, and used upon the hands and crown of the head.

Parsley, which forms a fumigant by which to send for spirits of attack. The entire plant, dried is so used within a brazier.

Hyssop, a strong decoction of which, combined with the same of Leaf of Mistletoe, forms a persistent and impenetrable spirit-armour like unto that of Holly. Where possible, an entire bath should be drawn, and purification for war undertaken by long soaking, allowing the Lavation to dry freely upon the skin. This same charm *in aqueum* also applies to Flowers of Broom and Bark of Wild Cherry.

Leek, the juice of which anoints the shields and weapons of war.

Broom Corn, whose seeds are cast forth to cause blindness and cloud judgment. It is also thrown to confuse demons and attacking spirits.

Sophora, the crimson seed of which in certain forms of Hexcraft is employed as a war-fetish, both for tracking and tormenting an enemy. As curses are pronounced, the hard bean is rubbed upon stone until it becomes blistering hot, then cast in the direction of the enemy.

Root of High John, who is for good reason named 'The Conqueror'. The dry tuber is dressed with oil and added to the war-bundle.

Charm of Casting the War-Seed

Flax and Abel's Bones about the byre
For driving the horse into the fire.
Beans in the plot for sowing strife,
Poppy to strike as the poison'd knife.
Waybread to conquer, Black Barley to blight,
And Paeony loose the phantoms of night.

Praxis Sylva: Sowing the Field of Ruin.

Let the Herbarius sow a Plot of Witching in perfect enmity against his foe. Let the ground be broken in loathing, and the soil fed with the mumia of his quarry. Then shall the crop be well-nurtured for the space of a season, or of two should the field require it, duly tended in the name of the person to be smitten. And at last when it has greened, let it be cut down in great destruction in the name of the enemy.

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Cross-Seal of Scattering.

For bringing confusion and chaos upon enemies.



Powers of the Cross of Scattering
By the Seed-Storm of Sinapis,
A cloud of armoured host I raise.
Go forth in flesh as the confounder of men:
Paeonium, Capsicum, Agrostemma, Consolida,
Amen.

✠

Of the Powers and Virtues of Mustard, Seed of Flame and Wrath.

The Crucifer most commonly ascribed the powers of cursing and war-making is Mustard, a weedy annual native to the Mediterranean. Long valued as a spice and for its nutritious seed-oil, it is now cosmopolitan in distribution and is found in both Britain and America. The fire of the seed has long been held to promote virility in both man and woman, and has enjoyed usage as the basis of aphrodisiac cordials and electuaries. It is right and proper that its classical planetary attribution is Mars and the Sun.

In physick, the whole seeds are employed as a stomachic and laxative. Externally applied, the ground seed is a vigorous rubefacient, raising blood within the skin. In addition, whole seeds are used for chronic rheumatism; the seed-powder in small doses is stimulant, in larger ones emetic.

By far its greatest usage within the confines of the Art Magical is to unleash disruptive forces in the Art of War. In this wise, the Plot of Working is prepared with offerings of ash, fire, and blood. Generous amounts of the seed are then cast unto the four directions to scatter the forces of the enemy, or to disrupt their coordination. The seeds may also be cast in a witherwards circle about the house of the enemy for unleashing foul spirits upon him.

Of the Powers and Virtues of Monkshood, Flower of the Death-Angel.

The great procession of species in the genus *Aconitum* is reckoned to stand between one and three hundred, being of varying sizes, flower colours, and habitat preferences, all bound by the twin virtues of astonishing beauty and deadly venom. They are collectively known as Wolfsbane, Aconite, Monkshood, and Friar's Cap, and harbour some of the most concentrated and cruel poisons of the Greenwood. In Europe, the blue-flowered *A. napellus* flourishes in Germany, the Swiss Alps, and the Tyrol, and is the best known species, but the ghostly golden-blossomed Yellow Wolfsbane [*Aconitum lycoctonum*], is also known as its fair sister. A Wort of temperate zones, numerous species also inhabit Asia and North America. The plant is a hardy or herbaceous perennial, with drooping, helmet-shaped flowers and a thick, tuberous root; the thinly-divided leaves proceed in eldritch conformity with ranunculaceous morphology. All portions of the plant are venomous: it was thought by the ancients to have sprung from the banks of the Acheron, a river in Hades; or, alternatively, from the jowls of the Beast Cerberus. Its history of interaction with mankind is strewn with the dead, from the cup of the Medea to the destruction of the army of Marc Antony. Assimilated by herb-magicians of old to the powers of Saturn, in spirit and substance it more appropriately belongs to the domains of the Elder Gods, for it stands as a power beyond human familiarity, and, indeed, morality. Within the bounds of the Pleasure-Garden of Shadow it haunts the Plot of Golgotha, black necropolis of Azrael.



Poisoning by way of ingestion begins with prickling heat and numbness in the mouth, migrating to the head, neck, and skin, fast becoming a strangling constriction. Assault upon the epigastrium follows in due course, characterised by swelling, vomiting and the cramp. As a poisonous fume it proceeds to attack the pulmonarium entire, weakening both pulse and breathing. Loss of motor control, phantasmal hallucinations, and death soon follow. The strength of its poison is such that the plant should not be handled without gloves. Despite its great wealth of deadly potentials, the Wort, usually cured with heat or roasted with honey, has been used in folk medicine, particularly in Asia, for the alleviation of pain, making use of its virtues as a nerve poison. As such it has been compounded into massage ointments, together with other warming herbs, such as Ginger, for the alleviation of rheumatism and lumbago. However, given its dangerous nature, as well as the wealth of other, less venomous analgesic herbs, its therapeutic use is not recommended, and, indeed is banned in some parts.

In the Art, Monkshood is best used as a living famulus within the sacred garden, unto which prayer and devotions to the Retinue of Shade may be made. In Warfare, its shade receives entreaty for the destruction of armies, and for this the best sacrifice is the blood of thine own heart, poured out on the ground of the plant's dwelling. As may be surmised with a Wort of Thanatos, there is also a corresponding spiritual resonance with Eros: in Taoist sex magic, the Chinese Monkshood Fu-tzu [*Aconitum carmichaeli*] was combined with oyster shells, travertine, and other herbs to create the much esteemed Hanshi, a stimulating aphrodisiac taken in brandy.

Charm of Victorious Harvest

Ara-Az-Ra-Il!
Now come unto me, blood-letter below,
For the Fields of Hate have raised their ripen'd heads.
Now come, corpse-wind, rise up and blow,
And strew the ground with the hollow dead.
Ara-Az-Ra-Il!
Come now to the fallow field in Light,
Bone-strewn and razed by battle's blade.
Thou maker and breaker of Men-of-Might,
Now green the plot by Red Plough made.

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Cross-Seal of Slaying.

For the Invocation of the High Aid of Azrael.



Powers of the Holy Cross of Slaying
In Light of Aconitum, Corpse-flower of the Avernian Groves,
I sow Shards in the Field of Negation.
Go forth in flesh as the Jugulator shroud'd:
Aethusa, Cicuta, Nerium, Veratrum,
Amen.

✠

Concerning the Powers and Virtues of the Laurel, Green Citadel of the Light Triumphant.

Ours is a stately tree, preferring Mediterranean climates, and having gray-green leaves which breathe a vapour most pleasing. Its fruit is a small, black, oval berry, and is also delightfully aromatic. Known also as Sweet Bay, it is known unto botany as *Laurus nobilis*. California Bay Laurel, or *Umbellularia californica*, is a species native to North America, and bears much of the powers of its old world cousin, though of greater size, wilder spirit, and stronger aroma. Both trees possess the Genii commanding powers of Triumph in all matters of obstacle and confrontation.

The Laurel is by her very substance a blessed Arbour of the Grove of Seth: balsamic, fragrant, thriving in the Light, of healing virtue and triumphant in war. In mundane symbology, the Bay is associated with vanity or public exaltation, yet her powers transcend this by way of Art and within the wreath-circle of her form she bears not only the powers of 'victory' but indeed of the illuminating and fiery aspects of Initiation.

In spice or in spell, we worship the leaves, branches, and fruit, and use them as the genius bestows. The enfoliated branches are pruned prior to flowering, usually in Spring, and dried whole or in wreaths. The leaves may also be dessicated separate from the branches, and the fragrant wood is an excellent ally in rites of fumigation. An olden charm against death and plague was to hang a green branch of Laurel upon the door as ward, so to transfix and arrest all invading ghosts. Leaves are chewed for protection from noxious spirits, the sigils of warding and power scribed thereon. The leaves are also esteemed as a catalyst for other magical objects by wrapping them within. The fragrant leaves of California Bay were widely esteemed in native ceremony for their protective and purifying powers; for this they were often hung in the home as a House Ward, much as the old world Laurel. In addition to its powers of protection and warding, its peculiar benediction is Triumph in all manner of conflict, and for this the leaves are worn upon the person, or an idol carved from the wood as an amulet. The oil, extracted from leaf of fruit, also serves, together with the expressed balsams of other Herbs of War, as an unguent of power to anoint the crown, hands, feet, and the weapons borne forth into battle.

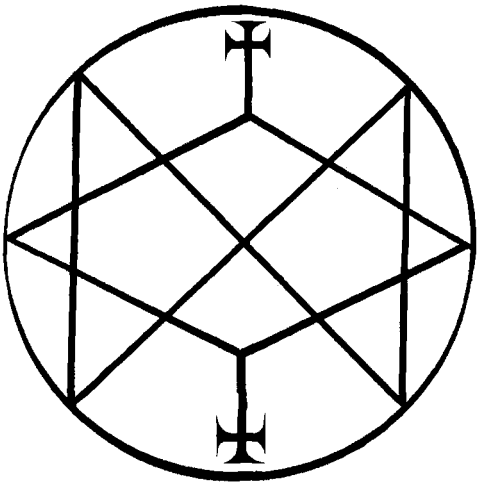
The Devil of Laurel, a foul and forceful arboreal genius, may be roused as an ally unto War by a certain magical operation requiring the deliberate rotting of moist Laurel leaves in a sealed vessel until black. This rank putrescence is then co-mingled with fresh leaves, and the ashes of both Laurel wood and seeds. The whole is then tinctured in good white wine for one month and this extraction distilled, and sealed in a vessel carved of Laurel wood. The genius is beckoned by the name ANFATH, and is set to its work by opening the vessel and issuing the command to overcome the enemy. Where the foe might come into contact with the accurst Wine of Laurel, the elemental would prevail. Where the spirit is potentiated through praxis over time, its principle sacrifice is a syrup made of leaves of Laurel, Mandrake, and Seed of Henbane.

The Angel of Laurel, by contrast, comes forth in balsamic fire, rendering by warmth and light what its antipodal masque gives in dankness. It is best potentiated from fresh leaves and unripe fruits, tinctured together for many months in Spirits of Cane. Pods of Vanilla, Nutmegs and Flowers of Orange serve in its aromatic potentiation, but should only be used to accentuate and compliment, and even then much later in the maceration. This mixture forms a war-scent whereby the enemy is conquered by both cunning and complete deception. The Angel is commanded by the name DATHANA, and serves in aid unto battle where its perfume is utilised.

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Cross-Seal of Triumph.

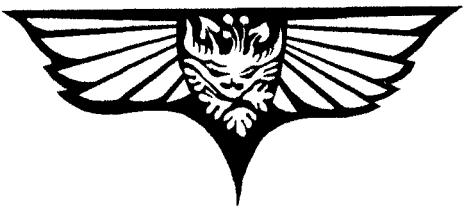
To prevail over enemies in Battle.



Powers of the Cross of the Host Unkown
In Light of Laurus, Tree of the Flame of Victory,
I raise the banner of conquest.
Go forth in flesh as the Green Imperator:
Garantoquen, Jalapa, Anemonum, Zanthoxylum,
Amen.



19
The Book of The Leaf-Masque



Psalm of the Guiser

Thou I raise, Alaphael
One face glad and one face grave,
As Devil-Mask of mosses made:
O Thou I raise, Alaphael
And turn, turn, the skin to shade.
O Mistress of Man and Master's Maid,
In bright habiliment array'd,
O Thou Alaphael I raise,
By footless stride and wordless praise.

O Moon-cast form of sylvan host
One face grave and one face good,
Now light the lamp within the hood:
Awaken as the unknown face
And turn, turn, the flesh to wood.
Now hand to leaf and arm to rood,
Trunk stand aright where once I stood.
O Thou Alaphael I pray,
Thou Nymph by Night and Hag by Day.

Thou I rouse, Alaphael
One face good and one forlorn,
Come wind and mist in human form,
To shake the grove with bellows-roar
And turn, turn, the wood to storm.
O rouse and shake the crown of the corn,
Thou whisper'd aire of Heaven's horn.
O Thou Alaphael I rouse,
To wear all masks the land allows.

Of the Noble Arts of the Masque.

The Guise, being that enchantment of appearance which confers glamours of illusion or speech, or serves to conceal the sorcerer from the eyes of the profane, may be undertaken within the context of the Pleasure-Garden as a strict body of magical discipline known unto the Wise as 'The Assumption of Jack in the Green.' Germane to this cunning are the twain disciplines of Masque and Cloak, as well as the extension of ritually-empowered components of Self into the world beyond. Many are the powers afforded by certain Roots, Herbs, and Trees in this work, as are those bequeathed by the spirits of the land.

In origination of desire, there are three spheres from which the Art of the Guise proceeds, which, in the language of the Old Craft, are assigned to the mystical realms of the Three Brothers. The first of these plots is the dominion of Abel, concerned wholly with the *Arbour Mundus,* its work chiefly consisting of confounding the perceptions of others, for personal gain or, in its flowering, for survival. Within the second plot, or sphere of Cain, the Guiser seeks the power, in its transitive and mutable state, of that masque of god, man, beast or spirit worn. In this domain, the power is not summoned simply for its own ends, but as a guiding and transformative force in the world of spirit. In the third realm, that of Seth, the power of the Mask moves from a state of possession to one of gnosis, whereby shades of its wisdom are revealed and integrated.

In general, the Art of Guising contains five desiderata which must be held in good balance, one to another, for the witching to be effective. Our first principles concern the hylic appeal to the eye of the beholder, taking into consideration the nature of his eyes, how they see, what they expect, and what they do not. Evaluation of the strength and weakness of his sight, but also of his character, is necessary. Quite often, charms of invisibility or glamours serve to create distractions drawing attentions elsewhere, and knowledge of this is of great value. Beyond this primary concern is the knowledge of the nature and spirit of one's surroundings, and how their powers may be wisely married to that of the sorcerer; where they may called upon for aid, and how the mind, body, and spirit of the Guiser may go forth into them. A third requisite of power is the complete assumption of the spirit-qualities invoked, to the degree that Other holds sway, and the resonant qualities of Self are total. This needful maxim, by its very nature,

generates a necessary power of opposition: the suppression of contrary qualities which do not serve the guise. In this the Guiser needfully becomes aligned with the numinous substrate of the land itself, receding into the place of which he is part. Finally, all work of Guising proceeds in devotion unto the Angel of Concealing, by whose ingenium all masks are conjured and worn.

Where the potencies of Worts are concerned, genii of Glamours aid the Herbarius in the willed projection of his material appearance; such enchantments are achieved by an artful weaving of the sorcerer, his plant allies, the character of the spirit conjured, and the eyes of the beholder. The guise may be that of his material form, or else some astrally-perceived augmentation of his shade. The latter usually act covertly, for they are only marginally perceived by the common; in this lies their advantage. Genii of Glamours, at their best, seek the resonance between the physical and soul-attributes of the sorcerer and vulnerable flesh-fixations of those who perceive him. The first is the chosen spirit, the second is the appropriate vessel.

Mastery of the Art of Guising demands the cunning arrangement of voids and absences, moreso than the vast multiplicities of the plenum; as a power it proceeds from the roseate place-which-is-not-a-place, evanescent beyond the Dual Circle of Infinity: the non-dominion of the wordless and deedless. Thus the potentials of any word or deed to impede the Work of the Veil exist countless times over, and the potential of their absence for serving the Work in perfection is singular. Mastery is thus circumscribed by a complete lack of distinction between the Mask and the Face which wears it.

Of the Manifold Herbs of Guising and Glamour.

Of the many kinds of plants whose powers come forth in Art, some give aid unto the Art of the Guise. In manifestation, these may be used as charms of shrouding or the witching projection of glamours. A third group of herbs commands enchantment of the voice, which more readily lets the spirit-retinue alight on the Tongue. These plants serve in the art of calling forth the gods, but also in matters of eloquence, song, and in masking the voice for purposes of war. These, then, are some of their number:

Ivy, whose spring dew may be used as an enchanted wash for the Glamour of Beauty; much in the same manner as that dew gathered on May Day from the leaves of the Lady Thorn. The dew, used neat as a Lavation, shall suffice, or it may also be used to compound more complex washes containing other Herbs of Glamour, such as Adam and Eve Root and Succory.

Danda, being the aromatic Sedge *Cyperus rotundus,* the tubers of which are chewed by the Herbarius to encharm others with his words. This power of Enchanted Speech is also tapped for favorable influence in courts of law.

Mandrake, to alter oneself in diverse forms. In practice, a frightening grotesque may be guised by means of a carved piece of root, shaped to the countenance of the Daimon famulus conjured. This totem is carried upon the body in secret, strung upon a leathern cord, and frequently anointed with blood and rubbed for summoning. For enchanting the speech, the flowers are dried and reduced to powder, then placed upon the tongue before incanting any word of power, to lend the upwelling of the *Vox Infernam.* In this particular usage it excels in concord with Cinquefoil.

Deer's Tongue, from which an unguent is made conferring concealment. Its smoke is likewise used to fumigate objects or areas which shall remain hidden from the prying eyes of the vulgar.

Iris, the flower of which may be used to compound ointments of glamour. The Root of its handmaiden is useful as well in charmed perfumes, not only for its beguiling scent but also for the aid it gives in fixing an aroma fast unto the compound wherein it lies. The spring and summer dew of Iris is also a potent addition to the preparation of washes of glamour, as is Orris, the fixative derived of its aromatic rhizome.

Water Parsnip, that umbellifer known unto botany as *Sium suave,* whose thin, dry root-shavings are smouldered to send forth illusion or blindness.

Pennyroyal, the flowers of which yield a tincture for anointing the lips. This serves as a simple enchantment of speech.

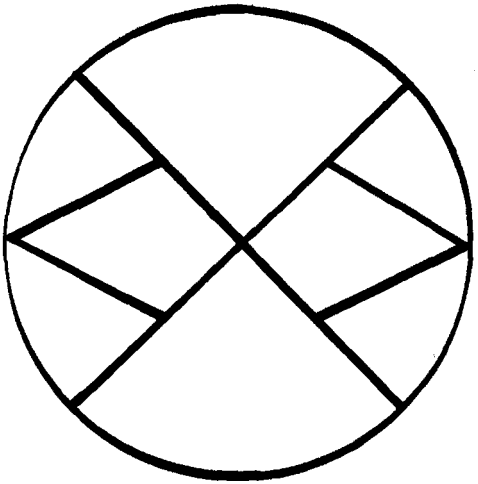
Vervain, conferring power unto all acts of Guising. Its preferred usage is as an ointment prepared with great skill, incorporating the essences of Rose, Bay, and Labdanum.

Bryony, which in ages past was falsely sold by the vulgar as True Mandrake. A root beloved of the Devil, it is bitter and acrimonious, and succumbs to the carver's knife to receive the witching impress of the *anthropomorphos.* Here its similarities to *Radix Mandragoram* end. Its foul stench and antagonism of the flesh provide the Herbarius with a needful glimpse of its Demon: it is, and has always been, a Wort of Deceit and Trickery, and serves wholly for the work of the Idol of Guising. In this, the horridly-carved Roots of White and Black Bryony serve as nuclei from which the power of illusion may be drawn, well-nourished on the flesh, blood, and seed of Man and Woman. In this wise it is like unto the Holy Mandragore, but without nobility, and somewhat unpredictable in its action.

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Cross-Seal of the Veil.

For the making of Illusion and Glamours.



Powers of the Cross of the Veil
By one thousand faces of the Devil Bryony,
I raise the hood and cast the Guise.
Go forth in flesh as the Great Deceiver,
Carlinus, Dianthus, Helianthus, Tamus,
Amen.

Praxis Sylva: The Assumption of Jack in the Green.

All matters of shape-changing within the Greenwood are governed by the Errant Viridian, called variously 'Green Man', 'Woodwose', 'Wild Man of the Forest', and 'Cain in the Green'. As the Monas of the Leaf-Masque, it is he who teaches the Art of Guising direct. Though his audience may be gained by way of prayer, his presence is best embraced by going forth in pilgrimage unto a lonely place and there abiding in silence and obscurity.

On the first sojourn, abide amid the thicket for a day, casting thy sole attention upon the visual appearance of things. Let colour, texture, and shape be observed, and how these qualities interweave to form the Greenwood's appearance. Let the spaces betwixt also be given scrutiny, as well as the quality of light which penetrates these voids, its character of shade and brightness. When these things are understood, let them form impress upon thy soul. Take from the Greenwood, in flesh and in spirit, those leaves, twigs, seeds and bark required to form a visual Masque of its substance. Then go forth in guise and there abide in the stead of the Woodwise. Make of it a wisdom-practice, as both Eternal Mystery and Temporal Revelation: appearance shall be altered, and illumination shall flow.

On the second sojourn, let the Herbarius take instruction from his nose: for as appearance may be guised, so may scent. Let awareness of odour extend to air, water, and earth, and when impress is complete, let magical odours be compounded using plants native to the place of working, gathered in their season, combined with smells of life and decay, the nuances of soil, water and mushroom, even the spoor of what beasts may roam in those places. Let the scent be undertaken as praxis, and the guise assumed.

On the third sojourn, let the praxis of sound be undertaken, such that all movement and breath mimic the wild. These are the incantations and magical postures of Midnight's Eden, each a unique concrescence of power containing its own correspondence within the Ninefold Plot of the Pleasure Garden. It is not simply enough to sound like a tree; rather, the sound must come forth in the guise of the specific kind of tree, and its leaves or branches; note as well that some changes in arboreal sound are seasonal. When this is accomplished in perfection, let sound, scent, and appearance be united in guise complete. Then go forth in the manner alone, as often as you may, to abide in the power of the verdant weave.

Declaration of the Hermit

Companions of the Wood, witness now this testament:
Know Curse and Cunning of my Heart's own troth,
Know sovereignty amidst all temptation.

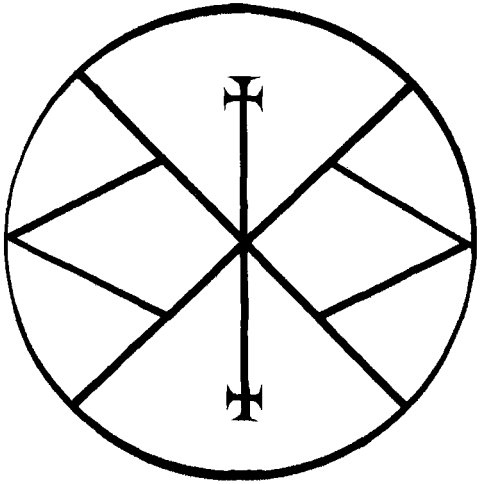
Behold, the plenty-horn of kings lies barren:
The numbing pauper's loaf I chew,
My only draught the Wine of Isolation,
For I am an Anchorite hard-fasten'd to dust and dew.
Behold: the peace I make with Emptiness,
The Barren Field my hallow'd cloister,
All mankind turned away by a hedge of thorns.
Behold: the simple cloth of the Hermit I don,
Concealing my face from all,
For a Brother of the Shade am I.
Behold: rough-shod am I become, a beast amid the Thicket,
Haunting caves, tombs, and deserts;
My beard the witness of eternal panambulation;
My horns the emblems of all that refuse assimilation.

Though my shouts rip the Veils of Heaven,
Let the tears I weep fall to the ground, all pools of Elpham feed.
Let thorns as Good Teachers be hail'd,
Shewing the terminus of what flesh can bear
And that which lies beyond.
Let the Vow of Stillness abide: in this, All Things begin and end.

For I have supp'd with the Mighty Dead
And there found good company.
And I have spoken with trees and stones,
Delighting in wisdom no mortal could conceive.
And I have danc'd with the Nymphai and there found pleasure;
Laid my head in caves to sleep, wander'd by map of starlight;
Drawn the Compass of Eden unto my Heart's adoration
And received a bounty of treasure from the Tongue of the Serpent.

Cross-Seal of Concealing.

For making invisible.



Powers of the Cross of Concealing
In Light of Fern, Green Hand of Hiding
I draw Night upon all Eyes of Beholding.
Go forth in flesh as the Great Concealer:
Heliotropum, Botrychium, Amarantha, Leontopoda,
Amen.

Of the Power and Virtues of Male Fern, Hand of Concealing and Revealing.

Male Fern, the plant called by some Witches' Palm or Druid's Feather, is known botanically as *Dryopteris felix-mas*. It is sometimes considered a hybrid of *D. oreades* and *D. caucasica*, or, alternatively, considered part of genus *Aspidium*. It is a medium-sized, cosmopolitan Fern of temperate zones growing to three feet in height, with divided green fronds uncurling from its crown. The entire genus is steeped in magical tradition, and has a

considerable ethnobotanical pedigree in North America, where it was used for food, fiber, and in some cases, ceremony. Spores of *Dryopteris arguta* were used by the Yurok of California for ornamenting the hands. The Herbalists of Old ascribe its celestial rulership to Saturn, but owing to its curious nocturnal manifestations, it shares this influence with the Moon.

The Roots, pounded and steeped in hot oil, form an unction used for external wounds, and a traditional skin-tonifying beauty-wash is made from ash of the rootstock, blent in water. As a vermifuge, its rhizome was esteemed by the ancient apothecaries; however, internal use comes with considerable health risks, and thus it has largely been replaced by other treatments. Overdose gives rise to retching, vomiting, yellow-tinted vision, blindness, morbidity of hearing, paralysis, and death.

Charms of harvesting the Fern 'seed', known to confer invisibility upon the righteous gatherer, persist in many traditions. On St. John's eve, silent vigil is to be kept over the fern. An unblemished linen cloth, or in some cases, a silver paten, is used to catch the spores as they are released at midnight. Beyond invisibility, the spores conferred the ability to see that which is hidden to the naked eye. Other traditions ascribe on this same night a sudden and fleeting 'blossoming' of the fern, with great amounts of light released, and powers of Second Sight bestowed upon the beholder.

The old charm of the Corpse-Candle or Devil's Hand requires the solitary digging of the hand-shaped Male Fern rhizome at the stroke of Midnight, after the environs of the plant have been given a libation of the witch's blood. The 'Hand' is trimmed until five 'fingers' remain, then bathed and slowly cured over time by drying it in smokes of Myrrh or Apple wood. When dessicated, it serves as an amulet for locating buried treasure, becoming animated when in the vicinity of precious metals or ominous objects. Similarly, the fetish known as the St. John's Hand is made with a *Dryopteris* rootstock gathered on St. John's Eve, with its first 'curing' in the ritual balefire. The Hand made a potent ward for protection against spells of the Black Arts. Such talismans have been valuable allies to women seeking men, for it is employed as a Hand of Beckoning to draw their loves hither. All Ferns are connected with storms and rain-making; Bracken and Male Fern commonly comprise storm-summoning incenses. Glass made from Fern ashes is highly esteemed for making magical vessels.

Formula: The Dust of the Fork'd Tongue.

Bewitchment of the voice is an ancient, widespread, and venerated form of sorcerous Guising, constituting a distinct angelick language. Whilst each tree and herb of the Immortal Gardens is a font of the Logos, singing with its own voice, certain among them possess the power to modify the Tongue of Man, so that it reverberate beyond its natural earthly dwelling, and so receive impress from the celestial or infernal aires.

There is known unto the Wise a certain powder, comprised of the bodies of diverse earths, herbs, and the pulverised flesh and bones of mortal man, which, when placed upon the tongue, allows the sorcerer to speak with the voice of the Gods, or 'Speaking with the Serpent's Tongue'. As a dust of Enchanted Speech, its virtues are diverse. It livens the speech, colours the imagination, makes strong the heart, and sharpens the mind as if the most deadly sword. It stands as Warden at the Holy Gate of the mouth, and reigns in the Aires by power of enchanted and eloquent articulation. It brings forth the Muse in diverse manifestations.

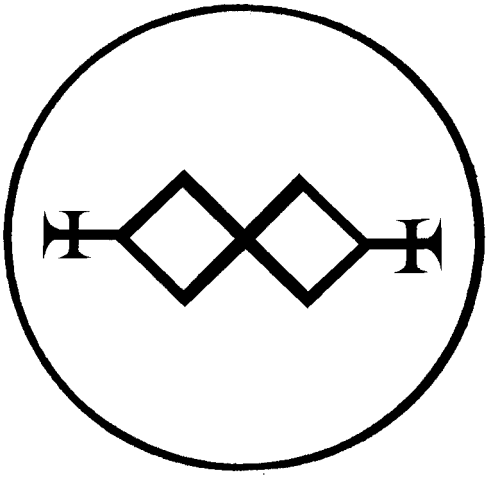
The Dust of the Fork'd Tongue is comprised of the following constituents. The first is fragrant Tobacco, to which all spirits flock in great joy; it is cured, powdered and sifted, and forms the primary portion of the mixture. The second is Fennel, for invincibility and eloquence, and to stand upright in the waking dream in power and righteousness; the seed is reduced to a powder. Cacao, which resonates the Heart and opens it as a portal of the Gods, is the third plant, and only the best is used. The fourth is Charcoal of Aspen, which amplifies with authority the charmed voice in the Aires of Spirit, and binds the circle of words by rhythm and sound. Bone Dust is the fifth ingredient. It is offered in remembrance of the Mighty Dead, that they might be raised in New Flesh by the sacred work of the tongue, and speak their wisdom. Powdered Honey is the sixth ingredient, which serves to sweeten the Dust, but also serves as an offering to the Dead, for such to them is a gift of great esteem. Pepper is the seventh ingredient, for fire and the work of spellbinding the word, and it is used only in a tiny fraction to the rest of the ingredients. The last portion is of Ashes, taken from the accumulated ritual fires of the ages, for the Dust's spiritual heredity, and for the Fire of Art, and to lend needful alkali unto the plant ingredients that they should more easily be taken by the tongue.

Let a great draught of air be breathed, and then a pinch of the powder be placed upon the tongue, there remaining until it has dissolved, its fire expanding to encompass the totality of the head. Then speak, sing, or incant to call forth its virtue, uniting the fire in the belly with that in the head. The powder may be used within the Holy Circle of Art to call forth spirits, or it may yet be used among the world of the profane, at such times as is needful to charm ears to thy power. In times of war it may be used to rally the mighty host of the spirit-army, and in times of peace to soothe the afflicted, or to gain what one may by eloquence and persuasion.

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Cross-Seal of Speech.

For enchanting the Tongue and speaking with the Voice of the Gods.



Powers of the Cross of Speech
In Light of Fennel, Green Voice of the Righteous,
I speak with the Tongue of Foretelling.
Go forth in flesh as the gilded Song,
Lycopus, Kynokephalus, Catha, Cleome,
Amen.

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Concerning the Powers and Virtues of Fennel, Green Voice of Way and Wayside.

The Lord of the Holy Thyrsus is a stately biennial or perennial, with feathery foliage and yellow umbels. It is of two kinds, sweet and bitter. Bitter Fennel is most commonly a wild variety, known by its botanical name of *Foeniculum vulgare* var. *amara*; cultivated Sweet Fennel is *Foeniculum vulgare* var. *dulce*. When bruised, the plant relinquishes a most pleasing smell of Anise, wood, and Black Pepper. In physick it is carminative, digestive, and hepatic; a great champion against putrefaction of the flesh. Infusion of leaves and flowers is traditionally used to allay indigestion and gross vapours of the intestines; decoctions of the same serve against asthma and coughs. In Art we use Seed, Root and Leaf, as well as the essential oil of the Seed. The latter, however, should be treated with caution: in large amounts it is narcotick and can induce convulsions; thus the Oleum is best avoided by those with epilepsy.

The Herb is one of a number of plants hung on doors and entryways on St. John's Eve to prevent the intrusions of malefic sorcery; it may also be used for the prevention of fire. Some country charms employ Fennel Seeds scattered on the cottage path to keep away the constabulary, spies, soldiers, or troublesome insects. It also potentiates the work of the Love Charm.

Among its many virtues in the Nameless Art is its ability to bestow eloquence, force, and breadth of power to the speech. This is the face of its sovereign Angel, who may be called in devotion unto a philtre made for gilding the tongue. Take sixty grammes Seeds of Fennel, twenty grammes each of Seed of Angelica, and fresh, peeled Root of Calamus, well pounded, and inter these into a sealed vessel, covered with the strongest Spirits of Cane. Where a small amount of fresh flowers or leaves of Fennel may be gathered and added to the mixture, let this be done as well. These shall be set to macerate for the space of five fortnights, then the precious liquid strained and fortified with honey. Alternatively, ten grammes Root of Licorice may be added to the primary maceration to serve as sweetener and demulcent. The philtre is then used as a rinse or to anoint the lips for speaking with a charmed tongue, first calling the name of INILAOS, being the Luminary of Fennel. The philtre may also be used in quantity to anoint oracular vessels to the holy purpose of speaking.

Of the Manifold Herbs of the Grove of Winds.

As taking up the Green Mantle is guising the Wildwood, so the old charms of weather-working guise the manifold forces of sun, wind, fulguralis and cloud. In this most ancient of sorcerous disciplines, there are certain plants whose powers have long been valued in the seduction of storm genii. Their effective use presumes an ongoing intimacy with the land as attained by the praxis of the Assumption of Jack in the Green. The names and powers of the storm-bringers, as they are known to the Wise, are:

Black Nightshade, whose leaves and stems are boiled in decoction and employed to bathe rain-bringing effigies. The same may be said for its fair sister Blue Witch, known unto botanists as *Solanum douglasii.* It may also be compounded as a Witches' Smoke or a concentrated wash.

Sage, whose fresh leaves are buried in a sealed vessel, together with the Seed of Man. The whole is libated with holy water over which prayers for inundation have been made.

Walnut, whose bark, when rendered into infusion, makes a potent rain-bringing libation, scattered across dry ground.

Everlasting, whose flowers, when ritually gathered on Ascension Day, serve as the chief herb of power in the Weather-worker's charm bag, empowering all interaction with cloud, and serving as a charm against lightning.

Laurel, which protects as well as rallies force. Some old weather-working charms employ leaves of Laurel to send away thunderstorms or protect one from lightning in the midst of tempests. The suffumigated leaves, or an unctuous perfume prepared from them, may be used to call forth the sun during rain, and to part clouds.

Rowan, the small twigs of which are ceremonially bound with twigs of Ash and Pine pitch, and slowly roasted to raise mists or fog.

Desert Lichens, when gathered prayerfully and ground to a fine powder, are cast upon dry or barren ground, to bring forth thunderstorms.

Tobacco, the aromatic leaves of which are cast upon waters whilst invoking sky-gods, or its stems burnt *en masse* to empower rain-bringing prayers.

Lobelia, whose dried leaves are smouldered to summon rain or direct storms elsewhere; the fresh flowers are used for similar means, and are strewn upon the ground while summoning storm-gods.

Speedwell, the harvest or careless plucking of which brings forth rain. The same is true of Corn Poppy [*Papaver rhoeas*].

Ferns of all kinds aid in the coalescence of storm clouds. Leaves are dried and ground to dust, forming the greater matter of rain-bringing incenses and smudges. Specifically, Brake may summon violent storms if taken in offence, either with insult or injury toward the plant, or with an iron knife. Fetishes and incense made from the Sword Fern *Polystichum* holds strong power over winds.

Saguaro Cactus, the flesh of which was fermented by the shamans of the Papago into an intoxicating Wine of Rain-making.

Paeony, whose dried, carved roots are employed as tempest-summoning fetishes. Such idols are anointed with rainwater. The same power and usage is possessed by all species of *Veratrum* or False Hellebore.

Birch, Willow, Oak, Poplar and Alder, whose branches are preferred for wands of cloud and wind conjuring. Willow and Alder are traditional 'Rain Sticks' exhibiting considerable influence over water, and are specific to floods, mists and rain. To a lesser extent Maple conforms to these virtues. Oak retains within its flesh a predilection for excitation of atmospheric conditions and controls storms, thunder, and lightning; the same is true of most kinds of Poplar. Birch, when wielded in right marriage to the land, hold the power to command all elements of weather; its papery bark is also used for weather-charming incenses.

Pine, whose wood or leaves offered unto bodies of water will summon a storm, and whose burnt or smouldered cones will avert tempests.

Fir, whose twigs and needles are burned as a protection from lightning during storms. Likewise, leaves and twigs of Juniper are so used, as well as dry bundles of Sweetgrass.

Ash, whose keys are smouldered green as a rain-bringing incense.

Charm of Harvesting the Wind

Host of the Four Winds, now gather in my Breast,
Great storehouse of the Powers of Air,
To fill the sails of the Barque of Shadow:
Mark in silence my ascent.
Force of Wind, rouse to my command.



Concerning the Powers and Virtues of Heather, Maiden of Rain and Mist.

Proffering an admirable appearance of both hardiness and good cheer, *Calluna vulgaris* has flat, Juniper-like and blossoms of bright pink. She hails from the Ericaceae or Heath Family, a large botanical clan wealthy in magical power and health-giving virtue, which also includes such sacred arbours as Huckleberry, Cranberry, Manzanita and Bearberry. Famous as a moor-dweller, Heather also haunts the understories of pine and oak communities, and sometimes makes her way amongst beeches and oaks, but otherwise dwells in open, windswept barrens. When found growing wild, White-blossomed Heather is considered a rare charm of benison.

She is implicated as one of several plants from which the ancient Scots brewed inebriating libations; together with Meadowsweet, Oats and Barley. Modern simulacra of this elder beverage are brewed with the same ingredients in the form of herbal ales, a number of which are intriguing and retain the shade of her Genius.

Heather is used to summon storms, sometimes in combination with ferns. This power is due in part to her natural affinity with the wind, mist, and the elevation of her environs. Smouldering the plant tops on hot coals while incanting unto storm-gods is the preferred method, but the Heath-whisk may also be used to cast water over dry ground with similar prayers.

In physick, Heather is nervine and astringent but also nutritive, and tea from the dried tops is rich in minerals. An infusion of flowered branches can be drunk by the moderate cupful when deemed necessary. Her honey stands unrivaled in culinary and magical virtue and may rightly be regarded as the Queen of Honeys. As a staff of life it served country folk not only

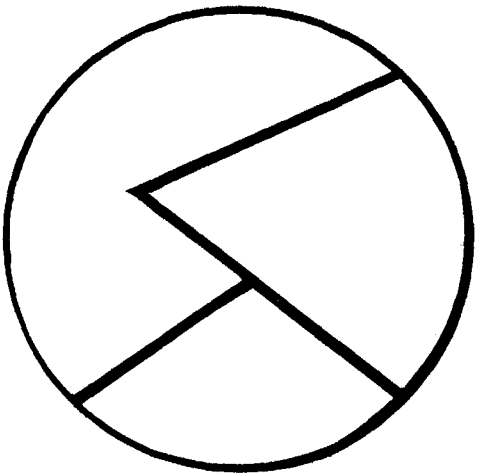
for food and drink but also for thatch, fuel, and fodder. A serviceable yellow dye may be extracted from the flowering tips, best improved by tannin.

As sacred smoke, various species of Heather hold power over rustic spirits of theriomorphic form, and is used in this manner for beast charming, protection, and exorcism, as well as for certain forms of Guising conjuring or incorporating bestial attributes. As a smudge, it is added in small quantities to fragrant smokes fumigating the home to keep intruders away. Some traditional Witches' besoms or whisks are made of Heather bound with catgut.

✠

Cross-Seal of Storms.

For the charming of cloud, winds, rain, mists, and ice.



Powers of the Cross of Storms
In Light of Calluna, Herb of Rain and Mist,
I rally the Great Host of the Sky.
Go forth in flesh as the Hand of Weather,
Pteridium, Lobelium, Ramalina, Leptandra,
Amen.



20

The Book of Faunus



Psalm of the Wild Hunt

Boil, thou angry Aires of Night,
By Dread Art is thy Captain come:
By sign of blade and fallen corn,
By hell's own hallows and heaven's horn,
First to charm the Lords of the Plain,
In the bloodied Grove of Lamech slain,
'Pon heavy hooves the sky to tame,
O Rider of the Steed of Cain.
Roil, thou cloud of Angry Host,
By Were-Charm is the Hunter come:
By fallen corn and bloodied blade,
The hoary crown for horns to trade,
In Spirit-Herd the masque remade,
One thousand pelts of wisdom flay'd.

Feather to Claw: descend in the Genius of Flight,
The aires by Perfect Sight to conquer.

Wing to Sting: bear up the troth of the golden hoard,
In service to the Cauldron's Art.

Tail to Fang: wend the heretic's track by wise of stealth and poison,
All locks of heart and hearth to breach.

Tooth to Claw: go forth in the Guise of the Field-Roaming,
The Plot and Furrow thine in trespass.

Hoof to horn: all skin assume the virid Thicket,
All mastery of speed within the Grove.

Bristle to tusk: make holy the acre of flesh plough'd anew,
The Root Infernal raised to thy maws.

A-Nahaza-Sa,
Sa-Azhaha-I
Sa-Azha-Ira.

Of the Famulus and Beast Charming.

The Plant-Familiar is a living being, its roots in the soil; its leaves making food. It may be a large tree just outside thy place of residence, or a shrub, herb, fern, moss or lichen. This plant is firmly established in its place of dwelling, and acts as both Ward and Informant. In return, the Herbarius tends to the needs of the plant, if any, and regularly feeds it with libations of his or her blood and sexual elixirs, in order to strengthen the aetheric link. In essence, the Greater Work of the Viridarium is in strengthening the familial bond betwixt Herbarius and Plant-Familiar. This is not the taming of the Wild Powers, but rather the embrace of the Tameless, and its principle is the same for the bestial familiar.

All animals of farm and flock, regardless of their degree of taming, retain the atavism of their wild ancestor. Thus it is that the dog may possess, within the substance of its body, the spirit of the wolf, and the cow the wise and stalwart aurochs. Though domestication may drive many of these powers from their state of fleshly expression, they remain in spirit, and to this state the beast's shade returns when it has passed. Further, it is not simply unto the flesh, but to this all-potent ancestral shade, that sorcerous appeal is made during the acts of beast-charming, binding the familiar, and the assumption of the primal atavisms of Zoa.

In some expressions of Old Craft, an animal spirit, its powers and specific wisdoms, is magically bound to the sorcerer in the form of the Fetch, the bestial double, or divine theriomorph, who goes forth in shade by night for the stalking and harvesting of knowledge, one aspect of the Wild Hunt. Many are the means of enchantment by which the Famulus is bound and the Fetch empowered, but the appearance of a wild animal as an omen unto the practitioner is often the inaugural event, from which proceeds specific instruction from the spirit-world direct. In some traditions the animal must be stalked and killed, its meat ritually consumed and its bones magically conserved as eidolic instruments of the Fetch. In others, the hunt may culminate with a face to face encounter with a deadly beast, wherefrom specific powers are imparted. Bites from venomous beasts, if not fatal, often produce a delirium wherein the animal shade imparts a degree of its power unto the practitioner which may later be accessed by means to the Art. And just as with Second Sight, there are some born knowing the language of the birds, having an especial spirit-communion

with beasts of all kinds; such are natural beast-charmers, inclined to the vocations of ranching, shepherding, and veterinary practice. These latter persons have congenital spirit-resonance with beasts and thereby natural advantages for the work of the Fetch and charmer.

Within the Pleasure-Garden, certain plants are allied unto the dominions of beasts, and may be used in the work of the Atavism, the Fetch, the Hunt, and for Beast-Charming and flock protection. Such herbs come under the wise protection of the great Hairy Host, the theriomorphic legion of the Seirim, known for their violence, carnal appetites, and rustic wisdom. The Wayfarer in the Garden of the Seirim thus calls forth by his step the Wight of the Were, being the deific intersection of man and beast, standing betwixt wild and tame. Where this path is walked in wisdom, the Knowledge of Famulus and Fetch results; where it is trod by the fool, abduction of mind and body is the inevitable result.

The Flesh, though temporal, is the great storehouse of eternal wisdom, and this maxim resonates from the dust-mote through Great Leviathan; from Moss unto Man unto Mountain. Each kind of Flesh serves as a unique vessel for the accumulation of a life's knowing, and some of this knowledge goes forth with the spirit at the Great Transubstantiation of death. The work of the Assumption of the Beast-form is fourfold. Firstly the work is concerned with the needful alteration of the Man-vessel. In the second instance it is the drawing forth of the shades of transubstantiated flesh-wisdom. Thirdly, the work must adjust the reservoir as the great tide of spirit enters, so that it is become a holy well, rather than a savage flood. Finally, and perhaps most difficult, the needful integration of beast with man as heterodynamis.

Of the Manifold Herbs of Faunus.

Every kind of plant has a beast associated with it, and not merely by the mandate of the Race of Adam. The Law of the Wild provides that each beast has his preferred fodder, medicine, and nesting; it is even common to find animals employing plant intoxicants. Part of the work of the Beast-charmer, then, lies in the observation of how the charges of the Seirim employ herbs of their own choosing. Thus shall the Herbarius also take note, for here is yet another realm of Art scribed in the Greenwood's pages.

Dogwood, for health and protection of domestic animals, and protection from wild ones. Fetishes made from the wood are also used for beast-charming and hunting; enchanted arrows are made from the branches.

Fir, whose needles and odorous pitch are used to as a healing smoke to enliven ailing horses, and as a smudge for the work of the Famulus.

Ambrette, being that Wort of the Mallow family known as *Abelmoschus moschatus*. Its seed harbours an essential oil approximating the spoor of a number of wild mammals; it may be used in perfumes and incenses of atavistic summoning in cases where Civet is called for.

Valerian, The Herb has some repute as an Ally for Beast-Charming. An oil prepared from Valerian and Anise was traditionally used by Romany to pacify belligerent dogs. Both cats and dogs enjoy eating the dried root, whereupon they become exceedingly gay, or, in the case of hyperactivity, opt for a more sedate stance. Horses and rats relish this Root as well.

Lomatium, whose fragrant root is used as a fumigant for blessing all beasts; decoction of the same may also be made into a protective lavation. Root-Shavings of the roots are used in fumigants for drawing the Fetch; it is especially allied to the Boar, Badger, and other earth-burrowing animals.

Holly, which some reckon the Devil's Tree, though a cross of its prickled branches, bound in scarlet cord and set aloft in the stable will prevent the intrusion of noxious spirits and night-riding. The presence of the tree on farms, in general, is protective to most livestock, especially if allowed reach great age and size. Wood of Holly is also ascribed the power of "goading the horse."

Rattlesnake Master, valued in folk medicine as an antidote to snakebite, its seeds are used in philtres, powders and incenses assimilating the atavistic powers of the Serpent. The tinctured root may also be used in this wise to yield a perfumed lavation for use upon the body.

Pearly Everlasting, whose fragrant blossoms, when ground to dust, are used to anoint the hooves of horses for speed, endurance, and the blessings of the Gods of Meimun. Its tincture may also form the greater portion of an hallowed lavation for assuming the shades of Mare or Stallion.

Ivy, a bound circlet of which is made into a protective collar or horn-wreath for the protection of flocks. It is also aligned with the snake spirit.

Vervain, wreaths of the dried herb are woven to protect livestock, and lavations of its flowering tops made into a protective wash for fenceposts at the four corners of the paddock.

Goosefoot, that properly known as Chenopodium, used in incenses and philtres of Flight for the totemic assumption of bird-spirits.

Bittersweet, whose dried stems are woven into warding wreaths and placed round the horns of livestock; the same is done with Rowan twigs or fruits.

Juniper, used as an healing incense for livestock. The wood and leaves are smouldered and the animal passed, or driven, through the fumes to remove a curse. A strong tincture or decoction of the twigs and berries also serves as a wash to remove fleas and other external parasites.

Nepeta, for charming cats and all things feline.

Horsetail, totemically aligned with the Horse, it is employed in all works meant to draw and concentrate the Equine genius, particularly the incense, powder, philtre, and spirit-bundle. Also used in horse medicine, it is given as tea to promote vigour, and for treating respiratory disorders. The whole plant will yield a magical wash for treating ill horses.

Artemisias, which, as a genus, are unilaterally allied with the snake-totem. The sweeter varieties, such as Artemisia pontica, are more versatile in Art, and can be made into oils, philtres, fumigants, and powders.

Asclepias, for assumption of the Moth and Butterfly famulus.

Red Baneberry, whose Root brewed into infusion serves as a purifying wash for debilitated mammals. It is associated with the Toad-spirit.

Monarda, whose leaves and flowers are compounded into a fragrant unguent for giving strength unto horses.

Celandine, associated with birds, particularly swallows.

Gorse, associated with avian kind, especially the Wren.

Yarrow, being magically associated with serpents; the leaves and flowers of which yield a strong wine, which holds power over snakes; it is used as a wash for the hands of the Serpent-charmer.

Arctostaphylos, resonant with the genius of the Bear. Its leaves are used in a totemick smudge for calling forth the shade of Old Arctus. Other plants so aligned are all species of *Rubus* and *Vaccinium*.

Calamus, or ***Sweet Flag***, associated with fish and the spirits of the deep. Assumption of totemic shades makes use of an unguent employing small amounts of its essential oil. It has from ancient times been used as a fisherman's charm, for anointing the net and hook and increasing the catch. In the near east, that which has been called Calamus is more likely a species of *Cymbopogon*, which shares its magical characteristics with Sweet Flag. *Cymbopogon* species include Palmarosa and Lemon Grass.

Melilot, associated with the Bee. Fragrance and flavour are the great pathways of the Bee; thus Wine, Philtres, and Unguents are the best manifestations of its power; the same is true of Alyssum and Neroli. Wood of Apple, when dry and rotten, forms a fragrant smudge for charming bees.

Oud or ***Allogochum***, called 'Eagle's Wood' by some, it is better known as Aloes Wood. Its smoke, properly burned on a heated stone, forms an adjunctive suffumigant to the works of going forth as Raptor or Raven.



Praxis Sylva: The Calling Forth of the Dream-Fetch.

Taking Herbs potent in their powers of the Seirim, make of them an enchanted pouch, sewn of the hide of thy beast-familiar, and containing also its bones, claws, and teeth. At the nexus of waking and sleep, call forth in prayer to the Herbs of Faunus for the power of gaining beast-awareness of the portions of the Dreaming Body. Of especial relevance are the feet, hands, and eyes. From this first awareness, let the body-portions become that of thy spirit-animal, and so dictate movement. If a horse, let the hands and feet become hooves, and gallop; if a bird, stretch forth wing and claw, and fly; if a serpent, retract all kinesthesis to the singular column of the spine, and slither. Let the entirety of thy knowing arise from motion over the land, through water, or the night aires.

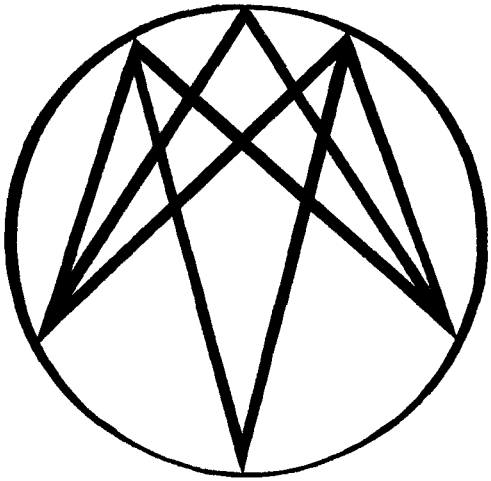
Formula: a Smudge for Animal Protection.

Take one part fresh Gillyflower petals, one part fresh Rose petals, one part powdered Elecampane Root, and one part Rose Absolute, and pound these together until they are wholly incorporated as one. Let the mass entire be sprinkled with one part powdered Pix Burgundia, and incorporated with one half part honey. If sodden, add additional Elecampane. The mass is then placed in a brazier and used to fume any animal bewitched, or at such times of the year as it is customary to bless livestock. Where fertility is the goal, double the amount of Rose.

✠

Cross-Seal of the Seirim.

For calling forth the Atavi of divers Beasts and their Wisdom,
And the Protection of the Flock.



Powers of the Cross of the Atavism
In Light of Hyoscyamus, Wort of the Were,
I bow before the Guarded Gates.
Go forth in flesh as the Sacred Heart of the Rosarium,
Inulum, Cynoglossum, Nepeta, Calochorta,
Amen.

Of the Powers and Virtues of Henbane, Hoary Shade of the Seirim.

Hyoscyamus niger is a hairy, sticky, odorous biennial or annual growing to three feet in height, found in wastelands, rural byways, and sandy areas of Europe and naturalized in North America. A plenitude of colourful folk names give testimony to its fleshly attributes, including Stinking Nightshade, Insane Root, and Devil's Nuts. The inch-long flowers are pale greenish-yellow with pronounced purple veins; blossoms emerge in summer and early fall. The hirsute seed capsule is filled with an abundance of tiny, gray-brown seeds. About fifteen species of *Hyoscyamus* flourish worldwide; also important in the history of the Black Arts are White Henbane [*Hyoscyamus alba*] and Egyptian Henbane [*Hyoscyamus muticus*]. In old occult correspondence the Herb was ascribed to Saturn and Jupiter, but it may also be classed among the lunar herbs in their deranging aspects, for its gravid influence over the mind and alignment with lycanthropy. It is an honoured member of the Nightshade Family, bearing in excess all its true characteristics of poison, stench, strong medicine, and witching power. The portions most commonly used in the Art are the seeds and pods.

The poisons, chiefly hyoscyamine and scopolamine, affect the central nervous system: initial stimulation soon gives way to confusion, stupor, and disturbing visions. This is almost always accompanied by the grimmer waymarks of the Nightshade Herbs: dilation of pupils, a gradual drying of bodily humours, reduced peristalsis, and vasodilation. Overdose gives rise to central narcotic paralysis, coma, and death. In therapeutic doses, the Herb affects the peripheral nervous system. Oleum Henbane, an oil extracted from the Leaves, is employed as a soothing balm for aching muscles of the arms and legs, and has been used for massage. It has also been used for asthma and cough in traditional cures, as well as for driving worms out of abscesses of the teeth.

Its primary alignment of power is with the feral qualities of man and beast, and the sympathetic resonance of its Genius is with the Wolf and the Man of the Wild. For purposes of Art, the Seed is best used is in suffumigants for measured meditation upon the the divine theriomorph, combined with other aromatic and atavistic herbs such as Benzoin, Wormwood, Aloes Wood, and Juniper. The seed may be added in small quantities to

ointments and powders. A number of Old Craft charms link Henbane with the Hare and Rabbit, and various charms use the seeds as the stuffing of a poppet to attract and charm the animals.

Though its odour when burned is the very vapour of hell, Henbane seeds are a time-honoured ingredient of the old Witches' Smokes, and a good many suffumigants of the classic Goetic sorceries made use of it, for summoning Angels and Demons alike, likely for its propensity for manifesting phantoms. It occurs regularly in old recipes for enchanted ointments, in both folk and ecclesiastical sources. With regard to the latter, it is known from history that the Herb was grown in the cloistered physick garden, and that some monks were acquainted with its power of generating frenzied visions first hand. Reports of poisoning by ingestion of the Root observe dementia and manic behaviours followed by a death-like sleep for several days. Some Medics of old prescribed the juice of Purslane, taken with sweet wine, as an antidote for Henbane poisoning.

For tincturing or drying, let upper portions of the Herb be collected while in full flower or just before; if the species being grown is biennial, second-year leaves and flowers are preferable to those of the first. If gathering for seed, take the tops before the capsules split. The plant may then be hung upside down to dry with a cloth-lined basket to catch the seeds.

Formula: Ignis Strigosus.

Being an incense of Henbane burned in offering unto the Great and Hairy Host for intercession of the wisdom bestial, and greater rites of the divine theriomorph. Of pounded flesh of withered sloes, take five parts, and to this add two parts Berries of Juniper, chopped. Cover the whole in Red Wine and set in an open dish for three days. Then add one part each Black Copal, Seed of Henbane, Oil of Sanders, and powdered Bark of Blackthorn, and Red Wine. This is allowed to dry again in an open dish; when the whole is moist, it may be stored and used at pleasure.

Concerning the Spirit of the Hunt.

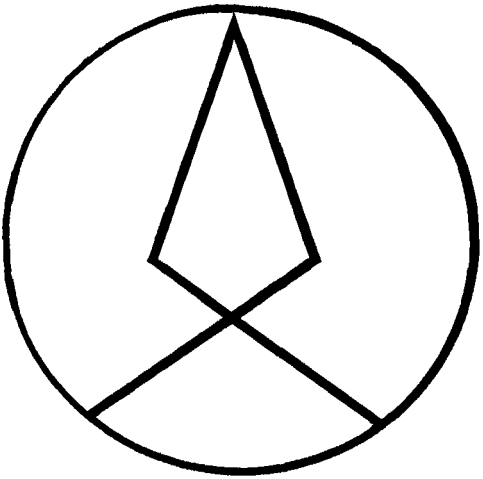
Some plants by proclivity of their virtues possess that high power of aid which helps the Hunter, and old charms for hunting have made use of many such herbs. From the perspective of Art, the Hunt may take the form of the literal human predator, stalking prey in the wilds for food, or

some other, more figurative hunt, perhaps for another person or sacred object which has proven elusive. And yet, despite the nature of the prey, the powers governing the hunt remain consistent in the observation of sign in tracks, spoor and other remains, the relationship of the animal to its plot of dwelling, and knowledge of trapping and the kill. The Hunting Herb aids the hunter in five ways: the attraction of spirits sympathetic; raising the cloak; trickery of the prey to weaken its defenses; boosting the strength and cunning of the hunter; and locating and seizing the prey. The best Hunting-Worts are those plants endemic to the area one is hunting in; gathered, not by ordinary protocols, but by stalking them as prey.

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Cross-Seal of the Hunt.

For attracting, stalking, and snaring prey.



Powers of the Cross of the Wild Hunt
In Light of Cornus, Arbour of the Hound,
I sound the Green Horn of Pursuit.
Go forth in flesh as the Arrow unto the Heart,
Heracleum, Adiantum, Aesculus, Erigeron,
Amen.

✠



21

The Book of The Grove of Cures



Psalm of Lady of the Mist.

Hand which holds the Scroll of Cures, arise!
Speak, O silver-tongued Maid of the Deep
Seal'd and sign'd by rose and mist
Prophesy the splendour of the Pallid Magelin.

Three journeys 'round thy throne I walk,
To waters deep and waters dark.
Three coins of fallen light I cast,
To make my Troth to Thee:
Green-stain'd skin of the fallen shepherd,
Holy Bread of the earth-tiller,
Lamp of him who seeks the Oil of Mercy,
All unto the Empty Quarter shining.

Three plates I spread before Thee,
To waters dark and waters deep;
And lay the feast this day to sup:
O Holy Hand, arise from sleep.
The loaf ground from Josaphat's corn,
Wine of the Living, Dead and Unborn,
And three sacred Apples of Twilight's Host.

Three rings I give, thy hand to wed
To waters deep and waters dark
Three rounds of hallow'd Art in One
My Soul with Thee to Bind:
The Victor's Wreath of Olive leaves,
The Rosy Chaplet of the Bride,
And the tortur'd Thorny Crown.

For One but One shalt thou take as thine own,
One but One shalt thou have or have none:
Flesh unto Flesh
Blood unto Blood
Bone, unto Bone, unto Bone.

The Apophthegms of Sabbatic Medicine.

That vehicle called the 'Flesh' stands distinct, but not in separation from, that called Spirit. Both are mansions with many rooms, each of which are holy temples of worship, vessels containing unique powers. Together as one they are united in Desire, which fuels the pathway of the Living as much as the worldly sustenance of food, water, light, and air. Both Flesh and Spirit may fall ill, and both must needs be treated together by curative routes spiritual and physical. This being axiomatic, the Mantles of the Material Body are Fivefold:

The Hide, or Outer Flesh, consisting of the skin, muscle, tallow, sinew, and nerves of man. Beyond its diverse functions of strength, motion, unity and warding, its sacred wisdom is the Grand Sensorium, through which the universe entire is perceived. The glory of its angel is sensuality as a vehicle for power, Sight, Pleasure, Corpuscular Knowledge, and the Keeping of Mysteries. As a Mantle, its function transcends mediation and becomes a tutelary spirit, capable of both teaching and learning, and the lessons it learns are committed to the Bone. The sting of its devil is agony, density, affliction, and oppression of the spirit.

The Bone, serving the function as the foundation of the temple, realised by its threefold functions of framing, service as a repositorium of ancestral knowledge, and its manufacture of the Blood, being the fountain of life. Bone accumulates wisdoms of the flesh, temporally bound within matter, and some of this persists in bones after the death of the tissue.

The Blood, the great Fountain of the Living, being all those bodily systems facilitating the movement of blood and other fluids giving nurturance to every tissue. Thus the Blood proceeds from, and encompasses, the heart, sanguinary vessels, and the lymph, as well as the Liver and organs of generation. Its great mystery is the making and sustaining of Life, and this may be understood in the body and also in the Circle of Art. And yet, as the Hide serves as the outer ward, so the Blood serves as the Inner Ward, the apothecary ever in attendance to health and disease.

The Inner Flesh, being the innermost skin of the body, the organs of digestion and elimination. In one sense, the Flesh is the Inner Hide, sharing many of its propensities with the Outer. Herbs that serve the hide, such as

Chamomile, will often also serve the Inner Flesh. However, the Inner Flesh is a Mantle unique for its power as a Forge, wherein the fires of life are stoked to transmute nourishment. Its unique power is in transmutation, sustenance, fire and heat.

The Breath, comprised of the lungs and the greater Pulmonarium, as well as the many membranes of the body which stand as keepers of the way. Its mundane function is in keeping the tissues aired with precious Pneuma. Beyond the fleshly components of the Breath, we must also include the air itself, which at all times permeates every tissue and would otherwise be called 'void'. The Spirit of Breath is called 'Mind'; its arcane governance is thought, ingenium, dispersion and colocation. The Breath is closely allied to the Blood and the Hide; and it is upon the Breath that the Spirit goes forth, in True Dreaming, or in Death itself.

✠ Each of the Mantles of the Physical Body is in some capacity reliant for its well-being on its brethren, and where one suffers, so do the others.

✠ The Corpus has optimal states of self-realisation. When these are in good balance and self-perpetuating, we call this 'health'. When imbalanced and unable to self-perpetuate, we call this 'disease'. Thus the Art of Curing and Healing is the bringing of Ease to that which is afflicted.

✠ Disease may originate in flesh, mind and spirit, thus the good healer must be prepared to address all. The physical causes of disease are manifold, and may include pathogens, exposure to poisons, parasites, dietary neglect, and congenital defect. The mental causes of disease may include Melancholy, unreined obsession, and delusion. Spiritual causes include soul-loss, demon possession, curses, and baneful emanations originating from a particular geographic locus; temporal events which are particularly traumatic may also manifest as zones of health or disease in the body. All of these sources of disease may be considered spiritual poisons.

✠ Stasis, both physical and spiritual, is the mother of atrophy; atrophy is the father of necrosis.

✠ Nature, in her wisdom, provides us every healing instrument and balm, be it the medicines of the Greenwood, or the steel of the knife; for she is more than our kinswoman, she is the noble Font of our concrescence.

✠ **Health, being the perpetuation and good keeping of the Self, is unto each person a right, a duty, and a sovereign art.** As a right, it encompasses nourishment, treatment, convalescence, and the sovereign determination of each individual in her course of treatment. As a duty, it is first unto self, then, if one is blessed by the powers of healing, to others. As an Art, it must be learned and ever practiced until made perfect.

✠ Let the healer be humble and wise in her knowledge, for the pathways of curing are many, each having both strength and weakness. No prescription is beyond scrutiny, and no body of curing knowledge requires arrogance or hubris in its practice. Whether the efficacy of cure resides within the phial of the apothecary, the simples of the Herbalist, the prayers of the faith healer, or the knife of the surgeon, each hath its own right use.

✠ The virtues of the healer are compassion, discretion, sobriety, good health, receptivity, and cunning.

Entreaty unto the Luminary of High Aid

For the empowerment of Physick.

Rider on the White Horse
Make haste across the land:
Now bear aloft the Cup of Ease
The Abbot's Skull held high in hand.
Rider on the White Horse
Make haste across the land.
With herbs three hundred, threescore, six
To stay the maladies of man.



Of the Manifold Herbs of Healing.

Every Tree and Herb in the Garden, even those considered noxious or without use by the vulgar, possesses manifold powers of healing. This is a compact of service and tutelage made in ancient days betwixt the Fallen Angels and Mankind, and is renewed each time a plant effects healing. If the healing virtues of a plant be unknown, this is no cause for arrogance or

repudiation. Rather, it is indication that the wisdom of Adam's race is incomplete, and has yet to catch up to that of the Herb. Here, then are some of the most important healing herbs in use among the Wise:

John's Herb, one of few herbs considered to be a universal Specifick, it marvels at flushing the Inner Flesh, particular the urinary tract, of poisons. It is also used as a pulmonary, to treat diarrhea, jaundice and hemorrhages, as well as an addition to dietary regimen to counter Melancholy. Its prepared Oil is an ally unto the skin.

Chamomile, whose sweet flower is used externally as a saviour of the Hide in cases of inflammation; the whole plant is used in the form of poultices, compresses, and unguents. A strong infusion serves as an external wash on the skin for rectification of such maladies. A friend of the digestive corridors, the aureate blossom is used as a tisane against wretched bodily gasses, diarrhea, and nervous or acute gastrointestinal conditions; it restrains and neutralizes bacterial poisons. Tea or tincture will remedy sleeplessness.

Mistletoe, leaf-infusions of which are used in folk medicine as a tumour inhibitor, and to address certain urinary disorders and nervous conditions. Ancient physitians used the Herb to treat epilepsy and convulsions, and, though contested by Science, increasing modern research bears this out. It also regulates blood pressure and excessive menstrual flow. In some folk remedies, juice of the Herb is used to increase fertility in women. The berries are a potent toxin, and should be confined to external use as in washes for acne and to loosen stiff joints.

Lichens, especially those growing on a church or a gravestone, are regarded by country doctors as powerful in healing, and small amounts are added to medicinal preparations to bolster power and efficacy. That growing upon the bones of men is esteemed in folk medicine as a restorative.

Leaves of Holly, infusions of which are used as a protective baptism for the newborn, and to Ward infants from infectious or malign spirits.

Walnut, whose fruit-husk is an esteemed destroyer of fungus, taken as a compound electuary in combination with Clove and Wormwood. As a tea, gargle or wash, an infusion of Walnut leaves may be used for irritations and inflammations of the gums and throat.

Sage, whose virtue in physick is vast. As a Tisane strongly brewed it corrects the misery associated with coughs, colds, headaches, and fevers. Its power for both drying and warming well addresses those conditions where both stomach and pulmonarium are troubled, thus balancing afflictions of the Breath and Inner Flesh. Common Sage serves as a topical medicament for eruptions of the skin, as a hair tonick, and to staunch blood flow from wounds; it may be used as an excellent Tonic for the mouth, teeth, and gums. Drunk as a strong infusion, the tea is also a stimulant. Infusion, especially of White Sage, may function as a fever-breaker and a gargle to relieve sore throats. Where the tea begins to function as a diuretic, its use should cease, to avoid damage to the kidneys.

Agrimony, which nourishes the Blood; its tea is drunk for strength and sound body in the springtime, often in combination with Bedstraw.

Melissa, possessed of healthful virtue in every manner, it is called for this reason 'Balm'. It is best prepared as a tincture from fresh leaves, and this exquisite wine used as the basis for more complex healing nostrums. As a strong infusion of fresh leaves it may be taken liberally to check colic and sluggishness of digestion. It regular use builds the Blood.

Waybread, he of great strength, but also gentle touch upon the body, useful in all preparations of Ease for the Hide.

Ash, whose twigs are burnt as an healing fume to send up curing prayers, especially suited for the health-blessing of young children. Where such Eshen shims are used frequently they should be harvested in the name of old Shemhazael of Heaven, and then sealed and kept in an apothecary jar consecrated unto him. Natural crooks and splits in the Ash also serve as gateways of fairy-healing, particularly in cases of lameness or sterility, and custom affords many charms by which the afflicted may be healed by passing through them.

Oak, the tannin-rich leaves of which are blood-stoppers; folk doctors have also made great use of decoctions for haemmorhoids and as a douche for vaginitis; its astringency also relieves scrapes, burns, and insect bites.

Aaron's Rod, whose leaves and flowers yield a blessed infusion efficacious in calming the respiratory cold; it is taken warm with honey.

Elecampane, a strong decoction of which may be used as an external wash to check tetters, scabs, and other annoyances of the derma. It may also be used in a somewhat weaker decoction for gastric complaints; fifty grammes of crushed dried root in one litre of water is sufficient. The whole root, dried and peeled, is of exceeding hardness, and may be carved into a healing fetish which may be passed over the skin during ceremonial cures.

Alder Buckthorn, that Arbour known to Botany as *Frangula alnus*. Its great virtue is its friendliness to the skin; a strong infusion is used as a lotion.

Thyme, a strong infusion or decoction of which, used as a gargle, will soothe an ailing throat. The most fragrant species should be used in this wise, such as Portuguese Thyme [*Thymus carnosus*]. Its oil is also a saviour to damaged skin, and a mild infusion may be drunk as a digestive.

Ballota, or Black Horehound, scorned by the common gardener as a weed, and by the epicurean as rubbish, but it maketh strong medicine, and is one of our best anti-emetics and a valued killer of worms.

Foxglove, the leaves of which may be applied in poultices or compresses for alleviation of headache and fever, or to lessen inflammation.

Birch Bark, a mild Tisane of which may be drunk several times daily for restoration of the Inner Flesh following illness; bark syrups are also of great value in this. Alternatively, wine made from the sap is a most heavenly confection, virtuous in healing and restorative power.

Angelica, valued in folk healing as a digestive, circulatory and cardiac tonic. For nervous headache, tea of the root or seeds is most efficacious, and it is also employed to aid weak digestion. For each litre of water, use either fifteen grammes seeds or the same weight of Root. The infusion may be drunk as desired. Leaves may also be used in infusion as a throat gargle, and the tea from the same taken for flatulence and heartburn. The ancients regarded Angelica as a potent Theriac.

Thorns, which are used as keppens for shouting disease out of infected areas. The thorn is pressed to the skin, but not to the point of puncture, and the corrupting influences drawn into its length. It is then taken to the edge of a field and stuck, as a pin, into the soil.

Birthwort, which serves as a fume of the body to drive forth noxious spirits complicating the process of healing.

Hazel, which is used in a traditional stave-cures. For many kinds of illness, the blood of those afflicted may be put into a green hazel and burned to effect spiritual healing.

Laurel, whose fruit-oils are used topically for sprains. The Leaves formed part of the green arsenal of the old plague doctor, and were fumed to disperse unseemly airs thought to spread disease. Midwives rubbed the leaves on the feet of babies born feet-first, for they were thought susceptible by this omen to laming accidents.

Myrrh, impeccable in every charm and preparation of Healing, she is a stimulating aromatic and tonic bitter especially suited to derangements of the mucous membranes, excessive secretions, excessively, and in disorders of the digestive organs. Myrrh has been employed as a goodly Friend to the teeth and gums in cases of their rottenness.



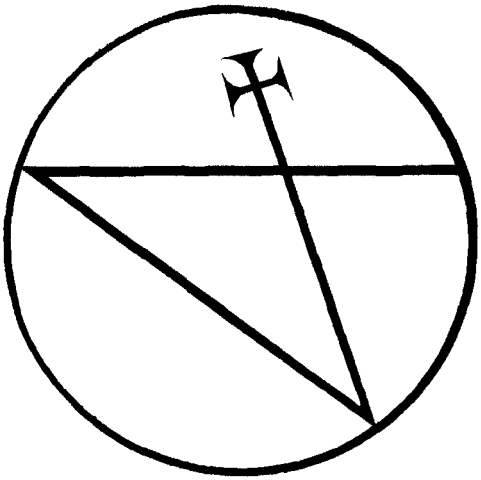
Praxis Sylva: The Hand of Blessing.

Ours is a charm for the dactylic modulus of curing power, called by the Wise "The Laying on of Hands". In imaginal vision, let the Great and Holy Spirit-Tree come forth in splendour, spanning the heights and depths of Eden's compass, its mass of branches encompassing the starry gulf, its roots grasping the Great Below. Then let the Herbarius behold himself bound up in its trunk, the heart of the Tree's energetic traffick. As one beholds this vision, one sees the Solar Disk above the tree, radiating golden light and heat. All of the bounty and illumination of Solar Fire is beheld as entering the tree's leaves, branches, trunk, crown, and root, as well as the Body of the Herbarius. Slowly, the tree shall change colour in the vision until it is wholly golden. As the occurs, call in repetition upon the angel of the tree with the name ESHEMHAYYA. Let the entirety of the vision be eclipsed by golden radiance until no distinguishing feature, besides colour, remains. When a corresponding light and fire comes to abide in the hands, let them be placed upon those in need of healing, and the bequest of the Medicine of Light given.

✠

Cross-Seal of the Hide.

For the Restoration of the Derma and its subordinate tissues,
Drawn with healing herbs or unguents over the wound or afflicted portion.



Powers of the Cross of the Flesh
By Strength of Achillea, Holy Thread of Healing,
I bind the hide unto the bone.
Go forth in flesh as the Wounds' Redeemer:
Arctium, Saponarium, Calendula, Sanguisorbia
Amen.

✠

Formula: Blessed Oil of Boaz.

For topical application to the Hide and the speedy healing thereof in the event of abrasion, irritation, inflammation, harassment by insects, and the like. Into seventy drops of Almond Oil, add ten grammes powdered Myrrh, and let steep in a sealed glass vessel for two weeks. Filter and reserve the oil. To this add Oleum Essentia in the following amounts: of Lavender, thirty drops; of Rose, ten drops; of Myrrh, Myrtle, Spikenard and Opopanax four drops each; of Wormwood, two drops. It may be stored and used at pleasure.

Of the Powers and Virtues of Yarrow, Flesh-Binder.

A common Herb in wild and garden with gray-green, feathery leaves and flat-topped inflorescences, *Achillea millefolium* also takes the names Dead Man's Daisy and Green Arrow. Though usually golden, an infinite variety of flower colors can be found. Ascribed the celestial influence of Venus, the portions employed in Art are flowers, leaves and essential oil. Folk healer tell many a tale of miraculous cures effected by Yarrow on dire, life-threatening wounds. It has superb resonance with the connective and venous tissues, and may be used externally for wounds to stop bleeding and promote tissue repair. In physick its properties are antipyretic, anti-inflammatory, spasmolytic, diaphoretic, carminitive, Stimulant, stomachic, and tonic. As a strewing herb, it is cast upon the floor of the sick room, to drive out disease-causing spirits. This healer becomes an Herb of intoxication when its dried flowers are made into wines, meads, and ales.

Six Angels Charm

For the Healing of burns, and reduction of Fever and Inflammation.

From high on high six angels came,
Three with frost and three with flame.
The first to conjure ice from rain,
The last the fire's heat to tame.

Three with frost and three with flame,
To low on low six angels came.
In come frost and out go fire,
By charm preserve the flesh entire.

Of the Healing Cup.

For the Herbarius who attains power in the Grove of Cures, the making of a Graal of Healing serves to mark inception of curing. Scribed with signs of healing and its first draught drawn from a healing well, this Cup is used solely for administration of healing nostrums, and imparts its own virtue to the Formulae. Traditionally they are carven of bone, ivory, horn, Ivy, Whitethorn, or Mistletoe, though in olden times shells were used.

Praxis Sylva: The Healing Fume.

To effect an exorcism of a disease-causing demon from the afflicted, take a small, dry evergreen branch the length of the hand, preferably Juniper, Cedar, Thuja, or Cypress, and thoroughly sweep the body from head to toe. As this is done, let the Herbarius conjure the contagion in visual form from the flesh into the branch. The branch is then ground into powder, and mixed with equal parts powdered Frankincense and Myrrh. This compound is then placed in the Thurible and walked nine times witherwards around the sick-room as it burns, speaking the charm:

Black Skull to White,
White Skull to Red.
All Hallow the Fire of the Healing Head.

The Thurible is the taken out from the room, still burning, to the most remote corner of the plot, quenched with water, and its ashes buried.

Entreaty unto The Three Angels of Physick

I pray the Red Angel of Healing,
Who brings forth the virgin flesh,
Shine thou bright on Mother and Child.
Come forth in perfect splendour:
From the hollow of Tree of Binding it is decreed.

I pray the White Angel of Cures
Whose hand the healing cauldron stirs,
Sing thy power into the Leaves
Come forth in perfect splendour:
From the branches of the Tree of Binding it is decreed.

I pray the Black Angel of Holy Intercession,
Who stays the ghost's egress,
Hold fast the silvern thread of Life.
Come forth in perfect splendour:
From the root of the Tree of Binding it is decreed.

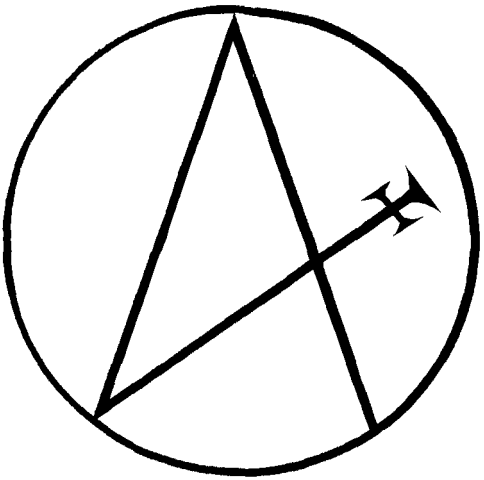
Formula: A Draught to Aid Memory and Sharpen the Mind.

Take sixteen parts fresh Flowers of Rosemary, ten parts Flowers of Sage, six parts Petals of Rose, and two parts dry Leaf of Mistletoe, that found upon Rowan and Apple being best, and steep the whole in brandy of proven worth for a fortnight. Discard the marc and add to the tincture as many fresh Flowers of Sage as can be safely covered. This is soaked for a fortnight, then filtered, with the addition of honey and a second filtering as desired. It is taken in thimblefuls once in the morning, and once at night, on a regular basis.

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Cross-Seal of Blood.

For Giving Strength to the Blood.

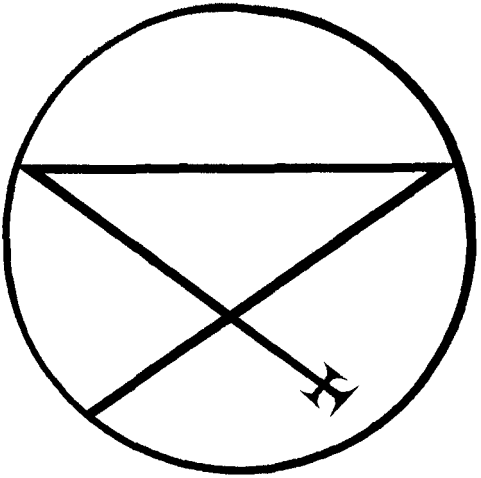


Powers of the Cross of Blood,
By Fire of Urtica, Tree to rouse the pulse,
I multiply in force the Heart's own wisdom
Go forth in flesh as the Fountain of Life,
Trifolium, Taraxacum, Leonurus, Silybum,
Amen.

✠

Cross-Seal of the Inner Flesh.

For complaints of the gut, the bowel, and the urinary tract.



Powers of the Cross of the Flesh Within,
By Ease of Mentha, Cool Wort of Still Waters,
I send forth rest and safe passage.
Go forth in flesh as the Leaf of Calm:
Trigonella, Calamintha, Zinziberos, Arctostaphylos,
Amen.

✠

Of the Powers and Virtues of Mint, the Soothing Leaf.

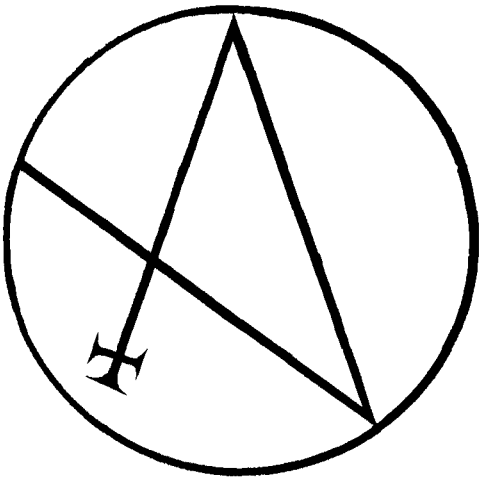
She is a creeping Herb with smooth, fragrant leaves, green but at times a violet or yellow-green colour, favouring moist places, growing in both sun and shade, and having small purple flower-spikes. There are in excess of twenty species of Mentha, most of them aromatic, and scores of hybrids in the wild and garden. underworld. In physick it is stimulant, digestive, and carminative. Peppermint is used to check nausea and foul winds of the gut, as well as gastric reflux and stomach upset caused by cathartics. The portions utilised are the fresh leaves, flowers and their essential oil; the stimulant properties of Peppermint are somewhat more pronounced

than those of the Spearmint; both possess some degree of anaesthetic virtue. As an agent of digestive ease, it may be taken as strong infusion, or several drops of Oil of Peppermint may be mixed in a spoonful; in this wise it may accompany the ingestion of medicines whose virtues are bitter or nauseating to avoid offence to the Inner Flesh. In Art it provides a great wealth of other sorcerous applications, including strewing, unguents, and use as an admixture to Tobacco.

✠

Cross-Seal of Bone.

For the Restoration of the Body,
Made with healing herbs or unguents over the afflicted portion.



Powers of the Cross of Bone
By Bond of Consolida, Wort of Mending,
I sing the Bones united.
Go forth in flesh as the Verdant Splint:
Erisimum, Eupatorium, Arnica, Sanicula,
Amen.

Formula: the Five Flowers Remedy.

A Nostrum for Melancholy, made in Spring and early Summer. Its flowers are thus gathered at this time, being wholly fit for yielding up their might; and yet the drink may be taken at all times of the year, particularly in Winter when the Black Lead of Saturn weighs heavily on the soul. Take a stoneware jar of proven worth and pack it with equal amounts of flowers of Violet, Rose, Gillyflower, Primrose, and St. John's Herb. Cover these in fine brandy and let macerate for the space of a moon. Press the marc dry and dispose, then add a second batch of flowers, this time only Gillyflower and St. Johnswort. Let rest for another moon, then filter. Drink one-cordial glass each morning, and rejoice in your blessings.

Charm of the Split Ash

For Passage through the arboreal gate of healing.

Open, Body of Wood divided
As Restoration's Door;
Pass through, Body of Flesh Divided
And be sick no more.

Destroy this Mighty Temple
And in three days shall it rise:
By the Master's Rood, the Malachim
And the Blesséd Tree of the Wise.

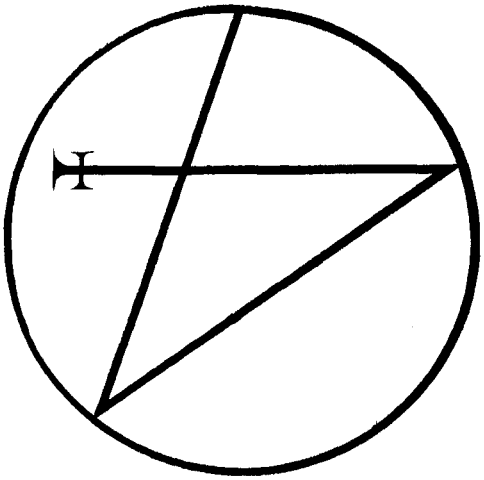
Formula: The Lion of Asklepios.

An Elixir for strengthening the Blood and Liver, and thereby all mantles of the Corpus. It further aims to treat debilitated conditions caused by excessive blood toxicity, thus may act as a depurative, used alone or as a supportive therapy. Take six parts Seed of Milk Thistle, four parts dried Root of Polygonum, four parts Root of Burdock, three parts Root of Angelica, two parts fresh Rhizome of Ginger, and cover with rectified Spirits of Cane in a sealed gourd for one month. Filter the liquid and add honey to taste; if you can obtain raw honey from local wildflowers, the local pollen will also serve as a tonifying therapeutic. The dose is one half cordial glass daily.

✠

Cross-Seal of Breath.

For the Restoration of the Pulmonarium, and to aid Breathing.



Powers of the Cross of Breath
By the Blessed Phlommos, Wort of Air,
Bring forth Pneuma.
Go forth in flesh as the Medicine of Eight Winds:
Glechoma, Marrubium, Eriodichtyon, Tussilago,
Amen.

✠

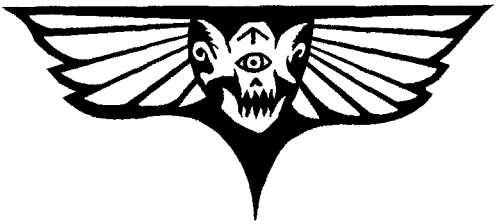
Formula: A Medicament for the Pulmonarium.

Being a soothing restorative to the throat, lungs and bronchia; to be used by those with an asthmatic or generally weakened condition of the lungs, or by those brethren unduly predisposed to the bewitchment of Tobacco. Into a steeping vessel place one part dry Root of Osha; one part dry Root of American Ginseng; one part Leaf of *Salvia gesneriflora*; two parts Root of Lomatium, dry and chopped; three parts dry Root of Astragalus; four parts dry Leaf of Yerba Santa. Cover the whole with Spirits of Cane and macerate for two lunations, then filter the liquid and bottle. 10 mililitres, three times per day, shall be the saviour of the Pulmonarium.



22

The Book of The Green Hieroglyphick



Psalm of Beholding

Ourael, Whirlwind of one thousand eyes,
Fly, flame-wing'd 'pon the tracks of All-Seeing:
Thou Flayer of the demons' guise,
Bright Herbs of Vision bow to thee.

Ourael, King of Fire and Light,
Watch o'er all forms unseen;
Reveal all obscured to the Oculus of Man,
By shewbread of the Garden Green.

Behold, the Stars take flesh in blossom,
To shine upon the Faithful Few,
Each a Chapel of True Beholding,
The Hazellen plot and Kirk of Yew.

Be thou now an hallowed and worthy portal,
By masque of pareidola and face of spirits true.
Purge by flame the wooden sanctuary;
Raise now the Indusium of Night,
And Shine forth in the True Grammary of the Garden.

Through manifold Skins go forth
To all Ghosts take winged form.
Out, through Keyhole's blackest black
Into the Wold of Mist and on,
Unto the Blessed Heights of Seeing.

Hearken Ourael of the Four Lights!
Send forth thy stare from Heaven's Heights,
The Blesséd Balm upon mine eyes;
All signs to reckon, fair and foul,
By gaze of right perception wise.

Concerning Herbs of Revealing and the Reckoning of Signs.

In essence, all Trees and Herbs are Revealing, for each stands as a virid signpost of manifold arcana. Their correct interpretation, a well as that of the signs of beasts, men, weather, stars, numbers, words, and events, is a different matter. This is the work of the Seer, requiring discipline and the shades' blessing to master. At its heart is the constant ascertainment of the multitude of guises any one power may emanate; for each is a refraction of the truth of its origin, but some are more truthful than others.

Folk tradition provides us with a wealth of teachings about how signs may be read: flowers out of season portend ill fortune; a clover with four leaves, as well as the Devil's Filbert, marks the rare benediction of the Good Folk. In all cases it is apostasy to nature which marks their powers as omen, and this criterion is in alignment with the appearance of Sight in mankind and the Holy Arcanum of Witchblood.

Yet other signs appear wholly in harmony with the design of the Lady Calmena: the weave of limbs amid the Thicket become as a tangle of signs, revealing the Words of the Grove to those standing in the light of the Awen. Within the Waking Dream, the Alphabet of Trees may be observed in the weave of branches glimpsed against the sky, spelling out the doom of any road of questioning, fair or foul. Likewise, within the wind-stirred whispering of leaves and branches, the voices of arboreal genii may be heard, speaking the charges of the Queen of Elphame. Thus is the Book of the Greenwood ever re-written, though in truth few discern its words. Here, as in all matters appertaining the Heart of the Grove, let the Wayfarer beware.

The ipseity of Omen, beyond all other considerations, is its appearance as an exclusive dispensation of Spirit, beyond the contrivance of profane desire or action. The Test of Vision demands of the Seer the virtue of discernment, the wise distinction betwixt the voice of the spirit-familiar and the amplified expression of the Self, be it obsession or fantasy; or the counsel of foul spirits not allied unto the Work. For indeed, after gathering up the Vision-Garland from the Field of Aethyrs, it may be observed that the greater Truth of a matter is, in its revelation, a lie. In this, let scrutiny first be given the Seer, and the virtue of his Sight, for the words and deeds of flesh are ever a mirror of spirit, and despite the most cunning guise, cannot tolerate a contradiction.

Praxis Sylva: The Apple of the Eye.

That the Eyes of the Seer be blessed and strengthened as Vessels of Spirit, let them be trained to see anew. The First Work consists of fixing the gaze, in silence, upon an Apple of singular colour for the space of half an hour, by the light of a single candle. The initial operation shall be concerned with apprehension of the organs of the eyes themselves, which shall in their fleshly state tire, resist, water, and fight to look elsewhere. Nevertheless, let the fruit be perceived wholly and directly without the eye wandering. Simultaneous to this, let all interpretive thought be silenced, allowing Mind to become equal with the Flesh, rather than its Lord. When mastered, this silent, non-intepretive gaze is the Art of Transfixion.

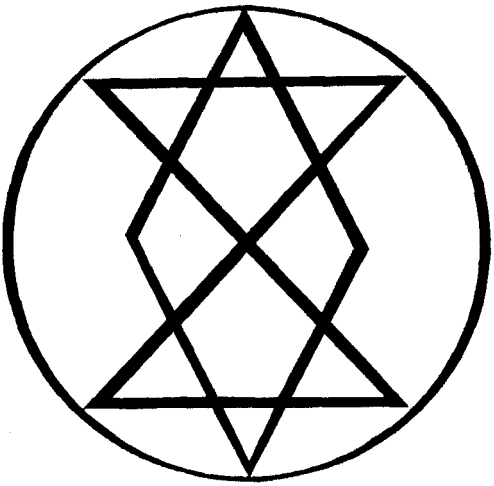
In subsequent praxis, the fruit shall be transfixed by the eye for the same amount of time, allowing the Mind to interpret. However, all interpretive thoughts that are 'Apple' shall be quickly slaughtered and sacrificed to the transmutative sorcerous fire. Familiarity and knowledge of the nature of the Apple and all its aspects, even if tangentially related, shall be cast into the Field of Negation: this is the Fruit forbidden unto Mind; all others may be eaten. Let the interpretive foci of the mind bear as much relation to what the Eye sees as possible, excluding 'Apple'. Thus, if the fruit is red, the mind may interpret blood; if green, a blade of grass; if yellow, the sun. Let all association proceed likewise, with Eye firmly holding the reins of the Mind: when mastered, this is the Art of Perception-in-Opposition.

Then let the Herbarius proceed to behold the Apple in like manner, but being aware of what the Eye experiences at its peripheries, whilst keeping the muscles rigid and fixed wholly upon the Apple. In this, let the Mind be the Master, the Eye retaining its focus upon its vision direct, but the Mind occupied with its edge. When mastered, this is called the Hedge of-Vision.

In each of the three praxes, let the Apple be experienced according to the strictures of the praxis. However, at the consummation of each, snuff the candle and let the fruit's spectre abide within both Eye and Mind, being mindful of the procession of impress that follows. Each understanding thus attained shall indeed reveal a layer of the Apple's shade, but it is Ourael, light of the Illumined Eye, which receives the power and the glory of the undertaking. This is the beginning of Ocular Wisdom.

Cross-Seal of Beholding.

Holy unto Ourael, for opening the Eye of Sight and Seeing that which is cast in shadow.



Powers of the Cross of Beholding
In Light of Gorse, Tree of God-fire,
I stand before the Light of the All-Seeing.
Go forth in flesh as the Burning Bush,
Adoxa, Euphrasia, Cirsium, Diktamnos,
Amen.

Of the Powers and Virtues of Gorse, Tree of Beholding.

Our Holy Tree is a thorny and yellow-blossomed arbour forming dense thickets with dark green or glaucous foliage, flowering the year round. The glaucous seed pods are small and downy. Its impenetrable thickets, seen from a distance, will often take on the appearance of fire, hence its name among the Wise 'Burning Bush.' A number of species are found in Britain, principally *Ulex europaeus,* but also Western Gorse [*Ulex gallii*] and Dwarf Gorse [*Ulex minor*]; hedges are often a mixture of several species. The flower yields up a golden colour of mild dyeing strength; wood and stems have some renown as a hot burning fuel, used often in bakers' ovens.

A cunning woodworker may fashion ritual implements from its light, hard, flesh, but it is a challenge, being somewhat greasy and possessing a curious grain. Nevertheless, it is a strong Talisman of Sight and Warding.

The principle power of its genius is its alignment with the Art of the Seer. Despite its hostile morphology, it retains a capacity for the hoarding and dispensation of Light. This may readily be understood during a silent walk amongst Furze hedges in flower, the rich blossom-scent overwhelming the senses. In some Craft traditions the tree is regarded as the 'Angel's Gate' or the 'Wood within the Wood'; and some are known to go forth by night and sleep within the Gorse-thicket, for strengthening the powers of sight and attaining prophetic dreams. The fully opened flowers may be brewed into a virtuous Wine of Seeing, taken in small doses as an adjunct to divination, and its dry branches are burnt as a powerful suffumigant banishing to drive away disease or noxious persons.

Of the Mantic Herbs of Beholding.

The Art of Divining using plants is generally classed as Botanomancy, but the Wise Herbarius will needfully understand the Grove of the Green Hieroglyphick to concern principally Herbs of Beholding. These, then, are some of their number:

Iris, whose flower-essence aids in clarity of Seership, lending more substantial and colourful arrayment to perception of shade, as well as increased alertness of the mind. Ideally it should be used after a six hour fast, in the amount of fifteen to thirty drops.

Laurel, used in Daphnemancy, the Art of divination by burning masses of the leaves and twigs and observing the sounds made when flames devour them. Small amounts of the crushed leaves also fortify incenses of Sight. A roaring sound portends prosperity, while a silently burning tree foretells ill fortune. Dried leaves are placed under the pillow, bearing handwritten sigillae or queries for the dream state.

Holly, for love-divination. Girls wishing to dream of future lovers tied nine fresh leaves into a three-cornered handkerchief with nine knots, and the resulting pouch was laid on the pillow before going to sleep, accompanied by a vigil of complete silence until the dawn broke.

Adam and Eve Root, The corms of which are floated in water for divination, the answer to the question being decided based on whether "Adam" or "Eve" floats to the surface.

Yarrow, Traditionally, Yarrow plucked from a grave then placed beneath one's pillow will bless the seeker with dreams of his or her future beloved. Its hard, dried stalks have been used in sortilege, cured over the course of one month by smoking them each night in the fumes of Olibanum. Such lots may be thrown in accordance with geomantic or runic wisdom, or Crossed to form the Seals of the Garden. Diverse Native American groups employed Yarrow as an Ally in the Vision Quest, and certain charms made use of the Leaves, held over the Eyes, to invoke the powers of Sight; a decoction of the plant may be used to anoint the eyelids in the same way.

Oak, strong decoctions of which serve to anoint the shew-stone, especially that linked to certain oak-groves or concerned with watching over the land. For this the leaves and acorns are employed. An old augury used two acorns dropped in a bowl of water to determine the course of an amorous liaison; if the oak-nuts clung together, the portents for a harmonious union were good; if they floated apart, the liaison was ill-augured.

Rose, its principle power being the Hidden Virtue, it resides within the beloved arcanum of the Seer. Among its many potencies, the absolute is employed in oils aiding to open the gates of Sight, often in combination with Oud, Immortelle, or Labdanum. Such unguents are used to anoint the crown and temples prior to Rites of Seeing. The flower or fruit's appearance in dream is a splendid omen, portending fortune; and success in many endeavours. To dream of a withered Rose is a malignant omen, portending decay of the household.

Blue Tobacco, that known unto science as *Nicotiana glauca,* or called Tree Tobacco. It charms the Hearing, opening the ears to the voices of beasts and persons far away. A single tree should be grown as the Source of Hearing, propitiated with blood and flesh as its food, until such time as it gives sufficient leaves for harvest. Let them be harvested by light of the moon, together with a quantity of the golden flowers. These are dried and smoked in Ceremonies of Hearing, wherein the ear is trained upon a distant location, or to hear the voices of specific persons.

Violet, whose dried Roots, being selected for their fragrance, well pounded and mixed with Orris and musk, yield a suffumigant esteemed in the powers of Sight, in all ways serving the Art of the Specularius.

Pastora, or ***Salvia Divinorum,*** good Shepherdess of the Bitter Leaf, whose nymph reigns in power over Seership, though she chooses whom she will reveal herself to. If the Seer is lucky, Vision is total and overwhelming, such that knowledge of having ingested the plant may vanish. In this state, the skin of the Arbour Mundus is flayed, and a multitude of substrates, angelic, and diabolic, may be glimpsed. Traditional usage demands the fresh leaves be chewed slowly in quietude and Copal resin is burnt in offering to the spirit. If the plant is vigorous, a tightly-packed quid large enough to fit in the mouth is sufficient; where plants are stressed, a second quid may be necessary. Some have made use of its dried leaves by smoking, or else of extracts of the plant isolated by the chymist's art; but these are vastly inferior to chewing the living leaves.

Chicory, whose celestial blue flowers aid in the making of Animating Philtres for the shewstone, and unguents of sight. Certain old operations of the Art use the juice of leaf and flower, or its tincture, for the charming of locks. By this method, a key of pure gold is made as a talisman, then anointed with the the juice. The amulet is then used in silence, like unto the Hand of Glory, to open locks.

Of the Art of Gazing.

Certain reflective surfaces such as mirrors, natural crystals, stones, metal or black glass, or charmed liquids, have for aeons been hallowed as portals unto Spirit, and used in the Art of Beholding. Beyond the diverse moduli of Transfixion, such portals are valued by those born with Sight, or as an adjunct to other praxes utilising Herbs of Beholding. Such is the work of the Specularii, they who peer into the Celestial Eye. Where stones or shewglasses are concerned, Philtres of Animating may be brewed using herbs serving as reservoirs of celestial virtue. Of flowers, we use Gorse, Rose, Mugwort, Broom, Chamomile, Solidago, Meadowsweet, Dittany, Phlomis, Agrimony, Sage, and Rosemary. Leaves with lustrous properties *in aqueum* include Ash, Carpinus, Vervain, Mandrake, Eyebright, Mistletoe, Lady's Mantle, and Ground Ivy. Potions of this kind are used for lustrating the Shewstone or mirror prior to use, or for committing

them to their holy purpose. Where lustrous wines are brewed from both elaeomantic herbs and the Seed of Man, they are thereafter distilled, and the philtre becomes endowed with the potencies of Awakening. In this way the portal is made by Art a Face of the Gods, increasing its albedo. The Stone or Mirror is then submerged in the distillation for a certain amount of time prior to its use, and libated each time it is used thereafter.

Formula: Fons Hydrus.

An Animating Philtre for libation of gazing-stones or mirrors. Take one part each of the flowers of Vervain, Matricaria, Gillyflower, and Primrose, and one part each of whole Woodruff and cover in clear rectified spirit at a concentration of at least seventy-five percent alcohol. Let the whole abide in a glass steeping vessel for one month, by day in darkness and by night exposed unto the light of moon and stars. When maceration is complete, discard the marc and inter in a ritual bottle, using according to need.

Formula: An Eye-Wash for Aid in Seeing.

To be made in Spring and Summer, and to anoint the eyes before Rites of Seeing. Into the Wort-Cauldron place one part Petal of Rose, and two parts water. Bring to a boil and simmer briefly, then reduce the liquid by one half. Strain this into a clean glass vessel. Then take two parts Petal of Rose and one part Leaf of Yarrow and pound the whole in a mortar, adding this to the Rose Water as it cools in the sealed vessel. After one hour, strain the infusion and reserve in a vessel kept in a cool place. It may be used for three days before discarding. In some variants of the recipe, water from healing wells is used, or rain from violent thunderstorms.

Concerning the Green Keys, or Herbs of Discovery.

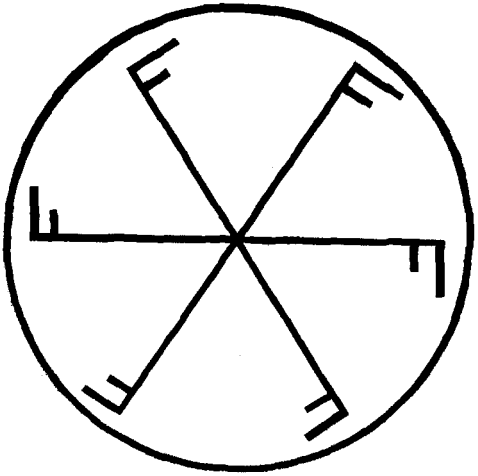
Among the greater mysteria of archaic religion are those magical praxes wholly devoted unto the discovery of lost objects. Spells such as this serve a vital and ancient need within the community, and persist to this day where the Old Ways are followed. Where the Spell of Finding is found, so is the Green Key, the Wort used for passing gateways, opening locks, finding treasure, and seeking lost objects. Remnants of this stratum were known in medieval Europe, as with a spell invoking the Genius of the Cypress Tree, and Christ, to identify and injure a thief. Incantations began with the seven penitential psalms, then the Litany of Saints, followed by a

prayer to God the Father and Christ, and finally an exorcism against the thief. A magic circle was drawn representing the thief's eye, inscribed with barbarous words. A triangular bronze nail was then consecrated and driven into the center of this circle with a Cypress mallet, the sorcerer incanting "You are just O Lord, and just are your judgements." The thief is revealed by his screaming, and by his damaged or missing eye. Other Herb-Keys include Toothwort, used by "Finders" to reveal hidden treasure, and Black Nightshade, whose poisonous berries yield in strong decoction a reflective water for gazing by moonlight. The Root of the Nightshade, like the Mandrake, was considered to hold dominion over the subterranean realms, and the scrying bath was used to open a portal of seeing thereto. Diverse Ferns, associated with the powers of Concealing, also frequently bear the virtues of Revealing, whether it be lost objects, treasure, mineral veins, groundwater, or hidden tombs.

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The Cross-Seal of Keys.

To open locks, discover treasure, and to find that which is lost.



Powers of the Cross of Keys
By the Sainted Primrose, opener of Heaven's Gate,
I go forth through the Keyhole.
Go forth in flesh as the Lock-opener.
Chicorium, Lythrum, Rivea, Lathraea,
Amen.

Of the Powers and Virtues of Primrose, Key of the Fairy Host.

A small herbaceous perennial with a rosette of leaves, and golden flowers. At home in the wild and the garden, the species most encountered are the Common Primrose [*Primula vulgaris*] and Cowslip [*Primula veris*], but there are in excess of four hundred species, and numerous cultivars. Tiny and unassuming in appearance, it is a Wort of immense power worthy of cultivation and friendship.

In physick, Our Flower is soporific, antispasmodic, and expectorant. Preparations of root and leaves, taken internally and externally, are used in folk medicine for burns, ringworm, and other dermal maladies; though it must be said that the leaves of many Primrose species cause dermatitis in some persons. Leaves of many of the Primrose Family are mild narcotics and well-esteemed among Cunning-folk as bringers of sleep; a decoction of the roots is used in folk medicine as a treatment for jaundice.

The Genius of Primrose commands the Art of Beholding in its rare aspects of lock-opening and passage, magical arts suited to its delicacy and alignment with the world of Faerie. Traditional wines brewed from the flowers, especially strong-scented varieties, are perhaps its finest sensual expression, being mildly trance inducing, and serving Seer and Medium alike when taken in small draughts before Gazing. Primrose Brandy, made from repeated steeping of fresh flowers, is of like virtue, and can remain preserved for years. Both Wine and Brandy made from Primrose are known to increase dreams, and colour them with elvish delights. Perfumes of the flowers, made by steeping in perfumer's alcohol, enable the wearer to pass borders unharmed. In classical Spiritual Botany, the Primrose is attributed to Venus, but in the Lore of the Old Craft it is dually associated with the Queen of Elphame and the Holy Virgin; in Christian tradition it is ascribed to Saint Peter. On the Isle of Man, the blossoms of Our Herb were woven into protective garlands on Beltaine for protection of persons and livestock. Irish custom also associates the Flower with Beltaine, and the flowers were strewn to prevent evil spirits from crossing through the front door, a virtue in seeming opposition to its power as a lock-opener. Christians have retained the plant's powers in the Strewing Art and employ it on Easter.

Formula: Primrose Wine.

For the elevation of the Genius by means of the forge of fermentation, it serves the work of Seer and Seeress in communion with the Fairy-Key. It is to be made with *Primula veris* or *Primula vulgaris,* but best if a variety of primroses are used. Take one pound of fragrant, freshly gathered Primrose flower heads, patted dry, and reserve in a greater vessel of fermentation with a minimum capacity of three gallons. Add the peels of two lemons to the crock, as well as their juice, and the juice of two oranges. Boil seven pounds of loaf sugar in two gallons of water, skimming all foam or caput mortua that may rise, for the space of ten minutes. Remove from heat and pour over the flower mixture, stirring as it cools. Hydrate two packages of champagne yeast, and when the wort is lukewarm, pitch. Allow primary fermentation of the must in the sealed vessel for one week, gently agitating, then strain into a secondary vessel and ferment until complete. Decant, clear with preferred fining agent, and bottle, keeping at least one year before drinking.

Arcanum: The Crow's Bread.

Among the Wise of Art certain vision-producing mushrooms are known as 'Crow's Bread', being the enchanted loaves baked wholly by the hand of fairies and found along the crow-roads. In Britain the reference is usually to *Psilocybe semilanceata,* the Liberty Cap, but very occasionally also applied to the Fly Agaric, *Amanita muscaria.* Within the rose-compassed bounds of the Pleasure-Garden of Shadow, the former mushroom is governed by the Angel THUMAEL, that luminary standing within the revealed plot of the Poisoned Garden, whose virtue is as an ally of illumination upon the Poison Path. The latter is considered the Devil of Poison, by virtue of the heat and derangement which so often accompanies its vision, and though it has some history of traditional use, it is rarely used today.

Psilocybe species also have enjoyed a rich history of traditional magical usage in the Americas. They likely comprised the prime matter of an ancient Nahuatl power-medicine taken in honey, called Teononacatl, or 'Flesh of the Gods'. The mixing of the dried, powdered fruiting bodies of *Psilocybe* with honey is an appropriate vehicle for consumption, and can be bettered by the addition of several drops of food-grade Oil of Peppermint, so to pre-empt any ill effects upon the digestion. The preferred species for

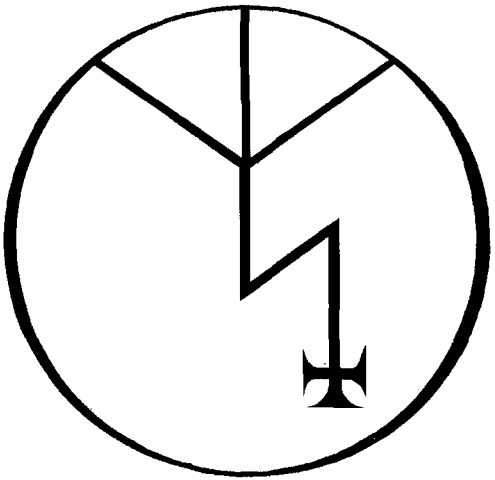
the work is *Psilocybe azurescens*, being small, potent, and more closely aligned with the Angelick than the Demonick dominions. In addition to its Visionary capacity, it also well serves as a Medium of Healing.

In all matters regarding the Crow's Bread it must be remembered that the Genius, inasmuch as it provides Vision, may also amplify delusion, or alienate the Flesh from the Spirit to such an extent that mental crisis is provoked. Its use does not suit all forms of magic, nor all temperments. Thus, as with all Worts, the key is wise and appropriate use *adjunctive* to the Art, in concord with sense, moderation and a keenly-developed meditative praxis. Where it can be entreated in a silent, isolated locus, together with experienced brethren wholly focused in Grand Ensorcellment, the Angel will appear.

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Cross-Seal of the Angel of Poison.

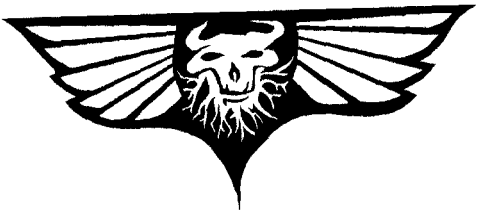
For entreating the divine presence of Thumael,
Giver of the Vision-Scroll and Opener of the Eye of Sight.



Powers of the Cross of the Angel of Poison
By the Sky-Lamp of Crow's Bread, Tree of Showing,
Go forth in flesh as the Luminous Scroll:
Pastoras, Peyotl, Argyreia, Harmala,
Amen.



23
The Book of The Spirit-Meadow



Psalm of the Moon-Feast

Feathers to Wings to feather'd Flight,
I don the blacken'd Robes of Night,
'Pon smoulder of the soul I fly
Twixt Mandragore low and Mistletoe high.

Now Feathers to Wings to feather'd Flight,
I Sojourn in the Grove of Twilight,
Gray wold by fire of lanthorn lit.
Now lay the sacrificial banquet:
Locusts as the Bread of Exile,
Sweet honey of the crypts,
And Gods' voice raised in fluttering
As a moth from the corpse's lips.

To the Lamp of Lamps in the Sky I sing,
Bear me forth on silver'd wings,
Ye Argent Melissae of the Holy Veil,
Attend the Tree of Heaven and Hell:
Shewbread of Cain my sustenance be.

And the Unknown Host shall march out from the North
To the Eshen Cross of Shemhazius
Where all Winged Ones flock;
Ascending and Descending slow
'Twixt Mistletoe high and Mandragore low.

Go forth, by hay-fork, wind and wing,
And last by way of the Horn-Gates good;
Go forth, go forth in Proud Array
And breach the Twilit Wood.

Of True Dreaming.

Dream-congress betwixt sorcerer and spirit stands in the midst of the Hedge of Enchantment. By going forth upon the the *via oneira* do the Brethren of the Good convene by night, and the wordless pact of the Sabbat is honoured. The place of convocation is a locus which may in time be attained by the humble seeker; therefrom may the dreamer return, his basket heavy laden with the fruits from the Spirit Tree. This is 'True Dreaming' as it is known unto the wise, set apart from the dreams of the mundane by the presence of spirit, imparting knowledge, prophesy, and further veiling of the Mysteries. Its power abides in waking because of its firm but inarticulate impress upon intuition, its resonance with manifold layers of power, and by its refusal to be assimilated to the familiar.

Such dreams appear not to the dreamer: rather, she is drawn forth unto them. Bequeathed of the Daimon, they speak in the tongue of Mystery and the holy alphabet of Art; interweaving with waking praxis to extend the Holy Sabbath beyond its nocturnal abode. Such dreams may manifest the rarities of the aethyrs in fleshly form, gifting the dreamer with revelation; prescient glimpses of possible futures may be stirred; or the dreaming body may descend into the abodes of the dead directly. Such dreams are the most precious gold from the Veins of Night.

But let the Seeker also be warned: the Circumference of Dreams more often receives the corrupt impress of the mundane, kindling the fires of anxiety, needless obsession and self-delusion. Among the Spirits warding the Via Nocturna are the Avati of Witchblood, whose blessings or curse may blossom in accordance with the devotion of the Wayfarer. Therefore let the Wise approach dreams by means of the famulus: by honest and humble devotion, by sacrifice and prayer, and without expectation of reward. By complete immolation of all waking concerns shall the Fields of Night be made fertile.

Many faces of the Mysteries shall come forth from their veils in True Dreaming, and the pages of burnt books restored. Likewise, for each illumination, a million new shadows are cast, for the art of revealing is also re-veiling. Let that reveal'd in Dreaming be taken into the Waking Realms, as a veritable Mirror of Night, inscribed in the aethyrs by the Fires of Day and uniting the powers of Noontide with the Midnight Hour.

Praxis Sylva: The Dreaming Tree.

Go ye in silent and Holy Petition before an elder of arboreal splendour, of straight or crooked trunk; tall, occupying a secluded grove of some lonely and wild place, and best if it be that Patron Tree with whom thou art bound in spirit. Its base shall contain a knotted hollow such as are formed by the ravages of fire, disease, aberrant growth, or other hardship and is best if large enough to sleep in. Such hollows may be found in old Oaks, Redwoods, and Beeches; but may also be present in other trees of advanced age. If the hollow is not of suitable size to accommodate the entire body, smaller hollows are appropriate if they may admit the Wayfarer's head. This hollow is an essential trait of the Ally, for it offers protection and - most importantly- places the Dreamer within the body of the tree at its Crown, the crucial juncture of Trunk and Root. If no hollowed tree is found, locate a small grouping of trees betwixt which lies a space just large enough in which to make thy bed. For it is here that ye shall sleep, and attain resonance with the Tree-spirit as a blessed conduit of power in dreaming. This is accomplished by way of the Roads of Night, and is the magical linking of the Great Above with the Great Below via the vertical corpus of a living tree. The sinking of roots into the soil shall in darkness tap the underworld's fount and the royal blood of the Mighty Dead; while the expanse of branches into the heavens petitions and draws down the stellar flames of the Elder Gods.

Of the Harvest of the Gardens of Onerios.

The Holy Dream constitutes a sorcerous road to the Sabbat, and the Wayfarer may, according to the measured counsel of Green Cunning, make use of certain rare herbs of the Pleasure-Garden as useful adjunctive praxis. If undertaken with prudence, such may bear good fruits in effusion. Dreaming sacraments utilising specific, singular plants are an invaluable mode of approaching the spirit-retinue of the Herb so used; compound sacraments may also be formulated which influence sleeping, dreaming, and the nocturnal sensoria: such may potentiate or give added insight to the dynamis of the dream-state. Yet, let the Curious beware: the manifold preparations of the Herbarius cannot replace well-nurtured development of the Dreaming Body. Thus should the Work of the Gardens be woven within the Dreamer's own praxis as a strengthening and adjunctive thread, rather than as a solitary foundation.

The efficacy of each plant-sacrament in dreaming shall vary according to the particulars of the Herbarius: considerations of sleeping habits, mortal constitution, gravity of desire, regularity of spirit-devotion, and spirituous sensitivity are foremost. That which yields a harvest of dreams to one may bring an empty bushel to another; thus before compounding preparations of the Garden, a number of considerations must needs be addressed.

The Body of Flesh is the first vessel of Dreaming, thus let the Wise seek counsel from the hieroglyph of its particulars. While the Corpus Sidereum is a subtle body best attuned by subtle means, diverse physical constitutions necessitate a variety of approaches. By actuation of word and deed within the Round of the Sabbat, it is axiomatic that those of great sensitivity, who are by nature vessels for Spirit, will require little adjunctive sacraments to propel them unto the aethyrs. The glory of this constitution is its ease of flight; however it is also bound by delicacy of strength and a tendency to diffusion, which renders it susceptible to alienation from the Flesh. Such persons require regular praxes of hardening the Mantles of Spirit, as well as the great task of discernment in Sight. Other, more solid individuals require the strongest of medicaments to achieve flight; here, the regular praxes of the Field of Negation serve, such as fasting. In the use of the dreaming sacrament, let those of the former group use preparations of a more subtle nature, such as flower essences or dreaming chaplet. Persons of denser constitution may use tisanes or philtres, but a greater focus on devotional praxis also serves. Betwixt these polarities, those of a balanced constitution benefit from the preparation and use of a dream-balm. With some persons, dreaming-adjuncts may better suit the trance-states; thus if a dream-adjunct is found ineffective for dreaming, attempts to employ it as a trance-adjunct in diverse rites should be made.

Plant-spirits governing the precise nature of dreaming-foci are in concord with the nature of the sacraments used. If the Dreamer merely wishes dream enhancement, some herbs possess broad oneirogonic proclivities, the best of which are Mugwort, Chamomile, True Jasmine, Rose, Viper's Bugloss, Lavender, Queen of the Meadow, Violet, Loosestrife, and Immortelle. All may be used in teas, philtres, balms, pillows, chaplets, and flower-essences. As a general rule, the Flower is the portion of the Tree most aligned unto the Dream-sacrament, but certain leaves and roots also possess this power.

While certain herbs increase the plenitude of dreams, the revelatory nature of dreams so conjured may be limited. This is a function of the Genius, its hylic morphology, and its unique interactions with those of the Wayfarer. As an exemplar, preparations of the Cacao Tree may increase quantity of dreams but not the quality; night-visions so beheld are often characterised by distraction, belligerent entities, and excess of mundane concerns. Nocturnal visions arising wholly from Scullcap are notoriously muted in the oneiric sensorium, as if beheld underwater; the plant is thus used only in minute amounts where the dream-sacrament is concerned.

Certain preparations rouse what the common call 'nightmares'. From the perspective of the True Dreamer, such are simply another waymark of the Sabbatic landscape, characterised by hostile or phantasmal content, foul torment, disturbance, and the powerlessness of the Dreamer to alter his environs. An additional parameter of the nightmare so-called is its ability to turn skins on the Dreamer: an erotic reverie brought on by the fragrance of a single blooming flower of Angel's Trumpet in a bedside vase may turn murderous without warning; such masques in dream mirror the nuances of the shrub's Genius by the light of day. Thus, some liminal features of a plant in waking are refracted into dream at many times their ordinary strength, becoming grotesques which abuse or terrify. Nevertheless, the Devil of the plant abides in a tutelary role: this is the test of the Dreamer.

Preparation of the dream-sacrament is as much an exaction of Art as its use; ensorcellment occurs as a magical focus linking manifestation of the dream-adjunct, Blessed Herbs, Dreamer, and Dream in unity. The sacrament is best undertaken when the body is physically exhausted and sleep looms. The inclusion of mild soporifics in the formula, such as Root of Valerian or Kava, may be of aid, but in some persons, that herb which pacifies the body also robs it of it power to dream.

Flower-essences, a subtle sexual emanation by way of water and light, may enhance dreams or provoke a night-visitation of the genius of the flower in question. The essence is taken in a dose of several drops under the tongue to impart its subtle virtues, and those made from night-blooming plants are especially suited to dream-enhancement. There are those among the Wise who take of the leaf-tincture of Mistletoe before sleeping, to better rouse the Orb of Seeing, but its power is highly subjective. Blossom of

Dittander, between bud and full ripening, are possessed of a precious juice which, enthroned at perfection, presents a thousand doors into the Shadow of Dream. Flowers are taken just after dawn and placed into a stone jar filled with distilled spirits of wine and left to macerate for three weeks. Let the blossoms be harvested at all phases progressing betwixt bud and full ripeness, when their colour begins to fade. If flowering season is long, let three macerations reveal the god-worth of the Triple Arcanum.

A dream-pouch may be filled with fragrant herbs, by custom strobiles of Humulus. The pouch is not slept upon, but rather kept close to the face so its odour may entice the Dreaming Body. It is preferable to employ these plants fresh, having been ritually gathered according to the Tabu of their genii, usually by Moon or Starlight given their affinity in Art. Appropriate for this use are Petals of Rose, Leaf and Flower of Chamomile, Leaves of Mugwort, Flower of Viper's Bugloss, Leaves of Poplar, Flowers of Everlasting, Leaves and Flowers of Citrus, Spike of Lavender, Root of Elecampane, Root of Valerian, Flowers of Gardenia, and Cherry and Apple Blossom. By the Cross-Seals of Skin Garland and Dreaming let them be bound as one and offered unto Liliya, in petition for the good guidance of the Moon. Essential oils may anoint the pillow to enhance the sacrament. Where the skin may abide it, the Art of Strewing may render an entire bed a dreaming-pillow, the sheets filled with Blessed Herbs.

Formula: A Dreaming Philtre.

We may brew a philtre and imbibe it with good fortune, and its power is greater still than that of the pillow or dreaming-chaplet. One formula known to the Cunning employs four herbs brewed as a tea. Infused strongly are twelve fresh leaves of Black Poplar, and one hand's measure each of Scullcap, Roman Wormwood and Leaves and Blossoms of Chamomile. These are then steeped in a covered vessel with sufficient water to cover for twenty minutes, and drunk in a single measured cup.

Formula: The Bouquet of the Malachim.

Also called the 'Chaplet of the Kings', it is a dream-potion made expressly from Blossoms diverse and potent. Eleven drops taken before retiring as a dream-sacrament will aid in Nocturnal Vision. The virtue is attained by taking fifty fresh blossoms of Roman Chamomile, harvested at their peak,

interred in a sealed steeping-vessel with sufficient spirits of wine to cover. After the space of a fortnight, it will be noted that the liquid has steadily acquired a golden hue. Mere inhalation of its precious odour may send one into the waking reveries of Hypnos, but there is yet more work to be done. Add to this the petals of three fragrant roses just opening, harvested in the morn, twenty dried flowers of Life Everlasting, and forty dried Flowers of Orange. When the flowers be gathered together in good company, add just enough spirit to cover, and allow them to to hold convocation together while steeping another fortnight. The resulting liquid is strained and reserved in an appropriate protective vessel.



Arcanum: A Formula of Remembrance.

It is the Nature of Flight that spirit-revealed teachings become elusive, intangible, or obscure upon waking. For as the Sun advances to claim the Moon's domain, the horde of Night's creatures shall attempt to flee with their Mistress. Thus all seen by the keen eyes of the Dreamer is refracted through the Eyes of Waking. When shadows fall upon the memory of the night's revels, give voice to that which is remembered, even though it be obscured by smoke. For by the tongue's telling does the Spirit of Dream assume flesh. The Wise shall find that by incantatory remembrance the Tumulus of Night shall open its doors. Likewise, by way of automata, the detatched attenuation of Hand and Quill may lure the procession of Lilith's children into denser forms.

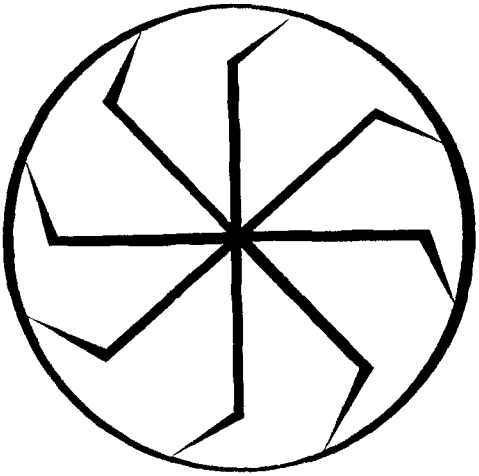
Praxis Sylva: The Dream Congressus

A blessed treasure of the dreaming-sacrament is passage into the shadow-lands whereby a single Herb rouses a spirit with qualities consistent from dream to dream. Where links between dream and oneiric sacrament can be established, let them be nurtured by devotional praxis and rites of sacrifice, for the virtue of their reward is great: the masque of the Genius in Dream. An important protocol encouraging such visitations is the use of but one plant or sacramental formula at a time, for a season, allowing several nights of exclusive use. Even if such work fails to call forth a spirit, and only sleep, or mundane dreaming results, such is an omen of the path of the Wayfarer, and great knowledge is to be gleaned.

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Cross-Seal of Wayfaring by Night.

For Going Forth by Night.



Powers of the Cross of Night-Wayfaring,
In Light of Unas, First Holy Tree of Eld,
I pass within the Conclave of Night.
Go forth in flesh as the Lanthorn of the Blessed Sabbath,
Echium, Cypripedium, Calea, Silene,
Amen.

✠

Concerning the Holy Virtues of Mugwort, Walking-Herb of the Night Roads.

The magical dominion of Mugwort is the Making Pure of the Path, be it the Way of Flesh or of Spirit, and often shall the Wayfarer witness stands of Our Herb, self-sown, beside the winding country roads, an ever constant companion on the journey. But its governance of the path extends into nocturnal wandering, for it is principally a plant of Dreaming. An annual plant growing to four feet in height, *Artemesia vulgaris* is conspicuous by her trident leaves, glaucous colouring, and captivating fragrance. The Wort is best gathered in spring before it flowers, the whole plant taken and hung from the rafters to dry; or selected bunches of leaves

picked and tied in bundles. *Artemisia douglasiana,* being native to western North America, is somewhat superior in fragrance and magical virtue to the Eurpocan *A. vulgaris,* and though both will inhabit the garden, all plants for sorcerous usage should be wild-gathered.

In all matters it protects from infectious ghosts, sweeping the aethyrs of plague. This is the great legacy of the vast and varied clan of Artemisias, which include Wormwood and Holy Sagebrush. The leaves may be used as an empowering Rub for the hands prior to all works of white magic, as well as for the Relics of the Magical Art, especially those made of wood, such as wands and staves. This practice shall lend, over time, a gray-green colour to light woods, together with substrate of charmed aroma, which may be called upon for works of purification and expulsion of rank spirits. Whole leaves are burned for a purifying smoke; a salt may be made by grinding dried leaves and stems and compounding them with ash or Bone Dust, and the addition of the plant's Oleum Essentia. Leaves may be added to Spirits of Cane and, over time, will produce an aromatic wash of great power. As a Walking Herb the juice of her leaves anoint the soles of the feet, and the fresh sprig kept close at hand protects the Wayfarer from burglars and marauding beasts.

The strength of her Virid Light shines most strong by night, in the form of an Oneiric Balm. Her Essential Oil may better any dreaming salve, or yet, in the minute dose of one-quarter drop, be spun with a single drop of Almond oil and used to anoint the brow, or yet beneath the nose, that its inhalation in sleep be constant. An effective oneirogenic Unction of greater complexity may be compounded in the following manner. In an hour of the Moon, or when She is favoured among the planets, take of virgin olive oil sixty mililitres. To this add fifteen drops essential oil of Mugwort, eighty drops essential oil of Blue Chamomile, five drops Rose Otto and two drops of Jasmine Absolute. The wrists, ankles, temples, and forehead are anointed prior to slumbering. For those wishing to potentiate this formula, dried Root of Belladonna may be added to this in a quantity of three grams, by steeping ground powder in the oleum for the space of one week, then straining. These, in turn, may be combined with fats of animal or vegetable origin, and with honey or beeswax. Like Rue, Mugwort is a uterine stimulant, and can be a drastic abortifacient, use of the Herb should be avoided by pregnant women.

Praxis Sylva: The Urn of Dreaming.

The cunning shall make use of an hallowed Vessel containing the totems of night-flight: owl-feathers, broomstraw, claws of night-prowling beasts, soot, moonstone, Wheels of Hekat, obsidian, shells of Walnut, moths, Poison Hemlock, seeds of Hyoscyamus. The Urn is quickened by sacrifice, namely that of Mugwort in the form of its distilled oil and the burning fumes of its leaf. Consecrated wholly unto to the Famulus of Dreaming, the Urn is then placed beneath the bed of the dreamer. Thus shall it become an abode for the Daimon of Nocturnal Congressus, the spirit-guide of the Dreamer. Let the finest fruits harvested from the Fields of Night, over time, be offered up to the Urn in silent meditation, before they are savoured by the waking sleeper. Then shall the Wayfarer, as sleep descends, go forth beneath his body and the very bed it rests upon, and enter the Gates of the Urn as the portal unto the realms of Dream. By the sevenfold power of **Azarafion**, so shall it be!

Charm of the Dreaming-Vessel.

Star-well of Elder Wisdom,
All-potent mirror of the flame-orbs of Heaven.
By Wings of Flight I unify the aires of the Greensward.
The Ancestral Mouth stands open'd in the Depths,
To speak with the tongues of the Dreaming Dead,
In light to give To make prophecy
All Herbs of Calling, send forth thy song upon the aires,
The Flesh of Night to Hallow.
All Herbs of Rousing, by tide and flow swell the blood of souls,
To call the Convocation of the Grave-Plot.
All Herbs of Commanding, make perfect mine bound admonition:
Good Earth be seal'd by the Eight-cross'd Wheel.
O Hoary Azael, hidden Luminary of the moon-driven Barque
Thou Holy Intermediary astride Zenith and Nadir,
Be my flesh as the Fourfold Plot by King's Law laid.
Ara, Sisu, Ara, Ka:
Blessed be the Blackening of the Greenwood's holy green,
Blessed be the Corpse renewed.



24
The Book of The Skull-Orchard



Psalm of the Rose-Gates

Let the Bone-Fire be kindled
And a Companie of Trees bear witness
Unto the Burnt Sacrifice of the Seer.
Let flames be enriched with the Balsam of Art,
The hallowed Pyre be raised in power.
Now amass, ye Leaves of the Death- Garland good:
Patem and Lebonah,
Drakonios and Rosa,
Ulmus, Taxus, Rubus, Viola.

Now amass, ye Living of Eld,
Thy wails enjoin the funeral drum.
Now come, O shades of Reckoners Past,
Prepare the Round Feast of Welcome.
Now attend the Grove of Sending Forth.

Power of the Four Winds dying,
Bless the Mind with Silence.

Power of the Corpse which hangs
From the Holy Ash,
Bless the Body with Stillness.

Power of the Bonds of the Witch's Cradle
Ensorcell the Body unto the Rapture of Flesh.

Flame-scented Veil of Liliya, arise:
Let the Soul behold the gates of Hell
And breathe the Aires of Heaven.

Holy Spirit, go Forth!
Out of the Flesh, into Fire,
Out of the Fire, into the Smoke,
Out of the Smoke, into the shimmering Fields of Asphodel
And the Skull-Orchard of the Blessed.

Of the Arbour Mortuum.

The promise made to every Tree upon cutting its wood is: 'Give me of thy wood, and one day I will give you mine'. Thus, in accordance with this oath the Old Woodcutter appears to each of the Race of Adam, at the ordained time and tide, axe in hand, to attend unto the grim coppices of Azrael, Ebon Luminary of Death. The Herbarius is then brought straightaway unto the Avernian Groves, the place of his own demise. Here stand the Bone-Father and Corpse-Mother, Mahazhael and Liliya, amid the Worts of the Mighty Dead. Here, in the Arbour Mortuum, grow sweet-smelling Herbs to invoke and honour those who have gone before, to ease passage of the Dying, and to raise up the Dead.

Death marks separation of Flesh and Spirit, but also a Greater Initiation in the great wheel of incarnation, both for the deceased and the bereaved. As a hallowed event scribed in futurity, it is known unto the gods and held close in the bosom of Liliya. Let the sorcerer praise the Mystery of his own death, for it is the Great Consummatum of his incarnation. Indeed, each person's death is his own sovereign Master, a spirit unique unto each, but united in the sign of the Skull beneath the Hood.

Of the Powers and Virtues of Poppy, Flower of Ease.

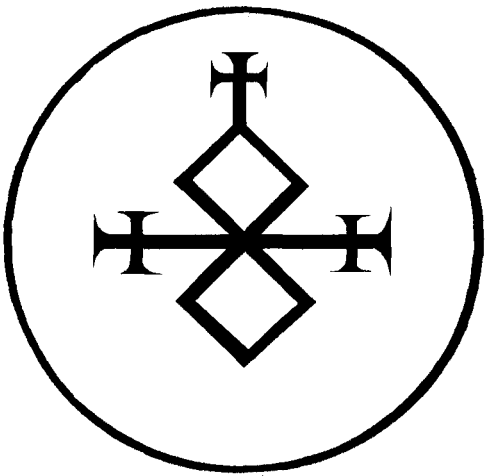
Papaver somniferum, the Poppy beloved and hated by the Race of Adam, is an annual cultigen bearing blood-red flowers, giving rise to a gum-rich capsule which is the source of medicinal Opium. Numerous cultivars of the flower exist, bearing colours ranging from purple to white, but the Herb is not found in a truly wild state. In accordance with the ancient botanists, her planetary governors are the Moon and Pluto, and she is associated with Lilith, Lady of the Night and goddess of Witches. Her medicinal actions are hypnotic, antispasmodic, sedative, anodyne, narcotic, and euphoriant; adhering to the dictates of classic narcosis, in small doses it is stimulant. In folk medicine, simple extract of poppy heads is *Meconion*; a poultice of crushed heads and Blossoms of Chamomile is a valued topical anodyne. Among her more than forty alkaloids is Morphine, Nature's most powerful analgesic, a drug of great benefit to the sick and the dying, and a bringer of Dreams. *P. somniferum* and *P. setigerum* are the only two Poppies bearing significant quantities of Morphine.

Beyond association with the Copse of Azrael, its gum is used to induce dreaming, and ritual narcosis, as with Vinum Opii, made from Opium in wine, flavored with Cinnamon and Cloves. It is also esteemed in sexual magics for prolonging orgasm; traditional adjuncts to Aphrodisiac Opium preparations include Frankincense, Nutmeg, Cubebs, Asafoetida, Ginger, Anise, Betel, Fennel, Myrrh, Cumin, Coriander, Sandalwood, Ginseng, Cinnamon, Zeodary, Cardamon, Saffron, and Syrian Rue. Many of these same Herbs are favourably combined with Opium to make fragrant spirit-summoning fumigants. Opium is topically effective, and appears consistently in formulas of Witches' Unguents; its pharmacological proclivities are known to mitigate many of the unsavoury aspects of visionary tropanes. Like Mustard, the Seeds of Poppy are used in varied scattering charms and spells to unleash confusion upon one's enemies.

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Cross-Seal of Ease.

For the Remediation of Pain, be it of the Flesh or the Soul,
And to Minster unto the Dying.



Powers of the Cross of Ease
By Grace of Ophion, Tree of Mercy,
I Grant the Flesh Deliverance.
Go forth in flesh as the Saving Flower,
Passiflora, Scuttelaria, Valeriana, Methystica,
Amen.

Formula: A Perfume of Safe Passage.

A virtuous incense for aiding the passage of the Spirit may be made in the following manner. Take fragrant Juniper berries, preferably from a desert species, in the amount of two measures, and pound these thoroughly in a like amount of sweet white wine, together with one measure each of Pine resin, Opium Gum, and finely shredded Leaves of Yerba Santa. Where this latter herb does not grow, a sweet Satureja will suffice, or the fragrant leaves of Cistus. This mixture is stirred daily until the wine evaporates and that which remains has congealed. This is sealed in an airtight vessel until such a time as is needed, when it is smouldered upon burning coals.

Charm of the Down-Going Sun

Sung for the Dying Brethren, to Aid in their Passage.

Go then, Bright and Virtuous
To the Chapel cast about with Green.
Go then, Bright and Virtuous
Unto the shadow-grove of Dream.

Great are the deeds wrought by the flesh;
Greater still the deeds of Ghost.
Now, Beloved, seek the Garden of Comfort,
And know the Signs of the Way.

Breathe, come forth, take flight in strength,
Remember that all is Return.
Preserve thy Power by raptur'd embrace;
Adhere to the threads that weave Life to Life.
Alight in joy to claim the Great Mystery.
Descend to the Round Feast of the Ascended Brethren.
For here, as in Body, thou art remembered.

Walk then, Bright and Virtuous
Into the Twilit Wood,
Drink thy fill of the Cask of God,
Consolamentum Good.

Concerning Herbs of the Grove of the Mighty Dead.

Beneath the boughs of the Arbour Mortuum grow many Herbs of the Skull, being apposite all work of the Ancestors. The church Grave-plot is a curious intermediary betwixt Wilderness and Garden, and possesses its own planted and wild-sown Herbs. Each of these imbibes the fumes of the Mighty Dead, which the wise Herbarius may use in all spells and preparations apposite the Deceased. Cemetery trees include Yew, Cypress, Blackthorn, Whitethorn, Holly, Rose, Bramble, and Locust; Among the many Grave-Herbs we may savour are Red Campion, Herb Robert, Cinquefoil, and Pennywort. Here then, are several of their number:

Mistletoe, whose sprig is carried into a place of haunting to force earth-bound shade to speak when questioned. Buried with the corpse it also forms a part of the Funeral Garland, to aid the spirit of the deceased as a Key to open the portals of the Otherworld.

Artemisia strong lavations of which are traditionally brewed in strong decoction and used to purify mourners, especially where restless or hostile shades are present at funerals. Similar washes are made from Lobelia.

Narcissus, for the funeral-garland. Fragrant flowers may also be mixed with equal parts Rose-petals and steeped in white wine to yield a Nigromantic Draught for spirit-mediumship.

Corn of All Kinds, burned as a solemn sacrifice at Hallowtide for Petitioning the Dead for High Aid, and buried in small wooden coffins for feeding the Sleeping Host.

Wine, which by good custom is poured out on the grave as an offering unto the Great Below; this also applies to ale and all distilled spirits.

Rue, which, together with equal portions of Anise and Sweet Fennel, may be steeped in strong distilled spirits for the space of three weeks, to yield a wash effective in ridding a place of the haunting Dead.

Blackberry, planted on graves to restrain certain corpses from haunting, Grave-vines bestow fruits apposite a Wine of the Dead, as they comprise the sweetened transmutation of the cadaver.

Cypress, whose immortal wood forms the casket, as well as other fetishes of the Dead, and who is planted within the Grave-plot as a House of Souls.

Copal, burnt as a Funerary offering to appease those who have passed on. The same is done with generous amounts of Tobacco, and the two mixed together from a corpse's Fume of Delight.

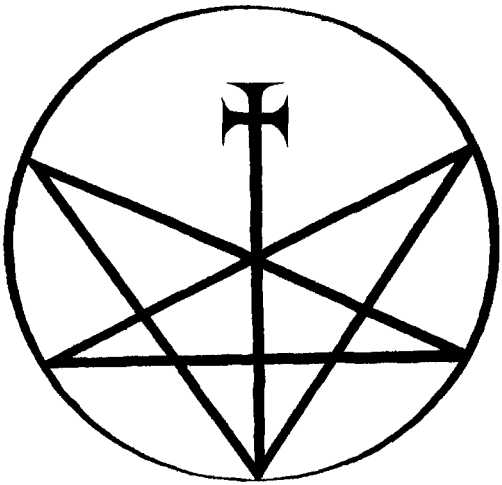
Whitethorn, whose living wood binds the Haunting Dead where it grows.

Rose, Whose flowers transmute in power and eloquence the Mysteries of the Grave, and give comfort to both the Living and Dead. Thorned Roses planted in grave-plots serve to bind haunting shades.

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Cross-Seal of the Mighty Dead.

Which governs the Realm of Ancestral Shades.



Powers of the Cross of the Mighty Dead,
In Light of Elder, Tree of the Corpse,
I compass the Potter's Field.
Go forth in flesh as the Black Column of Heredity:
Viola, Narcissa, Steranis, Tagetes,
Amen.

Spell of Going Forth Amid the Roots of the Blessed Elder.

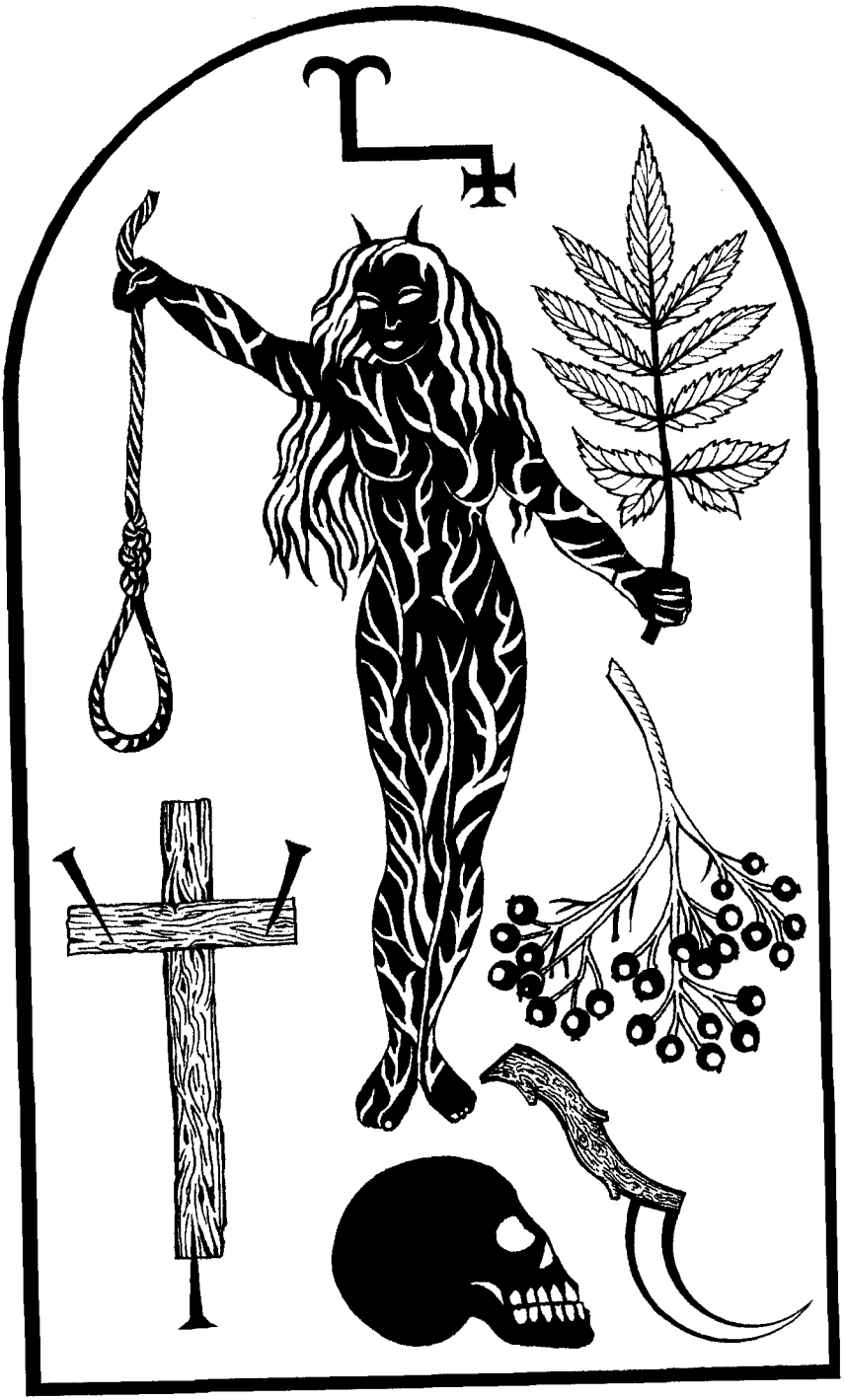
Death-shade of the plague-conquering Queen,
Raised be my voice in thy honour.
Come forth into this, the place of my birth:
Yldemor arise!

Praise be thy Gnarl'd Root
Which fixes the corpse of Abel fast
And crowns him King of the Mighty Dead.
Praise be thy Body strong-standing
As the argent Watchtower of Elphame's Host.
Praise be thy Branches
Which pipe the gibbet-songs
Of the Ghost of Judas.
Praise be thy Leaves in Majesty,
Which green the Hoary Mantle of the Wayfarer.

Praise be thy Gnarl'd Root,
Infernal Portal of mine ancestry:
By three knocks of the Rowan-Key
I bow and request passage.

Concerning the Powers and Virtues of Elder, Queen of the Mighty Dead.

Sambucus nigra, our Black Elder, is a shrubby tree of the temperate Northern Hemisphere, growing to thirty feet in height, with musky scented bark, similarly odorous leaves, white flowers, and clusters of black drupe-like berries. American Elder, *S. canadensis,* is a somewhat smaller tree, and the Blue Elder, *S. mexicana,* with blood-red wood and powder-blue fruits, haunts the Western states of North America. Leaves give forth a strong green dye, suitable for staining wood, cloth, or one's own skin. The flowers exude a celestial scent which may be captured in rectified spirits by the addition of the summer blossoms. When branches are broken or pruned, new branches often grow at right angles to the parent stem, creating bizarre, twisted forms. The Tabu on cutting her dark, furrowed wood is



attested in the lore of many places: sometimes the Lady Elder will strike the woodcutter dead, other times blindness will suffice; in some cases an Elder-curse has passed from the transgressor unto his descendants. Rotten wood, having separated from the tree by decree of Nature, may be taken without fear of reprisal. Such may be ground for powders for use in various Elvish magics, or for offering to the Dead. Some pieces of decayed wood, which retain hardness, assume phantasmagoric shapes and thereby serve as ritual eidolic representations of the Genius. Many Elders fall under the dominion of Venus; Mars supplies Dwarf Elder with its power, and Saturn commands the Black Elder.

The Tree enjoys wide use in folk medicine: flower-tea is given for coughs, catarrh, asthma and flu; this same tea can be used topically for treating burns and scalds Infusion of the leaves aids in curing troubled skin, and can be applied as a poultice to bruises and sprains. The bark was used to treat epilepsy, while the roots treat lymphatic and renal complications.

All twenty species of Elder are medicine-bearing and are assumed to the Grave-Plot; her power is as a Conduit Direct unto the twin oracle of Skull and Bones. The shadows cast by the tree's branches upon the ground are said to contain the Black Light of the Great Below, and all magical weapons used in the Nigromantic Art are placed therein to receive the impress of their powers. In many traditions she is considered the Lady of the Infernal Host of Elphame, as much as Whitethorn rules as Queen of the Bright Host. Lone trees, or those in the vicinity of Whitethorns, are considered especially haunted.

Concerning the Power Residing in Bones.

On occasion it may happen that we have the good fortune of being heirs to the bones of deceased brethren, who have bequeath'd them for adoption as Instruments of the Art, or to simply inhabit holy reliquaries within the Ancestral shrine. Osseous remains retain a sentient, elemental portion of the intelligence of those unto whom they belonged, and by means of ritual veneration such Genii may come forth into the Circle of Art. Drawing upon the Well of Atavism, the Bone-charmer may plumb the realms of bestial, plant, mineral, or elemental force, and manifest through sorcerous rites of nostalgia. Such objects of Holy Veneration may be perfumed over time with varying herbs rubbed into their structure as offerings. As

bones are porous their internal structures may be purified, strengthened, preserved and made sweet by the gradual additions of Spices and Resin tinctures. The King of these is Cedar, and the Bitter Queen is Myrrh, and both may be tinctured in strong rectified spirit. The especial property of the resulting sacrament is its ease of penetration of osseous tissue, and its crystallisation as a fragrant solid as the spiritous portions escape into the aethyr. Such perfumed bones are employ'd in the Witch's Art, be they of man or beast, and are exalted by this devotional act.

Concerning the Noble Arts of Perfuming the Dead.

Taking up the products of sweet-smelling trees and herbs virtuous, we may perfume the Blessed Dead, as a holy practice of the Green Art, for devotion unto the Departed, and to ease the passing of spirit from earthly matter. In lands with advanced knowledge of the passage of the soul, as with Old Aegypt, this Art took the form of preservation of the corpus entire against the natural agents of decay, as well as noxious spirit influences. The dual principles of demon expulsion and contra-putrefaction present in gums and resins, as well as mineral salts, typify this artifice. Resins of Cedar, Myrrh, Pine, Storax, Mastic, and Elemi were the arboreal allies of this advanced Art, but all tree resins possess the virtues of retarding rotten flesh, each type bearing specific and unique arcana with regard to the powers conferr'd by the Hand of the Embalmer. The blood-red resin of Yew, for example, will not only preserve the deceased corpus against corruption, but will crown the Work with the Gift of Posion, such that scavenging beasts will be deterred from consuming the body. In addition to resins, spices derived from fragrant leaves, seeds, roots, and barks, as with Cinnamon, are of potent aid in mummying flesh, as are the precious unguents compounded therefrom. The process of tanning the hides of beasts into leather, in which Oak leaves and bark play a prominent role, is yet another form of this Art.

Beyond preservation of the flesh, certain Perfuming Herbs confer powers needful for guiding the spirit on its journey into Otherworld. This is the ancient ancestor of today's Funeral Garland, and such plants are frequently regarded in lore as harbouring the powers of Immortality: Tansy, Immortelle, Mistletoe, and Everlasting being a few exemplars. Such worts nourish the Soul in a living body, but also guide it in the death-transition,

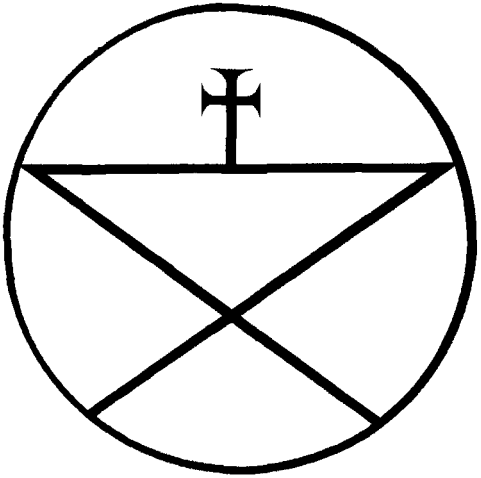
providing aid and counsel germane unto the traversing of the Waymarks of Death. Lining the coffin with a profusion of these herbs is a devotion fitting unto those recently passed.

Perfumes are also burnt to fumigate the Dead, so that a confused or earth-bound spirit is made aware of its state and does not haunt unbidden. In cases where a distressed spirit lingers and requires aid in passing over, worts burnt in a Thurible will respectfully encourage transmigration without hostility. Plants appropriate for this use are the resins of Pine, Fir, and Juniper; as well as the leaves of Artemisias, Sages, Savories and Yerba Santa. Such are burnt slowly, the smoke fanned about the corpse with prayers and utterance of the sacred Words of Passage; however all persons beloved of the deceased should likewise be smouldered; as well as objects belonging to the person recently passed.

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Cross-Seal of Resurrection.

For the safe Guidance of a Spirit in its Return unto the World of Flesh, For Remembrance, and for Perfuming the Dead.



Powers of the Cross of Resurrection
By Strength of Yew, Wood of Eternity, I lift the Burial Shroud.
Go forth in flesh as the Holy Barque of the Dead:
Thymus, Rosmarinus, Santalum, Chrysanthemum,
Amen.

Of the Powers and Virtues of Yew, Tree of Eternity.

An evergreen tree to eighty feet in height, the English Yew *Taxus baccata* is a familiar warden of graveyards and church-plots; it is conspicuous for its bright red fruits and reddish bark. There are two American species of note, *Taxus americana,* and *Taxus brevifolia.* The generic name *Taxus* is related to the Greek *toxon* [bow] and *toxicon* [arrow-poison]. The greatest aggregation of ancient English Yews in the wild is in Kingly Vale, Sussex. The Herbalists of Old associated it with Saturn and Pluto, hence its long-standing association with Death, Nigromancy, and the Otherworld.

True to its association with Eternal Life, a Yew that appears diseased or dead will often send forth new branches, and some individuals may reach several thousand years in age. The Old Greeks held it sacred to the Furies, and many streams of European lore hold that the Yew is inhabited by malevolent faeries, who will abduct or drive mad those who sleep beneath the tree. Druids built temples near Yews, and after Christianization, this pagan custom was retained. In some realms the Yew inhabits, bringing branches of the tree into the house is thought to attract spirits of calamity, this may be due to its poisonous nature, or a christian imposition upon a much older, sacred stratum of lore.

All parts of the tree are poisonous save the red, fleshy aril that surrounds the seed. The poisonous components are taxin and taxicatin; the needles, especially in the Winter, contain the greatest amount of plant venoms. The poison acts rapidly; symptoms include dilation of pupils, abdominal pains, vomiting, pallour, diarrhea, unconsciousness and death by heart failure. The ancient Irish were said to use a compound of Yew Seeds, Hellebore and Devil's Bit Scabious for poisoning their weapons. The fruits possess sedative and nervine qualities and have been used as anti-epileptics.

For the Art, the Herbarius makes use of its hard wood, for the carving of fetishes, the most important of which is the Death-Masque and the Urn of Cremation. Its liquid resin, where it may be gathered freely, is cautiously added to the Necromantic suffumigant, but it is better used in smudges for the corpse to aid its process into the realms of shadow, rather than calling it back to the world of flesh. The branches may also form the basis of the Funeral Garland, as well as green the Coffin's interior.

Praxis Sylva: The Charm of the Perfum'd Skull.

To Hallow bone as a divine artefact of our Master of the Green Craft, we set forth the following Rite of Audience. Known to Art as the *Vas Virens*, our vessel is the green face of Cain fleshed anew as viator of the Pleasure-Garden. As such, the Skull becometh an Oracle of Mystery; a masque of severity warding the Thicket; a Graal of hallowed heresy for imbibing secret nectars, and the Osseous Throne of our Patron, made fragrant with the living juices of all Herbs of the Greenwood. By dream, trance, and contemplative reverie, is is also beseeched for oracular wisdom, whether in the form of image, sound, or other omen. If the skull of man is unattainable, any portion thereof may serve, such as a jaw; or a skull-fetish carven of any kind of bone; or else a wooden death's-head carven of either Holly, Blackthorn or Yew. Where no material fetish is at hand, contemplative focus upon the visual form of the Mystery shall serve as a potent votive praxis. The Skull stands as the Hidden Master in all Rites, kept concealed from all eyes save those of its custodian and faithful Brethren.

Take the flensed head of thine Ancestors, and dress the bone with several coatings of Spirits of Myrrh, giving an even coat of resin upon the bone, leaving the aureate gifts of the Tree dispersed throughout the lacunae. When the Myrrh has wholly dried, let the blood of the living anoint the Crown of the Dead, and the 'Hallowing of the Bone-Vessel' spoken, the Herbarius envisioning two green flames deep within the eyes, growing in brightness to illumine the entirety of the Bone. The death's head shall wax in brightness in the imaginal mind, becoming green, to encompass all greens of Nature. Then let Virid light flesh the skull with the wisdom of Moss, covering all bone and revealing the hidden face of the Greenwood's Master. Let flowers, grasses, bark, leaves, and roots come forth upon the bone, becoming the flesh of His fetish. Accompanying this vision and chant is the addition of resins, oils, sweet wines, perfumed smokes, and other sacrifices apposite. Then shall the cranial cavity be packed with many a sweet-smelling Herb, each bringing power singly and in conjunction with its fellows, giving rise to the Garden-Within-the-Bone. Life Everlasting is appropriate and pleasing to the nose; as are dried Buds of Rose and Lavender, Leaves of Tansy, Labdanum and Sweet Grass. The eye-sockets are be packed with darker tree resins, and the spherical cones of Cypress, Great and Sorrowful Tree of the Bone-Yard. When ablutions are

given the Skull, let fragrant tree-oils be rubbed into the bone as prayers are made. As each sensation is summoned, let it fill the sensorium, as light through tree-branches, and be offered wholly in sacrifice unto the Skull. Offerings of mumia follow as directed by the Spirit. After the Head of the Green Patron is sanctified, let successive rites of adoration take place in a lonely place, the best being thickets of Holly or Blackthorn. Thus shall the Wisdom of the Garden come forth from the Hedge which encloses it, and the oracles of the Lord proceed from the mouth of the Mighty Dead!

THE HALLOWING OF THE BONE-VESSEL.

I call upon the Bone of Plenty, Cornucopia of Wisdom,
Death's Head and Spirit of the Crypt,
Hollow Sentinel and Graal of the Saints.
Thou who hast tasted mortal tastes,
Partaken of Odours,
Thou who hast kiss'd and curs'd,
Heard the rustle of leaves and the din of war,
Beheld the World through Eyes of Flesh,
Glimps'd the sickle-swinger come for Thee on Death's Bed,
Now rise from the twilight of Mortal Decay,
And Know Thyself anew
As the Portal Encharm'd of Qayin Ara-Azhaka!
Now see again, Now hear again.
Now taste again, Now speak again.
Now think again, Now dream again.
For by Powers Green of all Sacral Herbs
Root to Trunk, Trunk to Branch,
Branch to Leaf, Leaf to Bud,
Thou art Rais'd this Night in the Name of the First Tiller
Qayin Ara-Azhaka, the Hairy, the Wild; Sower and Harvester
Heaven's Host and Hell's Hayward ride with Thee,
And Offer up the Fruits of Cunning and Transgression:
The conjoin'd Elixirs of Love and Death
The Feast of Flesh and Spirit
Unto the Mastery of Hedge and Plot!

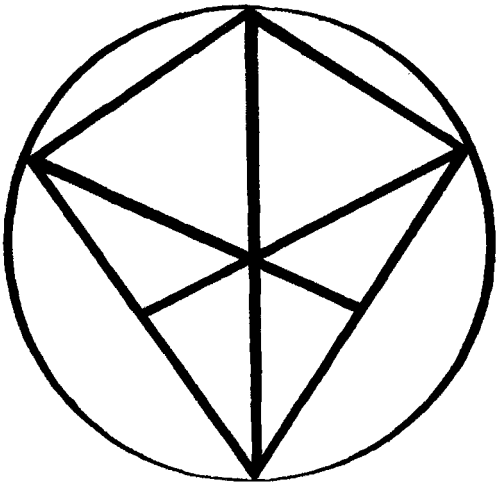
Formula: A Smoke of Remembrance.

This is to be taken with a Pipe of Offering, at Hallowtide, in Memory of the Victorious Dead, and in any other occasion where those who have gone before are called. Like the Tobacco Pipe, a singular pipe should be reserved for this blend alone, most usually of carved stone in the shape of a Death's Head. Of Diviner's Sage, take fifteen large, dried leaves. Of Wormwood, take the same amount of plant matter in volume. Macerate the worts in sufficient Rectified Spirit for one week. Press the marc dry, reserving the liquid. Evaporate the solvent until a viscous, syrupy residuum remains; add this to five dried Diviner's Sage leaves, which may crumble during their saturation. Dry these fortified leaves in a warm place, and smoke in offering at leisure.

✠

Cross-Seal of the Coffin.

For the preparation of the Corpse, all funerary powers, and burial.



Powers of the Coffin-Cross
By Shade of Cypress,, Tree of Embarking,
I send forth the Flesh in Comfort.
Go forth in flesh as the Wood of Final Resting:
Ulmus, Populus, Pinus, Taxodium,
Amen.

Concerning the Powers and Virtues of Cypress, Wood of the Corpse-Barque.

The genus *Cupressus* comprises some twenty-two species of graveyard-dwelling evergreen tress, the best known of which are Italian cypress [*C. sempervirens*] and Monterey Cypress [*C. macrocarpa*]. The wood, leaves, and cones are all fragrant in varying degrees; the graceful leaves, quickly and easily dried, retain their virtues for the better part of a year. Balsam flows freely from the trunk, without wounding, and may be collected at pleasure without cutting the tree. Spherical cones, when gathered, will split upon drying and shatter seeds. These kernels are invaluable aids in defending the home, and may be sprinkled as Ghost-food for the benefit of local spirits or to safeguard against intrusion.

In Roman times the Genius was considered an emanation of Pluto, and was a common planting in cemeteries all along the Mediterranean, though this practice now occurs far outside the tree's ancestral home. The heavy, fragrant, durable wood was employed to carve statues of gods and goddesses for Greek temples, but is also a favoured coffin-wood resistant to decay, used not only for burial but for the fortification of the spirit after death. Wands of Cypress Wood are used for communion with Death Deities, traditionally by summoning them at crossroads, and in all rites of Nigromancy. When growing or planted near the home, various kinds of Cypresses and false-Cypresses such as Chamaecyparis and Cupressocyparis have been known not only to serve as a stalwart Guardian of the Hearth, but also to bring the dweller great prosperity.



Formula: The Urn of Remembrance.

For those Beloved Departed whose bodies have been committed to the funeral-pyre, we may place their remains in good keeping within the Ancestral Shrine, a vessel hallowed and perfumed according to the good custom of Wise-Craft. The work begins by selecting wood whose Genius is allied unto the dominions of Death, such as Cedar, Yew, or Cypress, and rendering from it a carved vessel bearing the sigils of the Departed. The Vessel is then perfumed with oils sympathetic to the operation, and given strong smokes, hallowing all in accord with the Cross-Seals of Keeping,

Coffin, and Mighty Dead. Let ashes be co-mingled with Flowers of the Funeral Garland, dried and ground, the best being Rose, Immortelle, and Violet, together with wine and ground Amber. When the preparation has dried, let it be interred in the Vessel, and on each act of Communion, let the corpus of Dust be fortified with Essential Oil of Honey or Rose.

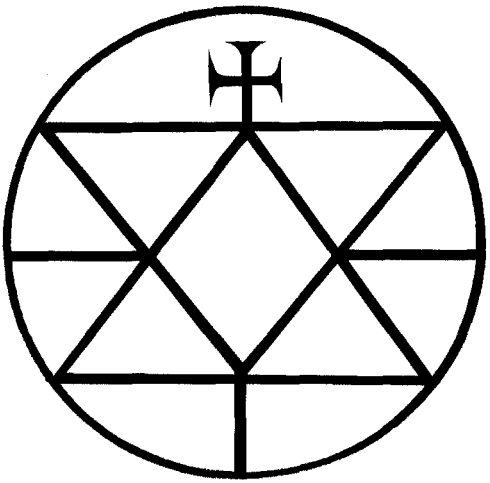
Charm of Restraint of the Revenant

Umbral shade of the Great Without,
I rouse the Thorn of Fixity
As the blade which carves Spirit.
Mighty-of-Power, Demon of Lock and vault:
Now come forth as the Knot of Constraint
To still the Bramble-bound corpse.

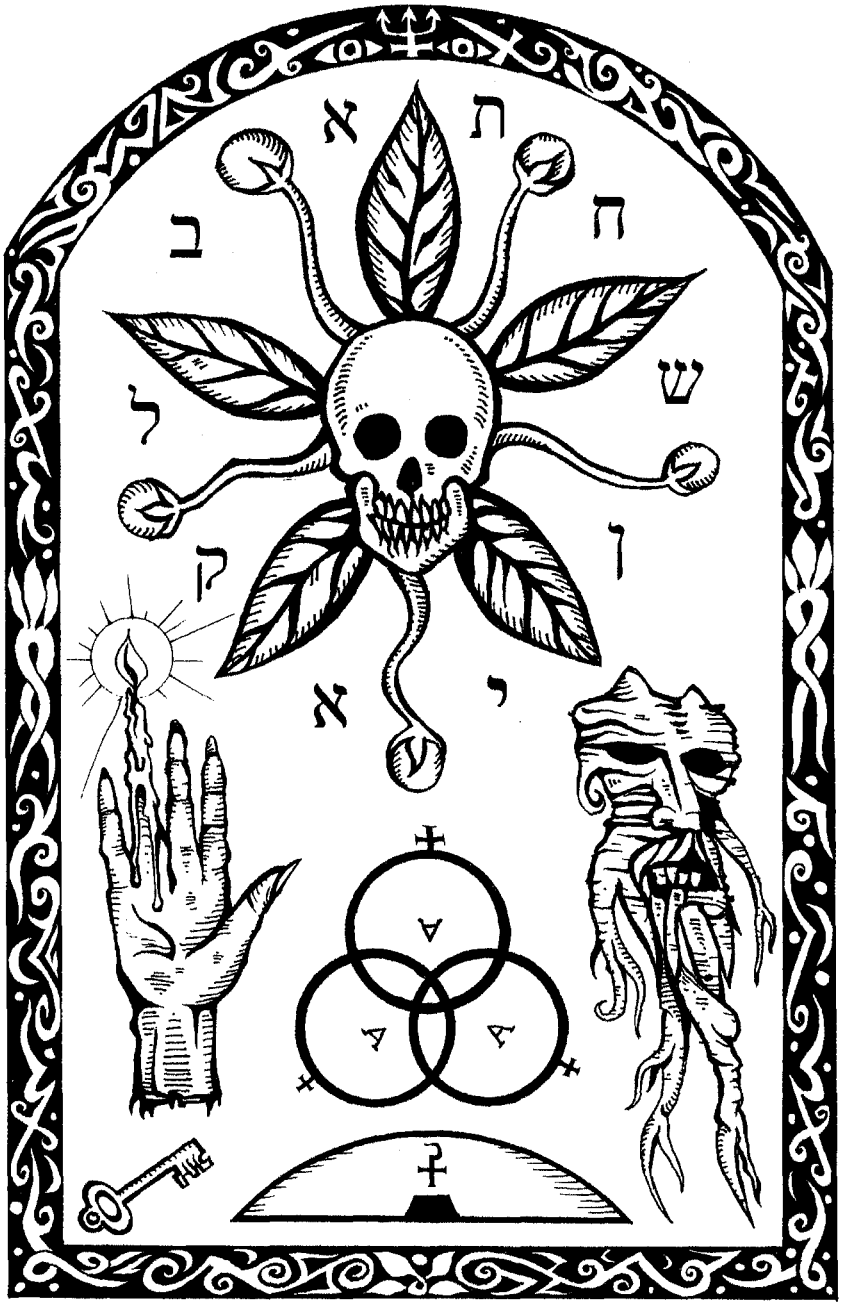
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Cross-Seal of Binding the Dead.

For arresting or repelling the Returning Dead.



Powers of the Cross of Corpse-Binding
By thorn of Bloody Rubus, Tree of the Grave-Arch
I fix the Remains of old Abel.
Go forth in flesh as the Fastener of the Walking Dead:
Pyracantha, Sahava, Sorghum, Scordoprasum,
Amen.


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25
The Book of The Garden of Agony



Psalm of Golgotha

Wanderer, take heed!
The Path ceases where the Green Crown lies!
Come nigh unto the Corpse-candle and bow,
Betwixt dust of the grave and the iron of plough.

Exile am I amongst all Trees and Herbs,
Green avatar of the First Murderer of Man,
Tyler and tiller of the Devil's Garden,
Golden Coin in the Cadaver's Hand.

My root is the bones of giants long dead:
The Children of Eve and the Sons of Light,
Ground to dust and become Dudalem.
My leaves crown the Fountains of Deep,
A silent sign of what lies beneath.
My flowers are the fragrance of desire,
The Lady's song in the Fields of the Lord.
My fruits Ambrosia amid desert thorn,
For they nourish'd the Accurst One in his wandering.

Behold ye now a Truth of Truths,
Spell'd in the Writ of Bloody Sacrifice:
Those who trespass the Sovereign Law of my Sanctuary
And seek the Earth of my Dwelling
Shall not find,
Save their discovery be but Adam's Clay.

Such fools are the Meal of the Crypt:
Sown in the Soil of Error,
Ripen'd in haste,
Ravaged by the vermin of the field,
Ground by hubris,
Baked by the Fires of Hell,
And served unto me as Bread.

Concerning the Powers and Virtues of the Mandrake, Nadir of the Spirit-Tree.

Among those who go forth by night, it is known there is a Root which grows in the Devil's Garden: it shuns its own kind, the shades of death haunt the plot of its dwelling, and its nectar makes corpses from kings and fools from Wise Men. Above all it flays the hidden lantern of the soul, be it bright with the Fire of the Lord, or shadowed and without Light. Such is the Mandragore, the holy and accursed plant standing sovereign over the ghost-thicket Golgotha, domain of the Hexing Herbs.

Mandragora officinarum may rightfully be considered the hidden regent of the Solanaceae, or Nightshade Family. He has a thick, fleshly taproot growing to two feet long, which assumes diverse shapes, not only resembling man and woman, but sprites, devils, and fanciful beasts. Each Root is unique in the omina of its countenance, and, like mankind, its features change over the course of life. The plant is stalkless, slightly notched, with leaves forming a rosette. Fruits are green, turning yellow or deep orange when ripe. In the Art, Root and Berries are the favoured portions, the Leaves are less often employed. Mandragora inhabits lonely country, led by Nature to favour dry and warm climates, but a cunning gardener may devote a plot to it and succeed in attaining its company and conversation. There are four to six species in the genus *Mandragora*. In astrological botany it is assigned both to Mercury and Saturn; given its constitution there is some merit to this, but its proper place is among the Elder Gods rather than the planets. By the reckoning of most historians, Mandrake was introduced to England in the 10th century.

The potencies of some worts are at the command of the Herbarius, and unto power's desire may be easily swayed; but there are others who are Masters of the Earth from their very germination, and bow to no man. Such is the power of the Man-Root, whose poisonous nature encompasses both celestial and infernal virtues. Among its vast alkaloidal wealth is scopolamine, cuscohygrine, atropine, apotropine, hyoscine, solandrine, and hyoscyamine. The Root is a classic hypnotic, but in varying dosages may manifest as a stimulant, stupefacient, giver of visions, anaesthetic, and deadly poison. The Old Greeks well knew its capacity to ape death and used it for allaying the agony of surgeries. The Romans profferred the Sponge of Mercy to the crucified, thought to have contained Mandrake,

to ease their suffering. In the Middle Ages the chirurgeon knew its medical counterpart as the Soporific Sponge, inundated with Mandrake, Hemlock, and Opium. To this day, the fruit, known as *abou rouhr* or "giver of life" is still used in the traditional pharmacopoeias of the Middle East, where it is considered beneficial to pregnant women; it has also undergone a renaissance as an aphrodisiac. Much of the medicinal, phytognostic, and sorcerous uses of Mandrake been lost; however the literature of antiquity concerning its use as a narcotic specifies the fresh root as opposed to the dried; in some cases decomposed or fermented before use.

A frequent usage of Mandrake is in the preparation of the Love-Charm; in some medieval philtres, the Root was prepared by rotting in water for two complete lunar cycles, until it was transmogrified into a malodorous green pulp; then it was used in this form, or in a gruel, or added to a brew with sundry ingredients. A virtuous Tea, brewed from the Leaves, was also made. Modern formulae for Mandrake Ales begin with thirty grammes of dried Root to four gallons of water, boiled for half an hour before addition of the malt, but potency varies widely from plant to plant.

By far, the Mandragore's greatest renown in the Art Magical resides with the Mannikin, the fetish carved from its grotesque root, and the ritual practice of its harvest. In French and German traditions, the owner of the Alraun, or *Eidolon Mandragora* never encountered poverty, and often realized considerable riches. An Alraun made from Mandrake possessed the power to render its owner invisible, as well as reveal the location of hidden treasure. A small piece of root worn on the body is a traditional luck charm used by German girls; an old Jewish folk-charm prescribed a Mandrake Root placed under a barren woman's bed, in order that she might conceive. The Root was employed for making war and peace, as well as conjuring the dead, and as a sexual famulus for love-witching.

The method of gathering the holy Mandrake according to custom and lore is this: the Root is dug at midnight, in solitude, with no ill omen in attendance. Then the earth surrounding the plant is libated, in accordance with the purpose of the fetish: for fertility, milk is used; for revelation, wine; for sexual potency or drawing a mate, honey or sexual elixirs; well-water for storm-charming; and blood for warfare and the Devil's power. Then the plant is thrice encircled with a knife, sword, staff or wand, the

implement also in accord with the nature of the rite. Here prayers are made unto the Roots for potency in its future purpose.

When the ground has been moistened and the plant circumscribed, the Root is harnessed to a black dog, who is then jaded to pull the Root. Tradition holds that the dog carries the curse of the Root's scream, which slays those who hear it, but the Wise will know that the Black Dog is none other than Black Shuck, guardian of the spirit-roads and atavistic manifestation of Cain. Not all Rites of Harvest employ the dog, but those that do rarely result in its death. Rather, the power liberated from unearthing the root serves to revitalise and empower the bond between sorcerer and famulus. In many streams of Mandrake lore, the root is traditionally gathered with iron, be it with blade, plough, or shovel. Thus is a confrontational stance guised by the sorcerer, an appeal to the diabolic, rather than the angelic, aspect of its genius. This is especially when the Mannikin is desired specifically for witching. In some forms Old Craft, when iron is used to harvest the Mandrake, the ritual implement is the Nowl, a large thorn of iron serving as the fetish of the pole-star. Here the following incantation is spoken:

Sharp Iron I raise in offence against the Earth,
Enemy, come forth unto the Field of Sacrifice!

In other forms of Traditional Witchcraft, a bone wand is used for digging the Man-Root, made from either a horn, a boar's tusk, or an arm-bone of man, carved with the sigils of the Mandrake.

When the Root is beseeched for Charms of Venery, let the simpler abstain from sexual congress for the space of one month in devotion to the Root, taking ablutions in Rosewater for the length of the observance. Then let the Root be taken in the night by the full of the moon, circumscribed not with iron, nor ivory, nor with wood, but by the Round Dance, naked, with gay musicks, proffering rose petals and sweet-smelling fires. The sacred ground of its dwelling shall be libated not with wine, but with rustic acts of venery offered in congressus or otherwise by self-sexuality. And let the soil be broken not by the dog, nor by the spade, but by the carved Ritual Phallus, anointed with the elixirs of passion.

The Root is then bathed and dried over time, after which it is carved and brought forth unto its purpose by the Work of Awakening. Some Herbarii maintain old traditions of digging Mandrake Roots, binding and carving their flesh into the desired shape, then replanting them and letting them grow into their accentuated forms.

Entreaty unto the Genius of Anaesthesis

Ia, Ara Shaitan:
Chronophagos I name thee,
Black Ghoul of Mist within.
All pathways of the Flesh benumb,
All Lamps of Perception, dim.
Gone to the Field of Grotesques am I,
Neither ease nor consolation reap;
All Knowledge of the Flesh corrupt,
Sensation sound in twilight's deep.
Descend, all-sentient I, to cloud,
All murmur and dead names ensphere,
Descend, mask of the burial shroud,
And draw the horn-gates ever near.
Now deprive all Sleep of rest,
O Angel, grant the Void of Deliverance.
Now deprive the Ghost of Flesh,
O Devil, stand down before the Night's advance.

Formula: Suffumigatio Mandragoram.

For an incense to be used in all workings of Ara-Mandraku. Take ten grammes dried root of Mandragoras, let it be tinctured in Spirits of Cane for six months. When this is done, let the bones of the plant be given proper burial and the liquid reserved. Then let the same amount of dried root be powdered and compounded with twenty grammes of fresh, pounded root. To this add nine grammes each of pounded Juniper and Elder berry, and nine grammes of fragrant Tobacco. Moisten the whole with Mandrake tincture, and set out to dry, mixing the whole as it dessicates.

When dry, add more tincture, repeating the process. When the last portion of tincture is added, and the compound is dried, fortify it with sixty drops of Rose Absolute, blending well, and storing in a stone jar until such a time as it is needed.

Arcanum: The Charm of Mandrake-Christening.

For those Solitary Roots planted and tended by the hand of man, know that by the hand of Calmena, each plant is given its Angel upon its third solar birthday. The luminary descends, not as the genius of the plant itself, but as its sovereign Ally and Protector, and is acknowledged by the Wise Gardener and magician in the form of hallowed rite. At such a time as the plant reaches its third year in age, the Angel of the Root shall utter its name unto its keeper in dream. Then let the Archangel Michael be called upon, with prayer and fragrant burnt offerings. With great care and skill the Herbarius shall raise the root from the ground according to the holy Tabu of the Mandrake, and utter its name. The Mandragore is held carefully in both hands and the angel called forth in incantation, blest by the rising perfumes of offering. The Root is then replanted, fed, and the Angel of that name shall protect the plant.

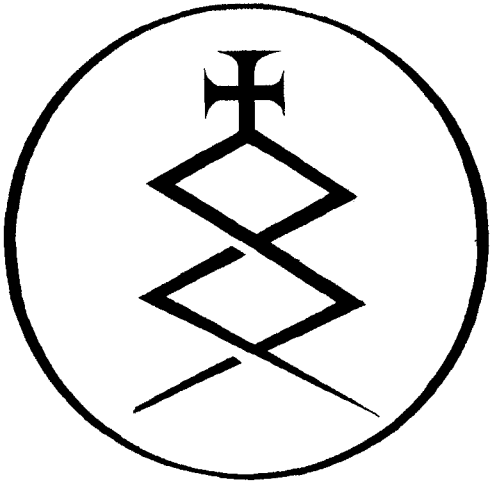
Charm of Mandrake-Christening

Hand of Glory that taps my Right Shoulder,
Be Thou ever the Silent Companion of this Mortal Veil.
Hand of Glory that taps my Left Shoulder,
Lead me ever unto the Cemetery.
And with the Service of Both Hands
Do I renew this Covenant:
As I have raised thee, Holy Root
From the Black Tomb of the first Corpse of Man,
So now I raise thy holy Angel.
Holy Spirit, come forth!
By this Name I christen ye... ✠
Stand fast as Ward and Power in aid of this Root.
In the name of Michael Conqueror,
Keeper of the Keys and Lord of the Air,
It is done.

✠

The Cross-Seal of Infernal Dominion.

For Convocation of the Powers of the Depths.



Powers of the Cross of Infernal Dominion
In Shade of Mandraku, Corpse-Compass of Hell,
Go forth in flesh as the Harvester of Heads:
Scabiosas, Tephrosias, Petroselinum, Podophyllum,
Amen.

✠

Of the Powers and Virtues of Fig, Tree of Baneful Burden.

The Edible Fig is a graceful Arbour growing to thirty feet, with silver-gray bark, large, lobed leaves, and nutritious, edible fruits. It prefers its home climate of the Mediterranean, but is also found in the warmer locales of Albion, even setting fruit; as well as North America. *Ficus carica* belongs to a vast genus, containing in excess of eight hundred species of trees, shrubs, and creeping vines, including the Strangler Fig, known to destroy buildings and monuments. The Herbarius makes use of its Leaves, Root, Bark, Fruit, and Wood.

The Fig is the Accurst Heretic among trees, its Genius wielding the power to both absorb and dispense bane in righteousness, whilst remaining friendly to those who approach it in love. It is connected in many ancient

traditions to the underworld and its retinue of gods; in some religions a Fig tree marks the entrance to the Infernal Realms, its coiling roots encompassing the souls of the unborn. In certain Christian traditions the Fig was the Gallows-tree of Judas; and in Palestine it is considered foolhardy to sleep under a Fig, for the demon MASKUN inhabits its leaves. The bark of a wild Mexican Fig species yields a brown paper for the making of enchanted dolls; such poppets are traditionally used for destructive and baneful magic. Despite its affinity for the absorption of foul emanations, a great host of fecund lore is also associated with the Tree, and it remains one of the primary woods for carving the ritual phallus, and both fruit and leaves resound with erotic association.

Its Wood serves as divine protection against those sorcerers who bring curses to thy door, as did the Christ in ancient days, who laid his evil upon the Blessed Fig Tree. The sovereign operation to harness this enchantment lies in the making of an idol, either in the form of a wooden curse pole, a fist clenching a crown of thorns, or carved in the likeness of the Lord of Hosts and hung upon the door, surmounted the inscription:

IESVS

REX ✠ IVDAEORVM

NAZARENVS

The wood for the carving must be harvested from the Fig tree using the the Gospel of Mark 11: 11-14 and 19-22 as the Address unto the Devil of the Fig. However, in wood gathering, tradition gives us sound warning: Cornish lore regards those those who prune or harm a Fig to be fools, for the act of doing so invokes a death-curse from the inflicted tree. Other means of conjuring the beneficence of the Curse-Carrier is to kindle fires of Fig wood to absorb malefic power, as did the ancients.

Of Diverse Curse-Carrying Herbs.

Other Herbs bearing the same potencies as Fig include:

Coventree, whose twigs and branches possess much the same power as Buckthorn, being a hedge disruptive of spirit-passage. Rune-bound twigs are employed as spirit traps, and the staves by custom are used as Rods of Dispersion in places where exorcisms are performed.

Mallows, which may be used for negation of the noxious. As the Mallow is by its nature a watery plant, demulcent, and wielding the powers of absorption, malvaceous Herbs such as Hollyhocks planted in the garden may serve as living spirit traps, drawing in ill aires and fixing them in their pith.

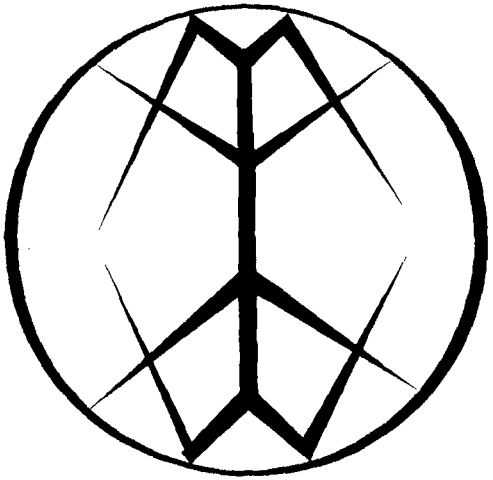
Onion, the odorous Bulb of which is used as a spirit-trap, pierced with manifold thorns or nails, its many pungent layers to confuse and bind the Noxious. The same is true of Garlic and, to a lesser extent, Chives.

Baneberry, strong of flesh-hating poisons, as with the greater portion of its ranunculaceous kin. Her power of unbewitching and defence against malign influence is such that dried leaves and fruits may be added in small amounts to any protective mixture and potentiate the power of the whole. A charm for absorption of evil requires a single fruit be christened in the name of the malefactor and impaled on a thorn, then allowed to shrivel.

✠

The Cross-Seal of the Curse-Carrier.

For absorption and transmutation of Bane.

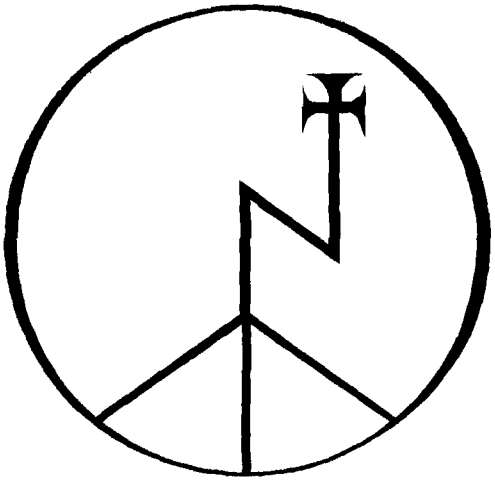


Powers of the Cross of Infernal Dominion
By Gesture of the Fig, Tree of Burden, I exile the Accurst.
Go forth in flesh as the Black Goat of Blame:
Platanus, Cercis, Allium, Tormentum,
Amen.

✠

The Cross-Seal of the Devil of Poison.

For light attain'd by Ordeal of the Mind.



Powers of the Cross of the Devil of Poison,
By Clutch of Hellebore, Tree of Maddening,
I uproot the Arbour of Reason.
Go forth in flesh as Opposer of Mind:
Amanitas, Claviceps, Scopolias, Piturias,
Amen.

✠

Of the Powers and Virtues of Hellebore, Devil of Poison.

Helleborus niger is an attractive Herb of the Buttercup Family, from which so many useful and venomous plants hail. It is a spreading perennial to two feet, but usually smaller, with a profusion of leaves and white flowers. Growing on calcareous soil in Beech and Oak woodlands, or in open grassy areas, it blooms in the Dead of Winter, even in the clutch of snow, hence its name Christmas Rose. Black Hellebore is a denizen of the damp shade, and its specific designation refers to the colour of its root. There are some twenty species of *Helleborus*, all of which are poisonous. As the chief herb of the Devil of Poison, Black Hellebore is a venom of decided infamy. It contains the irritant protoanemonin and varied saponins; the cardiac gly-

cosides heleborin and hellebrin also assert a strong presence. Chemically related to telocinobufagine, a venom of toad skin, they affect the heart in a similar manner as Foxglove. It is also a drastic purgative, and the irritating juice of the plant raises blisters on the skin. The potent extract of the rhizome was used in the Middle Ages as a utensil of murder; before the grim twilight of unconsciousness or cardiac arrest, the victim suffered burning of the mouth, slavering, a great roaring in the ears, and demonic visions. Despite the ferocity it wreaked upon the physium, the Root had an ancient reputation not only as a poison but as a cure for mental disorders.

In the world of Spirit, its alliance is specifically to Madness and the deterioration of the mind. Its ancient repute aligned the Herb with curses of insanity, or blessings to effect its cure. Traditionally, the powdered root and leaves are used as a component of incense to either effect or cure frenzies. Among some folk magic practitioners its dried leaves have been added to smudge mixtures made to accompany meditation. However, as its principal virtue is as the Devil of Poison, this use is more often than not foolhardy. The root has been also been used as a magical amulet for protection, carven in the manner of Mandrake. In antiquity, Hellebore was used to chase Noxious Spirits from the home, by sprinkling the Wort about the home as a magical disinfectant. Root of Hellebore was also employed in medieval charms to ward off plague.

The essence of Poison is the profound transformation of the usual processes of Flesh, not always at the bidding of the sorcerer. When the Devil of Poison appears, the signs of his presence are pain, loss of needful bodily function, alienation and a gradual destruction of the physium, the terminus of which is death. When the Angel of Poison appears, the signs of his presence are alteration of mood and perception, such that the aethyr-beholding capacities of both Flesh and Spirit are amplified and synergised. However, as the Sages of Old noted, it is rare to have the attendance of one without the other.

Concerning the Waking Dream.

The Grand Congressus may take many forms, but the road of oracular trance-mediumship, otherwise known as the Waking Dream, together with the Sleeping Dream, is perhaps the most refined discipline of Art. Within the ambit of the Viridarium, this is the Garden of Hypnos, in

which the shades are perceived directly through the waking sensorium. Such is the pathway of the Medium, which wends through the Arbours of Calmena, one foot upon the solid earth, one upon the ghost-roads. Some persons enter the world with this gift, either using it for cunning or Art; others may, through praxis or sudden circumstance, waken unto the Sight. The value of the Waking Dream in Art can be immense when properly employed; however it is incumbent upon all such practitioners to verify the information so received, for not all spirits speak true. Nonetheless, Herbs of Hypnos are used in varying degree to mimic the parameters of the Waking Dream; of them, the safest is Clary Sage blossom, rendered in tincture, and taken in incremental dosages, beginning with twenty drops.

Despite the rarity of profound spirit-possession in modern occult practice, the Medium must always be prepared for the eventuality of violent spirit-possession during operations of the Art. Not all Spirits will actively possess; of those who do, some do so violently, others with great subtlety. Shading by a persistent spirit may affect motor coordination or the senses for a considerable period of time, and in extreme cases certain spirits may linger for years, adversely affecting health. At such times, the Work of Exorcism first serves to drive away unwanted influences, and the Works of Restoration to function as a spell of Bringing Back. Tobacco, as much as it is a plant of conjuration, may also function as a wholesome restorative, the cigar-smoke blown over the face, body, and into the ears. The Work of the Holy Well, being the encharmed washes of Art, also serve as a restorative, as do heavy stones or particularly dense minerals. Such precautions are doubly apposite the practitioner who is of sensitive constitution and easily enters the Waking Dream. It is the responsibility of those having such natural sensitivities to take appropriate measures in order to safeguard themselves when the need arises.

Of the Hood.

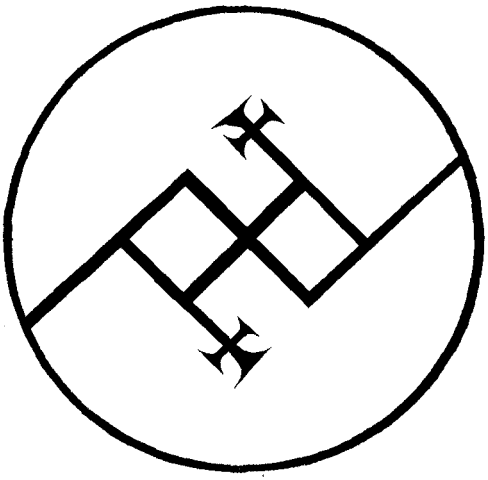
In the Language of Botany, the Calyptra denotes a structure like unto a cap or hood, particularly that of a Moss capsule. In the Green Art, it is a ritual Hood sewn to cover the entire head, usually of dark-coloured opaque cloth, used as an adjunct to trance-meditation; and worn as an emblem of solitary hermitage. The Hood is of two types: Concealing and Revealing. The former covers the head in its entirety, swathing the sorcerer in darkness. In this, a Veil of Darkness may descend when and where the Wayfarer

requires it. The Revealing Calyptra admits light, usually by a wide opening around the face. Such hoods are primarily for covering the Head in deference and devotion to forest-spirits, and for simple protection from chill wind whilst walking over field and moor. Ideally a single Hood serves both magical and practical functions as Art requires.

✠

Cross-Seal of Hypnos.

For the Dream-Charming of the Waking Flesh.



Powers of the Cross of Hypnos
By the Veil of Moonshade, Tree of Suspension,
Enrapture the bounds of Day and Night.
Go forth in flesh as the Waking Dream,
Sclarea, Virola, Solandrum, Sceletium,
Amen.

Concerning the Powers and Virtues of Belladonna, Lady of the Death-Gates.

The venomous nightshade *Atropa belladonna* is a bushy, herbaceous perennial growing to four feet high, with bell-shaped flowers of sickly purple-brown. In their season, large, glistening black berries spissate containing copious amounts of seeds. These fruits, like a Witch's Apple of fairy tales,

taste sweet. Belladonna prefers chalky or alkaline soils; it is often found inhabiting the remains of ancient abbeys where it was once cultivated. A rare cultivar known as Yellow Nightshade *Atropa belladonna* var. *lutea* has moon-yellow flowers and is much-venerated as a love charm; it can sometimes be found at specialty nurseries. The generic name *Atropa* comes from the Greek Atropos - one of the Three Fates, she who snipped the Thread of Life with awful shears. In planetary botany, the Herb falls under the dominion of Saturn and Neptune.

Her action upon the physium is stupefacient, aphrodisiac, and a strong topical anodyne. Belladonna specifically affects the central nervous system when taken internally. Effects are characterized by initial stimulation, followed by confusion and the appearance of visions and phantasms. If the dose is large enough, there follows central narcotic paralysis, coma, and death. In therapeutic doses, the Herb's powers affect the peripheral nervous system. Its principal chemical virtues are atropine, hyoscine, hyoscyamine, belladonnine, and traces of nicotine.

Its greatest power is as a hypnotic, in certain ways far greater than Opium, its noble Sister. Overdose, which may result in death, is characterised by light sensitivity, sensations of floating, spatial expansion, glossolalia, slowed heart, and hot hands, as well as a sense of being surrounded by Dead of all kinds. Among those of the Old Craft, some have employed small amounts of Berry-tincture in a glass of red wine as the rapid gateway to deep trance, particularly in Ancestral rites; the better to perceive the appearances of the Mighty Dead. However, reliance on the Death-Lady to procure hypnotic trance is foolhardy, for alkaloid content can vary widely from plant to plant, as well as individual tolerance. Folk-knowledge imparts that among the most potent strains of the plant, one of the berries can kill a child; adults may perish after eating in excess of three.

Juice of the Fruit is traditionally used to encharm consecrated pieces of wood for use as wands or divining rods. Dried Leaves, Roots, and Berries may be judiciously added to incenses of Triumph, burned to overcome an enemy in warfare, or added to the War-pouch for this same purpose. As a visionary Herb, it may be compounded into incenses for Samhain, or other rites of Death or the Underworld.



26
The Book of The Crown of Heaven



Psalm of the Sun-Hung Bough

Petition I make unto the Saint of the Golden Skin,
Thou soul abiding in truth and purity,
Ye robust ward of the Heaven's Heights!
Hallowed be thy Power as the Air of Delights,
Keen discernment I pray, and swiftest flight,
And the patient wisdom for all Holy Labour.

O Holy Ixias!
Come forth, star-flung Seed of the Luminous Host,
Thy Leaves bestow the Sun's own wine;
For the Aethyrs are as Nectar
And the Harvest of the Wind is thine.
For naught on Earth thy power excels;
Cloak the Splendours bright in Heaven
In the pallid Hollows of Hell.

Kindle a Flame at the Root of the Ash,
Raise the Column High.
Cleave the Air as an Arrow of Perfect Love
From beneath the Root to the Branches above.

Kindle a Flame at the Height of the Tree,
Drop the Column down.
Rend the Land as Hate's Firebrand,
By war-fire's wasting round.

O Thou, Bright Snake of Golden Flame,
O Thou, Light of the Fairest Folk,
Be crown'd the Lord of Albion's Trees
O Dew of Apple and Sap of Oak!

Concerning the Powers and Virtues of Mistletoe, Flame-Crown of the Spirit-Tree.

Viscum album, the lone species of Mistletoe in Britain, is a semiparasitic perennial favouring Linden, Poplar, and Apple trees, but still occasionally found upon Oak, forming bunched spherical masses in limbs and giving forth white berries in the winter. Older, well-established individuals may possess very hard wood which may take on a golden hue. *Viscum album* also inhabits North America, as well as two other Mistletoe genera, *Arceuthobium* and *Phoradendron*, which may grow upon native conifers such as Pine and Juniper. In the occult herbalism of Old, Mistletoe was considered to be ruled by the Sun and Jupiter.

Its powers in medicine are vast, encompassing immunotonic, anti-tumour, sedative, spasmolytic, emmenagogue, and oxytocic properties. Internally used, Mistletoe berries are toxic, as well as leaves and stems in excessive doses. Lectins and peptidic toxins are the prime venoms of note; lectins agitate the agglutination of red blood corpuscles and, in general, tend to decrease corpuscle counts. However, the chemical constituents of any given Tree will greatly depend upon its host. Use of the berries of can be a potent toxin, and should be confined to external use. In this capacity they are used in washes for acne and to loosen stiff joints. Leaves may be drunk as tea sparingly in infusion, or as tincture. The Irish, Welsh and Breton names for Mistletoe all translate as 'All-Healing'.

In all matters of Art, from cradle to coffin, it reigns among trees as the Luminous King. In matters of Love-Witching it formed a potent love-drawing powder, one part of its Leaves was combined with one part each Elecampane, Vervain, and Violet; a tiny pinch of this magical dust was then added to the food or drink of the one desired. In America, modern folk magicians of the Ozark Mountains compound the leaves and stems of the plant into love philtres. Mistletoe was long under the Papal ban due to its supreme veneration among the older religions. Despite its status as contraband, its virtue was recognized by christian monks who, christening it *Lignum Crucis*, or 'Wood of the Cross', ate chips or drank decoctions of it, and wore bits of its wood as disease-conquering amulets. The Tree is also linked to spells of Nigromancy, Warfare, Divination, Concealing, and ancient Funerary rites. Among those of the Old Craft, Mistletoe found on Whitethorn and Rowan is esteemed for the making of spirit-medicines.

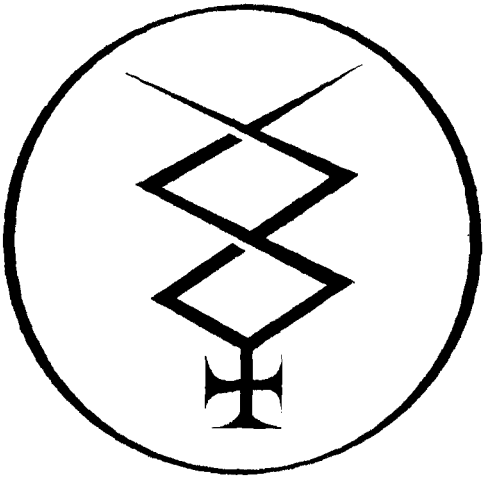
Leaves of English Mistletoe may be used to brew 'The Crown of Heaven,' a valued liqueur strong as a preserver of the flesh and as a resonator of the Angelic impress of the Height of the Spirit-Tree. The best for this purpose is that found growing upon Whitethorn, Apple or Willow, though in the rare instances where it grows upon a conifer, its virtues exceedeth all three. The wine is made by a three-month primary maceration of dry Mistletoe Leaf in fifty-percent Spirits of Cane, together with a like amount of Apple flesh, using at least half peels. The resulting tincture is then filtered and committed to a Ritual Bottle. Its use should be sparing and reserved for the solemn Work of the Garden.

The Crown of Heaven is the Great Arch, the Will to Power which drives the earthly substrate ever toward manifestation. Whether it be formed of Gold or Lead, Silver or Iron, is the mark of its wielding, not its forging.

✠

The Cross-Seal of Celestial Dominion.

For Convocation of the Powers of the Heights.



Powers of the Cross of Starry Dominion
By Glow of Ixias, Tree of Heaven's Round,
I call forth the Sky-Mansions to Assembly.
Go forth in flesh as the Fire-Crown of Seth:
Acacia, Moringa, Dianthus, Centaureas,
Amen.

Arcanum: The Herbs of Immortality.

The ancient extension of Angelick Light, having gone forth among mankind as 'The Art Magical', has been in some traditions well-warded, in others degraded or relegated to empty symbolism; in still others it has been wholly shriven of its godly power by assimilation unto realms of the curious. This is a matter ever played out in the transmission of lore, which may, over time, return refined metal to a state of crude ore. These powers of degradation have come to shroud the so-called 'Herbs of Immortality', which now encompass a multitude of meanings. The Holy Books of old relay that the ancestors of ancient days walked the earth for many times the lifespan of a modern mortal, but each passed from the world in his time, by Nature's Law. Even old Enoch, whose body passed into the Gulf of Empyrean Flame, was forbidden to walk the Earth of mortal matter beyond a specified age. Thus is the Arcanum revealed: where flesh is concerned, the constraints of the temporal are bound by the sovereign laws of the Eternal; all incarnative momentum is thus spirit-passage upon the pathway of substance. When the Herbarius speaks of Herbs of Immortality, it is understood to mean plants that, through the vehicle of the body, nourish the spirit. While this divine power may be found in all plants, there are certain Trees and Herbs who intercede directly with the spirit and its guardian luminaries, to better preserve it through the maelstrom of incarnation. Such are the concerns of **Ixias**, and the retinue entire of the Crown of Heaven, for they not only minister unto the present concerns of the spirit, but all those of past and future as well.

Of the Virtues of Everlasting, Flower of Perpetuity.

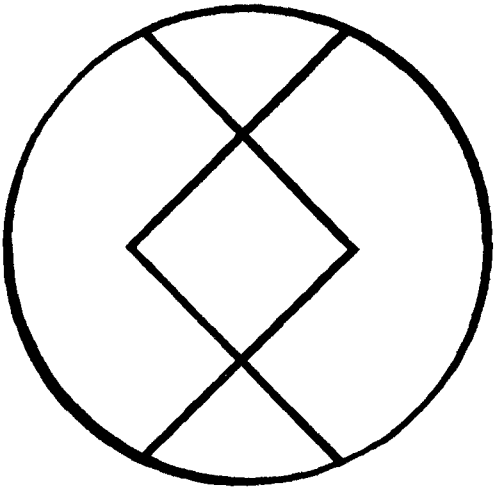
The word "Everlasting" applies to some two dozen plant species, many hailing from the Daisy Family, the Asteraceae. Colours and shapes of these flowers vary widely, and many are fragrant, dry quickly and retain scent and colour for lengthy periods of time, sometimes hundreds of years. No doubt these Virtues of Keeping gave rise in part to the Herb's association with the powers of Immortality. Some Everlastings such as *Gypsophila* or Baby's Breath are used as magical charms to ensure fertile marriages. Of interest to the Herbarius is *Gnaphalium*, the genus encompassing the group of Everlastings known unto the vulgar as Cudweeds. With all Everlastings, the Flowers and Leaves are employed, and, where fragrant *Helichrysum* species are concerned, the Essential Oil. Of interest to the

Herbalist is Rabbit Tobacco, *Gnaphalium obtusifolium*, whose fragrant leaves enjoy a reputation as an effective fumigant of Earthing. When a person faints during operations of the Art, a smudge made from the dried foliage is smoldered and simultaneously blown into the nostrils. A similar smoke is employed for sending troublesome, earth-bound ghosts of the Dead on their way when they come a-groaning. The scent of the smouldering Herb is displeasing to these Ghosts, and fumigating the premises they haunt with Sweet Everlasting is a sure message to send them on their way. In the Work of the Crown of Heaven, Flowers of *Gnaphalium* form the greater portion of an Elixir of Immortality. Two parts of the dried flower are tinctured in Spirits of Wine, with two parts dried Leaf of Mistletoe and one part each fresh Leaf of Melissa and Petal of Rose. The whole is set to macerate in darkness for the length of two months, then filtered, with honey added as desired. One thimbleful is drunk twice daily.

✠

The Cross-Seal of Years.

For the nurturance of the Spirit and prolonging the Incarnative Flame.



Powers of the Cross of Years
By Aul, Tree of Endurance,
Embrace I now the Temple Eternal.
Go forth in flesh as the Immortal Head of God:
Melissa, Gnaphalia, Anthrisca, Ganoderma,
Amen.

Of the Powers and Virtues of Alder, Tree of Years.

Ours is a deciduous tree with a preference for wet soils, growing to eighty feet in height, producing cone-like fruits, though, problematically, it is not a conifer. The genus *Alnus* encompasses thirty species in the temperate northern hemisphere and the Andes. Because it is a tree whose favoured haunt is wet places, the timber is especially adept at resisting water and the various maladies inflicting wood as a consequence of dampness. The tree yields three excellent dyes; red from the bark, brown from the twigs, and green from the blossoms. Traditional remedies make use of the tannin-rich bark in decoction for a sore throat gargle; Black Alder bark is tonic, febrifuge, and astringent; berries of the same will induce retching. Some use the leaf for the dropsy; and a strong infusion makes a foot-bath for the weary wanderer.

The Green Art makes use of its durable wood, chiefly for the conjuration of Theraphim and talismans. Cut upon the full moon and passed nine times through fire, its branches yield wands potent in Fortification, be it of the home, the body, or the spirit. Dried cone-fruits may be used as the substrate of incenses, as the manifold spaces within the woody cone may neatly encapsulate melted resins, wax, aromatic powders.



Concerning Strengthening the Flesh and Spirit Through the Transmutation of Poison.

Many are the charms of Old protecting the body from poison, be it ascribed to demonic origin or the malediction of various earthly bodies. The Theriac, or Mithridate, was one formula for this purpose, gradually strengthening the flesh over time by cunning preparation of herbs of Longevity, or by making the body accustomed to poison by taking tiny draughts from the skull-cup and increasing them over time. Herein lies the Hidden Graal of Cain, who by the crooked track of Holy Ordeal must pass through all things: as it is known by the Alchemist, all things are and contain poison. Thus are the charms of the Theriac extended to the world of clay, and the thorn-path made smooth for the Wayfarer, for the whole of temporal bonds are bound up in both balsam and poison. Their potentials for becoming one another give rise to Art, and the Blessed Azoth.

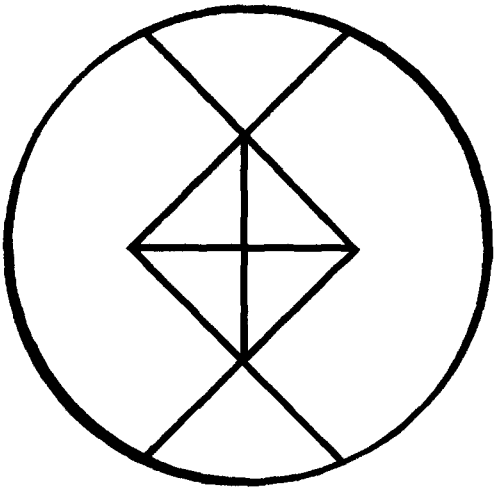
Formula: Theriaca Setheus.

A Theriac for daily use, being in its formulation a protection against venom, both of Flesh and of Spirit, strengthening to the soul and body alike. Take four parts each of dry Leaf of Mistletoe, fresh Leaf of Nettle, and fresh Leaf of Melissa. To this add three parts fresh Blossom of Self Heal, fresh Blossom of Yarrow, and dried Fruits of Ziziphus. One part each of fresh Root of Calamus and Root of Yellow Gentian, well-pounded, is then added. The whole is then steeped in high proof spirit for two months, agitating frequently, then strained. Where tincture of Rose Petal or Wild Flower Honey may better it, let the Herbarius so decree. It is taken once daily, at rising, in a thimbleful.

✠

The Cross-Seal Against Poison.

For protection against venoms, and the Charming of the Theriac.



Powers of the Cross Against Poison
By Gentian, Wort of Preservation,
I take up the Mantle of Light.
Go forth in flesh as the Seal that Wards the Body:
Smilax, Azadirach, Prunella, Picrasma,
Amen.

Concerning Sexual Union between Grove-Angels and Man.

The great repositorium of plant lore contains, in every manifestation, age, and era, tales of marriage between the race of Man and Faerie. Initiated by the descent of the Fallen Angels, variations of this practice have gone forth into the lore of Forest and Lake. We know, for example, of the Brides of Ash, nymphs youthful in appearance and associated with the clouds, whose secret communion is attained by propitiation of the tree and use of the Ash-Root Alraun. But the Nymph may also take the form of an old woman, beneficent by some accounts, a bewitching Hag by others, and congress, though often bringing power or fortune, is usually attended with danger. We know too of the Willow nymphs who speak with music, but who may also lure the wanderer into a watery grave, and the severe Maidens of Elder and Juniper. Such are the Grove-Damsels or Wood-Wives, the female counterpart to the Wood-wose, who may appear to some among Adam's Race in alluring guise. In this, the Golden Branch crowns the Work, but climbing unto the heights of the Spirit-Tree is its laborious foundation. As with all marriage, magical union with the arboreal spirit, when it results, is always a test of the Virtue of each of the Beloved. Let then, knowledge of the Holy Art of Betrothal be tempered by wisdom in its exaction, for the hard forging of such bonds may yield great things; but their breaking shall be the downfall of both Genius and Herbarius.

Of the Powers and Virtues of Myrtle, Tree of Betrothal.

The fragrant Myrtle Family, or Myrtaceae, is populated with trees of strong magical virtue, encompassing eighty genera and including *Myrica*, *Eucalyptus*, and *Syzygium*. The common Myrtle *Myrtus communis* is an evergreen shrub with white flowers and fruits of a dark purple or blue. It is native to the Mediterranean, but diverse cultivars have wandered into many climates where it is found in landscape and garden. All parts of the tree are aromatic and retain their fragrance after drying; in Art we make use of the Wood, Leaves, Flowers, Fruits, and Essential Oil. Trees with the greatest virtues are those grown in warm, dry climates.

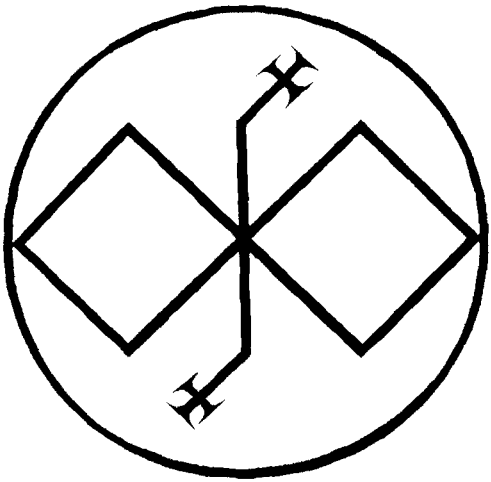
The great virtue of her Genius is in the power of unity bound in eternity, the blossoming of which is Holy Marriage, and the Virtue of its fragrance is such that it may be favourably blent with almost any other aromatic. For this, all sacraments of the Art may make use of it, from potion to pow-

der, balsam to incense. Yet each should be used knowing of this potency of Union, and the powers of the Nymph of Myrtle acknowledged as holding sway over the operation. She has long been associated with weddings of mankind: sprigs are worn by brides to ensure a fruitful marriage; Myrtle trees or shrubs planted near the dwelling cast the home in the harmonious glamours of sensual delight. Philtres or cordials made from the leaves and fruits promote venery; adjunctive herbs supporting this formulation are Orange, Pomegranate, Damiana, Cinnamon, and Saffron. The tree also had ancient renown as a funerary Herb; in Hellenic death rites, the corpse was laid on a bed of Myrtle branches; wreaths and stelae decorations were also made from the plant. In Bohemia, leaf-garlands are placed on caskets as they are lowered into the ground as totems of Immortality. The Mandaeans venerated the Tree as the symbol of eternal life.

✠

The Cross-Seal of Betrothal.

For joining soul to soul and heart to heart.



Powers of the Cross of Betrothal
By Bright Star of Myrtus, Tree of Heart-Binding,
I seal of the compact of Twain Spirits.
Go forth in flesh as Husband and Wife of the Wood:
Magnolia, Gypsophila, Aloysia, Syrinxa,
Amen.

Praxis Sylva: The Rite of the Vessels of Betrothal.

As a great Rite of Betrothal, the Vessel forges spirit-congress between Wayfarer and the Arbour of his heart's calling, serving as ritual compact betwixt Cain and Calmena, and forging a spirit-link betwixt the Dreaming Body and the spirit-locus of a grove of trees. Two urns are constructed: one for the grove and one for the hearth of dwelling. Let them be identical in size and appearance; small, forged of the same clay, so as best to encourage their kinship, and containing mumia from the trees of the Grove Beloved. A length of gold thread, perfumed with the sacral smokes of Art, is bound with three knots at both ends, and links both Vessels mouth to mouth. Thus shall they remain conjoined for three days, standing in the principal shrine of working, blessed with the Cross-Seal of Betrothal, and Oil and Smoke of Myrtle, together with such from the dominant tree of the grove. At sunrise and sunset let both Holy Urns be praised:

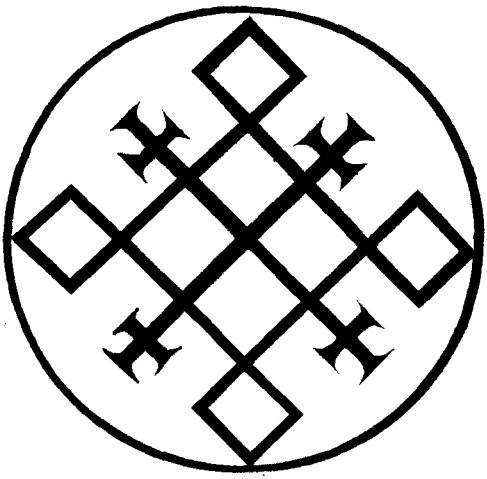
O Perfect Twins of One flesh made,
May thine hands go forth one unto the other,
Thy twin mouths speak in perfect rhyme,
Thy twin ears hear the Song of Leaves,
Thy twin feet walk the roads of night.
Blood of the Land, Blood of Man,
Pour forth from the twin Spirit-Fountains.
Unite the Golden Road of Going Forth by Night
From step, to step, to step.

On the Fourth Day, let the Vessels be taken to the place of working, where a small grave shall be dug. Let offerings of the flesh be made to the Vessel, which shall be buried, together with a small measure of gold, silver, or other precious metal, as well as one half of the binding-thread, cut at grave-side, bearing three knots. Then the Vessel shall be placed in the ground, the Charm of the Twin Vessels spoken before the earth covers it. The second Vessel is returned to the Shrine of Working as a hallowed vehiculum of Dreaming, containing the other half of the golden thread. A small portion of earth from burial of the Land-Vessel is placed in the Dreaming Vessel. Offerings of Love and Sacrifice shall go forth into the Vessel over time as the honour of one's own troth, and for the pepetuation of the Sacred Marriage unto the Grove.

✠

The Cross-Seal of Holy Sanctuary.

For Petition for entrance unto the Temple of Wood, and taking good Comfort therein.



Powers of the Cross of Holy Sanctuary
By the Chestnut, Adytum of Wood,
I go forth to the Green Chapel of Troth.
Go forth in flesh as dwelling-place of Holy Hermitage.
Ceiba, Adansonia, Pipala, Sequoia,
Amen.

✠

Of the Virtues of Sweet Chestnut, Arbor Sanctum.

The Chesten-tree, or *Castanea sativa,* is considered a Roman introduction to Britain, but has taken its place in the wood as an immigrant beloved of man and beast alike. Growing in excess of one hundred feet in height, it is deciduous or semi-evergreen, giving forth odorous yellow catkins; the resulting seeds are well-protected within the enclosure of a spiny husk. The American Chestnut, *Castanea dentata,* is shorter, but with with a broader spread. Its edible nut is nutritive and was a staple of ancient diet; folk medicine made use of an infusion of the dried leaves for colds. Older trees may reach great age and size; one Sicilian individual had a recorded girth of almost two hundred feet. Though strict forestry practices have limited the

size of most trees, enormous Chestnuts may on occasion be found. Such large exemplars stand as Temples of the Wise, and give forth their great power of the Arboreal Sanctuary, apposite for meditation and Green reverie, but also for the healing and regeneration of the wounded spirit. Its wood is hard and of suitable working grain for small implements of Art, especially those concerned with the work of the Crown of Heaven.

The Sealing of the Mystery in Wood

And the First Round was in Blackness mark'd,
Bound in a Ring of Night.
The Second was in Heaven form'd,
Scribed in a Wheel of Light.
The Third was born upon the Earth
Carv'd in mortal clay,
The Fourth made whole all powers unseen
Flesh'd in a spirit-garden green.
And the Fifth Round was cast about
Taking root within the Fourth:
Hung with all fruit Wise and Good
Grace Eternal bound in Wood.
Seed unto Shoot, Thou brought forth the promise of the Germ of Man,
Rising from the ground unto the Fires of the Sky.
Seed unto Root, Thou delv'd into the Dark Abysses of Earth,
Anchor'd all living Flesh to the Dead-come-before.
Shoot unto Stem, Thou became a mighty Conduit of Force,
Distilling upward the Waters and downward the Aires.
Stem unto Branch, Thou ensorcell'd the Compass of Creation,
Arms outstretched unto the Birth and Sacrifice of Matter.
Branch unto Leaf, thou in craft toil'd unto the Great Work
Fortifying the Grove-Temple of the Serpent's Children.
Leaf unto Flower, thou join'd all Souls of the Light
In the Hive of Nocturnal Ecstasy.
Flower unto Fruit, Thou multiplied the harvest fertile
The Reward of Life and Harbinger of the Skull.
Fruit unto Seed, Thou in Death preserv'd all Life to come,
By Holy Remembrance and Resurrection.


28 35 2 7
6 3 32 31
34 29 8 1
4 5 30 33

Psalm of Going Forth Into the Blessed Hornbeam

Three knots now bind this thread of gold:
One for the place of going-forth,
One for the journey and the road,
One for the Place of Arrival.
For three are the Precincts of the Wanderer's Art,
And three the Arbours of Light.

Perfect Son of Dendros am I,
My Soul this day has passed within;
Gone forth to the Grove of the Bone-beam's bend,
To all souls' Place of Knowing gone.

As a King new-laid in earth I go,
'Twixt Mistletoe High and Mandragore Low,
Black-hooded, on the final march,
Three silent charms to bind the Arch
Unspoken by the Voiceless Dead,
And the Virgin Seal of the Unknown Host.

Twelve and threescore Staves of Might
Come forth as swords of virid light;
All Riders in the War-Host wield
One Eshen spear and Hollen Shield,
By Power of Art go forth to claim
The Holy Hedge, the Plot and Field.

Three knots now bind this thread of gold:
One for the place of going-forth,
One the journey and the road,
One for the Place of Arrival.
For, behold, by three times three times three
All past and now shall ever be.

Glossary

Angels' Wishbone: East Anglian name for Mistletoe.

Awen: three primordial rays of light emanating from a singular heavenly source, identified in some lore as the power of Second Sight.

balsam: a tree resin or any of its magically exalted derivatives; also an oil, or a medicament with healing properties. By writ of aromatic science, a resin contains benzoic or cinnamic acid as a component of its esters.

bavins: small bundle of flammable plant materials, bound and consecrated as kindling for a Sacred fire.

Balneum: a ritual bath.

Bone Wood: the dry, rotten heartwood of a fallen tree, which retains unique magical virtues, particularly as a powder or suffumigant.

Bread of the Land: concentrated solid extract of a plant made by repeated fortification of dried material with liquid extracts of the same plant, used as a ritual sacrament.

Cain: first son of Adam and Eve, and venerated as the first sorcerer by some lineages of traditional witchcraft.

Calmena: in Edenic lore, the wife of Cain; also Awan.

clootie: strip of cloth tied upon tree branches to effect magic, for prayer or blessing, or as an offering of pilgrimage.

Corpus Sidereum: the Dreaming Body, or part of Spirit going forth by night.

Cross: supreme magical formula of incarnation-sacrifice-apotheosis arising from the fixation of spirit into the four ways of matter.

crow's bread: in the arcana of Sabbatic Witchcraft, a vision-inducing plant, principally the Liberty Cap [*Psilocybe semilanceata*], but also applied infrequently to the Fly Agaric [*Amanita muscaria*].

crucifer: literally, 'cross-bearer'. In botanical nomenclature, any plant belonging to the Brassicaceae, or cabbage family, characteristically producing a cross-shaped flower. Also, any plant or its spirit producing pain, torment or ordeal.

cunning-craft: body of traditional lore and magical practice arising from the intersection of rural British folk magic and diverse forms of organized occult practice, including herbalism, astrology, divination, and angelic invocation.

Curren: traditional East Anglian term for Cunning-folk, still in use.

Dead Bones: dust ground from portions of a plant long dead by Nature's hand.

decoction: a liquid preparation made by boiling plant parts in water or wine, in a non-reactive vessel, for a period of time.

dioecious: in botany, the separation of sexes on separate individual plants.

Devil: any adversarial or oppositional spirit.

Elphame: the Dominion of Faerie, conspecific with the hidden domains of the wild and the Pleasure-Garden of Shadow.

Errant Viridian: ancient avatar of the wandering vegetation-god whose appearance and departure herald seasonal change and fecundity.

Eshen: of or relating to the Ash Tree and its arcana.

Fairy Tree: trees regarded as habitations for the Good Folk, usually lone-standing, wild, and of advanced age.

Faith: conviction of the reality of the unmanifest.

Faunus: old Roman god of Herbs and the Greenwood; in some forms of Old Craft he is ascribed protective powers over animals.

Genius: the spirit-complex of a plant or its environs.

Ghost Corn: a plant, often burned as incense, which attracts spirits.

gnosis: knowledge of divine origin reserved for an elite, obtained through magical, mystical, or ecstatic experience.

Good, The: collective term for the Good Folk, or Fairies.

granarium: the collective Trees and Herbs dwelling in any land, as well as their associated spirits, powers, and mysteries.

Green Gnosis: spirit-given wisdom arising directly from the manifold strata of the plant realms.

Green Key: a plant whose occult powers are used for opening locks, finding lost objects, or discovering treasure.

Guiser: one who practices the Art of Guising, being the magical assumption of Masque and Cloak.

Herbarius: divine hypostasis of Man in spirituous and magical communion with the plant realm.

hex: to use witching power. Additionally, a kind of magical fetish used for protection of property.

Hexing Herbs: appellation of a toxic plant-group historically associated with European witchcraft, including Aconite, Thorn Apple, Belladonna, Henbane, Hellebore, Poison Hemlock, Mandrake, and Scopolia.

Hollen: of or relating to the Holly Tree and its arcana.

Hortus Conclusus: an enclosed garden.

Hulver: the English Holly [*Ilex aquifolium*] or mysteries relating thereto.

Infusion: a liquid preparation made by steeping herbs in hot or cold water.

Lady Ellehorn: Spirit of the Elder Tree.

Lamiaceae: botanical name of the Mint Family, formerly *Labiatae*, having some 3,500 species, including Rosemary, Lavender, Mint, and Sage.

Lilith: first wife of Adam, patroness of night, dreaming and nocturnal flight, goddess of witches.

Luminary: tutelary angel of a specific branch of the Art Magical.

Mannikin: the animate, anthropomorphic hypostasis of the Mandrake.

mordant: natural or synthetic substance which fixes plant pigment in a dye or makes its colour more pronounced.

mortua: remains of plant parts after their potencies have been extracted into liquid, or released by fire.

nowl: ritual implement, made of iron or meteoritic metal, used for fixing the power of the pole-star within the Circle of Art.

Ocular Wisdom: power acquired, comprehended, and applied through the vehicle of sight.

Od: East Anglian name for God / Odin.

Oleum Essentia: essential oil.

Oleum Olea: olive oil.

paten: a magical dish or tablet, associated with elemental Earth, and with the powers of the Land.

Patron Tree: tree unto which an Herbarius is ritually devoted, a spiritual ally and source of personal power.

phenological calendar: botanical calendar unique to a particular locality, and kept by observation, noting phases of growth, flowering, and fruiting for each plant therein; as well as plant-omens, planetary cycles, and weather.

Plot: the sealed domain of magical working, identified in various traditions as the Circle, Triangle, Foursquare, or Ninesquare.

Pontic Herbs: traditionally any poisonous herb of Pontus and its environs such as *Daphne mezereum*, but in some forms magic referring to poisonous plants, particularly deadly ones, as a whole.

pulse: plant of the Fabaceae or Pea Family producing edible seed.

Qayin Sa'Ira: 'Cain the Hairy'; aspect of Cain as dweller of the wild, and, in some forms of British Cunning-craft, patron of the Green Art.

raising: the sorcerous enchantment of awakening life within an Idol.

Red Plough: destructive hypostasis of herb-magic.

rhizome: in plant morphology, a modified underground stem, rather than a true root, frequently associated with aromatic virtues, as in the case of *Zinziber* or *Asarum* species.

Rood: holy sceptre or staff of the Art Magical, fashioned of a branch of the magician's totemic tree.

Rosarium: a Rose-garden, or plot enclosed by a Rose-hedge. Also a string of beads used for mantic recitation, prayer, and mystical contemplation.

sacrament: preparation of the Art Magical offered to, or infused with, Spirit.

Saints of the Arbour: collective term for spirit-retinue surrounding a tree.

Seirim: theriomorphic legion of the Pleasure-Garden of Shadow, cognate with sileni, governing animals and their powers, and mankind's bestial attributes.

Shemhazael: captain of the Watchers or 'fallen angels' who taught the Arts of magic unto man; identified as a tutelary intercessor of witchcraft.

simple: a single medicinal plant or the medicine obtained therefrom.

spirit-trap: magical charm for entangling a troublesome spirit.

suffumigant: a perfumed sacrament of fire and smoke.

sway: A magical wand or staff formed from the branch of a tree.

umbellifer: any plant belonging to the Apiaceae, or Dill Family; typically having an umbel inflorescence, many of which possess fragrance, spice, or poison.

Verdelet: in some traditions of Old Craft, the office of the Green Master, bearing responsibility for stewardship, recension, and teaching of plant mystery.

Viridarium Umbris: The seraph-warded Sanctum Sanctorum of the plant realm, whence proceeds all green gnosis.

Walking Herb: a plant which lends speed and protection in travel.

Wayfarer: Seeker unto the Gardens of Power, identified with Cain in his hypostasis as exile and pilgrim, so named because of motion on the Path.

witch: to command or divine by way of the Art Magical.

Witchblood: the perpetuation of the heredity of the Fallen angels, and their powers, among the race of mankind.

witherwards: being the direction counterclockwise or 'contrary to nature'.

Withering: the sorcerous power of diminishing power and vigour.

Wort: a plant; specifically that which is non-arboreal and herbaceous.

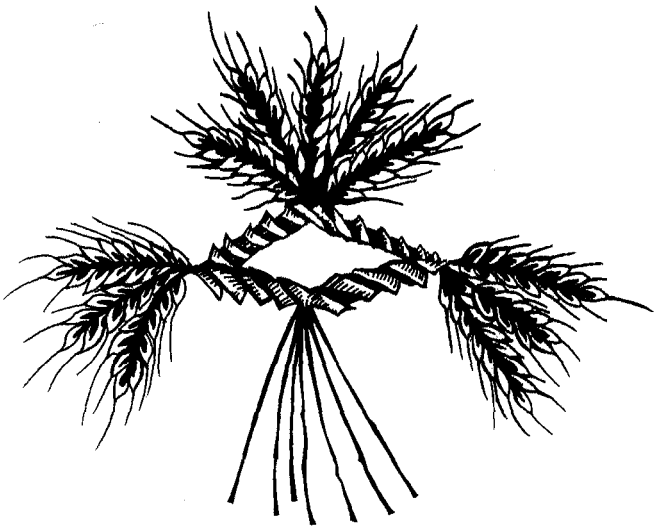
Zoa: Life.



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