

**CULTUS ARBORUM: A DESCRIPTIVE ACCOUNT
OF PHALLIC TREE WORSHIP WITH,
ILLUSTRATIVE LEGENDS, SUPERSTITIONS,
USAGES, &C., EXHIBITING ITS ORIGIN AND
DEVELOPMENT AMONGST THE
EASTERN&WESTERN NATIONS OF THE WORLD
FROM THE EARLIEST TO MODERN TIMES**

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CULTUS ARBORUM

OR

PHALLIC TREE WORSHIP.

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REFERRING TO THE PHALLIC CULTUS.

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P R E F A C E .

*T*HE present volume forms a companion to three already issued on "Ancient and Modern Symbol Worship," denominated severally, "Phallism," "Ophiolatrea," "Phallic Objects and Remains," and "Tree Worship," they all form parts of one whole, and constitute a Series on the various forms and phases of what is known as "Phallic Worship."

The subject is an extensive one, and there still remain sections of it which have not yet been dealt with, but which may be exhibited in future volumes. Although in the compass of the present work it has been impossible to treat the subject in anything like an exhaustive manner, a great deal of matter has been incorporated in its closely-printed pages which, attentively perused, will enable the reader to form a just opinion of what is included in the title.

At the end of this volume we have endeavoured to give the student of Ancient Faiths a Bibliography of works on or connected with Phallism.

Being the first attempt of the kind, omissions will doubtless be found, although there are nearly five hundred references given, yet even as it is, it will prove of great use and advantage to those making researches. It is divided into two classes—Phallic works, and books bearing more or less upon the subject.

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TREE WORSHIP.

CHAPTER I.

Characteristics of Trees—Naturalness of Tree Worship—Origin of the Worship—The Tree of Life—Ancient Types—A Tree as a Symbol of Life—Poetical Associations—Sacred Fig Tree—India specially a Land of Tree Worship—Trees identified with Gods—Meritoriousness of Planting Trees—Auspicious and Inauspicious Trees—Ceremonies connected with Tree Worship—Invocations of Tree Gods—Banian Tree—Ritual Directions—Santal Worship.

IN contemplating the various objects to which men, in their efforts to construct a natural and satisfactory religion, have rendered divine honour and worship, it is not surprising to find that trees, flowers, and shrubs have shared largely in this adoration. While it was possible to offer such a tribute to mere stocks and stones and the works of men's hands, the transition to trees and their floral companions would be an easy one. Most people will agree with the statement, often made, that "There are few of the works of nature that combine so many and so varied charms and beauties as a forest; that whether considered generally or particularly, whether as a grand geographical feature of a country or as a collection of individual trees, it is alike invested with beauty and with interest, and opens up to the mind a boundless field for inquiry into the mysterious laws of creation. But a forest is not merely an aggregate of trees, it is not merely a great embodiment of vegetable life: it is the cheerful and pleasant abode of numerous varieties of animal life, who render it more animated and picturesque, and who find there shelter, food, and happy homes."

"There is, perhaps, no object in nature that adds so much to the beauty, that, in fact, may be said to be a necessary ingredient in the beauty of a landscape, as a tree.