Hoodoo Rootwork Correspondence Course

catherine yronwode

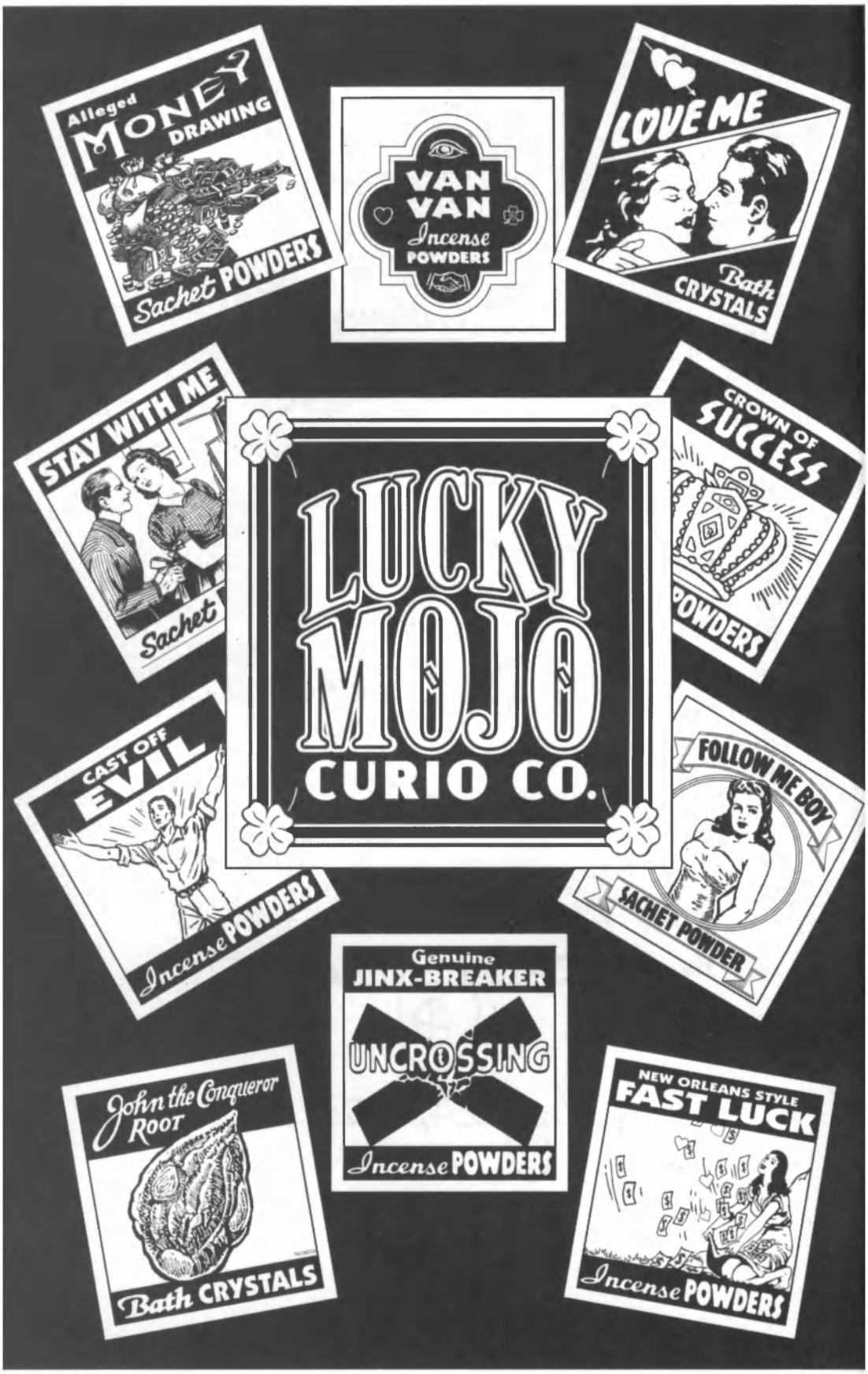
Hoodoo Rootwork Correspondence Course

Prepared for

Student ID #

By catherine yronwode

On _____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Bath CRYSTALS
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Hoodoo Rootwork Correspondence Course

A One-Year Series of Weekly Lessons in
African American Conjure

Privately Printed as a Teaching Companion to
"Hoodoo in Theory and Practice"

"Hoodoo Herb and Root Magic"

by

catherine yronwode

Lucky Mojo Curio Company
Forestville, California
✦ 2006 ✦

A One-Year Series of Weekly Lessons in African American Conjure

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Text:
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Production:
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Illustration:
Frontispiece (Page 2):
Lucky Mojo Curio Co. catalogue
art by catherine yronwode
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ISBN 0-9719612-2-0 clothbound

Published by
The Lucky Mojo Curio Co.
6632 Covey Road
Forestville, California
95436

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This book is for nagasiva, my darling One,
and for Sophie, the Doggess of Wisdom

I would like to thank the following people for their help:

My husband nagasiva yronwode, for his sweet love and great patience, for daily ministrations of Coffee and Chocolate, for enhancing my ability to surround myself with pre-war rural acoustic blues and country music at the click of a mouse, for keeping our computers and web sites up and online, and for help with this book's design, proofreading, and production.

My daughter Althæa Yronwode for her steady faith in me, and her kindly interest in my doings.

Kitty Boy Floyd the Outlaw (Oklahoma Knew Him Well) and Copper Kitty for not fighting.

Susie Bosselmann, my constant supporter, helper, and proofreader, who has stayed by my side through thick and thin for 17 years and without whom the Lucky Mojo Curio Company would not exist.

Diana Edler, Annette Neale, Eileen Edler, Carin Huber, Kathy Weir, Nikki Wilson, Brian Hosley, and Celeste Davidson of the Lucky Mojo Curio Company, for taking care of business and fending off telephone calls while i was writing this book.

Don Roach, for keeping the old farmstead running while i stayed indoors writing and typesetting the manuscript, for his carpentry genius, and for the tasty dinners he has cooked all these years.

Dr. Christos Kioni for his incredible energy, strong friendship, and the technical expertise, enthusiasm, and professional skills he has brought to the creation and hosting of the Lucky Mojo Hoodoo Rootwork Hour Radio Show; and Dara Anslowar, Eoghan Ballard, Queen Mabulla, and Robin York for co-panelling the show.

Chris Smith, Alan Balfour, Gorgen Antonsson, Tony Whetstone, David Evans, Al Young, and Mary Katherine Aldin of the pre-war blues elist for help with blues lyrics transcriptions and discographies.

John Hansen for the German foot print spell quoted in Lesson 45.

Eoghan Ballard for generously sharing his knowledge of African and Cuban culture with my students, and for pointing out the links between New Orleans hoodoo and Nkisi-worship mentioned in Lesson 24.

Mary Lynn Howard for the information about Congo Square in Philadelphia, presented in Lesson 24, for her volunteer assistance in organizing the first three year's worth of student homework and seeing that certificates were sent to those who had earned them, and for help with proofreading this manuscript.

Fred Crouter for his wonderful collection of old cold reading lines, quoted in Lesson 50.

The 1,600 mostly anonymous African American informants who shared their knowledge of hoodoo with the late Harry Middleton Hyatt, and Hyatt himself, whose monumental labour as a folklorist has made the study of hoodoo far easier than it would have been without him.

The following students and friends, whose questions were used in the Q and A sections of the lessons:

Jessica Arango. Alannah K. Ashlie, Eoghan Ballard, Holly Benner, Pam Boniface, Ramona Brush, Cathy Cappello, Donald Carpenter, Dorene Carr, Carla Corcoran, Angelina DeSousa, Maureen Duffy, Ruth Fledermaus, Adele Ford, Jason Gammon, Cynthia Garb, Johannes Gardback, Kit Dale Green, Rev. Connie Jones, Carla Hall, Roy Harrison, Sandy Henry, David Hernandez, Maria C. Hughes, Adam Hymans, Lisa Karch, Galina Krasskova, Nagia Lombardo, Robbin Melton, Francis Mercuri, Tracey Middlekauff, Veronica Miller, Yemanza Morgaine, Cynara Morris, George Ortiz, Mary Raymond, Monette Reyes, Marc Richard, Mike Rock, Dawn Sanders, Lashonda Shipman, Laurie Sottilaro, Nathen Steininger, Shelly Swetra, Robert Traynor, Thomas Uebele, Heidi Ward, Christopher Warnock, Jennifer Williams, Joseph B. Wilson, and Stephen W. Young.

And last but not least, Will Shade, Charlie Burse, Vol Stevens, Will Weldon, Charlie Polk, Ben Ramey, Jennie Clayton, Teewee Blackman, Charlie Nickerson, Jab Jones, Hambone Lewis, Hattie Hart, Minnie Wallace, Daddy Stovepipe and Mississippi Sarah, Gid Tanner and Riley Puckett, Shorty Godwin, Pink Anderson and Simmie Dooley, Charlie Parker and Mack Woolbright, The Allen Brothers, James "Beans Hambone" Albert and El Morrow, The Grant Brothers and Their Music, Walter Cole, James Robinson, Ralph Miller, Bayless Rose, Kirk McGee and Blythe Poteet, Henry Thomas, "Porkchop," T. C. Johnson, "Bluecoat" Tom Nelson, Clarence "Tom" Ashley, Gwen Foster, Clarence Greene, Chris Bouchillon, Jim Jackson, Frank Stokes, Will Batts, Dan Sane, Tom Dickson, Walter Furry Lewis, Kansas Joe McCoy, Memphis Minnie McCoy, Pearl Dickson, Jed Davenport, Gus Cannon, Noah Lewis, Hosea Woods, Ashley Thompson, Elijah Avery, Sleepy John Estes, Yank Rachell, Mrs. Van Zula Carter Hunt, Mooch Richardson, Richard Rabbit Brown, Papa Harvey Hull, Long Cleve Reed, Mississippi John Hurt, Roosevelt Graves and Aaron Graves, Washington Phillips, Uncle Dave Macon and His Fruit Jar Drinkers, Mrs. L. Reed, Mrs. T. A. Duncans, Rev. A. W. Nix, Blind Willie Johnson, Geeshie Wiley, Elvie Thomas, William Harris, Mattie Delaney, Blind Joe Reynolds, King Solomon Hill, Otto Virgial, Joe Calicott, Sarah Carter, A. P. Carter, Maybelle Carter, Blind Willie McTell, Kate McTell, Ruby Glaze, William Moore, Robert Johnson, Charlie Patton, Bascom Lamar Lunsford, Son House, Blind Alfred Reed, Mæ Glover, Booker T. Washington White, Peetie Wheatstraw, Prince Albert Hunt, Charlie Jordan, A. A. Gray, Seven Foot Dilly, Eli Framer, Louie Lasky, Luke Jordan, Dick Justice, Armentier Bo Carter Chatmon, G. B. Grayson, Henry Whitter, and The Nugrape Twins, for their kindly musical accompaniment to the creation of this work.

As many of you know, since 1995, about 1,000 of my pages on conjure have been online for free reading at the Lucky Mojo web site: http://luckymojo.com. About half of these pages are from a work in progress called "Hoodoo in Theory and Practice."

In 2002 i published a book on the more specialized subject of "Hoodoo Herb and Root Magic," which has met with considerable acceptance in the magical community. At the beginning of 2003, i decided to focus on teaching a series of 52 weekly lessons in conjure, as a private class for those who want to study the work in greater depth than possible through my web site.

Both theoretical and practical matters are covered in this course, including herbal information, magic spells, traditional techniques, historical background, how root doctors work for clients, what candle shop owners do, and other inside information not available through my other books.

Enrollment is limited to students who do not use anonymous remailers or pseudonyms and who provide a verifiable address. Each class member is assigned a student ID # for ease of tracking homework and the names of all students are potentially known to all other students.

By the end of the year 2005, about 700 students had taken the course and we had formed an active and permanent Yahoo groups elist forum for the discussion of conjure. Thanks to my friend and colleague Dr. Kioni, in 2004 we also established a podcast radio show, The Lucky Mojo Hoodoo Rootwork Hour, available both to students and the general public. The show features a call-in segment during which students are encouraged to pose questions to our panel of professional rootworkers.

Class members are invited to listen to the radio show archives, to call in to the live shows, and to join the private Yahoo group where i reply to questions from students, and where course members can meet one another. You are not obliged to join the Yahoo group, but you will learn more if you do, for it is your opportunity to receive interactive communications from me. The Yahoo group is ongoing and permanent, and after completing the course, students may remain as members for as long as they like.

No special materials are required for the course, but i'll be referring to entries in my book "Hoodoo Herb and Root Magic" by page number often, so if you don't already have a copy, you may wish to order it. I will also be referencing pages from my online book "Hoodoo in Theory and Practice."

Thanks for signing up for this correspondence course. I hope that it will unlock many doors for you and lead you closer to your spiritual goals.

Good luck to you, my readers, and God bless you in your work.

catherine yronwode
forestville, california
january, 2006

IMPORTANT NOTICE

The magical ascriptions of the various curios given in this volume are authentic and traditional, and many rootworkers attest to their efficacy and power — but please remember this: Although herbs and roots, when used in conjunction with prayer and other spiritual and occult practices, have been known to work wonders, in some of life's gravest situations, your interests will best be served if, *before* undertaking conjure work, you also consult an appropriate professional such as a medical doctor, lawyer, social worker, minister, or the police.

- The common names of various species of plants and animals, such as Apples, Hens, Onions, and Swans, are intentionally capitalized throughout the text in order to draw attention to, and pay respect to, their status as spiritual entities.

- This course was originally designed to run from January 1 - December 31 in the form of 52 weekly lessons. The references to weather conditions and chores around the shop and in the garden, which you will read at the ends of each lesson, are rooted in that background and *they reflect my own work* in the North Pacific Coast bio-region of Forestville, California — but you may read the lessons at any time of the year, at any rate of speed you prefer.

- The lessons are NOT written in graded order from easy to difficult; rather, each lesson or multi-part series of lessons is complete in itself and covers some important practical or theoretical topic of rootwork.

- New students can join any time during the year. There is no limit placed upon the number of students who may be enrolled at any time.

- Students who satisfactorily complete all eight homework assignments, and mail them to the address given, will receive a Certificate of Completion in the course at no extra charge. There is no time-limit for homework, but all homework must be accompanied by the proper Student ID# for credit to be applied.

- Questions about the lessons may be posted to the students-only hrcourse elist, which you are encouraged to join, and i will endeavour to reply to them there.

- The material in this book is protected by copyright. It is not to be copied into print for distribution (either free or paid) nor to be electronically copied, placed on the web, posted to usenet, or disseminated through electronic groups, forums, blogs, or elists. By becoming my student, you agree to abide by the copyright laws of the United States of America and to respect my right as the sole copyright holder of the text.

- Most of the Q and A material printed in this book was contributed by students. As agreed to by those students, the text of all questions and comments used in formulating the Q and A portions of the lessons became the property of the copyright holder, catherine yronwode. By their prior agreement, when the course was collected in book format, each querent whose text appears here was presented with a free copy of the printed version in token of his or her valued participation.

WEEK ONE: GIFTED FOR THE WORK

SIGNS OF BEING BORN GIFTED

Some people have a gift for rootwork, and some do not. Some of those who have the gift develop it, while others let it languish. Training can always help you improve your gift, but training alone is not a substitute for being born gifted.

Now, what do i mean by "born gifted"?

Well, in every culture, there are signs known to mark the birth or early development of a person gifted with certain qualities. A gifted artist begins to draw recognizable pictures at a very early age — before kindergarten — and a gifted musician learns rhythms or melodies long before the other children in his or her play-group. So it is with the person gifted for magic. There are signs, and since such gifts run in families, often the signs are read by a family member long before the child becomes aware of any spiritual gifts.

One of the best-known signs that a child is spiritually gifted is if he or she is born with a veil or caul — a portion of the amniotic sac over the head or face. Children born with a veil are able to prophesy and may have second sight.

I have known several people born with a veil who have told me that they prophesied in church even from the age of six years old. Others have told me that at a young age they knew about things they were not taught. They may have received messages from relatives who have passed. They almost all have had the ability to dream true.

If those who are born with second sight take up spiritual work, they may excel in working with clients, for they can often "read" people by sight, sound, or touch, without having to use divinatory tools like cards, bones, mirrors, Coffee grounds, Tea leaves, horoscopes, or crystal balls. Even if they do choose to work with divination tools, they often get their best impressions from sight, sound, or touch.

In these days, when many babies are born in hospitals to mothers who are heavily anæsthetized or are delivered by Cæsarean section, the sign of being born with a veil is not as well known as it once was. Doctors and nurses don't tell a mother, "Your child was born with a caul," the way midwives used to, and so that early sign of giftedness, which mothers could know and treasure, has become somewhat of a mystery.

Not all gifted workers are born with a veil. Another famous sign is to be the seventh son of a seventh son. It is also said that if a woman carried twins but one is still-born, the survivor will carry the gifts for both of them, whether these be artistic, literary, physical, musical, or spiritual gifts.

Spiritual gifts definitely run in families, just like other gifts. When i meet a good artist or a talented singer, i inquire as to who else in the family has these gifts, and almost always, a list of names will be given. It is the same with gifts of the spirit. Sometimes they skip generations, and one inherits the gifts of a grandmother or maternal aunt. Spiritual gifts can be inherited from both sides of the family, but often the strongest gifts — in both men or women — come from the mother's mother's side. I do not know why this is so; perhaps it is genetic.

GENDER, GENERATIONS, AND GIFTEDNESS

In Italian families, the gift to diagnose and cure the evil eye is passed down the female line, but in some cultures, gifts move from between the genders with each generation. Such natural gender balancing often occurs with the gifts to heal warts or stop bleeding by touch. For instance, in Cajun tradition, these gifts always pass from male to female and back to male within a lineage. Some special healing gifts can only be transmitted to a chosen family member at the end of a worker's life, and if there is no suitable family member, they may be given to a gifted child from another family.

Conjure work does not follow such strict rules. I have found, in my years of practice, that both men and women can practice, and although there are more female clients than male, rootworkers themselves are about equally male and female.

THE GIFT OF DREAMING TRUE

The ability to dream true is something that not everyone is given. Some people barely recall their dreams at all, and others only dream of chases and adventures. When i speak of dreaming true, i am not referring to a lucid dream (the kind where you're aware that you are dreaming), but rather to a dream that foretells a future event or solves a problem.

Family links can be important with this gift, most often when the death of an older female relative causes a person to reach into the spirit world. I know many folks who first saw the future when their recently deceased grandmother or great-grandmother appeared to them in a dream and warned or helped them in some way. Such a spiritual contact with the dead can occur at any age, but it is particularly remarkable if it happens to young children, for they do not fully comprehend the meaning of death. When children communicate with departed relatives in a way that helps their families, their gift is widely recognized and their feet may be set upon a spiritual path for life.

The gift of dreaming true may also arise spontaneously, with no prior birth sign or significant family incident, and then it frequently is found to have developed during a serious childhood illness, as if the soul of the child reached out and touched the other world.

In my experience, folks who engage in practical spiritual work, either for themselves or for clients, are, as a whole, more prone to dreaming true than those who scorn spirituality. This is probably because once a person has had a few true dreams, he or she is likely to take spiritual work seriously. In other words, the gift of dreaming true usually comes first and a decision to study spiritual work follows.

True dreams may not come on command even to the most dedicated practitioner, but if you have ever had dreams of this type, you will know their worth. They are a precious resource. They may warn you of danger, guide your way through a difficult situation, or provide you with a wonderfully ingenious solution to a question you had in waking life. Often in such dreams the key to knowledge and understanding is provided by a relative or friend — or even a pet animal — who has passed. Pay attention to such dreams and note them down. Do not squander them or forget them.

OTHER DIVINATORY GIFTS

There are many other divinatory gifts which i would classify as relatively uncommon. They are not minor gifts by any means, in fact, they can be rather spectacular, but they are not as often found as the gift for dreaming true. I put them in two categories — natural gifts and gifts of art.

Among the natural divinatory gifts i place the ability to read a photograph (called psychometry), to read by touch (generally by placing one's hands upon the subject's head or holding the subject's hands), to read by sight (looking into people's eyes), to read by trance (mediumistic reading), and to read by listening to people's voices. This latter gift is often misused by telephone psychics, some of whom claim the rare gift of reading by voice, but do not possess as much talent for it as they say they have and rely upon generalities to cover for what they can't actually read over the phone.

Among the gifts of divinatory art i place those which employ physical tools, such as tarot, cartomancy, astrology, *I Ching*, Bibliomancy, bones, shells, Tea leaves or Coffee grounds. These gifts form a special class, in my mind at least, because while one has to have a strong spiritual inclination toward them in the first place or one would never pick them up, they, more than other gifts of the spirit, can be enhanced and improved through training. This is not to say that just anyone can pick up an ephemeris and become an astrologer, or that buying a book on tarot will allow you to become a gifted card reader. You have to have some foundation upon which to build. But if you have that foundation, the systems of art can provide you with insights that will be of great use, should you chose to become a worker for yourself or others.

The above gifts are divinatory. They result in knowledge, either in the form of insights about oneself or others, or about the past or future. There are also gifts that allow folks to induce changes in the world, either to help or to harm. Like the divinatory gifts, these productive and destructive gifts may also be classified as natural gifts and gifts of art.

Natural curative gifts generally run in families. They include the ability to remove warts, to stop bleeding, to ease pain through touch, and to cure the evil eye. They are often simple in practice and their employment may require only having the gift itself and mastering a simple technique to focus the spiritual power required to accomplish the task.

Finally, there is the gift to employ magical arts to produce change. This is the gift to be a rootworker, conjure, shaman, healer, witch doctor, spell-caster, or witch. Not everybody taking this course from me actually has such a gift — and if you don't have a gift for it, no amount of lessons will make you gifted — but teaching magic is interesting to me because in my experience, when it comes to transmitting the techniques, i find that magic falls about halfway between natural gifts, such as dreaming true or healing by touch, and gifts of art, such as reading cards or throwing *I Ching*. That is to say, many people develop spontaneous and individual ways to work magic, but it can also be taught in lessons, to a certain extent, although the most successful students will be those who have already made some strides toward exploring it on their own, before deciding to engage in formal study.

DEVELOPING YOUR GIFTS

I am going to assume that you have some gift for magical work or you would not have been drawn to study with me. You probably have the ability to dream true. You may have experienced contact with helpful spirits who guided your path. You may have been born to a family where gifts for healing are passed down through the generations.

Some of you also may have turned away from your gifts at some point. The things you saw and did as a child may have been mocked or belittled, or gotten you into trouble, and so you put them aside for a number of years. But here you are now, looking to learn more or to refresh your memory about that which you've known all along that you can do.

If the ability to perform acts of magic was strictly a natural gift and training did not affect it in any way, i would not attempt to teach it. But i have experienced for myself that there are aspects to magic that can be taught, much as one might teach cooking or how to play guitar. What is transmitted to a student is a series of formal principles and symbolic correspondences. It is then left for the student to apply these to the work. Thus hoodoo, like all folk magic, can be performed by practitioners working at differing levels of giftedness and training.

An analogy to cooking might be useful in explaining this: Most cooks know how to make a sauce. The simplest sauce is almost foolproof — white gravy, which is just flour, fat, liquid, and seasonings, stirred together and warmed. A little more difficult, because of the risk of burning the flour, is brown gravy, Even more difficult to make perfectly is a sauce that holds to a stable consistency only under tightly controlled conditions of pH and temperature, such as a Hollandaise sauce, which, if too acid, will curdle and if too hot will separate. When it comes to cooking at that level of sophistication, you must have a gift for it, because a cook book alone may not be enough to get you through.

So, what do i think is the magical equivalent to white gravy — a spell that almost anyone can perform with only a little help from a teacher? I would have to say spiritual house cleaning. Almost anyone can do this. When you start out, you may need to go to a root doctor to buy a made-up formulation (like buying canned gravy, which is pretty nice stuff, and i use it myself!) or you may purchase a recipe (like consulting a cookbook, which all of us do from time to time). But after a while, you'll grasp the basic principles and they will become part of your own repertory of knowledge, and then making up floor washes "from scratch" may be something you want to do for yourself.

Now here's where the analogy between cooking and rootwork breaks down. You see, in cooking, a person can follow a recipe and pretty well be guaranteed to achieve results. The more physically detailed and exacting the recipe is, and the more closely the recipe is followed, the more predictable and replicable the food will be. But in magical spell-casting, there is something more, something extra, something else that is required in order to push your work outside the ordinary frame of physical reality so that the spell can operate in ways that transcend the limitations of "normal" cause and effect. And this something else is not easily described in terms of degrees fahrenheit or acidity, pectin content, or percentage of butterfat.

FINDING THAT "SOMETHING EXTRA" IN MAGIC

We all know that magic is that "something extra" that distinguishes a spell book from a cook book, a mojo bag from a hand bag, and a spiritual cleansing from a regular shower or bath. But what, exactly, causes us to experience and learn to control that spiritual "something extra" in magic — and is there some world-wide, universal rule by which we can identify and learn to use it?

The answer, alas, is not all that simple. Each culture carries its own traditional definition of "that something extra" and so there is no one, sure, universal way to practice magic. Furthermore, no matter who you are or where you come from, your definition of "magic" has been influenced by the culture in which you were raised, by the books and movies you have taken into your consciousness, and by the experiences you may have had with previous teachers and their theories. Thus, to the extent that your socio-cultural background differs from African American norms, and to the extent that you are not able to view hoodoo as an African American phenomenon, it will be difficult for you to understand the basis of conjure work.

In particular, if you are an outsider to African American culture, you may have been told that magic requires that you make "pacts" with infernal entities, or that all magic is merely a matter or will-power or "concentration," or that magic "only works if you believe in it," or that magicians must chant memorized "spells," or that you can only succeed at magic with the proper tools and ingredients. You also may have been told that African-derived magic requires that you enter into trances or "possession."

I should like to address these issues, to get them out of the way so we can enter into conjure work as it really is, not as how it is portrayed in fiction or how we think it "must be" in order to satisfy some theoretical one-world-culture paradigm.

For some of us, this entrance will be as guests, and for others as a homecoming. I myself speak as a guest who was made welcome and kinda "came to stay." My greatest gifts — a good memory and a way with words and pictures — are herewith offered in the service of those who took me in and taught me what i know.

"Enter Into a Trance State"

I have read books in which it is claimed that one cannot successfully perform an act of magic unless one can enter a full trance state or practice auto-hypnosis before beginning. This information is sometimes applied to conjure in the belief that since conjure is of African origin, it must perforce resemble a Voodoo religious service, during which celebrants become "possessed" with spirits of the Lwa. In actual fact, almost no root doctors practice Voodoo, and their typically "African" ecstatic experiences occur in church. But a church service is not a conjure spell and entering into a trance state is not the thing that makes hoodoo more "magical" than Sunday down at the Old Zion Baptist Church.

Working in the spirit and being spirit led are extremely important in hoodoo, but i have achieved remarkable magical results from spells that were performed without entering into the spirit. I will also note that engaging in a partial or full trance while working has definitely helped me achieve results with certain spells, most notably love spells and spells of anger. On the whole, in my experience, trance-work is not essential to every kind of magical spell. Trance states alone are not that "something extra."

"CONCENTRATE ON YOUR DESIRES"

Some teachers — and the labels of some commercial spiritual supplies — instruct that all you need to do to work a trick is to "concentrate on your desires." This is not UNtrue — but it is not the full truth either, for if it were, we'd all be rich and live forever with our true loves in a world where there was no poverty, war, or sorrow. I think it is extremely important to concentrate on your desires before beginning a spell, but a strong desire alone will not always produce results. Concentration on desire is not the specific "something extra" that distinguishes spell-casting from cookery.

"A BLACK MAGICK PACT WITH THE DEVIL"

Europeans have a long and fervid tradition of witches and magicians making pacts with infernal spirits. While we have something resembling this in hoodoo when we talk of crossroads spells and "The Devil," the spirits dealt with are not demons or Satan in the Christian sense: they may be ancient African deity retentions, ancestor spirits, or the friendly dead, but they are not the stuff of the Spanish Inquisition.

"CHANT-O-MATICS"

In European American culture (as well as that of the Trobriand Islands, for what it's worth), strict adherence to a spoken formula is considered crucial to magical success. At its extreme, this leads to Harry-Potter-like word-magic ("Wingardium Leviosa!") or books like "Chant-O-Matics," in which magical study is bypassed in favour of rhymed recitation. But such is not the case in African American rootwork or in Central African magic. In conjure, petitions are generally spoken spontaneously, and, as in Baptist preaching, cadence and tone are as important as wording. The best workers, like the best preachers, are those who extemporize on a theme with passion and conviction. So, in my experience, memory recitation is not the "something extra" we are looking for.

"PERFECTLY GATHERED INGREDIENTS AND PROPER TOOLS"

Some say in order to do really effective spell-casting, you must work with perfectly obtained ingredients and perfectly made tools. I myself prefer to work with natural herbs, roots, minerals, and zoological curios, to purchase well-made wooden and metal tools, and to employ artistically appealing hand-crafted charms and talismans — but i have seen people produce phenomenal results using cheap scents mixed up in funky plastic buckets, and employing rubber toys as talismans. I know for a fact that having the exactly right ingredients and tools is not the only key to success, although it surely does help people who are distracted by ugliness and soothed and exhilarated by beauty.

"GIFTEDNESS"

What i am getting at by citing the above examples of non-hoodoo magical theory is that in my personal experience, the "something extra" that distinguishes successful magic from successful cooking is not to be found in a talent for trance-work, an ability to concentrate on one's desires, calling up spirits, flawless recitation of a sequence of words, or the acquisition of beautiful tools and spiritual supplies. Any or all of these may enhance one's ability to lay tricks, but even taken all together, they are not of greater importance than having a true gift for the work.

That gift is the "something extra" you have inside you.

STARTING SIMPLE

I believe that the simpler the spell and the closer to the practitioner's personal needs it is, the easier it will be for an untrained person to accomplish.

Conversely, the more complex the job is or the more it involves working on behalf of others or going up against the hostile wills of enemies, the more important it is to have both a gift for the work and to have received training in specific techniques and methods.

That's why i say that, in terms of difficulty, learning to spiritually cleanse your own home, work space, or business premises is the magical equivalent of learning to make white gravy:

It is simple, there are few ingredients, you can buy the spiritual supplies ready-made if you wish to, you can make it from scratch if you prefer, there is a lot of leeway in how you prepare it, and you generally will get excellent results, even with little training and only moderate gifts.

SPIRITUAL SPECIALTIES

No matter how gifted you are for one kind of work, you may not be gifted for another. I, for instance, am well known for dreaming true, am highly gifted for psychometry and reading by touch, and spent 20 years as a professional astrologer. But i am not gifted to read voices, so i am not a telephone reader.

Personal interests also influence how you develop your gifts. Again, using myself as an example, i have been very successful at drawing love and money for myself and others. I also do quite well in court cases and healing for others, and can promote family harmony and enable safe travel. But i have never been drawn to or gifted for breaking up couples. I know folks who do it; but it's not for me. And, for some reason, i have no motivation to employ gambling spells to benefit myself, even though my customers are well satisfied with my work on their behalf in that area.

As you study this subject, you too will find your own strengths and weaknesses and your personal areas of interest or indifference. Follow your instincts and do the work to which you are called and which most appeals to you. Don't try to be all things to all people. Be true to your own gifts.

RECOMMENDED READING

For more on how spiritual gifts are received and recognized in the African American community, see

"Company of Prophets: African American Psychics, Healers and Visionaries" by Joyce Elaine Noll (Llewellyn, 1992).

"Paschal Beverly Randolph, A Nineteenth-Century African American Spiritualist, Rosicrucian, and Sex Magician" by Deveney, John Patrick. (SUNY Press, 1997).

"Cajun Healing: Les Traiteur et Les Traiteuse" by Berk Veillon (Acclaim Publishing, San Antonio, 1998).

"Dream-Singers: The African American Way With Dreams" by Anthony Shafton (John Wiley and Sons, 2002).

WEEK TWO: SPIRITUAL CLEANING WITH THREE-INGREDIENT BATHS, SCRUBS, and FLOOR WASHES

SPIRITUAL CLEANING COMES FIRST

Many of the clients you will encounter in your career as a rootworker will express a desire to be spiritually clean. As a practitioner, you must know how to make or obtain the baths, scrubs, and washes they need, and how to put them to use.

Folks have a lot of different terms for their sense that things are not right and that they want help. Depending on their cultural background, they may tell you that they have been jinxed, crossed, rooted, cursed, or hexed. (The first three terms are African American; the other two are European American.) They may tell you they want to change their luck from bad to good or say that they want to be free of obstacles or blockages.

The first thing you as a root doctor have to do — yes, before learning how to make a three-ingredient Bath! — is to determine the severity of the client's mental distress and physical difficulties, so you can diagnose any unstated problems that may need to be addressed before beginning your work.

I am very serious about this and want to impress upon you the fact that clients are not put on this earth for you to make money from. You are not setting out to be a phony telephone psychic or to scam them for bucks on the principle that "a bath won't hurt them, even if it doesn't help."

Always remember that your clients are people in need, generally from your own local community, and in some cases you are the FIRST person they have come to for help. So after you listen to their presentations of what ails them spiritually, but before you prescribe a bath or spiritual house-cleaning, take a moment to ask questions that will help you get a good picture of their overall physical and mental health.

Be specific when asking about their peripheral problems, and try to anticipate their needs. For instance, in the African American community, as most of you know, we see a lot of people with high blood pressure and diabetes. Acquaint yourselves with the symptoms of these diseases (weight gain, excessive thirst, etc.) and make sure your clients are getting the medical treatment they need.

WHEN CLEANSING IS NOT ENOUGH: OCD

Every rootworker who offers products or services related to spiritual cleansing is familiar with a certain class of clients who think they have been jinxed, but who are suffering from the mental illness called obsessive compulsive disorder (OCD). This disease, which may appear in conjunction with clinical depression, can take the form of recursive feelings of being unclean, sometimes called "contamination phobia."

Folks with OCD may interpret "unclean" feelings with respect to the physical world — for instance, as an unwarranted fear of dirt or germs. But we also see clients whose belief that they have been cursed or jinxed is the result of a mistaken sense of spiritual uncleanliness, with OCD at the root.

LEARN THE SIGNS OF OCD

The key to recognizing OCD is the recursive or repetitious nature of the complaint. The client will usually tell you how many root doctors, readers, and psychics he or she has already seen before you, and may comment that "nothing worked." The fact that "nothing worked" is an OCD red flag, and you may want to weigh your moral responsibility to the client at this point, because it is not right to take advantage of such a client's mental illness simply to make money. What i do is treat the request for spiritual baths seriously, while explaining bluntly that a recurrent jinx is highly unusual and perhaps there are "personal problems" present that go beyond crossed conditions.

This is not to say that folks with OCD cannot be jinxed or that everything they are experiencing is a symptom of mental illness. They can benefit as much as anyone from a spiritual bath or house-cleaning, but if they are obsessing about jinxes, their relief will be short-lived and they will soon return to the recursive thought-patterns in which they experience a sense of spiritual uncleanliness. They may start phoning on a daily (or hourly!) basis, asking the same questions over and over again, and nothing you can do will relieve their distress.

BE HONEST WITH YOUR INTRACTABLE OCD CLIENTS

You won't be able to cure the mental illness that underlies why those with OCD suffer from the persistent belief that they are being continually hoodooed or rendered unclean — so if relationships with clients develop intractable OCD overtones, i suggest that you tell them quietly and compassionately that they are displaying symptoms of the disease and that there are medications available to control intrusive thoughts. Sometimes this will offend them, but sometimes they will seek psychiatric help and thank you for pointing them in the right direction.

It's up to you how you handle spiritual cleansing clients with OCD, but to remain silent about the problem and just take their money would be unethical, in my opinion.

THREE-INGREDIENT BATHS AND WASHES

Cleansing baths are as old as humanity, and each culture has its own ways of preparing these baths. The sweat lodges of the Native Americans are well known, and so are hoodoo mineral salt baths, which have recently begun to cross over into general magical practice. What is not generally known, however, is that in their original forms, many African American cleansing baths are made with three or three-times-three (nine) ingredients.

As you read about hoodoo practices and spells, be on the lookout for instances of the "odd-numbered" principle — mojo hands with three, five, seven, nine, eleven, or thirteen ingredients; spells to be repeated daily for an odd number of days; or items laid down in three or five piles or sprinkled while making an odd number of steps. Not every hoodoo spell exemplifies the odd number principle, but in general, it takes a minimum of three active ingredients to create a hand, an incense, an oil, or a bottle spell, and three will be the number you encounter most often in making up combinations for baths, scrubs, and floor washes.

VARIETY IN RECIPES

There are so many different three-ingredient spiritual bath and floor wash combinations passed down in African American families in the United States that i could put out an entire booklet of them.

Just as with the variant recipes we see for common foods, the variations that are found in bath and floor wash recipes are both a matter of the maker's individual preferences and a result of what's handy to use. Still, despite the variations, their basic structure follows a pattern, one that i believe is African in origin. I loosely call them "three-ingredient" baths, but of course, some have more ingredients, usually totalling an odd number.

BASIC BATH AND FLOOR WASH PRINCIPLES

Here are the "recipe-building" principles behind the old-style mineral-based three-ingredient African American baths and floor washes that will help you to recognize authentic hoodoo formulas and enable you to create your own combinations.

- MINERALS
  There is usually at least one MINERAL included in the bath or floor wash, and some baths consist only of mineral salts.
- LIQUIDS
  If there are LIQUIDS included in the bath or floor wash, they will usually be sour, bitter, aromatic, volatile, and / or toxic unless diluted to safe levels.
- HERBS
  If there are HERBS included, they will likely be hot, aromatic, spicy, and / or magically protective.

MINERALS
First let's look at the minerals. Among them you will find:

- **Salt** in the form of table salt, pot salt, blessed salt, kosher salt, ice cream salt, pickling salt, or rock salt.
- **Epsom Salts.**
- **Pre-mixed Salts, e.g. "Crystal Salts" or "Bath Crystals,"** which are usually Salt and Epsom Salts mixed together and counted as one ingredient.
- **Saltpeter or Gunpowder** (which contains Saltpeter).
- **Baking Soda or Washing Soda,** the latter more common.
- **Potash** from the ashes of specific burned items.
- **Lye,** which is used only for floor washes, not baths.
- **Bluestone, a.k.a. Blue Vitriol or Copperas,** which is mentioned in old recipes but is far too toxic to use, and for which one must substitute —
- **Washing Soda dyed blue a.k.a. Laundry Blueing,**
  which can be had in the form of Blue Balls (Anil)
  or Reckitt's Crown Blue squares, crushed to powder.

LIQUIDS

Next we have the liquid ingredients. These are often added in small quantities, usually nine drops for the more toxic liquids or a tablespoon per bath or scrub bucket with the gentle ones:

- **Urine, a.k.a. Chamber Lye,** generally that of the client, and often specified as the first urination of the morning, collected in complete silence.
- **Ammonia,** which i consider a "polite" substitute for Urine, especially when the practitioner is making up the floor wash or bath to sell and does not wish to have the client supply any Urine.
- **Vinegar,** which can be either Apple Cider or Red Wine Vinegar, or, in some cases, Four Thieves Vinegar.
- **Essential oils** of herbs, roots, or flowers.
- **Dressing oils** (formulaic compounds of essential oils), especially Van Van, Fast Luck, Money Drawing, Attraction, Law Keep Away, Cleo May, Uncrossing, Protection, Lucky 13, Good Luck, and Stay at Home.
- **Brand name or generic Colognes and toilet waters,** such as Florida Water, Hoyt's Cologne, Rose Water, Kananga Water, and Orange Blossom Water.
- **Chinese Wash,** a detergent compound not used in baths, but popular in spiritual floor washes.
- **Turpentine,** most common in recipes from regions where turpentine is produced from Pine trees.
- **Pine-Sol brand household cleanser,** which i consider an urban substitute for Turpentine or Pine Needles.
- **Whiskey** or other alcohol.

HERBS

Almost any magical herb can be used in a bath or floor wash, according to its purposes, but the most common bath and floor wash herbs are these:

- **Broom Straws,** for spiritual cleaning of a building.
- **Cinnamon,** to draw money to the self or the premises.
- **Eucalyptus,** to break jinxes and drive off evil people.
- **Hyssop,** to cleanse a person from sin.
- **Lavender,** for love drawing.
- **Lemon Grass,** for spiritual cleaning of a building.
- **Nutmeg,** to bring money to the self or the premises.
- **Oak Bark,** for spiritual cleansing and health.
- **Pine Needles,** to remove mental negativity.
- **Red Pepper,** to take off jinxes and for protection.
- **Rose Petals,** for love drawing.
- **Rue,** for protection from envy and from enemies.
- **Sassafras,** for money drawing and for health.
- **Sugar,** to draw in luck to the self or the premises.
- **Wahoo Root Bark,** for uncrossing and jinx-removal.
- **Walnuts,** to fall out of love or break a love-obsession.

HERBS OFTEN SIGNIFY CROSS-CULTURAL INFLUENCES

Not all the bath herbs listed above appear in three-ingredient baths or floor washes. Some, like Hyssop, Wahoo, and Walnut, are brewed into tea-baths all by themselves as a solitary ingredient. Others, like Lavender and Rose, are combined in tea-baths or added to Bath Crystal mixes scented with dressing oils — but rarely appear in the oldest three-ingredient mineral baths for uncrossing or luck-drawing. I believe this is because, although they are fragrant, they are not hot or spicy and thus their use is of European origin, rather than African, and they entered hoodoo at a later period in time.

RECIPES FOR MINERAL BATHS AND WASHES

New Orleans Protection Bath

Salt, 1/2 cup
Ammonia, 1 tablespoon
Vinegar, 1/2 cup

South East Coast Uncrossing Bath

Ice Cream Salt, 1 cup
Vinegar, 1 cup
Turpentine, 9 drops

Mary's Protection and Victory Bath

Epsom Salts, 1/2 cup
Ammonia, 1 tablespoon
Red Pepper Powder, a pinch only

Spiritual Cleansing Mineral Bath #1

Salt, 1/2 cup
Epsom Salts, 1/2 cup
Saltpeter, 1 tablespoon

Spiritual Cleansing Mineral Bath #2

Salt, 1/2 cup
Saltpeter, 1 tablespoon
Laundry Blueing, crushed to powder, 1 tablespoon

Cleansing House Scrub

Saltpeter, 1/2 cup
Ammonia, 2 tablespoons
Pine-Sol, 3 tablespoons

Spiritual Worker's Healing Bath

Bath Salts (Salt mixed with Epsom Salts), 1 handful
Vinegar, 1/2 cup
White Oak bark boiled to a strong brown tea, 1 quart

JINX-REMOVING HOUSE SCRUB
Kosher Salt, 1/4 cup
Chinese Wash, 3 tablespoons
Ammonia, 1 tablespoon
Instead of water, use herb-tea, 1 gallon, made with any or all of these herbs: Rue, Lemon Grass, Agrimony, Eucalyptus, Pine Needles

FLOOR WASH TO DRAW TRADE TO A WHOREHOUSE
Salt, 1/4 cup
Ashes from a man's left shoe that was burned with sugar on a Friday
Ammonia, 1 tablespoon
Sugar, 1 tablespoon
Urine, ad libitum

JINX-REVERSING BATH
Bath Salts (Salt mixed with Epsom Salts), 1/2 cup
Cast Off Evil Oil, 9 drops
Eucalyptus leaves, a handful

NINE MORNING PROTECTION BATH
Saltpeter, 1 tablespoon
Ammonia, 1 tablespoon
Cinnamon Powder, a pinch

BUSINESS-DRAWING FLOOR WASH
Urine, first of the day, collected in complete silence
Money Drawing Oil, 9 drops
Chinese Wash, 3 tablespoons

MADAME COLLINS' REMEDY TO RESTORE MALE NATURE
Saltpeter, 3 tablespoons
Baking Soda (Arm and Hammer brand), 3 tablespoons
Yellow Mustard Powder, 3 tablespoons

GAMBLER'S LUCKY BATH
Bath Salts (Salt mixed with Epsom Salts), 1/2 cup
Sugar and Powdered Cinnamon, mixed, a pinch
Hoyt's Cologne, a splash

MONEY DRAWING STOREFRONT SIDEWALK SCRUB
Saltpeter, 1 tablespoon
Ammonia, 1 tablespoon
Sugar, 1 tablespoon
Instead of water, use herb-tea, 1 gallon, made with
a handful each of Sassafras root, Allspice Berries,
and Cinnamon chips, boiled together and strained

BUSINESS AND GOOD LUCK FLOOR AND SIDEWALK WASH

Urine, first of the day, or Ammonia in like quantity
Sugar, 3 tablespoons
Cinnamon Powder, 3 tablespoons
Whiskey, 3 tablespoons (optional)
Saltpeter or Gunpowder, 1 tablespoon (optional)

PURIFICATION BATH AND FLOOR WASH

Salt, 1/2 cup
Epsom Salts, 1/2 cup
Saltpeter, 1 tablespoon
Blueing Ball, crushed to powder, 1 tablespoon
Ammonia, 1 tablespoon

SPIRITUAL BATH ("BLUE BATH")

Bath Salts (Salt mixed with Epsom Salts), 1/2 cup
Reckitt's Crown Blue, 1 square, crushed
Florida Water Cologne, one 2 oz. bottle

SPIRITUAL WORKER'S ROOM SCRUB

Ammonia, 2 tablespoons
Vinegar, 1/2 cup
Pine Needles boiled to a strong tea, 1 quart

HOW TO USE THESE BATHS AND WASHES

DILUTE! DILUTE!

As the old Dr. Bronner's Liquid Castile soap label used to say, "Dilute! Dilute!" — that is, to use the mineral-based baths and floor wash combinations given above, dissolve and dilute the ingredients in a bucket of water for scrubbing or mopping, a gallon of water for a pouring bath, or a tub of hot water for a seated bath. Make sure the water is hot enough to dissolve the mineral salts.

If the recipe you are using includes herbs, boil these in water or pour boiling water over them and let them steep, just as if you were making tea. Strain the liquid and use while it is still hot.

Bathe with downward strokes to take off jinxes and crossed conditions.

Bathe with upward strokes to draw in love and luck.

Clean buildings from top to bottom and back to front. If carpeting prevents a floor scrub, wipe the baseboards, window trim, and door jambs. After cleaning a home or business outward, turn around and wash the front porch and steps inward with a protective or luck-drawing scrub, or both, as needed.

Remnant wash water from bathing and house-cleaning is carried outside and thrown to the East to draw in good luck or to the West to cause bad influences to "go down."

There are also spells in which the practitioner bathes first and the dirty bath water is used in turn to prepare a floor or sidewalk wash. This is especially true of work to draw trade to a whorehouse and work to foil attempted evictions.

WEEK TWO: Q and A

As you study, please recall that "Hoodoo Herb and Root Magic" (HHRM), "Hoodoo in Theory and Practice" (HITAP), and the Hoodoo Rootwork Correspondence Course (HRCC) form an interlocking, layered set of instructions in conjure.

HITAP is a general work for the public.

HHRM is a specialized book about the use of herbs.

HRCC is designed to enable you to become a root doctor.

Robert Traynor had a comment and a question about Lesson 1:

• *I went to a reader ten years ago and she told me that I was 'gifted,' but I had never heard that term used in connection with magic, so I did not know what she meant at that time. Thanks for explaining it. Is it possible to be gifted but not know or use your gift until you reach mid-life?*

Traditionally speaking, most people who show a gift for spiritual work will be identified as such early in life by an older person, just as you were. However, spiritual gifts do often lie fallow until after a significant life-change brings them to the fore.

One of the most common experiences that brings latent spiritual gifts to the fore is a life-threatening illness or accident, especially if during the crisis one experiences some sort of contact with a helpful deceased relative, such as one's grandmother.

One need not have been a child prodigy to become a rootworker in middle-life.

Cynara Morris asked this about Lesson 1:

• *If a 'gifted' rootworker has not been successful in the work that one paid for (2 months have passed and still no results), should the money be refunded?*

This question is not really about being gifted; the concern is about a financial pact between a client and a worker. I will address financial matters more fully later on, but for now, i'll reply as best i can to your specific question:

Some workers return money if they are not successful; most do not. The important thing is that such agreements are generally made *in advance*, not haggled over after the work has been done.

You may also want to consider that even when a rootworker — or a medical doctor — does his or her best, some cases are not successful. Few people expect a medical doctor to return money when a patient fails to respond to treatment, and holding root doctors to a stricter standard of performance than medical doctors seems highly unreasonable to me.

Likewise, i have never heard of a family suing their pastor because he said that "God answers prayer," but when they prayed for recovery from illness for their 95 year old grandfather and he died anyway, they decided that the Lord had better refund all the money that they had given to the church in tithes.

NEXT WEEK: FAMILY TRADITIONS, HERBAL BATHS

WEEK THREE: PRESERVING FAMILY TRADITIONS; HERB BATHS AND COMMERCIAL BATHS

FAMILY TRADITIONS

Bathing and spiritual cleaning are the true basis of old-style hoodoo work in the home, and i hope that after reading the previous lesson some of you have begun to try it for yourselves. You do not need to work professionally with paying clients to do this type of job. In most families, the older relatives are the ones who will prepare baths, rubs, and / or fumigations for other family members in need of help.

Many customers of my shop — particularly women who grew up in the South or whose parents were from the South — have been kind enough to confide in me and tell how their Mama, Auntie, Uncle, or Grandmother prescribed spiritual baths or did other hands-on work for them when they were discouraged in school or had a run of bad luck or were being crossed up by a jealous rival or back-biter. My collection of these family recipes and remedies is the backbone of this portion of the present course.

It is important to note that family traditions of root doctoring do not always involve formal rituals and rites such as the burning of candles or the casting of a spell. Sometimes they seem, on the surface at least, to be nothing more than "down home remedies" or "old fogeyism" or "country ways." People may even call them "superstition" and laugh at them. But if you look at these practices more closely, with an understanding of spiritual work, you will find that these so-called "superstitions" bear within them the deepest layers of African folk magic. They are precious links to the past, and, as magical techniques, they are as efficacious as — and often more deeply effective than — the kinds of spells you will find in a modern book on witchcraft, magic, or the occult.

So often i get calls from people younger than me who say things like, "Mama used to make up a bath for me and say a Psalm, but i don't recall what was in the bath. It was Psalm 37, and there was Salt in the bath, but now she has passed..." They are asking me to fill in the blanks for them.

Because i collect old recipes, sometimes i can pretty well guess at what their Mama did. The recipes are fairly widespread and if i'm told a few ingredients i may be able to reconstruct the whole, based on my own experience and knowledge. But sometimes what's lost is gone forever.

In thinking of this, i am always led to recall a middle-aged woman who related to me that when she was a child, her grandfather had used to read 'possum bones, back in rural Tennessee. He cast the bones into a circle that had been drawn in the dirt in the yard. He told people's fortunes that way, and folks came from all around the county to get readings from him. She said she could see him doing it still, in her mind's eye, but she had never asked him how to do it herself.

She wanted to know if i knew how it was done, but what could i tell her? It was old, it was African, it had survived in her family through the days of slavery, and — it had died out because no one in the family had thought enough to sit down with the old man and ask him the way to do it.

YOUR FAMILY HERITAGE IS PART OF YOUR SPIRITUAL WORK

In memory of the old man in rural Tennessee whose family never asked him how to read 'possum bones, and as part of this week's lesson, i want you take a moment to think about the magical traditions to which you are heir, the knowledge that has been passed down to you.

Are there conjure doctors, wise women, or rootworkers in your family tree? What information have you been given?

Here's something to ponder: The more contact your family has had with professional root doctors — including having doctors in the family — the more likely it is that in addition to spiritual recipes made with "kitchen" ingredients like Salt, Red Pepper and Sugar, your family's remedies will include herbal teas or baths, formulas for dressing oils, and instructions for sprinkling powders.

Candle spells are another good clue to the past: When i talk to someone who already knows how to cut the tip off of a black candle and burn it upside down on a mirror because "Daddy did that," i know i am talking to a person from a magical family.

A third pointer to a family history of conjure work is proficiency in divination. This is common knowledge in some families and completely unknown in others, but to my surprise, i have met several people in whose family the practice of card reading was passed down — and the younger generation did not consciously realize that they came from a family of spiritual workers. However, if you think about it, you will agree that reading cards is not just a hobby, so if anyone in your family did this, it is likely that you come from a line of practitioners or root doctors.

Try to recall or remember any sort of sayings, recipes, or remedies that were passed down in your family. If you are young, make a call or pay a visit to the oldest generation, and ask them what they know about these things. Get them to tell you what their Mama and Grandmother said and did to help out other family members. If you are blessed to have relatives in their 80s, their memories of their grandparents may carry your family history back quite well into the 19th century.

Were there sayings for healing hurts, herb teas to drink, special ways to take off warts, things that could be done with Salt or Lemons or Red Onions?

Were there Psalms to be recited for certain conditions, foods to avoid for fear of an enemy putting "stuff" in them, something to be hung over the door or placed under the door mat for protection? How did a woman keep her husband at home? How could a young girl foretell the man she was going to marry? Was it bad luck to loan Salt? What did people say about stepping over brooms, putting a hat on the bed, or eating peanuts and throwing the shucks on the floor? How did a man make a woman fall in love with him? What did mothers do to keep the baby safe? Was there some food you could give to the Dog to get him to hunt?

You won't know unless you ask.

Most importantly, whatever you recall about this sort of thing from your own childhood and whatever is told to you by your elders, please write it down. It's your family's specific magical heritage. Keep it for the generations to come. They'll want to know.

HERBAL BATHS

We've already covered mineral baths, so here are some tips on herb baths.

Like mineral baths, which usually contain easy-to-find ingredients, the herbs you choose to work with in baths for clients need not be anything very exotic. They may be common plants found in your garden or growing wild in the countryside, culinary herbs and spices from your kitchen, or, if you have access to a spiritual supply company, they may be harder-to-find herbs that are carried by such stores for the use of practitioners such as yourself.

The easiest way to make up an herb bath is to simply select three or more herbs (usually an odd number, such as 3, 7, 9, or 13) that are suited to the condition for which the work is being done. For several lists of common herbs that can be brewed into strong tea and added to a spiritual bath for help with various conditions, consult pages 209 - 214 of "Hoodoo Herb and Root Magic."

When working with these herbs, it is general practice to have them in dried form and to mix or blend them together before adding them to boiling water. You can use some herbs fresh, of course, but few people these days keep an herb garden, and with the dried herbs, you will have material available at any time of the year.

If most of the herbs are brown and woody, you may want to keep the water on the boil for a while to draw out the plants' essences. If most of the herbs are green, you can generally take the pot off the heat after a shorter time and let the herbs steep in the hot water.

Some recipes reinforce the strength of the tea by asking you to boil a gallon of herb-tea water down to a quart, which is one-fourth the volume, thus concentrating it.

Other recipes cite a certain number of minutes that the tea must steep before it is strained — for instance, seven minutes for 7-Herb Spiritual Bath, nine minutes for 9-Herb Spiritual Bath, and thirteen minutes for 13-Herb Spiritual Bath.

In any case, the tea-water should be strong. Before use, it is strained through a wire-mesh strainer or a cheesecloth.

If you are making small batches of herb baths for yourself or family members, an easy way to avoid the trouble and mess of straining the herbs out in a wire mesh strainer is put the dried herbs into a muslin cotton sack, like a tobacco sack. This is tied shut, making a kind of tea-bag, and is placed in the boiling water. When the tea is done boiling or steeping, you can gently lift the bag out of the water and save yourself the trouble of straining the herbs out. If you mix mineral salts with your herbs, put them in the bag too; they will dissolve right through the cloth and into the water.

Muslin cotton sacks can be re-used dozens of times if they are washed out and dried between use. They can be had very inexpensively from most spiritual supply stores if you don't want to sew them yourself. In fact, they are cheap enough that if you work as a root doctor and charge your clients for a reading plus an herb bath, you can throw in a "free" muslin bag as part of the deal.

In your own home, if you only work for yourself and your family, it's a good idea to have at least two muslin bags around the place — one for use with edible or drinkable herbs and one for use with herbs you would not wish to drink, either because they taste bad or because they are toxic when ingested.

BOOSTING HOME-MADE HERBAL TEA-BATHS

Here is a tip on how to make herb teas for the bath that are very strong: When you buy prepared herb baths by the packet from a spiritual supplier, they will very likely have been dressed with at least a hint of essential oils. That's how we prepare them in the Lucky Mojo shop, and i know that many others suppliers do the same.

When we choose essential oils to strengthen an herbal bath mixture, we make sure that all the oils we use are the same as the herbs in the bath or have the same magical usage. Since the essential oil comes from the same kinds of herbs, all we are doing is making the herbs stronger, not changing their character or "sweetening them up" for the sake of a fancy fragrance.

If you make up your own herb blends for bathing, you can keep them stronger than the pre-packaged blends by not adding the essential oils until after you have boiled and strained the herbs out of the tea-water. Just add them as the tea-water is cooling for use. That way, the essential oils don't boil off.

For instance, when making a blend of Rose Petals, Lavender Flowers, and Juniper Berries into a bath for love drawing, you might add a few drops each of Rose otto (or a blend of Rose otto with a cheaper synthetic Rose fragrance oil), essential oil of Lavender, and essential oil of Juniper to bring the aroma up to a stronger level.

If you really want to jump-start the blend (and save a little money on buying oils), then instead of three types of essential oil, just add a few drops of a commercially prepared love drawing dressing oil, such as Love Me Oil, to the finished herb tea. The dressing oil you choose should be one that was made with real herbs, of course, not just some cheap perfume.

Likewise, if you are making a blend of Eucalyptus, Rue, and Black Cohosh for protection baths, you can add a few drops of Eucalyptus Oil to the herbs — but since there are no essential oils made from Rue or Black Cohosh, you will either have to do with that one essential oil, or, much better, add a little essential oil of Camphor, which is also used for protection but does not come in the form of herbs. A third choice, and the one that i recommend if you want to cut out the guess-work, is to dress the protective herb tea with a few drops of Fiery Wall of Protection Oil or Cast Off Evil Oil.

All it takes is a little research in a good magical herb book like "Hoodoo Herb and Root Magic" and a look through a spiritual supply catalogue to select combinations of herbs and essential oils that will work for you. Beyond the strong belief that there should be 3, 7, 9, or 13 herbs in a combination, there is no one "right" way to blend herbs for a bath.

You will find many bath-herb combinations that are highly traditional in HHRM but there is almost no end to the number of authentic combinations that can be made by someone who studies the occult symbolism of the herbs. Availability, cost, preferred fragrances, a desire to group herbs by taxonomic families or native region of growth, time spent asking the herbs themselves how they want to be used — all of these techniques, and your own intuitive gifts, will help you decide what to select when making your own custom blends.

EVOLUTION OF TRADITIONS FOR BATHING CLIENTS

In the old times, when people mostly lived in the country and travelled many miles on foot or mule-back to visit a root doctor, the clients usually stayed overnight. The doctor kept a stock of dried herbs on hand and mixed together whatever was needed. Then early in the morning, before the break of day, the doctor brewed the tea and strained it. While the tea-bath was cooling to a proper warmth, the doctor also brought in one of those old portable galvanized tin or copper tubs that people bathed in at that time. The client was woken up when everything was in readiness and instructed on how to bathe. The client's bath was finished before dawn, and the water was thrown out to the rising Sun, as we still do today.

In those old country days, people were modest, and the doctor generally left the room while the client bathed, although i have heard stories of female doctors who bathed children and female clients hands-on. In those cases, the female doctor was also considered to be a gifted healer by touch, of course. If a male doctor attended upon women, they would have a chaperone with them — generally a family member — to see that the hands-on bathing was conducted in a respectable manner.

Within the home, when you are working to help your own family members, if the client is a child, you may perform the bath for — or upon — him or her. Otherwise you will more likely simply give instructions for how to carry out a specific type of bath and expect the client to do as told.

When people moved to the cities in the early 20th century, the old method of travelling to see the conjure doctor, staying overnight at his or her house and receiving a bath before dawn the next morning dropped out of fashion.

In the cities and small towns of the early 20th century, a transitional method of prescribing baths evolved whereby a rootworker might just prepare the bath-tea and give it to the client in a gallon jug with instructions on how to heat it up the next morning and use it — or the worker might hand the client a packet of dried herbs with instructions on how to boil them up, strain them, bathe in them, and dispose of the bath water to the rising Sun.

The latter method eventually came into favour and is used now by most conjure doctors and by all of us who operate spiritual supply stores: We mail the dried herbs out to clients, with full instructions for use.

Among professional root doctors who read for clients, a spiritual bath may be prescribed in the form of a short recipe similar to any of the down-home three-ingredient baths i described in Lesson 2, or it may consist of a selection of spiritual supplies — either such as a worker may make up on the premises and sell to a client, or those that the worker recommends the client to purchase from a conjure shop or spiritual supply company after the reading is over.

Within a family, spiritual baths may also be prescribed and used, without a reading being given. Sometimes these baths contain only "kitchen" ingredients and sometimes they also include commercial spiritual supplies to attain a specific result. The commercial bath supplies are generally money drawing, protection, love drawing, or spiritual cleansing herbs, oils, or bath crystals.

Liquid Commercially-Prepared Baths

Baths supplied in liquid form from conjure shops generally consist of generic surfactants, liquid soaps, detergents, or prepared bubble-bath (a liquid soap or a mild detergent with foaming qualities) that have been lightly scented and dyed a bright colour.

If herbs are included, you will see them in the liquid, of course — but with rare exceptions, these commercial liquid baths do not usually contain traditional conjure herbs, minerals, or dressing oils and, unless you add those things to them, you are basically employing a commercial liquid body wash that has been dyed a bright colour and given an old-style hoodoo name.

All-Mineral Commercially-Prepared Baths

If supplied in crystal form, all-mineral baths are generally a blend of Table Salt or Sea Salt with Epsom Salts, to which a little scent has been added. They are generally dissolved in hot bath water before use. Commercial mineral baths rarely contain Sulphur, Ammonia, or other traditional ingredients found in the old-style mineral baths described in Lesson 2. This is not necessarily a bad thing, but if you want a real down-home Southern conjure three-ingredient bath, treat these commercial mineral baths as one or two of the three ingredients and add to them, working from the recipes in Lesson 2 of this course.

All-Herb Commercially-Prepared Baths

These are herbal blends that are meant to be brewed up, the same way you would with Tea — only you don't drink them, you bathe in them. Generally speaking, commercial herbal bath mixtures are both traditional and authentic — even when they are supplied by a manufacturer whose other products are suspiciously generic or phony.

The worst that i have seen done to all-herb bath mixtures is that they may be dosed with a strong "sweet" scent that disguises their actual herbal aroma. Also, because some traditional herbal bath rites do call for drinking a cup of the tea-water, but with proprietary blends the ingredients may not be specified, so you will not be able to tell if you are allergic to them or if they are safe for drinking — and if they are heavily scented, you would not want to drink them in any case.

Mineral-Herb Blend Commercially-Prepared Baths

These extremely popular combinations — usually called Bath Crystals or Bath Salts with Herbs — are sold in dry form and include a mixture of minerals and herbs, topped off with appropriate dressing oils. They are usually named for the condition oil that scents them — formulas like Boss Fix, Stop Gossip, Fire of Love, or Money House Blessing.

The herbal content of these mixtures is relatively small and the herbs themselves may be crushed or powdered, so the material need not be brewed and strained before use. Folks typically pour the mixture directly into their hot bath water. However, if you want to avoid any herbal detritus, you can contain the Bath Crystals in a re-usable muslin bag or dissolve them in a pot of boiling water and strain the liquid before adding it to your bath.

WEEK THREE: Q and A

The weather has turned rainy and cold, and what looked like an early Spring turned out to be a false promise, leaving the ground muddy and the greening grass stopped in its tracks It doesn't snow where we live; but it sure does rain a lot. The earliest spring bulbs are just waiting to bloom. The Snowflakes, in particular, can hardly contain themselves.

With reference to Lesson 1, Cynara Morris asked,

• *"If a 'gifted' rootworker has not been successful in the work that one paid for [...] should the money be refunded?"*

I replied in Lesson 2, "Few people expect a medical doctor to return money when a patient fails to respond to treatment, and holding rootworkers to a stricter standard of performance than medical doctors seems unworkable to me."

Christopher Warnock, a lawyer and an astrologer who has extensive experience working with clients in both fields, added this:

• *"Or lawyers!*

"I am not allowed to take criminal cases on contingency and I refuse to spend my time, effort, and energy on a case for nothing, though there are plenty that would love to have me be their free lawyer and run all over town for them. Similarly, I get about five requests a week for free astrology readings.

"I find that people with no experience with magic have completely unrealistic ideas of what it can accomplish and often think all they need to do is pay and then make absolutely no practical or magical effort themselves. I have had people get what I consider to be good results, but they decided weren't. A fellow did a Venus talisman a while back, got three calls from ex-girlfriends that day and claimed the talisman was worthless!

"I think what is often behind the desire for a refund is that the person, after not getting the results they want, suddenly decides that either the worker or the magic itself is bogus. Unless people have a tradition of magic in their family all they usually know about it is from the media and society at large. Going to a worker or magician is just like 'Lord of the Rings' to them, a game or a fantasy. When the fantasy doesn't come out the way they want, they can fall back on their atheistic, materialistic conditioning and blame the worker or the work.

"As lawyer, astrologer, or magician, there is no way I can guarantee results. I suppose I could have a pricing structure where I charged $50,000 a case and refunded the money if I didn't get the results the client wanted, but then who could afford me?"

Thanks, Chris. And, folks, you may enjoy checking out Chris's web site at http://www.renaissanceastrology.com.

NEXT WEEK: SOAP, WATER, TUB, PRAYERS, CANDLES, AND FLOOR WASH

WEEK FOUR: SOAP, WATER, TUB, PRAYER, CANDLES FOR THE BATH, AND FLOOR WASH

SPIRITUAL SOAPS

In covering the types of baths given to clients, one final form of supply should be mentioned — spiritual or magical soaps. In actual practice, these are not used by a rootworker on a client, but they may be prescribed for a condition or given to a client as part of working for them. Even more often, though, they are purchased by non-professional household practitioners for use on themselves.

Spiritual soaps may be utilized in a rite of bathing, but i find that more often they are substituted in the bath, shower, and at the sink for regular commercial soaps and used to fill in the time between ritual bathings, carrying the intention behind the rite into daily life. Not only are spiritual soaps used in rootwork, similar soaps, some of them named for popular Catholic saints, are also popular in the Mexican espiritismo and curandismo traditions, and these soaps are likely to be stocked by any occult shop with a Latin American customer base.

There are many brands of spiritual soaps, so i shall take a moment here to describe the three major types as i know them:

Commercial Soaps With Spiritual Reputations

Just as the pleasant Cologne called Florida Water (a citrus-floral blend) has become identified with spiritual work, so has the associated brand of soap, Florida Water Soap, accrued a reputation for efficacy in spiritual work. This brand, manufactured by Lanman and Kemp (and others) has long been popular with Spiritualists and those whose families are Caribbean or Latin American. It is seen as beneficial, cleansing, protective, and productive of blessings, especially among those who have dealings with ancestral spirits or the dead. There is nothing on the label or in the advertising of this soap that enables the buyer to reach this conclusion — the reputation is passed from one person to another within the magical community.

A second commercial soap with distinct magical ascriptions is Jabon de Patchuli (Patchouli Soap), manufactured by M. and A. Amateau. Because Patchouli herb and essential oil are widely used in love spells, this soap, with its lovely decorative wrapping depicting a woman reclining in a garden in front of the Taj Mahal, is thought to bring love to those who wash their bodies with it.

Other commercial soaps with magical reputations are Fan Soap from China, Colgate's Octagon Soap, and African Black Soap containing Shea Butter. Fan Medicated Soap is a strong-smelling Camphor bar used for uncrossing and jinx breaking; Fan Laundry Soap is made with Lemongrass and is used for cleansing. Octagon is an American-style Lemongrass scented brown lye-soap that appears in old-time rites of cleansing and jinx breaking. African Black Soap, which is traditional in Africa (where the black colour comes from palm-leaf charcoal), is now made in the USA; Mandina brand, a circular bar wrapped in black paper, is popular both as a moisturizing beauty soap and because its use links one to an ancient ancestral tradition.

Commercial Spiritual Soaps

Just as there are many name-brand formulæ for dressing oils, floor washes, and herb baths, so are there soaps named for the spiritual conditions for which they are prescribed. The best of these are made with the essential oils of herbs that are traditionally linked to the named conditions, e.g. Mint-scented soaps for protection, Rose-scented soaps for love, Anise-scented soaps for psychic visions. However, as with all commercial spiritual supplies, it is incumbent upon the buyer to determine how greatly to prize authenticity, for there are many makers of these soaps who simply wrap standard Castile soap bars with suggestive labels.

Traditionally, since the early 20th century, when commercial spiritual soaps were first introduced, it was commonplace among US manufacturers to include a lucky number on a separate sheet of paper of index stock inside any soap that was prescribed for drawing money or gambling luck. Soaps for love sometimes had a short aphorism about love or a bit of folkloric love-advice included beneath the wrapper. The largest manufacturer of such soaps at the time of this writing, E. Davis of the USA, still includes lucky numbers in their gambling soaps, but no slips of paper in their other condition soaps.

Commercial spiritual soaps are incredibly popular in Latin America, especially Mexico, where there are almost a hundred different brands.

Names such as Gallina Negro (Black Hen), Retiro (Get Away), and Tapa Boca (Shut Up) are used by several manufacturers, as are saint names such as San Antonio and San Martin Caballero. These Mexican soaps can be found in conjure shops and botanicas all along the Southern tier of states and are fairly well accepted in the African American community, especially when they are double-labelled with both English and Spanish names. However, despite their charming graphic packaging, very few of the Mexican spiritual soaps are anything more than a standard Castile soap in a fancy box. The magic is in the mind of the user — which is not to say that it is absent, of course.

Commercial Herbal Soaps

In the late 1960s, cottage industry hippie soap makers began to create soaps more suitable for magical work than some of the commercial spiritual soaps of their era — but only if the buyer already knew what herbs and essential oils are associated with various conditions.

Hippie soaps are given straightforward names like Lemon Grass, Sandalwood, or Cinnamon-Vanilla. They are not marketed to the African American community per se, but conjure workers with herb knowledge are well aware of their utility, as i found out while making and selling such soaps myself in the early 1970s.

By the 1990s, New Age soap makers were putting out the same fragrant herbal combinations one used to find in the hippie soaps, but now under vaguely feel-good names like Clarity, Relaxation, or Tranquility. If the herbal contents are identified, these too can be used as magical soaps.

Like hippie soaps, traditional Asian soaps are also made with herbal ingredients. The best-known are Bee and Flower from China — available in Rose, Sandalwood, Ginseng, and Jasmine — and Mysore Sandal from India, scented with Sandalwood. If you know your herbs, you can easily adapt these soaps to appropriate magical uses.

WHAT KIND OF WATER TO USE IN THE BATH

One of the things i used to be told in the old days, but rarely hear said any more, is that water for spiritual bathing should not come from the household tap. The people who taught me had themselves, for the most part, only emigrated from the country to cities with running tap water within their own lifetimes, so perhaps they wanted to convey to me the rites as they were taught them when young. But i think there was more to it that mere memory of a childhood down on the farm.

Over and over i heard, from folks who certainly had tap water in their homes, "Collect rain water for your bath," or "Use fresh spring water," or "Get live water from a spring or a river or the ocean." More than one woman told me that, when working for the return of an estranged lover, "If you can't find spring water or rain water, then get water from the Bay or else fill a basin with regular water and sit there and think about your man and cry. When your tears drop into the water, that makes it just the same as natural water."

These beliefs are quite similar to — one might almost say identical to — ancient Hebrew beliefs about the type of water suitable for use in a ritual bath or mikva. In both cases, the emphasis is on natural water, God-given water, water unmediated by the hand of man. I am certainly not the first person to notice this similarity, for during the early part of the 20th century, anthropologists and missionaries in Africa wrote numerous articles on the commonality of the Jewish mikva and African bathing rites. At the time, it was widely stated that both the Hebrew and the African rites had derived from earlier bathing rituals found in ancient Egypt.

Modern mainstream historians may not endorse the claims made by Pan-Africanist researchers who assert that Moses, the ancient leader of the Jews, was Black, but there is no overlooking the real similarities between African and Jewish bathing rituals, suggestive of an early connection between two cultures that are otherwise presumed to be separate. I won't argue the point here, but it's something to keep in mind for later, when i describe the recital of Psalms and the use of eggs in spell-craft.

During the 1980s, as the old people i knew slowly passed away, i rarely heard spring water or rain water mentioned as a bathing necessity among younger hoodoo practitioners. Too many people lived in the slums, far from any source of natural water. I think they just gave up on the idea, because it seemed so far-fetched — literally far-fetched! — to haul natural water from the countryside, just to take a bath.

That all changed in the early 1990s, with the sudden explosive popularity of bottled spring water for drinking. No matter where you live these days, you can find bottled spring water. Thanks to a distaste for chemically treated water, an old African American custom that was on the verge of dying out became vital again. Let's thank the yuppies and their Perrier Water for that, shall we? Yeah, yuppies!

Oh, in case you are wondering, you can use tap water if you want to. No problem. I'm just saying that the old way is to use rain water, spring water, river water, sea water, or water into which you have cried your heartfelt tears.

And now you can.

TUB, SHOWER, OR BASIN

Bathing is generally a private rite and rootworkers rarely administer baths to a naked client, so in what follows, you will notice that at times i am instructing you on how to take a bath, and at times on how to best instruct your own clients.

In the old days, people without running water (and that was almost everybody) heated bath water on the stove and then diluted it with unheated water. Depending on how far one had to haul the water and how many people in the family needed a bath, full-body submersion was not always possible, and "to bathe" could mean either to sit in a portable tub or to wet oneself down with water, then lather up with soap, then rinse by pouring more water on oneself. Showers, as we know them, were rare. Agricultural and domestic workers were expected to rise before the break of day and to be on the job at sunrise or soon thereafter, which helped preserve the African religious custom of bathing before dawn. And, it should also be noted, most poor people lived in one-storey houses with dirt front yards, which helped preserve African methods of disposing of bath water.

Even when running water, built-in bath tubs, shower stalls, and two-storey dwellings became the middle-class norm in America's cities during the late 19th and early 20th centuries, the fact that large numbers of African American people lived in poverty in rural areas meant that the older style of bathing persisted for decades among rootworkers and their clients. This is important to understand, because if hoodoo bathing seems like a throw-back to earlier times, in a sense it is. In fact, adapting hoodoo bathing rituals to a modern upstairs bathroom can pose a bit of a challenge.

I doubt that many people reading this course will pursue old-time authenticity to the extent of bathing in a metal tub in the kitchen, using water heated on the stove, but one never knows. I myself have bathed this way many, many times, and it certainly has its own charm — at least when the weather is warm.

INSTRUCTING THE CLIENT

Telling a client how to take a bath is a lot more complicated than i wish it was. There are many ways to take a bath, and often i let the client decide how to proceed, but some particular baths are traditionally taken in a certain way, and i like to explain that way rather than assume the client will know.

First, i make sure that the client understands that this is a ritual bath, not a soap-and-lather bath. I explain this from in front so that later i will not be asked a question like, "Do i use the herb-tea before or after i lather up?"

Next i make sure the client knows what is necessary to have — what bath salts, herbs, or the like. If there are going to be candles used, or a Psalm from the Bible recited, i mention that too.

Then i make sure the client knows how to prepare the bath water. Instructions may be printed on the packages i make and sell, but i find that a general verbal run-through is always a good idea with inexperienced clients.

Finally i instruct how to perform the bath itself, what to do with the left-over bath water, and how to close the ritual.

SIT-DOWN OR STAND-UP?

Regardless of what ingredients go to make up the bath, baths themselves come in two types — the soaking or sit-down bath and the poured or stand-up bath.

The stand-up or poured bath is purely a ritual, and a very old one at that. There are two basic forms — washing upward to draw or attract something to one and washing downward to drive away or expel something from one. Both are described below.

Soaking baths are prescribed for the relief of physical pain, stiffness, or aches, and also for luxuriating in preparation for a love spell. When sneaky tricks are being worked on a lover or family member, drawing them a sit-down bath is one way to put them in contact with certain items or to capture their used bath water.

When performing a sit-down bath for spiritual conditions, i believe that if the client is strong enough, it is always a good idea to finish with the appropriate form of stand-up bath — either drawing or expelling — because in my experience there is more focus of attention in a stand-up bath.

PRAYERS, PETITIONS, AND PSALMS IN THE BATH

The custom of bathing with the recital of Psalms is a strong feature in African American spiritual rootwork. In some families, it is the primary form of self-practiced curative and protective work

The Psalms are Jewish, for they come from the Old Testament, and many were written by King David. However, it is an interesting fact that a certain number of the Psalms attributed to David seem to have also been known as hymns among the ancient Egyptians. King David may have copied them from Egyptian originals, perhaps passed down by Moses, who led the Jews from Egypt. This is one of those tantalizing Egyptian-Jewish-African bathing customs links i mentioned earlier — but i leave it for you to study the subject further, if it interests you.

The recital of Psalms will be covered at length in Lesson 44, but for now here is a short list of Psalms for use in your first bathing rites.

- **UNCROSSING**
  37th Psalm, with Uncrossing, 13-Herb, or jinx breaking three-ingredient bath.
- **PROTECTION**
  91st Psalm, with Fiery Wall of Protection or protective three-ingredient bath.
- **WEALTH AND LUCK**
  23rd Psalm, with Fast Luck, Prosperity, 7-Herb, or lucky three-ingredient bath.
- **COURT CASE**
  35th Psalm with Little John Root bath-tea or Court Case Bath Crystals.
- **REMOVAL OF SIN AFTER DOING AN EVIL DEED**
  51st Psalm, with Hyssop bath; white candles.

Other prayers may be made while bathing. Some folks prefer free-form speech, summarizing their desires, but there are also specific verbal petitions associated with certain forms of bath, such as the Wahoo bath (see Lesson 7) or a bath for removal of a jinx (see Lesson 5).

HOW TO SCRUB YOUR FLOORS

To spiritually clean a building with the intention of clearing away spiritual messes, you should work from the back toward the front, and from the top of each room to the bottom. Clear one room at a time and finish by washing outward at the front door. Along the way wash each window frame as well, and if there are baseboards, clean them too. The ceiling and walls may be given a wipe-down — either wet or dry, depending on the type of covering. As each room is cleared, light a small white candle and say a prayer. Some folks also burn Camphor Resin Incense or Van Van Incense in any rooms they feel were particularly messed up.

Upon arriving at the front door, the entrance area is given special consideration. It may be swept out with a broom while wet, then sprinkled with Salt or mixed Salt and Pepper to keep away unwanted visitors, or it may be "double washed and sealed" — washed once in the outward direction to remove crossed conditions, sealed in a five-spot pattern (the four corners and the center) with Protection Oil to stop the return of evil, then washed a second time in the inward direction, to draw in desired love, money, health, and friends. If the premises need strong protection, the windows are each given a protective "five-spot" as well.

When folks feel that things are generally going well and all they need is more luck, love, or money, they may skip the outward cleansing altogether or just give the floors a quick sweep with a broom that has been fixed with a spritz of Van Van Oil in water. In these cases, the majority of attention will be paid to the front door.

To draw in desires, get up before daylight without speaking to anyone and mix up a good luck scrub — Urine, Cinnamon, and Sugar in a basin of warm water, or a few drops Attraction Oil, Money Drawing Oil, or Love Me Oil in water — and wash or wet-sweep the doorsteps inward while silently praying the 23rd Psalm.

Luck-drawing floor washes that are performed at the doorway can be repeated nine days in a row for a specific desire, or on Wednesdays and Fridays for business success. If you are working in a storefront rather than a home, sweep from the street curb, across the sidewalk, and into the doorway of the shop, so that everyone who walks down the sidewalk will step in the area you have prepared for them. A sprinkle of Cinnamon and Sugar under the front door mat will complete the work.

If you want to keep people from bothering you in your home, you can increase the "personalness" of your floor washes and mark the place for yourself by taking a ritual bath and using your own dirty bath water as the basis for your scrub water. This is especially effective if someone is trying to drive you from the place. Use the bath water for both the outward and the inward portions of the floor wash.

HOME-MADE VERSUS COMMERCIAL FLOOR WASHES

Most of the three-ingredient baths given in Lesson 2 can also be used as floor washes and you can also create your own all-mineral, all-herb, or mineral-herb blends. The best-known commercial spiritual home cleaner is Chinese Wash — but the same caveats i gave about liquid commercial baths apply here — be sure you are buying ingredients and not just a name. Additionally, any popular conjure Bath Crystals, with or without herbs, can be mixed up as floor washes.

WEEK FOUR: Q and A

It is late Winter but the weather here in California is warming up. This weekend may be our last opportunity to prune the Roses and fruit trees, and to plant Garlic and other early crops — and that's what i will be doing as soon as i finish this lesson. We'll also be gathering up tree limbs torn loose by the Winter storms, for burning.

Cynara Morris had these questions about Lesson 2:

• *I was told by a rootworker that in order for any of the spiritual baths, floor washes, love spells, etc. to work, I needed to have the "gift." Is that true?*

I believe it's true. But even those with very modest gifts can help themselves.

• *Do I need to focus on a certain energy, words or belief that what I am doing is going to work?*

I'll discuss this later, but at a minimum i think you should concentrate on your desires, speak a prayer or petition, recite Psalms, or invoke a spirit, as you see fit.

• *Are there special days when I should be using the floor washes or baths to get certain results?*

Work with the days of the week. Sunday is the Sun's day, good for health matters and blessings. Monday is the Moon's day, used for woman's, children's, and family matters. Tuesday is for Mars and is proper for war work, and for male sexual lust. Wednesday is Mercury's day, good for communication, gambling luck, and travels. Thursday is Jupiter's day, used for increasing wealth and for luxury-businesses. Friday is Venus' day, great for love — but it is also the day that many people receive their pay and so it is traditional for store-keepers to wash their premises on Friday in anticipation of receiving customers. Saturday is Saturn's day, used to call down ill-health, restrictions, and destruction upon enemies. There will be more on timing in Lesson 5.

• *Where do I purchase some of the items in bulk to save on cost? Where would I find crushed Red Pepper or Saltpeter? Also, how do I know if I've made it correctly?*

Epsom Salts and Saltpeter are at the chemical supply house, Salt, Ammonia, Vinegar, and Red Pepper at the grocer's. The recipes are so simple you won't go wrong.

• *I work in an office with 100 other people. How would I scrub down the place to ensure that success is coming to me and not the other people sitting in my area?*

As you scrub, specify that the work is done for your own success. Spiritual items are laid down or thrown only for those who are named, not for random strangers.

NEXT WEEK: TIMING AND DIRECTIONALITY FOR BATHS AND OTHER SPELLS

WEEK FIVE:
TIMING AND DIRECTIONALITY FOR BATHS AND OTHER SPELL WORK

WHEN TO BATHE OR START YOUR SPELL WORK

Having dealt with some of the basics of bathing and floor washing, the next question is when to do the work.

There are numerous traditional ways to determine the most suitable time for the client to bathe. These indicators are also used for timing all other forms of spell work, such as floor washing, laying tricks, candle burning, and making mojos.

Although you will first use these ideas about timing while you learn about baths, please keep in mind that the timing of your work is a set of basic principles that you may applies to all forms of conjuration, should you wish.

Here are some of the most common timing schemes, listed from the longest cycle to the shortest cycle.

TIME OF THE ASTROLOGICAL ASPECTS

The great wheel of astrological aspects takes about 26,000 years to repeat itself, making it the longest cycle we work with. Few root doctors cast charts for the timing of baths, but if you are an astrologer, you can time your work with respect to favourable aspects, considering especially the planets that are symbolically relevant to the type of job at hand.

TIME OF THE LIFE

It is traditional to take baths when going through changes in life, the objective being to leave behind old bad luck and acquire new good luck. Examples of such baths include:

- **TAKE A GOOD LUCK BATH WHEN MOVING FROM ONE HOME TO ANOTHER.**
  See "To Change Your Luck." in HHRM, pg. 175, under Saltpeter.
- **TAKE A BANISHING BATH UPON BREAKING UP A LOVE AFFAIR OR MARRIAGE.**
  See "To Fall Out of Love" in HHRM, pg. 205, under Walnut.

TIME OF THE YEAR

A cleansing bath or rub-down may be given once a year during early spring, as part of a whole-body blood-thinning rite that also includes drinking laxative herbal teas or eating laxative herbs. For an example of this sort of old-time cleansing rite, see:

- **TAKE A CLEANSING BATH FOR SPRING.**
  See "Personal Cleansing" and "Medical Uses" in HHRM, pg. 156 - 157, under Poke.

TIME OF THE MONTH

According to old-time customs, you may prescribe baths for spiritual cleansing to be taken during the first three or seven days of the month. Monthly baths for clearing away old conditions are often repeated on the same days of the month for three months in a row.

TIME OF THE MENSTRUAL CYCLE

Many spiritual women take a cleansing bath immediately after finishing their period. This is yet another way in which African American hoodoo bathing practices resemble Jewish bathing practices.

TIME OF THE MOON

Many practitioners like to work by the Moon's phases. You may find what phase the Moon is in at any given time, and thus be able to prescribe baths for clients according to lunar cycles, if you consult a printed almanac or lunar calendar or check online at my Moon Phases web page:

http://www.luckymojo.com/moonphases.html

In prescribing baths according to the lunar cycles, follow these five simple rules:

The Waning Moon Lessens or Takes Off Conditions

If the client's bath is for the removal of a bad condition, such as being crossed or jinxed, or for the lessening of an influence, such as getting rid of gossip or having a criminal lawsuit dismissed, then start the rite while the Moon is waning or shrinking in size. This is called working during the darkening part of the Moon.

The Waxing Moon Increases or Brings In Conditions

If the client is being prescribed a bath to draw in good fortune, such as money, luck, or a new job, or to increase an influence, such as making love grow stronger or gaining a monetary judgement in a lawsuit, then start the rite while the Moon is waxing or growing in size. This is called working during the lightening part of the Moon.

The First Day's Moon Phase Sets the Entire Work

If you wish your clients to bathe by the Moon phases, but the baths you have prescribed will extend over a longer period than just the darkening or the lightening — say 21 days — i suggest that you tell them to begin at the appropriate time of the Moon, and be sure to let them know that the Moon's phase when they finish the bath series is of little importance compared to the Moon's phase when they begin the rite.

Take Baths in "Runs" When the Moon is Running

Rather than go against the Moon phases, you can prescribe the baths to be taken in "runs" or series of approximately two weeks, laying off during the periods when the Moon is out of phase with the kind of work that is to be done. This is satisfying to many clients, because it gives them periodic breaks from the work.

TIME OF THE DAY

Few rootworkers are deeply enough into astrology to work according to the classical planetary hours that are assigned to specific times of each day. However, if you are an astrologer familiar with the concept of planetary hours and wish to apply them to hoodoo work, there is nothing to stop you, and you may well find them of use.

Traditionally speaking, the most important time of day associated with hoodoo bathing rituals is sunrise. Many spells begin with a bath and almost always that bath is prescribed to begin before dawn and to conclude at sunrise, Rituals consisting of a series of baths alone (with no additional spell work) are also, more often than not, specified to be undertaken at dawn.

The major exception to the routine of bathing at dawn concerns the baths taken just before meeting a lover or potential lover. In those cases, if the date is for evening and you have been at your job all day, you would take a love bath and dress for the date in the early evening.

It is my opinion that the rite of bathing at sunrise ties hoodoo to ancient African (and possibly Egyptian) traditions concerning Sun worship, for in addition to washing "soon in the morning," we are told over and over again that the client's used bath water must be disposed of by throwing it toward the rising Sun. In modern Christian hoodoo, this may be accompanied by a formula recital of the prayer-fragment "In the name of the Father, Son, and Holy Ghost," which ties the Sun to the concept of divinity.

Most African religious rites include the crossroads god, as the "opener of the way" in addition to whatever deity is being appealed to, and we find this in hoodoo as well. In some hoodoo bathing rites, the used bath water is taken to a crossroads at dawn and thrown sunward — apparently as an offering to both the rising Sun and as a retention of libations to the spirits of the ancient crossroads gods who go under such names as Nbumba Nzila, Eshu, and Ellegua in various parts of Africa.

A question i am regularly asked by clients is, "Do i really have to get up and take a bath at dawn?" These folks want to be let off the hook. They want magic, but they want it to be easy and convenient for them, and not to involve any discipline. Sometimes, they are actually whining as they ask this, begging my permission to let things go their way.

I tell such clients to do as they please, but i always clearly state my opinion that bathing at dawn and throwing the used wash water toward the rising Sun has been an African spiritual custom for millennia and unless they have a really important reason to change it, they shouldn't do so.

"Will the spell be as strong if i don't bathe at dawn?" is generally the next question such clients ask.

I reply with something, like, "I don't know, because i always take that kind of bath at dawn — and if doing this work and getting a good outcome were as important to *me* as you *say* it is to *you*, i wouldn't pick right now to experiment with changing an ancient sacred ritual. *Wait until you get what you want here* — and then, if you have absolutely nothing better to do, try bathing at different times of the day with a money drawing bath and see if throwing the water toward the rising Sun or toward the noonday Sun feels any different to you or makes a difference in the results you get."

TIME OF THE CLOCK

One well known root doctor from Birmingham, Alabama, used to say that if you want to draw or attract you should perform a spell at any time, day or night, when the clock hands are rising. That is, from 6:30 to 7:00, 7:30 to 8:00, 8:30 to 9:00, and so forth. Conversely, according to this man, spells used to repel can be performed at any time of day when both clock hands are falling. That is, from 12:00 to 12:30, 1:00 to 1:30, 2:00 to 2:30, etc. Avoid times when one hand is rising and the other is falling, such as 6:00 to 6:30, because this "confuses the vibrations" according to this old-time conjure worker.

The clock-hand method of timing a bath or other spell depends on having an analogue (circular) clock or watch, which means that is it historically recent — but it is elegant and i, for one, have found it useful.

PUTTING ALL THE TIMINGS TOGETHER

I have now explained nine entirely different methods of timing a bath or series of baths. To recapitulate, they are:

- TIME OF THE ASTROLOGICAL ASPECTS
- TIME OF THE LIFE
- TIME OF THE YEAR
- TIME OF THE MONTH
- TIME OF THE MENSTRUAL CYCLE
- TIME OF THE MOON
- TIME OF THE WEEK
- TIME OF THE DAY
- TIME OF THE CLOCK

Most practitioners do not take account of all these methods of timing, and even for those who do, it's not every day that four or more of these cycles will coincide perfectly for a given purpose, However, if you are a clever worker, and if things are meant to be, you can certainly figure out how to put these timings together into one powerfully timed moment.

SAMPLE TIMING FOR A LOVE DRAWING BATH

Let's say a female client is going through a divorce and wishes to take a spiritual bath to attract a new lover. What would be a super-powerful timing to prescribe a love bath?

ASTROLOGICAL TIMING

Pick a day when Venus and Mars are in good aspect, Also try for a day with a beneficial Venus transit to the relevant portion of her natal chart. (Astrology is not a part of down-home hoodoo, so i am not going to teach it in this course; if you want to learn it, find a good astrology mentor and study the subject on your own.)

LIFE TIMING:

If the divorce results in the client moving to a new home, that would be a good time to take a bath for new love; alternatively, the day the divorce becomes final is a fine day.

YEAR TIMING:

Time the work to the client's birthday, to Valentine's Day (lovers' day), or to the Spring Equinox (new beginnings).

MONTH TIMING:

A bath for a new venture like this would be timed to the beginning of the month.

TIME OF THE MENSTRUAL CYCLE:

Many women experience a spike of sexual desire at the time they get their periods, making that an ideal time for a love drawing bath.

MOON TIMING:

The waxing Moon is the phase associated with bringing new ventures to pass, and this would include work undertaken for attracting a new lover.

WEEK TIMING:

Friday is the day for love work, so the bath could be timed to that day of the week.

DAY TIMING:

Bathe at dawn for new love. As one women told me years ago, "If you petition for a man at night, you will get a tom-catting man who stays out late at night, but if you work for love at sunrise, then the man you get will work hard for you all the day long."

CLOCK TIMING:

Attracting a new lover is a drawing work, so you want both hands rising. In order to coincide with dawn, work in late Winter between 6:30 and 7:00 a.m. — because in Summer, the Sun would already have risen by that time.

Now, it is a stretch — but not an impossible one — to time a new love attraction bath to 6:30 a.m. before sunrise on the first day of a month that falls on a Friday during the client's menstrual cycle while transiting Venus-Mars trine her natal Venus and the Moon is waxing, on the day her divorce is finalized. That gives her 8 out of the nine possible best timings.

Of course things rarely come together that neatly and powerfully, but most of the time, even when the work is undertaken on an emergency or crisis basis or there is a deadline to be met (such as an upcoming court case date), you can at least get two or three of the timings to align for your clients.

If the work is of an elective nature and there is no emergency or deadline, you will find that some clients who are familiar with the concept of timing in spell work, will gratefully accept your leadership in selecting the best day for them to begin their baths at a time when four or more timing indicators are aligned, provided that you don't ask them to wait too long before undertaking the work.

DIRECTIONALITY OF BATHING

I have mentioned bathing with upward strokes to draw luck and with downward strokes to expel unnatural illness or remove crossed conditions, but it bears repeating, because you will certainly have to deal with some clients who are new to conjure work:

- *TO DRAW IN POSITIVE CONDITIONS*
  instruct the client to bathe from the feet upward, stroking the body upward while praying for what is desired.
- TO REMOVE NEGATIVE CONDITIONS
  Instruct the client to bathe from the head down or from the neck down, stroking the body downward while praying for the removal of what is not desired.

Notice i said, "from the head down or from the neck down"

Why offer the choice between head or neck?

Because many women (and some men) will not take a spiritual bath if doing so means ruining their hairdo. They certainly won't ruin their hair seven or nine days in a row. In fact, the more elaborate the hair style, the less likely they will wash from the head down even one time on your say-so. This is not of great importance to European Americans with wash-and-go hair styles, but it can be extremely important to African Americans who wear elaborate hair styles.

If you can tell by looking at a client that she prides herself on her hairdo, instruct her to either use a shower cap or "bathe from the neck down." If she is deeply troubled and needs uncrossing, explain that washing the head is important and that you recommend it, if it should prove "practical". In other words, offer the client a choice.

PANTOMIMING THE BATH RITE FOR CLIENTS

When i describe an uncrossing bath to clients, i pantomime the gestures. I wish i could do that here, but i shall try to get by with the verbal description for a standing bath:

"Slowly pour the herb-tea or mineral bath water on your body, from the neck (or head) down as you recite the 37th Psalm, or as much of it as you have memorized. Cross your arms like this — right hand on left shoulder and left hand on right shoulder.

"Now brush down and across your body with both your hands at the same time, uncrossing your hands as they come across your thighs, and as you do this, say out loud, 'reMOVE this condition from me!' [The syllable 'MOVE' is said loudly, as the hands forcefully uncross and spread outward.]

"Brush down your thighs and calves and finish by stroking the soles of your feet and then your toes."

Similarly i describe the drawing bath, by talking through and pantomiming the pouring of the bath water, the recital of the 23rd Psalm, and the upward stroking of the legs and body with the phrase "Bring my desires to pass!"

WEEK FIVE: Q and A

The yellow mustard is blooming in the vineyards where i live. Introduced by Spanish monks many centuries ago, it has gone wild in our Mediterranean-like climate and every year it turns the countryside into a painter's dream; blankets of yellow flowers striped with dark brown rows of leafless vines, under blue and sunny skies.

Regarding Lessons 2 - 4 on Baths, Francis Mercuri wrote:

• *I'm an exercise enthusiast, and like working out with weights. What sort of bath might be beneficial in gaining physical strength and size? I'm more used to thinking exclusively in terms of planetary attributions, so I'd pick Mars herbs and minerals to devise a bath with, but maybe in the hoodoo tradition some other options exist? This is an interesting area for me, because I like the idea of combining nutritional supplements with materia magica.*

In the hoodoo tradition, physical strength is attained through roots, of which High John the Conqueror Root is the most popular. It is not ingested, but is carried in whole form on the person and is said to give the bearer physical endurance and great success, as well as gambling luck. For more details, see page 111 of "Hoodoo Herb and Root Magic."

Note also the combination on that same page of John the Conqueror with Master Root and Sampson Snake Root. This is not a bath recipe per se, yet it can easily adapted to that use by chipping up and boiling these three roots to make a tea-bath. While doing this, you can also add other herbs associated with physical strength, health, and victory, such as Master of the Woods and Golden Seal.

A further list of herbs for strength and health can be found on page 214 of "Hoodoo Herb and Root Magic." Some of these are not suitable to drink as a tea, but steeping Master Root, Master of the Woods herb, and Sampson Snake Root in Whiskey and drinking a teaspoon every day would be a fine way to use these powerful plant materials as medicine.

Joseph B. Wilson sent this note about Lesson 2 ("Three-Ingredient Baths and Floor Washes"). It isn't a question, but it contains a couple of great suggestions for practical work:

• *It's not necessary to soak the floor with the wash. When people have carpeting, I've found that a sponge mop dipped in the wash and squeezed dry then run lightly over the carpet works just fine. That's what I do here and it works well, without causing any harm to the carpet. Also, something I haven't seen elsewhere but I learned from an Iroquois Aunt, you can sprinkle corn meal lightly over carpeting and vacuum it up. The cornmeal will absorb the bad stuff, which is then disposed of with the vacuum bag.*

NEXT WEEK: SUPPLIERS, FORMULAS, AND TRIAL BATHS

TELL THE CLIENT TO MIX THE BATHS AT HOME

Give the client the three named packets and tell him or her to mix them all together at home and then use a certain amount each day, say for three days, or on three days a week (Monday, Wednesday, and Friday) for three weeks.

YOU MIX THE BATHS AND RENAME THE COMBINATION

Open the three packages before the client arrives, blend all three of the named baths together, and repackage them with a hand-written label of your own and a new name of your own choice, with instructions to take the baths on three, seven, or nine days in a row, or on three days a week (Monday, Wednesday, and Friday) for three weeks.

MAKE A FEW TRIAL BATHS

At this point, if you come from a family where spiritual bathing is not a living tradition or if you have never prescribed baths for clients, i suggest that you make a few trial runs or tests of the work, using yourself as the client.

Pick a single, simple condition. Spiritual cleansing is the easiest and the most-often requested by clients, and the one i recommend for your first trial runs. A good test series, and one that is spiritually significant, consists of seven different baths, all for the purpose of spiritual cleansing.

In order to make a thorough trial, prepare three of your own bath mixtures, one all-mineral, one all-herb, and one a mineral-herb combination. Use the "three-ingredient" recipes in Lesson 2 and your choice from among the specific herbal and herbal-mineral recipes in HHRM to make up three test formulas. Then, to honestly compare your work with that of others, order a sample herb bath and a sample mineral or mineral-herb bath from two different manufacturers. This will give you a total of seven baths. Set aside a full week on which to take these baths, one per morning, every morning before dawn.

- **HOME-MADE ALL-MINERAL BATH FROM HRCC OR HHRM**
- **HOME-MADE ALL-HERB BATH FROM HRCC OR HHRM**
- **HOME-MADE MINERAL-HERB BLEND BATH FROM HRCC OR HHRM**
- **COMMERCIAL ALL-HERB BATH FROM SUPPLIER # 1**
- **COMMERCIAL MINERAL-HERB BLEND BATH FROM SUPPLIER # 1**
- **COMMERCIAL ALL-HERB BATH FROM SUPPLIER # 2**
- **COMMERCIAL MINERAL-HERB BLEND BATH FROM SUPPLIER # 2**

You may make a more extensive trial if you wish. A course of thirteen cleansing baths is often prescribed, so that's a good number to test. Typically, a series of thirteen cleansing baths is undertaken as the Moon wanes, from just after Full Moon to New Moon. This diminishes bad influences in your life as the Moon shrinks in visible size.

If you prepare and purchase a total of thirteen different cleansing baths, you can use them according to traditional timing. Normally each bath in a thirteen bath series would be the same, but in this test you are making each one different.

TEST YOUR WORK UPON YOURSELF

Having chosen how many baths you are going to test, i recommend that on successive days, you prepare and use both the home-made baths and the commercial baths on yourself before dawn, according the very simple rite or ritual given at the end of this lesson. After each bath, take the following practical inventory of your results for that bath — and write down what you learned:

- WERE THE INGREDIENTS EASY TO ACQUIRE?
- WAS THE BATH EASY TO PREPARE FOR YOURSELF?
- WOULD IT BE EASY TO PREPARE FOR CLIENTS?
- WOULD IT BE COST-EFFECTIVE TO MAKE FOR CLIENTS?
- WOULD CLIENTS FIND IT EASY TO USE AT HOME?
- HOW DID THE BATH SMELL AND FEEL TO YOUR SENSES?
- WHAT SPIRITUAL RESULTS DID YOU NOTICE?

Once you have tried seven or thirteen baths for the same simple condition of spiritual cleansing, you will have gained a practical frame of reference.

You may have learned, for instance, whether you naturally gravitate toward the all-mineral baths, the herbal baths, or the mineral-herbal blends — or if they are all about the same to you in terms of spiritual effect, but what is of most importance is the ease of preparation, or scent, or texture.

You will also be in a good position to decide whether the commercial baths are at all useful to you or whether you will want to always be making everything up from scratch.

If you are interested in refining your practice and increasing your knowledge, you can take this trial idea another step farther and make a deeper study of the type of bath you prefer. For instance, if you decided in the first trial that you are most drawn to the all-herbal baths, you can do a second trial of seven different herbal cleansing baths.

If testing seven or more spiritual cleansing baths before prescribing baths for clients seems like a lot of work, remember, you don't have to do it. It's not required "Homework." But this course is more than a quick and easy way for you to learn a couple of free magic spells; it is my attempt to teach you how to become an adept practitioner in your home and for your family, and, if you wish, a professional worker. I learned by doing — by writing down as many things as were taught to me, trying them out, and selecting from among the most traditional methods my own repertory of favourite practices — and i think this is a good way for you to learn the work too.

The same kind of testing and refining of your practice that you use on cleansing baths can be applied to love baths, and money baths, and luck baths, too. For example, i personally prefer that my cleansing baths be simple three-ingredient baths, that my uncrossing or jinx-breaking baths be herbal (and include Hyssop), and when it comes to love baths, i opt for the fun luxury of an Epsom Salt based mineral bath with various love oils added. But that is just me. I offer my clients — and my students — their own choices at every step along the way.

SCENT GUIDES THE CLIENT

Some herbal scents attract certain people, and some repel them. This has nothing to do with how strong the herbs are for magic or how authentic the recipes are. It is a matter of "chemistry" — the visual, aromatic, and tactile cues that attract one person to another, or draw a person to a certain type of pet.

Herbal cleansing baths fall into distinct "scent-families," so you may come to realize through your trial bathing that you strongly prefer and resonate spiritually with the Lemon Grass scent-family or the Pine scent-family, or some other scent that is popular for cleansing. Knowing this, you will be better able to work for yourself, and you will be consciously appreciative of the fact that some of your future clients will resonate better with one herb than another.

For example, i have always been drawn to the Van Van and Chinese Wash "family" of cleansing baths and floor washes, because i love their "lemony-fresh" fragrance — but my husband is repelled by them and prefers the "clean" odour of Pine and Eucalyptus for cleansing.

If a client hates a certain herb, don't force it on him. One size does not fit all, and you will be a better worker if you know more than one cleansing bath recipe to draw upon in your practice.

In my shop, when people ask, "What is the difference between Love Me Bath and Dixie Love Bath?" or "What is the difference between Stay With Me Bath and Stay at Home Bath?" i tell them about the different lore and legends that have attached to each formula — but i also straightforwardly explain that each formula contains different herbs, that these herbs will cause the products to smell differently, and that, if they want the best results, they should take a whiff and see how they respond to the scent.

"But which is stronger?" is the usual next question, to which i reply, "That's not the point. All these bath products were created from formulas that originated with real rootworkers. They are all made with herbs and roots that are genuinely reputed to be strong and useful for the condition. I want you to consider yourself here. You will bathe in these things and the scent will cling to your body, Choose the one with the aroma you like best."

I then open a 1/2 ounce bottle of any love oil and say, "Smell this." Then i open a different 1/2 ounce love oil bottle and say, "And now smell this one."

They usually form a distinct bond to one of the scents more than the other. They may like the Rose-scented one, or the Juniper-scented one, or the one with Catnip in it, or the one with Damiana. I let them smell as many of the oils as they wish. I also direct them to the jars of herbs, which they can smell as well.

In the end, they may decide on a combination of several baths, or they may ask me to make up a custom blend of two or more baths together in one larger package.

If they have a moment, while i mix up their custom-blended baths, i tell them the story of how my husband, on the day we first met, asked to test all of the love oils in my shop. I covered up the labels and held each one up to his nose in turn, and he gave me his opinions of how they affected him. The one oil he selected to take home with him was Stay With Me.

That sure gave me an idea about his interests and his potential for being a long-term partner — and needless to say, what he selected came true for us.

CONVENIENCE GUIDES THE CLIENT

Just as clients will prefer certain scents, they will also have distinct preferences for the form their baths take.

Many people refuse to be bothered with what they consider to be the "messy" work of brewing and straining herb teas and will only accept a quick-and-easy mineral bath.

Others, with happy experience in gardening, cookery, and magic, may truly relish the ritual of herb-tea preparation and will either ask for pre-mixed herbs or herbal-mineral blends. If they are very experienced, they want individual herbs to mix according to their preferences.

When working with clients, you may not be able to let them run through a shop testing things the way i can, so limit your selections to two or three choices per condition. As you talk, try to size them up and prescribe the right *kinds* of bath as well as the *right* baths for their conditions.

If the baths you prescribe are too difficult for them, clients may not take them or, taking them, may work against you by messing up the rite. When spiritual baths are an æsthetically positive experience as well as a spiritual discipline and a point of magical focus, your clients will be more likely to follow your instructions, to attend to their petitions and prayers, and to receive the outcomes they desire.

TRANSMITTING THE RITUALS OF BATHING

Just as there are many recipes for traditional baths, so are there many traditional rites and rituals of bathing. In other words, there is more to a bath rite than getting wet. In the next lesson, i will outline the basic ways to finish spiritual bath rites, including both those which a rootworker performs upon a client, and those which the client performs for him- or herself under a rootworker's instruction — but first, i want to instill in you the importance of bathing and your role as a transmitter of conjure bathing traditions to your clients.

As i have mentioned, African bathing rites display similarities to Jewish bathing rites, a point that has led a few theorists to claim a common Egyptian ancestry for both or to theorize that they originated early in African pre-history. But regardless of when and where they were first developed, these rites of bathing have an extremely long history behind them, and it is your responsibility to carry that tradition into the future.

In the case of baths which you instruct a client to take, you as the practitioner will be expected to coherently tell the client what to do and when to do it, so try to familiarize yourself with as many techniques as possible and, if necessary, train yourself to verbally rehearse or visually enact the procedures to your clients. Remember that in the case of clients unfamiliar with African American culture, you are not only teaching them how to bathe, but also giving them their first lessons in conjure terminology and the basis of rootwork.

If a client has questions, you should be prepared with ready answers. Later on in this course i will try to anticipate the most common questions that you will hear, based on the queries that i have heard over the years, and i will supply you with some good answers and a general theory of why those answers make sense.

HOMEWORK ASSIGNMENT #1

Homework assignments will be given 8 times during the course, at weeks 6, 13, 19, 26, 32, 39, 45, and 52. There will be no final exam and no quizzes, just the homework. There will be no grade given on the homework, but if you want to get a spiffy certificate from me at the end of the course, you gotta turn in all your homework. There is no deadline for turning it in; you have been assigned a student ID number which is valid as long as i live. No problem if you don't ever turn it in – just no spiffy certificate for you, that's all.

I want you to ask someone in your family — preferably someone older than you – for a saying, recipe, custom, belief, magical technique, or traditional remedy. If you are your family's oldest keeper of such information, then just write down one thing for me.

Copy the format below, fill in the blanks, and send it to:

HOMEWORK #1 (Student ID#)
c/o Lucky Mojo Curio Co.
6632 Covey Road
Forestville, CA 95436 USA

1. What is This Belief, Trick, or Recipe Used For?
   (e.g. Love, Money, Protection, Cursing, etc.): _____
2. Describe the Belief, Trick, or Recipe in Full:_____
3. Relation to You of the Person Who Taught You This
   (e.g Great-Aunt, Father-In-Law): _____
4. Their Birth Year:_____
5. Where They Were Born:_____
6. Their National/Ethnic/Racial Background(s):_____
7. Your Name and Student ID#: _____

Because this course is about African American hoodoo, i know that some of you will already be asking, "But, cat, i am not Black, so what good would it do for me to tell about how my German Great-Grandpa kept off stable-witches? That's not hoodoo!" (See, i knew some of you were asking that!)

Well, although the bedrock basis of hoodoo is African, the practice of conjure draws on the traditions of other cultures, acquired through social contact, book-learning, and intermarriage. So in the first place, what your Norwegian Step-Mom told you may well be part of hoodoo — and in the second place, i'm a folklorist, and that means i really want to know EVERYTHING ABOUT EVERYBODY. (Just kidding.)

The reason i ask for the nationality, race, or ethnic background(s) of your relative is not to pigeon-hole you or your family, but so that i can use that data to increase my own understanding of the many kinds of folk magic that are practiced in America. And notice i ask for your relative's background(s) plural, so please don't just say "White" or "Black" or "Asian." If there's more, please tell me more, like "African/Cherokee/Irish" or "English/Scottish" or "Chinese/Lithuanian-Jewish" – as best you know.

Finally, don't worry if what you collect is "common" — like hanging a horseshoe over the door. What seems common to you may not be known to me.

WEEK SIX: Q and A

Winter is back in full force, bringing us our usual February rain storm and leaving the optimistic early pink flowering cherry trees confused, wet, and bedraggled. The hills are at their brightest green of the year, and no one is complaining, for the more rain we get now, the better our gardens will make it through the long, dry California Summer.

Alannah K. Ashlie asked a great question about the use of "natural" spring, river, ocean, or rain water for bathing as mentioned in Lesson 4:

• *I live in Wisconsin and there is snow all around. Would it be acceptable to collect snow in a bucket, melt it down, and heat it on the stove? Perhaps all the little frozen snow flakes could have some unique magical effect when melted altogether?*

Snow is a beautiful form of natural water and wonderful for bathing. So is ice, especially fresh, clean icicles collected from forest trees. I think i forgot to mention these forms of natural water because i live in the sunny California Coast Range, where we rarely feel the sting of freezing temperatures. Thanks for bringing them to our attention.

As a side-light on natural water, i'd like to mention that i have met a number of people through the years who collect water from various natural sources. One woman i know collected water from all seven of the Earth's oceans. Another collected water from all the major rivers of the world. A third collected water from holy springs she'd visited.

Collecting and storing a supply of sacred waters is not as "New Age" as it sounds.

The Roman Emperor Nero was said to have collected his own tears in vials, and considered them sacred.

Holy Water from the Grotto spring in Lourdes, France, where the peasant girl Bernadette had a vision of the Virgin Mary, has long been bottled and given to the sick by sincere Catholics, who ascribe miraculous cures to drinking and bathing with it.

England has an extensive Pagan tradition of decorating sacred wells (which are often actually springs at which the water table level has sunk and digging out has resulted in a well-like structure) and collecting the water on holy days, and this tradition continues under the rule of Christianity.

The red-tinted waters of the sacred well of Kali in India are said to represent the menstrual blood of the goddess and people make pilgrimages there to drink this precious fluid.

As we will see again in the lessons on Graveyard Dirt, the character and quality of sacred waters and sacred earths are variable and they can be used for many special purposes.

NEXT WEEK: WAHOO BATH, DISPOSAL OF BATH WATER

WEEK SEVEN: WAHOO BATH, FINISHING THE BATH RITE, DISPOSAL OF BATH WATER

THE WAHOO BATH RITUAL

There is a particular bathing rite that is attached to a plant called Burning Bush or Wahoo. (The latter name is Native American and in old books it is sometimes spelled Wa'ah-hoo or Waahoo, which probably more closely approximates its original pronunciation.)

The Wahoo bath is the clearest example we have of a very old hoodoo bathing rite that possibly combines Native American plant usage and ritual with African symbolism and practices.

Whatever its origin, this specific rite has persisted with only minor variations for at least a century, and probably much longer. It can be found in many places around the country among rural families, and when i was young, it was often prescribed by White herb doctors (who were possibly part Native themselves) as well as by Black rootworkers.

Here is what i wrote about this plant and about the Wahoo bath rite in "Hoodoo herb and Root Magic." I repeat it here because the manner in which this bathing rite is performed is an important pointer for any root doctor who may wish to bathe a client's head, to take off jinxes or crossed conditions by means of bathing, and to perform a bath rite upon a client, especially when the client is a child in the practitioner's family:

WAHOO **Celastraceæ**

(Burning Bush)

Euonymus americanus, Euonymus atropurpureus

WAHOO root bark is employed by spiritual workers to take off jinxes for clients. The rite by which this is done is unique to this one species, and it may have been adapted – along with the name WAHOO — from Native American sources.

> **To Break Long-Standing Crossed Conditions:** Make WAHOO root bark into a strong tea. As the crossed-up client stands with arms crossed across the chest, bathe him or her with this on the head, saying "Wahoo" seven times, as you make seven X-cross passes with your hand. After the seventh recitation of the word, firmly grasp the client's wrists and quickly uncross his or her arms and fling them wide. Carry the used HEAD-WASH WATER to a crossroads and throw it East or, if you can't do that, carry it to a big tree and throw it East at the tree's trunk. Send the client home with seven packets of WAHOO root bark and instructions to brew it up and bathe in it from the neck downward for seven successive days. (Some workers prefer that the client should hold a crucifix in one hand instead of crossing his or her arms; in their version of the rite, no uncrossing gesture is made with the arms, but still, a cross-symbol is utilized.) [HHRM, pg. 205]

WAHOO RITES ARE NOT SELF-ADMINISTERED

Note that in the Wahoo bath, only the head is washed and that — unlike the previously described full-body jinx breaking bath, where the client is instructed to cross his or her own arms and then uncross them in a long, sweeping gesture ("ReMOVE this condition from me!") — in this rite the root doctor performs the uncrossing gesture for the client, often with a great deal of force and while staring the client in the eyes.

When giving a full-body bath to a child in your family, if the child is too young to bathe him or herself, i recommend adding Wahoo root bark in the bath-tea and concluding the rite by making the seven crosses on the child's head, saying "Wahoo" each time, followed by the Wahoo-derived uncrossing gesture, as described.

You can perform such a cleansing rite for children with more conviction than they can do it for themselves, and it actually feels very good to have your wrists grasped and arms flung wide, if it is done with respect for the length of the your arms.

(I mention this matter of "respect for the length of the your arms" because i once had the Wahoo rite performed on me by a male rootworker whose arm reach was considerably longer than mine, and he came near to yanking my arms from their sockets. If you perform this rite on someone much smaller than you, make the uncrossing movement in a forceful way, but do it gently!)

WAHOO! WAHOO! WAHOO!

I don't know about your musical interests, but mine run to the early 20th century, and thus the repetition of Wahoo! Wahoo! Wahoo! always reminds me the 1930s novelty dance tune, "Wahoo," recorded by various White country string bands, including Bill Boyd and his Cowboy Ramblers and the Hoosier Hot Shots. Depending on who sang this ditty, it came with an assortment of silly verses:

Oh, give me a ranch, a great big ranch,
And give me a Stetson too —
And let me Wahoo! Wahoo! Wahoo!

Why did the wildcat get so wild?
He didn't know what to do!
He couldn't Wahoo! Wahoo! Wahoo!

Well, i never dance 'cause when i dance
I wear out the latest shoe —
But i can Wahoo! Wahoo! Wahoo!

Give me a date and a Ford V-8
With a rumble seat built for two —
So i can Wahoo! Wahoo! Wahoo!

And on that note of levity, i think we are finally through with the bathing. Now it's time to throw out the bath water!

AIR-DRYING AFTER THE BATH

Almost everyone who has taught me or told me how to take a spiritual bath has mentioned that it is important to let yourself dry "naturally" or "air dry" rather than towel off. Even those who use such modern forms of urban hoodoo as spiritual soaps rather than three-ingredient mineral baths or mineral-herbal bath blends have often made it a point to explain that you have to "let the bath stay on your skin" to have the good effects of taking it.

The reasons for this seem pretty obvious to me, but i have learned from experience with clients whom i was instructing on the telephone that not everyone understands why they should air-dry after a spiritual bath, so pardon me if i state the ultra-obvious here.

Air-Dry to Avoid Undoing The Work

In the first place, air-drying avoids a negative condition: If you towel off, you are making a symbolic gesture of removing or undoing all of the spiritual work you just performed for yourself. You are literally rubbing off the work you performed, taking off the residual herbal scent that clings to you from the bath. Magically speaking, this act is a disaster, for it expresses your wish (conscious or subconscious) to weaken or even invalidate your spiritual commitment to the bath and to the desire which prompted you to undertake the bath in the first place.

Air-Dry to Keep the Work and the Herbal Scent On You

In the second place, there is a positive reason to let yourself air-dry without toweling off. If your skin dries in the air, without rubbing it, the herbal and mineral essences that you put into the bath will evaporate in place, right on you. This is true both in a spiritual sense and a physical sense. Spiritually, you are creating a layer of magical work around you, and physically, you are allowing the remnants of the bath to function as a light perfume or fragrance, conveying the essence of the herbs and minerals you used into your next contacts with other people. If you are bathing for a court case appearance, for example, or for love drawing before you go to meet your potential partner, having your entire body "dressed" in this way is important to the work.

"BUT WHAT IF IT'S TOO COLD?"

Sometimes when i am teaching clients and customers how to take a spiritual bath, i feel like i am herding a flock of whiny children through the woods. Nothing gives me that feeling more than when someone calls up on the phone whimpering about how they are afraid they won't be able to air-dry after the bath because, "What if it's too cold to air-dry? If it's too cold, can i just towel dry anyway and it'll still work?"

Criminee. Get a space heater. Pay your utility bills. Grow up. Learn to shiver.

I really don't say any of the above things, but sometimes i wish i could.

Instead, i tell these folks, as kindly as i can, "If it's too cold for you to wash your hair, then just wash from the neck down, like i already described, but if you are looking for an excuse to not take a spiritual bath, then just don't take one."

POWDERING OR OILING AFTER THE BATH

After you are dry, there is still one more thing you can do to finish off the bath. You can anoint your entire body or portions of it with a dressing oil or dust yourself with an appropriate sachet powder. This is not essential, but if you have the time and inclination, it brings the rite to a nice conclusion. This final closure to the ritual is performed with the same upward or downward gestures you used in the bath, depending on whether the bath was for drawing or for repelling.

When oiling your body, be aware that some commercial dressing oils designed to be burned on candles contain strong herbal essences that may sting tender mucus membranes. Money drawing oils, for example, often contain essential oil of Cinnamon. This is blended with other essential oils and diluted in a carrier oil such as Almond Oil, but even though it is safe to apply to unbroken skin surfaces, some people are still sensitive to it, and it will certainly sting the tender portions of your body.

If you have any concerns about the safety of oiling your body with a particular dressing oil, you can cut it down with carrier oil. This makes it weaker — what i call "massage oil strength" — and it can then be safely rubbed on the body. A 1/2 ounce bottle of herbal dressing or anointing oil for use on candles and talismans can be cut down with 3 1/2 ounces of Almond Oil (making a total of 4 ounces) and it will then be safe to use on delicate skin.

It is traditional for prostitutes to apply Money Drawing Oil or Fast Luck Oil to their pussies after taking an Attraction bath, and for men seeking stronger sexual experiences to rub John the Conqueror Oil on their privates after taking a Nature bath, and although i always hope that they all know their business well enough to cut these dressing oils down with carrier oil to avoid getting stung, in fact, they may not. For that reason most spiritual suppliers, myself included, make up special symbolically appropriate massage-strength oils for love, attraction, and the like that are mild enough for dressing the genitals and can even be used as sexual lubricants.

An alternative to oiling your body after a spiritual bath is to powder yourself. This is accomplished with the same upward-drawing or downward-repelling motions you used when bathing, including making uncrossing gestures, if necessary.

Because of the modern commercial connections between bath powders and feminine daintiness, powdering the body after a bath is more often performed by women than men — except in Latin America and among African Americans, where it seems to be equally appreciated by both genders for dressing the body. In Mexico, and therefore along the Southern tier of states that border Mexico, conjure shops and botanicas cater to a mixed clientele of African American and Latin American customers and you will find many forms of body powder for spiritual conditions.

The farther north you go in the United States, the less likely you are to see a broad variety of sachet powders offered for sale in a conjure shop. In my store, which is in California, African American and Latin American customers are practically the only ones who buy spiritual powders. Most of my European American customers just pass them by or, if they are curious, ask me what they are used for. They almost never buy them, however, even when i explain how to use them after taking a spiritual bath.

DRESSING IN CLEAN CLOTHES

A spiritual bath is not the same as a regular bath, and you'd think that most clients would know enough to realize that having been cleansed or having used the bath as a prelude to embark on a rite of spell-casting, they ought to dress in fresh clothes – but i don't take anything for granted, and after you have worked with clients for a while, you won't either — so be sure to tell your clients to dress in fresh clothes after the bath, not to put on the clothes they wore the day before.

When i speak with clients who are motivated to do a really good job with the bath, i also advise them to pick clothes of an appropriate colour to their work, if possible, and to launder the clothes they are planning to wear beforehand, adding a pinch of the same mineral salts or herb-tea that will be in their bath to the laundry rinse water, to "dress" their clothes.

Jewelry can also play an important role when dressing after a bath — money spells call for gold or gold-tone jewelry, for instance, and if you follow the symbolism of colours or the symbolisms of gem-stones and crystals, you can select jewelry appropriate to your work.

DISPOSING OF USED BATH WATER

Nothing used in spell-casting is "garbage" or waste. It has been sanctified by petition, prayer, and ritual use, and if it is to be disposed of, the disposal must be performed in a ritually appropriate way. Sometimes the disposal is in itself a ritual.

This is an important principle to grasp, and i will be repeating it when we come to candle spells, incense burning, and any other form of rootwork that produces remnants or expended ingredients as a by-product of doing the job.

Never, never throw these items into the common household garbage, for to do so undermines your spiritual work. It sends the message that the work itself is "garbage" or that you treat its results as disposable. This is as true of bath water as of any other ritual remnant. The ONLY time you should dispose of ritual remains as "garbage" is when doing a cursing or revenge spell with feces. In that case, the treatment of the item as trash — an enemy's name-paper, for instance, being used to wipe your ass after doing your business, and then flushed down the toilet – is an act of deliberate disrespect.

But, getting back to bath water —

In the old days, as i have described, a full-body bath would be taken in a portable tub. Since there would have been no indoor plumbing, the tub of bath water would be carried outside for disposal and tipped or thrown toward the sunrise at dawn, usually in the front yard.

If, on the other hand, the bathing water was simply a basin full, used to wash the face, the chest and face, or the genitals — all common areas to wash when performing particular spells — then the wash basin would be carried outside and its liquid contents thrown to the Sun, or, if a libation was being made at the crossroads, it might be thrown into a crossroads and toward the rising Sun at the same time.

In modern times, people usually utilize a symbolic bowl of the bath water to throw out, and this is perfectly acceptable, if it is done with understanding.

DISPOSING OF BASIN-WASH WATER

The most common method of ritually throwing a basin full of water that was used in a 'fore day face-wash, head-wash, basin-bath or "spit bath" is to carry the basin outdoors, pray over it, holding it in both hands, then heave the water into your front yard toward the sunrise. Your prayer might be as simple as "May this work be done, in the name of the Father, the Son, and the Holy Ghost, Amen," or it might be an improvised "preacherly" chant or cadenced summation of your petition.

A second method of throwing a basin of water — employed fairly often when the work is of a darker nature or involves the complete removal of certain influences, conditions, or people — is to stand with your back to the sunrise, either in the front yard or at a crossroads, and forcefully throw the water over your left shoulder (or, alternatively, under your left arm) toward the Sun, then walk away without looking back. This is sometimes done in complete silence, sometimes with a short command. It is rarely accompanied by a lengthy petition or prayer.

When instructing clients to take a basin-bath or face-wash, tell them to recite a simple prayer of their choice while disposing of the bath water or simply say, *"In the name of the Father, the Son, and the Holy Ghost, Amen."* Depending on their gifts, they should do the best they can; the important thing being that they close the rite with a petition or prayer.

If you are doing the work for yourself, your petition can be more elaborate, within the limits of your own gifts for improvisatory prayer.

If the client is a child whom you are hand-bathing, you will also be the one to throw the bath water and say the closing prayer.

DISPOSING OF A TUB FULL OF WATER

Obviously the foregoing methods of throwing out water can only be performed with a small basin of liquid. You can't haul a full tub to the crossroads and you can't lift it and toss it over your left shoulder.

In the unlikely event that you have no running water at home and you bathe in a portable tub, disposing of your used bath water is simple: Carry the tub outdoors, say a closing prayer or petition formula, such as, *"May this work be done, in the name of the Father, the Son, and the Holy Ghost, Amen,"* or an improvised speech of closure, then tip the tub up and let the water flow toward the sunrise.

If you have a built-in bath with running water, you can let most of the water run down the drain, but, to keep with tradition, you should scoop out a symbolic basin or bowl full of water, carry it to sunrise or to a crossroads, and throw it sunward with a petition or prayer. To neglect this closing portion of the bathing ritual is to forget the African nature of the rite and its long and ancient religio-magical history.

People who have a shower stall in their home, but no bath tub tell me that they find it convenient to place a small basin or bowl at their feet and that during the course of pouring the water over themselves, enough will be caught in the basin to form an offering that can be carried outdoors and thrown sunward, either in the yard or at the crossroads.

WEEK EIGHT: SPRINKLING OR SPRAYING A CLIENT

THE HISTORY OF SPRINKLING AND SPRAYING

People new to hoodoo sometimes find it funny that urban rootworkers buy canned ærosol scent-sprays, such as Fast Luck or Money House Blessing. To people outside the tradition, this looks like the stupidest kind of "instant magic" they can imagine. However, the use of sprays goes back to prehistory, and long before the invention of canned ærosol sprays, folks employed mouth-spraying, asperging, laundry sprinklers, and a variety of bulb and pump sprayers in the performance of magic.

As always, i like to go way, way back, to the olden times, to the way things were in Africa, Europe, and the Americas when hoodoo as we know it was formed from the mingling of Africans with people of other cultures. So before i describe how to spray a client, i'd like to give you a historical overview of the methods and tools employed.

MOUTH-SPRAYING

Mouth-spraying is an ancient technique for distributing liquids in mist form. It is found in the religious and magical practices of many tribal people, including Africans and Native Americans. Typically, an alcoholic beverage such as rum or whiskey is taken into the healer's mouth and is then forcibly sprayed onto the items placed on an altar, or onto a patient.

One of the major applications for mouth-spraying is in healing work, especially the healing of physical ailments; another is as a religious technique for administering an offering to the statue of a deity (or a saint, in modern usage). Many Latin American curanderos still use this practice, but it has become uncommon in US hoodoo.

ASPERGING

Asperging involves dipping a branch of shrubbery, a bunch of grasses, a little whisk-brush, or a metal rod with a sprinkler ball at the tip into a liquid, and then sprinkling the liquid onto a person, animal, or object — or into the air. Long popular in European religion and magic, this ancient form of sprinkling is still routinely practiced in the Roman Catholic Church, where the asperging is performed with Holy Water. Similar techniques of asperging with a brush or plant-whisk are used in modern magical and religious rites, including those of Wicca.

One typical Catholic rite of asperging — and a very charming one it is — involves parishioners who bring their pets to the church grounds to be asperged in a yearly ceremony that is generally called "the Blessing of the Animals." In olden times the animals to be blessed were farm livestock, because they were so important to the economic life of the people. In modern New Orleans, however, the Blessing of the Animals is held on the saint-day of Francis of Assisi, the patron saint of animals, and people bring their pet dogs, cats, birds, and rodents to the church yard to be asperged by a priest who uses a bit of shrubbery to dip up and then sprinkle the Holy Water.

LAUNDRY SPRINKLERS

Before the invention of steam irons, cotton laundry was wetted before ironing, so that the moisture in the cloth would create steam as the iron passed over. The first US design patent for a laundry sprinkler was granted in 1899 — for a cork bottle plug with a hole in it capped with a perforated domed disk that looked like a miniature shower head.

Even though steam irons were invented before i was born, during my childhood most families still had a laundry sprinkler around the place — and rootworkers used them to sprinkle out liquids like Peace Water, Hoyt's Cologne, or Florida Water. They were especially popular with practitioners who belonged to the Spiritual Church or who worked as spiritual readers, but only performed blessings, and did no evil conjure work.

The antique metal laundry sprinkler is a thing of the past, but a 1950s-style plastic model is still available — and it is a very useful tool for any worker to have. I sell them in the shop and i have used them to asperge objects on the altar, sprinkle the corners of rooms, dress clothing with a highly diluted Bath Crystal Water before ironing, water plants with Holy Water, and perform cleansings on clients.

PERFUME ATOMIZERS

A perfume atomizer consists of a glass reservoir with a metal cap that is connected by a rubber tube to a rubber squeeze bulb. When you squeeze the bulb, air is forced into the reservoir, which causes the liquid to be expelled through a hole in the metal cap in the form of fine mist.

A perfume atomizer was for many years an absolute necessity for any well-bred woman to have, because perfumes did not come in spray bottles — you had to pour them into the atomizer yourself.

Elaborate atomizers made of cut or iridescent swirled glass, replete with beautifully netted and tasseled rubber bulb covers, were a very special gift, and to receive one from your beau meant that he was serious about you. As late as the 1950s and 1960s, i was cautioned not to accept a perfume atomizer as a gift from a boy unless i was going steady with him!

As far as i know, the perfume atomizer has never been used in religious rites, but it had some currency in hoodoo during the earlier 20th century. Like the common laundry sprinkler, it can be utilized to asperge objects, room corners, or clients. It was long a popular tool among spiritual workers, and, because of its connection to perfumes, it was especially favoured for dispersing sweetly-scented magical toilet waters, such as Hoyt's Cologne, Kananga Water, Rose Water, Orange Blossom Water, and Florida Water.

While not completely obsolete, the perfume atomizer is no longer a common toiletry object, and thus the spraying of clients with an atomizer is rarely encountered in modern hoodoo. This is a shame, in my opinion, because the atomizer allows the worker to make up special sprays rather than rely on canned sprays put together by occult suppliers whose main interest is convenience rather than authenticity.

PLANT MISTERS AND PUMP SPRAYERS

Like the old-fashioned perfume atomizer, any of these pump sprayers can also be used to distribute a spiritual Cologne or magical toilet water through the air:

- GLASS PLANT MISTERS WITH BRASS PUMP-SPRAY TOPS are found at garden supply centers, usually in assorted colours of glass; they are employed to increase humidity around temperamental house plants such as African Violets.
- HARD PLASTIC MISTERS IN TRANSPARENT JEWEL TONES can often be purchased at garden supply centers or at pet supply stores; they are used for misting and cooling down long-coated breeds of dogs on hot days.
- GLASS BOTTLES WITH PLASTIC PUMP-SPRAY TOPS are found in shops that sell aromatherapy goods; they are often a pretty cobalt blue, but if you search around, you may find them in other jewel-tone colours of glass as well.
- UGLY WHITE PLASTIC PUMP SPRAYERS are sold with cleansers that are to be misted onto glass or tile surfaces. If washed and cleaned, they can be re-used.

Personally, i would not use one of those ugly white "trigger-grip" pump sprayers for my conjure work if you paid me — i prefer the smaller sized ones in pretty colours that can be colour-coded to the contents (red for love, green for money, et cetera) — but that's a matter of taste and economics, not a spiritual "rule" of any kind.

COMMERCIAL MAGICAL ÆROSOL SPRAYS

Now, after having read some historical background about the different forms of spraying, you may understand why i believe that canned ærosol sprays are firmly grounded in the fabric of hoodoo practices, reaching back to prehistoric times. They come in a modern form, but they are not just some "instant magic" hoax that gullible people fell for because they didn't know any better.

I make my own sprays and sprinkles from a mixture of colognes, water, and essential oils — but many of my customers, clients, and friends enjoy the canned sprays for their convenience and fresh aromas, and some folks tell me that they are inspired by their bright, graphic labels to the point that they prefer the commercial sprays over homemade ones that are stored in old Windex bottles. I tell them, "You don't have to store home-made sprays in Windex bottles," and suggest the nice misters and pump sprayers that are available. It doesn't really matter what i say, though — they still like the canned sprays — and that's their business.

Of course, as with any spiritual product, factory-made spiritual sprays are only as good as the ingredients used in compounding them. To my nose, most ærosol sprays have a "chemical" smell that i personally find offensive. One reason for this is that they may contain diethyl phthalate, a commercial solvent. If diethyl phthalate were just a weird smell, i would chalk my dislike of it up to our individual responses to aromas, but if you do a web search on it, you will see that it has been linked to a variety of illnesses, including cancer and reproductive disorders in animals. Cautions about diethyl phthalate stress that the highest doses and worst effects come from inhaling it — which is almost unavoidable with sprays — a good reason to make your own!

TOOLS FOR SPRINKLING AND SPRAYING

It is my preference, whether dealing with clients or working for myself, to choose good-looking tools over a junky-looking ones. Not every root doctor uses sprinkles or sprays, but if you intend to do this work, you will need tools:

- **ASPERGER:** Use any locally sacred plant for asperging.
- **SPRINKLER:** Use an old-fashioned laundry sprinkler for sprinkling.
- **SPRAYER:** Glass bottles with pump sprayer tops are sufficiently æsthetic and reasonably enough priced for you to keep a few on hand for spraying — but if you want to invest in a collection of antique perfume atomizers in colours co-ordinated to various spiritual conditions, well, more power to you!

A BASIC SET OF NINE CONDITION SPRAYS

Now, as you know, there are hundreds of different herb-based hoodoo formulas for the different conditions that clients wish to have addressed through spiritual work, and it is best to use each sprayer for one type of spray only — but you won't need a sprayer for every known formula; a collection of nine basic spray or sprinkle containers will be sufficient, as long as you combine the conditions into generalized groups.

Many conjure shops i have visited lump client conditions into three groups — love, money, and everything else. Most spiritual workers, on the other hand, have a wider array of options at their disposal. I personally have settled on nine sprays or sprinkles.

You will need one sprayer and one blended spray for each of these nine condition-groups. The blends listed here are mere suggestions taken from my own work; you can use from three to nine pre-made commercial formulas per condition-blend, or blend your own:

- **BLESSING, CLEANSING, PURIFICATION, HEALING, SOOTHING**
  Blessing, Healing, Tranquility, House Blessing, Peaceful Home
- **ALL-AROUND GOOD LUCK, ATTRACTION OF OPPORTUNITIES**
  Lucky Mojo, Good Luck, Fast Luck, Attraction, Lodestone, Magnet
- **MONEY DRAWING IN BUSINESS, MONEY-LUCK IN GAMBLING**
  Money Drawing, Prosperity, Money Stay With Me, Lady Luck, Lucky 13
- **LOVE DRAWING, HAPPY HOME, FIDELITY, RECONCILIATION**
  Love Me, Kiss Me Now! Reconciliation, Return to Me, Stay With Me
- **SUCCESS IN CAREER, SCHOOL, TESTS, AND JOB-GETTING**
  Crown of Success, King Solomon Wisdom, Master, Steady Work
- **COURT CASES, LEGAL MATTERS, KEEPING OFF THE LAW**
  Court Case, Power, Commanding, Law Keep Away
- **PROTECTION FROM ENEMIES, WARDING OFF EVIL, SAFE TRAVEL**
  Fiery Wall of Protection, Protection, Safe Travel, Rue
- **JINX BREAKING, UNCROSSING, CURSE REMOVAL, ROAD OPENER**
  Van Van, Uncrossing, Road Opener, Reversing, Run Devil Run
- **PSYCHISM, SPIRITUALITY, DREAMS, OCCULTISM, THE DEAD**
  Psychic Vision, Indian Spirit Guide, Aunt Sally's, Master Key, Moses

NOTICE ANYTHING MISSING?

The nine condition spray blends listed above can be used for a multitude of clients labouring under a multiplicity of conditions and desiring a vast array of blessings – but did you notice that there are no sprays for doing harmful or coercive work?

There is no Hot Foot, Crossing, Revenge, D.U.M.E., or Devil's Oil in those blends because the work of sprinkling or spraying is done directly upon the bodies of clients, for their own good, and not upon the client's enemies, either by proxy or in the flesh.

I don't even use mildly coercive formulas like Boss Fix, Essence of Bend-Over, or Pay Me on clients who come to me for a blessing, because even though such formulas are not directly harmful to the person they are aimed at, a spiritual spraying rite is performed specifically for the client's benefit, not for the purpose of affecting his or her family, lovers, business partners, school-mates, co-workers, opponents, or enemies.

Later, in Lesson 16, i will tell you how to make up a slightly different set of nine condition oils for use with candles — and that list will contain both coercive formulas and formulas for enemy work.

CONVENIENT COLOGNES AS BASES FOR SPRAYS

To make up your nine sprays, mix at least three symbolically appropriate essential oils (or, better, three pre-blended formula oils) for each of the nine condition-groups Blend those in turn into grain alcohol and water or — a much easier method — into commercial toilet waters such as Hoyt's Cologne, Florida Water, Rose Cologne, Orange Blossom Cologne, or Kananga Water — or mixtures of those Colognes. There are no herbs in these sprays, of course — just the scented alcohol-water.

Keep a record of your work, and be prepared to adjust your mixtures as you go, in order to create pleasingly aromatic combinations with proper symbolism.

If you intend to employ the prepared toilet waters, here are some of the traditional uses they have, by which you can determine which ones would make good bases for each of your nine basic sprays:

- **HOYT'S COLOGNE**
  money drawing, gambling luck, career success, court cases, job getting, protection, general good luck
- **FLORIDA WATER**
  purification, *cleansing, healing, jinx breaking, protection from enemies,* tranquility, peaceful home, dealing with the dead, safe travel, psychism
- **ROSE COLOGNE**
  love drawing, reconciliation, fidelity, romance, sex
- **ORANGE BLOSSOM COLOGNE**
  cleansing, marriage fidelity, jinx breaking, success
- **KANANGA WATER**
  psychism, purification, dealing with the dead

RECORD ALL EXPERIMENTAL FORMULATIONS

Write down which colognes you will use as a base for each of your nine general-purpose bases, then record your experiments with adding essential oils to the bases.

For instance, Cinnamon is a noted money drawing oil, but it is also a skin irritant, so add it to Hoyt's Cologne a few drops at a time. Pine Oil and Eucalyptus Oil are known for cleansing, but they smell strong, so add a very little of each to sweet-smelling Florida water to make a cleansing spray. Anise Oil is a psychic stimulant, so blend it with Kananga Water to make a spray for increasing prophetic dreams. You can find further recommendations for which essential oils to use for each of your nine general condition spray-bases by consulting the lists of herbs on pages 209 - 214 of "Hoodoo Herb and Root Magic." Not every herb produces an essential oil, of course, but many do, and those are the ones you should use when compounding sprays.

If compounding your own sprays is too difficult or time-consuming, use formula oils, with the understanding that the carrier oils will not dissolve in Cologne and the bottles will need to be shaken up with each use.

Experiment until you find nine mixtures that you really like. Keep in mind that these sprays are not like the dressing oils or bath crystals that you might send home with a client — these are the scents that you yourself will be exposed to every time you sprinkle or spray a client. In time (trust me!) it will become important to you that they not only contain magically appropriate ingredients, but that they smell "good" to you and that you have no allergies to any of the ingredients.

As i have noted before, each of us reacts in an individual way to aromas. I myself have adjusted the proportions in my formulas when i have grown to loathe a certain scent that i formerly used on a regular basis, or developed an allergy to a certain herb. Luckily for us practitioners, there are usually several herbs and essential oils that are appropriate for each condition, so we can make slight adjustments to please ourselves without losing out on the traditional ascriptions of each of the natural herbal fragrances.

Put each spray up in a different coloured container, or otherwise mark the containers so you can tell them apart at a glance. You could try gluing an appropriately symbolic coloured strip of paper around each bottle. If you are into crafts, you could paint the bottles or decoupage them. Be as fancy as you like, or as plain — you only need to be able to tell the bottles apart without reading their labels.

TWO TYPES OF SPIRITUAL SPRAYING RITES

Many people who use sprays do so in their homes or places of business. They spray the place rather than the people. Their "clients" may be family members, employers, co-workers, or store customers, but the spraying rite is not hands-on work because the people being sprayed for don't know what is being done for them — they probably just think that the place has a nice, clean odor, due to a special air freshener being used.

The actual rite of spraying a client, rather than a room or work area, is a distinct form of cleansing or blessing. In my experience, it seems to be particularly popular with folks in the Spiritual Church Movement. I have also encountered it among Latin American and Afro-Caribbean immigrants. Each worker has a distinct and completely individual way of performing this rite, but i will describe one typical method.

HOW TO PERFORM A HANDS-ON SPRAYING

The worker may read the client, perform a consultation, or ask the client what his or her needs are. It is presumed that the client wishes a cleansing and blessing, but the form this takes is determined by the client's request. The worker selects at least three sprays, one for cleansing, one for spiritual blessing, and one or more for the desired outcome.

The client and the worker stand facing each other. If the client wears glasses, the worker requests that they be removed. The spray bottles — usually three, each with a distinct odor — are on a convenient shelf or taboret where the worker can reach them. (This is why distinctive colours come in handy, so you can grab the bottle you want without stopping to read the label).

The client is made to stand either with hands crossed on the opposite shoulders – exactly as in the Wahoo bath rite previously described — or with palms pressed together in a "praying" gesture. The worker either pantomimes the gesture requested or physically guides the client's hands into position. The client is told to close his or her eyes.

The worker puts her hands on the shoulders of the client, leans forward, head down, and says a prayer, usually semi-inaudible, then, moving the left hand to grasp the client's wrists, reaches out with the right hand, gets the cleansing or uncrossing spray, and sprays the client's front. Next the client is turned and spun, gently, in a full circle and a half, as the worker continues to spray the client. This circle and a half ends with the worker behind the client, usually with her left arm around the client, as if in a dance position.

The worker now puts down the first spray bottle and steps gracefully around to the client's front. She grasps the client's hands and spreads the arms wide, as in the Wahoo root bath rite, then takes up the second spray, which is the one relevant to the client's condition. Saying a second prayer (again, usually semi-inaudibly), she sprays the client from top to bottom for removal of bad influences or from bottom to top to draw good influences. This is repeated on the back side of the client. The client's sides may be sprayed as well. The second bottle is replaced.

Grasping the client's wrists, the worker stretches the client's arms outward and parallel to the floor, with palms up. The third spray bottle, with a formula of general blessing or good luck, is sprayed along each arm from hand to chest, then the client's arms are moved down to a natural resting position. The worker puts a hand on the client's head, palm on the forehead, and speaks a third semi-inaudible prayer. The client is spun halfway around and sprayed on the head from the back, then spun the rest of the way to the front and given a final spray over the head from the front. The worker puts down the third bottle and takes the client's shoulders in her hands, as at the beginning, stands silently for a moment and then says "Amen," after which the hands are removed and the worker steps back.

The client generally opens his or her eyes slowly and may be a little disoriented. A smile and a nod from the worker will be reassuring. The client is gently dismissed with as little further speech as possible, except to be told not to shake hands with anyone for the rest of the day.

You will want to practice these moves, the way young girls practice dancing, before trying them out on a paying client.

WEEK EIGHT: Q and A

Our location north of the San Francisco Bay means that we have a few plants too frost sensitive to stay out all year round. Parked in the back porch is a 30 old Jade Plant in a tub, as big as a small child, patiently awaiting March 1st and its annual return to the garden. It is my oldest plant, rooted from a cutting i first planted outdoors in the warmer town of Berkeley in 1960.

In regard to finishing off a spiritual bath, in Lesson 7, Adele Ford reported her experiences and asked a question:

• *I have seen it recommended many times not to towel off after a spiritual bath. I have always dried with a towel or wrapped up in a fluffy robe and gotten some result after a few days. Recently I did the drip dry method. No towel, just standing there using my time to focus. When I was dry I anointed with a complementary oil. The results were overnight and profound. The drip dry method was after a mineral / herb combo bath. Should this be applied to all baths or is it a matter of what works for each individual?*

I was taught — and i sincerely believe, both from an understanding of magical theory, and through experiences such as the one you describe — that air-drying, or drip-drying, as you call it, is invariably more effective than toweling off. For one thing, if you air-dry, the herbal and mineral essences remain on your skin as a fragrance. For another, if you towel off, you are symbolically removing or undoing everything you just did for yourself, invalidating or weakening your spiritual commitment to the bath.

Lashonda Shipman asked about the bath disposal described in Lesson 7:

• *What if you can't walk back from a crossroads because the walk would be more than a mile long?*

Personally, i would think nothing of walking a mile either way. But i live on the outskirts of a small town. Those who live in a community where everyone knows each other need will-power to carry stuff to the crossroads, even in the night, when everything is still. It's not the distance that is troubling — after all, walking is good for the heart — it is the potential to be seen while carrying out your business. If all you have to worry about is walking, then consider it good exercise. Of course, if you are physically unable to complete a two-mile walk, then by all means drive out toward the crossroads, park a block's length away, complete the ritual on foot, and drive home.

Some city folks drive to a rural area to use a crossroads, especially for important jobs. Other city dwellers just make it up in their mind that every intersection is a crossroads and do their business at the nearest one. One old fellow told me that after he moved to the city, he decided that only the intersections with street lights were crossroads. Made sense to me!

NEXT WEEK: HANDS-ON WORK: THE HEAD, THE FEET, THE RUB-DOWN

WEEK NINE:
HANDS-ON WORK: DRESSING THE HEAD, WASHING THE FEET, THE RUB-DOWN RITE

HANDS-ON WORK

Back in the day, when i first came to know about hoodoo, spiritual workers were about evenly divided between those who had a "hands-on" practice and those whose work consisted mainly of setting lights and performing spells on behalf of a client. These days there are still many Latino practitioners who do hands-on work such as limpias (cleansing baths), but African American rootworkers increasingly reach long-distance clients via telephone, and hands-on work is in the minority now. I don't think it will ever die out — but the very fact that i am teaching it via correspondence course says something about our changing lifestyles.

The first man who taught me hands-on work lived in Oakland, California. He had a small room adjacent to his spiritual supply shop, where he made up teas and performed bathings and fumigations for clients. There was also a double electric burner with a cookie sheet on it where he melted wax to roll his "prepared" candles in herbs. Later, i witnessed similar set-ups at shops in Chicago and Los Angeles and also among semi-professional workers who saw clients in their homes. What i will describe here is a composite of styles used by several workers and by myself, with tips on how you can perform the work on clients or your own family members. I will call the subject of your work the "client," regardless of your relationship.

DRESSING A CLIENT'S HEAD

The simplest form of hands-on work with clients is to dress their heads. This is usually done as a blessing for health or for aid in mental tasks. In my experience, it is almost never an adjunct to money drawing or love drawing.

Stand with the client facing you. Anoint your hands with an appropriate oil, such as Holy Oil (for blessing and healing), King Solomon Wisdom (for insight and decision-making), Crown of Success (for advancement and recognition in school or career), or Clarity (to break the bonds of confusion). Rub your hands together to spread the oil.

Place your right hand on the client's forehead, with your hand sideways, thumb downward, fingers parallel to the floor or horizon. Place your left hand at the back or mould of the client's head. Press the head firmly and then twistingly stroke your right hand upward to the crown of the head as you speak aloud your extemporized petition or prayer. (How you pray and to whom you pray is entirely your own matter; i don't try to teach people to pray — but see Lessons 23 and 44 for guidance.)

Hold your cupped hand firmly on the top of the client's head as you speak your petition and at the same time pull up slightly with your left hand in the mould of the head, creating mild pressure on the skull. Finish by lifting your hands, bringing them together in "prayer" style as you bow your head over the client's head (this is where the "Amen" part is spoken) and then releasing your hands outwards to the sides.

SPECIAL FORMS OF ANOINTING THE HEAD

When dressing the head with King Solomon Wisdom or Crown of Success Oil, the following variations are employed. Both methods are widespread; neither is "better" than the other. .

In the first method, you anoint the thumb, index finger, and middle finger of your right hand with oil, rubbing them to spread the oil. Place the bunched-up tips of your fingers and thumb at the bridge of the client's nose, gently pinching it, then lift your index finger up, so only the thumb and middle finger touch the client. Slowly spread your thumb and finger apart, rubbing two arched lines above the client's eyebrows, then pull them away. Place your still-oily index finger at the bridge of the client's nose and run it upward all the way to the top or crown of the client's head. As you do these two strokes, say, *"May all your works* [eyebrow spread] *be crowned with success* [upward stroke to crown of head]." This ritual can be performed on your own head, simply substituting the word "my" for "your."

In the second version of this rite, you anoint your two thumbs with oil. Place the thumbs side-by-side at the bridge of the client's nose, pinching it slightly. Spread your thumbs apart, rubbing the ridge above the eyebrows *("May all your works ...")*, then bring them back to the starting point, rub them upward, side-by-side, to the crown of the head *("... be crowned with success")*, and gently squeeze the client's head with your outspread fingers. When using King Solomon Wisdom Oil, the petition is expanded to *"As King Solomon was wise, so may you be wise, and as his works were crowned with success, so may your works be crowned with success."*

WASHING A CLIENT'S FEET

Foot-washing is a Christian hoodoo rite, hearkening back to when Jesus washed the feet of his disciples (John 13:1-17). It is practiced by conjure doctors all over the nation, especially those who were raised as Primitive Baptists (an offshoot of the Missionary Baptists; see Lesson 23) and the Black Jews in The Church of God and Saints of Christ.

You will need a private room, a metal (not plastic!) foot-basin, warm tap water, Holy Water, a fresh unwrapped bar of soap, Holy Oil, a clean wash-rag, and a towel. A chair for the client and a small table to hold supplies completes the lay-out.

Invite the client to remove her shoes and stockings and to sit with her feet in the basin of warm tap water. Stand before her, and ask her to join you in a prayer for her purification and healing. After the prayer, while still standing, pour about a half a cup of Holy Water into the foot basin. Then pour a few drops of Holy Oil into the basin. Kneel down before the client with the towel on your lap and wash her feet with the soap and wash-rag, praying aloud continually. If you are gifted to speak in tongues, let the spirit fill you. If you are gifted to read, make note of what you see while you pray.

After the feet have been washed, anoint them directly with Holy Oil, starting with the tops and ending with the soles. Hold the soles of her feet flat in your hands or stroke them. As you do so, you will be spirit-led to give her the prophetic guidance she needs. You may towel-dry the feet as you close with a brief prayer of thanks.

Foot washing can be a very emotional experience. The client may weep or sob. Speak soothingly, and move slowly until she recovers her emotional equilibrium.

CLEANSING A CLIENT WITH AN EGG

A popular form of hands-on cleansing consists of rolling a raw, uncooked hen's egg over the client's body to gather up negativity, crossed conditions, and unnatural illness. The egg of a black hen is best, but any egg will do. It must be room temperature, not chilled. The client may stand, sit, or lay down, as you prefer. A standing client, especially if elderly, may tire before the job is done. A seated client cannot be cleansed on the backside. A reclining client requires that one must have a clean couch or daybed to lay upon. It is up to you as the practitioner to decide how to handle these issues.

Roll the egg smoothly and with gentle strokes over the clothed client, working down toward the feet. Allow all evil conditions to enter the egg until it is full. Finish at the feet. As you work, pray. Very rarely the egg may break (this happens when there is so much negativity that the egg cannot contain it all), so have a bowl of warm water and a towel – and a second egg! — hidden out of sight but discreetly ready, just in case.

Finish by taking the "loaded" egg outside and throwing it at a strong, old tree (or into a crossroads if no trees are near) and praying for the removal of the evil.

OLD-FASHIONED CLIENT RUB-DOWN AND TEA

I learned how to make herb teas and salves, and to perform the rub-down rite, from a spiritual worker who was an African American Cherokee. He often called the things he did "Indian." His rite may have had Native overtones, but his method for making up ointments is traditional all around the world and was a staple of pharmaceutical science as late as the 19th century. His rub-downs were performed to uncross a client, provide protection, or ease physical pains such as arthritis and diabetic neuropathy associated with a jinx. The work consisted of two parts, first giving the client an herb-tea to drink and then performing a massage while praying for deliverance from the problem.

The client was sent home with a packet of herbs from which to brew tea to be drunk, usually for three days, but sometimes for as long as seven days. In Chicago during the 1960s, i saw workers send clients home with pills rather than tea, but this may have been a local phenomenon. A combination of herb-tea and pills was prescribed in the song "Hand Reader" by Washboard Sam (1938) and in a cover version by Bill "Jazz" Gillum (1947); both were recorded in Chicago. See the full lyrics at:

http://www.luckymojo.com/blueshandreaderwashboard.html
http://www.luckymojo.com/blueshandreadergillum.html

SIDE-NOTE: A WARNING ABOUT THE RUB-DOWN RITE

In the past — and today, no doubt — unscrupulous male root doctors have taken advantage of susceptible female clients by diagnosing crossed conditions and then prescribing a "root treatment" or rub-down for the purpose of making sexual advances.

I don't condone such behaviour, of course, any more than i would condone the behaviour of sexually predatory priests — but i'd like to share a funny double entendre blues song about a sexually scandalous root doctor, written by Peter Clayton, a.k.a. Doctor Clayton, and recorded by him for Victor Records on August 7, 1946. It is called "Root Doctor Blues." Thanks to Gorgen Antonsson for the transcription.

ROOT DOCTOR BLUES
by Doctor (Peter) Clayton

I'm a first class root doctor,
I don't buy no other doctor in this land
I'm a first class root doctor,
I don't buy no other doctor in this land
My remedy is guaranteed to cure you,
pills and pains ain't in my plan.

You claim your regular doctor
makes you feel like a real young girl
You claim your regular doctor
makes you feel like a real young girl
Doctor Clayton's root treatments makes you feel
like an angel flyin' 'round in another world

I got a streamline way of operating,
I don't leave a scar nowhere
I got a streamline way of operating,
I don't leave a scar nowhere
I put my remedy right on the spot,
and I swear the healin' power's there

Spoken (during guitar solo):
Come here, Mr Lacey! Come here, come here!
Well, glory! Blow your wig!
Let your hair rise! Well, all right.

After you receive my root treatment,
woman, don't start no signifyin'
After you receive my root treatment,
woman, don't start no signifyin'
Don't clown 'cause some woman beat you to my office,
Lord, I might have to work overtime.

REQUIREMENTS FOR THE RUB-DOWN AND TEA RITE

Unlike other hands-on procedures, the rub-down may be given as a remedy for physical aches and pains, as well as for spiritual cleansing. It is actually a three-part root treatment consisting of an herbal tea, a personal massage, and a prescription for further herbal teas (and / or pills). The massage can as simple as that described below, or it can include egg-rolling, foot-washing, or anointing the head, as described above.

To do the rub-down well, you must have adequate knowledge of herb doctoring and muscular-skeletal anatomy, plus personal magnetism or charisma.

PERFORMING THE RUB-DOWN RITE

To perform the hands-on work of a rub-down, have the client sit down and relax, then prepare and serve the cup of herb-tea. Explain that the tea is going to work from the inside, while the rub will work from the outside.

After the tea is finished, wait a minute or so, and then ask the client to remove his or her shoes, stockings, gloves, or anything that will impede access to the legs and arms. Roll up the sleeves, if possible. Have the client lay down on a table or sit in a comfortable chair.

Some workers only massage people who are seated, in order to preserve propriety, others invite the client to lay down for their comfort. I have never seen a client stripped naked for a rub-down, and i would be leery of any worker who insisted on doing so.

Most workers massage both the arms and legs. It is customary in my experience to work on the arms and hands first, then the legs and feet. This makes sense in terms of the hoodoo doctrine of expelling bad things through the soles of the feet. That is why they are the last place that is touched.

Warm some salve or liniment by rubbing it briskly between your palms and apply it with full-palm strokes on the affected areas if the client has any pain. If there is no pain, just start from the upper arm, above the elbows, and work downward to the hands. Use long, pulling and smoothing strokes and ONLY work downward, never upward. As you work, speak freely and aloud your prayer or petition for the client to be released from the condition that is causing the problem. As you work on each hand, finish with a brisk circular rub of the palm, then gently slide and pull each finger, from the thumb to the little finger, and close with the word "Amen."

Next begin on the legs, working from above the knees, and pulling and stroking downward only, speaking aloud your petition or prayer. As you complete each foot, finish with a brisk rub of the sole, then a gentle sliding pull on each toe, from little to big, and close with the word "Amen."

If you can keep up a good cadence of improvised prayer and invocation, and essentially repeat what you say for each of the client's four limbs, you will create a rhythm that is very soothing and efficacious. Some folks are gifted for this form of speaking and some are not. Listen to a few Southern preachers with healing ministries, if you want to know what style of speech i mean.

After you have completed the rub-down, wash your hands in hot water and shake them out, then dry them on a clean towel. Assist the client to sit up and to don his or her outer garments, if necessary. When all is again in order, give the client the packet of herbal tea mixture you had previously prepared, with instructions on how to brew it and drink it for three or seven days. You may provide the client with an unbleached muslin bag (a tobacco sack) in which to brew the herbs. Explain how to wash and rinse the bag between uses. You may also prescribe baths for the client to take at home.

Some root doctors extend the rub-down rite by smoking, blowing on, or whisking the client after the rub and before giving out the packet of herb-tea. I will describe these extensions of the work in coming lessons.

SELECTING A TEA FOR THE RUB-DOWN RITE

Preparing an herb-tea for the rub-down rite is simple enough. Mix cut and sifted dry herbs together in sufficient quantity to brew a cup for the client to drink and a packet to send home with them to brew and drink daily for the next three or seven days. The herbs may be selected simply for their magical ascriptions (e.g. Mint for protection), but in the best and most traditional practice, the blend should contain herbs that are, medically speaking, diaphoretic and laxative. They must be non-toxic, of course.

Any herbs you prescribe which affect the body's physical system should be mild enough that if the client makes the teas too strong there will be no ill effects. In the past, it was common to prescribe strong purging herbs, such as Lobelia, and harsh cathartics, such as Senna and Jalap, but unless you are physically supervising clients as medical patients, common sense will tell you that you should never send them home with herbs that induce vomiting or uncontrolled diarrhœa.

Because the rub-down is a rite of cleansing, healing, protection, or unblocking, you will only select tea-herbs with those magical ascriptions — no exclusively love or money drawing herbs are included. Consult the lists on pages 209, 210, and 213 of HHRM. Compare these against a standard medical-herb text, such as "J. M. Nickell's Botanical Ready Reference" or "A Modern Herbal" by Maude Grieve to ascertain their safety when ingested. Any herbs in the list that are magically efficacious but not safe to drink can be used in making the salve or ointment you will also prepare for clients.

Here is a list of the medically safest and least objectionably flavoured herbs used in making teas for protection, jinx breaking, cleansing, and spiritual healing:

- **Angelica,** for protection, health, motherhood
- **Anise Seed,** for psychic perception, prophesies, dreams
- **Burdock,** for uncrossing, cleansing, protection
- **Caraway,** for protection, fidelity, and the safety of children
- **Chamomile,** for uncrossing
- **Clover, White:** for protection and cleansing
- **Dill,** for jinx breaking, and court cases
- **Ginger,** for protection, business
- **Lemon Grass,** for cleansing and protection
- **Lemon Mint,** to break up bad conditions and promote health
- **Lemon Peel,** to cut and clear from old and unwanted conditions
- **Life Everlasting:** for longevity and a happy life
- **Mint,** for protection and safe travel
- **Orange Peel,** for change, road opening, and progress
- **Rosemary,** for a peaceful home with the woman ruling
- **Sage,** for wisdom, cleansing, and health
- **Slippery Elm:** for stopping gossip and easing life's difficult transitions

If you aim to be a traditional worker, you will be sure to include, in addition to the above, something bitter and / or something that will help the patient break a sweat or relieve constipation. In other words, look in Nickell's book for herbs labeled DIA. (diaphoretic), SUD. (sudaphoric) and LAX. (laxative). Go easy on the laxatives, though.

SALVES, RUBBING OILS, AND LINIMENTS

A salve or ointment is a fatty semi-solid that softens on contact with body heat and can be rubbed into the skin. It generally contains herbal essences. It may be soothing to the skin or it may be formulated with skin irritants to relieve sore muscles, depending on the client's specific need.

Rubbing oils are scented oils for use on the body. As a class they include hair oils, massage oils, and skin irritant oils used to relieve pain. Rubbing oils are often specially prepared, but in a pinch, any hoodoo anointing oil can be cut with 8 - 12 times its volume of carrier oil and used as a rubbing oil.

Liniment is a loose term describing a variety of liquids applied to the skin with friction, and formulated so as to evaporate quickly. Most contain alcohol, with or without Ammonia. Liniments do not contain herbs, but are blended with essential oils, traditionally including Camphor, Turpentine (Pine Oil), Mint, Wintergreen, and Oregano. Some are analgesics, others are mild irritants that increase circulation to the skin. Their medical use has traditionally been to relieve pain, but there have also been commercial liniments sold for magical purposes, most notably Lucky Man and Woman Liniment, manufactured by Morton Neumann's Valmor Beauty Supply / King Novelty company in Chicago in the 1930s and 1940s.

In a pinch, a perfumed alcohol-and-water-based Cologne or toilet water, such as Florida Water, Hoyt's Cologne, Rose Blossom Cologne, or Orange Blossom Cologne can be substituted for a liniment, but the effect may not be quite the same, because some liniments are deliberately made as skin irritants while others relieve pain, and clients expect those effects Experiment with adding essential oil of Capsicum or Wintergreen to a Cologne, if you wish a ready-made liniment.

USING SKIN IRRITANTS IN THE RUB-DOWN

Irritating or "strong" oils, salves, and liniments — called counter-irritants because they counter a sore muscle or joint — cause blood to rush to the skin, which then feels warmed and comforted, while the brain, perceiving minor pain, produces natural pain-fighting chemicals called endorphins, which bring about an increased sense of well-being. Coupled with the attention and handling of being rubbed by a spiritual doctor who is intent on one's well-being, the effect of a rub with a strong oil, ointment, or liniment can be positively exhilarating.

Strong rubs are well-liked by some clients, but people's attitudes toward counter-irritants vary greatly, due to the differing ways in which individuals react to pain by the production of endorphins. Some clients experience a great sense of relief and even pleasure from a treatment with a counter-irritant followed by a splash of Florida Water. Other clients find irritant rubs painful, even when the formula is quite mild.

If any irritant ointment you make or buy is too strong for you, simply melt it into a batch of plain Vaseline to dilute it, and pour it out into jars again. Any liniment that is too irritating can also be diluted, using more of whatever formed the base for the mixture in the first place.

Never bring an irritant ointment into contact with the mucous membranes of the eyes, mouth, or genitals, and do not apply it to open wounds.

WEEK NINE: Q and A

Time to start weeding. I never get ahead, but it is time to start. The first weeds, the tender grasses, are a favourite with our chickens. I wish the grass would stay this delicate and tasty for them, but by May it will be ripe and hard and they'll want no more of it. By then the weeds will have gotten away from me anyway, and i'll pick dandelions for them to eat.

With respect to Lesson 7, Jason Gammon asked:

• *Regarding making the "X" mark in the Wahoo bath, am I correct in thinking that this is the sign of the cross?*

No, it is an X, 45 degrees different than a cross. It derives from African practices, not from Christianity; it is not a vertical cross. It is related to other X-marks in hoodoo, such as laying tricks in the "quincunx" pattern (the four tips of the X and the center, like the 5-spot on dice), or putting a jinx on someone — which is called Crossing – and taking it off — which is called Uncrossing. Old-time labels for spiritual supplies used for these procedures show an X for Crossing and a broken-up X for Uncrossing.

• *I have seen shows involving traditional magical practices which involve spiritual cleansing. I've noticed that among many practices (Voodoo, Santeria, Bruja, etc.), the spiritual worker actually gives the client a bath directly instead of merely giving the client instructions. Is this method common in Hoodoo practice?*

Hands-on bathing used to be common, as i mentioned, but it dropped out of favour among urban workers in the 20th century. Rub-downs and foot-washing still continue.

• *Also after the bath, the worker often fans the client down with incense ...*

Smoking, fanning, and brushing clients will be addressed in Lesson 13.

• *... sprinkles colognes like Florida Water on their heads and bodies, or else uses a branch of herbs dipped in some liquid which is sprinkled on the client.*

See Lesson 8, under Laundry Sprinklers, Asperging, and Spraying.

• *The sessions end with the workers holding candles in their hand and wafting the candle flame over the client. I was wondering if this also was a practice in hoodoo.*

Various "candle drills" are used: (1) having the client hold a candle with both hands while working on her, (2) having the client hold two candles, one in each hand, while working on her, (3) causing the client to step between two candles (as in Lesson 4), etc.

NEXT WEEK: RECIPES FOR SALVES AND LINIMENTS

WEEK TEN: RECIPES FOR SALVES, OINTMENTS, RUBBING OILS, AND LINIMENTS

BASES FOR SALVES AND OINTMENTS

A salve consists of a fatty base which has been used to extract the essences of herbs that are used in cleansing, healing, spiritual help, protection, jinx breaking, and the like.

For a base, you can use any of the following neutral, solid fatty substances:

- LARD, TALLOW, OR MUTTON SUET
- UNSALTED BUTTER
- VEGETABLE FATS LIKE SHEA BUTTER OR COCOA BUTTER
- CRISCO BRAND SOLIDIFIED COTTONSEED OIL
- VASELINE BRAND PETROLEUM JELLY

If you prefer to work with an already-started fatty base that has a useful texture, a natural herbal scent, and is pretty well assured not to go rancid soon, you can do as many workers have and make good use of either or both of these two commercial unguents:

- BLACK AND WHITE OINTMENT
- BAG BALM

One reason to use a pre-started ointment like these is to get a head-start on attaining the fragrance and consistency one is aiming for, so before going on, i'd like to make some further comments about the scents in these products:

Black and White Ointment is basically petroleum jelly and wax scented with Lemon Grass and Lemon, both of which are excellent herbs for road opening, jinx breaking, cleansing, and protection. It has a stiff texture and may need warming before use on clients. The worst i can say about it is that is it is a revolting shade of olive-drab, but the colour will very likely darken to an appealing greenish-brown after you infuse other herbs in it.

Bag Balm is a sticky blend of petroleum jelly and lanolin, plus a hard-to-identify scent redolent of pine, eucalyptus, and / or camphor — all of which are herbs used for cleansing and protection. Some people object to working with Bag Balm because it is definitely sticky in texture. This is because it was developed as a medicated veterinary ointment for chapped teats in cattle and goats. Try a little bit on your hands and see if you like the feel before investing time and energy in making up a big batch of herb-infused Bag Balm. I love it, myself. But then, i used to raise milk goats.

Almost any other reputable pre-started ointment may be used as a base, of course – i've used Cloverine Salve, Rosebud Salve, and the like — but the two named above seem to be the most popular.

PREPARING THE SALVE OR OINTMENT

Once you have selected either a neutral fatty base or a pre-made ointment, select a blend of dried herbs for cleansing, jinx breaking, clearing away crossed conditions, or any special need, according to your scent preferences and the availability of materials. It is traditional to use a mixture of herbs when making up an unguent, and, as noted above, to keep the two "families" of cleansing herbs (Lemony and Piney) distinct and not to blend them together. You can consult the lists on pages 209, 210, and 213 of HHRM but this time you need not reject an herb such as Pennyroyal or Black Cohosh due to concerns about toxicity, because the application of a rub will not have the same physical or medical effects on a client as drinking a herbal tea.

If you do not have all the actual herbs you want, you may substitute their essential oils. Just be careful not to put in too much of any essential oil known to be irritating to the skin, such as Cinnamon or Bergamot. If in doubt, try a drop of the essential oil neat on your own skin and consider what the effect might be on someone who was more sensitive to it than you.

Use a double boiler with water underneath to bring your fatty base just to the melting point. Don't let it burn or turn brown. Pack the melted base completely with dried herbs and keep the pot warm and covered for about an hour or so, but do not raise the temperature and "fry" the herbs or you will lose their essences. Take the pot off the heat. Set the pot aside for one month. (A week will do in a pinch.) During this time the herbal essences will be conveyed into the base through osmosis.

After the waiting period, reassemble your double boiler and reheat the herb-packed base just to the melting point. Depending on what herbs you used, it may have changed colour, turning green, brown, or yellow. This is a sign that the herbal essences have been transmitted to the base. As soon as the base is melted, strain the herbs out, using cheesecloth or a wire mesh strainer (or both). If you wish to add essential oils, do so now, not while the pot is on the stove. Pour the base back into its original container. It will keep for several months at least; i have known ointments to remain potent after several years, if kept cool and dry.

TWO SCENT-FAMILIES FOR CLEANSING

I happen to think that Bag Balm and Black and White Ointment are both popular for use as ointment bases because they speak to a long-time dichotomy between two "families" of commercial and spiritual cleaning and clearing products that are traditionally popular in the Black community:

Lemon grass and / or Lemon are recognizable fragrances in Van Van Oil, Chinese Wash, Lemon Ammonia, Murphy's Oil Soap, and Lemon-Scented Pledge.

Pine Tar, Eucalyptus, and Camphor are found in products like Cast Off Evil, Pine-Sol, Grandpa's Pine Tar Soap, and Vick's Vapo-Rub.

Each scent-range has its adherents, and each seems to be equally effective in the hands of a gifted worker. The Lemony cleaners seem to be African and Mediterranean in origin; the Piney ones to derive from Native American usage of Pine to clear ghosts and spirits from homes. Historically, the two families of cleansing scents were not blended together, but nowadays you can buy Lemon-Scented Pine-Sol and have it all.

CHOOSING ADDITIONS FOR A PRE-MADE SALVE BASE

If you work with a pre-started unguent in one family, select herbs to add to it that are allied to that family, either in terms of scent or in terms of botanical taxonomy.

For instance, if you wish to work with Rue or Bergamot in a pre-started ointment, use Black and White Ointment as your base, because it smells like Lemon and Lemons are in the Rue family (the Rutaceæ). Likewise, Lemon Mint – and therefore plain Mint, plus Mint-family plants like Sage and Oregano — will work well with this Lemony scent-family.

Conversely, most of the aromatic tree leaves, barks, resins, and the oils derived from them — including Cedar, Myrrh, Benzoin, Fir, Balm of Gilead, Eucalyptus, Tea Tree, Cloves, and Spruce — blend best with the Piney-Camphory scent of Bag Balm.

RECIPES FOR SALVES AND OINTMENTS

Ointments and salves are used for rub-downs as described in Lesson 9. It is always a good idea to warm them before use, to soften them up a little.

Magnetic Ointment

1 qt. clean white Lard

Dried, cut, and sifted Thyme herb

Shaved and dried Orange or Grapefruit peels

Heat the Lard in a double boiler and add to it equal parts of the herbs, as much as it can hold. Keep it warm for two hours, then let it stand covered in a cool place for two weeks. Warm it, strain out the herbs, then add

1/8 oz. Essential Oil of Bergamot

1/8 oz. Essential Oil of Thyme

Stir well and pour into wide-mouthed metal tins, in the bottom of each of which you have placed a small piece of Lodestone or a small flat magnet that clings to the steel container. This is an all-purpose drawing ointment, also an ointment recommended for cases of joint stiffness or pain.

Golden Flower Ointment

4 oz. Almond Oil

2 oz. Beeswax

Chamomile, Calendula, and / or Coreopsis flowers

In my experience, a mixture of all three flowers produces the richest result. They can be used fresh or dried; the dried ones are easier to work with.

Heat the Almond Oil and Beeswax together in a double boiler. When they are liquid, add all of the golden flowers the mixture will hold. Keep on low heat for one hour, then set in a cool place, tightly covered, for one week. Reheat and strain out the plant matter, then pour into containers.

If you use fresh flowers, their sap may be driven out of the oil and wax mixture in the first heating, so check the pot before reheating and see whether any liquid is loose under the dried ointment before reheating, If it is, pour it off, then reheat.

This ointment is said to be cheering, health enhancing, and money drawing.

Dr. Chase's Spiced Counter-Irritant Ointment

8 oz. Vaseline
2 tablespoons dried, powdered Ginger
2 tablespoons dried, powdered Cloves
2 tablespoons dried, powdered Cinnamon
2 tablespoons dried, powdered Black Pepper

Melt the Vaseline in a double boiler and stir in the powdered spices. To make it even stronger, when you stir in the other herbs, also add

2 tablespoons dried, powdered Red Pepper

Keep warm on the stove for one hour, then strain out the herbs through several layers of cheesecloth supported in a wire-mesh strainer. Pour into small wide-mouth containers.

This ointment is a traditional skin irritant. If you spread it on too thickly and leave it on, it may cause blistering of the skin. Magically, it reverses bad luck to good.

Lanolin Lemon Lotion

6 1/2 oz. Lanolin
2 oz. Peach Kernel Oil
1 1/2 oz. Water
1 drop Essential Oil of Lemon
1 drop Essential Oil of Lemon Grass

This is not, strictly speaking, an ointment, but rather a lotion or emulsion. It makes a silky smooth rub, but should be bottled tightly and used fresh, as it may separate or the water may evaporate if it is left out too long uncovered.

Melt the Lanolin and remove it from the heat. Stir in the Peach Kernel Oil, then add the water, beating it up rapidly to create an emulsion. Scent it with equal parts of both the essential oils, using more or less, according to your preference for aroma.

Because this recipe contains Lemon and Lemon Grass, it is classed as protective and jinx breaking.

RECIPES FOR RUBBING OILS

These oils are suitable for dressing a client's head or giving a rub-down to the legs and arms as described in Lesson 9. Because regular dressing or anointing oils are also used for dressing the head, they may be mixed with any of these oils for use on the body.

Camphorated Oil

4 oz. Olive Oil
1 oz. Camphor resin, crumbled

Heat the Olive Oil in a double boiler. Dissolve the Camphor in the heated Oil, then remove it from the heat. After it cools, a few drops of Essential Oil of Lavender, Mint, or Eucalyptus may be added if desired for fragrance and to align the oil with a specific set of magical ascriptions.

This oil is protective and cleansing, also good for sore muscles.

GOLDEN OIL (A.K.A. ORIENTAL BALM OR OIL OF GLADNESS)

1 quart Olive Oil
1 oz. Camphor resin, crumbled
1/4 oz. Essential Oil of Oregano
1/4 oz. Essential Oil of Cedar Wood
1/4 oz. Essential Oil of Wintergreen
1/4 oz. Essential Oil of Anise
1/4 oz. Essential Oil of Thyme

Golden Oil is a fancier, better quality form of Camphorated Oil.

I have at least a dozen different 19th century recipes called Golden Oil; this one is a combination based on two similar formulæ, one from northern Indiana that bears the alternative name of Oriental Balm and another from Michigan that is also known as Oil of Gladness (the latter name taken after the "Oil of Gladness" mentioned in Psalm 45 of the Bible).

Heat the Olive Oil in a double boiler. Melt the Camphor resin in the heated Olive Oil and remove from the heat. As it cools, stir in the essential oils and pour into containers.

Unless you began with a green shade of Olive Oil, the colour should be a good shade of yellow. If it is too green, tint it with yellow oil-based dye.

TIGER LUCK HAIR OIL

32 oz. Mineral Oil
1/4 oz. Alkanet Root
1 dram Essential Oil of Bergamot
2 drops Essential Oil of Rose (Rose Otto)

This recipe approximates that of the famous old Lucky Tiger brand of hair dressing oil formerly manufactured in Kansas City, Missouri. It can be used as a body rub as well. It is intended for luck in love and money.

If true Rose Otto is too expensive for your budget, substitute a sufficient quantity of Rose Fragrance Oil to approximate the scent. It will take far more than 2 drops of synthetic fragrance to equal 2 drops of Rose Otto, but how much more you need will depend on the brand of Rose Fragrance Oil you use. Don't use so much that you overpower the Bergamot — you want a blended scent.

Heat the Mineral Oil, add the Alkanet, and macerate the Alkanet in the oil while at low heat. When a suitable shade of pink is obtained, immediately filter or strain out the Alkanet through a cloth. (If you leave it too long, the oil will turn blood red or brown.)

Add the perfume oils after the Mineral Oil has cooled and shake thoroughly, then pour into bottles and cork tightly.

RECIPES FOR LINIMENTS

Liniments that contain rubbing alcohol are especially well received by clients during hot weather, due to the evaporation of the alcohol, which cools the skin. They are also indicated where the client is complaining of physical pain as well as the effects of conjure.

Compound Camphorated Liniment

30 oz. Rubbing Alcohol
5 oz. Camphor resin, crumbled
1/4 oz. Essential Oil of Lavender
5 oz. Ammonia

Dissolve the Camphor and Lavender Oil in the Alcohol, then gradually pour in the Ammonia, being careful not to breathe the fumes.

Stir well and bottle tightly.

Dr. Mason's Liniment

2 oz. Rubbing Alcohol
2 oz. Almond Oil
1 oz. Camphor resin, crumbled
1 oz. Lemon Ammonia
1/2 oz. Oregano Essential Oil
1/2 oz. Spikenard Essential Oil

Dissolve the Camphor, Almond Oil, and Essential Oils in the Alcohol, then gradually pour in the Ammonia, being careful not to breathe the fumes.

Stir well and bottle tightly.

Mustang Liniment

1 pt. Mineral Oil
4 oz. Olive Oil
2 oz. Ammonia
1 oz. Essential Oil of Oregano

Pour all the ingredients together into a large bottle, cap it and shake well and continuously for five minutes.

Divide up into smaller bottles and keep tightly closed.

This strong rubbing liniment can be applied to horses as well as humans, hence the name Mustang Liniment. In addition, it is said to be magically protective against legal matters, due to the Oregano Oil in it.

Mrs. Chase's Liniment for Ladies

1 qt. Rubbing Alcohol
1 oz. Camphor resin, crumbled
1 oz. Essential Oil of Cedar Wood
1/4 oz. Essential Oil of Peppermint
1/4 oz. Essential Oil of Clove
1/4 oz. Essential Oil of Wormwood
1/8 oz. Essential Oil of Capsicum

Dissolve the Camphor and Essential Oils in the Alcohol.

Stir well and bottle tightly.

The Essential Oils in this liniment are all strong and aromatic ones and are expected to slightly irritate the skin and thus increase peripheral circulation. You may wish to start with less Capsicum Oil than stated, adding a drop at a time and testing it on yourself until you feel that the mixture suits your sensitivities.

WEEK TEN: Q and A

The hills around us are green-green-green, that bright, internally-lit Northern California grass green that looks like the eternal green of Ireland, but only lasts the few weeks between our rainy Winters and our warm, dry Summers. It is a green so rare that it makes driving around the countryside worthwhile, even with no destination in mind, just to watch it glow.

Thomas Uebele asked a series of questions relating to matters of timing (Lesson 4) and rub-downs (Lesson 9).

• *You mention the auspicious work for the days of the week. When removing a curse on one's person, would it be better done on Monday (for family), Tuesday (for warlike action), or some other day I hadn't properly considered?*

If it were me, I'd use Sunday if my health and strength were affected by the jinx or Monday if i felt my family was affected by the negative conditions that had been sent. If i wanted to do more than just take the curse or crossed condition off and cleanse myself — like if i wanted to send it back to the person who sent it to me in a rite of reversal — i'd definitely do the job on a Tuesday (war) or a Saturday (stern justice).

• *You state that you can dress your own head, can you likewise perform your own rub-down?*

Yes, you can. Some people feel uncomfortable giving themselves a massage; others like it. This is similar to a conventional massage, except that the work is spiritual as well as physical in nature. Try it!

• *Ritual baths can be taken regularly, like once per Moon cycle, etc. Can you give yourself regular dressings and or rubdowns? How much is too much?*

I've talked with many folks who perform spiritual rites on a regular basis. These rites may involve ritual bathing, or anointing the head, or lighting a certain type of candle, or drinking an herbal extract, or whatever suits their situation and meets their needs. Some of these people do whatever it is they do once a day, others once a week, or once a month. The frequency doesn't seem as important as the regularity — and the frequency for one type of rite (say, lighting a special candle once a week) may be different than the frequency for another rite (for instance, anointing your head every full Moon). Experiment; find your own rhythms.

Remember too, that just as no haircut lasts forever and no meal stops you from being hungry forever, so too is it the case that no spiritual cleansing will last forever. You can break a jinx and be free of it, but in the normal course of events, you may wish make time to cleanse yourself of what i call spiritual dust and detritus on a periodic or regular basis.

NEXT WEEK: TONICS, TINCTURES, AND TEAS

WEEK ELEVEN: MEDICAL HERBS IN HOODOO: TONICS, TINCTURES, AND TEAS

MAGICAL HERBALISM

Although most modern practitioners of rootwork emphasize its magical, spiritual, and psychic aspects, the old-time conjure doctor was truly a practicing DOCTOR, a person who saw to the medical as well as the metaphysical needs of clients. In the days before modern medicine, that usually meant having a clear understanding of which local plants could induce vomiting, break a fever, clear the lungs of congestion, or calm an upset stomach.

Even though herbal medicine is less popular now than it was a hundred years ago, the field still has its devotees and its practitioners. Many modern miracle drugs are derived from plants, and drug researchers continue to experiment with herbs and roots in the hope of discovering substances that alleviate or cure disease. Meanwhile, no matter how disconnected from the earth modern medical practice has become, some people still prefer to ingest their medicine in herbal form rather than as white, pink, or blue tablets. They claim good results, and even a few miracle cures now and then.

What i am going to touch on in this lesson is the interface between medical and magical herbalism — the point at which the root doctor prescribes medical teas and tinctures that are made with medical herbs which are also known to be magical. Sometimes this is done to effect a medical cure, sometimes to promote a magical cure, but most often to combine the two results. My aim here is to compare and contrast the medical and magical uses of some common North American herbs — to show their parallel, and occasionally contrary, indications.

Teaching the full range of traditional herbal medicine is outside the scope of this course, but i encourage those who are interested to pursue a deeper study of it. There are books to read, web sites to surf, classes you can take, and a usenet newsgroup (alt.folklore.herbs) to peruse.

Although there are plenty of books on European, Native American, and Anglo American herbology, few writers have specifically collected prescriptions from African American herb doctors. Therefore, in addition to using my own notes, i have drawn some recipes in this lesson from an important but rare book called "Southern Home Remedies," edited by Bernice Kelly Harris for The Creative Writing Group of Chowan College, and published by F. Roy Johnson of Murfreesboro, North Carolina in 1968. Harris was an African American novelist who taught creative writing at Chowan College; most of the contributors to her collection were Black.

Johnson, the publisher, was a retired small-town newspaper owner who wrote another book i am also consulting here, "The Fabled Doctor Jim Jordan, A Story of Conjure" (1963; reprinted 1968). Johnson hand-printed and hand-bound books as a hobby, in editions of 500 copies, working in a storefront with a big plate glass window so passersby could watch him. *A White man of decidedly liberal views* for his time and place, he produced a number of books by, for, and about his friends and neighbors in the local African American community.

FEVERS, COLDS, COUGHS

Boneset

Boneset (White Snake Root) tea served strong and hot will make you sweat, which is useful in cases of fever and colds. Be careful, though, for an overdose may induce vomiting.

Magically, Boneset is brewed into a tea for bathing to take off illnesses caused by jinxing. For the full effect, take a hot bath in Boneset, then drink a cup of hot Boneset tea. This should cleanse you of trouble and illness both inside and out.

Blessed Thistle

Blessed Thistle is another sudaphoric, that is, an herb that induces perspiration and can "break" a fever. Put an ounce of the dried leaves into a pint of boiling water, take it off the heat, and let it sit two hours, after which it may be drunk a wineglassful at a time as often as the patient can take it.

Magically speaking, Blessed Thistle is an herb of benediction, so virtually any beneficial medical use for it would parallel its spiritual ascriptions.

Quaker (Vinegar and Honey)

An old remedy called "Quaker" in North Carolina — perhaps because it was introduced by members of the Society of Friends? — consists of a cup of vinegar sweetened with a tablespoon of honey, or, alternatively, a cup of vinegar, a spoonful of sugar, and a pat of melted butter. Some people also sprinkle powdered Black Pepper over their Quaker. However you make it, it is drunk hot as a cure for sore throats and coughs.

Magically, honey is soothing and emotionally sweetening; vinegar drives off evil; Black Pepper drives off unwanted people and bad conditions. Both magically and medically, Quaker drives off unwanted germs while soothing the throat.

Slippery Elm Bark

Slippery Elm bark shredded and brewed into a thick, mucilaginous tea, sweetened with a little honey, and drunk warm is a favourite home remedy for coating a scratchy or sore throat, easing coughs, and relieving laryngitis. Powdered Slippery Elm bark is also the basis for the old-fashioned Thayer's Slippery Elm Throat Lozenges, a popular 19th century commercial remedy manufactured to this day.

Magically, the use of Slippery Elm in spells and herbal oils to repel gossip parallels its medical use; when carried on the person or sprinkled around the work place, it smooths away the harsh words of enemies and allows you to slip through their rumour-mills untouched by scandal. Honey is both a medical and a magical sweetener, so it sweetens the tongues of those who might otherwise speak against you.

Pine Needles

Pine Needle tea is a cold and fever remedy that also prevents scurvy, a disease caused by an insufficiency of vitamin C in the diet.

Magically it purifies and cleanses, paralleling its medical use in driving out disease.

Blackberry Leaf

Blackberry Leaf tea, made strong and served without sweetener, is an old-time cure for upset stomach. In the past it was also said to aid in cases of dysentery. The root of the Blackberry made into a strong decoction will settle bowel troubles. Cover a pint of chopped Blackberry Root with a pint and a half of water and boil it down until the water is one pint in volume. Strain out the Blackberry root and drink two ounces of the liquid several times daily.

Magically, Blackberry is used in spells to curse or reverse curses.

Black Root

Teas to induce vomiting are not commonly used in modern medicine, but in the old days, when lack of sanitation and refrigeration made food poisoning more common than it is now, there were a number of remedies that were prescribed for their emetic effect. Black Root, also known as Black Master or Culver's Physic, was one of these — and quite famous in its time.

Black Root has a magical use parallel to its medical one, in that it can be employed to counteract the kind of magical poisoning whereby Spider eggs, Snake blood, Frog spawn, Horse hairs, and the like are introduced into food to give folk "live things" in them.

SPRING TONICS FOR THINNING THE BLOOD

Sassafras

Sassafras is the flavour most people associate with "root beer." In the South and Midwest, it is a custom to give a course of Sassafras Root Tea to all the members of the family as a spring tonic to "thin the blood" and drive out Winter's torpidity and lassitude. Pour boiling water over the Sassafras, steep for several minutes, and sweeten to taste with honey or sugar. Drink one cup per day for two weeks. Some people like to save the roots in the pot from day to day and add fresh pieces each day along with new water, bringing the pot to a boil each time for the fortnight that the cure is taken. They claim this method gets the most goodness out of the roots.

Magically, Sassafras is more of a money herb than a purification herb; sprinkled in your wallet, it helps your money grow.

Sarsaparilla

Sarsaparilla (generally pronounced Sasparilla) is another blood purifier. It can be prepared as tea, light beer, or a sweet, carbonated soda. Sarsaparilla root mixed with Sassafras root, Ginger root, and Allspice berries forms the basis for a popular class of brewed near-beer beverages that in Jamaica are called "roots drinks." In the USA, it is more common to put these same chopped up roots into a quart bottle, add a few drops of commercial Vanilla extract and some honey, and then top the bottle up with brandy, rum, or whiskey. The bottle is shaken daily, and after two weeks it is ready to drink. The customary dose is from one to three tablespoons per day as a health tonic.

Magically, Sarsaparilla is used for general health, to draw money, and to bless a house.

POKE SALAD

Although not a tea, Poke Salad — the fresh green shoots of magically cleansing Poke that appear in spring — are eaten to thin the blood. Unlike Poke berries, which are toxic in high dosage, a mess of Poke Salad is merely a mild laxative.

Poke Salad is not used in hoodoo, unless the spring cleansing is considered magical.

GOOD LUCK TONICS AND ELIXIRS

DEVIL'S SHOE STRINGS

One of the first tonics i learned to prepare was more magical than medical. It consists of nine large, straight pieces of Devil's Shoe String root wrapped and tied together in nine knots with white sewing thread. This is inserted into a bottle and topped off with whiskey, let to sit one month, and drunk daily as a protective and luck-enhancing tonic.

Devil's Shoe String is used in many spells for spiritual protection and luck.

TO STRENGTHEN MALE NATURE

GINSENG OR WONDER OF THE WORLD

Ginseng or Wonder of the World root can be made into a cordial by steeping it in wine or distilled spirits such as brandy, rum, or whiskey. Women may use it too.

Magically it is carried for good luck.

JOHN THE CONQUER ROOT

John the Conquer root, the prime root carried for male good luck in love and gambling, is a powerful laxative, which limits its use in tonics. It is better to use Little John (Galangal) rather than High John in a tonic extract.

SEVENTEEN-HERB MALE TONIC

The Sarsaparilla, Sassafras, Ginger, and Allspice tonic described above can be turned into a specifically male tonic by adding Ginseng root, Yohimbe bark, Cubeb berries, Chaney Root (another species of Sarsaparilla), Little John root, and a pinch each of Damiana herb, Horny Goat Weed (Epemidium) Powder, and chopped Alfalfa. To provide mental stimulation as well as physical, mix in Ginkgo leaves, Guarana Powder, Gotu Kola Powder, and a whole Red Pepper Pod. Add Vanilla extract to taste. Steep these in the distilled spirits of your choice and drink by the spoonful daily.

TO STRENGTHEN FEMALE NATURE

BLACK SNAKE ROOT (BLACK COHOSH)

Black Snake Root (Black Cohosh) is a remedy for disorders of the female reproductive system, including painful or irregular menstruation, slow childbirth, and the unpleasant physical effects of menopause. It may be boiled into a tea or steeped in alcohol to make a tincture, but take care not to overdose, as it is very powerful.

Magically it protects both men and women against hag-riding by evil female witches; it also helps women get rid of unwanted male suitors.

Blue Cohosh (Papoose Root)

Blue Cohosh (Papoose Root), although unrelated to Black Cohosh, is used the same way medically – it may be drunk as a tea every day prior to giving birth (hence the name Papoose Root) and it aids in regulating menstruation.

Magically, it is protective of women and also of homes.

Raspberry Leaf

Raspberry Leaf tea is prescribed for menstrual cramps. Hoodoo women also bathe their genitals with it to hold a man.

Balm of Gilead

Balm of Gilead, described above as an ingredient in healing ointments, is also prescribed for women's troubles when brewed into a tea. It can be drunk as a systemic aid and the tea can also be added to a standard home-made vinegar-and-water vaginal douche in place of half of the water.

Angelica Root

Angelica contains phyto-estrogens, plant analogues of female hormones, and therefore is toning and stimulating to the female reproductive system. Angelica Wine (popularly nick-named Angel Wine), was formerly made in Santa Cruz, California. It originated with the Franciscan monks and later was bottled in a commercial winery. A blend of one half Mission grape wine and one half brandy (made from the same wine) in which candied Angelica root had been steeped, it was said to be extremely healthful.

You can make your own Angel Wine by chopping up a cup of dried Angelica root, tossing in a pinch each of Cinnamon chips and whole Cloves, boiling briefly in sugar-water to sweeten it, then bottling the candied roots in a pint of brandy. Allow the roots to sit for three months, then strain the brandy off into a half-full quart bottle of any sweet, fruity wine. This makes a potent Angel Wine for use as a tonic.

If you drink too much Angel Wine, you may find yourself singing along with Champion Jack Dupree, as he pounded the piano and shouted out his comparison of heroin, marijuana, and herb-laced alcohol in the 1949 song "Junker's Blues":

> Well they call, they call me a junker
> 'Cause i'm loaded all the time
> I don't use no reefers,
> I be knocked out with that Angel Wine

Seventeen-Herb Female Tonic

Another alcohol-based female tonic can be made by starting with the basic Sarsaparilla, Sassafras, Ginger, and Allspice spring tonic roots drink mentioned above. Add Angelica root, Cherry Bark, Balm of Gilead buds, and a pinch each of Damiana herb, Flax seeds, Cardamom pods, Chaste berries (Vitex berries), and Black Cohosh. For added mental stimulation, mix in Ginkgo, Guarana, Gotu Kola, Life Everlasting and a whole Red Pepper Pod. Steep the ingredients in the distilled spirits of your choice for a month to make a tincture for dosing by the daily spoonful.

WEEK ELEVEN: Q and A

This weekend was one of hard work around the gardens, clearing out overgrown paths, trimming back perennial beds, and planting a few new things here and there. We picked the first Fern and Raspberry Leaf of the season, and harvested Jezebel Roots. The Rue will be ready for its first Spring cutting in a week or so, as will the Rosemary.

Jason Gammon asked about "Dreaming True" in Lesson 1:

• *Is there something I could do to "shift-focus" and to ignore the insignificant daily activities and random encounters that I dream true about, and focus on more major situations?*

Lesson 48 will cover this. In the meantime, try anointing your forehead with Psychic Vision Oil before sleep, keep a dream journal, and pray for guidance.

Jennifer Williams asked about the recipes for liniments and ointments in Lesson 10:

• *Can Rose Geranium Oil be used as a substitute for Rose Otto Oil?*

No, but many people find it necessary to cut pure Rose Otto with other fragrances to make if affordable. I blend two different artificial Rose scents with Rose Geranium and Rose Otto, and the result is more "Rosy" than the artificial fragrances alone.

• *In the Compound Camphorated Liniment, would urine have been originally used in place of the Ammonia? And, if so, would it be the rootworker's, or the client's?*

No, i only know of using urine in baths or in bottle spells — the liniments have always been made with Ammonia.

• *Are the liniments mainly for physical joint pain or removing conjure?*

They can be used to break jinxes if the condition involves physical pain.

Rev. Connie Jones asked about ointments in Lesson #10:

• *I make ointments by adding essential oils to warmed Olive Oil and then adding grated Beeswax to thicken it into a spreadable texture. Would this technique work for preparing hoodoo rubs?*

This is a perfectly good method for making any ointment, medical or magical. The only thing i do differently is that i add the essential oils at the end, so that they have less time on the heat to evaporate out of the mixture before it hardens.

NEXT WEEK: INCENSE TYPES AND HOW TO BURN THEM

INCENSE FROM AROUND THE WORLD: A CULTURAL MELANGE

In looking through early 20th century spiritual supply catalogues and formula books, one can find terminological divisions of commercially prepared incense that fall into several families, each with its own associated "code" words:

In these old hoodoo catalogues, the adjectives "Bible," "Biblical," "Ecclesiastical," "Altar," "High-Altar," "Hi-Altar," "Church," "Gloria," and "Three Kings" imply that the incense in question contains Frankincense (also known as Olibanum) and / or Myrrh, with or without the addition of other Middle-Eastern tree resins, such as true Storax (Liquidamber) or its substitute, Asian Styrax (Benzoin).

Other regionally popular tree resins and woods burned as incense, such as North African and Asian Dragon's Blood, Chinese Camphor, Central American Copal Oro and Copal Negro, Indian Sandalwood, and Native American Pine Resin and Balsam Fir, were sold by old-time suppliers under their proper names and were either used singly or blended into mixtures by practitioners who worked with them.

Early 20th century spiritual supply catalogue terms like "Oriental," "Hindoo," "Hindu," "Buddha," "Temple," "Rajah," "Rama" and the like originally referred to incense imported from India, China, and Japan. Asian incense comes in several regionally traditional forms, among them stick, cone, rope, coil, briquette, and powder.

One characteristic ingredient in Asian incense is aromatic Sandalwood. As the price of Sandalwood rose throughout the 20th century, due to over-harvesting in India, where it is now nearing extinction, non-fragrant filler woods such as Bamboo (Bamba Wood) were added to so-called "Oriental" incense blends to stretch them out. The aroma of these products was enhanced with essential and artificial floral perfumes such as Rose, Wistaria, Violet, and the like.

Stick, coil, and rope incense are made by adhering powdered sandalwood or other wood onto a thin core of bamboo or twisted fiber, allowing it to dry, and scenting it with essential oils. Stick incense is called "agarbatti" or "agarbathi" in India and "joss sticks" in England and America. The word "joss" derives from the Portuguese "Dios" – God – because the incense is burned in temples. Stick incense is favoured in India and the Himalayas. Rope and coil incenses are popular in China and Southeast Asia.

Cone incense, called "dhoop" in India, is made by wetting powdered sandalwood with filler wood and gums, pressing it into con-shaped forms, drying it, and then scenting the resultant cones with oils. Cone incense is a typical Indian product.

Briquette incense, also known as block incense, is most popular in Japan and China. It is made by pressing a mixture of charcoal powder and Saltpeter into forms and then scenting the dried briquettes with essential oils.

Powder incense is typically a blend of 90% wood fiber, 10% Saltpeter, and scent. It is the most popular form of incense among African American conjure doctors, because it can be burned alone as self-lighting cones, and it can also be enhanced with the addition of custom-selected magical herbs and burned on charcoal.

All of the "Oriental" forms of incense were imported into the USA after World War One, and became popular during the 1920s. They were marketed as room scents or air freshening products to middle-class housewives and as magical curios to conjures. In 1940, for example, Wistaria Incense was recommended to Harry Hyatt as a spiritual scent by his Informant #1559, a New Orleans woman he called the "Gifted Medium."

WHY WE BURN INCENSE IN CONJURE WORK

People who don't come from a magical background may wonder why we use incense in hoodoo. After all, they reason, conjure is not a religion, and we are not working in a temple — so aren't candles and oils alone sufficient?

Well, just as with sachet powders (which will be described in Lesson 14), although our use of incense springs from the diverse cultural roots of conjure, it is at this point so intrinsic to the practice that it seems as if it has "always" been there. In other words, rites performed without incense just seem "wrong" to many practitioners.

As far as i can tell, the use of incense in hoodoo, as we see it now, derives from three primary sources: Native American smudging practices, European occultist traditions, and the fad for incense that overtook all of America during the 1920s.

Native American use of resins such as Pine and Copal was well established when European colonists arrived. Christian conjure workers added to this local tradition the Jewish (and hence Christian) use of the Biblical incense resins Frankincense and Myrrh. Native smudging with Sage, Sweetgrass, and other herbs was also retained among workers of mixed Black and Native ethnicity.

The European Hermetic occult traditions had an enormous impact on hoodoo after the Civil War. With freedom from slavery, African Americans were receiving good educations previously denied to them, and spiritual doctors were often among the more literate people in their communities. From the 1840s through the 1860s Spiritualism had flourished, and it is worth noting that both the abolition of slavery and the granting of female suffrage were important social goals among members of Spiritualist churches and lecture societies — thus drawing many Blacks to Spiritualism and the Spiritual Church Movement.

The 1870s through Wold War I saw a world-wide revival of interest in occultism – the so-called "Hermetic revival" — and as a result, many previously obscure or out-of-print books on Jewish, Christian, Ancient, and Asian magic were available in America. Around 1905, Southern spiritual workers were able to join in this Hermetic revival by purchasing mail order books from the L. W. de Laurence company of Chicago – and many did so, as evidenced by the interviews conducted among root doctors by Harry M. Hyatt during the 1930s. De Laurence not only sold occult books, but also carried a line of powdered "Temple Incense," thus familiarizing conjure workers with this type of incense and, through the books, explaining its use.

In the 1920s, the fad for "Oriental" briquette, powder, and cone incense swept America, with Vantine's being a leading producer. Shortly thereafter, hoodoo order houses like Valmor / King Novelty in Chicago, Keystone and Lucky Heart in Memphis, and Clover Horn in Baltimore blanketed the nation with spiritual supply advertisements in Black-owned newspapers and through door-to-door curio agents who took orders on commission. These order houses, taking their cue from the Vantine's and L. W. de Laurence, all carried powder incenses — but because they catered to a African American clientele, they began to offer their incense lines with hoodoo formula names, like "John the Conqueror" and "Lodestone." True to their customers' needs, they even included the named roots and minerals in the packages, as they made clear in their ads.

Thus loose powder incense became a staple of conjure work, and by the late 1930s, it was sold everywhere that other conjure supplies were carried.

HOW TO BURN INCENSE ON CHARCOAL DISKS

All of the tree resins and fragrant woods must be burned on charcoal in order to produce incense smoke. If you add a lot of herbs to your self-lighting incense powders, they too will have to be burned on charcoal. Because resins and woods are the historical incenses most closely associated with African, Jewish, Christian, and Native American religious rites, they are an important link to hoodoo as it was originally practiced. They also convey certain scents that cannot ever be matched by the use of perfumed incense.

Of course, the fact that resins and woods do not require the addition of essential oils to enhance their fragrance does not mean you cannot or should not add perfume oils to them. They may be mixed with one another, scented with essential oils prior to use, or blended with a variety of herbs, roots, and non-aromatic woods, both to vary the way they smell and to enable the practitioner to make up custom mixtures appropriate to particular spiritual conditions, as indicated by the magical ascriptions of the added ingredients. For example, Cinnamon and Bayberry may be added to Frankincense to bring in money, or Cherry Bark and Damiana may be blended with Myrrh for love drawing.

Most of you are already familiar with how to burn incense on charcoal, but i know from experience that about ten percent of my customers and clients have never done this and do need some help at first. Occasionally people tell me that they think burning incense on charcoal is inconvenient, but it usually turns out that they are going about it in an awkward way. Once you know how to use charcoal, i hope you will find it both convenient and pleasant.

A self-lighting charcoal disk is made of pressed hardwood charcoal and Saltpeter. The presence of the Saltpeter means that once you get the disk lit, it will continue to burn all the way through without going out and without needing to be fanned. The problem is getting it lit.

Notice that the disk has a hollow (concave) side and a rounded (convex) side and that there is a flat rim all around the concave side. Most novices to rootwork hold the charcoal disk in one hand and try to light it with a match or cigarette lighter along the rim opposite their fingers. This sets a little edge going, but unless you wait patiently for the burning to slowly spread across the disk until the edges turn grey all around, you may not have provided enough burning surface for the resins or herbs that are placed on it, and by the time the smouldering spreads evenly across the entire disk, it may be almost ready to go out.

A better way to light a charcoal disk is to use a pair of kitchen tongs to hold it in a horizontal position. You want to set it to burning along the rim of the concave side, all at once, so hold it rounded side up over the flame of a gas stove or move it around over a candle flame until the whole rim area is ignited. Flip it over and place it in the brazier with the rounded side on the bottom, so that air can circulate freely under and around it, and drop your herbs or resins into the hollow portion that is now on top.

As Jimmy Yancey once said of his idiosyncratic triplet blues piano riffs, "It's so easy when you know how."

(He also said, "Don't let your left hand know what your right hand do," but we won't get into that just yet.)

WEEK TWELVE: Q and A

Spring is here and we are harvesting early perennial herbs — Periwinkle, Jezebel Root, and White Clover. The Sage, Yarrow, Comfrey Root, and Peach Leaf are not yet ready to pick, despite demand. Yellow Dock is growing well, as is Mullein, which self-seeds throughout the garden and doesn't like to be transplanted. It's time to begin some serious weeding, too.

Mary Raymond asked about Lessons 9, 10, and 11:

• *Are rubs, salves, and ointments the same as liniments?*

No, they are not, although they are used in about the same way and may contain the same herbal essences. Ointments are typically made with fats, petroleum jelly, or oil-and-wax mixtures. They can be enhanced with essential oils or by the admixture of dried herbs which are left in them for a period of time and then strained out. Liniments are usually made with alcohol or Ammonia, and are only scented with essential oils.

• *How can I tell if a particular herb is safe to drink as tea or safe to rub on the skin?*

First, i want you to be aware that for almost every herb in creation, there is someone who has an allergic reaction. That's just the way of the world. So no herb is 100% totally, invariably safe for everyone. But, practically speaking, herbs used to flavour foods — like Lemon, Ginger, and Sage — are safe to drink in watery tea. This does NOT mean they are safe in the form of concentrated essential oils.

Second, essential oils, even the sweetest-smelling, are notorious for their toxicity, so only use them externally in diluted form, such as in a dressing oil or ointment, and never drink them or add them to tea.

A search at google.com with the name of any herb and the word "toxicity" – Basil toxicity, Black Cohosh toxicity, etc. — will turn up useful information, especially at herbmed.org. It is better to err on the side of caution than to make an oil, ointment, liniment, bath, or tea that is too strong for the safety of your clients.

Johannes Gardback, who lives in Sweden, had a question about bath timing, as described in Lesson 4:

• *If you have ever been to the north of Sweden you probably know that the Sun never sets in Summer. Throwing out the bath water at sunrise is quite a difficult task then. Of course you could use the time when the dew settles (around 5 o'clock) but ... well ...?*

So many things that we take for granted in our own bioregions make no sense when transported to other parts of the world. And i'll tell you — you've got me stumped.

"When the dew settles," hmmm?

Okay, "when the dew settles." Sounds good!

NEXT WEEK: MAKING INCENSE, SMOKING A CLIENT

WEEK THIRTEEN: COMPOUNDING INCENSE, ATYPICAL INCENSES, SMOKING A CLIENT

COMPOUNDING YOUR OWN INCENSE POWDERS

If your supplier makes high quality herb-enhanced incense powders for various spiritual conditions, you can use them just as they come. If you wish, however, you may customize them by adding more herbs and / or resins. In conjure shops when i was young — and in my shop as well — there is usually a low-priced self-lighting incense powder (ours is Lucky Spirit brand) which is scented with an all-purpose combination of essential oils for money drawing, love drawing, and protection, but contains no herbs. This is used by rootworkers as a base for making their own blends.

Traditionally, as with spiritual baths, you will use an odd number of ingredients when compounding custom incense. Herbs and resins suitable for adding to incense for a variety of conditions are listed on pages 209 - 214 of "Hoodoo Herb and Root Magic."

Be cautious and experiment with small batches. Dried herbs usually smoulder well, but if you add chunky resins to powder incense, you may have to burn your incense on charcoal. Powdering the resins avoids that problem, but only as long as you keep the level of Saltpeter up to about 10% of the mixture. Of course, there is nothing wrong with burning incense powders on charcoal — i do it all the time myself — but it does incur the added expense of the charcoal disks, which some people prefer to avoid.

PSYCHOACTIVE AND MEDICAL INCENSE

The use of psychoactives in incense is a delicate subject, but it deserves frank mention, and i am not shy, so here are a few data-points to ponder:

If you mix incense with herbs that are toxic, addictive, or allergenic, they may have deleterious effects when their fumes are inhaled. Don't add any herbs to an incense blend unless you check them out first. Some are safe to inhale in small doses; but in large qualities have unexpected or unpleasant side-effects.

For instance, Mugwort, said to enhance psychic phenomena, contains compounds called thujones that are harmless to most people but have given susceptible folks asthma attacks, breathing difficulties, or panic attacks.

Tobacco, famed for its efficacy in court cases, is psychoactive, physically addictive, and a carcinogen. In may be burned on charcoal or smoked as a cigar, which is puffed toward clients or objects to be blessed. Tobacco snuff is blown as a powder.

It is also a well known fact among botanists (but not many other folks, it seems) that Myrrh, one of the holy incenses of the Bible, contains opium-like compounds called opioids. I speak from personal experience when i attest that if Myrrh is burned in large quantities in a small, closed room, it definitely affects the mind. Even crushing up raw Myrrh chunks with a hammer and inhaling the dust in an unventilated room has brought me to my knees.

Marijuana, although illegal in most places and under most conditions, is a potent incense additive when used with care, and has a history of use in spiritual rites.

"SPECIAL SPIRITUAL INCENSE"

Speaking of Marijuana, i well recall a time when, as a young woman in Oakland, California, circa 1966, i went to a spiritual reader who was offering half-priced palm readings on a "get acquainted" basis — and found to my surprise that her altar incense gave off the warmly pungent scent of burning weed!

It didn't take too much cogitation on my part to figure out that Sister Mary had another business on the side for those clients who recognized the aroma and inquired about buying some of her "special spiritual incense" to take home and burn on their own altars.

'Nuff said.

ATYPICAL MAGICAL INCENSES

Not all things that are ritually burned in hoodoo are truly incense, in the way the term is usually used. That is, they may produce an aroma, but it is not one that is generally judged to be "fragrant" or perfumey.

Because each of these atypical incenses is associated with a specific rite, i will list them separately under their own headings. Notice that in some versions of these rites a conventional incense powder or herbs may be added; this represents a 20th century layer of urbanity added to the older, rural form of hoodoo.

BURNING ONION SKINS AS INCENSE

Throughout the South, it has long been the custom in African American families to burn Onion peelings — especially the papery outer skins of Red Onions — for good fortune, luck, and peace in the home. Like many African magical rites connected to plants, this one involves an herb that embodies spicy-hotness and the colour red.

Burning Onion peelings for good luck is what i call a "fortuitous rite" in that it is not planned in advance, but arises by chance in the course of normal daily life. The Onion skins are not saved or dried for later use with clients; they are burned at the same time that one happens to be using the Onions in cooking. I have been told by some folks that throwing away Onion peelings without burning them means that one is refusing the luck that the Red Onion offers, and this is considered very foolish. A typical injunction is, "Always burn your Onion skins — they're lucky."

Most people say a short prayer or petition when they burn Onion skins — the 23rd Psalm is always a favourite for general luck and good fortune, but any Psalm — or a spontaneous request in one's own words — would be acceptable.

In the old days the Onion peelings were fed into the fireplace or cookstove fire or left to char and smoke on the metal stove lids over the firebox. Nowadays, with most folks using modern gas or electric stoves and microwave ovens, burning Onion skins this way is not always convenient, and the old-time African American custom of making an impromptu good luck incense of Red Onion skins is slowly dying away in urban environments.

BURNING SHOES AND SHOE SOLES AS INCENSE

The most famous non-aromatic substance that is ritually burned in hoodoo is the shoe or shoe sole, usually that of a man.

Herewith are three instances of this practice, taken from HHRM. They all concern the burning of the shoe or shoe sole to bring in money-luck to a business. They are, in essence, a form of foot track magic that has been transferred into the realm of incense.

LUCKY BROTHEL BUSINESS SMOKE

In the old days, prostitutes who lived and worked together in a whorehouse would make a fire in the back yard and burn worn-out men's SHOES in it to attract customers. Typically, this was done on Friday night, to draw customers for the weekend. Some said to burn a left SHOE, some said a right SHOE, some said the SHOE of a previous customer, some said only the SOLES, and some said any old SHOE, as long as it was a man's. Some burned one SHOE, some burned SHOES in pairs, and some burned a pair of SHOES tied crossways. Some burned the SHOES plain, some poured some SUGAR inside or a mix of CINNAMON and SUGAR, and a few very nice women just pared a few scrapings from the SOLE and burned them with incense as a symbolic gesture, to avoid fumigating the entire neighborhood. [HHRM, pg. 151]

In this first case, the burning of the shoe is definitely a ritual of smoking or fumigation.

TO DRAW TRADE TO A WHOREHOUSE

On a Friday morning, build a fire outdoors and burn a man's worn-out left Shoe with a pinch of Sugar in it. Put the Shoe ashes, a tablespoonful each of Ammonia, Salt, and Sugar, plus your own Urine, into a bucketful of water. Mop from the sidewalk inward, to attract men. [HHRM, pg. 29]

In this second instance, the ashes left over from the fumigatory burning of a shoe are added to a ritual floor wash. This can be done, by the way, with any sort of incense ashes, including those left behind from burning resin incenses or commercial incense powders.

TO DRAW BUSINESS

Sprinkle IRISH MOSS under the carpets in your place of business to hold a steady stream of paying customers, or mix it with Earth Smoke and scrapings from a customer's Shoe and burn on charcoal. [HHRM, pg. 115]

In this third instance, the shoe sole scrapings from a customer are mixed with two lucky money ingredients to create a three-ingredient incense, which is then burned on charcoal.

When burning shoes or shoe-sole scrapings to attract business success, the client is invariably one's own self; that is, this is not a rite that a spiritual doctor will perform for his or her customers, although a kindly rootworker may well instruct clients on how to do perform the rite for themselves.

BURNING SULPHUR AS INCENSE

Sulphur, also known as Brimstone, is a yellow elemental mineral. It can be purchased in the form of crystals or powder. The latter used to be called "Flour of Sulphur" or, rather more poetically, as "Flowers of Sulphur." The word Brimstone is a Medieval English compound meaning "Burn-Stone" (it used to be spelled Brenston) and, indeed, this stone is flammable. It burns with a blue flame and produces a suffocating smoke.

Sulphur is an ingredient in gunpowder and is also used around the farm and garden to control mice, plant-mites, and a variety of bacterial and fungal diseases of plants and animals.

Bathing in natural Sulphur-rich hot springs has long been considered a cure for skin diseases and to bring relief to those who suffer from arthritis and rheumatism. It was once popular to apply Sulphur Powder directly to the skin to control chiggers, lice, and scabies or mange mites. Sulphur-containing hair tonics and shampoos are still used to remediate scalp problems.

Oak wood smoked with burning Sulphur in a tightly closed chamber turns dark brown, and under the name "fumed oak," this dark brown tone was one of the most popular finishes for simple, sturdy furniture during the Arts and Crafts era of the early 20th century.

Sulphur also turns silver black, and thus it has long been used to produce "antiqued" finishes on silver jewelry.

I am trying to paint you a picture of an era in which Sulphur was ready to hand in the home and on the farm and easy to purchase at any general store or pharmacy, so that you will more readily understand how Sulphur, with its bright yellow colour and its powerful smoke, came to be used in a variety of hoodoo combinations, most notably Goofer Dust and home-made incense for purification.

These days it sounds quite odd, but back in the 19th and early 20th centuries, folks who lived in rural areas swore by the efficacy of Sulphur as a fumigant to rid a home of jinxes and witchcraft. The technique was simple: You closed all the doors and windows of the cabin tight, set a pile of Sulphur on fire in a metal can in the middle of the floor, and left the home while it burned, closing up behind you. When you returned, you aired the place out, scrubbed it clean with a three-ingredient floor wash (also often tinted yellow), and your home was as spiritually clean as the day it was built.

People also used to smoke their own bodies and clothes with Sulphur, despite — or perhaps because — its smoke was so difficult to endure. Old-time rites call for smoking oneself in Sulphur for nine mornings in a row to take off an occult poison or trick that is causing problems in life.

To tell the truth, i haven't talked to anyone who has smoked themselves or their homes with Sulphur for the past 25 years. However, when i was young, folks did show me how to use Sulphur as a drive-away incense in enemy work. To do this, you put together a three-way mix of equal parts Sulphur, Saltpeter, and a commercial incense powder such as Hot Foot, Crossing, Black Arts, Destruction, or D.U.M.E. then set it alight on the front door stoop or porch of an enemy, or in his yard. This is an obvious act of magical war, because the enemy will smell the Sulphur and see the mess that is left behind — so be prepared for reprisals!

HOW TO SMOKE A CLIENT

Smoking a client can be performed as a stand-alone rite, but it is most often an adjunct to other hands-on work, such as bathing or giving a rub-down or a head-dressing. It generally forms the concluding portion of any compound rite.

Smoke the client upward to bring in good luck. This is particularly helpful if the situation is at a crisis-point, such as a court case. I know lawyers who smoke their clients upward before taking them to court, and i have been smoked upward by a worker when i said that i was looking for love. Shop-keepers smoke themselves upward to draw money (generally on Friday, which is pay-day for their customers).

The most traditional way to smoke a client upward entails burning the incense in a brazier on the floor, as i explained earlier when describing the old-time rite of smoking oneself with Sulphur. Once the incense is going good, conduct the client to it and crouch or kneel at his or her feet, directing the smoke upwards by hand or with a fan. I find it most convenient to crouch with the right knee on the ground and the left knee up, but you must find your own style.

If the client is wearing pants, pull the cuffs up and out in order to be able to direct smoke onto the legs. If the client is wearing a dress or skirt, be sure to direct some smoke under it. (In the old days, when women wore long dresses, they co-operated by lifting their skirts above their ankles as they stepped over the smoking incense.) Slowly rise to your feet as you brush the smoke up and around the client, concluding with a spiral around the head.

Smoking downward, to take off jinxes, can be done by hand, but it is usually accompanied by brushing with a fan. (See below for how to brush a client with a feather fan).

When brushing smoke downward, some folks puff a cigar, but many don't like Tobacco and they work with loose incense powders in a brazier on the floor, letting it rise naturally and then stroking it downward around the client.

Another method of smoking a client to remove negative conditions is to burn the incense in a thurible, swinging it in small circles with one hand as you turn the client around or walk around the client while brushing him or her downward with a fan held in the other hand.

Jinx-removing incense can also be burned in a brazier set on a table or pedestal at waist height and guided downward over and around a seated client's head or with a standing child who is shorter than you. This method, by the way, is used by Middle Eastern people when they burn the Aspand herb on charcoal to take the Evil Eye off of children. With an adult, the Aspand smoke is allowed to rise naturally and is then directed downward by hand, in a spiralling motion.

You may combine the smoking of a client with candle work by placing a candle on each side of the incense on the floor and having the client step between the candles and over the smouldering incense. Alternatively, some spiritual workers have the client hold a single candle in her hands at heart level while being smoked or, in crisis situations, a candle may be placed in each of her hands, which she holds, elbows bent up, at shoulder level. Try these techniques with white candles for healing and blessing or brown candles for court cases.

HOW TO SMOKE AN OBJECT

To smoke an object, either to cleanse it or, as in the case of a mojo hand, to feed it and set it to working for you, light the incense and when it is going well, hold the object in one or both hands and pass it through the smoke three times while speaking aloud your prayer. You may also recite a Psalm. See Lesson 44, which deals with the uses of Psalms and other portions of scripture in conjure.

HOW TO SMOKE A ROOM

To smoke a room for purification as part of a spiritual cleansing rite, place an incense brazier at or near the center of the room and light the incense there. As you light it, say your Psalm, prayer, or petition for what is desired. If you are smoking a building to draw in better business, you may carry the incense burner or a thurible (hanging brazier) around the room and smoke every portion.

Lighting a white candle alongside a cleansing incense when cleaning a house is a common practice, as mentioned in Lesson 4 under the heading "How to Scrub Your Floors." You may leave the room while the incense burns, if you wish.

HOW TO USE INCENSE AT THE ALTAR

If you are working a trick or casting a spell at your altar, light the incense in a brazier on the altar and add to it as it is consumed. Most people light their incense before they light their candles because "incense sets the mood" and, truth to tell, incense can be fussy, and you don't want to break your mood by messing with it after you have lit your candles. Some altar layouts — for instance, those given by Henri Gamache in "The Master Book of Candle Burning" — will show you exactly where on the altar to place the incense pot. If no particular place is indicated, most workers set the incense at the back or to the far left of their work.

BRUSHING OR FANNING A CLIENT

Allied to smoking a client is the rite of brushing or fanning. This seems to be derived from Native American traditions, but may also have African antecedents. In this rite, a small whisk or fan — the whole dried wing of a black hen or buzzard, or a bundle of black hen or buzzard feathers — is used to cleanse the client and take off jinxes.

Brushing is done in short strokes, from the head to the feet, and the negative energy is released at floor level with an outwardly swooping motion of the fan. A repeated cadence of speech can accompany the rite, but some workers perform it in silence.

The client may be bathed before being fanned, but need not be. The client may be made to stand over a pot of burning incense while being brushed — but this too is not essential. Powders may be blown on the client while brushing, as described in Lesson 14, and if the brushing is done with a black hen wing, the powders themselves will contain the ashes of black hen feathers, in order to take off the jinx. For more about black hen feathers and their use to take off crossed conditions and to repel witchcraft, see HHRM page 52.

HOMEWORK ASSIGNMENT #2

Remember Homework Assignment #1, back in Lesson 6?

That time i asked you to write out and send me a custom, belief, trick, or recipe that you found in your own family. This time i want a belief, trick, or custom similar to what you got from a family member — but from a person of another race or ethnicity than your own.

Copy the format below, fill in the blanks, and send it to:

HOMEWORK #2 (Student ID#)
c/o Lucky Mojo Curio Co.
6632 Covey Road
Forestville, CA 95436 USA

1. What is This Belief, Trick, or Recipe Used For?
   (e.g. Love, Money, Protection, Cursing, etc.): _____
2. Describe the Belief, Trick, or Recipe in Full:_____
3. How did you meet this person?: _____
4. Their Birth Year:_____
5. Where They Were Born:_____
6. Their National/Ethnic/Racial Background(s):_____
7. Your Name and Student ID#: _____

The reason i ask for the nationality, race, or ethnic background(s) of your informant is not to pigeon-hole them, but so that i can use that data to increase my own understanding of the many kinds of folk magic that are practiced in America. And notice i ask for your informant's background(s) plural, so please don't just say "White" or "Black" or "Asian." If there's more, please tell me more, like "African/Cherokee/Irish" or "English/Scottish" or "Chinese/Lithuanian-Jewish" — as best you know.

Don't worry if what you collect is "common" — like hanging a horseshoe over the door. What seems common to you may not be known to me.

Now, here's where it gets a little complicated for some folks — but please bear with me: Because this course is about African American hoodoo, i am requesting that my non-Black students gather their Homework #2 from a person of African American descent. (Black students can ask anyone of any background different than theirs.) If you are a White, Asian, Native, or Polynesian student, the only reason it would be not possible for a you to gather Homework #2 from a Black person is if you lived in Northern Europe, Asia, or Polynesia and didn't have internet access. Barring that, you can surely get to know someone of African American ethnicity.

The reason i make this request is that i have noticed that many people who take the class come from White backgrounds, and a certain percentage of those people sincerely want to learn about conjure, but they don't know any Black people well enough to talk to them. Well, think about it: Here i am, a Jewish woman, teaching this course, and i sure as heck did not learn what i know by staying on "my side of the street," so to speak.

As i said in Homework Assignment #1, "The practice of conjure draws on the traditions of other cultures, acquired through social contact, book-learning, and intermarriage" — and now it is time for you to make that "social contact." You cannot learn conjure without entering, to at least some extent, into Black culture.

WEEK THIRTEEN: Q and A

I've been weeding in the herb garden this week, but as usual, i am behind in that chore. I've also been designing fancy labels for some of the oils and incense that up until now have only had generic Lucky Mojo labels. I like pretty things, and i could easily spend twice the amount of time i do designing labels. There's no glory in it — it's just lots of fun!

With respect to Lesson 10, Alannah K. Ashlie asked:

• *"Is there anything that can be substituted for alcohol or rubbing alcohol in any of the formulas for liniment?"*

Not really, but you can make rubbing oils instead of liniments. Experiment with the proportions (which will determine the strength of the formulas with respect to skin contact), because oils carry the properties of essential oils differently than alcohol does.

Alannah also inquired about baths, from Lessons 5 and 6:

• *"What happens or how does it effect you, if you bathe, but not before dawn? Are different spells more precise about the time than others?"*

The ritual of bathing before sunrise when starting a magical work is ancient, and the more respect you have for it, the easier your road will be when we get into deep parts of the work. There is a lot of history to bathing before dawn, and references to that time of day should be taken seriously. For now, just respect the idea and work with it as much as you can; in time it may become second nature to you.

Dorene Carr wanted information on the tonics, tinctures, and teas in Lesson 11:

• *"In addition to 'Southern Home Remedies,' edited by Bernice Kelly Harris, which you mentioned in Lesson 11, what other books do you recommend?"*

"A Modern Herbal" by Mrs. M[aude] Grieve. Harcourt, Brace and Company, 1931; Dover Publications, 1982.

"Indian Herbology of North America" by Alma R. Hutchens. Merco, 1969. Reprinted, Shamballa, 1991.

"The Herbalist" by Joseph E. Meyer. Revised and enlarged by Clarence Meyer, additional material by David C. Meyer. Meyerbooks, numerous editions, 1918-1981.

"Indian Uses of Native Plants" by Edith Van Allen Murphey. Mendocino County Historical Society, 1959.

"J. M. Nickell's Botanical Ready Reference, Especially Designed for Druggists and Physicians" by J. M. Nickell. [n.p.] [n.d., c.1880]. Reprinted, Trinity Center Press, 1976.

If i had to pick just one, it would be Meyer's "The Herbalist."

NEXT WEEK: SACHETS AND OTHER POWDERS

TYPES OF POWDERS

I categorize powders into five groups. Within each group, i've listed some sample ingredients, with the understanding that there are dozens more.

Mineral Powders and Dusts

Talcum Powder, Graveyard Dirt, Red Brick Dust, Salt, Sulphur, Square or Ball Blueing, Ants Nest Dirt, Gunpowder, Saltpeter, Magnetic Sand, Iron Oxide (Rust), Powdered Pyrite, Ash and Charcoal (the latter two are burned Botanical and Zoological items reduced to their mineral components)

Of these, only Talc is inert; Ash, Charcoal, and Blueing are active tints; the others are either active or combine the qualities of a base with those of an active ingredient.

Zoological Powders and Dusts

e.g. Crab Shell Powder, Snail Shell Powder, Lizard Head Powder, Dried Blood, Dried Semen, Snake Shed Powder, Bone Powder, Egg Shell Powder, etc.

The above are often parched before being reduced to powder; they are either active ingredients or combine the qualities of a base with those of an active ingredient.

Botanical Powders and Dusts

- **Starchy Bases**
  e.g. Arrowroot Powder, Rice Flour, Cornstarch, etc.
- **Powdered Herbs and Roots**
  e.g. Red Pepper, Black Pepper, Sandalwood, Ginseng Asafœtida, Tobacco Snuff, Queen Elizabeth (Orris) Root, Angelica, Powdered Sugar, etc.

Starchy bases are either inert (e.g. Cornstarch) or combine the qualities of a base and an active ingredient (e.g. Arrowroot). Powdered herbs are either active ingredients (e.g. Red Pepper or Tobacco Snuff) or combine the qualities of base and active ingredient (e.g. Asafœtida or Orris). Any scent in these powders derives from the herbs alone.

Unscented 2-Part or 3-Part Powder Compounds

- **Mineral-Zoological Blend:** Dirt Dauber Nests
- **Mineral-Botanical Blend:** Gunpowder and Red Pepper
- **Mineral-Botanical-Zoological Blend:** Goofer Dust

These compounds are either de facto mixtures (Dirt Dauber Nests contain crushed larvæ as well as dirt) or old rural hoodoo recipes which vary from maker to maker.

Perfumed ("Sachet") 3-Part Powder Mixtures

- **Part 1: Mineral, Botanical, or Mineral-Botanical inert base**
  e.g. Talcum, Cornstarch, Talcum-Rice Flour blend, etc.
- **Part 2: Mineral, Botanical, or Zoological active ingredients**
  e.g. Herbs, Powdered Pyrite, Snake Sheds, etc.
- **Part 3: Scent derived from essential oil formula blends**
  e.g. Fast Luck, Stay With Me, Prosperity, etc, according to condition named or worked for

These blends are an urban development. Their names derive from dressing oils.

OLD-FASHIONED HERBAL SACHETS

The word sachet (pronounced "sashay") means a little bag. The earliest sachets were worn for scent, not for magical purposes, and they are typically European in composition, containing only botanical ingredients.

Small sachets are placed in linen and lingerie drawers to sweetly scent the sheets or underclothes. In the old days, women also wore sachets on their persons, a custom reflected in the name "bosom sachet" used to describe floral-scented packets worn between the breasts.

Sachets were also used to be carried to prevent disease. The best-known of such sachets are the "asafettidy" or "asafeddy" (Asafœtida Powder) bags people used to hang from their necks to ward off the bubonic plague and other contagious diseases. Children forced to wear these bags used to joke that their bad smell was enough to kill any germs that came near.

In order to make sweetly-scented herbal and floral sachets last longer, they are compounded with fixatives, the most popular and easy to obtain of which is Orris or Iris Root, known in the United States South, and in hoodoo generally, as Queen Elizabeth Root. Orris Root has the peculiar property of increasing in fragrance if it is properly dried until, about seven years after harvesting, it reaches its fullest, most Violet-like fragrance. After that, the scent lasts for years, and, when mixed with other herbal powders, Orris Powder tends to stabilize them as well, and keep them fresh and bright for a long time.

The typical all-herb fragrance sachets of the old European type are well suited to love spell work, as they are primarily comprised of herbs and flowers used in love magic. The inclusion of Asian and Indian spices and fragrant woods give some popular European sachets a so-called "Oriental" scent.

HOW TO MAKE HERBAL SACHETS

Here are two old-fashioned all-herb sachets. The proportion of ingredients can be adjusted to suit your individual preferences. The symbolic uses of these herbs will be found in HHRM — most of them are lucky for love or money.

Sweet Bosom Sachet

2 parts Orris (Queen Elizabeth) Root
2 parts Damask Rose Petals
1 part Tonka Beans
1 part Deer's Tongue Leaves
1 part Orange Peel
ad lib. Rose Otto or Rose Geranium Essential Oil
ad lib. Neroli (Orange Flower) Essential Oil

Buy powdered Orris Root for easiest compounding or grind it from whole roots for strongest scent. Grind the herbs together, add the Orris Root Powder, and then drizzle on a few drops of each of the essential oils.. Stir all well and store in an airtight container for at least one week, shaking it daily to blend the fragrances, then sew into sachet packets.

ORIENTAL SACHET

8 parts Orris (Queen Elizabeth) Root
8 parts Damask Rose Petals
4 parts Sandalwood
1 part Patchouli Leaves
1 part Lemon Grass Leaves
1 part Cloves, Mace, or Allspice, or a mix of all 3
ad lib. Bergamot Essential Oil
ad lib. Ylang Ylang (Kananga) Essential Oil
ad lib. Either Cassia or Cinnamon Essential Oil

Prepare as above. The Sandalwood will have to be ground separately, as it is woody. Don't overdo the Cassia or Cinnamon essential oil, as they will burn the skin.

HOODOO SACHET POWDERS

In contemporary hoodoo, the term "sachet powder" (which is often pronounced "*sa*'chett" rather than "sa*shay*'" by country folks) has come to refer only to magical powders, not to European-style herbal compounds that are valued for their fragrance and the purely æsthetic enjoyment they provide.

The most old-time African-style rural hoodoo powders — those that predate the admixture of European sachet powder recipes into the hoodoo formulary and that are designed to cause harm and destruction — are not called sachets. For example, no one calls Goofer Dust a sachet, and Hot Foot Powder is never called Hot Foot Sachet Powder. But just about every other kind of condition powder is given the sachet title, and thus we see Pay Me Sachet Powder, Safe Travel Sachet Powder, and Fiery Wall of Protection Sachet Powder alongside the more floral, fragrant, and love-oriented titles like Cleo May Sachet Powder and Lilac Sachet Powder.

Hoodoo sachets, like hoodoo bath mixtures, bear two unmistakable marks of their African origin; They contain minerals as well as herbs, and they may contain unlikely zoological curios or herbs selected for magical rather than aromatic qualities. Goofer Dust is the quintessential rural hoodoo powder, and it is not something you would sew into a fine silk packet and hide in your lingerie drawer to scent your underwear!

Hoodoo practitioners rapidly adapted to the dominant European American cultural paradigm. White clay, called mpembe, was used for ritual markings in the Congo and it clearly "translated" into the American use of Talcum Powder — a white clay used as a cosmetic. Love powders were popular in the African American magical community during the 19th century, as witnessed in the writings of Paschal Beverly Randolph. By the early 20th century, the Jewish-owned mail-order houses in Chicago, Memphis, and Baltimore that supplied rural root doctors with a wide array of exotic herbs were marketing Talcum-based make-up to African Americans in shades such as "Rachel," "High Yellow," and "Teazin' Brown" — and soon thereafter they began manufacturing hoodoo sachet powders with names like Kiss Me Now! and Sweethearts — products that conveyed the idea of floral European bosom sachets to conjures who were laying love tricks in the form of magical dusts. Within a few years, the order houses had moved beyond love powders and were carrying a full line hoodoo "condition" sachets – Talcum-based powders with names like Boss Fix, Uncrossing, and Money Drawing.

FAMILY TRADITIONS AND THE USE OF SACHET POWDERS

When i claim that hoodoo sachet powders are African in derivation, i am speaking from long personal experience as well as from theoretical scholarly speculation. Almost none of my White customers ever order sachet powders unless they have learned to use them from Black practitioners. Most White customers in my shop don't know even have a clue as to what they are or how to use them.

Even now, after many years of my material on hoodoo being in print and online, almost all my telephone and mail order customers who purchase sachet powders are Black and from the South. These clients and customers have strong family traditions for deploying sachet powders, and they are well versed in the reasons that a good worker needs to have each formula available in both oil and sachet versions:

The oils can be used to dress candles, people, or articles made of wood or leather – but powders can be sprinkled on the ground in the ancient African manner, worn on the person, and, importantly, only powders can be used to dress papers, for oil will stain papers and give away the fact that they have been fixed.

HOW TO MAKE HOODOO POWDERS

In the oldest layer of rural hoodoo, based on Congo traditions, most sachets are made by grinding the ingredients together to produce a neutral grey powder that blends inconspicuously with almost anything. The idea is to create a powder that can be deployed without others being aware of it.

In contemporary urban hoodoo, most sachets are made on a base of Talcum Powder lightly tinted with the symbolic colours found in modern candle magic (red for love, green for money, etc.). We use very little dye, so as not to stain clothing, thus there are no true reds, greens, purples, or blacks in the sachets. Formulas symbolized by the colour white remain white, but red and pink both become pink, green becomes seafoam, blue becomes aqua, black becomes grey, purple is lavender, orange is peach, yellow is straw, and brown becomes tan.

The dyes used by manufacturers such as myself are powdered synthetics, but if you create your own sachets you do not need to dye your powders, and if you prefer natural dyes, you can find an interesting, albeit incomplete, range of colours among the so-called cosmetic clays, which are available in shades of brown, pink, and greenish-grey. Some companies, my own among them, sell packets of tinted but unscented Talc for those who wish to experiment with their own sachet formulas.

Talc is a mineral, albeit a finely powdered one, and like most minerals, it will not absorb vegetable oils. This means that if you try to scent it by pouring essential oils into it, all that will happen is that the oils will "ball up" into tiny drops coated with Talc. The scent will not be released, and you won't have made a sachet powder — what you'll have is something more closely resembling the first stage in making pie crust.

Some makers omit all active ingredients and include only scented Talc. Most commercial suppliers do not add herbs to their sachets, but by incorporating wood flour or vegetable starch, they prepare a base for incorporating scents. In my opinion, powders that contain neither powdered herbs nor magically active minerals are neither as authentic nor as effective as those made with spiritual ingredients.

TIPS AND TECHNIQUES FOR MIXING POWDERS

Making sachet powders is the most difficult of the tasks in our lab. Here are some tips that might make it easier for you:

When mixing up sachets, i treat the Talc as i would flour in a biscuit recipe. I make a small "well" in a panful of coloured Talc, fill it with my vegetable-base carrier powders and powdered herbs, apply the scent to that, and then i slowly blend the scented mixture into the Talc by rubbing it hard with my thumbs and fingers.

I ALWAYS WEAR A FACE MASK WHEN MIXING TALC.

It takes more oil to scent Talc than a corresponding incense or bath salt, which, if you ever wondered, is one reason you get less sachet powder than incense or bath salts for the same price.

In order to integrate essential and fragrance oils with Talc, you must cut the Talc with vegetable-based compounds to give the oils a vehicle to permeate. There are three natural choices in this regard, and each of them has certain benefits:

Coloured but Unscented Incense Powders

Incense powders consist of wood flour (very fine sawdust) plus 10% Saltpeter coloured with oil-based dyes. You can add about 10% incense powder to a Talc sachet and not materially affect its usability as a powder. The colour of the incense may actually help tint it, too. The chief drawback is graininess.

Rice Powder, Arrowroot Powder, Cornstarch

These are vegetable starch powders that readily accept the inclusion of essential oils. They are fine textured but they are not as stable as Talc in storage and hence are not popular commercial bases. You can add up to 40% vegetable starch by weight to your Talc to act as a medium for the dispersal of scented oils.

Powdered Roots and Herbs

These vegetable products easily carry essential oils into the mixture. At a rate of less than 10% of the total weight, they also add their own magical virtues to the sachet, but powdering them may require an additional expenditure of energy. Their chief drawback is their expense and the time it takes to reduce them to a fine powder.

CONCEALING THE USE OF POWDERS

If you buy a ready-made tinted sachet from a maker such as myself and wish to use it on a surface where the colour would stand out — for instance, sprinkling a pink love powder on an asphalt or concrete path or in a person's foot track – take a hint from the old Congo workers: Grind a little charcoal to dust and collect some sifted wood ash. Stir either or both into your sachet until the colour is sufficiently muted for your needs. Then get some of your area's local dirt and mix it into the powder — every region's dirt is a slightly different colour, so only your local dirt will really hide the colour of the sachet powder.

When you wish to dress a carpet with powder; mix the sachet with charcoal, ash, and / or local dirt, then work it down into the fibers of the carpet with yours fingers.

SUMMARY: USING DIRTS, DUSTS, POWDERS, AND SACHETS

The following methods apply to various types of mineral dirts and dusts, zoological and botanical powders, and perfumed sachet powers. For more details, see HITAP: http://www.luckymojo.com/powders.html

- SPRINKLING BY WALKING BACKWARDS: LINES ACROSS A PATH OR DOORWAY
- PLACING PILES AT THE CORNERS OF A ROOM OF BUILDING
- DRAWING CROSSING PATTERNS IN THE STREET
- DRAWING PATTERNS ON AN ALTAR
- BLOWING TO THE FOUR QUARTERS
- BLOWING TOWARD A PERSON OR PLACE
- DRESSING ALTAR CANDLES
- DRESSING MONEY, BUSINESS CARDS, JOB APPLICATIONS
- WEARING PERFUMED POWDERS; DRESSING ONE'S BODY
- WEARING POWDERS IN A BOSOM SACHET BAG
- CARRYING POWDERS IN A MOJO BAG
- DUSTING TARGET'S SOCKS, SHOES, UNDERWEAR (SNEAKY)
- POWDERS IN A GIFT SACHET OR IN COSMETICS (SNEAKY)

USAGE-SPECIFIC FORMS OF POWDER DEPLOYMENT

A few of the above-listed deployment methods are specific to one class of powder or their deployment is more-or-less determined by the type of work being done.

Dressing Papers and Money With Business and Luck Powders

Typically, job applications and work sheets are dusted with Steady Work, Crown of Success, Boss Fix, or Essence of Bend-Over Powders, while business cards and money are dressed with Money Drawing, Prosperity, or Wealthy Way Powders.

Making Patterns with Harmful and Protective Powders

Messes laid on the ground to hurt someone can be made with Goofer Dust, Crossing Powder or Hot Foot Powder, while Red Brick Powder, Fiery Wall of Protection Powder, or Graveyard Dirt from the grave of one who loved you are laid down for protection. Many folks lay out powders in symbolic patterns on an altar when doing candle work.

Dusting the Body and Candles with Love Powders

Love sachets are generally dusted on the body, used to dress love letters, or dusted on oiled candles when working at the altar.

Blowing Powders on a Client for Blessing or Uncrossing

Powder blowing on a client is a variation on spraying or smoking a client. It is as common in Mexico and the Caribbean as in the USA. The procedure is quite simple: You place a pinch of powder in your upturned palm, point your fingers toward the client, hold your hand just below mouth level and puff the powders at the client. Don't blow into the client's eyes or nose. Avoid using herbs that provoke sneezing.

WEEK FIFTEEN: ANOINTING AND DRESSING OILS

OILS: SOME BASIC INFORMATION

Before you begin this week's lesson, please take a moment to read the web page from "Hoodoo in Theory and Practice" (HITAP) titled "How to Use Anointing and Dressing Oils in the Hoodoo Tradition." The URL is:

http://www.luckymojo.com/oils.html

On that page there is a short outline of the history of "condition" oils, plus brief descriptions of how to use them.

In addition to the above, please review the description of how to make salves, ointments, rubbing oils, and liniments in Lesson 10, because these spiritual supplies are closely related to dressing oils in terms of symbolism, manufacture, and methods of use.

DEFINITIONS OF TERMS

In studying oils with the objective of trying to make them yourself, it is best to begin by learning the meanings of the most common turns of phrase used to describe the raw ingredients, processes of manufacture, and finished products. Many of these terms are well known and obvious, but others are special uses of common words that you will only encounter in the fields of spiritual and medical herbalism.

Essential Oils

Essential Oils are volatile compounds that have been extracted from aromatic plants by techniques such as steam distillation, expression (pressing), or solvent extraction. They are not standardized laboratory products, but, like fine wines, vary in intensity and nuances of fragrance depending upon the quality of the plant matter from which they were extracted, the taxonomic variety, region of growth, climatological factors, and method of extraction. Some plants produce wonderful essentials but in quantities so limited that their price is extremely high. Others, equally pleasing, are so common as to be readily affordable by all.

Not all plants – even those with the most heavenly scent when blooming – produce essential oils, or oils that are stable. If kept in a brown or cobalt blue bottle in a cool, dark place, tightly sealed, most essential oils will remain potently aromatic for anywhere from three years to hundreds of years, depending on which plants they were extracted from and by what method.

Some essentials oils are fugitive in scent and will "disappear" from a mixture after a few years, leaving only the stable scents apparent in the formula. This is especially true of floral compounds in which Vanilla is a minor ingredient: After ten years, the stable Vanilla scent will predominate over almost any fugitive floral component.

Some essential oils may be applied topically, but many cannot be put on the skin "neat" or uncut lest they cause stinging, burning, or itching. Most can be safely inhaled, but many are toxic if ingested, and there are plenty of people who are allergic to uncut essential oils, so it is best to dilute them in a carrier oil before use.

Massage Oils and Rubbing Oils

Massage oils are vegetable, seed, or nut oils either used straight or scented with a very low dose of essentials. They must be mild enough to never irritate the skin. Any hoodoo formula oil may be made into a massage oil by cutting it with more carrier oil. See below for recommended dilution levels.

Rubbing oils are a bit stronger than massage oils and may or may not contain skin irritants to increase blood flow to the area on which they are applied. See Lesson 10 for some typical rubbing oil recipes.

Stock Oils

If you find yourself making up the same popular formula oils over and over, you can save time by pre-blending the essential oils for these formulas and keeping them tightly closed in 1 or 2 ounce brown glass containers. These are called "stock oils."

Stock oils for mineral-based formulas (such as Lodestone Oil) should contain samples of the minerals. Stock oils for herb-based formulas (such as Love Me Oil) should simply contain the essential oils, with no added herbs.

Artificial Additives to Oils

The most controversial additive to hoodoo formula oils is diethyl phthalate, a chemical plasticizer that cuts sticky essential oils and conveys a "greaseless" oily feeling to the touch. It is used in thousands of modern cosmetics and its outgassing from plastic seat covers is responsible for what is known as "New Car Smell."

Diethyl phthalate has been implicated in reproductive problems, including male sterility and reproductive organ cancers. It is taken into the body by skin contact and by inhalation — and therefore i strongly recommend to my students and customers that diethyl phthalate not be used in any oils that will be worn on the skin or burned on candles.

A HANDY LIST OF ESSENTIAL OIL DILUTIONS

When making up spiritual supplies with essential oils, or using them neat, there are generally accepted safe levels for their use. If a formula oil you like comes only in anointing oil strength, you can use it for other purposes — such as massage oil or bath oil — by diluting it to the proper strength. You can also use straight essential oils rather than blends, by following this table of essential oil dilutions, which are are arranged from weakest to strongest.

- **Bath:** 3 - 15 drops per tub full of water (25 gallons)
- **Inhalant:** 3 - 4 drops in quart (32 oz.) bowl of hot water
- **Foot or Hand Wash:** 5 - 10 drops per quart (32 oz.) of water
- **Fragrance Water:** 5 - 10 drops per 4 oz. of water
- **Cream or Lotion:** 10 - 15 drops per 4 oz. of lotion base
- **Room Spray:** 20 drops per 4 oz. of water (shake before using)
- **Massage or Rubbing Oil:** 20 - 40 drops per 4 oz. of carrier oil
- **Salve or Ointment:** 40 - 50 drops per 4 oz. of salve base
- **Liniment:** 60 - 80 drops (or more) per 4 oz. of liquid base

FORMULAS: THE GREAT TREASURE HUNT

As most of you understand by now, once you have a recipe for a given condition oil, you can use the same essential oils, without the carrier oil, to create a myriad of other spiritual supplies, including incense, sachet powders, bath crystals, floor washes, hair care products, soaps, and scented candles. Thus, oil recipes are of great economic importance to their makers.

Of course, it doesn't matter how often i tell folks that i don't reveal my proprietary formulas, they keep on asking. I sympathize with their Great Treasure Hunt for the Mother of All Formula Books. When i was starting out, i too longed for an authoritative source that would supply all of the recipes i wanted and cost less than $20.00.

The truth is, there has never been such a book and there never will be, because each root doctor is free to experiment, to change recipes, to devise new ones, and to take his or her secrets to the grave. So how can you accumulate a formula-book of your own?

- GO TO MY "RECIPES" COMPARISON PAGE at
  http://www.luckymojo.com/spells/recipes.html
  I explain there that my formulas derive from a combination of four sources:
  1) recipes given to me by friends, customers, clients, and occult shop owners from the 1960s to the present;
  2) recipes that had been printed in folklore collections;
  3) recipes from 19th and early 20th century perfume and cosmetic formularies;
  4) first-hand perfume and herb analysis augmented with a thorough knowledge of the occult symbolism of flowers and herbs.
- READ THE TANTALIZINGLY USELESS "ANCIENT'S BOOK OF FORMULAS" at
  http://www.luckymojo.com/spells/ancientbookformulas.html
  If you pay attention to the Introduction and Afterword i have appended, you will learn about how stock oils were utilized in 1936 by the Oracle Products Co.
- CONSULT **HHRM, PAGES 209-214,** for lists of herbs appropriate to various conditions. Then familiarize yourself with which herbs produce essential oils and which do not — and which fragrances are, therefore, synthetic,
- CHECK THE **HITAP** PAGES i have written about the products we make at Lucky Mojo; there are partial lists of ingredients on those pages. They are never complete, but they supply hints for those who are willing to read through them.
- AVOID HERMAN SLATER'S BOGUS "MAGICKAL FORMULARY" RECIPES, for reasons repeatedly explained on my "Recipes" comparison page at
  http://www.luckymojo.com/spells/recipes.html
  and also on John Hansen's "Herman Slater Errata" page at
  http://www.luckymojo.com/spells/slater.html

In other words, if you want to know as many formulas as i do, you'll have to work as hard as i did to acquire them. Good luck!

TRADITION VERSUS INNOVATION

Many traditional hoodoo formulas are so well known that they are, or should be, almost invariant in their composition.

Some of these invariant recipes originated as alcohol-based perfumes with published formulas.

Kiss Me Now! / Kiss Me Quick! was first published in English in the 1897 translation of "Perfumes and Their Preparation" by Furst, Askinson, and Rice.

Van Van and Fast Luck, published by Zora Neale Hurston in "Mules and Men" in 1935, are further examples of perfumes that became better known as dressing oils.

Equally invariant in its traditional basis, but unpublished until i put it online, is Hot Foot Oil, one of very few oils that derive from a powder recipe (rather than the other way around).

Formulas that can be easily identified by scent, no matter what name they are given, are also fairly invariant. Let Van Van Oil, Hindu Grass Oil, and Henry's Grass Oil be your introduction to the art of first hand perfume analysis. Once you've smelled them, you should be able to recognize them anywhere, no matter what label is pasted on the bottle.

Other formulas are innovations, devised by makers who compounded scents according to their occult symbolism. Some of these innovators had national distribution for alcohol-based perfumes as early as the 1910s, giving rise to a century of tradition within the African American community. Others, no less gifted, were small-time workers who refused to reveal their recipes but had local reputations for compounding oils.

To complicate matters further, when regional makers of proprietary formulas died, or their clients moved to a different part of the country and asked for an old familiar formula, new makers adopted the product name and guessed at the ingredients, hoping the name alone would satisfy customers — thereby giving rise to entirely different oils sharing both the magical intent and the name of an original that the new maker had never analyzed by nose. The new oil might even share some scent-notes with the old because the customer dropped a hint ("It kinda smelled like Cinnamon") or because the new maker was familiar with the occult symbolism of herbs.

Three examples from this mystifying class of non-duplicate formulas with the same name demonstrate the "folk process" involved in compounding oils:

Attraction and Lady Luck seem to have arisen spontaneously in many quarters around 1910, and the dozens of variant formulas with these names cannot be categorized into one scent-family.

Money Drawing formulas are similarly varied, but the recipes made under this name fall into two groups — those that contain Mint and those that do not.

Essence of Bend-Over was a 1930s perfume devised by Morton Neumann of King Novelty Co. / Valmor Products in Chicago, and was lost when he died. Subsequent re-creations of the formula as a dressing oil vary, but most contain Calamus, probably because it was a recognizable scent in the original recipe.

Human ingenuity has produced a remarkable proliferation of hoodoo formulas, and if you add those from other fields of occultism, such as Zodiacal, Planetary, Wiccan, Hindu, and Catholic oils, you could easily compile 1,000 named recipes.

WHY THERE ARE REDUNDANT NAMES FOR FORMULAS

Most formulas have unique names, but many are redundant, and the manner of their redundancy varies in four different ways. The names given here as examples are actual label names from my collection of conjure oils:

- **IDENTICAL NAMES, IDENTICAL INTENTION, WIDELY DIFFERING INGREDIENTS**
  This indicates independent origination built on common-sounding names:
  Attraction, Lady Luck, Money Drawing.
- **SLIGHTLY DIFFERING NAMES, IDENTICAL INTENTION, DIFFERING INGREDIENTS**
  This indicates either independent origination or partial copying:
  Return To Me versus Come Back To Me.
- **SLIGHTLY DIFFERING NAMES, IDENTICAL INTENTION, IDENTICAL INGREDIENTS**
  This indicates copying, with possible attempts to avoid trademark infringement:
  Fast Luck versus Luck In A Hurry, Law Keep Away versus Law Stay Away, Kiss Me Now! versus Kiss Me Quick!.
- **SIMILAR NAMES, SIMILAR INTENTION, BUT ADDED SYMBOLIC FOCUS**
  The shift in focus results in a slightly shifted ingredient lists:
  Wisdom versus King Solomon Wisdom, Spirit Guide versus Indian Spirit Guide, Protection versus Fiery Wall of Protection.

HOW TO PREPARE HERBAL ANOINTING OILS

When making up formula oils with herbs, roots, flowers, or seeds in the bottle, use a small tool, such as a screw driver, to insert the more recalcitrant ingredients. Put all the herbs and minerals into the bottle before you add stock oil or blended essentials.

Use 1 - 2 droppers of stock oil (not drops —full droppers) per 1/2 ounce of carrier, with the higher proportion of stock to carrier if the essentials are floral and the lower proportion if they are sharp or hot. After you cap the bottles, shake them to mix the ingredients, then pray over them for the success of those who will use them. They may be employed at once but will benefit from blending at least a week before use.

HOW TO USE ANOINTING OILS

As explained on the HITAP "Oils" page cited at the beginning of this lesson, your finished oils may be used to:

- **DRESS CANDLES, PETITION PAPERS, AND MONEY**
- **DRESS YOUR HANDS AND HEAD OR WEAR AS PERFUME**
- **DRESS WOOD OR METAL FURNITURE**
- **FEED MOJOS AND LODESTONES**
- **PREPARE BATHS AND WASHES, IN PLACE OF BATH CRYSTALS**
- **MIX WITH HERBS TO BURN AS INCENSE ON CHARCOAL**

For more examples of how to employ specific oils, see "Golden Secrets of Mystic Oils," by Anna Riva, a book that contains no recipes, but is filled with useful spells.

WEEK FIFTEEN: Q and A

The harvesting of Rose Buds and Rose Petals began this week. We pick only the pink and red ones, because the white and yellow shades turn tan and brown when dried. La Marne is our best bud Rose variety, and there are half a hundred fine pink and red varieties for petals. We have about 350 different Roses on the property, so there are plenty to choose from.

Adele Ford had a question and a suggestion about timing and bathing rituals, as described in Lesson 4:

• *There are many people who work swing/graveyard shift. This makes sunrise bathing next to impossible. Is it all right for them to take their bath while getting ready for work at night and bring a bottle of bath water with them to throw at sunrise while at work? It would be easier to nip off for a "bathroom break" to throw bath water than try to reset their body clocks on a day off.*

In the matter of bathing rites hoodoo reveals its basically rural, tribal, and pre-industrial roots. Before the invention of electrical lighting, few people worked all through the night (astronomers, police, fire fighters, and night watchmen were about it, i think), and even now, it is uneconomical to perform unmechanized outdoor rural tasks by dark.

So the question is a valid one, based on our changing lifestyles, and it comes down to this:

Which is more important in a bathing rite, completing the disposal of the wash water before entering in upon the mundane work of the day (or night) – or making an offering of one's bath water to the Sun?

Remember that "soon in the morning" is anytime before dawn; it does not mean sunrise specifically. During the shorter months, someone rising early for farm work may bathe in total darkness and throw the bath water toward the lightening sky — or where it will presently be lightening.

There is no conjuration dogma that covers this question, and i am loathe to impose any dogma on a system of magic as old, free, and improvisatory as hoodoo. In other words, i don't think there is one "right" answer and one "wrong" answer to this question — but i will venture to say that for me the right answer would not be what Adele proposes.

Rather, i would think that the important aspect of the rite which i would not want to overlook is its *completion* before commencing upon the daily round of tasks not the relationship of that time to sunrise.

For someone who works from midnight to eight a.m., the sunrise comes during work, not before, and i think that throwing one's bath water toward the East would be better done as soon as the bathing rite is finished, not after six or more hours of labour at a non-spiritual job.

But that's just me. Your mileage may vary.

NEXT WEEK: SETTING LIGHTS

Setting Lights

"To set lights" means to dress and then to light candles or lamps on behalf of a client. The client's wishes may be made known via a petition or prayer paper and the worker may pray or restate the client's petition when setting the lights.

Setting lights refers only to the lighting of dedicated candles or lamps, to praying or stating requests over them, and to letting them burn clear through where they have been set. Think of a hen setting eggs — it's slow, steady work.

Dressing or Fixing

Dressing or fixing candles covers preparations like carving names or words in the wax; anointing with oils; loading; butting; rolling in herb-wax mixtures; dusting with herbs or powders; sealing or knocking, and praying over them.

Loading

To load a candle, dig a hole in the wax of a Jumbo or Vigil light and insert herbs and petition papers. Jumbos are loaded from below, Vigil lights from above.

Butting

To butt a light, cut off the tip, carve a new tip on the bottom end and burn the candle upside down.

Sealing and Knocking

Sealing and knocking will be described in Lesson 17.

A Steady Burn

If a client's situation will take some time to resolve — a court case, for instance, or a health matter — the worker may light one candle from another for a "steady burn." Likewise, if a kerosene lamp is the light, the worker adds new oil several times without putting out the flame by keeping the wick in the lamp while refilling the reservoir, thus ensuring a "steady burn."

Burning in Sections

Any kind of deliberately interrupted burning — such as a spell during which one may burn a candle a portion at a time over the course of several days – is not called "setting lights." It is called "burning a candle in sections."

Moving Candle Spells

Any work where candles are manipulated or moved about the altar while alight or deliberately extinguished is not called "setting lights." There is no old-time name for such rites, but i call them "moving candle spells." They are the subject of Lesson 43.

Working for Me

If a hoodoo lady is burning candles for you on your petition or prayer-paper, you say, "She is setting lights for me" — but if the worker prepares and burns a candle during the course of a spell or trick, you say, "She is working for me," because working with candles is not called "setting lights."

KINDS OF LIGHTS TO USE FOR SETTING

Theoretically, any candle may be used in the rite of setting lights, but in practice, 7-Day, 7-Knob, Jumbo, Pillar, Double Action, Reversing, and glass-encased Vigil candles, as well as kerosene lamps, are the most common types used. These candles typically burn from 6 - 120 hours, depending on style.

Figural candles, although frequently encountered in spell work, are generally too expensive for use in setting lights. However, it is a nice touch to begin with a figural candle to start the work and proceed to plain candles to carry it on.

16 TIPS AND TRICKS FOR FIXING CANDLES

Fixing a Candle to Draw

When dressing a free-standing candle to attract influences on behalf of a client, either follow the method Henri Gamache outlines (rub the oil up one side and down the other from the center-point) or simply stroke the oil toward you.

Fixing a Candle to Repel

When dressing a candle to repel, you may use Henri Gamache's popular method, or simply stroke the oil away from you, to drive unwanted influences away.

Fixing a Genitalia Candle

To dress a Genitalia candle (Penis or Vulva) flow oil onto it and handle it like you would the living part it represents, rubbing the oil on it "you know how."

Fixing a Double Action Candle

Butt the light by cutting the coloured (white, green, or red) tip off, turning the candle upside down, and carving a new tip on the black portion. Inscribe the Client' name on the coloured portion, from the center outward, and the Enemy name or the condition you want removed backwards, in mirror-writing, on the black portion, also from the center outward. Burn the candle on a mirror. If you have powdered Crab or Crayfish shells, sprinkle a counter-clockwise circle with that around the candle base, on the mirror. Everything is done upside down and backwards, which turns the trick back on the enemy.

Fixing a Reversible Jumbo Candle

Cut off the original tip, butt the light, and carve the enemy's name in mirror-writing. If you are returning evil to someone and you know where he lives, turn and point the candle in his direction and dress the oil right back to him. Burn the candle upside down on a mirror.

Fixing Kerosene Lamps as Money Lights and Love Lights

Fill the reservoirs with items for those conditions. For money lights, u- a Lodestone, Magnetic Sand, Pyrite, coins, and green lamp oil. For love lights, use a pair of Lodestones, Magnetic Sand, John the Conquer and Queen Elizabeth Root, red metallic heart-shaped confetti, and red lamp oil.

One Altar or Several?

Some candle workers tell me that mixing petitions for diverse conditions on one altar is spiritually confusing, but i have seen other workers' altars where everything is all jumbled together.

I have known workers who set up several permanent altars (one each for love, money, blessings, court cases, etc.) and also workers who use one long altar and section it off.

Some workers set candles for clients on different days, according to the condition to be addressed, and move things on and off the altar accordingly, so that on one day they do all their love spells, on another, all their hot foot spells.

Altar Covering

An altar cloth is not necessary and it will require periodic cleaning or replacement, but it performs four useful functions:

- It is an æsthetic object that adds to the beauty of your altar.
- Its colour or design can symbolize the work being done.
- It protects the surface of your altar from melted wax.
- If it is draped down to floor level on a table-altar, you can use the space underneath for storage of altar supplies.

Directionality of Altars

Not all workers emphasize directionality, and even among those who do, the symbolism of the directions varies:

- East for drawing new conditions, West for removing old conditions, North for family members and ancestors.
- East for money and love, West for bringing enemies low, South for influence over others, North for ancestors.
- East for clients, West for personal and ancestor work.

THE FRAUDULENT SETTING OF LIGHTS

Setting lights is part of the spiritual branch of hoodoo. Prayers or petitions to spirits, saints, and deities, mark it as a religious act, but the fact that the client is engaging the services of a worker implies that the worker's power and ability to influence the material world is also essential, and this latter makes the setting of lights more than a mere form of humble prayer. Thus setting lights is a hybrid between spirituality and magic — a religio-magical practice. As such should be a sacrosanct act, but, alas, 'tis not always so.

I am going to be very frank here and state right out that some people who claim to set lights are frauds. Candle shop owners who do not dress your candle, but carry it to their unseen back-room altar to dress and light may well leave the candle untouched and carry it out to the front room for sale again the next day.

Beware too the "Gypsy candle scam," a con-game conducted by fake psychics. Read the HITAP page on the subject of "Readers, Root Workers and Black Gypsies" at:

http://www.luckymojo.com/blackgypsies.html

from which the following short excerpt has been taken:

THE GYPSY CANDLE SCAM

Once you have been introduced to the "dark spirit" that threatens your happiness [during the reading], the Gypsy offers to burn a blessed candle on your behalf to relieve the condition. The charge is typically 10 dollars per candle, paid in advance. Generally, no other forms of conjure will be offered, but the Gypsy will make an appointment for you to return for a report on how the candle burning went.

When you return, you will be told that the condition was worse than anticipated and that four (or more) candles were burned. You will be presented with a corresponding bill. Sometimes a burned-out glass-encased candle will be doctored to make it sooty and this will be shown to you as "proof" of the bad situation.

At this point in the scam, you can either walk out — or you can pay the extra fee. If you pay the additional charges, the Gypsy will promise to do more candle burning for you – and this will continue until you run out of patience or money, or both. A full program can cost from 40 to 900 dollars before the Gypsy turns you loose. And, needless to say, you have only the Gypsy's word for it that ANY candles were burned on your behalf at all. [HITAP http://www.luckymojo.com/blackgypsies.html]

A BASIC SET OF NINE CONDITION CANDLE OILS

Back in Lesson 8, i gave you a "Basic Set of Nine Condition Sprays." You can make up a similar "Basic Set of Nine Candle Dressing Oils" if you swap out one condition for another when making up the candle oils. The reason for the swap is that spraying a client is never done to harm the client, but you unless you refuse to do any bad work at all, you will need some kind of combined cursing, reversing, revenge, or crossing oil to use on your black candles.

In this list of blended candle dressing oils, the general-purpose good luck mixture found in the list of sprays has been replaced with a general-purpose crossing mixture:

- **BLESSING, CLEANSING, PURIFICATION, HEALING, SOOTHING**
  Blessing, Healing, Tranquility, House Blessing, Peaceful Home
- **MONEY DRAWING IN BUSINESS, MONEY-LUCK IN GAMBLING**
  Money Drawing, Prosperity, Money Stay With Me, Lady Luck, Lucky 13
- **LOVE DRAWING, HAPPY HOME, FIDELITY, RECONCILIATION**
  Love Me, Kiss Me Now! Reconciliation, Return to Me, Stay With Me
- **SUCCESS IN CAREER, SCHOOL, TESTS, AND JOB-GETTING**
  Crown of Success, King Solomon Wisdom, Master, Steady Work
- **COURT CASES, LEGAL MATTERS, KEEPING OFF THE LAW**
  Court Case,Law Keep Away, Power, Commanding
- **PROTECTION FROM ENEMIES, WARD OFF EVIL, SAFE TRAVEL**
  Fiery Wall of Protection, Protection, Safe Travel, Rue,
- **JINX BREAKING, UNCROSSING, ROAD OPENER, CURSE REMOVAL**
  Van Van, Uncrossing, Road Opener, Reversing, Run Devil Run
- **PSYCHISM, SPIRITUALITY, DREAMS, OCCULTISM, THE DEAD**
  Psychic Vision, Indian Spirit Guide, Aunt Sally's, Master Key, Moses
- **CROSSING, JINXING, HOT FOOTING, REVERSING, REVENGE**
  Hot Foot, Crossing, Black Arts, D.U.M.E., Break Up, Damnation, Jinx

WEEK SIXTEEN: Q and A

The weather has been by turns both sunny and wet. We like an extended rainy season here in California — it means that there will be less need to irrigate our gardens during the long, dry Summers. Early pickings of Rue, Mugwort, and Mullein have been gathered. The weeds are getting ahead of me, as they always do. The Apple trees are in bloom.

Lisa Karch wrote:

• *I wondered if you could maybe clarify something for me. Why is it that when one performs a spiritual cleaning on a house, one puts the spiritual cleansing agent into the actual wash water along with the detergent, while when one takes a spiritual bath one must first take a separate bath first to clean off all physical dirt? To put it another way: Why aren't there two house-washings, first a mundane one and then a magical one, or, conversely, why not one single bath that combines dirt removal with spiritual cleansing?*

Lisa, this question puzzles me. I don't recall ever saying that one must perform two baths, one to take off physical dirt and one for spiritual cleansing. What i have said is that a spiritual cleansing bath is not necessarily performed with soap. However, it is not like one of those Japanese baths where you wash off first and then go enjoy your bath. Depending on what you use for the spiritual bath – a few drops of dressing oil, a mineral or mineral-and-herb mixture, an herbal bath-tea, or a spiritual soap, you will get the dirt off and be cleansed at the same time.

Lashonda Shipman had a query that requires three replies:

• *I have heard that in order to be a rootworker you had to go to the crossroads and sell your soul to the Devil, if you want your spells to work. Is this true?*

First, not all root doctors do this — and many people who are not root doctors *do* do it, for instance, to better their musical proficiency, oratory skills, or ability to dance.

Second, many Africans worship a crossroads god (in the Congo he is Nbumba Nzila, also spelled Mbumbanjila or Mpambun Jila — and there are other, similar gods elsewhere in Africa). As slaves, they were taught by Christians to call their old god "the Devil" — but he was not the Christian Satan.

Third, there is a difference between selling *yourself* to the Devil (which is what many African Americans call it) and selling your *soul* to the Devil (which is what most European Americans call it). Remember that the old-time practitioners who spoke of selling themselves to the Devil were slaves — that is, people who had already *been* sold. Think about that before you fret about the "soul" selling thing. It's deep. Read more at

http://www.luckymojo.com/crossroads.html

NEXT WEEK: TRADITIONAL CANDLE SHOP ALTARS

WEEK SEVENTEEN: TRADITIONAL CANDLE SHOP ALTARS

CANDLE WORKERS AND CANDLE SHOPS

Some professional conjure practitioners do not set lights for clients at all. Those who do set lights may be general-purpose readers and rootworkers who set lights as an adjunct to spell-casting, or spiritual candle workers who specialize in setting lamps or lights, or readers who set lights as an adjunct to their consultations.

Spiritual candle workers usually operate in urban areas, like storefront preachers do, and they sometimes choose church names like Sister So-And-So or Brother So-And-So to distinguish themselves from the country-style herbalist rootworkers with names like Doctor So-And-So, or card readers with "Gypsy" names like Madame So-And-So.

Many candle shop owners also set lights as a service for their customers, whether or not they undertake readings, consultation, rootwork, or any other kind of work on behalf of customers and clients.

Religiously oriented candle workers may be Protestants, Catholics, or Bishops in a Spiritual Church. They seldom undertake bad work like breaking up marriages, but generally help clients who are seeking improved health, protection from enemies, more money, a better love life, a new job, or a happier home.

Church-minded candle workers tend to be steady and responsible, and frequently operate spiritual supply stores. Their stores emphasize candles (and oils to dress them) and thus are often known as "candle shops" rather than "conjure shops." Books sold in such shops may include Mikhail Strabo's Spiritual Church handbooks "How To Hold a Candle Light Service" and "A Candle to Light Your Way," Henri Gamache's "Master Book of Candle Burning," Charmaine Dey's "The Magic Candle," and Godfrey Selig's "Secrets of the Psalms." Candle services may be held in the back room once a week, as if in a storefront church.

What distinguishes candle shops from other conjure shops is the way the proprietors relate to customers when selling candles. They will certainly allow you to pick out candles to take home and use in your own spells, but generally it is also understood that you can purchase a candle to be burned on your behalf by the Sister or Brother — and not only that, you might be coming to the shop to have a candle prescribed for you, not to choose one on your own. In this way, candle shop owners function as readers: You describe your condition and they fix the candles they deem appropriate for you and either send you home with them or set the lights for you themselves.

REQUIREMENTS FOR CANDLE WORK

In order to set lights, you will need an altar, candles, dressing oils, and incense, plus a simple set of altar tools. After you have built an altar (or several), and learned how to light candles on behalf of yourself, you may wish to undertake doing the work for others. You can then call yourself a candle worker.

SHOP OWNERS AS SPIRITUAL WORKERS

Candle shops serve as a cultural model for how to perform candle work. Some shops only sell candles and do not set lights, and some workers only use candles in spells, and do not set lights, but many candle shops also offer the setting of lights for clients, and you can learn a lot about this work by visiting candle shops and paying close attention.

How can you find a candle shop? Well, for starters, traditional candle shops generally feature an altar where the petition lights of customers are set. The petition altar may be on public display or located off the main room of the shop. Sometimes you have to go around behind the counter to get to the altar room. The altar itself is decorated to the individual taste of the worker. Some look Catholic, with colourful prints, glass-encased candles, silk flowers, and embroidered table runners. Others look like a tool bench in a barn workshop, with glass kerosene lamps, Offertory candles, photos, and dusty statuary. If you don't see an altar, just ask the proprietor if she will set lights for you. If she says, "Yes," you are ready to become a client.

In my life i have been both a candle worker and a client ... and i have also been an observer, sitting quietly in a shop and watching how clients and candle shop owners interact. Based on my experiences, i believe that, more than in any other area of hoodoo rootwork, there are unspoken, socially contracted relationships between candle workers and their clients that are subtle and hard to describe.

Over the years, i have noticed that i can best function as a candle worker with clients who come to me wanting a candle worker. That is, i find it easy to satisfy the needs of clients who want lights set and who grew up in a culture where such work is done — but i find it difficult to "train" clients who are looking for tips on spell-craft or who just want to shop in an occult store to understand what a candle worker can and will do for them.

In my experience, few clients outside the African American community know how to ask to have lamps or lights set for them or what to expect from the worker who undertakes such a job. Probably the best way for a newcomer to learn how to be a good client is to watch other clients relating to you (that's how i learned how to be a client), but this is not possible unless you live in a community where candle work is performed at least partially in public.

If your clients are not familiar with the work, you will need to guide them – so i am going to describe both what is done by the worker — and what the client should be doing. It is up to you to guide your culturally naive clients to enter into their end of the social contract between candle worker and client. Use your best communication skills, be patient, and things should work out fine. Also, just as there is no one way to set up an altar, there is also no one way that workers set lights for their clients — so i will describe three old-style candle shops that also set lights for clients. Feel free to select among these options, to develop your own techniques, or to pass over setting lights for clients entirely, as you see fit – but do not go into this work thinking you can do "just anything" or "follow your intuition." Setting lights for clients is an occupation that meets traditional needs, especially within the African American community, and until you fully understand the social role of a candle shop proprietor, you should not attempt the work.

AN AFRICAN-INDIAN SPIRITUALIST'S ALTAR

When i was young, my favourite conjure shop was one where lights were set for free at an altar that few customers saw. Offertory and figural candles were sold on open shelves out front (this was before the wide introduction of glass-encased vigil lights), but not all clients selected their own supplies. Many came in, said hello, and sat down for a quick, free consultation.

The proprietor did not do readings in the conventional sense — that is, he did not consult the cards or read our palms. Instead, he walked out from behind the counter and indicated which candles we were to buy. When they were brought up to the sales counter, he had us write out petitions on plain white memo paper, according to his instructions ("Write her name three times. Cross it with your name three times. That's good." or "Write your name twenty-one times.") The papers were placed under the candles, after which we were to "seal" the candles.

At first i was told, "Place your hands over the candle, close your eyes, and concentrate on that which you desire to come to pass," but i soon noticed that the regular customers did this without being told, so i followed suit. After the sealing, the candles were dressed with Wick Oil and carried in back, with their papers. More candles, oils, and baths might be prescribed for use at home. Special "prepared candles," rolled in a mixture of wax and herbs, were produced on an as-needed basis in the back. We paid only for supplies, not for a reading or the setting of lights.

This worker's altar was a cluttered work-bench, much like a carpenter's bench, built against the long wall of the room. Candles were set up helter-skelter and a kerosene lamp filled with green lamp oil, Lodestones, Pyrite, and coins was kept burning for money, both for the shop and for clients. Old wax had built up on the altar among dusty framed photos of clients in stand-up easels. Petition-papers were stuck into the frames of some of these photos. Every time i looked in on this altar, the kerosene lamp was going, and usually there were several candles burning. Incense was offered up once a day, in the morning.

There was a crucifix over the altar and beneath it stood a painted plaster statue of an Indian warrior. The proprietor was of mixed Cherokee and African lineage, and at the time i assumed that the Indian represented his personal family iconography — but in the intervening years i have come to understand the important position held by the Indian warrior Blackhawk in the Spiritual Church Movement, and i now wish i had asked some more questions about that statue!

The owner knew most of his clients by name, as they all lived in the neighborhood. He expected payment for doing rub-downs, spells, and other conjure jobs, but setting lights was a free service. He set lights for free because he made money selling the candles. I suppose the mark-up on the candles was sufficient to offset the time he spent with clients.

This shop owner was a mature man with an intelligent, charismatic personality. He often made a point of telling people their business, correcting a customer's fumbling attempts to buy the wrong supplies by saying, "You don't need that — what you need is such-and-so." Folks respected his spiritual discernment, and it was interesting to see them humble themselves to him. Rather than bring up a candle for him to light on their behalf, they would rather tell him their story and let him select the light.

[redacted]

CANDLE REPORTS FOR MAIL-ORDER CLIENTS

In keeping with our mail-order services, we supply a "Candle Report" by mail for each candle burned. This is a tri-fold sheet of 8 1/2 x 11 inch paper with the client's address (generated from their invoice) and room to note how the light burned, and our divination of the outcome. As far as i know, we were the first candle shop in America to do this and we may be the only one.

A VIRTUAL ALTAR TOUR OF LUCKY MOJO

In our shop, we have five altars. This is more than most such establishments have, but we like the way they look, and because i am a teacher as well as a worker, i especially like to be able to use these altars as aids when describing spell work to customers.

- **MONEY IN BUSINESS OR THROUGH GAMBLING LUCK**
- **LOVE, SEX, MARRIAGE, RECONCILIATION, AND FERTILITY**
- **DESTRUCTION, REVENGE, BREAK UPS, AND ENEMY WORK**
- **SPIRITUAL WISDOM, DIVINATION, AND PSYCHIC SUCCESS**
- **BLESSINGS, PROTECTION, UNCROSSING, AND COURT CASES**

The first two are separate small altars, each one on top of a chest-high book case used for the display of products we make and sell. They are also used for client work.

The latter three altars are part of a larger, stand-alone array, sectioned off into three areas. The entirety is about six feet long and five feet high and begins with a low, wide product display book case at about knee height with open display of altar supplies such as charcoal, incense burners, matches, and candle holders underneath. From there it is built up on several levels, terminating with ornately carved shelves on the wall. The levels are actually old wooden speaker cabinets laid on their sides to form a pyramidal series of steps. Cloth coverings conceal the speaker cabinets and delineate the sections from one another. The three altars are enemy work on the left, blessing work on the right, and wisdom work in the center, with multicultural deities on the shelves.

See some pictures of our altars as part of a photo-tour of the Lucky Mojo shop, at:
http://www.luckymojo.com/mojocatphotos.html

THE MONEY AND LUCK ALTAR

The money altar is covered with cloth printed with a design of dollar bills. It is set up with green candles, a large Lodestone, Pyrite, Lucky Hand Root, dice, statuary of lucky and wealth-bringing saints and deities (Nang Kwak, Saint Martin Caballero, Saint Expedite, Maneki Neko), money charms, and piles of real money. There are small pads of paper that look like miniature stacks of one-, five-, ten-, and twenty-dollar bills, upon which petitions can be written. Dressing oils used in performing money spells are displayed there as well. This altar is continually in use for drawing money to the shop, as well as for clients, some of whom deposit dollar bills or coins on the altar by way of offerings.

The Love Altar

The love altar is covered with red satin and black netting imprinted with shiny metallic red hearts. For demonstration to customers it carries a red Bride and Groom candle, tea lights in red glass cups, and altar candles in red cloisonne stands — plus glass Vigil lights for clients. There are large mated Lodestones, magnetic Scotty Dogs, Thai penis amulets, Indonesian and American vulva and mamoli (womb) amulets, Siva lingas, Damiana wine in a bottle shaped like a seated voluptuous woman, and an assortment of statuary — a bride and groom, Rodin's "The Kiss," a black clay Peruvian munachi (love-making couple) candle holder, a large quartz crystal penis, an African ithyphallic god, Min the Egyptian fertility god, and a vase of red silk Roses.

The Enemy Altar

The destruction altar is draped in black velvet embossed with a Snake-skin pattern. Items on it include black candles, a stuffed Black Cat (actually made of Rabbit fur), a black crow (life-size but completely artificial), a Naga fetish doll, a black cloth doll, statuary of entities who help work dark magic, gain revenge and control, or mediate death (Saint Martha the Dominator, Marie Laveau, Santisima Muerte, Anima Sola), a big bottle full of red chili peppers, and black Vigil lights for clients.

The Wisdom, Success, and Vision Altar

The wisdom and success altar is draped with blue cloth printed with silver stars of David. Items on it include a skull, a large metal crown, statues of wisdom-granting entities (White Tara, King Solomon), golden candles, a jade green Chinese dragon water fountain, ancestral Graveyard Dirt, and a carved gourd depicting the work of an Amazonian curandero.

The Blessing, Protection, and Uncrossing Altar

The protection and healing altar is covered with white cloth decorated with tiny mirrors. Items on it include white and pale blue candles, religious and magical talismans for protection and blessing, amulets against the Evil Eye, statuary of entities who protect, heal, and comfort (Jesus, Mary, Saint Michæl, Niño de Atocha, Saint Joseph, Buddha, Saint Jude, Kwan Yin), and client lights for jinx breaking, shielding, court cases, and healing.

THE INNER WORK OF SETTING LIGHTS

In my experience, the best times to set lights for clients are early in the morning or late at night when the shop is quiet and still. Light incense. If you have the client's picture, smoke it. Dress the candle with oil, herbs, and glitter. Read the client's petition silently, then rephrase it in a direct and powerful way, either as a command or a prayer, as you deem proper. Place the paper beneath the candle (or, if it is a glass Vigil light or a Jumbo, you may load the candle with the paper or tape the paper to the side). Speak the command or prayer aloud, knock the candle to seal it, and light the candle with a match or a taper. Spend a moment in prayer over the candle, and conclude with an invocation such as, *"I ask this in Jesus' name, Amen."* or *"May the prayer of [name] be granted if it is God's holy will, Amen."*

WEEK SEVENTEEN: Q and A

Well, it happens every year: I start out with high hopes that this year, finally, i will beat the weeds and have the herb garden all squared away by the first of May, but once again, the grasses and blackberries have been outpacing me. I'll have to work hard to straighten out the beds, and time is one thing i am short of. Yes, the garden is a tangle, once again, and May is almost here.

In regard to Lesson 1, Carla Corcoran wrote:

• *My niece was born the night before Halloween last year. At the hospital, I asked her parents if she was born with a "veil." They responded very casually, asking if I meant "that layer of skin that looks like a veil over the face" and said she was born with that and did not seem to think anything of it and said that "all babies are born with that." Is that true or do I need to inform them that not all babies are and perhaps their daughter might be special?*

Not all babies are born with a veil or caul. In fact, the caul is so rare that in England, where being born with a caul is said to protect one from death by drowning, it used to be the custom to dry and keep the caul in a little treasure-box. Since Britain was a sea-faring nation, the caul might come in handy if the child grew up to be a sailor. If he did not, he could actually sell his unused caul to a sailor born without one!

With respect to Lessons 12 and 13, Adele Ford asked:

• *In regards to making your own incense, can any sawdust be used for a base, or does it have to be Sandalwood-like?*

Sandalwood is rare due to disastrous over-harvesting in India. It is increasingly expensive and some suppliers refuse to carry it unless it comes from renewably grown trees. In the past, most wood-powder incenses used in the United States contained quite a bit of Sandalwood powder, but they have not done so for decades. Bamba wood (powdered bamboo, usually from Asia) was once a substitute, but it is difficult to find now as well. Most American incense makers today use powdered sawdust which is obtained as a by-product of the logging industry. It is not as fragrant as a Sandalwood base, but it can be charged up with essential oils to a sufficient degree to overcome that problem.

• *Is there a specific ratio of Saltpeter to wood base or does it all depend on type of base used?*

It definitely depends on the type of wood and the combustibility of that wood. I've mentioned that 10% Saltpeter by weight (not volume) is a good average. You can cautiously add more if the mixture does not burn to your satisfaction.

NEXT WEEK: INTRODUCTION TO LODESTONES

THE BASIS OF LODESTONE MAGIC

The use of Lodestones in folk magic is ancient. The earliest printed references to their magical powers can be found in old Roman books, but due to the comparative rarity of these stones in Europe, Lodestone magic never became as popular in German or Celtic spell craft as it did in Africa, where magnetic Iron ore is relatively common, and Iron mining and smelting had reached commercial proportions during prehistoric times.

Due to the African roots of hoodoo and the familiarity of Africans with magnetic Iron ore prior to the Diaspora, it could be predicted that African Lodestone spells would be both more common and more diverse than they are in European folk magic — and this is in fact the case. Although there is no written proof, it could even be theorized that the ancient Roman use of Lodestones in magic arose due to the Roman conquest of Northern Africa, where such spell craft was already common.

Lest it be assumed that Lodestone spells are exclusively African American in distribution at the present time, however, it should be noted that an advertisement in "Thrilling Love Stories" Vol. XXXIX, No. 3 (October, 1941) advertised "LODESTONE $1.00 pair" from the T. Messick company of Camden, New Jersey. No explanation of the product's use was given. "Thrilling Love Stories" was a general circulation pulp magazine aimed primarily at young Caucasian women.

So, with the understanding that Lodestone work is now widespread, here are a few old European Lodestone spells, which are useful to compare with the way the stones are used in hoodoo:

The Roman author Pliny the Elder noted that a pair of Lodestones will keep a husband and wife faithful to each other. This is identical to the use of matched Lodestones in conjure.

On the other hand, according to the late Medieval German grimoire "Egyptian Secrets of Albertus Magnus" (which was not really written by Albertus Magnus, but attributed to him after his death), a single Lodestone may be used to test a woman's faithfulness: "Lay this stone under the head of a wife. If she be chaste, she will embrace her husband. If she be not chaste, she will fall forth of her bed." The wife is affected by the Lodestone — it will either attract her or repel her. This spell has no counterpart in hoodoo, where Lodestones are only used to attract, never to repel.

Another old German spell utilizing a single Lodestone relates that if a woman is having a difficult time in childbirth, placing a Lodestone between her legs will quickly draw the baby out. I have never heard this spell in hoodoo practice.

One thing that distinguishes hoodoo Lodestone magic from its Classical and Medieval European counterparts is that in hoodoo the Lodestones are considered to be living beings. They are not only "alive with magnetism," as the old ads have it, they are actually alive. Zora Neale Hurston, in her 1935 book "Mules and Men," notes that Florida root doctors used large paired Lodestones in spells to draw mutual love and fidelity. The paired stones were considered to be male and female, and dressing them was called "feeding the He, feeding the She." The phrase *"Feed the He, feed the She"* is also found in Harry M. Hyatt's compilation of hoodoo oral histories collected from 1936 to 1940 throughout the South. The invocation *"Feed the He, feed the She"* continues to be heard in modern urban hoodoo spells as well.

FEEDING THE LODESTONES

Magnetism cannot be seen. You can hold two Lodestones close together and feel the pull or draw between them, but the two stones are not connected by lines of force visible to the human eye. However, if the Lodestones are first allowed to collect a small coating of Iron particles, then brought into near contact with one another, the Iron particles will align themselves along the lines of magnetic force, and you will be able to see the way they draw.

Because Lodestones are considered to be alive with magnetism, and because they are often named for the people upon whom they are intended to work (much in the manner of naming a doll-baby), it is natural that they should be fed and tended to. This is accomplished by gently sprinkling the Lodestones with small Iron particles.

In common speech, there are a number of names used to describe small Iron particles that are sprinkled on or fed to Lodestones:

Anvil Dust

Because Africans were working Iron and even smelting stainless steel during the era of the Roman Empire, while their European cousins were still making tools of copper and bronze, quite a trade was built up in procuring weapons-grade steel from Africa to supply the Roman legions. Iron was a strategic material, and those who knew the secret of its manufacture were respected men.

As above, so below — and vice versa: Blacksmith gods held, and continue to hold, a revered position in several African religions, where they are believed to control powerful forces. With the arrival of Iron-work in Europe, the Norse people too instituted the veneration of blacksmith gods.

Because the work of a blacksmith is sacred work, the small particles of Iron that accumulate around his anvil are considered to be extremely potent. Feeding a Lodestone with anvil dust is the highest form of reverence one can pay it.

Lodestone Hairs

During the 1930s, when Harry M. Hyatt, the great collector of hoodoo folklore and magic spells, interviewed informants who spoke to him of Lodestone hairs, he was often seemingly baffled. The term "Lodestone hairs" was not one that he had encountered in his own Anglo-Saxon community. He occasionally asked folks what they meant by Lodestone hairs, but he did not seem to understand their replies, for the practitioners he spoke with generally explained that the hairs "grew" on the Lodestone.

Lodestone hair is just an old country name that refers to the manner in which Iron particles build up on a Lodestone, if you slowly pour or sprinkle them onto the stone. The similarity between these build-ups of fine Iron and hair is increased if a second Lodestone is brought into proximity with the first but not allowed to touch it, for the Lodestone hairs can be seen to stand up on end as they seek to bridge the gap between the stationary stone and the moving one.

Hyatt, being of English extraction, was probably used to thinking of "hair" as the long, blond or pale brown straight hair found in his own gene pool. Lodestone hairs actually resembles short, black, nappy hair, so he didn't make the connection.

Magnetic Sand and Steel Dust

Very fine particles are continually being ground away from Iron rocks through the process of weathering. They make their way into rivers and eventually to the sea. In some locations — Northern California for one — there are stretches of beach where the sand is not made up of common quartz, but is black or runs in black streaks. If you drag a strong magnet through this black sand, the Iron grains adhere to the magnet, thus earning the name "Magnetic Sand."

Magnetic Sand is the most common "food" for Lodestones. However, finely powdered Iron particles are not solely a product of nature, for similar particles are routinely manufactured in steel mills for use in various industrial applications. Technically known in the trade as steel grit and cast steel shot, these products are sometimes called Steel Dust in hoodoo — but rootworkers are a fairly traditionalist group of people when it comes to language, so although most of the Magnetic Sand now found in conjure shops is commercially prepared Steel Dust, it is still generally called Magnetic Sand among practitioners, and really, there is not a lot of difference between the two.

LODESTONE SIZES

Lodestones, being products of nature, come in a wide assortment of sizes. Here is how they are graded for sale in the occult and spiritual supply market. Not every supplier uses this grading system, but it is fairly common:

Specimen Grade Lodestones

There are magnetic Lodestones that are weighed by the pound rather than measured by size. They can be anywhere from 5 lbs. to 500 lbs. in weight, and a premium price per pound will be paid as the size increases, due to the rarity of finding such large Lodestones, and the high cost of mining them and transporting them intact.

Extra-Large Lodestones

These Lodestones are usually about 2" by 2" in size. They are sold and bagged as singles, although you may request a matched pair. Lodestones of this size are only used in altar work, and a professional rootworker would do well to have at least three of them — a matched pair for love work and a single stone for money drawing and other attraction spells.

Large Lodestones

Generally about 1" by 2" in size, these are sold either singly or in matched pairs. They can be used for altar work, but are also economical and common enough that if a spell calls for burying them, they can be placed in the earth without your worrying that you'll never see their like again.

Small Lodestones

These 1" by 1" stones are the most economical size to work with when performing spells for clients. This is the size of stone we put into most of our spell kits, and it is the size that most beginning rootworkers choose.

Lodestone Grit and Gravel

A common mistake made by newcomers to hoodoo is to think that the terms "Lodestone grit" and "Lodestone gravel" refer to Magnetic Sand. Such is not the case. Grit and gravel sized Lodestones are small, but they are definitely tiny rocks, not Steel Dust — and when fed Magnetic Sand, they will cling to one another. They are used in making Lodestone Oil and are added to mojo hands when a larger pair of Lodestones would be too bulky to carry.

NATURAL LODESTONE COLOURS

The natural colour of Lodestones when freshly mined is steely grey. They will retain this colour for a long time, slowly turning blackish, if kept dry or oiled. Some Lodestones have a whitish rocky crust. Also, with exposure to water, the surface of a Lodestone may develop rusty red or reddish-brown patches.

These colours are of some significance in terms of symbolism. The red colour, in particular, is suggestive of blood, as well it should be, since it is Iron that makes our blood red.

PAINTING LODESTONES (GILDING THE LILY)

Because blood — especially menstrual blood — is frequently used in love spells, it long ago became common practice to associate any Lodestones that had rusted to red or reddish-brown tones with love magic or to think of them as female. From this natural association it was but a small step to assume that white-crusted Lodestones might be used to symbolize men (via the white colour of semen) or that they should be used for "spiritual work" related to psychism, dreams, spirit-contacts and the dead.

During the 20th century, this idea was taken even farther — and some workers (and their willing suppliers) began to colour-code their Lodestones in the same way that candles are colour-coded, using the symbolism found in Henri Gamache's "Master Book of Candle Burning," the book that revolutionized the colour-coding of the candles employed in conjure when it was published in 1942.

According to Gamache's colour symbol system, green is thought to be efficacious for money spells. But Lodestones don't come in green, so sellers resorted to painting them, usually with a small splash or dab of enamel paint so as not to interfere with their magnetism. Within a few years, there were Lodestones sporting little dots of blue, gold, silver, black, and white paint.

Painting a Lodestone sounds silly to me — like the painting of the Rose bushes in "Alice in Wonderland" — but the idea caught on with the public, and by the late 1940s, spiritual supply companies like King Novelty in Chicago offered Lodestones in the buyer's choice of "gold, silver, white, black, red, blue, and green." The paint-daubed stones were recommended for use in love drawing (red), money drawing (green, gold, and silver), magical protection and blessings on new ventures (white), serenity (blue), and dominating power over others (black).

I personally see no reason on Earth to paint these beautiful natural magnetic stones with a splash-dab of enamel paint, but to those who do so, i say, "Feel free! – it's up to you."

LODESTONE SHAPES AND SEXES

Lodestones come in many shapes. Some are roughly cubical, rhomboid, or tetrahedral, others are long and wedge-shaped, while still others are rounded and boulder-like. Some are very smooth, others rough and irregular. Certain beliefs have grown up about the most common shapes. Typically, a pyramidal, tetrahedral, wedge-shaped, angular, irregular, long, or narrow Lodestone is called a "male" or "he" Lodestone, while a compact, rounded, cubical, or rhomboid one is called a "female" or "she" Lodestone.

The identification of rock shapes with sexual genders is not unique to hoodoo.

Similar distinctions between male and female natural rock forms can be found in Hindu folk religion, where tall, angular, narrow rocks are consecrated to Siva or Bhairava (a regional fierce-protector form of Siva) while short, squat, rounded rocks are consecrated to Devi (Kali, Shakti, Parvati, and other names for the goddess). For wonderful examples of these well-worshiped rocks, many decorated with metal foil and red paint, see:

Mookerjie, Priya
Pathway Icons: The Wayside Shrines of India
Thames and Hudson, 1987.

Likewise, in the case of ancient Scottish and English megalithic shrines, some authors say that the builders intended tall, angular, male rocks to represent the sky-god and short, round, squarish, squat rocks the earth-goddess. See:

Meaden, George Terrence
The Stonehenge Solution: The Secret Revealed
Souvenir Press, 1992.

AFRICAN IRON TECHNOLOGY (AND AFRICAN SCIENCE)

For students not familiar with the claim that Africans had developed Iron-working techniques long before Europeans did, i recommend:

Finch, Dr. Charles S. III
The Star Of Deep Beginnings: The Genesis of African Science and Technology
Khenti, Inc. 1998.

Dr. Finch is a professor of medicine in Atlanta, Georgia, and those interested in early African contributions to medicine may also enjoy:

Finch, Dr. Charles S. III
The African Background to Medical Science: Essays on African History, Science and Civilizations
Karnak House, 1990.

For the same author's take on African civilizations of the pre-colonial period, with an emphasis on Kemetic (ancient Egyptian) theories of cultural heritage, see:

Finch, Dr. Charles S. III
Echoes of the Old Darkland: Themes from the African Eden
Khenti, Inc., 1991.

This last work is far more speculative than the two mentioned above, because it is built around the transmission of language and symbolism, but it is still worth a read.

WEEK EIGHTEEN: Q and A

We're harvesting and drying herbs on a daily basis now that Spring is in full swing: Sage, Rue, Mugwort, Fern, Oregano, Yarrow, Periwinkle, Yellow Dock Root, Dandelion Root, Rosemary, White Clover, Rose Buds, Rose Petals, Lemon Mint, Violet leaves, Comfrey, and more. This is our busiest time, for the herbs that we gather now will have to last us through to next season.

George Ortiz had a question about Lessons #16 and 17, on setting lights:

• *I wonder in this day and age of wall to wall carpeting, if it's safe to set lights if you will not be home or in the shop all day? I would love to be able to set lights for myself and others, but how do I overcome the fear that the house will burn down when I'm at work if I leave the candles burning? When one is setting up an altar is fire safety ever considered?*

Fire safety is important when burning candles, but each person decides on his or her level of precaution. Let me outline what has worked for me and others in the past and perhaps one of these methods will be comfortable to you.

In the old days, before the use of glass-encased candles became prevalent, one way folks set up Offertory or Jumbo candles to burn for several days was to get a large restaurant-sized baking pan and fill it about halfway deep with clean white sand. (You can buy clean aquarium sand at a fish store if there is none available locally at a beach or river bank.) The candles are driven down into the sand to stand up. The pan may be elevated off the table top with a trivet.

Sometimes folks arrange a batch of candles in a pattern in the sand and then light one per day until they are all burned. This kind of layout is good when you have made a vow to take 7, 9, or 13 baths and light a candle at each bath or when you wish to set lights in preparation for an upcoming event, such as burning a brown candle daily for a month before a court date or burning a pink candle daily until your lover comes home. Even if one of the candles in such an array tips over — which, frankly, i have never seen happen — it will only fall into the sand, where there is nothing to catch on fire.

Another trick i learned long ago was to light a candle early in the morning and then, upon getting ready to go to work or school, move it to the kitchen sink or the bathtub to set in a non-flammable surrounding. Some people use their shower stall for this — or even their unlit kitchen oven, because it is vented. This method also keeps pets such as cats or dogs away from the burning candle — you just close the bathroom or kitchen door and they can't get in to mess with it.

Glass-encased candles are considered safe to burn unattended by most people, but if the wick is too close to the glass sides they do occasionally crack and leak wax, or even explode. Setting them in a tray of sand is one solution to this potential problem, but they too may be burned in the kitchen sink, bathtub, or shower while you are out of the house. You may also set a glass candle inside a large, low, metal bowl.

NEXT WEEK: LODESTONE OIL AND LODESTONE MOJOS

WEEK NINETEEN: LODESTONE MAGIC, PART TWO: LODESTONE OIL AND LODESTONE MOJO HANDS

WHAT'S IN A NAME?

The popularity of Lodestones in the hoodoo tradition has led to their being used in variety of other spiritual supplies. Lodestones are prepared in the form of anointing dressing oil, spiritual incense, scented sachet powders, and spiritual bathing and cleaning supplies. Each bottle or packet of these products should contain small pieces magnetic Lodestone, plus other essential herb extracts. Beware of modern so-called Lodestone products that are made up of nothing more than synthetic oils, dyes, and fragrances: real Lodestone spiritual supplies MUST contain magnetic Lodestone.

LODESTONE OIL

To make Lodestone Oil, place two strong Lodestones in a stock bottle of Mineral not Almond Oil, because Lodestone is a mineral), feed them with Magnetic Sand, and scent the oil with Palmarosa. When preparing small bottles for clients, add lodestone grits to each bottle. The interaction between the Lodestones and the Magnetic Sand fixes the oil, which is used to dress Lodestones and Offertory candles.

LODESTONE MOJO BAGS

It is traditional to include small Lodestone singles or pairs dressed with Magnetic Sand in mojo hands designed to attract both money-luck and love-luck. now, I think that the following five mojo recipes will give you an idea of the of possibilities for working with Lodestones in conjure bags. I will devote further lessons to mojos, and more mojo hand combinations will be mentioned at that time. When they come up, notice how many of them also contain le or two Lodestones — a popular ingredient with toby-makers.

A PAIR OF LODESTONE MOJO HANDS TO MAINTAIN FAITHFUL LOVE

This pair of mojo bags will ensure continued sexual attraction during absences; be made by one person and given to the other as a gift, but i far prefer the of making its creation a ritual for two partners as described below:

INGREDIENTS

- A small matched pair of Lodestones or 2 Lodestone grits
- Magnetic Sand
- A hair from each person
- Anointing oil as deemed appropriate
- Two red flannel mojo bags

PREPARATION

Place the Lodestones together, name them for each of you, feed them with Magnetic Sand to set them working, and anoint them with any dressing oil that relates to faithful love, like Love Me Oil.

If you are travelling apart, use Safe Travel Oil mixed with Return To Me Oil. For extra power, anoint the stones with your conjoined semen and menstrual blood as you both say prayers for the continuation of your love over long distances.

After the stones have been dressed, gently separate them, keeping as much Magnetic Sand on them as possible, and place one in each bag with the hair from the person named. Tie the bags shut and each of you give the other your bag.

USING THE MOJO

Each of you will keep the other's named stone and hair while you are apart. They will draw you back together again.

When the two of you are reunited, complete the ritual by taking the Lodestones out and reuniting them. Dress them with Stay With Me Oil and with your bodily fluids, then feed them with more Magnetic Sand. Thereafter keep the Lodestones together in a bowl or box on your altar or under your bed, or you may bury them together in the earth in your back yard.

9 INGREDIENTS AND 3 PSALMS — A "THREE-WAY" FAST LUCK MONEY MOJO FOR CASINO GAMBLERS

This is a typical "trio hand" — that is, a mojo in which the ingredients are assembled and prayed over in three parts.

THE NINE BASIC INGREDIENTS

- John the Conqueror Root: personal power and luck
- Lodestone: to draw money to you like a natural magnet
- Magnetic Sand: to feed the Lodestone and keep it working
- Cinnamon Chips: for more money and prosperity
- Bayberry Root Chips: to draw money toward you
- Dragon's Blood Chips: for good luck and protection
- Sassafras Root Chips: to keep money around you
- Irish Moss: to keep up a steady flow of incoming money
- Alfalfa: so that your money will never run out

YOU WILL ALSO NEED

- 4-Leaf Clover Charm: love, money, health, and luck
- Red Flannel Bag: to attract luck
- Fast Luck Oil: for luck in a hurry
- Fast Luck Incense Powder: for luck in a hurry
- Dragon's Blood Resin Incense: for luck and power
- Charcoal for the incense
- A small red candle; any kind will do

PREPARATION OF THE HAND

Carve the words *"Lucky Win"* on the candle. Dress it with Fast Luck Oil and light it. Mix the Fast Luck Incense Powder with Dragon's Blood resin. Light a charcoal disk and sprinkle some incense on it. Sew the charm on the bag.

Because this hand is prepared for three different conditions, you must recite three different Psalms. Each time you recite a Psalm, add more incense to the charcoal, dress the bag lightly with Fast Luck Oil and pass it through the smoke. This is to fix the bag to work for you.

FIRST, FOR LUCK IN GAMBLING AND GAMES OF CHANCE:

Recite the 23rd Psalm. (This Psalm begins *"The Lord is my Shepherd; I shall not want..."*) This is the most powerful Psalm and it is popular with gamblers because it may be used for the fulfillment of many desires; it brings what you need most in the physical and monetary realms of life.

SECOND, TO PROTECT FROM JEALOUSY WHEN YOU WIN AND TO BREAK JINXES ON YOUR LUCK OR YOUR MONEY:

To get free of whatever has been done to cross your money-luck, say the 37th Psalm. (This Psalm begins *"Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb."*). This does away with anyone trying to cross your money-luck and gets them out of your life.

THIRD, CONCERNING YOUR LONG-TERM MONEY SITUATION, TO KEEP YOUR MONEY FROM RUNNING OUT AND TO PROTECT YOURSELF FROM POVERTY:

Recite the 136th Psalm. (This Psalm begins *"O give thanks unto the LORD; for he is good: for his mercy endureth for ever. O give thanks unto the God of gods: for his mercy endureth for ever."*) This describes a state in which you will receive continuous, uninterrupted, eternal blessings, so that you will not have mixed good and bad luck, but just good luck all the time.

USING THE MOJO

After you have fixed up this trio hand, carry it on you for gambling luck, for protection from jinxes, and for increasing your wealth. Wear the Fast Luck Oil as a lucky personal scent.

From time to time as you deem appropriate, dress the bag again with Fast Luck Oil to feed it, and whenever you do so, recite all three of the Psalms named, and concentrate on your desires.

A "TWO-WAY" LODESTONE MOJO HAND FOR BOTH LOVE AND MONEY

Here is a mojo hand that employs one Lodestone to draw both love and money. A different form of "trio hand" than the previous one, it contains three separate packets, one each made up for drawing in money, love, and a secret desire, which you will name at the time of making the bag.

THE NINE BASIC INGREDIENTS

- Lodestone: to draw your desires to you like a magnet
- Magnetic Sands: to feed and energize the Lodestone
- Tonka Bean: may your fondest love-desires come true
- Pyrite: a money-attracting stone
- Rabbit Foot Charm: for the best of luck in all things
- Three Mojo Beans: three dreams or wishes come true
- Five-Finger Grass: for all the work five fingers can do
- Rose Buds: for the pleasures of love
- Cinnamon Chips: to draw money

4 SPECIAL INGREDIENTS (BRINGING THE TOTAL TO 13)

- A two-dollar bill
- A dime
- Some small thing of your own, such as a hair.
- The photo or name-paper of someone you love

YOU WILL ALSO NEED

- Metal Horseshoe Charm: good luck, magnetic attraction
- Red Flannel Bag: brings success in luck and money
- Lodestone Dressing Oil: to draw love, luck, and money
- Paper and a pen to write with

PREPARATION OF THE HAND

Sew the horseshoe charm (or another type of lucky charm, if you prefer) on the bag. Write your secret desire on the white paper in red ink. Make the wish as specific as possible. Sign the paper with your full name nine times, writing your name clear across the wish so as to cover it. Touch the four corners of the wishing-paper with Lodestone Oil and fold the paper around the Lodestone and your personal item, folding it toward you to draw your wish, turning it, and folding it toward you again. As you do so, say, *"I ask that this be done!"* and place the packet in the bag.

For a special money-wish, sign your full name on a two-dollar bill, touch the four corners of the bill with Lodestone Oil and fold the bill around the John the Conqueror Root and a dime, folding it toward you and turning it and folding it toward you again to draw the money to you. As you do this, say, *"It will be done!"* and place the packet in the bag.

For a special love-wish, also write the full name of the person you desire nine times on another piece of paper (or their photo). Touch the four corners of the paper with Lodestone Oil and fold the paper around the Tonka Bean, folding it toward you to draw your wish, turning it, and folding it toward you again. As you do so, say, *"It will be done!"* and place the packet in the bag.

Finally, dress the Rabbit Foot with Lodestone Oil as you recite the 23rd Psalm from the Bible ("The Lord is my shepherd, I shall not want...")

Put everything else in the bag, as you concentrate on your desire for luck and moisten the cloth of the bag with a few drops of Lodestone Oil.

Using the Hand

Keep the mojo in a secure place where it will not be seen or touched by anyone and wear it on your person when you go any place where you want to have good luck in achieving love, money, or your secret desire.

From time to time as you deem appropriate, dress the bag again with Lodestone Oil and recite the 23rd Psalm from the Bible to keep the mojo "charged" with luck.

13-INGREDIENT LOVE DRAWING MOJO HAND FOR GAY MEN OR WOMEN

The basic 7 ingredients

- Two matched pieces of Lodestone grit
- Magnetic Sand
- Two dimes: one from each of your birth-years
- John the Conqueror Root: for power and mastery
- Queen Elizabeth Root: for charming, loving ways

Selecting which of the two roots to use in this hand is a complex matter and reflects changing values in the homosexual community. When i was a young woman, the choice was always obvious: the "top" or "butch" partner was the John root and the "bottom" or "femme" or "queen" partner was the Queen Elizabeth root. Nowadays gay, lesbian, bi-sexual, and transgendered people do not always recreate traditional middle-class American gender roles (and, truth to tell, not all straight couples do, either!), so, please feel free to use two John roots or two Elizabeth roots if you find that suitable to your image of yourself and your partner.

Choose any 6 additional ingredients to make a total of 13

- Ginger Root: to increase the sexual heat of love
- Cumin Seeds: for fully committed love
- Juniper Berries: to enhance sensuality and pleasure
- Cubeb Berries: to increase the heat of desire
- Coriander Seeds: for complete love
- Lavender Flowers: for reciprocal loving kindness
- Rose Buds: for romantic, sexual, and conjugal love
- Damiana Herb: for passionate, sensual feelings
- Clove Buds: for enduring friendship

You will also need

- Paper and pen to write a name
- Lavender Flannel Bag: to attract luck and love
- Heart and Lovebirds Charm: love of a like-minded lover
- Lavender Love Drops Oil: attraction, sexuality, romance
- A red Offertory candle
- A saucer

PREPARATION

Write the beloved's name nine times on a piece of paper. If you only know the person from a distance, use just the name-paper for now. If you can get a handwriting sample or photo, add that, because it is personal. Ultimately, you will be after personal, biological concerns: hair (get it off a comb or brush), sweat on a scrap of cloth, and, as soon as ever you can, some sexual fluids. Start with the name-paper and whatever else you can get and add more intimate items to the mojo bag as you go along.

On the day of the New Moon, put the name-paper under the overturned saucer. Sew the charm onto the bag. Carve the person's name on the candle nine times, going around and around in a spiral.

Dress the candle with Lavender Love Drops Oil and your sexual fluids. Place the candle on top of the overturned saucer, saying, *"[Name of lover], i do this for love."* Light the candle.

Dress the dimes with your sexual fluids and with Lavender Love Drops Oil. As you do so, name each one, saying *"This is [the person's name]"* and *"This is [your name]."* Set them before the burning candle.

Dress the two roots with your sexual fluids and Lavender Love Drops Oil, naming each one: *"This is [the person's name]"* and *"This is [your name]."*

Set your root on your dime and the other person's root on the other dime. Place any extra personal items of the loved one in the mojo bag. Dress the bag with Lavender Love Drops Oil, stroking it nine times and saying, *"[Name of lover], come to me."* Pass the bag through the candle smoke nine times saying, *"[Name of lover], follow me."* Place the dimes and roots in the bag saying, *"[Name of lover], stay with me."*

When the candle is done burning, take the name-paper from under the saucer and fold it toward you, saying, *"[Name of lover], come to me."* Turn it and fold it toward you again saying, *"[Name of lover], follow me."* Place it in the bag saying, "[Name of lover], stay with me." Breath into the bag, tie it shut, and say, *"[Name of lover] will be my mate, in the name of the Father, Son, and Holy Ghost, Amen."*

Dispose of any left over candle wax at a crossroads, throwing it to the East (toward sunrise) over your left shoulder and walking away without looking back.

HOW TO USE THE HAND

Carry the mojo bag on you when you are together or keep it in your bedroom where the one you love will not see or touch it. Add more personal items to it when you can.

To compel your lover to be faithful, get a piece of soft cotton string. Tie the beginning of a knot in the center of the string — that is, make the knot but leave it loose and untied. Hide the string under your pillow or in the bathroom. Make love with the one you love but do not come (you want only the other person's nature in this charm). Secretly get some of your lover's sexual fluids on the string. Now wait until the person falls asleep. Hold the string by the two ends. Call your lover's name, and just as the person answers, pull the knot tight, capturing the person's nature. Some folks put nine knots in a string this way on 9 different days, to really hoodoo their lover's nature so the loved one cannot ever love another, but one knot is sufficient. Place this in your mojo bag and the one you want will always be yours.

LODESTONE MOJO TO MAKE A MAN GENEROUS

This mojo recipe was collected by Harry M. Hyatt from a Catholic Spiritualist worker. I have included Hyatt's informant numbers, locations, entry numbers, cylinder numbers, and page numbers, and i have inserted a date as best i can calculate it – however, the wording of the spell here is my own:

"There's a form of getting a Silver quarter from a person who will not give you any money. You take a silver quarter and you inscribe his name in that Silver quarter and you sew it in a small chamois bag, along with a pair of white painted "he and she" Lodestones and the best of Steel Dust. If you wear that, it will draw that man to you. You could place it under the sole of your foot, or carry it anywhere on your person. And you would dress it with the best of perfume, which we call Cologne."

Informant #1559 ("The Gifted Medium"), New Orleans, LA, Feb. 14, 1940
Vol. 2, page 964 (cylinders E6:7-E19:3 = 2839-2852)

Hyatt erroneously titled this mojo "To Draw a Man" although the informant begins by explaining that the man will not give you (the woman) any money. It is actually a charm to make a new lover give you money or spend it on you freely.

As i interpret the symbolism, the woman is attracted to a man, but she is not yet intimate with him, hence the use of a pair of mated Lodestones painted white, for new beginnings. The man has not yet progressed to the point of spending money on her, so she gets a quarter from him — virtually the first thing he gives her – and inscribes it with his name, placing it with two pieces of Lodestone grit (the stones would have to be grit-sized or she could not wear them in her shoe) and some Steel Dust to draw in his money and his love. The mojo is sewn in chamois, worn in the shoe to dominate (walk on) him, and it is fed with Cologne.

Hoyt's Cologne would be appropriate for this purpose, as it draws money. Rose Cologne would also work, for it draws love. Cleo May perfume combines the best of both – it is a sweet, rosy scent used by women who want to get a man's money and his love. Because it is worn in the shoe, this mojo is also an example of foot track magic.

HOMEWORK ASSIGNMENT #3

This homework assignment is as easy as pie: Just tell me a little about yourself. Copy the format, fill in the blanks, and send your homework to:

HOMEWORK #3 (Student ID#)
c/o Lucky Mojo Curio Co.
6632 Covey Road
Forestville, CA 95436 USA

1. How were you introduced to the practice of magic?
2. Do any other people in your family practice magic or have natural gifts?
3. How old were you when you first began practicing?
4. Briefly describe the very first spell or trick you worked.
5. Do you work on behalf of clients or only to help yourself?
6. Your Name and Student ID#: _____

WEEK NINETEEN: Q and A

We water our gardens from an old hand-dug well that dates back to 1875. It is 100 feet deep and has never gone dry. Now that the rainy season is behind us, we will be turning valves on our drip irrigation system and hauling hoses and sprinklers throughout the garden for the next six months. Let us give thanks to John Oliver, who dug our wonderful well.

Angelina DeSousa had three good questions about the ritual disposal of spiritual bath waters:

• *I would like to know if I dispose of the bath water in my yard/garden, would it have any effect on the flowers/fruit/vegetables I grow and will eventually eat?*

Physically speaking, the only thing i would be concerned about would be that by always throwing baths made with table salt in the same area, i would be adding too much sodium to the soil and harming the plants. Epsom Salts, on the other hand, are traditionally used by organic gardeners to help Roses bloom better, so unless used to excess, Epsom Salt baths would be good for certain crops.

Spiritually speaking, when taking off extremely negative conditions, it is traditional to throw the water at a strong tree, under the assumption that the tree can absorb negativity without being hurt.

• *My dogs go out on the front yard where I would dispose of water – would they absorb any negativity that was discarded?*

One of the tenets of hoodoo as i have learned it is that tricks only work "for the person they're throwed for." That is, unless you curse your dogs as you throw out the bath water, which God forbid you should ever do, your dogs are perfectly safe from any spiritual repercussions, even if you are disposing of bath water you tricked to jinx or hoodoo someone in your household.

• *Is it preferable to stand with your back away from the rising Sun, toss the water behind your left shoulder, and then walk away without looking back – or can you face the way you're throwing the water and then turn around and keep walking?*

This is one of those areas of variation we see so often in hoodoo. I have been told by experienced workers to stand with my back to the Sun and throw over my left shoulder, to stand with my back to the Sun and throw under my left armpit, or to stand facing the Sun and throw to the East. Each person generally picks one method and sticks with it, but it is rare to hear folks say that a spiritual bath won't be efficacious if you choose a different method than they do. Intention is as important as technique, you know.

NEXT WEEK: CARE OF LODESTONES, LODESTONE MONEY SPELLS

WEEK TWENTY: LODESTONE MAGIC, PART THREE: CARE OF LODESTONES, MONEY SPELLS

WHY LODESTONES ARE MAGICAL

The fact that people from all cultures prize Lodestones for their magical powers should serve as an indicator that there is something about them that arouses awe, respect, and a connection to mystery. Back in the days when physical forces such as magnetism were not fully understood and artificial magnets did not exist, they must have seemed even more unusual than they do today.

The obvious significator of their spiritual status is, of course, the way they attract Iron and also draw to each other. This alone recommends them to magical usage, by virtue of the symbolism that can be brought to bear when employing them in a spell to draw someone or something to you or your clients.

But did you ever stop to think about how the Lodestones came to be magnetic in the first place? There is plenty of Iron ore all over the world, and only a fraction of it carries a naturally strong magnetic charge.

The agent that imparts the magnetic alignment to the Lodestone is a lightning strike. In areas where large masses of Iron ore are exposed to the surface, especially on the tops of mountains, centuries of lightning strikes cause the ore to become magnetic. The larger the lightning strike and the closer the ore is to it, the more magnetic it becomes.

In cultures where there is a blacksmith god or a lightning god (and many cultures have both, or the two functions are embodied in one god), Lodestones are sacred to that deity or deities. In African religions, from which much hoodoo lore derives, there is a decidedly spiritual dimension to Lodestone symbolism. Even in European folk magic, after centuries of Christian overlay has dimmed the memories of indigenous Pagan religions, Lodestones are still held to be powerful.

I have heard rationalists argue that Lodestones are revered because with their help primitive navigators created compasses that oriented toward the Earth's magnetic North pole, and that any belief in their magical efficacy is simply "superstitious" incomprehension of scientific principles, but the truth runs far deeper — Lodestones are sacred stones, created by the lightning god. And don't you forget it.

WE DO NOT USE LODESTONES FOR "GROUNDING"

In 20th and 21st century metaphysical practice that utilizes minerals — so-called "crystal work" — the meanings given to Magnetite (Lodestone) and to another common Iron ore, Hematite, are similar: Both are said to have "balancing" or "grounding" qualities. They "align the chakras" (seven disk-like focal points in the human body, according to Hindu belief) and "strengthen the circulatory system." They "help in healing diseases of the blood," and to "support the immune system." They may be prescribed for the "alleviation of agitated or depressed states of mind."

We do not use Lodestones for "grounding" or "balancing" in conjure. We use them to draw things or people to us through their magnetic force.

CARE OF LODESTONES

Because Lodestones are considered to be alive with magnetism, they are not treated in the same way that herbal curios, oils, candles, or incense are. That is, although Lodestone grits used in mojo hands may be discarded along with the rest of the bag's contents once the mojo has performed its work, Lodestone chunks are kept and worked with for years at a time or laid away and buried.

Once you have obtained a good set of Lodestones — and i recommend that you have at least three stones; one for money drawing and a matched pair for love work — you will want to keep them well fed and working for yourself and for your clients. Caring for them consists of naming, dressing, washing, re-using, and, occasionally, burying them.

NAMING LODESTONES FOR LOVE

Love drawing Lodestone pairs are always named for the people for whom the work is being done — either yourself and your intended lover or the clients for whom you are working. Of course, you already know which stone is the "he" and which is the "she" by their shapes, as described previously, but i am talking here about naming the stones to symbolically link each one with the appropriate person in the case — to get them working like doll-babies, in a sense.

This procedure, which is sometimes called "baptizing" the stones, can become a little ceremony that you perform before the spell work proper. Take and hold the he-stone in your left hand, sprinkle it with whiskey or Holy Water and call the name of the man in the case, saying, *"Lodestone, [Name] you are to me, and [Name] you will be"* as you draw an X or cross-mark over it in the air with the first and middle fingers of your other hand. You then put that stone down and name the she-stone the same way, with the name of the woman in the case. Now the stones are ready to be used for those people.

Personally, i would never re-use a pair of named stones for another couple, but some frugal workers do so, after washing the stones as described below for money drawing stones. Me, i'd rather bury used love stones, regardless of the cost.

NAMING A MONEY-HUNTING LODESTONE

If a Lodestone is used for money, it need not be named as part of the spell work, but some folks do like to give a name to a good money drawing stone, the same way you would name a good hunting Dog.

The comparison between a money Lodestone and a hunting Dog is one that i first heard back when i was a young girl, and i have run into it many times since.

The idea is that the Lodestone is a hunter and the money that is offered to such a stone and sits with it for a while soaks up its magnetism and learns its tricks. This money is "trained" by the Lodestone to become "trained hunting money." So with that in mind, it seems quite natural to give a good money Lodestone its own pet-name, like Trey or Ranger, or just to call it by its proper name, Lodestone, when addressing it with a petition or prayer for money. Mine is called "Li'l Guinea Pig," for what it's worth, as it has natural little stumpy legs and a hunched back, and with its coating of every-which-way "hairs," it looks just like an Abyssinian Guinea Pig to me.

Dressing the Stones

In addition to feeding Lodestones with Magnetic Sand — which is the usual way of getting them working for you — you may also anoint the stones with a dressing oil appropriate to the condition being dealt with. Use any money drawing oil or combination of such oils when working to draw money and a love drawing oil or combination of such oils when working for love. In a pinch, you can always use Attraction Oil, Lodestone Oil, or Special Oil No. 20 to dress a Lodestone.

In love spells which you perform for yourself, it is common to dress a Lodestone pair with your sexual fluids. Obviously rootworkers do not do this when working for their clients, and that is why i tell folks that sometimes, even though they are inexperienced, they can do their own best Lodestone love spells rather than relying on a rootworker.

Washing and Re-Using Money Drawing Stones

Once you have fed an entire package of Magnetic Sand to a money drawing Lodestone, what do you do next? Well, you wash the stone off and begin again. Brush off all the Magnetic Sand and set it aside, bathe the stone well in whiskey, let it dry, dress it with oil, and it is ready to be fed again. You can re-use the same Magnetic Sand, as long as it is clean.

Burying Love Drawing Stones

Some Lodestone spells performed to draw love call for a pair of stones to be brought closer and closer together every day until they touch, at which point they are buried to seal the trick. There are many ways this burial can be done and i take no sides as to which way is best. Keep all these options in mind as you read any Lodestone spells where burial of the stones is recommended, and select the method that seems best to you for the case at hand.

- **Bury the stones in your yard:** Wrap the mated stones up in a cloth, tie the cloth, and bury it in the earth. If the intention is to draw in a new lover or bring an estranged lover back to the home, they then bury the packet at the front door. If the intention is to keep a straying or cheating partner from running around or leaving home, they bury the stones at the back door.
- **Bury the mated stones directly under the bed:** For the enhancement of love, sexual pleasure, and contentment in a basically sound marriage, you may crawl under the house to bury the stones precisely below the bed — or you may prefer that the stones go under the exact center of the house, thus forming a five-spot pattern with the four corners of the building.
- **"Bury" the stones in a container under the bed:** If the bedroom is on an upper floor or the house has a full basement so that you cannot crawl under it, you can place the stones in a container and put that under the bed, about where your heart would be. This is what i do because my bedroom is on the second floor, and it has worked out very well for me. I keep the Lodestones in an ornamental chrome art deco candy dish with red catalin plastic handles.
- **"Bury" paired grit stones in the bed itself:** If you are working with mall stones or Lodestone grit, wrap the mated pair of stones in a piece of red flannel and "bury" them between the box springs and the mattress of the bed.

A MONEY DRAWING LODESTONE AND MAGNETIC SAND IN THE CASH REGISTER

The simplest Lodestone money drawing spell i know is one that i was taught back in the 1960s by a man who had it working in his candle shop.

Get a big Lodestone, dress it with Attraction Oil or Lodestone Oil, and put it in your cash register. Feed the Lodestone with Magnetic Sand, and make an offering to it of one coin of every denomination (penny, nickel, dime, quarter, half-dollar, and dollar), and with one bill of large denomination — at least a twenty, and preferably a hundred-dollar bill.

Every Friday feed the Lodestone with Magnetic Sand and new coins, then take out some of the previous week's coins and put them in the change that you will give out to customers. This is your trained hunting money and as you give it out, it will bring in more cash to your shop. The hundred-dollar bill stays with the Lodestone.

ALL-PURPOSE LODESTONE DRAWING SPELL

This can be used for drawing anything you want, whether it is money, romance, sex, marriage, a new car, business success, a child, a job, the return of a lost lover, or you-name-it.

Ingredients

- 1 large Lodestone
- 1 packet of Magnetic Sand
- 1 bottle of any kind of drawing oil
- a chinaware plate
- a piece of paper torn from a brown grocery sack.

Doing the Work

Write your wish on the paper, being as specific as possible about your wants, and sign it with your name. Get a picture of what you desire (a drawing, a photograph, or an advertisement torn from a magazine). If your desire is for more money, use a one-dollar bill (or higher denomination) as your "picture" and add it to your written wish.

Anoint the four corners of the wishing-paper and the picture or money with a general drawing oil such as Attraction, Fast Luck, or Lodestone, or with a specific oil for your particular purpose, such as Love Me, Prosperity, or Return To Me.

Place the wishing-paper and the picture or money on the plate and set the Lodestone on top. Pray over the Lodestone, stating your wish clearly, and then feed the Lodestone with a pinch of Magnetic Sand. The idea is to get the Lodestone to understand your wish and to work on your behalf, drawing the desire toward you. When you have finished praying, put the plate and everything on it away where no one will see it, perhaps under your bed or in a drawer.

Every day take out the plate with the Lodestone and papers, pray over it, and feed the Lodestone with Magnetic Sand, stating your wish clearly. When your wish comes true, thank the Lodestone respectfully and bury it in your yard with its Magnetic Sand and all the papers, still on the plate.

14-DAY MONEY DRAWING SPELL FOR BUSINESS WITH LODESTONE AND MAGNETIC SAND

Begin this spell on the new Moon. If you can do it at your place of work, so much the better. Otherwise do it at home.

INGREDIENTS

- 7 green candles (4 to 6 inches tall, not glass encased)
- 1 large Lodestone
- 1 packet of Magnetic Sand
- 1 bottle of Money Drawing Oil
- 1 packet of Money Drawing Sachet Powder
- 1 packet of Irish Moss
- 7 two-dollar bills (or 7 brand new bills of any denomination)
- 7 dimes, preferably silver, but if not, then shiny and new
- a plate or tray for the Lodestone

DOING THE WORK

Place the Lodestone on the tray or plate on a table or altar. Dress the candles with Money Drawing Oil and arrange them in a crescent around and behind the Lodestone.

Starting from left to right, every morning light one candle and anoint the four corners of one bill with Money Drawing Oil and place the bill under the Lodestone. As you do this, say either the 23rd Psalm (if you are Jewish or Christian) or a simple invocation if you are not (such as "May my money increase"). Then feed the Lodestone with a pinch of Magnetic Sand and say, *"Lodestone, as you draw these sands to you, draw money to me by day."* Let the candle burn halfway down each day and pinch it out (do not blow it out). At the end of 7 days, all the candles will be half-burned.

Now switch to doing the same spell at night. Everything is the same: you re-light one candle each night, anoint one coin each night and place it with the Lodestone, say the Psalm or your invocation, and when you feed the Lodestone with Magnetic Sand, you say, *"Lodestone, as you draw these sands to you, draw money to me by night."* This time you let the candles burn until they are burned out.

The spell ends at the full Moon. Clear off the altar and bury any candle wax left over. If you had to work the spell at home, take the tray or plate with the Lodestone, the Magnetic Sand and the money to your place of work. Sprinkle Money Drawing Powder in the four corners of the room where you do business. Place a pinch of Irish Moss beneath any carpets or rugs in the center of the room. (This is a "five-spot" pattern.)

Take the bills and coins off the plate or tray and put them in your cash box. Give this anointed money out in change to customers — it will go into the world and bring more money back to your place of business to be with the Lodestone.

Keep the Lodestone with its Magnetic Sand in the cash register. It will draw money to your place of business as long as you feed it once a week with Magnetic Sand and also allow it to physically touch some incoming money at least once a week to keep it "trained" to hunt money.

Renew the Money Drawing Powder in the corners of the room and the Irish Moss beneath the rug or carpet after every cleaning of the room that would remove them.

MONEY STAY WITH ME LODESTONE SPELL

This spell keep you from spending up your profits or wasting your winnings.

Ingredients

- 1 green 7-Knob candle
- 1 large Lodestone
- 1 packet Magnetic Sand
- 1 packet Money Stay With Me Incense Powders
- 1 packet Money Stay With Me Sachet Powder
- 1 bottle Money Stay With Me Oil
- 4 silver dimes
- an incense burner or brazier
- a plate or tray for the Lodestone
- a needle to carve the candle
- a piece of paper and red ink

Doing the Work

Make 1/7 of the Money Stay With Me Incense into a cone or place it loose on a brazier. Set the Lodestone on the tray. On each knob of the candle carve the words MONEY STAY WITH ME. Dress the candle with Money Stay With Me Oil.

Place the four dimes around the foot of the candle in the form of a cross. Light the incense, then the candle. Write your name nine times on the paper, then use the needle to pin your photo, hair, or concerns of that nature to the paper. Place the paper and your concerns under the Lodestone.

Now be honest with yourself. It's not how much you get, it's how much you can hold on to. Dig into your pockets or purse and pull out all your cash. Yes, even the cash hidden in your sock drawer. Set the change and any bill under $20.00 denomination to one side. Any bill of $20.00 denomination or more, you will use in the spell.

Write your name on each bill. (You've seen money like this before, with a person's name on it. Now you know how it got that way and why.) Anoint the four corners of each bill with Money Stay With Me Oil and then dust each bill with Money Stay With Me Powder. Place the bills under the Lodestone, neatly stacked and facing East to West on top of your name-paper. Say aloud "Money Stay With Me" and sprinkle a pinch of Magnetic Sand on the Lodestone to feed it. Let the candle burn one knob's worth and pinch it out (don't blow it out).

The next night, do everything as before. Light some incense, re-light the candle, go through your money, pull out all the bills of $20.00 denomination or more, write your name on them, dress them, dust them, and place them under the Lodestone, but go criss-cross, with the new bills face North to South. Say "Money Stay With Me" and sprinkle Magnetic Sand on the Lodestone. Let the candle burn one knob's worth and pinch it out.

Do this every night, criss-crossing the bills. Any night when you don't have bills of $20.00 denomination or more, use the bills of highest denomination.

On the 7th night, after you finish, the bills at the bottom of the stack are yours to spend. The Lodestone is now "trained" to keep your money. Put it in a drawer or in a lock-box near your cash register.

WEEK TWENTY-ONE: LODESTONE MAGIC, PART FOUR: ALTAR WORK, MAGNETS, LOVE SPELLS

LODESTONES ON THE ALTAR

Last week i described how to wash and re-use a money lodestone when it has been fed all the Magnetic Sand it can hold and you want to continue working with it. I make this washing of the lodestone with whiskey a yearly ritual, performed around the Fall Equinox. At that time i completely take apart the altar array as well, dust and thoroughly clean everything on it, and set it back in place so that it is all shiny and fresh when the lodestone is returned to its place.

(Why the Fall Equinox? Well, someone told me that this was the right time to wash off a lodestone, and so i accepted it and made it my custom. The same date has also been given as the proper time to harvest and / or renew High John the Conqueror roots, for what it's worth. It may be a coincidence — and it may be the remnant of an African religious observance. The date falls around the time of the Jewish New Year, for those interested in such matters.)

I also mentioned last week that in my own practice i do not wash off paired stones that have been named and mated in a love spell in order to re-use them for a second set of named individuals in another love spell. It seems a cheap thing to do, and it impinges on my sense of propriety. I always bury named pairs of stones when done with a love spell (either in the earth or under the bed, as i explained) and use fresh stones for a fresh set of clients.

However, as i noted when describing the five altars in our curio shop, we maintain a permanent altar for love work. On this altar, front and center, is a matched pair of extra-large lodestones. These stones are not individually named for clients, but are given the generic names "He" and "She," as is customary. Thus i have no trepidation about washing them in whiskey once a year and setting them to working again. As with the single lodestone on the money altar, this pair is cleansed once a year at the time the altar is taken down and remade, and then fed and put back to working for clients in general, and for love everywhere. Note that they are not re-named, only bathed and returned to the altar.

The only exception to this rule of mine about not renaming lodestones in love spells (which you may or may not adopt, as you see fit) occurs when working a love drawing spell to attract a new lover: One stone is named for yourself or your client and the other is named with a generic binomial such as "Unknown Lover" or "Perfect Mate" or "Future Husband." The stones are worked with in this way on an altar until a person appears in the picture who seems to fulfill the qualifications desired in a mate. Then the "Unknown" stone is washed, baptized or named, dressed, fed, and set to working for the union of the named party with yourself or your client, as the case might be. In other words, if a lodestone is working well for love drawing when it is not specifically named, don't discard it in favour of a named stone — simply cleanse it, name it, return it to the altar, and continue with the work you were doing.

MAGNETS

People often ask me if magnets can be substituted for lodestones in spell work. Their reasoning runs along these lines: "If lodestones draw money in or draw people together, then those high-powered new ceramic magnets ought to do an even better job — so why not use them instead of lodestones?"

You can probably guess part of my reply — that i prefer natural magical work that is based in the minerals, herbs, and animals of the Earth — but you would be wrong if you thought i was entirely opposed to the use of magnets in rootwork. Sometimes they are all that is handy, and who am i to say that popping the magnets off a couple of decorative refrigerator magnets and using them in a spell wouldn't be helpful to someone in desperate straits? My main objection to them – in addition to the obvious fact that they are humdrum products of industry rather than amazing gifts of nature — is that, physically, they don't work well on the altar.

- **They are too small:** A high-powered ceramic magnet strong enough to lift the same amount of Iron as an extra-large lodestone is barely weighty enough to hold down a pile of twenty-dollar bills in a strong wind. Not that you're going to have a strong wind blowing through your altar — but it just looks funny to see a tiny disk magnet all tippy and unstable on a pile of crumpled bills.
- **They are too strong:** A gradual drawing spell, like the lodestone spells performed for love, in which two stones are slowly brought together over the course of several days, cannot be performed with small ceramic magnets because once they get within a certain range of each other, they just snap together. I like the way lodestones seem to long or pine for each other as the Magnetic Sand they've been fed begins to grow "hairs" and they reach out to touch each other.

That being said, i do recognize that some people prefer Magnet Oil to Lodestone Oil — and i do make up both kinds in my shop, so everyone can get what they wish.

MAGNETIC SCOTTY DOGS

Having said my piece against high-powered ceramic magnets, i will add that i simply love using magnetic Scotty Dogs in spells — not for clients, who usually think they are silly, but for myself, because ... well, *because* they are so silly!

People taking this course who don't live in the United States may need it explained that magnetic Scotty Dogs, also known as Spunky Dogs and Love Pups, are pairs of very small plastic models of Dogs, about an inch long, and sort of flattened side-to-side.

One little Dog in each pair is moulded in black plastic (the Scottish Terrier) and the other is moulded in white plastic (the West Highland White Terrier). Their bases are fashioned in such a way that each holds a small bar magnet. The dogs thus attract and repel each other, depending on which way they are turned. The magnets can be shifted to make the Dogs meet face to face, head to butt, or butt to butt.

Magnetic Scotty Dogs can also be made to "walk" by standing them on a thin sheet of brass or chipboard and moving a powerful magnet below them, out of sight, which causes them to follow about in response. Fun for children of all ages!

A LODESTONE AND RED CANDLE LOVE SPELL TO ATTRACT NEW LOVE

This con uration takes seven days to complete

INGRE IENTS

- 1 pair of large Lodestones
  (male and female or both male or both female)
- 1 packet of Magnetic Sand
- 1 bottle of any love drawing anointing oil
- 1 red candle
  (a plain Offertory candle will do, but the red "Lovers" or "Bride and room" ıgural candles are paı icularly appropriate for dra ing a partner of the opposite sex if you wish, you may use seven individual candles, one each day or a 7 nob candle, bu ed one knob per day)
- a tray or plate (not made of Iron or other ferrous metal)
- small personal items or paper and ink

DOING T E WOR

Before you begin Lodestone love spells, determine which ends of the Lodestones draw to each other most strongly Place the Lodestones on the tray some distance apart, with the attracting ends facing each other. Behind them and between them, forming a triangle, set up the candle Next, name the Lodestones one for you and one for the person you wish to attract If you can get anything of the person s (a photo, a lock of hair, nail parings), place it beneath the person s Lodestone Place something similar of yours beneath your Lodestone

If you cannot get such items, write the person s name three times in red ink on one piece of white parchment and your name three times in red ink on another piece of white parchment and place those beneath the respective Lodestones. f you are already having sexual relations with the person you wish to have love you simply personali e the Lodestones by anointing them with sexual fluids semen for a " e" stone and vaginal fluids or menstrual blood for a "She" stone

On the first day, dress the candle with a love drawing oil, such as ome to e Love Me ollow Me Boy, or Lavender Love Drops. Sprinkle a little of the oil on each Lodestone as well Light the candle and feed the Lodestones with 1/7th of the Magnetic Sand, saying, *"Feed the He feed the he "* Concentrate on your desires. You may also read aloud the Song of Solomon, which is in the Bible. et the

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RECONCILIATION LODESTONE SPELL

This spell is done before dawn each day for nine days in order to renew love after a quarrel, fight, or other problem has driven you apart from the one you love. It is similar to some love drawing Lodestone spells, so you may wish to consider that it will best be used in situations where the two parties actually have been together in the past and have some spark left between them upon which the magnetic bond can be rebuilt. This spell is not necessarily limited to using in "bring him back" conditions — it is also valuable to try it when a couple is still married but is suffering from an extended bout of discord and disunity. If an outside lover is a cause of difficulties between the pair, perform a Break Up spell on that situation before commencing the Reconciliation work.

Ingredients

- 1 pink Bride and Groom candle
- 1 pair matched small Lodestones
- 1 packet Magnetic Sand
- 1 packet Reconciliation Incense Powders
- 1 packet Reconciliation Bath Crystals
- 1 packet Reconciliation Sachet Powder
- 1 bottle Reconciliation Oil
- 1 packet Balm of Gilead buds
- 1 pink flannel bag
- metal dove charm to sew on the bag
- a nail to carve the candles
- a saucer
- an incense burner or brazier
- a tray to hold the Lodestones
- 2 small pieces of paper

Preparation

Sew the metal charm onto the bag. If you don't have a charm, sew on anything else appropriate or use a charm that can be put inside the bag to symbolize forgiveness, hope, and peace.

Write your full name nine times in red ink on one paper and the desired person's full name nine times on the other. Get personal things from both of you – hair, fingernail clippings, a photo, a handwritten note, or concerns of that nature. The more intimate the items, the better; sexual fluids are most effective.

Before dawn the first day, dissolve half the Reconciliation Bath Crystals into a basin of hot water. Put a stopper in your bath tub and stand in it. Pour the water over your head as you say, *"[Name of lover], return to me and let us start anew."* Bathe by rubbing your body upward (not downward). Dry in the air only. Collect some of the bath water, which has your essence in it. Dress in fresh, clean clothes, carry the basin of bath water to a crossroads and throw the water toward the sunrise in the East as you call your lover's name. Walk back into your home and don't look back. You are now ready to start the work.

DOING THE WORK

Make some Reconciliation Incense up into a cone (use a twist of paper, pack incense in with your finger, and turn it out) or place it loose on a brazier.

Lay down Reconciliation Sachet Powder on your altar in the form of a heart. In the center of the heart, set out the Lodestones so the sides that attract are facing each other, with the stones as far apart as you can get them on the tray. Name the Lodestones with your names.

Put your personal concerns with your Lodestone and the other person's concerns with the other stone. Fold the other person's name-paper inside yours, folding toward you, then turning and folding toward you again.

Place the papers and Balm of Gilead Buds beneath the overturned saucer; set this at the top of the heart.

Carve the person's full name on the pink Bride and Groom Candle on the side that is their gender, and your full name on the side that is your gender. Dress the candle with Reconciliation Oil and light it, then melt it to stand on the upturned saucer. Light the incense. Call your lover back to you. Move the Lodestones a little closer together and sprinkle a pinch of Magnetic Sand on each Lodestone. Burn the candle about 1/9th of the way down and pinch it out (don't blow it out).

Each morning, light the candle, burn incense, pray for reconciliation, move the Lodestones closer together, sprinkle Magnetic Sand on them, and pinch the candle out.

On the 9th day, the Lodestones will be touching. Let the candle burn until it goes out, then put the name-papers, personal concerns, Balm of Gilead Buds, and some sachet powder in the mojo bag. Dress the bag with Reconciliation Oil. Carry this on your person to draw your lover back. Put the Lodestones, still touching, under your bed or bury them at the front door step.

FINISHING THE JOB

Watch and wait for 3 days, then arise well before dawn and write a letter or card to your lover asking to be reconciled. Use very gentle language — the card is primarily a vehicle to convey the trick, so it need not be long or complicated. It may even be a conventional birthday card or some such item, but no matter what you use, you should include two thoughts:

(1) You are thinking of all the good times the two of you have had and

(2) You regret any part your temper or anger have played in creating the problem and you apologize and take responsibility for your mistakes.

Sprinkle the paper with Reconciliation sachet powder and fold it into an envelope, but don't seal it. Bathe again as you did the first day, using the rest of the Reconciliation Bath Crystals. As soon as you step out of the bath, seal the envelope with a drop of your bath water and a drop of Reconciliation Oil. When you return from the crossroads at dawn, take the letter to the Post Office at once and mail it.

Wrap up any left-over candle wax, incense ashes, and used sachet powders in a piece of red cloth. Secure it with red thread and tie it. Bury it near your front door to bring your lover back if you are separated. If you still live together but are falling out of love, bury it in the back yard, to keep your lover home and discourage straying.

When you meet your lover, wear Reconciliation Oil as a perfume and carry the conjure bag on your person.

TRAINING LODESTONE GRIT PAIRS ON THE LOVE ALTAR

If you have a pair of large Lodestones working on a love altar, it is advantageous to select several pairs of Lodestone grit and name and dress them as "He" and "She" stones. They should cling to and stay with the larger stones as the love spell proceeds, riding along on the bigger stones, like baby Turtles riding on the back of a mama Turtle. You can also train Magnetic Scotty Dogs as "riders" on your large Lodestones.

When the two large stones have been united, let all the little ones move forward and meet, one pair at a time. The "trained" Lodestone pairs can then be removed from the large altar stones and employed to make tiny packet spells. These can be worn in the shoes, hidden in the loved one's home or personal space, placed under the mattress, and so forth. Training three pairs of grits or Scotties at the same time as you work the spell gives you an opportunity to deploy them as you see fit and as opportunity arises.

LODESTONE LOVE SPELL — PLUS A HONEY JAR

At the opening of a Lodestone love spell performed with a candle, the Lodestones are usually set on the altar in the form of a triangle, with the two stones in front and the candle to the rear. This looks like a triangle, if you look at the layout from above table-level. You can use this form of triangular altar layout with either a new-love Lodestone spell or a Lodestone spell for reconciling and reuniting two parties.

To enhance the power and efficacy of a triangular Lodestone love spell, in which there is a candle on the altar, you may burn the candle on top of a honey jar.

I'll discuss sweetening spells and their many uses in further detail next week, but for now, please acquaint yourself with the brief instructions for a basic homey jar spell below, reprinted from HHRM. Note that in this short version of the honey jar spell, no Lodestones are mentioned because you are going to use the honey jar in place of the plain candle-holder upon which you would have normally set the candle that would accompany two Lodestones in a regular triangular altar layout.

Honey Jar for Sweetening Someone

A small glass HONEY jar in which a person's Name-Paper is placed (along with a wish and the person's Hair, if it can be had) is used as a base upon which to burn candles for a variety of purposes, from attracting a new lover or reconciling with an old one to influencing a judge to favour one's court case or a boss to grant one's request for a raise. Some workers fill the jar with molasses, CORN SYRUP, or cane syrup instead of honey, depending on what they have at hand or upon the skin-colour of the person they are trying to influence. The candles burned atop the jar lid are usually colour-keyed to the worker's intentions: white for blessings, stopping malicious gossip, or finding a new love; pink for reconciliation; red for sexual love; brown for court cases; blue for peace in the home; and green when asking for a raise or seeing a bank officer about a loan. [HHRM, pg. 136]

WEEK TWENTY-ONE: Q and A

The cherries are ripening. We share them with the birds. The variety we grow is called Early Purple Guigne, an antique ancestor of the modern Black Tartarian and Bing types — and the trees were first planted here by Mr. Oliver, the man who built our house and dug the deep well that keeps our gardens green. Hurray for Mr. Oliver, again.

Adele Ford asked this about Lesson 10 on ointments:

• *Any suggestions to help preserve "Black and White" ointment?*

I store my salves in a cool, dark, dry medicine cabinet and they keep well in weather that is hot, although not humid.

Dawn Sanders had queries about bathing and floor washing:

• *Can I scoop one bucket of water from the bath, or does *all* the water go outside?*

A small basin of bath water is symbolic and sufficient.

• *Do I need to use a special mop only for spiritual washes?*

Most folks use their regular mop. Some make *every* floor washing a spiritual floor washing, so the mop is naturally only used for spiritual cleansing. The re-coverable "Swiffer" mops are very popular for spiritually cleaning both floors and walls.

Carla Hall asked a couple of basic spiritual questions:

• *You mentioned "calling a person's name" when casting a spell (like a floor wash, for example). How do you do that?*

Say something like, "John Brown, this work is for you, that you may learn to love me" or "John Brown, i command you to get out and never come back."

• *What is the proper way to pray over herbs to stimulate their spiritual properties?*

If i grow the herbs, i pray while planting, talk to them as they grow, and pray when i cut them. Dried herbs, whether home-grown or purchased, are prayed over as they are put to use. The prayers may be silent or spoken. For instance, when planting Rue, i say, "May these Rue plants be strong for the protection of all who seek their aid. In the name of the Father, Son, and Holy Ghost, Amen." When talking to growing Rue, i say, "Rue, you are for protection. You will help the lives of many." When praying over dried Rue, i say, "May this Rue protect and keep evil away from all who seek its aid [or from the name of the client]. I ask this in Jesus' name, Amen."

NEXT WEEK: SUGAR, HONEY, APPLES, ONIONS

WEEK TWENTY-TWO: SWEETENING SPELLS: SUGAR, HONEY, APPLES, ONIONS

THE SWEETENERS: A GREAT FAMILY OF SPELLS

This next group of tricks is what i call a "family." As you talk to other practitioners and study in books, you may find many versions of these spells, given under various names, and with numerous differing details. There are so many of them that if i had to list every version i know, we'd be here three weeks, just on this family alone, so i am going to limit myself to describing the basic premises and let you learn to improvise. Remember, no matter who tells you one of these sweetening spells or exactly how they say the trick is to be worked, the spells resemble each other, the same way family members favour one another.

ALL-PURPOSE HONEY JAR SPELL

Last week, in Lesson 21, i gave a very brief description of a honey jar spell with which you can augment the power of your Lodestone love drawing work. I taught you to do this by substituting a prepared honey jar for the candle-stand that holds the candle which is usually part of the Lodestone love spell.

Here is a similar honey jar, this time given as a stand-alone spell, minus the Lodestone, and written out in a longer, more complete form which has been adapted from one of the hand-outs that we give away to customers in our curio shop:

A HONEY JAR SPELL TO SWEETEN SOMEONE TO YOU

This spell can be worked on anyone's name you want to sweeten. Depending on what relationship the person has to you, what special items you put into the name-packet, the colour of candle you choose, and the oil you dress it with, this trick will cause the person you name to like you more, to love you more, to favour your petition, to want to help you, to be sympathetic to your cause, or to forgive any wrongs you have committed. It can be used to influence and sweeten a judge in a court case, a loan officer at the bank, a boss from whom you want a raise, a teacher in your school from whom you want a good grade, a lover whom you want back in your life, an in-law who has been back-biting you, or friend who has cut you off because of a foolish quarrel.

INGREDIENTS

- a jar of sweetener (see below)
- a piece of paper
- a pen
- optional herbs, curios, bodily concerns (see below)
- a candle of the appropriate colour (see below)
- a candle-dressing oil such as Special Oil No. 20

Choosing the Sweetener

Get a small jar of sweetener. This can be honey, Karo Syrup, Crystal Syrup, home-made brown sugar syrup, Log Cabin Syrup, Vermont Maple Syrup, Br'er Rabbit Blackstrap Molasses or whatever you desire — as long as it is in a container with a metal lid. You can buy the goods in a pint-size glass Mason jar or pour the sweetening of your choice into a jar of your own at home. All that matters is that it should be a short, squat jar with a metal lid, filled up to the shoulder of the jar.

In the old days, when skin colour was a lot more important to people than it is now, it was recommended that the colour of the sweetener match the skin of the person you wanted to sweeten. Thus, for a White judge, you might use Crystal Syrup, and for a Latino loan officer you might use light brown sugar syrup, and for a dark-skinned lover you might use Br'er Rabbit Blackstrap Molasses. Frankly, these days specifying a person's skin colour is not as meaningful as it once was (for which we can all be thankful), and today many folks prefer to use honey for the spell, no matter what the target's skin colour is, because it is a natural sweetener and not man-made. I believe that if you just follow your own intuition and decide which sweetener you like the best, you can be confident that you have made the right choice.

Selecting the Paper

Next, prepare your paper. Again, in the old days, we would be told to use white paper for a White person, tan paper for a high-brown, and rough old grocery-bag paper for a person of dark colour, but these days the type of paper you use can simply be a matter of personal style. I use the smooth, tan-coloured light-weight shopping bag paper because that is my choice, based on the way i was taught, which was that such paper is "pure paper" and better than parchment from the art-supply store.

I prepare my paper by tearing it neatly on all four sides so there is no machine-cut edge. Of course some folks prefer parchment paper more, and they trim it square with scissors — and the spell still works for them. So go ahead and prepare your paper just as you wish and that will suffice.

Writing the Names

Once you have got your paper together, write the person's name three times on it, one name under the other like so:

John Russell Brown
John Russell Brown
John Russell Brown

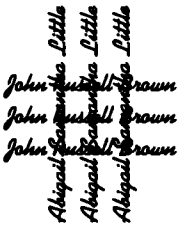
Then rotate the paper 90 degrees and write your own name across the person's name, also three times:

Abigail Samantha Little
Abigail Samantha Little
Abigail Samantha Little

The result will be that the two names are crossed over each other, like a cross or a tic-tac-toe grid, and the other person's name will be under yours. This is called crossing and covering their name. If the sweetening is being done for love, you can use a red ink pen. Otherwise, the colour of the ink does not matter.

The Crossed Names

The two crossed names will look like this:



Writing your petition

Now all around the crossed names, write your specific wish in a circle. If you need a guideline, lightly sketch the circle-shape with a pencil and then follow around it when writing with your ink pen. Write your wish in one continuous run of script letters, with no spaces — AND WITHOUT LIFTING YOUR PEN FROM THE PAPER. Do not cross your t's or dot your i's. Just write the words in one run and be sure to join up the end of the last word with the beginning of the first word so the circle is complete. Then you can go back and cross your t's and dot your i's. To make it easy to connect the word together at the end, i have found it best to make my petition in the form of short commands, such as "help me favour me help me favour me" or "love me love me love me" or "forgive me come back forgive me come back."

If you make a mistake — for instance, if you lift your pen in the middle of writing your petition-circle — throw away the paper and start it all over again. You want it to be perfect.

If you like, you can add small images in the four corners — hearts for love, $ dollar signs for money, watchful eyes for protection, crowns for achievement, etc.

Adding the personal items

Other ingredients can be added to the name-paper if you wish — a piece of court case root for a court case, two Rose petals for love, a lump of sugar for a family member, two clove buds for friendship, bayberry root or sassafras root for money, a pair of adam-and-eve roots for love, two small Lodestones for sexuality, a pinch of Deer's Tongue leaves for a proposal of marriage, a pair of balm of gilead buds for forgiveness and reconciliation, a square of camphor for cleaning out bad things of the past, and so forth.

If you are sweetening someone for love, then in addition to the name-paper and whatever optional herbs, roots, or minerals you choose, you must also get one of the person's hairs and one of your hairs. If the hairs are long enough, tie them together. Otherwise, just lay them crosswise to each other. In either case, place them on the name-paper.

Don't ask me what to do if you can't get their hairs 'cause i can't help with that. Either work the spell without the hairs and expect a much lower rate of success or get the hairs! Don't load the paper up with lots of other stuff thinking that if you can't get the hairs that six different love-herbs and two Lodestones will be as strong as two hairs. They won't be.

FOLDING THE PAPER

Fold the paper toward you to bring what you want your way and speak aloud your wish as you do so. Turn the paper and fold it again, and again, always folding toward you, to bring what you want your way. Speak aloud your wish each time you fold the paper toward you. Fold it until it will not fold any more.

Open the jar of honey or syrup. To make room for the folded paper packet, you will need to eat some of the contents. Push the folded paper packet down into the jar as you take out a spoon's worth, or a finger's worth — and as you eat it, say, "As this honey [or syrup] is sweet to me, so will i become sweet to John Russell Brown [or the name of the person you are working this on]." You can do this one time or three times, as you wish, speaking your wish aloud each time. Then close up the lid.

FIXING AND SETTING THE LIGHT

Dress an Offertory candle (a 50 cent 6" long candle or a 25 cent 4" long candle; it need be nothing fancy) with an appropriate anointing oil such as Love Me, Court Case, or Reconciliation — or use Special Oil No. 20, which is specifically indicated in this type of spell. You can also use any type of figural candle, if you wish — a Bride and Groom candle for love, a Lover's candle for sexual union, an Adam or Eve image candle or genital member candle for a love affair.

Use a white candle for general blessing and healing, a pink one for romance and reconciliation, a red one for sexual love, a brown one for a court case, a blue one for peace in the home, and so forth. If you are working on drawing someone closer to you for love, you can start with a white figural candle, then go to a pink one, and finally use a red one. For a longer list of colour symbolism, see the web page on candle magic at

http://www.luckymojo.com/candlemagic.html

Stand the candle on the lid of the closed-up jar and light it. You can melt the candle to the lid with hot wax if need be.

Let the candle burn all the way out. Do this every Monday, Wednesday, and Friday, for as long as it takes. Add each new candle on top of the remains of the last one. I have seen people's syrup-jar spells like this done for court cases that were continued for so long and required so many candles that you could not see the jar under all the dripped-on wax!

SWEETENING SPELL PLUS LODESTONES

The honey jar spell described above can be used alone, and it is also ideal to combine with a Lodestone spell that uses a candle and a pair of Lodestones that are fed and drawn closer to each other day by day, as described in last week's lesson. Just set the jar of honey where the candle would have stood alone in the normal Lodestone spell altar layout, and burn the candle on top of the honey jar as you feed the Lodestones and bring them closer and closer together day by day.

If you decide to bury the Lodestones or hide them under your bed, as was suggested, you may still continue to burn the candle on the honey jar as often as you see fit. Rather than continue burning candles three times a week, you can go to once a week if you feel that you have the situation well in hand. My husband and i burn a pink candle on a honey jar every Friday and have done so for more several years now.

THE OLD SYRUP RING SPELL

I'm just guessing, but i suspect that this is the oldest member of the sweetening spell family that survives in contemporary hoodoo. It resembles African rites and it seems to pre-date the invention of boxed sugar, so that takes it back well into the 19th century, at least, and probably earlier.

In this version, there is no "honey jar," just a plain white cream-saucer in which you burn a candle on the person's name-paper (as described above), surrounded by a poured-out ring of syrup and any herbs or sweet fruits you wish to add. Light the candle and burn it as described in the basic honey jar spell.

This old-fashioned syrup ring spell has the disadvantage of drawing flies, so, as packaged syrups and sweeteners became available from grocery stores during the late 19th and early 20th centuries, the honey jar and syrup jar versions of the spell gradually replaced the old syrup ring version. You can work it either way, but the honey jar is a lot neater, that's all.

THE OLD SUGAR BOX SPELL

Here's an intermediate-aged member of the same sweetening spell family: I'd date it as very late 19th or early 20th century, when sugar began to be sold in boxes.

Instead of pouring syrup into a cream saucer, you go down to the grocery store and buy a one-pound box of sugar. Using old-time methods to suit the age of this trick, you can colour-code the sugar to the target person's skin colour if you wish: powdered sugar for a baby or child, white granulated sugar for a White person, ium brown granulated sugar for a tan or light brown skinned person, dark brown granulated sugar for a dark brown skinned person.

Neatly open the box top and stick the prepared name-paper (described above) down in the sugar, followed by the colour-coded candle, being careful not to let the candle touch the sides of the box, which can catch fire. Light the candle and burn it as described in the basic honey jar spell.

POPSICLE STICKS IN SUGAR

During the 1960s, a version of the sugar jar spell started making the rounds among my friends in the East Bay. It is still popular and seems to have spread nation-wide.

To work for a love case, you use two wooden Popsicle sticks — one for each :rson. Write the names on the Popsicle sticks, spread a little honey or jam on the name-side of each stick, press them together face-to-face, and then tie them in that :sition with string or bind them with a rubber band.

If the Popsicle stick spell is being undertaken for the purpose of sweetening up a loan officer, court judge, or other person, you write their name on one Popsicle stick d a petition paper is scrolled around the stick and held fast with a rubber band.

The Popsicle sticks (or stick) are driven into a jar full of of sugar or slipped into jar of honey. Those who prefer to use sugar tell me that one reason they like it is that they can open the jar and rotate the bound sticks back and forth daily, like the agitator on a washing machine, to "stir things up and get them working."

RED APPLE OR RED ONION IN A TIN

Now we go back in time again, to the period when packaged sugar was not yet sold in stores, but imported grocery goods from the topics, like Tea and Coffee, were put up for sale in metal tins. This member of the sweetening spell family is probably mid-19th century in origin.

You can find one variation of it in "Hoodoo Herb and Root Magic":

TO CAUSE A COUPLE TO GET ALONG BETTER

Obtain a whole red APPLE of a size that will fit inside an empty COFFEE tin. On a square of paper no taller than the height of the APPLE, write the squabbling couple's NAMES, crossing them like an X. Around this X write the word "love" over and over again (lovelovelove) as many times as it takes to go around their names in an unbroken circle, never lifting your pen from the paper, and ending the final "e" so that it just runs into the first "l." It's okay to practice a few times to get this right — you want a perfectly done NAME-PAPER. Core the APPLE with a regular corer, making a hollow cylinder down the center. Roll the NAME-PAPER into a tube, then slide it into the APPLE, letting it expand to fill the space. Place the APPLE in the COFFEE tin, pour CINNAMON powder and a SWEETENER (SUGAR, SYRUP, HONEY, MOLASSES, or whatever you prefer) into the hole, and put the lid on the tin. Hide the tin in a trunk or drawer, or bury it in the fighting couple's front yard. This will assist them to love one another again. [HHRM, pg. 32]

Of course, what i did not mention in the book extract reprinted above was that you can use this same Red Apple in a Tin spell for yourself, not just for clients. As should be obvious, further variations of this spell include using it for love drawing, court cases, loan applications, to stop gossip, and for any of the other conditions for which honey jars are recommended.

Additionally, some folks make this sort of spell with a Red Onion rather than a Red Apple. Red Onions are lucky (see HHRM pages 165 - 166), so this is perfectly reasonable.

RED APPLE OR RED ONION IN A FLOWER POT

Another member of the sweetening spell family is a spell that utilizes a Red Apple in a Flower Pot. This one is pretty old, too. Harry Hyatt collected it in the late 1930s, and i first heard it in the 1960s.

Again, note that a lucky Red Onion can substitute for the Red Apple — and might be preferred by some folks in certain situation, due to its hot and spicy nature. If you use the Onion, you core it and fix it exactly the same way you do with the Apple.

The flower pot variation of the honey or sugar jar works on the premise that a growing, living plant — preferably one with a circular habit of growth, like a fern — radiates your magical desire into the world in the same way that a candle radiates light when placed on a honey jar. The power of the plant may be increased by watering it with Holy Water or with your own tears.

Here is an example of a flower pot honey jar for love, made with an Apple, again from "Hoodoo Herb and Root Magic":

To Cause a Couple's Love for One Another to Grow

This spell is not generally performed by the people involved but is done on their behalf by a third party, either a family member or a professional rootworker. Get a Red Delicious APPLE and a clay flower pot large enough that the APPLE will fit inside with lots of room to spare. You will also need a small living FERN plant. The species of FERN does not really matter, but MAIDENHAIR FERN and MALE FERN are the two species most often used in love spells. On a square of paper no taller than the height of the APPLE, write out the couple's full NAMES, crossing them like an X. Around this X write your wish for their happiness over and over again (e.g. loveoneanotherloveoneanother) as many times as it takes to go around their names in an unbroken circle, never lifting your pen from the paper and ending the final letter of the last word so that it just runs into the first letter of the first word. Practicing this with a pencil on a scrap of paper a few times is fine, because the final NAME-PAPER should be perfectly done. Core the APPLE to make a hollow cylinder down the center. Roll the NAME-PAPER into a tube, then slide it into the APPLE, letting it expand to fill the void. Place the APPLE in the flower pot, pour CINNAMON powder and a little SWEETENER into the hole (SUGAR, SYRUP, HONEY, MOLASSES, or whatever you prefer), and top it off with regular potting soil. Plant the FERN with its roots in the soil on top of the APPLE and water it with HOLY WATER. As the FERN grows, so will the couple's love for one another grow. It should only be watered with HOLY WATER as long as you wish to work the spell. [HHRM, pg. 33]

REASONS FOR WORKING IN A FLOWER POT

I did not mention it in HHRM, but even though the Apple or Onion spell worked in a flower pot can performed on behalf of clients, there are good reasons to use a flower pot spell for yourself — and for purposes other than love drawing, such as stopping workplace gossip, attracting shop customers, or impressing your boss:

- **HEALTH ISSUES**
  You may have asthma or other breathing problems and not be able to burn candles, but a house plant would be fine.
- **PRIVACY ISSUES**
  You may need to keep your work a secret from family members or from your fellow employees at work.
- **SURREPTITIOUSNESS**
  You may wish to give the spell to someone as a sneaky trick and have it work on them unbeknownst.

HONEY JAR SPELLS ARE GENTLE

One of the nicest things about the sweetener spells is that they are non-coercive. No one will be hurt by a sugar spell. However, they can be slow to act, so sometimes folks get hung up waiting for them to work when they are NOT going to work. For this reason, if you prescribe a honey jar spell to a client dealing with lost-lover issues, you must set a time limit on the work lest it drag on too long without success, leaving the client clinging to a hope that should have died.

WEEK TWENTY-TWO: Q and A

This week we will be preparing for the annual Forestville Parade and Bar-B-Que, an event that raises funds for the local youth park. Our artcar, the California MOJO CAR is always a hit, and we throw out hundreds of magnetic Scotty dogs (shades of last week's lesson!) to the kids. See pictures of the MOJO CAR at
http://www.luckymojo.com/mojocar.html

Kit Dale Green asked for clarification about the Lodestone burial in Lesson 20:

• *I have a question about the All-Purpose Lodestone Ritual. At the end of the ritual, when you have received your wished-for request, the instruction is to bury the contents of the ceramic dish. This consists of (basically) the representation of what you were requesting, money, love, things, etc. My question is, as I read it, you bury EVERYTHING, including the ceramic dish. Is this true?*

Well, that's one way to do it. It is an offering, after all.

Alternatively, you can wrap the items in a piece of cloth and tie it, and keep the saucer. Another neat alternative would be to place a cloth bandanna or handkerchief on the saucer at the outset, then gather up and tie the items in the cloth, leaving the saucer behind.

But pretty saucers are very cheap when you shop for them at the Goodwill, Salvation Army, or Saint Vincent de Paul thrift stores.

In any case, the offering is "fixed" or "presented" in some way, not just buried loose in a hole, if you know what i mean.

Heidi Ward asked about Moon phases in hoodoo:

• *In Lesson 6, you mentioned that "a series of thirteen baths is usually undertaken as the Moon wanes, from just after the full Moon to the new Moon. This diminishes the bad influences in your life as the Moon shrinks in visible size." This concept is emphasized in Wiccan and European magic, but this is one of the only mentions I've encountered of Moon phase work in my hoodoo studies. Do hoodoo practitioners generally take into account the waxing and waning of the Moon?"*

The use of Moon phases in spells is found throughout hoodoo, although it is by no means universal, and probably entered conjure through contact with European magic. Working by the Moon was mentioned by several of the professional conjures who were interviewed by Harry M. Hyatt during the 1930s. The eloquent Myrtle Collins of Memphis, Tennessee, said, "Aw, well, fo' the use of the Moon in this work? It's accordin' tuh whut chew workin' fo'. They use the Moon in this work on love affairs, as to take a man's min' while the Moon is young, an' dey us'lly kin git control of 'im. Anything in de case of death — if yo' wanted tuh kill somebody on de sign of de Moon, yo' ketch de Moon on de da'k of de Moon." That's clear enough, i'd say.

NEXT WEEK: WORKING WITH SPIRITS: RELIGION

SPECIFICITY VERSUS UNIVERSALISM

In ancient times. the independent development of regional religions was the norm. This fact was of interest to travellers and historians as early as it was noticed, and we can read accounts written in ancient Greece and Egypt in which the similarities and differences between the deities of various regions were pointed out. Yet for all the comparisons that were made between, say, Krishna and Christ or Hera and Juno, it was not until the 20th century efforts of universalists like Carl Gustav Jung that it became fashionable to lump all of the gods and goddesses of the world into a pantheon of "archetypes" and to say that they represented a "collective" human "unconscious."

Those hoping i will endorse the "collective unconscious" as a key to spirit work within hoodoo will be disappointed, because i personally see no evidence of a "collective" image-bank of this type. Rather, i see geographical barriers that set limits on the spread of certain religious precepts (e.g. how many gods there are) and concepts (e.g. the possibility of worshipping a sea-goddess if you live inland). I also see evidence of militarily and politically supported missionary efforts to break down natural geographical barriers and enforce the acceptance of monotheistic religions (especially Islam and Christianity) among conquered polytheistic people.

PROTESTANT CHRISTIAN HOODOO

If looking for African religious survivals in the Diaspora is your goal, you can find them in hoodoo, but, frankly, the USA is nothing like the Caribbean, where African religions remained intact for hundreds of years, albeit sub rosa or conjoined to Christianity, until they could flower forth again in their own right.

In the USA, by contrast, what remains of African religious belief is more a matter of cultural style than of theology or cosmology. Here, African religious practices such as ancestor veneration and trance possession have been put into the service of Christianity. They retain their African character, but not their African specificity.

Hoodoo is a great repository of African magical practice, but i wish to make it clear, especially to students who come to hoodoo seeking a window into African-Caribbean religions such as Voodoo or Santeria, that none of the professional Southern-style readers and rootworkers i have known over the past 40 years are Santeros or Paleros or Voodooists. Almost all are Christians — a few Roman Catholics, but mostly members of one of the major African American Protestant denominations, such as Missionary Baptist, Primitive Baptist, African Methodist Episcopal (A.M.E.), African Methodist, Holiness, Pentecostal, or Spiritual Church Movement (Spiritualist Church). A few have taken Black Muslim names, but even most of those were born into Baptist families.

The above-named African American denominations generally accept root doctors as members, as long as they work for good and are upstanding community participants. However, very few rootworkers belong to the Church of God in Christ (COGIC), despite the fact that it is a large denomination in the African American community. This is because the Church of God frowns on rootwork as being sinful. A rather abstemious and upright denomination, its members also refuse to drink fermented wine as a sacrament.

Hey — that's our cue!

TIME OUT FOR MUSIC!

Because many students of this class are White and are not familiar with African American denominations, i would like to present them with the lyrics of a funny — and musically beautiful — song by Reverend Washington Phillips called "Denomination Blues." This piece, recorded in Dallas, Texas, on December 5, 1927, to a secular tune called "The Hesitation Blues," explains the major doctrinal points that distinguish the largest African American denominations from one another:

DENOMINATION BLUES, PART ONE
by Reverend Washington Phillips

I want to tell you the natural fact:
Every man don't understand the Bible alike
But that's all, now, i tell you that's all
But you better have Jesus, i tell you that's all

Well, denominations have no right to fight
They ought to just treat each other right
And that's all, i tell you that's all
But you better have Jesus, i tell you that's all

The Primitive Baptists they believe
You cain't get to Heaven unless'n you wash yo' feet
But that's all, now, i tell you that's all
But you better have Jesus, i tell you that's all

The onliest Primitive that has any part
Is the one that does the washing with the clean in heart
But that's all, now, i tell you that's all
But you better have Jesus, now, i tell you that's all

Now the Missionary Baptists they believe
Go under the water, and not to wash his feet
And that's all, i tell you that's all
But you better have Jesus, now, i tell you that's all

Now the A.M.E. Methodists they believe
Sprinkle the heads and not to wash they feet
And that's all, now, i tell you that's all
But you better have Jesus, now, i tell you that's all

Now the African Methodists they b'lieves the same
'Cause you know denominations, they the same but a name
And that's all, now, i tell you that's all
But you better have Jesus, now, i tell you that's all

Now the Holiness people, when they came in
They said, "Boys, we can make it by livin' above sin"
But that's all, i tell you that's all
But you better have Jesus, now, i tell you that's all

Now the Church of God has it in they mind
That they can get to Heaven without the sac'ament wine
But that's all, now, i tell you that's all
But you better have Jesus, now, i tell you that's all

THE HOLINESS MOVEMENT AND COGIC

In his second-to-last verse, Reverend Phillips mentions "the Holiness people, when they came in," By their "coming in," he is referring to the then-recent rise of the Holiness movement, which had largely originated among late 19th century Methodist Church members who advocated a "second baptism" of Holy Ghost fire, and a form of lasting personal salvation identified as "sanctification" (Phillips calls it "livin' above sin"). In 1901 the Holiness movement, separating from Methodism, in turn birthed a new form of worship, Pentecostalism, which gave the stamp of approval to gifts of the spirit such as speaking in tongues and prophesying in church.

CATHOLIC HOODOO

Although not listed by Reverend Phillips (probably because most Black church-goers are Protestants), the Catholic church also has African American adherents, particularly in Louisiana and Maryland. The same acceptance of conjure found in Black Protestant churches prevails among Black Catholics. Generally speaking, when Catholicism incorporates an indigenous polytheistic religion, Catholic saints and archangels are given roles approximating the old pantheon of deities; this is true of hoodoo, and it explains why Catholic hoodoo includes many clearly identifiable African religious survivals. Those interested in the Catholic church's acceptance of rootworkers in New Orleans during the 1930s are directed to the extensive documentation of this phenomenon by Harry M. Hyatt in "Hoodoo- Conjuration - Witchcraft - Rootwork," Volume 2.

SPIRITUAL CHURCH MOVEMENT HOODOO

An entire treatise could be written on the relationship between the Spiritual Churches and hoodoo. The 19th and early 20th century melds between table-rapping Spiritualism, Christianity, and folk magic produced some vivid conjure doctors and fortune tellers, most notably Aunt Caroline Dye of Newport, Arkansas. Read more about her on the HITAP page called "Aunt Caroline Dye" at

http://www.luckymojo.com/auntcarolinedye.html

For more on the Spiritual Church Movement in Louisiana, see Hyatt (op. cit.), plus "The Spirit of Blackhawk" by Jason Berry, and "The Spiritual Churches of New Orleans" by Claude F. Jacobs and Andrew J. Kaslow.

THE CHURCH AND THE CONJURE DOCTOR

It is often difficult for my White students, customers, and clients — especially those who have come to hoodoo through Neo-Pagan religions such as Wicca and Asatru, and who may have suffered estrangement from fundamentalist Christian families, friends, and co-workers because of their beliefs — to understand that there is no harsh denouncement of hoodoo from the average African American church pulpit (with the exception of the COGIC). It takes documentation of this, sometimes, to get folks to see how inextricably hoodoo is integrated into African American Christianity.

To put this idea across, i shall quote from "The Fabled Doctor Jim Jordan, A Story of Conjure," by F. Roy Johnson. This book — a documentary account of a famous hoodoo doctor from Como, North Carolina — was written in 1963 by a White journalist from nearby Murfreesboro, North Carolina, who had befriended Jim Jordan and his family and knew them closely for about 40 years. Doctor Jim Jordan's uncle, a male cousin, and a female cousin were all professional conjures. Several family members who did not practice professionally helped by gathering herbs and roots for the four doctors. All of them were Baptists.

I am going to extract a few paragraphs in which the author presents the religious convictions of the Jordan-Vaughn family of root doctors and explains the local church community's relationship to them.

This material will come as no surprise to my African American students, but it may clear a few erroneous pre-conceptions out of the minds of Neo-Pagan and Anglo-Saxon students who tend to think of conjure doctors as being akin to Medieval European witches who lived in isolation from their communities or were at odds with Christianity.

The Conjure Doctor Both Feared and Respected

"James Spurgeon (Jim) Jordan, one of the more successful conjure doctors of the past century, said he never joined forces with "Ole Satan;' instead he 'walked beside de Lord' rendering help to people in the measure needed.

"This man gained national recognition among conjure clientele [and lived] 90 years. [from] June 3, 1871 to January 28, 1962. [...]

"While he possessed a kind disposition, masses of people of his Como village-community and neighboring areas, seemingly harboring dark fear of the mysterious workings of the spirit world, would not abandon suspicion he abstained completely from black magic. They insisted he had at times crossed up folks the same as the Devil and witches. [...]

"A large majority of his more prominent acquaintances characterized him as an honest and liberal man [...]

Admiration was shared by medical doctors, business and professional people, and law enforcement authorities."

After establishing Jim Jordan's respected character and the "admiration" given to him by the local White community in Murfreesboro, North Carolina, his biographer then sets out the background of the Black Baptist churches in the region. and the Jordan family's place in the their establishment:

THE DOCTOR'S FAMILY AND THE BAPTIST CHURCH

"[James was the son of] Isaac and Harriet Hill Jordan [both born in slavery]. [After emancipation in 1865] small prayer meeting groups quickly led to the formation of community churches. [...]

"The freed people, impatient to begin their own meetings, at times gathered beneath groves to listen to leaders and preachers, then erected bush shelters against adverse weather. Isaac and Harriet Jordan's church of Mill Neck had such an humble beginning, [...] A frame building rose in 1869. [...]

"November 1, 1919, work began on the present building. [...]

"Isaac Jordan [...] became [a] lay preacher at Mill Neck Church. [He] conducted prayer meetings and led church services [and] in later years pastored Mt. Gilean church in Virginia."

Next, the author, himself a White Protestant from an anti-magical culture, tries to explain why Black churches accept conjuration and allow conjure doctors to be members, and gives some examples of this:

THE CONJURE DOCTOR AS CHURCH LEADER

"The conjure doctor who sided exclusively with good spirits was often a church leader.

"Isaac Jordan's brother Allen Vaughn, a conjure man of great repute [his surname differed from Isaac's due to the brothers having been sold to different slave-owners when young], conducted prayer meetings and sat on the mourner's bench. Doctor Jordan, Isaac's son, was a liberal supporter of Mill Neck Church.

"Allen Vaughn [...] was the first to instruct his nephew in the art of conjure. Doctor Jordan's early practice thus was patterned largely after his uncle's.

"Allen became a colorful and influential figure among the people of his community soon after the Civil War. [...] He gained recognition as a good herb doctor who cut cards in conjure [that is, he read fortunes with a three-cut card spread]. He was accurately called a root doctor and a trick doctor. He extended his leadership to church affairs and won added admiration and respect among the masses of the people.

"Alfred Futrell (1870 -) [92 years old when interviewed] of Menola says,

"'Allen was a good conjure doctor, and in those days, until about forty years following the Civil War, [circa 1909, when Vaughn moved away] they went to him, church folks and all.' Allen was 'a Christian man and a floor member of the Menola Baptist Church' that first started beneath a bush shelter."

"Adam Rascoe of Jackson [another conjure doctor] was a deacon of Roanoke Chapel Church.

In addition to instructing his nephew Jim Jordan in conjury, Allen Vaughn also had two children of his own who were roughly Jordan's age. Both his son, James Frank (Jim) Vaughn, and his daughter Josephine (Jo) Minton became professional conjures, and remained firmly involved with the Baptist Church. Jim Vaughn performed divination by cutting cards, Jo Minton by palmistry — and she was an accomplished medical herb doctor and midwife as well. F. Roy Johnson presents a clear picture of the delicate social balance between conjure and church work, as related by Jim Vaughn:

RESTRICTIONS ON DIVINATION — BUT NOT ON CONJURING

"[Jim Vaughn] says they 'cut de cards to tell fortunes and to get at a person's troubles.' Church folks didn't object to card cutting until long after his father [Allen Vaughn] left the Menola community [for Virginia, to live with his daughter in his old age]. He tells of its end:

"'I cut the cards, and they told that a local woman had throwed for her step-daughter. I didn't call her name, but the patient recognized her and blabbered. The old woman got fighting mad. She fussed about me to the church folks, and they tried me at the quarterly meeting. They said, "Jim, you can keep on doctoring, but you got ter quit cuttin' dem cards."'

"Alfred Futrell tells a story of fable flavor that he heard about fifteen years ago [circa 1947]. It represents the one-time importance of the conjure doctor in the church:

"Adam Rascoe, a well known conjure doctor near Jackson in Northhampton County, was made deacon of Roanoke Chapel Church [circa 1922].

"A quarter of a century later he observed no member of the church had died while he was a deacon. 'Why was that?,' a listener asked.

"'I (conjure) doctored them before they got sick.'

THE CONJURE DOCTOR RECEIVES A BAPTIST FUNERAL

"[Jim Jordan] was a member of Mill Neck Baptist Church, Knights of Pythias, Order of Love and Charity, all of Como, and of Ahoskie Masonic Lodge. He collaborated with conjure doctors and faith healers in Philadelphia, Baltimore, New York, and other places. [At] Mill Neck Church, says Robert Riddick, 'He would shake hands, talk to all alike ... floor members, deacons and preacher. He'd always ask folks how they were getting along.'

"A large crowd honored him by attending his funeral at Mill Neck Baptist Church Wednesday afternoon, January 31, [1962], with Pastor Mitchell officiating."

[All quotes from "The Fabled Doctor Jim Jordan, A Story of Conjure"
by F. Roy Johnson; Johnson Publishing, Murfreesboro, 1963]

So now you all understand that beneficial conjure — including working with spirits – is accepted in many Black Protestant churches. In fact, a word has recently been invented in the academic community to describe the blend of Christian religion and African magic that we call hoodoo: "Christio-conjure." It's a word you may be hearing more about in years to come, so keep it in mind.

DO HOODOOS HAVE TO BE CHRISTIANS?

Having established the fact that most hoodoo practitioners are Christians, the obvious questions arise: Can you be a root doctor and NOT be a Christian? Can you be a Jew, a Moslem, a Hindu, a Buddhist, an Animist, a Neo-Pagan, an Atheist?

Well, i think Reverend Washington Phillips says it best: No matter what your church, "you better have Jesus, i tell you that's all." In other words, if you are uncomfortable with the Bible — even if only as a form of symbolism and not as a matter of faith and conviction — it's time to relax and *get* comfortable.

WEEK TWENTY-THREE: Q and A

Between harvesting herbs, playing with the cabinetry and signage in the shop, and designing artwork for new labels, the days are too short! The weather is lovely, the garden is thirsty, the phone keeps on ringing, and a family of hawks nesting in the lightning-struck Walnut tree in our side yard drop beautiful striped feathers at our feet every now and then.

Laurie Sottilaro asked about bathing rites and Moon timing:

• *The Hermetic author Franz Bardon recommends brushing your body each morning using a bristle brush. My husband said that according to Chi Kung you are supposed to brush downwards when you do that. Does hoodoo have any equivalent to this?*

Bathing and then stroking the water from your body — or dusting with powder and brushing your hands over yourself (in each case, upward to draw in influences, downward to remove influences or cleanse yourself) is the closest parallel i know.

• *One thing I've always done is tailor the request to the time of the Moon. If I need a healing and the Moon is waning, I diminish the illness. If the Moon is waxing, I improve the health. If it's protection they want, I improve their protection and strength during the waxing Moon, and remove the influence of the other person during the waning Moon. Is that the same thing you're talking about in the "Time of the Month" segment?*

It's exactly as you describe. You've got the idea perfectly.

• *In throwing the bath water towards a tree to make the tree a surrogate, don't you risk blighting the tree? Or is it generally assumed that the tree can handle the effects?*

Consideration for the tree is a nice idea — and that's why you select a big, strong tree, so it can handle the problem for you. It is good to get the tree's permission, too.

Carla R. Corcoran also had a question about the Wahoo bath:

• *Is it effective to perform a Wahoo bath on yourself? If so, what is the procedure?*

I have never heard of anyone giving themselves a Wahoo bath, but i don't see any reason why you couldn't. You would have to draw the cross-marks on yourself, since the bath would not be administered to you by a conjure doctor.

Great question, by the way. If i were a more rigid, authoritarian person, i might answer, "You mustn't," but i am all in favour of experimentation. After all, when i was a kid they told me, "You should never give yourself sexual pleasure; you may only permit a properly licensed person of the opposite sex to give it to you" — and look how wrong *that* advice turned out to be! ;-)

NEXT WEEK: WORKING WITH SPIRITS: THE DEAD

WEEK TWENTY-FOUR: WORKING WITH SPIRITS, PART TWO: THE DEAD AND OTHER SPIRITS

TREADING LIGHTLY AMONG THE DEAD

As with last week's lesson, this one examines cultural matters rather than spell-casting. Again, i wish to make it plain that if anything you read here runs contrary to your beliefs, you should feel free to pass it by. It is not my intention to convert people to any religion or to proselytize for any cosmological world-view. If my description of the differences between cultures offends anyone, i ask forgiveness in advance.

THE FRIENDLY DEAD AND THE UNCANNY DEAD

When undertaking a world-wide survey of cultural attitudes toward the dead, it is fairly easy to classify different tribal, racial, and language groups according to whether they view the dead as friendly, helpful spirits, or as uncanny, menacing ones.

How much fear the spirits of the dead provoke, or how much happiness and help they are perceived to bring varies from culture to culture and thus from family to family.

Where the dead are most feared, there are taboos against them: One must not say their names, one must not walk on or near their graves, one must not name a child for them or comment on its family resemblance lest they snatch it to join them.

Where the dead are most loved, there are rituals that incorporate their spirits into daily life: Food and money offerings are made to please them, children are named for them, their graves are kept clean and pretty, and their exploits while alive are recounted over and over as family tales.

No culture actually exists at the far extremes of these beliefs. Even among the most "friendly" of the "friendly-dead" cultures there are exceptions made for the spirits of those who were evil or cruel in life and cannot be accommodated among the revered ancestors. Likewise, even among the most "uncanny" of the "uncanny dead" cultures, exceptions are made for beloved relatives, friends, and pets, whose spirits cannot be shoe-horned into the prevailing paradigm of frightening ghosts and haints. (The word haint derives from "haunt" — that is, spirits of the dead who haunt specific places.)

Most cultures that hold to a belief that the spirits of the dead remain somehow accessible to the living can be said to fall into either the "friendly dead" camp or the "uncanny dead" camp. In the mixing bowl of America, four cultures with varying attitudes toward the dead were brought into propinquity. Through the triplicate paths of slavery, friendship, and intermarriage, Native Americans, Europeans, and Africans created a new culture, with a subtly new attitude toward the spirits of the dead. Hoodoo, primarily African in origin, presents us with remnants of African practices for dealing with the dead, while Germanic and Irish folkways present contrasting models of European beliefs. The Native American viewpoint, generally suppressed in American life, happens to accord with Germanic European beliefs in this instance, and thus has been partially incorporated into White American beliefs, especially along the East Coast, while African and Irish beliefs melded in the mountain South

NATIVE AMERICAN DEATHWAYS

The Natives of North America were a diverse group of tribes, but many of their cultures can be counted in the "uncanny dead" camp. They did not like to live in houses where people had died, and they expressed this in various ways: The East Coast Iroquois performed fumigations by burning Pine needles in houses where death had occurred in order to settle the "rattling ghosts," while the Navajos of the Southwest broke open the walls of homes in which someone had died and never used the buildings again for fear that a chindi or evil ghost might attack the occupants. Among the Navajos, the names of the dead were never spoken and it was considered good grace to allow oneself to be carried outside to die so as to avoid ruining a home which might otherwise be left to the family upon one's demise.

EUROPEAN DEATHWAYS

Many Europeans who settled in America fell into the "uncanny dead" camp, but at a lesser level of fear than some Native Americans expressed. The English had a tradition of not abandoning homes where deaths had taken place. Rather, they catalogued repeat appearances by ghastly ghosts who haunted their old stalking grounds, and they told each other spooky tales by firelight to scare themselves silly. English ghosts were seen as spectral shades who set the dogs to howling and whose dire warnings of impending doom were rarely heeded in time. English people whistled as they walked past graveyards lest the haints should chase them and turn their hair white overnight.

Irish settlers, on the other hand, although European, came from quite a different culture than the English. Known for their reverence of the dead, especially in the ancient Celtic "cult of the head" (a skull), they were a "friendly dead" culture that had been conquered by an "uncanny dead" culture, but still retained a tradition of the Western Lands as the home of the good dead. In America, culturally disadvantaged Irish and Scots-Irish people were the Europeans most likely to marry Natives and Africans.

AFRICAN DEATHWAYS

Against the Northern European "uncanny dead" cultures, the "friendly dead" culture of the Africans stands out in sharp relief. There is no one pan-African religion, and the people brought to America as slaves came from many different tribal groups, but in almost all of Africa there is one unifying belief, and that is that the spirits of the dead keep watch on the living and that the spirits of one's own ancestors in particular may be called upon to help in times of need.

This pan-African concept, once sloppily called "ancestor worship" by Western anthropologists, is more properly now termed "ancestor veneration." Despite the centuries of diaspora, its African character still shines through in African American customs such as the annual sweeping and cleaning of the family's graves and placing small offerings on them. Dreaming of the dead — almost always a baleful event in Anglo-Saxon belief — is seen in African American culture as a gift, especially when the spirit is that of a beloved family member who carries a message that helps solve a problem in life or brings a promise of success to those with flagging hopes.

THE MELANGE

Now, as we all know, America is a "melting pot," and except among recent immigrants, it is rare to find a person whose beliefs are purely of one culture or another.

In North Carolina, South Carolina, and Virginia, African Americans readily picked up European beliefs in haints and spooks, and thus the hoodoo of that region is tinged with fears of the uncanny dead and a belief in ghosts, regionally known as haints, a word derived from "haunts" — that is, spirits of the dead who haunt specific places.

In Kentucky, Mississippi, Louisiana, Tennessee, and Texas — especially among the Melungeons — tri-racial people of more or less White appearance — African and Irish beliefs regarding contact with helpful and warning ancestral spirits blend together almost seamlessly in many, but not all, families.

Hoodoo is not a uniform system, but most of its spirits are friendly, and those are evil — well, they too have their uses.

DISEMBODIED AND EMBODIED SPIRITS

Just as there are varying beliefs about the relative helpfulness, tractability, or threat posed by spirits, so are there varying beliefs about what exactly a spirit is how we may deal with the dead.

To some people, a spirit is strictly a disembodied entity. He or she can appear to a dream, a trance, a vision, by means of ritual invocation, or through some sort ited intermediary such as a psychic or spiritual reader— but there is no physical establish contact; all must be done through entirely metaphysical means.

To other people, a spirit may be any or all of the above — and may additionally be an entity who, although deceased, remains connected to this earth and to the living through a physical link of some sort.

Among the Europeans, the chief links that tie the dead to the living are ocations — their former homes, the places where they died, and the places they are buried. Ghosts — especially those who died unhappily — are depicted as haunting old homes, gallows-sites, battlefields, and graveyards. Working with spirits is often a matter of making a place for them in the home, and the practitioner may invite spirits to a home or onto an altar to visit or to dwell.

Native Americans also tend to link the spirits of the dead to places — where or their old homes.

Among the Africans, the chief link that ties the dead to the living is also physical – but rather than a place, it may be their bones or other parts of their bodies, or the which their corpses have mouldered. This link is both religious and magical. The greatest fear connected with death in many Central African tribal groups is not lean or uncanny contact, but rather the fear that since the dead are so rich in magical potential, the corpses of the recently deceased will be ted by those wishing to obtain effluvia, bones, and other power items, or that (such as "planting the dead" to keep them from coming back in spirit form) exacted upon corpses by enemies or ex-lovers. The dead are sometimes those who "died good" and those who "died bad," *in order that their* or Graveyard Dirt may be worked with appropriately.

AFRICAN AND AFRICAN AMERICAN DEALINGS WITH THE DEAD

As examples of African patterns of linkage between the spirit world and the world of the living, i shall give two examples, one African, and one African American.

The African example is contemporary: In the issue of "Newsweek" magazine dated July 14, 2003, in an article by Tom Masland about the Congo, where there was currently a civil war in progress, you will find passing mention of "a Congolese militia known as the Mai-Mai, whose members sometimes wear charms made of their enemies' body parts." Note that these body-parts are not said to be "trophies;" rather, they are magical "charms." In other words, Masland is confirming for us that bones, fingernails, hair, or other physical portions of dead enemies are currently being carried as magical talismans in Africa, where, according to age-old custom, they function as a link to the spirits of the dead, who, having been conquered, are now enjoined to protect their owners from death in battle.

The African American example is mid-20th century: If you have a copy of my book "Hoodoo Herb and Root Magic," look at the frontispiece — at lower right you will see a small reproduction of a box of herbal curios that were offered for sale in the mid-1930s by the Lucky Heart Company of Memphis, Tennessee, a manufacturer of cosmetics and spiritual supplies for the African American community. One of the items in this Magic Curio Box is called "Dead Man's Bones." The only reason such an item would have been offered for sale by the Jewish owners of the Lucky Heart Company was that their African American customers had requested it. I should add that 21st century customers also request "dead men's finger bones" from my shop. Such bones are considered an important ingredient in lucky and protective mojo hands.

Thus it is evident that the bones of dead people were and still are considered to be valuable magical charms in the Black community, despite 400 years of subjugation by and assimilation into European American culture. Contrast this with European magical practice: Only among the unreconstructed Pagan witches of the European Middle Ages do we often hear of the use of the body-parts of the dead in magical work, such as making a "Hand of Glory" from a murderer's hand. Further, these tales often come down to us from the mouths of the accusers and tormentors of the witches, to whom such a charge was tantamount to a claim of depravity and perversion.

So what did the Lucky Heart Company of Memphis, Tennessee actually send to a person who ordered "Dead Man's Bones"? Well, i cannot be sure, but i will say that as early as the 1960s and as late as the 1990s, whenever i ordered such things by mail or picked them up in a conjure shop, i usually received Chicken bones. This polite fiction was, of course, necessitated by legal constraints that were put in place by European American legislators, who come from an "uncanny dead" culture and whose European concepts of "respect for the dead" led to the suppression of sales of corpse powder or dead men's bones, and drove the African portion of hoodoo spirit work somewhat underground. My company, Lucky Mojo, sells actual human finger bones.

To this day, it is the retention of the African custom of handling physical remnants of the dead, more than anything else, that gives hoodoo a reputation for being "black magic," and it is also this practice that has led hoodoo-friendly but still corpse-aversive European American Neo-Pagan and Wiccan authors to falsely claim that the rootwork staple of Graveyard Dirt is really something else, such as powdered Mullein leaf.

BLACK HAWK, GRAY EAGLE, AND SPIRITUAL CHURCH SPIRITS

As you know by now, hoodoo is not an organized religion and most practitioners are Christian. The majority are Baptist, but there are also Holiness, Pentecostal, Catholic, and Spiritual Church conjures. The Spiritual Churches are notable for institutionalizing the veneration of Native American spirits — either as ancestors (for many American Blacks are part Native) or as the spirits of the helpful dead who, while alive, aided African slaves in their escapes from captivity.

Remember last week i told you to check out Jason Berry's book "The Spirit of Blackhawk, A Mystery of Africans and Indians"? Well, that's why. In the book, a colour picture of a portion of an altar in a Spiritualist church is captioned "Blackhawk in a Bucket" — with no explanation of what that might mean — but look more closely at all the photos. There are buckets containing plaster statues of Blackhawk visible on four or five other church and home altars as well, elsewhere in the book. Take your time and use a magnifying glass if you have to. And remember, all of these are Christian churches, with Jesus front and center. And Blackhawk in a bucket.

Why Blackhawk? Well that is the "Mystery" to which Jason Berry's title refers.

Blackhawk lived and died in Illinois and Wisconsin. His veneration was brought to New Orleans by Leafy Anderson, a pioneer of the Spiritual Church Movement who came from Wisconsin. We can speculate that Anderson considered Blackhawk her personal ancestral spirit, but whether or not that was the case, he is now treated as a sort of idealized communal Native ancestor by Black people of mixed race in New Orleans. His veneration is typically Congolese: His head — albeit plaster and not a real skull — is kept in a bucket, the American version of a Congo nganga or Cuban Palo prenda, amidst offerings of food, flowers, candles, and incense, while praise songs are sung recounting his mighty prowess as a "watcher on the wall."

Blackhawk is not the only Native spirit called up in New Orleans. One of Harry Hyatt's 1930s-era informants, the so-called "Unkus Man," worked with a spirit named Gray Eagle – perhaps the 19th century Pawnee chief Gray Eagle. The same man also told Hyatt how to contact the spirit of a German doctor, and spirits not of the dead, such as The Unkus (Congo Nkisi) and Crown Prince, a Judeo-Christian entity.

Those looking for the flavour of New Orleans often claim that the Voodoo-esque Baron Samedi was a spirit long venerated there, but i seriously doubt that he was part of New Orleans folk-religion before the 1940s, when a sudden increase in scholarly and touristic interest in Haitian Voodoo began to warp what people expected to see in the Crescent City. I do know for a fact, though, that the spirit of Blackhawk is venerated in New Orleans, and that plaster statues of his head, in lieu of his actual skull, are kept in galvanized tin buckets on the altars of at least a dozen Spiritual Churches. Furthermore, this Spiritual Church tradition of keeping Native spirits – symbolized by their heads — in buckets tells me that in order to best understand the pre-Christian or African religious aspects of hoodoo, we should look not to Voodoo or Lukumi, but to Congo Nkisi worship and its New World offspring such Cuban Palo. Keep those Congolese Mai-Mai militia members and Blackhawk in a bucket in mind as you read the next series of lessons about hoodoo practices with respect to the bones and dirt of the dead, to hot spices, and to the custom of wrapping, tying, and keeping magical items inside containers of various kinds.

WEEK TWENTY-FOUR: Q and A

Another busy week — the weather is warm, the garden is dry, the orders are piling up on the laboratory table, and i am barricaded behind the computer, creating new designs for labels, and emerging every few hours to help make products or pack up boxes. Visitors we have had aplenty lately — free time, not so much.

Here is a true-life experience that some of us will benefit from reading. In Lesson 7, i had written:

It is traditional for prostitutes to apply Money Drawing Oil or Fast Luck Oil to their pussies after taking an Attraction bath, and for men seeking stronger sexual experiences to rub John the Conqueror Oil on their cocks after taking a Nature bath, and although i always hope that they all know their business well enough to cut these dressing oils down with carrier oil to avoid getting stung, in fact, they may not. For that reason most spiritual suppliers, myself included, make up special symbolically appropriate massage-strength oils for love, attraction, and the like that are mild enough for dressing the genitals and can even be used as sexual lubricants.

— to which Galina Krasskova responded with this true tale:

• *Oh my god, I have a story to share with you! I have an acquaintance who mixes oils and dresses candles at one of the local occult shops. He had a woman come in who wanted a "love oil" to use with her boyfriend. He gave her a selection and she chose one with a very strong cinnamon base. Now, it didn't occur to him to ask her HOW she'd be using this oil. He assumed it would be used for a candle or in some magical working. The woman used it as lubricant to give her lover a hand job. The poor man (her lover, not my friend) ended up in the hospital with second degree burns on his penis. She hadn't bothered to test the Cinnamon Oil beforehand and didn't realize it's highly irritating to the skin!*

Galina also asked about the spiritual uses of vinegar, since adding it to a protection bath was described in Lesson 2:

• *When I was a child, my grandmother would set out small cups of red vinegar. I never knew why — and after accidentally drinking one when I was four (I thought it was juice) and getting sick, I didn't care! — until a few years ago. I found out in my own research that it was a turn of the century Spiritualist's technique to prevent negative spirit manifestation. Does it have the same purpose or usage in hoodoo?*

Yes; this is essentially the same as one of the uses for Four Thieves Vinegar.

NEXT WEEK: FINGER BONES AND GRAVEYARD DIRT

WEEK TWENTY-FIVE; WORKING WITH SPIRITS, PART THREE: THE GRAVEYARD

FINGER BONES AND GRAVEYARD DIRT

As i have explained, it is a common and well-accepted practice in African magic to work with the spirits of the dead, especially ancestors, and to symbolize one's magical link to them by possession of small portions of their bodies.

Two such links are finger bones and Graveyard Dirt, but during the 1930s, Harry Hyatt even recorded spells in which "corpse slobber" was utilized — a remarkable throwback to Central African spells involving the effluvia of corpses.

It was not so long ago that real finger bones were found in the best grade of mojo bags — making them truly mojo "hands" — but in modern times the practice of raiding graves for bones became illegal and was more or less discontinued.

In California, my home state, the disfigurement of a corpse by removing a portion of it before or after burial is called "corpse abuse" and is punishable by a jail term. On the other hand, it is perfectly legal to possess a mounted medical skeleton, even one whose exact provenance is not known — and we have in our store a beautiful 19th century man's skeleton in a wooden coffin.

It should also be noted that the custom of working with the bones of the dead is not unique to Africa or its people in the Diaspora. For instance, both religious and magical artifacts were routinely made from the bones of the dead in Tibet, Nepal, and Northern India until the mid-20th century. Among the most popular objects were rice bowls made from the tops of human skulls, ceremonial horns made of human thigh bones, and prayer beads carved from human bones, the latter generally fashioned into the form of small skulls. More commonly available today are Nepalese religious goods made from the bone of non-human species, such as yaks and goats, but human bone religious artifacts can still be acquired to this day without much difficulty, despite legal restrictions on their export and import to certain nations.

Of course i cannot recommend that any of my students engage in illegal acts, but i would like to note that the same modern cultural shift that has made "corpse abuse" or "grave robbery" a crime in many states has also seen a rise in the popularity of cremation rather than burial, with an attendant increase in the number of people who possess urns of "cremains" or corpse ashes. I personally know of several spiritual workers who make regular use of cremated remains from their relatives, friends, or beloved pets in their own ceremonial rites or in the manufacture of mojo hands and doll-babies. They usually do this without advertising the fact to their clients, because they know that the remains have power but they do not wish to answer to any legal authorities for the work they do.

Far more acceptable to the general public and to the legal establishment than the use of human bones or ashes in spell-casting is the use of Graveyard Dirt. This is occasionally fraught with emotional issues — especially for certain European American practitioners — but it is not illegal or immoral according to the prevailing cultural norms.

AMERICAN RURAL CEMETERIES

In presenting several variants of the rite of digging for Graveyard Dirt to be used in hoodoo or conjure spells, it is not my intention to render the ritual in a deconstructionist context. Rather, i wish to demonstrate that all of the versions i know for obtaining Graveyard Dirt for use in conjure contain the same core activities, namely, finding a suitable grave and making an offering of some kind to the dead. The latter activity, in popular practice, is always called "buying the dirt" or "paying for the dirt," even when the payment is not money.

In order to best understand the concept of paying for Graveyard Dirt or making an offering to the spirit of the dead, the practice of graveyard work within conjure should be seen in the context of the entire culture's funerary rites.

Modern urban or non-USA students may need it explained that it is the custom throughout most of the rural South for both White (especially Irish American) and Black families to visit and tend the graves of deceased relatives at least once a year. Many rural cemeteries are privately owned. Some are tucked away on farmsteads for which an easement may be granted to those who wish to visit, and some are informally co-managed by all the families of those who are buried there. In unincorporated towns and outlying rural areas, the upkeep of such cemeteries is almost always the responsibility of the descendants of the deceased.

Memorial Day, also known as Decoration Day, is held on May 31st or the nearest weekend to that date. At that time people assemble for a sort of work party and picnic in the cemetery. Announcement notices about the cemetery cleanup date may be printed in the local newspaper and posted around the town, and all are invited to attend. People bring garden tools and often a local farmer drives a hay mower to the site. The cemetery grass is moved and the graves are cleared of weeds and trash. Rose bushes, Lilacs, and other decorative shrubs are tended. Vases of fresh cut flowers or plastic flowers are placed on each grave.

Other offerings may also be laid on the graves. The most common non-floral offerings that i have seen in cemeteries during the past decades include toys on children's graves, framed wedding photos on the graves of parents who could not attend their child's wedding, cigarettes, bottles of whiskey or beer, American flags on the graves of soldiers and veterans, and chinaware plates or tin pie pans heaped with food, the latter a sampling of what family ate at the cemetery cleaning picnic

I mention all of this because understanding the traditions surrounding cemetery upkeep in rural America will help you to place the magical offerings that are left in exchange for Graveyard Dirt in the context of the culture as a whole.

It also will help to know that in some 19th century American cemeteries, the graves are not only provided with a headboard, but also have a shorter footboard, giving the grave the appearance of a bed. Typically the footboard bears only the family surname and the headboard contains the full name of the person buried there, with birth and death dates and a motto or verse. Furthermore, some family grave plots are demarked by a raised curb of concrete or an ornamental fence, which may be wrought Iron or white wooden pickets.

Rural cemeteries are almost never locked or secured in any way. One can enter and walk around at any time, day or night,

HOW TO COLLECT GRAVEYARD DIRT

Because the most common token of the dead that one can work with is Graveyard Dirt, a great deal of thought has been devoted to how to collect and use it. Almost every practitioner of conjure knows how to do this, but the more root doctors you talk to, the more confusing it becomes, because there are many methods, some of which contradict others — and yet each method has its adherents. Before getting to the point of actually using Graveyard Dirt in a spell, here are three issues involved in collecting it that should be addressed:

- **How to Choose the Spirit**
- **How to Choose the Grave**
- **How to Pay the Spirit**
- **How to Dig the Dirt**

HOW TO CHOOSE THE SPIRIT

A Relationship to the Worker

The first time i was told how to get Graveyard Dirt, i was asking about a love spell. The man who was giving me the spell explained that i should use dirt from the graves of my relatives or ancestors, because they, having loved me, would be happy to do my bidding via spiritual means, in order to see that i was loved in turn. When i mentioned that none of my relatives were buried nearby, he suggested that i use dirt from the grave of a pet. It would not be as strong, but it would be willing to help. This man was stressing the relational bond between the worker and the spirit.

A Strong, Fearless Spirit

The next person who told me about Graveyard Dirt recommended i go to the grave of a soldier to get what i needed. He warned me that "Some folks will tell you to get dirt from the grave of someone who died badly, but that kind of man can't always be trusted." When i asked him what kind of dirt would be better, he said, "A soldier is brave and he follows orders. That makes him a good spirit to work with." This man was stressing the fearless, strong, cooperative nature of the spirit.

An Evil, Risk-Taking Spirit

Because the second man had told me that some folks preferred dirt from the graves of those who "died badly," i asked people what that meant. Within a few years i met a man who told me that "murderer's dirt" was the best because "a fellow that died a sinner will do anything." This man was teaching me curses and death spells, and so he was stressing the evil and risk-taking behaviour of the spirit.

A Naive, Biddable Spirit

Last but not least, there are folks who claim that "dirt from the grave of an unbaptized baby" is the best. An unbaptized baby combines the cooperative or biddable qualities of the soldier with the sin-tinged qualities of the murderer, and is chosen for the naive and biddable nature of the spirit.

HOW TO CHOOSE THE GRAVE

Some conjures do not wish to know anything about the life or death of the spirit whose dirt they dig. They do not seek ancestor graves, or even the graves of specific people. For them, the position of the grave within the cemetery is more important than who is buried there. This belief partakes of the magic of numbers and the magic of directionality and seems to arise separately from the consideration of the spirit as an entity. However, as with those whose beliefs about the most appropriate spirits to choose run the gamut described above, those who select a grave based on position in the cemetery also present us with a variety of contradictory options.

The Right Grave Site

I have met a number of folks who have said that in order to collect Graveyard Dirt, you must walk into the graveyard and count off the headstones you pass and dig at the seventh grave ... or the third grave ... or go straight in and count seven graves on your right as you walk, then turn left at the seventh grave and again walk forward, counting seven more graves, and dig at the seventh ... or stand at the entrance and throw a dime into the graveyard as far as you can hurl it and dig into the grave where it lands. These instructions — and perhaps another half-dozen similar forms — are passed down in families and carry the weight of much tradition involving magical position of the spirit in the graveyard.

The Right Spirit

Finally, a great many spiritual workers believe that if you approach a cemetery with a receptive and open mind and quietly walk about, you will be spirit-led to the right grave for your purposes because the spirit of the person in that grave will guide you in. I have experienced this first-hand many times, and, although it may seem odd to those who have not done the work or do not have the gift for such contacts, sometimes a total stranger will speak very clearly to you and, without prompting, offer to help. Such a spirit may in time become a personal friend, even though you did not know him or her in life. Practitioners who find graveyard spirits in this way stress asking for help as you enter the graveyard and, as you pass the headstones, asking the spirits if they will aid you, or letting the spirits themselves call you in, until you find the grave of a spirit who agrees to help you.

MAKING YOUR OWN SPIRITUAL CHOICES

Here again, in summary, are the six ways to select a grave in which to dig:

- **RELATIONAL BOND BETWEEN THE WORKER AND THE SPIRIT**
- **FEARLESS, STRONG, COOPERATIVE NATURE OF THE SPIRIT**
- **EVIL AND RISK-TAKING BEHAVIOUR OF THE SPIRIT**
- **NAIVE AND BIDDABLE NATURE OF THE SPIRIT**
- **MAGICAL POSITION OF THE SPIRIT IN THE GRAVEYARD**
- **A SPIRIT WHO AGREES TO HELP YOU**

HOW TO PAY THE SPIRIT

Although flowers and food are considered suitable offerings or gifts for the dead on Memorial Day, if you want a spirit to work for you, you will have to pay eal wages, just as you would have when the person was alive. The payment is usually money — typically dimes or pennies — or liquor, or both.

THROWING THE COINS INTO THE CEMETERY

The simplest way to buy Graveyard Dirt was already recounted above in the list of instructions for locating a grave — you throw a dime or other coin into the graveyard and dig at the grave where it falls. The money is left as payment.

Variations of this method are numerous:

- You may toss out a handful of coins as you enter the graveyard
- You may throw the coins into the graveyard over your left shoulder or under your left arm — either as you enter or as you leave the place.

PLACING THE COINS ON A GRAVE

Instead of throwing out the coins into the graveyard as a whole, you may be instructed to place the money on the specific grave whose spirit you have chosen (or been led) to work with.

- The money may be put at the head, at the heart, at the hands, or at the feet.
- It may be buried or left on the surface.
- It may be put into the hole you make when lifting out the dirt you are buying.
- There may be one coin or there may be two, one for the headboard and one for the footboard.
- There may be three coins placed in a triangle, one at the head and two on the breast.
- There may be three coins placed in a row at the headboard.
- There may be nine coins tucked under the headboard in a little pile or laid out in a straight row.

PAYING WITH LIQUOR

Reaching back to the African custom of libations for the dead, some conjure doctors like to pay the spirit with liquor, either whiskey or beer. If the person is known to you and died a pitiable alcoholic, it is may be a best to avoid such libations, and to use only money or other gifts, as described below. However, if the dead person was a soldier, liquor is often considered a good gift, as soldiers tend to like to drink.

- You may bring a miniature bottle of whiskey for the spirit and place it at the headboard or the heart or the hands.
- You may bring a shot glass and dig a little hole for it, so the glass sits with its rim flush at the surface of the soil, then pour liquor into it.
- You may empty an entire bottle — either miniature or full-sized — onto the ground at the head or the feet.
- You may pour the liquor into the hole you made when digging up the dirt, just before you leave.

PAYING WITH MONEY AND LIQUOR COMBINED

Payments combining money and liquor are not uncommon, and they also vary:

- Place three coins in a triangle, set a shot glass in the center, and fill it with liquor.
- Place three coins in a triangle, dig your dirt in the center and pour liquor into the resulting hole just before you leave.

OTHER PAYMENTS TO THE DEAD

Here are some less traditional payments made to the dead when buying their dirt:

- Flowers: But remember, this is a payment, not a gift, so be sure that flowers are sufficient recompense. Some people give flowers at the time they make a more conventional payment; some bring flowers to distract the eyes of passersby.
- Tobacco: A traditional gift among Native Americans, snuff or smoking Tobacco is offered to the spirit of one who enjoyed smoking, but may be withheld from the spirit of one who died of lung cancer, so as not to bring up bad memories.

HOW TO DIG THE DIRT

In the same way that locating the grave that houses the best and most cooperative spirit for your needs is the subject of many contradictory instructions, so too is the subject of choosing the best way to dig the dirt fraught with opposing opinions, depending on whom you listen to.

Families carry their own traditions, and some people insist that their way is the best way — but it seems to me that what is central to the act of digging the dirt from a grave is that it is an act of ritual. Instructive tales on the proper way to perform the rite help impress upon the novice that this is a serious act and that it should be conducted with respect and gravity of purpose. Imposing a supposedly invariant ritual on the beginning rootworker may help to inculcate the proper mental attitude.

WHERE ON THE GRAVE SHOULD THE DIRT BE DUG?

Here are some of the common variations of the rite:

- Take dirt from the headboard
- Take dirt from the headboard and the footboard and mix them together
- Take dirt from the headboard and the footboard and the heart
- Take dirt only from over the heart
- Take dirt from the head and the heart
- Take dirt from the right hand so that the spirit will do strong work for you.

HOW DEEP IS THE HOLE?

How deep should you dig? Again we hear from many voices:

- It doesn't matter.
- Just scrape from the surface.
- The hole should be seven inches deep and you should only remove dirt from the bottom and then fill it in.
- Dig down until you can grab the mouldering remains of the coffin wood.
- Dig a hole just deep enough to put a shot glass in and after the dirt has been removed, put in the shot glass and fill it with liquor.

How much is enough — or too much?

Most people who work with Graveyard Dirt take enough with them to have a supply at home. It does not go bad. In our shop, we keep a one gallon enameled metal box filled with Graveyard Dirt on hand. I have been in shops where there was a five gallon pail of Graveyard Dirt behind the counter. So how much dirt should you buy from each grave? I have received many different answers to the question:

- A shot glass full
- A handful
- A trowelful
- A shovelful
- Only a little bit, and if you need more than that, you must buy dirt from three different graves so no one will know what you have done.

BURYING ITEMS FOR THE DEAD TO KEEP

The spirits of the dead may be asked to help in a spell for the confinement of enemies. In such a case the spirit is paid as usual, but rather than removing Graveyard Dirt, you bury something at the right hand of the grave for the spirit to watch over. Typically this is a doll-baby or black image candle prepared in the name of an enemy and sealed in a miniature coffin.

The spirit — a soldier is very good for this — keeps the enemy's spirit under the ground so that the enemy will not trouble you. The enemy may even sicken and die, eventually joining your working spirit in the graveyard.

Mojo bags or packets symbolizing one's own bad habits can also be given to the dead to watch over and keep.

ALLEGED SUBSTITUTES FOR GRAVEYARD DIRT

In several popular books by modern Neo-Pagan authors, you may read that Graveyard Dirt is a symbolic name for powdered Mullein leaf. This is a sheer falsehood. It seems to arise when authors from "uncanny dead" cultures tepidly try to assimilate the spell-craft of a "friendly dead" culture while holding fast to their own taboos against dealing with corpses. Such authors are more to be pitied than censured.

"CELEBRITY" GRAVEYARD DIRT

I have come to appreciate the emphasis that some workers place on dirt from the graves of famous people. Such dirt, if properly dug and paid for, will enable you to attain a portion of the things for which the celebrity was known. Dirt from the grave of a musician, for instance, may bring in a recording contract, while that from the grave of a murderer may help one vanquish enemies. For many years, there were ads in the back of certain magazines advertising "Dirt from Dracula's Castle." I was quite pleased when an internet acquaintance sent me packets of dirt she had collected from the graves of Bonnie Parker and Clyde Barrow, the notorious bank robbers — and one of my friends sent dirt from the first US Secretary of the Navy. Such tokens of the famous and the infamous dead are of inestimable worth to those who know how to utilize them.

WEEK TWENTY-FIVE: Q and A

My eyesight is poor, so although i listen to the birds, i rarely see them. Happily, some nature-loving friends have identified a few of the songsters in our front yard — Acorn Woodpecker, Steller's Jay, Spotted Towhee, California Quail, and Anna's Hummingbird. When they showed me their painted pictures in a book, i was pleased to finally see who is making all that noise!

Adele Ford asked two questions:

• *Given the choice between working on your period and working on the full Moon, what would be stronger? Mine always arrives after the Moon hits its fullest. It's great for banishing work but what about bringing works?*

I'm not sure there is an all-purpose answer to that question. Energy right before and at the onset of your period can be very wild, but some women suffer too much pain to work effectively then, and others don't have periods for a variety of reasons.

I recommend that women work on their periods for sex-drawing spells, but i know from experience that you can also do that type of spell effectively by the Moon or the day of the week, or according to an astrological planetary aspect.

For other drawing spells — like attracting money or fame — your wild period energy may help, but it is not essentially more powerful than lunar energy,

Ultimately, this is an individual choice for most women, and one that men never face at all.

• *Could you give any names of reliable bulk herb suppliers? My business is herb-based bath products and seasoning blends. I try to grow most of it myself but due to volume I have to purchase a lot as well. I am terrified of a "green for green" substitution getting into one of my blends and harming a pregnant woman or any other person.*

There are many excellent bulk herb suppliers. Naming a few good ones in the USA would be useless to people reading this course around the world. Here's a tip, though: All of the best bulk herb suppliers clearly label each herb on their web site or in their paper catalogue with the taxonomic binomial (the "Latin name") and the country of origin, plus a mention of whether the material was commercially grown (using pesticides), organically grown (pesticide free), or responsibly wild-crafted. One way to contact the highest-grade bulk herb suppliers through the internet is to search at google.com for a series of likely keywords, such as

< herbs organic wild-crafted bulk wholesale >

If a web site is reasonably well constructed, four out of those six terms should appear in the online catalogue. Try adding a nation, like India or Mexico, and an herb name, like Marjoram or Echinacea, to your search and you will find specific catalogue pages. Work your way up their directory from the catalogue page to the supplier's home page — and there you are.

NEXT WEEK: SPELLS WORKED IN A CEMETERY

WEEK TWENTY-SIX: GRAVEYARD SPELLS, PART ONE: IN THE CEMETERY

A SUITABLE SPIRIT

Unlike European magic, where often everything must be done "just so" or the spell fails, in hoodoo there may be no single "right" way to work a trick — and this is no more evident than in the matter of collecting Graveyard Dirt.

What i came to understand from these rootworkers is that if at all possible, you should suit the kind of Graveyard Dirt you dig to the kind of spell you have in mind, but if the dirt will be sold or if you prefer to work both good and bad tricks without recourse to evil spirits, then the dirt from a soldier's grave will suit, because he will have been brave, honourable, and willing to obey instructions.

Now, as i explained last week, the methods for contacting the spirit are contradictory, yet each has its adherents. Your choice of method in any given instance is made even more complex when you realize that two or more of methods for finding a spirit may be combined. For instance, you may locate the grave of a baby and ask the spirit if he agrees to help you, or you may go to a military cemetery where all the graves are those of soldiers and count off the headstones until you reach a magically numbered one. Furthermore, in addition to the variations in spirit contact or grave selection, there are also variations in methods of paying for the dirt and digging it.

I could tell you what i do, but it will probably be different than what others would tell you, so in the end i suggest that when you work with Graveyard Dirt you should try a few techniques. You may settle on one method that most closely resonates with your own ideas about the dead — or you may vary your method according to the purposes for which you intend to use each batch of dirt. Eventually you will develop your own style of work and it will seem quite natural to you.

A CAUTION ABOUT "VARIATIONS"

The diversity of methods for collecting Graveyard Dirt does NOT mean that you can "just do anything" or that "any method is okay" or that "hoodoo is a really loose system and you can just pretty much do whatever you feel like doing because there are no rules." That's NOT what is being taught here. Hoodoo is a coherent system, and there are agreed-upon concepts that define its boundaries with respect to itself, and also serve to demarcate it from other forms of spirituality, occultism, and magic.

My old cooking analogy from Lesson 1 comes into play again: If magic can be compared to cooking, then conjure is an ethnic form of cooking that has a root source (African) and has absorbed materials, techniques, and tools from other cultures (Anglo-Irish, Native American, and Jewish). We could equate it to down home Southern cooking (no surprise there, eh?).

Now, if you follow me that far, you will see why i say that conjure does have defining limits: If i served you Enchiladas de Suiza con Lengua or Egg Flower Soup, it sure wouldn't be Southern Cooking — and you'd know it.

THREE KINDS OF GRAVEYARD SPELLS

There are three basic types of graveyard spells:

- SPELLS WORKED IN A GRAVEYARD WITHOUT BURIAL
- SPELLS THAT INVOLVE BURIAL IN A GRAVEYARD
- SPELLS THAT USE GRAVEYARD DIRT AS AN INGREDIENT

Rather than rewrite a bunch of spells i have already given in HITAP and HHRM, this lesson will consist for the most part of spells copied from those sources, to which i shall add extended comments. The spells are grouped into the three families listed above, Within each family they proceed from the most upbeat and positive work, for which you should engage the services of a friendly spirit, to the most antagonistic and harsh work, for which you should employ a strong or perhaps even an evil spirit.

TYPE # 1: GRAVEYARD SPELLS THAT ARE WORKED IN A GRAVEYARD WITHOUT BURIAL

In this type of graveyard spell, you call upon the spirits of the dead to aid you, but you do not pay them or bury anything. Due to the lack of payment, i believe that these spells represent a European-derived strain of hoodoo. Relatively rarely encountered in rootwork, they are nonetheless authentic to an old tradition.

TO TROUBLE ENEMIES WITH NERVE COMPLAINTS

Under the name TWITCH GRASS, the plant called COUCH GRASS or KNOT GRASS is employed to bring about nervous conditions in an enemy. For this purpose, carve your enemy's NAME on a black candle seven times with a COFFIN NAIL, then wrap the candle in TWITCH GRASS, or roll it in a mixture of cut and dried TWITCH GRASS and melted beeswax until it is covered. On the night of a full Moon, burn the candle in a graveyard. As it burns, speak aloud your desire for your enemy to be afflicted with a nervous disorder, and conclude your petition by asking the spirits of the dead to see that the work is done, if it is justified in the sight of the Lord. [HHRM, pg. 79]

Timing by the Moon, the use of a European herb, and the lack of an African rite of payment to the dead mark this as a European-type spell, possibly of German or British origin. The method of carving and preparing the candle with herbs is found in both African American and European American spells, but note that the candle is not anointed or dressed with a "condition" oil, which is a marker of African-derived spells. There are quite a few European spells in hoodoo because it is a synthesis of African and American magic, but they are not by any means common.

TYPE # 2: GRAVEYARD SPELLS THAT INVOLVE BURIAL IN A GRAVEYARD

In these spells, what you are actually doing is calling upon the spirits of the dead to keep something for you, to hold it down in their realm until you return and call for it — which, in some cases, you may intend to never do.

To Remove Problems and Bad Habits

Use something small to symbolize your problem — for instance, a bit of the drug or Tobacco that is hurting you, a folded-up paper upon which you have written a description of the problem, or a photograph of whatever is tempting you. Mix KNOT WEED with soft beeswax and form it into a ball around the object, as you speak aloud your desire for your problems to be gone. Bury the ball in a graveyard and ask the spirits of the dead to keep your problem until you return; then walk away. [HHRM, pg. 119]

This spell uses the same European herb as the preceding spell (Knot Weed, Twitch Grass, and Couch Grass are the same plant), but notice how much more African it is in that it suggests working with physical links to what is troubling you and asking the kindly or strong dead for help. To emphasize the African character of the spell, you may pay the spirit in whose grave the ball is buried if you wish.

Funny, as i type this, Reverend Washington Phillips is singing (from 1927) "Take Your Burden to the Lord and Leave It There" — and that's the essence of this spell – take your problem to the grave of a helpful spirit and leave it there.

To Make an Unwanted Renter Move

Burn BLACK SNAKE ROOT with the unwanted tenant's Hair, place the ashes in a jar, and bury the jar in a graveyard. You will need to purify the rooms afterward to rent them again. [HHRM, pg. 54]

This spell is far more African in character than the previous one. Black Snake Root, also known as Black Cohosh, is an American herb, but the burning of an herb with hair and using the ashes that result from this is African in character. No information is given about how to select a grave in which to bury the jar, but i would advise doing so at the grave of an unrepentant sinner. You might tie it down by laying out three dimes in a triangle and situating the jar at the center, as well.

To purify the rooms, use your regular methods of spiritual cleansing, such as with Chinese Wash, then burn a candle and some incense (Pine Needles or Pine Resin would do well) in each room, and afterward dress the entrance doorknobs with a tenant attractor oil such as Cedarwood, while praying the 23rd Psalm for abundance.

To Send Back Evil

Buy a black china-ware figure or a black human-figure candle to represent the enemy, lay it on a red cloth with BLACKBERRY leaves, sprinkle it with Black Salt, wrap it up, and tie it with black thread. Hit the package three times with a hammer, calling out loud exactly what you wish to return to the sender. Do this for seven days, repeating the same words each day. When you are done, take the packet to a graveyard, throw it into a hole, cover it over, and ask the spirits of the dead to see that justice is done. [HHRM, pg.49]

This spell is a shortened and lightened up variation on the one that follows — or the one that follows is an amplified and far darker version of this spell — take your pick.

The spiny Blackberry leaves prick the wrong-doer's conscience or return pain, measure for measure, while the Black Salt protects you and drives him away.

MIRROR-BOX TO FIX BAD WORK BACK ONTO YOUR ENEMY

If you know who has crossed or jinxed you, just cleansing yourself and reversing the jinx onto them may not be enough, for they can always come back and try the same tricks on you again. To prevent a recurrence of the problem, it is a good idea to bind your enemy up in a mirror-box spell. This will keep everything evil they do bouncing back to them, hurting them each time they try to hurt someone else.

To work this trick you will need a doll-baby of some kind to represent your enemy. You can use any kind of doll that looks like them or sew one or make it of twigs, or whatever feels right to you. Try to get something personal of the enemy — hair, a photo, or the like — and incorporate it into the making of the doll. If you cannot make or buy a doll, then use a black candle in the figure of the Devil and carve their name on it and use that as an effigy.

Next get a small box that will just hold the doll-baby or effigy. It need be no larger than a shoe box and it can be chipboard or cardboard. It must have a lid.

Go to a store where cheap mirrors are sold and buy one without looking in it yourself. This is difficult; but be sure to not look. If there is a stack if similar mirrors, just take one from behind the front or top one, so you don't look in it. When you get the mirror home, turn the mirror face down, take a hammer and break the mirror into pieces, still without looking into it. Since you didn't look into the mirror, the "seven years of bad luck" from breaking it will not be yours, but will go to the dollie and the person represented by the dollie.) Glue the pieces of mirror into the bottom, sides, and lid of the box — still without looking. (My preferred glue for such work is a brand called Goop; it is sticky, flexible, relatively fast-setting, and makes a very tight bond to a variety of surfaces.)

Place the prepared doll-baby or effigy in the box and sprinkle it with Red Pepper Powder or Crossing Powder. As you do so, say, "Here you are, [Name], and here you will stay, and from this time forth, all the crossed conditions you try to bring about, and all the jinxes you try to make, all the foul words that you use, and all the evil that you do will come back to you as these mirrors reflect your image back to you — and in this hell of your own devising you will burn until God releases you in judgement, Amen."

Close up the box, tie the lid down tight with string, carry the "coffin" to a graveyard, and dig a hole. Ask the spirits in the graveyard to help you hold your enemy down, and as you do so, pay them a dime for their trouble by throwing it over your left shoulder as you make your request or placing it at the head of the grave. Then bury the mirror box, walk away, and don't look back, going home by a different route than the one you took to get there.

Since this work consists of laying a trick, even in a good cause, when you get home, you should perform the 13 Herb or Uncrossing spiritual bath and candle burning spell as described above, reciting the 51st Psalm for purification and removal of any sin you have committed. [HITAP, http://www.luckymojo.com/uncrossing.html]

This is probably the most popular reversing spell at my web site. It is most often put to use by those who have been wronged and are angry, but for one good reason or another do not wish to employ a vicious curse or revenge spell or an evil death spell.

Revenge Spell

Here's a quick, short folk-magic spell for harming someone you hate, but only for doing so by sending back to them the mean words and pain they gave to you.

Ingredients

- a black human figure candle or black chinaware human figure
- a packet of dried Blackberry leaves
- a piece of black cloth
- a length of black thread
- a hammer
- a shovel or trowel to dig a hole.
- Goofer Dust or Graveyard Dirt
- Crossing, Hot Foot, or Damnation Oil

Doing the Job

Start on a Saturday. Name the figural candle or statue with the name of your enemy by carving the enemy's name in the wax or writing it on the chinaware with a marker. Wrap the candle or statuette all over with the dried spiny leaves of Blackberry vines. Lay this mess on the piece of black cloth, wrap it up, and tie the bundle closed with black thread. Now, in your most angry voice, tell the person what it is you want to send back to them and then hit the packet 3 times with a hammer. Hit it really hard, to break it.

Each day for 7 days tell the figure what you want to send back to him or her and hit the packet 3 hammer blows. By the end of the 7 days, it should be pretty well pulverized. When you are finished, take the bundle outdoors (to a cemetery if you can), dig a deep hole, throw the packet in, and cover it up. Walk away and don't look back. To make the work stronger, you may also dress the candle or statue first with Crossing, Hot Foot, or Damnation Oil and you may add Goofer Dust or Graveyard Dirt to the Blackberry leaves, but not too much, because you want that figure feel the spiny leaves as it is crushed up in them by the hammer blows. [HITAP. http://www.luckymojo.com/damnation.html]

This is one of the most popular spells for revenge at my web site. It is more angry and vengeful than the Mirror Box Spell, because that one simply reverses evil to the sender. Although there are far stronger revenge spells to be found, this is probably the strongest revenge spell that a church-going person would feel comfortable performing.

Strong Jinx on an Enemy

Mix SNAKE HEAD with Crossing Incense, call your enemy's name, and light it. As it burns, write your enemy's full NAME backwards nine times in black ink on a sheet of paper that is torn on all four sides, sprinkle it with GOOFER DUST, wrap it around SNAKE HEAD and SNAKE Shed Powder, place the bundle in a raggedly-torn black cloth, and tie it with black thread. Bury the packet in a graveyard and your enemy will get sick. [HHRM, pg. 188]

Snake Head is an herb and it is mixed with Snake sheds — the sloughed-off skins of Snakes — plus Goofer Dust, making for a very powerful combination.

COFFIN DEATH SPELL

Light a large black candle dressed with D.U.M.E. (Death Unto My Enemies) Oil and let it continue to burn as you work.

Prepare a doll-baby or buy one ready made and baptize it in the name of your enemy. If you make it yourself, mold or stuff it with Red Pepper at the hands and feet so your enemy will be forced to wander restlessly and will never have a home or be able to hold onto money, Vandal Root at the genitals so your enemy will know no sexual pleasure, balled up Knot Grass in the bowels so your enemy will have pain in the intestines, tangled Spanish Moss and a Red Pepper pod into the chest so your enemy will have high blood pressure and congested lungs, and Blackberry leaf at the head so that your enemy will be troubled with head pains.

Sew or affix something personal of your enemy, such as a hair, into the doll, and paste a colour picture of his or her face over the dollie's face.

Next construct a small coffin for the doll, either of wood or, if you wish, stiff chipboard. Paint the coffin black with a red cross on top and line it with black silk cloth. Also make a little headboard, with the enemy's name written on it. You may also write in their birth date and the date you want them to die, if you like.

Tie the dollie's hands behind its back, tie its feet together, and bend its knees so that it is humbled. Dress the doll with D.U.M.E. Oil, and stab 13 needles or pins into it, while telling it exactly what pains you want your enemy to feel. When you are done, place the dollie in the coffin, seal it, and carry it to a graveyard.

Pour a bottle of whiskey onto the grave of someone who died as an unrepentant sinner and bury the coffin at the sinner's right hand, then set up the headboard, just as if this were a regular funeral. When you are done, ask the sinful spirit to keep your enemy close to hand, in the grave, in other words, to kill your enemy – and be sure to call your enemy by name so the spirit knows who to look for and carry to the graveyard. Say, "[Spirit Name], i bring you the spirit of [Enemy name] to abide with you and to be held down and tormented under your strong right hand for all eternity." [HITAP, http://www.luckymojo.com/dume.html]

This is a popular spell with folks who will stop at nothing to get revenge. It has a long history from ancient times to the present.

TYPE # 3: GRAVEYARD SPELLS THAT USE GRAVEYARD DIRT AS AN INGREDIENT

Graveyard Dirt which has been collected according to ritual precepts can be mixed with herbs, roots, minerals, and / or zoological curios and deployed in various tricks and spells, usually by sprinkling or carrying on the person. It is one of the major ingredients in Goofer Dust, as explained below. Although the idea of working with Graveyard Dirt is difficult for some people to feel comfortable about, i am going to assume that you have approached the matter with care and confidence, gathered the dirt according to one of the time-honoured methods outlined in the last lesson, and are now ready to work with it in charms and spells.

If you have bought the dirt by paying the spirit with a proper offering, you will have a powerful ally in the spirit. Depending on the nature of the spirit and his or her relationship to you, the dirt can be used for good or evil, or to neutralize other spells.

A SILVER DIME HAND TO GET A JOB OR TO GAMBLE

Cut a small square of red flannel, place a SILVER DIME in the center, and cover it with a pinch of GRAVEYARD DIRT. Fold the cloth toward you to draw your wish to you, fold it again and again, rotating the cloth each time so that you always fold toward you until you make a small, flat packet. Sew the packet shut and sprinkle it with HOYT'S COLOGNE. Wear the packet in your right SHOE for nine days, dressing it every day with HOYT'S COLOGNE, then switch and wear it for nine more days in your left SHOE, still dressing it every day. On the nineteenth day, apply for a job and you will get it, or go to gamble and you will be lucky. [HHRM, pg. 184]

Use bought-and-paid-for dirt from the grave of someone who was wealthy through inheritance or business or who was lucky at gambling while alive. If you knew the person and he was helpful to you in life, so much the better. If you are hoping to get a job, try to get dirt from the grave of the person who founded the company where you are seeking employment. If gambling luck is your aim, locate the grave of someone who was a lucky gambler or who founded a casino.

PROTECTION OF THE HOME

NETTLE is a strong jinx-breaker. Folks dry the leaves and mix them with at least one other uncrossing herb, such as MINT, RUE, WAHOO, or AGRIMONY, plus at least one jinx breaking mineral, like WITCH'S SALT, GRAVEYARD DIRT, or Uncrossing Powder, then sprinkle it around their homes to cut off curses put on by witches. [HHRM, pg. 139]

The best Graveyard Dirt for this yard and house sprinkle would be from a relative of yours, a strong soldier, or someone who protected you while alive. If you wish to guard a house that was built or lived in by your ancestors, then the strongest and bravest of them would be the spirits to appeal to, since they would help you and they would also have a personal reason to protect the house in which they had once dwelled. By the way, all of the herbs listed in this combination are employed for protection or breaking curses or sending back the evil eye in European magic — except for Wahoo, which is a Native American herb and is used for cleaning off bad conditions. The addition of Graveyard Dirt and Witch's Salt (Black Salt) to the mixture is African, for, as explained previously, Africans and African Americans tend to use minerals for cleansing. Thus you can see that this is a tri-cultural melange of ingredients.

HOMEWORK ASSIGNMENT #4

Go to a graveyard and buy some dirt. Put in in a small Ziplock bag. Copy the format, fill in the blanks with the information requested, and send homework to:

Homework #4 (Student ID#),
c/o Lucky Mojo Curio Co.
6632 Covey Road
Forestville, CA 95436 USA

1. The Name and Location of the Cemetery: _____
2. How and / or Why You Chose This Grave: _____
3. How You Collected the Dirt: _____
4. How You Paid for It: _____
5. Your Name and Student ID#: _____

WEEK TWENTY-SIX: Q and A

The coming weekend marks the anniversary of my first meeting with my husband nagasiva. The 4th of July is one of two special holidays for us (the other is New Year's Eve, the anniversary of our wedding). The Glorious Fourth may seem an unlikely celebration for folks such as we, due to its association with military energies — still, we love the fireworks.

Maria C. Hughes asked this general and basic question:

• *I am looking for a solution for removing work materials such as candle wax, incense remnants and such. I live in an apartment with limited space, I have purchased plants to bury some of my leftover items, but that has only worked for some work — work I have done to better my personal or home situation.*

If I am doing work for someone else, how can I set the remnants? I am aware of other methods of disposal per the luckymojo web site, which, by the way, is my constant reference guide. I seem to be stuck in this regard so I am stockpiling all of these items around me.

If possible could you touch on how to remove items that I have placed on my altar for the deity to whom I have given sacrifice for answering my petitions?

First, let me catch everyone else up: The web page that Maria is referring to is called "Laying Tricks and Disposing of Ritual Remains in the Hoodoo Tradition," which is a chapter from HITAP that you can find at:

http://www.luckymojo.com/layingtricks.html

On that page i explain the value of, and the rationale behind, burying ritual remains around the home — namely, to keep desired effects nearby or draw good things into your place — and also why NOT to bury some items on your home grounds – namely, to push bad things and people away, to dissipate and send into the world unwanted conditions, and to deal with material that was not personally yours.

Maria, i think you will find most everything you need to know on that web page except for the specific advice of how to dispose of material from spells you have done to help other people.

In the case of glass-encased vigil lights, i would re-use or recycle the glass; but for everything else you do need somewhere to carry the items that are not to be kept in or around your home. In those cases, i would find a nice, quiet, well-maintained park where a nice, gentle, older tree lives, and bury the material under the tree's dripline or tie and wrap it and place it in a bundle under the shrubs near such a tree.

The reason i am recommending that you take your left-over altar items to an old tree is partially because it is and old and traditional method of ritual disposal and partially because i think that it is a good idea for you personally. You live in an apartment with only a few house plants for botanical company and it would be well for you to establish extended and pleasant connections with large, strong, outdoor members of the plant kingdom.

NEXT WEEK: MORE ON GRAVEYARD DIRT AS AN INGREDIENT

WEEK TWENTY-SEVEN: GRAVEYARD SPELLS PART TWO: GRAVEYARD DIRT AS AN INGREDIENT

GRAVEYARD SPELLS RECAP

Once again, rather than rewrite material i have already presented in HHRM, this lesson will consist for the most part of tricks copied from that source, to which i shall add extended comments.

As before, the tricks proceed from the most upbeat and positive work, for which you should engage the services of a friendly or helpful spirit — someone who died good, to the most antagonistic and harsh work, for which you should employ a strong or perhaps even an evil spirit — someone who died bad.

The previous week's graveyard spells lesson consisted of:

- **SPELLS WORKED IN A GRAVEYARD WITHOUT BURIAL**
  Going to a cemetery to perform the work
- **SPELLS THAT INVOLVE BURIAL IN A GRAVEYARD**
  Work in which burial of items is essential

MORE SPELLS THAT USE GRAVEYARD DIRT AS AN INGREDIENT

We now pick up where we left off last week, which was in the midst of a series of the most important class of graveyard spells, those using dirt bought and paid for, used in doing the work

TO BREAK A JINX OR TURN BACK A SPELL

Mix PATCHOULI with GRAVEYARD DIRT and AGRIMONY, and carry the mixture in a mojo bag. [HHRM, pg. 143]

This simple three-ingredient mojo hand is typical of 20th century rootwork practice that combines European and African ways of working. Agrimony is a magical and medicinal plant that is garden-grown in America. Patchouli, on the other hand, is native to India, and although widely used in the perfumery trade, its roots and leaves are generally only available through spiritual supply stores — hence its inclusion here indicates that this is not the kind of mojo combination that a down-home country rootworker would have created in the Georgia pines or the Louisiana bayou. Still, the use of Graveyard Dirt for protection and reversing jinxes is African in origin and is almost unknown to European American folk magicians, who tend to see only the "spooky" side to Graveyard Dirt. So this conjure hand sounds to me like something that was developed by an urban African American rootworker who had access to an occult shop, herbal pharmacy, or mail-order catalogue.

Simple hands like this can be very effective, despite their limited list of ingredients. Use strong Graveyard Dirt, add a personal item, and dress the hand with Patchouli Oil for best results.

STRONG PROTECTION FROM ENEMIES

If you have enemies from whom you need powerful protection, go to a stream or swamp where ALDERS grow and dig up a live piece of ALDER root. Chop it fine, mix it with a half-handful of SALT, and leave it to sit. Next, take three SILVER DIMES, three wooden matches, and three new sewing PINS to a graveyard. Stick the PINS upright into the match heads, stab the matches upright into the ground in a triangle formation, until the PIN heads are flush with the ground, and then lay a SILVER DIME atop each PIN head. Scrape up a half-handful of GRAVEYARD DIRT from within the triangle, leaving the DIMES in place to pay the spirits of the dead for their dirt. As you lift up the dirt, say aloud, "The Lord giveth and the Lord taketh away. Blessed be the Lord." Walk straight out of the graveyard backwards with the dirt in your hand, and then turn and walk home. When you get there, add the GRAVEYARD DIRT to the chopped-up ALDER root and SALT. Cover the mixture with a quart of water and boil it until all the water has evaporated, but do not let it burn. When all is dried and cooled, add a teaspoonful of GUNPOWDER to it. Sew the combination into a piece of red flannel and wear it around your waist or neck, and it said that nothing your enemies do can hurt you. [HHRM, pg. 24]

This appears to be a carefully remembered African spell, adapted to American conditions. The Alder root is, in my opinion, a substitute for the root of an African tree of some kind that grows near water and is sacred to the African water spirits of the type called Simbi that are much revered in the Congo.

The Christian prayer that is to be recited at the grave where the dirt is dug is formulaic, and may have originally been an African prayer to the spirits of the dead.

The use of matches and steel sewing pins in addition to the customary dimes to buy the Graveyard Dirt, plus the use of gunpowder in the charm bag itself, reflects African usage of metals and metallic salts in conjunction with rootwork. Additionally, the employment of these items indicates to me that in working this trick for protection from enemies, you would do well to enlist the spirit of a soldier by digging dirt from his grave.

TO BREAK A JINX MADE WITH YOUR PERSONAL CONCERNS

Mix PENNYROYAL with NETTLE and GRAVEYARD DIRT, and sprinkle it lightly on your HAIR and CLOTHING for one night, to kill any rootwork that was made by working with your PERSONAL CONCERNS. Brush the mix off the next morning before dawn, smoke yourself and your CLOTHES with Uncrossing Incense, and drink a cup of mild PENNYROYAL and NETTLE tea. [HHRM, pg. 144]

Here is another trick of mixed European and African derivation. Pennyroyal and Nettle are both employed in European magic and medicine, but the use of captured personal concerns, the prescription to employ both Graveyard Dirt and Uncrossing Incense, and the instructions to both sprinkle and smoke yourself, and then to drink a tea — and to complete the entire ritual before dawn — are generally African in style.

Based on the form of the work and the ingredients called for, i would place the origins of this spell in the early part of the 20th century, when commercial incenses became available, but folks were still deep enough into the practice to actually sprinkle their heads with Graveyard Dirt for reversing a jinx and not think such a rite to be an old fogeyism.

To Goofer Someone for Love

Go to a graveyard where someone who loved you is buried. Pray for their help, dig some GRAVEYARD DIRT from over their heart, and pay for it with a DIME. Blend in a little powdered VANDAL ROOT and surreptitiously sprinkle it on the one you desire, asking the spirit of the dead to help you. This spell is somewhat coercive, and the sprinkled mixture must be renewed regularly to keep it working. [HHRM, pg. 109]

Here is a classic old-time trick. I have heard it described both with and without the Vandal Root included, but it is always stated that the Graveyard Dirt must be dug from over the heart of the grave and that the spirit must be someone who loved you while they were alive.

This is one of the most often asked-about spells i have ever published, and the most-often-asked question is, "Can i still do this spell if i don't have any Graveyard Dirt from someone who loved me? The answer is, quite obviously, "No." The dirt is not a mechanical agent for coercing love, it is a link to the SPIRIT of someone who loved you. You need the spirit link to that person, not just Graveyard Dirt, to make the trick work. You'd be surprised to learn how many people don't get that — they think it is all about "spooky Graveyard Dirt" — but it is the dirt of the beloved dead that is needed.

To Disarm an Enemy

Mix equal parts EPSOM SALTS and GRAVEYARD DIRT in a small chipboard box, such as that in which baking soda, SALT, TEA, or yeast is sold. On a piece of plain paper, write your enemy's NAME seven times and bury the NAME-PAPER in the mixture inside the box. Carve the enemy's NAME three times on a 6" black candle with a COFFIN NAIL and place the candle in the mixture, so that it is sticking up out of the box. Light the candle in your bathroom on the toilet tank, as you curse your enemy to waste and wilt away. When the candle burns out, dispose of the entire mess at a crossroads. (In the old days this spell would have been performed in an outhouse, and the burned-out remains tipped into the FECES below.) [HHRM, pg. 91]

This is a classic and widely-known Graveyard Dirt spell. It was collected by Harry Hyatt in the 1930s and taught to me in almost identical form in the 1960s by an urban worker in Oakland, California who said that the spell had been "stronger" in the days when everyone used outhouses and you could "tip the candle into the hole before it finished burning naturally, to put it out that way and not let it go out on its own." The substitution of a crossroads for the departed outhouse as a place to dispose of the spell is common; a crossroads may also substitute for a running river or for a graveyard in rites where the ritual disposal of spell remains is required.

Because this rite calls for a chipboard Tea or Salt box and a paraffin candle, it presumably originated after the Civil War, when packaged grocery goods became available and paraffin candles first began to be widely used in hoodoo. Burning a candle on a person's name-paper or photo as a conveyance for one's wishes is traditional, as a line from Bessie Brown's 1924 recording of "Hoodoo Blues" clearly demonstrates: *"Burn a candle on her picture; she won't let my good man alone."* See the full lyrics at:

http://www.luckymojo.com/blueshoodoobrown.html

It is also noteworthy that here again we see the importance of minerals in rootwork: Epsom Salts appear in protective and cleansing spells and the Graveyard Dirt is both protective gives a hint of what may befall those who try to cross the practitioner.

To Make Goofer Dust

GOOFER DUST is an African-derived compound that has long been used by Southern root doctors to work tricks to jinx an enemy in family, money, job, and health matters. There are dozens of different recipes for this mixture, but the best ones contain Graveyard Dirt, Sulphur, Snail Dust, Snake Skin, or Snake Sheds, plus powdered herbs, among them Red Pepper and, sometimes, Mullein. The word GOOFER is an Americanization of the Congo word kufwa, which means "to kill" — thus a precise translation of GOOFER DUST would be "killing powder." It is not an instant killer, but acts slowly over time; people who have been goofered act erratic, or "goofy," as they suffer hard luck and trouble, then slowly sicken and die, howling like a Dog and crawling on all fours. GOOFER DUST is employed in many harmful rituals, often as a medium in which to snuff out an enemy's candles. [HHRM, pg. 105]

Goofer Dust is a combination of ingredients whose composition varies from practitioner to practitioner. I am including the recipe above because, as you will see in the tricks that follow, some spells in which Graveyard Dirt is an ingredient essentially recreate a Goofer Dust formula "from scratch," without using the name Goofer Dust — and others include prepared Goofer Dust as a sort of redundancy to the listed ingredients. A similar recipe, usually called Hot Foot Powder, Drive Away Powder, or Get Away Powder, also varies from maker to maker but is generally made with Red Pepper, Sulphur, and Salt, with or without Graveyard Dirt; it is employed to get unwanted people to move out of their (or your) home.

The kind of grave from which you gather the dirt to make Goofer Dust should be on the "bad" side — the spirit of someone willing to kill, if need be. Adding the powdered skins or flesh of reptiles and insects enlists their aid as well. Sulphur is an infernal ingredient, associated with volcanoes and with Hell,

Mullein, which grows in dry, fallow ground such as found in graveyards, is also known as Witches' Candles and thus has some associations with dark work, Its inclusion in some recipes for Goofer Dust may be what has led modern Wicca-influenced authors to declare that Mullein is a "substitute" for Graveyard Dirt. It's not, though, and can never be, as it does not contain the spirit of a human being.

A Red Pepper Packet Spell to Undermine an Enemy

To slowly and subtly weaken an enemy or competitor, some folks fold RED PEPPER, whole Black Peppercorns, and Graveyard Dirt into a piece of paper on which they have written the enemy's Name, fold this Name-Paper packet into a piece of black cloth, tie it with black thread, and hide it in their enemy's house, car, or place of business. [HHRM, pg. 166]

Essentially, one is preparing a simple form of Goofer Dust here, although that name is not used. This is a purely African spell with three ingredients, including minerals, made into a packet that is hidden in propinquity to the enemy. At

http://www.luckymojo.com/bluesstrutthatthinglofton.html

you'll find lyrics to the 1935 blues song "Strut That Thing" by Cripple Clarence Lofton:

Sprinkle goofer dust round your bed,
Wake some morning, find your own self dead

Other names for Goofer Dust that you might encounter include Goofy Dust, Gopher Dust, Ding 'Em Dust , Ding 'Em Dirt, and Dingum Dirt.

YARD AND SHOE **TREATMENTS AGAINST AN ENEMY**

RED PEPPER, either alone or in combination with SALT, BLACK PEPPER, GRAVEYARD DIRT, GOOFER DUST, SNAKE SHEDS, and / or SULPHUR, is sprinkled around an enemy's home or in his or her SHOES or STOCKINGS to cause hard luck, trouble, or a departure. [HHRM, pg. 166]

This purely African trick is closely related to the previous one, but instead of preparing and hiding a packet around the enemy's house, you use the materials to poison the enemy through his or her feet, either by dressing the shoes of stockings of the enemy or sprinkling the mixture in the yard where it will be stepped upon.

As presented in my book, this trick is actually a conflation of several closely-related spells i picked up in at least a dozen places. As i received them, they all contained Red Pepper, and if other ingredients were given, at least one was a mineral and the combination consisted of anywhere from three to seven ingredients, some of which overlap with Goofer Dust and/or Hot Foot Powder, hence the varied usages given.

Due to the space constraints in HHRM, i did not mention — although it should be obvious to you by now — that the Graveyard Dirt for this spell should come from a soldier's grave or from the grave of a spirit who in life did not like your enemy. If you are working with the spirit of someone who died without knowing your enemy, it is possible to select the grave of a strong person who had reason to dislike the kind of person your enemy is, by virtue of their behaviour. For example, if your enemy is a criminal or is given to violent domestic abuse, pick a policeman's grave and work with his spirit; if your enemy is a racist, work with the spirit and Graveyard Dirt of someone known to be violently opposed to racism. That is, as strong as you need the activity to be, work with someone who would help you in that way.

TO BRING **TROUBLE TO A COUPLE AND MOVE THEM AWAY**

MIX BLACK DOG HAIR and BLACK CAT HAIR with these seven get away ingredients: BLACK PEPPER, RED PEPPER, SULPHUR, BLACK SALT, DEVIL'S DUNG, BLACK MUSTARD SEED, and GRAVEYARD DIRT. Put the mixture in a teacup, and hide the teacup under the couple's house or in their basement. They will fight with each other until they move out. [HHRM, pg. 51]

This is one of the spells i had in mind when i mentioned that we would encounter rites in hoodoo that are suggestive of ancient Hebrew magic. In this case, the use of a Black Dog and a Black Cat to make couples "fight like Cats and Dogs" is found in Jewish magical treatises of the 2nd century through the Middle Ages and beyond. Also, instead of deploying the spell in an African packet for the couple to step over, as many African spells are worked, the practitioner places the ingredients in an open teacup beneath the enemy couple's house, a practice highly reminiscent of ancient Jewish "bowl spells" which are hidden in the foundation-stones of houses.

The use of the seven "get away" or Hot Foot type ingredients listed here is African in style, however, and thus the one spell accomplishes two goals: the couple both fights like cats and dogs in the Jewish manner of cursing a marriage AND eventually moves away in the African American Hot Foot style of working. The dirt used for this spell should be from someone who was loud, complaining, ugly-tempered, insane, or vicious in life.

To Cause a Couple to Split Up

Write the NAMES of the parties on separate pieces of paper, fold them around their HAIRS or other PERSONAL CONCERNS, and place them in a bottle with BLACK DOG HAIR; BLACK CAT HAIR; nine PINS; nine NEEDLES; nine COFFIN NAILS; jinxing ingredients such as Hot Foot Powder, GOOFER DUST, or a simple mixture of GRAVEYARD DIRT, SULPHUR, and RED PEPPER. The bottle may be filled with your own URINE, for extra strength. Bury it at the doorstep of the couple against whom the work is being done. [HHRM, pg. 51]

Here we have a classic Jewish break up spell made with Black Dog and Black Cat Hair, plus the pins, needles, nails, and urine found in ancient British witch bottles, wedded to a list of African "get away" ingredients, a pair of African packets, and the whole mess positioned under the doorstep to poison the victims through their feet in the African manner! This powerful multi-cultural recipe calls for disaster to befall the target couple and, not surprisingly, under the name "break up bottle," it is one of the most often employed aggressive spells in hoodoo. Variants call for Four Thieves vinegar or Lemon juice instead of urine "to sour them against one another" or War Water "to make them fight" — but many people just pee into the bottle and say, *"I piss on you."*

To increase the trick's efficacy, burn a black candle dressed with Break Up Oil on the couple's names while fixing the bottle and work by the candle's light. Burn one black candle in sections for a number of days, or a small candle each day, but in either case, shake the bottle up at the same time each day while the candle is lit, and call your curses on the couple to bring them pain and sorrow as the pins, needles, and nails jab at the floating ingredients. Eventually, while keeping the black candle burning at home, you can sneak to the couple's home and hide the bottle.

To Cause Someone to Sicken or Die

Wrap your enemy's NAME written nine times on a piece of paper around the enemy's HAIR. Put it in a bottle with nine NAILS, nine PINS, and nine NEEDLES. Add Crossing Powder, GOOFER DUST, or GRAVEYARD DIRT as appropriate. Bury the bottle at the enemy's doorstep. [HHRM, pg. 74]

This is similar to the previous spell, only without the Jewish Dog and Cat Hair or the urine found in English witch bottles. Lacking Dog and Cat Hair, it is worked against one person. You can add Four Thieves vinegar, Lemon juice, or War Water to the bottle and shake it daily, as described above. If you burn a black candle on the enemy's name, dress it with Destruction, D.U.M.E., Confusion, Intranquility, or Restless Oil, or any blend that will bring about the condition you wish to inflict upon your enemy.

To Bring Sorrow, Wasting, and Death to an Enemy

People familiar with such matters mix GRAVEYARD DIRT from the grave of someone who "died bad" with SULPHUR POWDER and their enemy's HAIR or other PERSONAL CONCERNS. They place the mixture in a bottle with nine PINS, nine NEEDLES, and nine NAILS, then bury the bottle under the enemy's threshold or pathway as the Moon is waning, in order to hurt them or cause them to slowly pine away. [HHRM, pg. 109]

This is another variant of the above two tricks. The waning Moon signals the waning of the enemy's life.

To Stop Up a Woman's Blood

Get the woman's used MENSTRUAL PAD, TAMPON, or BLOOD-SOILED UNDERWEAR and cut a small piece of it out. Carry it into the woods before sunrise, bore a hole in a Sweet Gum tree, pack the piece into the hole, and carve a peg from the wood of the same tree to fill the hole. Every morning for nine mornings, tap the peg a bit further into the hole and on the ninth morning drive it in all the way. The woman will have painful periods or stop menstruating, and if you add Graveyard Dirt to this mess before stopping it up, she may get so sick from uterine troubles that she dies. [HHRM, pg. 150]

In this spell, the Graveyard Dirt might come from someone who disliked the woman in question.

To Lead Someone to Death

Put GRAVEYARD DIRT into your enemy's Shoe and then mark a trail from his home to the nearest graveyard, sprinkling a pinch of GRAVEYARD DIRT at every Crossroads along the way. When your enemy wears the dressed Shoe, it will lead him toward death's door. [HHRM, pg. 109]

This is a foot track spell; i will cover all manner of foot track work in greater detail in Lesson 45.

A SPIRIT CANNOT CROSS WATER

In case you find this series of lessons on Graveyard Dirt disturbing, i'd like to note that if you have been dealing with the wicked dead for any reason and do not wish their spirits to follow you home, simply return by crossing water — a creek, stream, river, lake, pond, or bay.

Spirits cannot cross water, at least not easily or without invitation.

If you are particularly worried, when you get to the center of the bridge, stop for a moment and say the Lord's Prayer. The evil spirit will be forced to turn around and go back to the graveyard and you can continue on alone.

ADVICE FOR THOSE TROUBLED BY GRAVEYARD SPIRITS

If despite all cautions, you find that graveyard spirits follow you home uninvited, or you are just having second thoughts about letting the spirits of the dead – and particularly the unquiet or wrathful dead — hang around your home, the best thing you can do is burn Pine needles or Pine resin to settle the spirits, call the spirits into a glass of water. Carry the glass of water back and any unwanted Graveyard Dirt to the cemetery. When you get there, scatter or reinter the dirt where you dug it, while with kindly but forceful words you thank the spirit and bid him or her farewell. Pour the water onto the ground in the same place. Turn away and walk straight out of the graveyard without looking back.

When you get home, spiritually clean your home and burn more Pine needles or Pine resin if needed.

Remember, in all work with spirits of the dead, you are not to become their thralls or slaves. Establish a working relationship — you pay them, they help you.

WEEK TWENTY-SEVEN: Q and A

The Roses have scarcely rested from their big Spring bloom and are beginning in on their second crop. Most will be picked for Rose Petals rather than Rose Buds, as they open so quickly in hot weather. This Summer has the same pastoral rhythms as all our Summers here, with one exception: More visitors are making their way to our shop than in previous years.

Nagia Lombardo asked about re-using candle wax:

• *I met someone by chance today who said that they had worked with hoodoo for some time and they mentioned the rather odd practice of re-using the leftover wax in other magical workings (making new candles from them, I assume), because the wax would already be "charged." I do not know if this person was an actual rootworker. So my question is: Has anyone ever heard of this in hoodoo?*

I don't think re-using wax is "odd" at all. I do it all the time.

Back in 1965, a root lady taught me that the best wax to use when making ritual candles was the left-overs from Catholic altar candles, as they had been consecrated, and by Catholic rules they had to be at least 51% beeswax, too. The Catholics at that time had a custom of never re-lighting a candle that had been used in a Mass — each Mass had to start with fresh candles — and the half-burned candles used to be sold at the Saint Vincent de Paul Catholic thrift stores.

Nowadays Catholic churches just recycle their wax, but back in the 1960s-1970s my then-partner Tom Hall and i could go to Saint Vincent de Paul shops all across America and buy huge bags of consecrated and half-burned pure beeswax or 51% beeswax altar candles to melt down and re-use. We had quite a business making ritual candles back then, all from Catholic altar candles. We also melted and re-used all of our own ritual candles, of course, to make more candles.

We were not the only ones doing this: Sometimes we'd go to a Saint Vincent de Paul shop and they'd have just sold all their used candles to someone else. There was no market for recycled raw materials back then like there is now – so we assumed that the custom of re-making ritual candles from Catholic altar candles was pretty well known all over the nation.

The Catholic altar candles did not come in all of the colours associated with ritual work, so we melted them down, fished out the old wicks, and then coloured the wax with used Crayola crayons, which were also sold at the thrift stores. We also noticed that at Saint Vincent de Paul thrift stores where the candles had already been bought out, the Crayola crayons were sold out too, so, again, we knew that other rootworkers had been taught to do the same thing we were doing. We found this pattern all over the country, North, South, East, and West.

Nowadays, with the ecological devastation that has led to beeswax being a valuable commodity, and the steadily rising price of oil, which is the raw ingredient in paraffin wax, it still makes good sense to re-use candle wax.

NEXT WEEK: GRAVEYARD SPELLS FOR PROTECTION AND LEGAL WORK

WEEK TWENTY-EIGHT: OLD SOUTHERN GRAVEYARD SPELLS, PART ONE: PROTECTION AND LEGAL WORK

TRADITIONAL WORK WITH GRAVEYARD DIRT

This week's graveyard work consists of older spells of the type in which the Graveyard Dirt is an ingredient. They were collected by the amateur folklorist Harry M. Hyatt between 1936 and 1940 and self-published in his 5 volume book "Hoodoo – Conjuration – Witchcraft – Rootwork." Hyatt presented the spells verbatim, exactly as spoken by his informants.

I have included Hyatt's informant numbers, locations, entry numbers, cylinder numbers, and – in the case of the interviews from Vol. 2 – page numbers. I have also inserted dates as best i can calculate them, plus whatever information i have deduced about the informants. However, the wording of the spells here is my own and i've rearranged them from the most positive to the most negative.

For more information on Harry Hyatt, see:

http://www.luckymojo.com/hyatt.html

For information on the 1,600 hoodoo and rootwork practitioners he interviewed, see:

http://www.luckymojo.com/hyattinformants.html

How to Collect Dirt to Do Good

Graveyard Dirt is collected according to the job you want to do. If you want to do good, get dirt from the grave of someone who died good. Go to their grave at midnight, say a prayer, and talk to them, saying, *"I'm taking this dirt from your grave so you'll take care of me. When you were living, you always believed in things that were right. Things are going wrong with me now and I want you to drive away all spirits and to guide me, and lead me. I'll take this dirt from your grave to protect me from now on, in the name of the Father, Son, and Holy Ghost."* This dirt can be used for protection of the home if you hide it. Good spirits will drive evil spirits away.

Informant #1206, Brunswick, Ga., March 14, 1939

This informant told Hyatt that he read books on occultism

Entry 1308. (cylinder 2033:5)

Buying Spirits to Protect You

Graveyard Dirt must be collected a certain way. You have to pay nine cents. This is called buying spirits to protect you. Go to the grave of someone who has only been dead two or three years, dig down eight or ten inches where their heart would be, drop the nine cents in and bring up an equal volume of dust. As you bring up the dust, say, *"I get you in the name of God the Father, God the Son, to protect me in all affairs of life."* Mix the dirt with Salt, Sulphur, and other ingredients to keep the spirit alive and full of activity and vigour.

Informant #1295, Florence, S. Car., April 1, 1939

Entry 1309. (cylinder 2196:5)

Recorded in the Tillins / Timmons home; Hyatt lost the name

To Cure Witchcrafted Clients

Go to a woman's grave and dig down to your elbow. Place an uncovered half gallon jar full of water in the hole, put three cents in the water, walk away, and leave it overnight. Next morning go back and get it. This water is powerful to break up witchcraft. Wet the afflicted person's hands with the water and wash or wipe downward, toward their fingers. Pour a little in your hands and bring it up from the back of their neck, over their head, down the front of their face, and down the front of their body. This will cure anyone who has been hurt by 'craft work employing Graveyard Dirt

Informant #1431 Fayetteville N. Car. April October 1939

79 year old male "See er" born c 1860 nicknamed "Dad"

ol 2 pg 1048 (cylinders C1001:1 C1008:1 2482 2489)

To Cure nnatural Poisonin

If something is put down for you such as Snake meat dust or Snake shed powder when you step across it you will be poisoned through your feet "just like a Snake bit you" Graveyard Dirt rubbed on the affected area kills the jin and restores you to health

Informant #1286 Florence S Car. March 31 1939

Entry 1322. (cylinder 2185:8)

Recorded in the illins Timmons home; Hyatt lost the name

For Personal and Home Protection

To protect yourself from hoodoo get Graveyard Dirt mix it with sugar dry it on the stove without burning it and add Cayenne Pepper powder to it. Sprinkle some of this powder in your shoes and some across your doorway to keep yourself and your ho e safe from evil.

Informant #938 Memphis Tenn. May 26 1938

Entry 1314 (cylinder 1517:13)

For Home Protection and Good Luc

Pay three pennies at the head of the grave of someone you knew well durin their life such as a family member who was good to you Take the dirt and tell the spirit to give you luck and to not let anyone harm you ury a handful of that Graveyard Dirt under your doorstep and no one can hurt you because the dead will protect you

Informant #1348 Sumter S. Car. April October 1939

Entry 1310 (cylinder 2330:8)

For Home Protection

Mix dirt from a sinner s grave with vinegar and water to make mud then d y it hard and cut it into four e ual parts; place these little cakes of dried raveyard irt at at the front and back doors and at both sides of the house for protec on of the home and all inhabitants.

Informant #877 New Orleans La March 16 1938

Entry 1311 (cylinder 1438:3) Recorded in the Pa erson Hotel

FOR PROTECTION OF THE SELF AND HOME 2

This informant told of an old woman then residing in New Kent County, Virginia, who would go to the graveyard once a month and bring back a half pound of dirt each time. Every morning she would change the Graveyard Dirt in her shoes "to keep the evil spirit out" and every night before going to bed, she would sprinkle Graveyard Dirt around her door for protection from harm.

Informant #389, Richmond, Va., April 21, 1937

Entry 1313. (cylinder 338:2)

FOR PROTECTION OF THE HOME 1

If you suspect someone is trying to put something down at your home, mix Graveyard Dirt with Saltpeter and sprinkle it in and around your house to do away with the mess.

Informant #903, Little Rock, Ark., April or May, 1938

Entry 1319. (cylinder 1475:4)

FOR PROTECTION OF THE HOME 2

Get some dirt from a sinner's grave and bring it home. Put it in a box, poke a hole in the box top, and bury the box under the house, then nothing can come there to hurt you.

Informant #31, Hampton, Va., April, 1936

Entry 1318. (unnumbered Ediphone cylinder)

TO STOP A DEAD MOTHER FROM HAUNTING HER CHILDREN 1

The above informant said further that if the unrestful spirit of a dead mother is haunting her child, dirt from the mother's grave prepared as described above (in a box with a hole in the top, buried underneath the house) will cause the mother's spirit to leave the child in peace. "That happened down on Vine Street here in town (Hampton, Va.)."

Informant #31, Hampton, Va., April, 1936

Entry 1307. (unnumbered Ediphone cylinder)

TO STOP A DEAD MOTHER FROM HAUNTING HER CHILDREN 2

If your mother dies and her spirit keeps worrying you, go to her grave, get some of the dirt, and sprinkle it around your door; then she won't bother you anymore. The informant specifically told Hyatt he or she had done this and it worked.

Informant #523, Charleston, S. Car., June 25, 1937

Entry 1306. (cylinder 624:5)

TO STOP A DEAD MOTHER FROM HAUNTING HER CHILDREN 3

If a mother dies and leaves young children and they are worried at night by her spirit, take a stick and go to her grave and hit her grave hard enough to break the stick in half, and she will not return to haunt the children.

Informant #214, Wilmington, N. Car., early February, 1937

Entry 1305. (cylinder 205:4) Recorded in the Gavin home

To Rid Yourself of Troubles

A root doctor told this informant that if you are in trouble, you should find a grave that runs East and West and take dirt from the North side of the grave, digging down to your elbow and taking one handful of dirt. Carry the dirt to your house, save it until it is dry and powdery, and when the wind is blowing toward the North, hold out that dry sand and let the wind carry it away — and it will take your troubles away with it.

Informant #1046, St. Petersburg, Fla., February 13, 1939
Entry 1323. (cylinder 1701:6)

To Make Someone Sleep

If someone sprinkles Graveyard Dirt over your Hair, that will make you sleep.

Informant #730, Vicksburg, Mis., March 2, 1938
Entry 7168. (cylinder 1000:11)

To Keep Your Spouse Asleep

To make your husband stay asleep while you go out, have him drink a little whiskey, sprinkle Graveyard Dirt on him, then tie a bit of Graveyard Dirt in a packet and put it under his pillow. He will sleep until you return and remove the packet.

Informant #1294, Florence, S. Car., April 1, 1939
Entry 7167. (cylinder 2195:3)
Recorded in the Tillins / Timmons home; Hyatt lost the name

To Get Money Owed to You

Take 13 pennies to the graveyard. Starting at the right side of the head of the grave you choose, walk around the grave three times, make your wish, and say, *"Kind spirit of the dead, I come here because there is something I want from you and I am going to pay you for it. By the help of God, I want you to do this work for me. By the help of God, I want you to bring me the person who owes me money. I want my money and I want luck to get my money."*

Dig at the head of the grave, wrist deep, and just as there are 13 stars on a silver dollar, take 13 handfuls of dirt from the hole and throw in your 13 cents, saying, *"I am leaving these with you for what I take away from you."* Cover the 13 cents with dirt, get up, and say, *"I set these down there for what I ask you to do for me, making my good luck prosper, in the name of the Lord. I'm leaving all my trouble with you. I want you to bring money to me, and luck, and prosperity."* Then walk off with the Graveyard Dust.

Buy a half pound of Sulphur powder, two boxes of Red Pepper powder, and two boxes of table Salt. Mix these with two quarts of Graveyard Dirt. Rub the mixture through a wire screen to make a fine powder and dry it in the Sun or in the oven. Throw pinches of the powder into a fire as you wish for the return of the money you are owed. This will bring you luck in what you want.

Informant #1312, Florence, South Carolina, April 1, 1939
Hyatt called this man "A Doctor at Ease"
Vol. 2, pg. 1024. (cylinders C644:2-C655:2 = 2225-2236)
Recorded in the Tillins / Timmons home; Hyatt lost the name

TO KEEP UNWANTED VISITORS AWAY

A woman told this informant that she could get the dirt from under the headboard of a sinner, mix Salt, pepper, and Sulphur with it, throw it on an unwanted person, and they would never pay her home a visit again. In effect she was adding Graveyard Dirt from an evil person to a home-made version of Hot Foot Powder; the spirit of the sinner increases the efficacy of the Hot Foot mixture.

Informant #406, Richmond, Va., April 21, 1937

Entry 9605. (cylinder 361:5)

IMMUNITY FROM THE LAW; GOOD VERSUS EVIL

Go to the graveyard alone at midnight on a dewy night when "the seven stars" are in the sky (probably the Pleiades, in the constellation Taurus). Find a grave with both a headboard and a footboard. Dig the boards up and change their places, reversing them. You may take a small amount of dirt from the grave or an amount equal to the entire length of the grave, the "measure" of the grave. As you dig the dirt, say, *"Dust to dust and ashes to ashes."* The dirt is the holy spirit of the grave.

There are good spirits and evil spirits. You can work them both, if they are a certain distance from each other. Reach into the ground of one grave and work a good spirit out, then work an evil spirit out of another grave, but don't let the dirt of the good spirit and the evil spirit meet.

If you were to carry some of each on you, good and evil, keeping them apart so they did not touch, you could transport illegal liquor and the police would pass you by. (The informant was referring to the days of Prohibition, when it was against the law to sell liquor.)

Informant #1165, Waycross, Ga., March 8, 1939

Hyatt called him "The Patient Doctor"; he had a wooden leg

Vol. 2, pg. 969 (cylinders C362:1-C375:2a = 1943-1956)

GRAVEYARD GREENERY FOR COURT CASES

Twelve days before the court hearing or trial, go to the graveyard and find a green tree. If there is no Oak or Pine or other tree, use flowers from the graves. Break off six pieces of graveyard greenery.

Go to the courthouse front steps and put three pieces down, first in the center, second at the right side, and third at the left side of the steps. Then go to the back steps of the courthouse and do the same with the other three pieces.

Address the spirits as follows: *"All you dead spirits, hear me, a poor man. I need you all to help me. I have gotten something from every one of you, taken something from your happy home where you all live, and I want you to bring me out of my trouble, by the help of the Lord. I want you to turn this judge's mind towards me. I want you to help me. I want you to win this lawsuit for me by the help of God. Have this judge, have all the police, have all the officers help me through my trouble and take care of me."*

Informant #1312, Florence, S. Car., April 1, 1939

Hyatt called this man "A Doctor at Ease"

Vol. 2, pg. 1024. (cylinders c644:2-c655:2 = 2225-2236)

Recorded in the Tillins / Timmons home; Hyatt lost the name

WEEK TWENTY-EIGHT: Q and A

As i write, i am listening to the close harmonies of Sarah and Maybelle Carter, and my mind roams back to my first partnership, with a man from Birmingham, Alabama who knew at least a hundred old gospel songs and taught them all to me. I played autoharp to his lead guitar and the two of us sang duets, back around 1965. Time flies, but i still recall almost all the lyrics.

Ruth Fledermaus had a question about herbs:

• *I have been growing Wahoo and other herbs, such as Rue and Hyssop, and have been wondering if there are rituals I should be following when I harvest them for use in "the work." I already pay attention to Moon signs and other astrological gardening types of things. You seem to be a gardener, too, so I wondered if you had any advice on this.*

The employment of rituals and the determination of propitious times when collecting herbs is not a universal constant, but it is found in varied measure in most cultures.

In Native American tradition — and always remember, hoodoo contains a great deal of Native lore — it is customary to ask permission of the plant to harvest it and to thank the plant for allowing itself to be harvested. The purpose for which it is being picked is sometimes mentioned to the plant as well — and in any given stand of plants, only a few will be harvested, and the rest will be left unmolested and untouched. These are the customs i follow myself, in case you are curious about my own practices.

In European magic, there are occasional prohibitions against picking herbs under certain conditions or with improper tools. You mustn't cut down Mistletoe with an Iron blade, for instance, and you must use a Dog's help so as not to be within earshot when harvesting Mandrake. The most positive rites in European herb magic center on concepts like harvesting when the Moon or planets are in the proper signs or celestial positions for the work at hand. For instance, if picking herbs for a love spell, the Moon should be waxing and / or Venus should be well aspected or at the Ascendant and / or you should harvest on a Venus hour or on the Venus day (Friday). These rules are intended to augment the natural power of the herbs with potent celestial energies.

Hoodoo is less set about with restrictions than European magic and there is less emphasis placed on doing things "exactly just so." You will sometimes hear a root doctor recommend a brief prayer to be recited while harvesting a specific herb – and one might speculate that this constitutes tentative evidence that the doctor in question comes from a mixed African and Native American lineage — but on the whole, there is a some freedom with respect to what is deemed good form when picking herbs for use in conjure. Each worker will choose for himself or herself whether to pray while picking herbs or not, and some doctors — really good ones, too — never pick their own herbs; they buy them from a conjure shop or order house.

NEXT WEEK: GRAVEYARD LOVE, MOVING, AND DEATH

WEEK TWENTY-NINE: OLD SOUTHERN GRAVEYARD SPELLS, PART TWO: LOVE, MOVING, AND KILLING WORK

PERSONAL GRAVEYARD SPIRITS

Many folks who work with graveyard spirits find themselves returning to the same graves again and again. The spirits of the people in those graves may not be ancestors or relations to the worker, but through repeated and mutually beneficial contact, they become, in a spiritual sense, friendly allies or personal spirits. I work this way and i recommend the practice to others.

That making allies of graveyard spirits is a traditional African American way of working can be seen in Harry M. Hyatt's interviews of the 1930s. A number of the 1,600 Black spiritual workers he recorded told him the names of the personal graveyard spirits with whom they worked — and it is obvious that these spirits were not gods, saints, demons, or other entities. Some spirits had common American names, like Myrtle Collins' Margaret (in Lesson 28), The Unkus Man's Dr. Crawford, and Doctor Yousee's O.L. Young and L.L. Young (probably two people from the same family plot). Furthermore, some of these spirits had special interests or gifts, such as helping to track down murderers, helping to protect people, or helping clients to gain revenge.

Working with personal spirits is a powerful form of conjure. If you wish to try it, go slowly, keep an open mind and, as it says in the Bible, always "test the spirits" to see that they are who they say they are and not tricksters or evil entities. Also note well that although most people think that only good spirits can be friends, reliably evil spirits may be very helpful to know, if the work you are doing with them concerns justice for those who have been hurt or revenge against an evil-doer. Just be sure to keep the dirt from kindly, helpful, and blessing spirits separate from the dirt collected from the graves of robbers, murderers, and violent soldiers known for killing many people in battle.

AUTHENTIC RURAL GRAVEYARD SPELLS

This final installment of old-time graveyard spells again consists mostly of those in which the dirt is an ingredient. As with last week's spells, they were recorded by Harry M. Hyatt between 1936 and 1940 and self-published in "Hoodoo — Conjuration — Witchcraft — Rootwork."

I've included Hyatt's informant numbers, locations, entry numbers, cylinder numbers, and — in the case of the interviews from Vol. 2 — page numbers. I have inserted dates as best i can calculate them, plus whatever information i have deduced about the informants. The wording of the spells is my own, as is the commentary. The spells are ranked from the most positive to the most negative.

For more information on Harry Hyatt, see
http://www.luckymojo.com/hyatt.html

For information on the 1,600 hoodoo practitioners he interviewed, see
http://www.luckymojo.com/hyattinformants.html

AN UNUSUAL URBAN GOOFER DUST RECIPE

A recipe for Goofer Dust was related by a woman who was a spiritual medium, not a root doctor. I include it not because she knew how rural folks actually made Goofer Dust according to down home conjure traditions, but to show how, 1940, urban hoodoo doctors in cities like New Orleans had come increasingly to rely on store-bought ingredients. She told Hyatt that in New Orleans most workers buy Goofer Dust from the hoodoo drug store, but old-time workers get dirt from the graveyard and mix it with dried Dog manure and dried Chicken manure, powder it until it resembles ground black pepper. She is the only informant who gave this recipe. Notice that it lacks the usual Red Pepper, Sulphur, Snake sheds or Snake meat powder, or dried and powdered "verminous" insects and arthropods — ingredients that are found almost everywhere else that rural people gave Goofer Dust recipes to Hyatt.

Informant #1559, New Orleans, La., February 14, 1940
Hyatt called this woman the "Gifted Medium"
Vol. 2, pg. 962. (cylinders E6:7-E19:3 = 2839-2852)

GRAVEYARD DIRT LOVE SPELLS

The next batch of spells are all worked for love, using the aid of a graveyard spirit. When working in this way for love, the spirit should either be someone who loved you (or the client) or a spirit who will help you get your way.

MAKE A MAN QUIT HIS WIFE AND COME TO YOU

This informant told of a female friend who wanted a married man. The woman went to an old root doctor in Chattanooga, Tennessee named Aunt Dinah, whose specialty was court cases. Aunt Dinah told her to take a string and when she had sex with the man to measure around his penis and bring her the string. (Other folks told Hyatt to measure the length of the penis when doing similar jobs; either way is "the measure.") This being accomplished, Aunt Dinah buried the string in Graveyard Dirt for two days, then exhumed it and sewed it into a red flannel packet with a bunch of old sewing needles sticking up through it. She told the woman to *sew the packet into the mattress on the side of the bed where* the man slept and said that as long as it remained there, he would stay with her and quit his wife.

Informant # lost, Baltimore, Md., circa May, 1936
Entry 10237. (cylinder 42:2)
Interview was conducted in the church or in the home of Rev. and Mrs. John Burke, or in the home of Mrs. [-] Williams

TO BRING BACK A LOVER

The informant said that he or she was told that if a woman gets a letter from her absent lover, she can take the letter to the graveyard, dress it with Graveyard Dust, and mail the man's signature back to him to bring him back.

Informant #1264, Savannah, Ga., March 21, 1939
Entry 7819. (cylinder 2145:11)

GRAVEYARD DIRT LOVE SPELL

Goofer Dust is simply Graveyard Dirt. (This unusual recipe lacks the customary Red Pepper, Sulphur, or other minerals.) To use it, go to the grave of someone who loved you and who has been dead a number of years. Get dust from under their headboard or tombstone. Goofer the one you love by sprinkling this dirt on them to make them love you. Because the spell is coercive, the dust must be reapplied continually to keep your lover in thrall.

Informant #1391, Fayetteville, N. Car., mid-April, 1939
Entry 659. (cylinder 2496:8)

TO BRING BACK A FEMALE LOVER IN NINE WEEKS

Collect Graveyard Dirt from a fresh grave and locate a Mockingbird nest. You'll find such a nest at the top of a Pear tree; it will look like three pronged wooden twigs pointed upward with a little moss on top. Take the moss, the twigs, and the Graveyard Dirt and put them over your door, saying, *"In the Name of the Father, Name of the Son, and the Holy Ghost"* — and in nine weeks your woman will be back together with you. (This spell works on the principle that the Mockingbird is a convincing and gifted mimic and has the power to bestow upon you the powers of persuasion. The dirt should be from the grave of someone who loved you, as in the previous spell.)

Informant #241, Wilmington, N. Car., February 12, 1937
Entry 7835. (cylinder 164:4+85) Recorded in the Gavin home

MUSICAL INTERLUDE: MOCKINGBIRDS AND GRAVEYARD SPIRITS

The juxtaposition of a Mockingbird and a graveyard in the spell cited above reminds me of the million-seller 19th century ballad "(Listen to) The Mockingbird," for it, too, links Mockingbirds with graveyards. Composed in 1855 by an African American musician named Richard ("Whistling Dick") Milburn who was famed for his bird impressions, it was given lyrics by the European American lyricist Septimus Winner and presents the sorrow of a slave whose lover has been lost to him through death:

(LISTEN TO) THE MOCKINGBIRD
by Richard ("Whistling Dick") Milburn and Septimus Winner

I'm dreaming now of Hallie,
Sweet Hallie, sweet Hallie
I'm dreaming now of Hallie,
For the thought of her is one that never dies
She's sleeping in the valley,
The valley, the valley
She's sleeping in the valley,
And the mockingbird is singing where she lies
Listen to the mockingbird, listen to the mockingbird,
The mockingbird is singing o'er her grave
Listen to the mockingbird, listen to the mockingbird,
Still singing where the weeping willows wave

HARMFUL GRAVEYARD DIRT SPELLS

The following Graveyard Dirt spells are coercive and harmful in nature, and include moving, revenge, injury, and death work.

How to Collect Graveyard Dirt to Do Harm

If you want to do harm, go to a sinner's grave. You don't have to pray; instead you curse. Say, *"You know you raised hell and made things go your way, and now i'm coming here to get this dirt from you to make things go my way, just like you did when you were living."* If the man lived for gambling, use his dirt for gambling. If he raised hell and brought confusion, use it for that by throwing it on a person's doorstep or under their house. The evil spirit will transfer to that person when they step over it. It will follow them all the time and they won't be able to live in peace.

Informant #1206, Brunswick, Ga., March 14, 1939
This informant told Hyatt that he read books on occultism
Entry 1308. (cylinder 2033:5)

To Make Someone Move Out 1

This informant recounted how a fellow he knew told him that he had been forced to "walk away" from his home because someone had mixed Graveyard Dirt and quicksilver (liquid mercury) together and sprinkled it in his shoes.

Informant #1224, Brunswick, Ga., March 14, 1939
Entry 7897. (cylinder 2030:3) Interview held in a hotel

To Make Someone Move Out 2

Mix Graveyard Dirt with Flax Seed and throw it around a home to move people out. (Flax Seed is a laxative; they get "the runs.")

Informant #1559, New Orleans, La., February 14, 1940
Hyatt called this woman the "Gifted Medium"
Vol. 2, pg. 962. (cylinders E6:7-E19:3 = 2839-2852)

To Make Someone Move Out 3

Just after dark or just before day, collect dirt from the head of a man's grave by picking it up with silver spoon. Sprinkle it at the four corners of the enemy's house or throw it on top of the roof to move the person out.

Informant # 965, Memphis, Tenn., May 26, 1938
Entry 7638. (cylinder 1557:1)

To Make Someone Move Out 4

Get dirt from the grave of sinner, mix it with Moving Oil and Lemon juice, dry it, and crumble it to powder. Sprinkle this from the front of the house to the back. The person you want to move won't stay or visit there after three days, for the spirit will haunt them to death until they leave.

Informant #838, New Orleans, La., March 11, 1938
Entry 7836. (cylinder 1260:10)

To Make Someone Move Out 5

A lot of people throw eggs over a house to make someone move out, but even if you wish over the egg, if it doesn't have something to give it power, it's useless to throw the egg. If you really want to drive a man away because he's raising hell and making trouble, go to the graveyard and get dirt from three graves. First go to a White man's grave and get his dirt and tell him what you want done. Tell him, *"Boss, such-and-such person lives in such-and-such house and I want you to get them out of there. Get them out of there. In three days I want them out of there."* Then go to a criminal's grave and do the same thing, and finally, go to a woman's grave and do the same thing. Then get three Hen's eggs and pick a little hole in the end of each one and pour dirt into each one, keeping the three dirts separate. Take the eggs to the house at night and throw them in three separate throws. As you throw the first egg, say, *"Get out."* As you throw the second egg, say, *"Get out."* As you throw the third egg, say, *"I mean for you to get out."* Turn your back on the house and walk away. They will leave that house.

Informant #1431, Fayetteville, N. Car., April - October, 1939
79 year old male "See-er," born c. 1860, nicknamed "Dad"
Vol. 2, pg.1048. (cylinders C1001:1-C1008:1 = 2482-2489)

To Make Someone Move Out 6

Get a Black Hen's egg and dope it with Graveyard Dirt. You must combine these ingredients; neither will work alone. Collect the Graveyard Dirt where you know a man died wicked. Carry nine pennies and a half a teaspoonful of table Salt in your hand. Go to the cemetery alone and leave alone. Walk on the right side of the grave, to the head. dig straight down just a little way. Leave eight pennies there and cover them over, pay for the dirt. Now go to the center of the grave and dig down to your elbow, and as you dig, talk to the spirit, saying, *"I come to borrow — to pay you for some of your dust."* If you hear a sound like a Mourning Dove and your Hair stands straight up on your head, don't get scared, just keep talking. Leave the ninth penny in the bottom of hole to pay for the dirt, and go home. Take a knife blade, chip a little hole in the egg, then some Graveyard Dirt inside, and stir it all up. Take the egg to the house that you want busted up and throw the egg down on the front steps to bust it and let it run down the steps. Walk away without looking back. Within a few nights, they will move out.

Informant #1165, Waycross, Ga., March 8, 1939
Hyatt called him "The Patient Doctor"; he had a wooden leg
Vol. 2, pg. 969. (cylinders C362:1-C375:2a = 1943-1956)

To Make Someone Move Out 7

Red Ants run and keep busy all the time, so to move someone out and keep him on the run, get dirt from a Red Ants' nest, mix it with Graveyard Dirt, and scatter it across his path. As you sprinkle, address the spirit, saying, *"I want you to move* and then address the Ants, saying, *"I want you to move this person and keep him busy."* If he walks across that he will move.

Informant #1312, Florence, S. Car., April 1, 1939
Hyatt called this man "A Doctor at Ease"
Vol. 2, pg. 1024. (cylinders C644:2-C655:2 = 2225-2236)
Recorded in the Tillins / Timmons home; Hyatt lost the name

To Confuse Someone and Move Him Out 8

Prepare a name-paper for the man you want to confuse and drive away. Write your name at the head of the paper nine times, one time beneath the other, because you are making the command. Under your name, write his name nine times, but cross his names by own his names written again nine times, to confuse his mind. Combine Graveyard Dirt from the grave of someone who died badly with Cayenne Pepper, Tobacco Snuff, and the yolk of an egg. (A Black Hen's egg would be appropriate.) Wrap half the mixture with nine ten-penny nails in the prepared name-paper. Use the remaining mixture for sprinkling in the man's house by drying it and then grinding it to powder. Where you sprinkle it, confusion will result and he cannot stay. When you return home after sprinkling the powder, burn a black candle upside down on the prepared name-packet by cutting off the wick and making a new tip and wick on the bottom of the candle. Using a needle, write the man's name from the top to the bottom in a spiral around the candle. Stick nine new needles in the candle as division-markers and burn the candle upside down a section at a time for nine days. That will run him away and get him out of the house. He won't want to see that house any more.

Informant #1602, Algiers, La., February 28, 1940

Entry 10161. (cylinder 3024:1)

To Control Someone

This medium claimed not to practice hoodoo, but told what others did. She said she'd heard people tell how to make a packet to control a man by folding a piece of dried codfish up in a piece of parchment paper on which the victim's name is written. The packet is wrapped and tied around with a piece of No. 8 white thread and put into a little cloth bag along with Graveyard Dirt and a silver dime. This is placed in the reservoir of a glass kerosene lamp that is kept continually trimmed and burning. (This unusual spell is like a nation sack, a love lamp, and a Graveyard Dirt love spell all in one.)

Informant #1559, New Orleans, La., February 14, 1940

Hyatt called this woman the "Gifted Medium"

Vol. 2, pg. 962. (cylinders E6:7-E19:3 = 2839-2852)

Cause Someone Who Bit You to Lose Teeth

If a person happens to bite you, take Graveyard Dirt and rub it on the wound and it will rot out their teeth. (Hyatt noted that this is an unusual variation of a common spell which calls for Chicken manure or a Chicken egg to be rubbed on the wound.)

Informant # 1467, Wilson, N. Car., April - October 1939

Entry 1320. (cylinder 2651:14)

To Lame Someone for the Rest of His Life

Pick up the victim's muddy left foot track on a shovel or shingle, sprinkle it with Graveyard Dirt, flip it over like a pancake into a shallow hole large enough to receive it intact, then cover it over and bury it. Unless it is discovered and dug up, the victim becomes lame and stays that way until death.

Informant #926 / #1538, Mrs. Myrtle Collins; Hyatt called her "Madam Collins" [one informant, two interviews] Memphis, TN, May 24 or 25, 1938 / Oct. 24, 1939

Vol. 2, pg. 992. (cylinders B45:19-B51:1=1503-1509 / D96:1-D110:2=2779-2793)

To Kill Someone Who Is Already Ill

Collect Graveyard Dirt near the left side of the grave by running something sharp down as deep as you think the person's heart is and pulling it up with a jerk it to make the dirt jump up out of the hole. Catch the dirt that jumps out of the hole. Don't take the top dirt, only dirt from near the heart. You don't need to do this on a particular day or at a particular time, but if you want to work by the Moon, then catch that dirt at the dark of the Moon. Put it under a sick person's bed — someone who is already sick and whom you want to die. If you put it in between their mattress and sheet, they will die and it will look like a natural illness. For instance, if a woman has a husband and he hasn't lived well with her, or you have a wife who is tormenting to you and she's already sick, and you wish she would die, you can slip that Graveyard Dirt under the sheet and she will certainly die.

Informant #926 / #1538, Mrs. Myrtle Collins; Hyatt called her "Madam Collins" [one informant, two interviews] Memphis, TN, May 24 or 25, 1938 / Oct. 24, 1939
Vol. 2, pg. 992. (cylinders B45:19-B51:1=1503-1509 / D96:1-D110:2=2779-2793)

To Slowly Kill Someone

Mix Graveyard Dirt, dried and powdered Crawfishes and Snake dust with the toenails and fingernails of your victim. Put the mixture up over the door or over your head, anywhere, and as those things decay, that person pines away. Alternatively, sprinkle the mixture on a Toadfrog and close him up in a box and put the box under the victim's steps. The Frog will stay there nine days until he dies and the person will eventually die the same way. (Mixing Graveyard Dirt with powdered "verminous" animal remains is a method for making Goofer Dust, although that name is not used here. Also, note that the victim dies slowly, a typical effect of poisoning by Goofer Dust, which causes a person to slowly go crazy, suffer unnatural illnesses such as swelling of the legs and feet, and to die in a dramatic and obviously "poisoned" manner.

Informant #678, Mobile, Ala., February 26, 1938
Entry 6454. (cylinder 901:4)

How to Pay the Dead to Kill Your Enemy

If a person is trying to kill you and you want to turn the trick and kill him, go to the store, buy a new tin plate, and get a brand-new dime. (At the time this was recorded, the dime would have been pure silver.) Take the dime and the plate to the graveyard and tell the dead, *"I want you to take this person from me. I've got a new plate and I've got a new dime."* Lay the plate bottom side up with the dime under it at the center of the grave, and tell them, *"I want you to carry this down."* As the plate becomes rusty, the man will start to pine away. By the time it is rusted, he'll be gone. (Good luck finding a new tin plate (actually galvanized steel) these days – it sure is not as easy as it once was, for the ones sold now are mostly stainless steel and will not rust.)

Informant #1312, Florence, South Carolina, April 1, 1939
Hyatt called this man "A Doctor at Ease"
Vol. 2, pg. 1024 (cylinders c644:2-c655:2 = 2225-2236)
Recorded in the Tillins / Timmons home; Hyatt lost the name

WEEK TWENTY-NINE: Q and A

The Plums are ripe, which makes the Possums glad. They like the Winter Persimmons more, but Plums will get them by until those are ready. The Chickens also like the Plums. I try to feed them an apron-full per day. The harvest of the herbs goes on: We are into our fourth cuttings of Rue, Rosemary, and Sage. The Mullein is grand this time of year, as is the Coreopsis.

David Hernandez had a few questions:

• *I have been involved with a brotha for about six years through mutual attraction. I don't seek a relationship from him because that isn't what he wants but I do have a "personal item" of pubic hair ... is there a logical reason we are still intimate – because of this possession of property?*

A pubic hair is a powerful thing to possess in terms of sex magic. If sex magic is "logical," then there's your "logical reason" for the continued sexual intimacy!

• *When using homemade High John Root Oil, how is it best applied?*

John the Conqueror Root Oil can be applied to whole John the Conqueror Roots to anoint them for power. It can be used to dress purple, yellow, or gold candles for power. It is commonly used by men to dress their genitals for sexual strength and attractiveness. It is used to dress money for luck in gambling.

• *I am thinking of mixing Red Sandalwood with other incense as a booster – Sandalwood and High John or Sandalwood and Divination Incense Powder, for instance. Will their properties cancel out each other?*

No, on the contrary, when you combine ingredients, you tend to make a stronger mix, at least as long as the attribution behind each portion of the blend is similar. Mixing Blessing Incense with Destruction Incense would indeed result in "cancelling out" the effects of both, but Sandalwood is commonly used as a "booster," just as you noted, and it will only enhance any positive-valued incense with which it is combined.

• *For work combining Success (Cinnamon) and Divination (Anise), would it work better as a mojo bag with a Moonstone or burned during meditation?*

There is no need to limit yourself to one way of using these herbs. Both Cinnamon and Anise can be burned or carried in a mojo bag. They can also be brewed with mineral salts into a spiritual bath or combined with powders for sprinkling. You could even drink them as tea. If i wished to prepare a powerful mojo for either success through divination or success at divination, i would make the mojo, then fix it by smoking it in a blend of those herbs, burned on charcoal.

NEXT WEEK: HOW TO LAY SNEAKY TRICKS

WEEK THIRTY: HOW TO LAY SNEAKY TRICKS

SNEAKY STORIES FROM REAL LIFE

When helping customers in the Lucky Mojo shop, i am often asked how to perform the work without letting others know your business. Rather than get into a lot of theory about why one would wish to work in private (we all know why, right?), i shall cut right to the chase — here are some common questions and problems that can only be solved with sneaky methods — and a series of suggestions that i hope will be of use. These tried and true methods of laying tricks come from many sources. Only a few of them were developed by me. Most of them i have picked up over the years from fellow practitioners and customers who have shared their stories with me, and to whom i am grateful for their confidences.

MENSTRUAL BLOOD TRICKS

"I want to feed a man menstrual blood for love drawing, but he won't take an opened can of soda or a cup of coffee from a woman."

Do you all remember back in 1991 when Clarence Thomas was being confirmed for the US Supreme Court and he was confronted with serious allegations of "sexual harassment" by Professor Anita Hill, who claimed that while she was working for him, Thomas had said that he found a pubic hair on his can of Coke? The press labelled her accusation "meaningless and bizarre." Did you wonder at the time what kind of weird "sexual harassment" that was?

Hill's story seemed loony to many European American reporters and politicians, but it made perfect sense when you recall that both of the parties were African American. The whole thing wasn't really about sexual harassment — Judge Thomas had accused Professor Hill of attempting to hoodoo him! This subtext was overlooked by the press, but every rootworker who heard the story understood that Thomas was saying that he thought Hill had laid a trick to get around his reluctance to take an opened drink container from a woman because it might contain Menstrual Blood. He was accusing her of passing the sealed can of soda between her legs to get some of her stuff on it, and implying that in doing so she had inadvertently let a pubic hair remain on the can. I don't know if Anita Hill actually worked that trick or not – but i do know that Clarence Thomas was speaking from well within the hoodoo tradition when he made the allegation.

So, anyway, there's your sneaky trick — if the man you like will only accept a sealed can or bottle of soda, then you can wait until he's not around, pass the container between your legs and rub it on your pussy to dress it.

When you get to know him better, invite him over for some pasta in tomato sauce and see if he refuses that too. If he won't eat any red foods you prepare, then you know that his family trained him well and that he is resisting your attempts to capture his love. You can still bypass his defenses, of course. Just buy a steak, cut it to the measure of his penis, insert it in your vagina, take it out, fry it up, and serve it to him with gravy.

BURNING CANDLES DISCREETLY

"I can't let so-and-so see that i am burning candles for spell work."

The simplest solution to this problem is to have a rootworker to set the lights for you, while you take the baths, sprinkle the powders, and so forth.

Of course, if you want to undertake the work yourself, you can still get away with a lot. One way to set lights and not be observed is to use the "Purloined Letter" model of secrecy — hide everything in plain sight. Dress the candles in private and then set them out as "mood lighting," whether at the dinner table or in the bedroom.

For instance, say a woman wants to burn a candle on a man's name. Instead of putting his name-paper under the candle, she can buy a nice brass or silver-plate candlestick with a fancy hollow base, the kind that is bottomed with green felt. Pry the felt loose and stick the folded-up name-paper in the hollow of the base, then glue the felt back on with a touch of rubber cement. She can even carve the subject's name on such a candle, if she carves it very small around the base of the candle, where is will be covered by the socket of the candlestick.

Now, this method will not work too well if the woman wants to burn a red Penis candle on her husband to get him to be more sexually ready. She is not about to let him see her lighting that thing and she can't disguise it as a "mood" candle. A figural candle like that would have to be burned in private, probably in sections.

Burning candles in sections (15 minutes at a time, or an inch at a time) is a traditional way to avoid being caught using stuff — so there are many spells designed to be performed with candles burned in sections. But that brings up another problem:

SNEAKY SUBSTITUTION FOR SETTING LIGHTS

"I can't burn candles at all."

The practitioner may have asthma, or there may be a prying family member who looks under the bed and would find a paper sack, or for whatever reason, burning candles is completely out of the question, yet the form of a candle spell appeals. What can be done?

Here's a tip: Look in my book "Hoodoo Herb and Root Magic" under Sweeteners for a typical honey jar spell of the kind that is used in love spells, court cases, job-getting spells, and any situation where you want someone to be sweeter to you. Now look in the same book under Apple and check out the variation of that spell in which the honey and name-papers are placed in a cored-out Red Apple and the Apple is buried in a flower pot and a Fern is planted on top.

Do you get it? The plant in that flower pot is in exactly the same symbolic position with respect to the name papers and honey that the candle is in typical honey jar spell! Just as the candle radiates out the intent of the spell, so will the growing plant. By the way, the plant i mentioned in that Apple spell is a Fern, because the spell is a love spell and some Ferns are used for love, but if you were working a different sort of job, you could use any symmetrical plant with a radiating growth structure. As long as the plant continues to grow, the spell will continue to work. The plant is drawing its strength from the honey spell and radiating it into the room.

KEEPING AN ALTAR HIDDEN

"I can't leave my altar set up because so-and-so will see that i am burning candles in sections."

I remember the first time i heard a solution to the problem of not being able to leave an altar set up to work a spell over the course of several days — and it kind of dates me: An old man told someone in a conjure shop, and i overheard him say, that between times burning his candles in sections, he kept them in a brown paper grocery sack under his bed in the boarding house where he lived. "I just twist the sack up tight and that keeps everything okay until i get back," he said.

Not too many people live in boarding houses these days, but the principle still applies – and incidentally, the use of the brown paper sack in rootwork is not confined to this one trick. Many folks prefer a piece from a carefully torn brown paper sack to a sheet of fancy parchment paper when writing out name-papers and petitions.

One of my customers recently told me that she has rented a small storage unit where she can set up a complete altar and go to perform her spells away from her family and her business associates. That's real dedication to the job!

SPIRITUAL CLEANSING IN CARPETED AREAS

"I can't mop my floor because i have wall-to-wall carpeting."

Most spiritual house-cleaning spells and also some love spells, and business prosperity spells call for you to scrub the floors, perhaps with one of those three-ingredient floor washes we covered in Lesson 2. But many modern apartments and homes have wall-to-wall carpeting — so what do you do? Wash the door jambs, baseboards, window frames, and such-like. Wash the walls if you can, and any built-in cabinetry. And wherever you see a wooden or metal threshold, wash that too. Simply moisten the carpeting with a spray. Work from top to bottom and back to front. Pray as you go.

SNEAKY BATH TRICKS

"I want a family member to wash in the bath crystals but i can't tell them."

First, bath crystals can be used to make up floor wash so family members will step in it. Just call the person's name (or a series of names, if you are working on several family members). This fixes the work for them alone as you wash the floor.

Second, if you have access to the person's laundry, just throw a pinch of the appropriate bath crystals or strained herb-tea in the rinse water as you do their underwear and socks. When they put on those dressed clothes, they will be dressing themselves in what you laid down for them.

Here's a valuable tip: Although the laundry-dressing trick is most often applied to the use of Love, Reconciliation, and Peaceful Home bath crystals, creative practitioners have also employed this sneaky technique to get Crown of Success, Compelling. Bend-Over, Protection, or even Law Keep Away supplies onto the clothes of a family member or a person whose laundry they are employed to wash.

SNEAKY SACHET POWDER TRICKS

"I want to dust someone with the sachet powders, but not have it noticed."

One old traditional way to dust people is to have a bit of the powders in your pocket, get them on your hand, and touch the person. Another method is to blow the powders out of your hand when no one is looking. But there are many sneaky methods that i like better than these, because you are less likely to get caught.

One of my customers told me that her husband dusted himself daily with a commercial brand of Talcum powder, to keep from getting jock itch. She poured out half of her husband's Talc and replaced it with a mixture of Love Me powder and Stay With Me powder. He never noticed — and every time he dusted his privates with this, he was dressing himself with the stuff she was laying down for him.

Another customer told me that she added Stay At Home sachet to the medicated foot powder that her husband used, and he was never the wiser. He stopped running around, too.

Women dusting their pubes with love powders is a classical sneaky trick; it's called "dressing your pussy."

Another sneaky way to dress someone with powder is to dust the inside of his or her shoes. Speak your petition as you do the work, and every step they take in those shoes, they'll be walking in the mess you set for them. An alternative technique is to dust a person's socks or stockings when you do their laundry. The dressing can be done for good or evil and the trick can be worked both on family members and on employers whose laundry you wash.

When it comes to dusting people with whom you only have a tangential connection — for instance, to get a job, impress your supervisor, acquire a client, secure a bank loan, have a court case go your way, attract love from a school-friend, or effect a reconciliation with someone who is no longer coming to your house – i like the method of dressing papers rather than dusting the person, because it ensures that he or she touches the powders without suspecting you.

The papers themselves can be anything from a greeting card or love-letter to official paperwork connected with a job, bank loan, or court case. The more writing on them, the longer they will be held in the hand of the recipient, but even handing out business cards dressed with a combination of Money Drawing and Attraction powders will help you attract repeat customers.

Sprinkle the back of the paper with an appropriate sachet powder. Don't use a lot; a pinch at the top of the page is enough. Drag your fingernails down the paper in wavy "Snake lines" to mark it as you make your petition. Snap the paper with your thumb and first finger or shake it to let the powder fall away. If there are several pages involved and you have the time, you can fan the pages apart and partially dust every sheet — otherwise, just dust the bottom one, because the recipient will surely touch it when he or she picks up the stack.

Finally, one of my customers told me an interesting trick with powders i had not heard before: She said that someone at her job had put powders up on her car tires, under the fenders, trying to cause an accident or vehicular break-down. She only noticed it because the perpetrator spilled some of the powders and she saw them on the ground, which caused her to examine the car more closely. She was able to cleanse the car and forestall the trouble.

EDIBLE MAGICAL HERBS

"What are some edible magic herbs i can sneak into the foods i cook?"
Here is a quick list. Pray over them before use, to set them working for you.

- **Anise Seed,** for psychic perception, prophesies, dreams
- **Arrowroot Powder,** for gambling luck
- **Basil,** for a happy home
- **Bay Leaf,** for protection, mentality, and marriage
- **Beans and Peas,** for luck
- **Black Pepper,** for protection, hot-footing, and jinxing
- **Borage Flowers,** for courage and a happy home
- **Caraway,** for protection, fidelity, and the safety of children
- **Cardamom,** for new love
- **Celery,** for psychism
- **Chickweed,** for marriage
- **Cinnamon,** for money and luck
- **Cloves,** for friendship, gambling, stop gossip
- **Collards,** for luck with money
- **Coriander,** for love and fidelity
- **Cubebs,** for new love
- **Cumin,** for protection and fidelity
- **Dandelion,** for psychism
- **Dill,** for love, jinx breaking, and court cases
- **Dittany of Crete,** for passion and sexuality
- **Fennel,** for keeping the law away
- **Garlic,** for protection from evil
- **Ginger,** for protection, love, business
- **Irish Moss,** for steady money
- **Lemon,** for clarity, separations, and break ups
- **Lemon Grass,** for cleansing and sexuality
- **Licorice,** for controlling
- **Mace,** for money
- **Marjoram,** for a happy home and for protection
- **Mint,** for protection and safe travel
- **Mojo Bean,** for luck
- **Mustard,** Black or Brown: confusion, Yellow or White: protection, unjinxing
- **Nutmeg,** for gambling, money-luck
- **Oregano,** for keeping the law away
- **Parsley,** for protection, love, fertility
- **Red Pepper,** for protection,hot-footing, and jinxing
- **Rice,** for money
- **Rosemary,** for a peaceful home with the woman ruling
- **Saffron,** for love
- **Sage,** for wisdom, cleansing, and health
- **Thyme,** for and end to nightmares, and for money luck
- **Vanilla,** for love and luck

CAPTURING HAIR

"I need to get some hair for a spell, but i don't know how to do it."

I wish i had a dollar for every time i have heard this complaint. I am not going to tell you that a person's name written on a paper will be as strong a magical link to them as their hair or other physical body item, such as nail clippings, urine, or sexual fluids. But you probably know that already. So how do you get a hair? I'm going to tell you a true tale, and you see if it doesn't give you some ideas!

This story was told to me by a customer: Back in the 1930s, her mother had grown up alongside another girl the same age. Their families lived on the same city block and they went to school together. During the 1940s the two girls, then in high school, had a falling out because they both liked the same man. They became bitter enemies after he dumped one of them and married the other. The married couple had a daughter, who, decades later, became my customer. The enemy-woman also married and had a daughter, but her marriage was unhappy and ended in divorce.

Now it so happened that these women's daughters were both the same age and eventually the two women inherited the homes they had grown up in, and so in the 1950s they came to be again living on the same block. They were still enemies, but now their two daughters were school friends.

My customer's mother often warned her about the enemy-woman, but she never told her the whole reason why she should be wary of her. One day, while her mother was away, my customer, who was then in her early teens, was surprised to see the enemy-neighbor knock on her door. She knew the woman was her school-friend's mother, so she let her in. The woman asked to borrow some Salt and while the girl was getting it, she also asked to use the bathroom. "I have to pee so bad, child; I can't wait until i get home," she said.

The girl thought this was odd, because the woman only lived two doors away, but she said okay, and the woman went into the bathroom. She stayed there a long time, and when she came out, she had a strange smile on her face. The girl gave her the Salt and the woman went back to her house.

When the girl's mother came home and found out what had happened, she became very upset. She ran into the bathroom, and sure enough, all the hair brushes and combs had been cleaned out. The woman had gotten their Salt and stolen their hairs! Not only that, when they looked in the toilet, they could see powders on the seat and in the water.

Shortly thereafter, the girl fell sick. She started to have painful periods and an evil-smelling discharge from her vagina. Although she went from one medical doctor to another, none of them could relieve her symptoms. It was clear that the neighbor-woman was still jealous because her former friend had married the man she'd loved, and she was determined to ruin the girl's sexuality or fertility so that the family would be cut off.

The story had a happy outcome long before i met this woman: When she was 18, she went to a rootworker who bathed her and took the jinx off, and she was able to marry and have children of her own. But this story tells you one way to steal hairs, if you ever need to.

GIVING SOMEONE A BAD MOJO

"Make me a jinxing mojo i can give to my friend."

This is one of the sneakiest tricks i have ever seen in action. I think of it as a Trojan Horse mojo hand:

A guy calls me up and orders two mojos, one for luck and one for crossing or hot-footing. He knows that our bags come with an instruction sheet, and when he receives them, he switches the papers, so that the bad luck hand has the good luck label on it. Then he gives the bad luck mojo to his enemy, with whom he has been careful to retain a semblance of friendly relations. The poor sucker is told that this is a good luck mojo, and not to open it because, you know, if you look inside, you'll cut off your luck. Suspecting nothing, the victim carries his own jinx into action.

Of course if the recipient does open the bag and look inside, he might get suspicious when he realizes the actual contents do not match the label— but for some folks, pulling off this trick is worth the cost, effort, and risk of discovery, just for the thrill of doing something so audacious.

HOW TO GET YOUR HAIR IN A MAN'S CLOTHING

"I want to dress a man's hat with pubic hair to keep him thinking of me, as you described in your book, but he doesn't wear a hat, so what can i do?"

The introduction of a pubic hair into the flap under the band of a hat, to keep the hat-wearer's mind always on you is a sneaky trick in its own right (read about it on page 149 of "Hoodoo Herb and Root Magic"), but there is another way to sneak a hair in if you know the person well enough to spend a few minutes with his or her laundry. Thread your pubic hair on a sewing needle and run it into a seam in the person's clothes, preferably an area such as a shirt or blouse tail or trouser inseam. Contact between the dressed clothing and the person's crotch will keep them hot for you.

BLENDING POWDERS WITH DIRT TO CONCEAL THEM

"I want to sprinkle sachet powders to protect myself on the job or draw love, but i'm afraid they will be noticeable."

Render powders neutral in colour by mixing them in with some of your local dirt. Be sure to call or quote your desires into the mess as you mix it up, to get the dirt spiritually aligned with the powders. Remember also that sometimes keeping the powders starkly visible is useful too, especially if you want to shock and frighten an enemy by throwing for him around his house or car.

HOW TO USE OIL AND POWDERS ON A JOB SITE

"How do i dress things at work or on the job without them showing?"

Never use oils to dress papers — they stain — and don't dust powders onto clean, shiny surfaces — they show up clearly under bright light. Instead, use oils to fix and prepare metal or wood objects, and use powders to dress papers; also work neutrally-coloured powders down into the carpeting, where they become invisible.

WEEK THIRTY: Q and A

Today the shop smells like Double Luck Perfume as i just made a batch, working from the circa 1935 recipe given to me years ago by LaRue Marx, a retired chemist from the Lucky Heart Company of Memphis. It's a sweet and spicy scent, and the contents of each bottle are attractively and magically layered in green for money and red for love. Good Stuff!

Yemanza Morgaine sent in a concise series of questions on several lessons.

• *Lesson 2: What is the origin of the "odd number" belief or principle in hoodoo?*

Odd numbers are found in both African and European magic. Native Americans tend to favour the number 4 for spell work.

• *Lesson 2: Do you conduct a floor wash from the same perspective as a spiritual bath? Meaning, clean the floor first with soap and water, and then proceed with the floor washing after the floor is already clean?*

No, the spiritual cleansing of floors involves soap products, such as Chinese Wash.

• *Lesson 2: How do you counsel people about the possible karmic consequences to working tricks whether they do or don't do harm?*

I don't believe in karma. I advise them to be ethical.

• *Lesson 4: How long can you keep collected natural water in the refrigerator?*

Water lasts indefinitely if kept clean.

• *Lesson 4: Can you mix natural water to the tap water and still draw upon the advantages of the old ways? (I live in a split level home with tubs upstairs.)*

I prefer natural water. Try both and see if YOU feel a difference. Don't take my word for it; test your own work.

• *Lesson 4: Do the two candles placed on either side in a cleansing bath symbolize walking through a gateway of transformation?*

Yes. Exactly.

• *Lesson 11: Is vodka the alcohol you're referring to in the liniment preparations?*

Vodka has a potato smell i don't like. I prefer grain alcohol or brandy.

NEXT WEEK: How to Write Out Papers

WEEK THIRTY-ONE: HOW TO WRITE OUT PAPERS, PART ONE: TERMINOLOGY AND HISTORY

INSCRIBED AMULETS AND TALISMANS

Before describing how written papers are used in conjure, i want to provide background information about inscribed talismans and papers in general. This lesson deals with terminology, history, and theory. The spells themselves begin next lesson.

Inscribed amulets are an ancient form of magical talisman. They are generally religious as well as magical and in many cultures they are made by priests rather than by folk magicians, especially where literacy is limited to certain classes. The oldest inscribed amulets are found in Egyptian, Jewish, Roman, Tibetan, and Greek traditions from early times onward. Their purposes include protection from harm, repelling illness, attracting good fortune, binding for love, and drawing money.

By their very nature, inscribed amulets contain words and / or glyphs. They are not merely symbols (like a horseshoe or Snake or star) and they are not curios (such as roots, minerals or herbs). Rather, they consist either of words and / or prayers alone (as in ancient Egyptian inscribed amulets, Koranic amulets from Africa and the Middle East, Jewish Mezzuzot, German True Length of Christ charms, etc.), or they comprise words and / or prayers included within or alongside a glyphic or figural image (as seen in Himalayan Buddhist inscribed amulets and Solomonic seals).

The writing on inscribed amulets may consist of general prayers, specific requests or petitions concerning the individuals for whom they are made, or sigilized glyphs and codified emblems representing spirits or larger religio-magical concepts.

Based on their physical structure, i classify inscribed amulets into three types:

Hard, Durable Surfaces

The inscription is engraved onto or cast into an enduring permanent substance such as stone, soft lead, other metals, bone, or plastic. Examples include:

- Jewish, Greek, and Roman defixiones and katadesmoi on lead tablets
- Nordic runes and runic talismans carved on bone
- Solomonic seals cast or inscribed in metal
- Gnostic gems carved in semi-precious stone
- Koranic Surahs cast into plastic pendants
- SATOR square carved on a silver coin

Paper, Enclosed in a Durable Container

The inscription is on paper, parchment, papyrus, or printed cloth and is encased in a metal, stone, or leather container. Examples include:

- Indian Vedic and Koranic kavacha
- Tibetan gau
- Ancient Egyptian inscribed amulet
- Afghani and African Koranic amuletic jewelry
- Jewish mezuzah

PAPER, NOT ENCLOSED

The inscription is on paper, but not enclosed in a container; it is carried on the person (perhaps folded or sewn into a covering of cloth) or it is ingested.

- Pennsylvania Dutch himmelbrief
- Carmelite scapular
- Bhutan swastika thread-wrapped prayer paper
- Mongolian protection packet
- Taiwanese Taoist priest-written paper charms
- German true length of Christ or Mary paper charms
- African and Jewish prayers dipped in liquid and the liquid consumed

WRITING SURFACES

In the ancient Middle East, where writing was done on clay tablets and cylinders, inscribed spells were first made on clay. Upon completion of the work, the hardened or fired clay spells might be buried, carried, hidden, or deliberately broken, depending on the nature of the spell being cast. Among the best catalogued examples of ancient spells inscribed in clay are the so-called "demon bowls" of the Jews. These shallow clay bowls often contain "bills of divorcement" separating the worker's clients from oppressive demons such as Lilith and Samæl. The spells are written in the form of long unbroken spirals of text and are found buried in the foundation corners of houses.

Combining the permanence of clay with the flexibility of parchment, soft lead sheets were used for writing out spells in the ancient Mediterranean and Asia Minor. Popular cursings and bindings inscribed on lead tablets (defixiones and katadesmoi), crossed cultural boundaries and are found in Egyptian, Hebrew, Aramaic, Greek, Latin, and Coptic versions. Most have been recovered from cemeteries, where they were buried while calling upon the dead for aid. Some of the spells mention cooling or chilling, as lead is a cold metal. Hairs were sometimes embedded in the soft lead tablets. Lead can also be transformed by rolling, bending, and liquifying, much as paper charms may be burned or "dissolved." Furthermore, a divination on the success of a spell may be made by pouring out and "reading" melted lead after the manner that tea leaves are read.

Paper, papyrus, and parchment are more transient than hardened clay or lead, but they lend themselves to some unique forms of spell-casting. They may be folded or wrapped inside or around an object. They may be hidden away or carried, or they may be disposed of, in which case their disposal forms a significant part of the rite itself. Two common forms of ritual disposal of inscribed papers are burning and writing on them with an ink that is dissolved into a liquid which is then drunk or sprinkled to achieve one's purpose Early examples of spells for protection and love binding written on papyrus and parchment can be found among the Egyptians and Jews.

Even after the development of parchment, papyrus, and paper, the permanence of inscribing a talisman into a solid substance remained attractive, and so we find engraved metal, clay, faience, bone, and stone talismanic pieces in existence from ancient times to the present. Well-known examples of inscribed talismans or petitions that take the form of jewelry are Egyptian faience hieroglyphic scarabs, Gnostic inscribed gems, Nordic runic talismans on bone disks, and Victorian era wedding bands with hidden inscriptions such as "Forever Yours."

A BRIEF HISTORY AND WORLD SURVEY OF INSCRIBED SPELLS

Ancient Egyptian, Greek, Jewish, and Roman Inscribed Amulets

The making of petition papers and defixiones or katadesmoi inscribed on lead tablets arose in ancient circum-Mediterranean cultures where religion and magic were not artificially divided from one another. Early hand-written papyrus texts containing combined prayers and magic spells can be found in the archæology of ancient Egypt; they are referred to as "inscribed amulets" because the papyrus is rolled up and sealed inside elaborate amulet cases. Classical-era Egyptian, Greek, Jewish, and Roman defixiones inscribed on lead tablets were generally buried in cemeteries as petitions to the dead. For a scholarly review of hundreds of archaeologically catalogued defixiones and katadesmoi, dating from the fifth century BCE to the fifth century CE, see:

Gager, John G.
Curse Tablets and Binding Spells of the Ancient World
Oxford University Press, 1992.

Indian and Himalayan Inscribed Amulets

Other ancient cultures that have long employed inscribed paper amulets originated in Northern India and the Himalayan region now known as the nations of Tibet, Bhutan, and Nepal. In this area, an amulet case, called a kavacha in Hindu India and a gau in Buddhist Tibet, may contain both written and glyphic prayers and wishes, and it is worn on the body as a form of jewelry. However, since there has been little contact between the people of India and the Himalayas and the African Americans who developed hoodoo, i shall leave the kavacha and the gau to one side and concentrate on Jewish, Christian, and Islamic inscribed amulets.

Jewish Inscribed Parchment Amulets

Very old Jewish talismans were inscribed in clay or lead, but Jewish petition-prayers are also written on parchment. The inscriptions on the papers may be geometrical in form (employing Hebrew letters or words inscribed around and within a geometrical glyph, for instance); they make use of words to form glyphic symbols (a menorah or ritual candelabrum formed of tiny words is common), or they may consist of a prayer written out a certain way (in a spiral or an unbroken block of text, for instance).

In addition to written charms, there is also the Jewish religious practice of binding tefillin – leather amulet cases containing portions of scripture (called phylacteries by non-Jews) — to the body while praying. One is bound to the head and the other to the left arm. They are attached to leather cords, and the arm-cord wrapping is designed to form the Hebrew letter "shin" — the first letter of Shaddai, meaning "Lord."

Paralleling this custom is the Jewish practice of nailing a mezzuzah — a metal amulet case containing a scroll upon which is written portions of scripture — onto the door post of the home for protection. The text on one side of the scriptural scroll comprises the opening of the Shema prayer that instructs Jews "to write [these words] on the doorpost of your house and on your gates" (Deuteronomy 6:4-9), and an injunction to fulfill God's will (Deuteronomy 1:13-21). On the reverse is the name of God, Shaddai, an acronym for "Guardian of the Doors of Israel." Shin, the first letter of both Shaddai and Shema, often appears on the outside of the mezzuzah case.

Islamic Inscribed Amulets

Islam, which originated in the early seventh century CE, also makes use of portions of Koranic scripture, called Surahs, as a protectant against evil magic. According to Sunni Islamic sources, when a Jewish sorcerer named Labid ibn Asim (who was posing as a Moslem) jinxed the Prophet Mohammed by capturing one of his hairs, tying 11 knots in it, and throwing it in a well, his evil work was undone by retrieving the hair and reciting over it the Surah al-Falaq and Surah an-Nas from the Koran, which caused the knots to spontaneously untie themselves. By reason of this miracle, people recite these Surahs when they feel they are under magical attack and they may wear copies of them inscribed into metal or written out on paper for protection from witchcraft.

Christian Inscribed Amulets

According to Christian custom, when you have a prayer to make, you generally recite it, silently or aloud, following verbal forms you have learned in your church. You might, perhaps, use the Jewish Psalms as a template for composing your own prayer or improvise a prayer in the cadenced manner integral to the African American Protestant church experience.

If you are a Catholic, you may carry a printed paper version of a standard prayer for intercession, such as those found on holy cards. But, whether you are Catholic or Protestant, rarely will you write out a religious prayer-paper for your own use and almost never will a religious prayer-paper be written out for you by your pastor or deacon. This is because in Christianity — unlike Asian Taoism and Buddhism, where prayer-papers written by priests for parishioners are quite common – the use of hand-written papers to bear one's prayers is generally considered a magical rather than purely religious tradition.

When performing magic in a European style, you generally chant your petition in rhyme rather than write it out — which, by the way, explains why the word "enchantment" is a common English synonym for a magic spell.

The carrying of glyphic and runic talismans carved on bone or wood apparently did exist among the old Norse, but no extant examples can be conclusively dated to an era prior to the Romanization, Hellenization, and Christianization of Europe and the resultant incorporation of Jewish and Greco-Roman forms of prayer and magic as part of the Christianization process. Thus, it seems highly likely that hand-written papers were neither part of mainstream religious practice nor folk-magical tradition of early Europe, and that the use of written spell-papers did not spread into Europe until the rise of Christianity, with its accompanying attempts on the part of Christian Cabalists to mimic Jewish Kabbalistic magic.

By the Renaissance, European occultists had made wholesale appropriations of Jewish magic and mysticism, including the use of glyphic talismans and hand-written petition papers. It is also a curious fact that by the late 1700s, the rusticated German immigrants of Pennsylvania were teaching "The Secrets of the Psalms" according to Jewish Kabbalistic sources and employing hand-written "himmel briefen" (literally "Heaven letters") for house protection in a manner eerily similar to the Jewish use of a mezzuzah. Not only that, six-lobed glyphs were popular among the Pennsylvania "Dutch" in the same way that the six-fold Mogen David star was (and is) popular as the basis for creating magical talismans among the Jews.

PAPER GLYPHIC TALISMANS, PETITIONS, AND SIGILS

Moving on now only to those talismans which are inscribed on paper, i have concluded that there are three traditional kinds used in spell-casting. For lack of previous scholarly terminology, i am going to call these "glyphic paper talismans," "lettered paper talismans," and "petition papers." A fourth category, the modern "sigilized talisman," combines elements of the above forms of paper spell.

Glyphic Paper Talismans

The glyphic talisman, as i am defining it here, is an artistic, non-verbal design which may or not be geometrical in shape and may or may not contain letters or words as part of its imagery. Examples of glyphic talismans in ancient traditions include the "charakteres" inscribed on Greek, Jewish, and Syrian katadesmoi lead tablets and the seals or pantacles from the Judeo-Christian "Key of Solomon" and "6th and 7th Books of Moses," which were written on parchment. An example from Buddhist sources is the Kalachakra talisman found on millions of Tibetan, Nepalese, Bhutanese, and Mongolian artifacts. Hindu examples include those kavacha amulet papers that do not contain lettering. Examples from the African Diaspora in the Caribbean include the veves and firmas of the Voodoo Lwa and Palo Nkisi.

The purpose of a glyphic paper talisman is generally to invoke the aid of some entity such as a god, angel, demon, saint, spirit, planetary intelligence, zodiacal intelligence, or nature spirit. In some cases, the glyph may be represented as the "signature" or "sigil" of the entity. Depending on the culture in which it originated, a talismanic glyph may not have originally been designed to be written on paper, so earlier examples may be found inscribed on bone, lead, or stone, sprinkled on floors in the form of powder, or written on parchment. Regardless of history, however, at the present time it is deemed efficacious to inscribe the glyph on paper.

A glyphic talisman is generally chosen by the magician according to the conditions for which it is believed the entity to whom it relates may be helpful. Thus a Solomonic seal of the planet Venus or a veve of the Lwa Erzulie may be used, in their respective cultures, when working to achieve success in a love spell. The two talismans are not interchangeable, by any means, but they are similar in that both bring into play a supernatural entity associated with love.

Lettered Paper Talismans

Among Jews, especially in the Diaspora, written talismans developed that consist of decoratively lettered sacred texts in the form of a sacred image comprised entirely of tiny run-together Hebrew words from scripture. One of the best-known examples of these is the image of a menorah or altar candelabrum comprised of prayers.

Europeans, especially the Germans (perhaps influenced by Jewish models) developed a popular Christian form of lettered paper talisman, the "True Length of Mary" and "True Length of Christ." These are made up of pasted-together sheets of paper about six inches wide, totalling the height of a woman or a man, covered entirely with wood-block-printed prayers. True Length talismans are carried on the person for protection and were sold at German fairs at least through the 1930s. See:

http://www.luckymojo.com/truelength.html

PAPER PETITIONS AND TALISMANS IN HOODOO

The carrying of petition papers is widespread in hoodoo. When i was young, i used to buy mojo bags from anyone who offered them for sale — whether by mail or in a candle shop or hoodoo drug store. Over the years i probably bought a hundred of them. I carefully took these bags apart and identified their contents so that i could learn more about how to make them myself. At least 80 percent of the custom-made bags that i bought in the 1960s and 1970s contained petition papers and / or paper talismans. Even well into the 1990s, many of the mojo bags i bought contained a seal from the "Key of Solomon" or "6th & 7th Books of Moses."

Now, as i have mentioned, if you take time to look, you can find tantalizing linkages between ancient Egyptian, Jewish, and Sub-Saharan African magic, and African American hoodoo. Whether these linkages are evidence of shared African and Jewish customs that can be traced from a common African ancestral source or whether African American magic inherited its "Jewishisms" from Christian sources that had previously incorporated Jewish methodologies is up to scholars to debate.

I know of no academic works that deal with these subjects, nevertheless, it is my considered opinion that the use of written petition-papers and prayer-papers in hoodoo draws from three overlapping sources:

- **Jewish Influences**
  In its use of petition papers to convey magical prayers and wishes, hoodoo more closely resembles Jewish and ancient Egyptian religious magic than it does European folk magic of the pre-Christian era.
- **Germanic Influences**
  One large non-Jewish, non-African, European-derived magical system in America that makes almost as great use of paper charms as hoodoo is the Pennsylvania German brauche tradition — which may help us understand why so many African American root doctors feel comfortable working with spells from the Pennsylvania Dutch magical classic, "Pow-Wows or the Long Lost Friend" by John George Hohman.
- **Order House Influences**
  The popularity of inscribed talismans in African American conjure after the Civil War got a strong boost from two sources:
  - The occult supplier L. W. de Laurence of Chicago marketed goods by mail order throughout the Americas in the early 20th century; his catalogue included kavacha talismans from India, Mosaic and Solomonic seals, and "Pow-Wows or the Long Lost Friend."
  - By the 1930s, Jewish-owned order houses like King Novelty of Chicago, Lucky Heart of Memphis, Keystone of Memphis, and Clover Horn of Baltimore were marketing mixed lines of African American cosmetics and hoodoo supplies by mail order; their catalogues featured mezzuzot, Mosaic and Solomonic seals, and "Pow-Wows" as well.

If nothing else, any conjure doctor exposed to spiritual supply catalogues from 1910 onward would have been familiar with Jewish and Germanic written charms.

WEEK THIRTY-ONE: Q and A

The days are growing shorter now, and the Naked Ladies are coming into bloom. The Black Hens are laying at a reduced rate preparatory to moulting. We've been harvesting the less-in-demand perennial herbs, clipping and drying just enough to see us through the Winter months on species that go dormant when temperatures fall and days are short. Summer is winding down.

With reference to Lesson 30 on Sneaky Tricks, Shelly Swetra sent in this comment:

• *Hi, Cat, I wanted you to know that I am enjoying your class immensely. In some ways it is a blast from the past. I was raised by several grand-aunts who were originally from South or North (i can never remember which) Carolina. Bathing before dawn was common, as was throwing the water to the sunrise. I wanted to share my own sneaky trick for obtaining hair. It seems that personal concerns are hard to come by for some people. Of course, if you are married or live with a person, personal concerns are not hard to obtain. Let's say you only meet with your lover on occasion and need a bit of hair to move things along. After making love, suggest that your lover shower, and have them call you when the water is just right (giving you a minute alone with the bed sheets). I use a label or sticker to quickly pick up any hairs. At a later date you can closely examine the hairs to see which ones are whose.*

Shelly, that is really sneaky! Thanks for sharing. That was a new one on me!

Cynthia Garb asked with respect to Lesson 30:

• *To increase the generosity of a lover or a spouse, what can be done in terms of a bath or a "sneaky trick"? Also, to increase the generosity of one's boss for raises and promotions?*

Well, Cynthia, i could reply here, but another student, Galina Krasskova, shared a trick that happens to fill your bill exactly, because it involves baths. Get some bath crystal formulas designed for Bend-Over, Compelling, or Controlling work, and then take her excellent advice:

• *It's not uncommon to give bath salts as gifts. I've done it before and it's gone over very well. I'd put the salts in a decorative jar and give them as a gift, maybe with some tea or a book on relaxation techniques or a gift certificate for a manicure. Pass it off as a "pamper yourself" gift. Just say, "You've been looking so tired lately." Of course, the bath salts would have to smell good for you to pull this off.*

Galina, you are a woman after my own heart. That is one sneaky trick! I'd hate to ever get on your bad side!

NEXT WEEK: WRITING PAPERS, PART TWO

WEEK THIRTY-TWO: HOW TO WRITE OUT PAPERS, PART TWO: TOOLS AND TECHNIQUES

PARCHMENT VS. PARCHMENT PAPER

Experience as a shop-keeper has taught me that not everyone taking this course will know the difference between parchment and parchment paper. For those unfamiliar with the distinction, allow me to explain:

Parchment is the skin of a goat or sheep that has been prepared as a writing surface by removing the hair and sanding it smooth. The finest grade of parchment is called vellum, and it is only made from lamb skins. For centuries after books were printed on paper, parchment was still used for official documents, due to its sturdiness, and vellum was used to bind books as late as World War One.

Parchment and vellum are ivory-white when new, but they darken over time. Old parchment becomes brown and brittie, but if kept from light and dampness — that is, if sealed in amulet cases or tightly rolled up in scrolls — it can last for centuries. Old texts written on parchment can still be read, thousands of years after they were inscribed. Much of our knowledge about ancient Jewish religion and magic, for instance, comes by way of ancient parchment scrolls.

Paper is made from plant fiber rather than animal skins. The fiber can be left partially intact, as in papyrus, or completely pulped and bleached, as in copy paper. Depending on the kind of fiber used and the form of processing, paper may be fairly durable, or quite prone to yellowing and flaking. Generally speaking, pH-neutral writing papers made from plants like flax, hemp, ramie, papyrus, and cotton will endure longer than acidic newsprint papers made from ground-up wood fibers.

Because many old European grimoires are based on Jewish Kabbalistic models of magic, they call for the inscriptions on parchment, which are carried or bound to the xlv after the manner of tefillin. Among contemporary Hermetic mages who use these l grimoires, it is customary to substitute for parchment a paper product called "parchment paper." Furthermore, contemporary authors seeking to create new spells ili a Medieval aura to them also call for petitions to be made on "parchment paper."

There are two different classes of parchment paper. One type, called "vellum" in supply stores and "parchment paper" in gourmet cooking supply stores, is a tough, translucent, off-white paper that approximates the appearance of true vellum. It is used professional artists for tracing and making overlays and by chefs to wrap things up steaming. The other form of "parchment paper" is found in art supply stores and occult shops. It is a thick, textured paper, off-white or tan, in which translucent and opaque areas are swirled together in imitation of actual parchment. It is used for icates and proclamations, in imitation of the way that real parchment survived in fficial documents after paper had replaced it for the making of books. Such certificates are often hand-lettered with quills, as a deliberate archaicism.

Now, if you give it a moment's thought, you'll realize that old-time country root rs in the rural South did not have access to fancy art supplies like parchment Yet they made do — and i'll soon show you how.

MAGICAL INKS

If you study the Medieval European tradition of magic, and its corollaries in Jewish and Islamic spell-craft, you will often find mention of sorcerers writing out petitions, pacts, and talismanic parchments with one of three magical inks – Dove's Blood, Bat's Blood, or Dragon's Blood, using a feather quill.

Originally, Dove's Blood was exactly what it sounds like — the blood of a dove whose throat was slit during the ceremony that led up to the spell being cast. Similarly, Bat's Blood was the blood of a beheaded Bat. Only Dragon's Blood Ink had a metaphorical name; it was made from the "blood" of the Dragon Palm, a species of tree with bloody reddish-brown resinous sap that is also dried and burned on charcoal as incense or carried in a mojo hand in chunk form for luck. Dragon's Blood Ink can be made by macerating the powdered tree resin in alcohol and blending with Gum Arabic. The result is a sticky, thin ink-goo that is not particularly easy to write with.

By the 1920s, with the rise of the mail order hoodoo trade, all three of these magical inks were being substituted with commercial red ink that was lightly scented — and by the 1970s, the scent was being left out of the cheaper brands of magical ink. In case you wish to make your own, i can tell you that the best Dragon's Blood Ink contains a small lump of Dragon's Blood resin and some Cinnamon scent, Dove's Blood Ink is fragranced with blended synthetic and essential Rose Oils, and Bat's Blood Ink incorporates a grain of Myrrh resin and carries the mild scent of synthetic Musk Oil.

Of course, the use of these fancy inks is a fairly recent addition to hoodoo, and although some people like making up the inks or using them, many rootworkers can't be bothered with such Medievalisms. To each his own!

QUILLS

Quill feathers — the long wing feathers of Chickens, Geese, Turkeys, Hawks, Eagles, and Swans — were common, everyday writing tools from the Medieval era through the beginning of the Industrial Age, when they were gradually replaced by metal pen nibs, and then by fountain pens, ballpoint pens, and rollerball pens. Some folks who work in traditional paths still prefer to use old-fashioned feather quill pens for writing out wishes, petitions, prayers, spells, and pacts, and for drawing occult and spiritual talismans. (Note that by quills i do not mean feathers to which metal nibs or pen points have been attached, but real feather quills.)

Whenever we see natural products touched by the hand of commercialism, we also find purists and traditionalists who prefer to gather their own materials from the wild. For these folks, natural quills — especially feathers that fall from the sky, which are lucky — are the best writing tools.

The symbolism of the species of bird from which the feathers came must not be overlooked, either, for there is a world of difference between a Hawk feather, a Buzzard feather, and a Swan feather. If you are patient and careful, even the tiniest feather, such as one from a Hummingbird or a Bluebird, can be used to write out a petition.

HOW TO USE A QUILL

Quills are sold unsharpened with natural rounded ends. The user is expected to cut each quill to a fine V-tip, and to recut the tip when it becomes worn. A good quill pen may be pared down or trimmed several times before there is no more shaft left to cut.

COLOUR SYMBOLISM OF QUILLS

In hoodoo, where colour symbolism is quite meaningful, feather quill pens are generally given symbolic colours.

- **White:** White quills are for healing, blessing, and protection spells.
- **Green:** Green dyed quills are for money, business, and gambling luck spells.
- **Red:** Quills dyed red are for love spells.
- **Black:** Black dyed quills are for revenge, reversing, and destruction spells.

URBAN HOODOO: PAPER, PENCIL, AND PEN

Root Doctor Paper Techniques

As i explained above, what is marketed under the name "parchment" or "parchment paper" is just textured paper. (That's why they call it "parchment PAPER.") Real parchment is made from animal skin. However, parchment paper is not widely available outside art supply and occult shops, so rural rootworkers long ago came up with home-made alternatives. Hoodoo workers are traditionalists and slow to change, so the use of some of these down-home writing surfaces persists despite the fact that most folks can now buy spiritual supplies via mail order or at local candle shops. Thus, even though parchment paper is easy enough to find, some people still like to work according to the traditional ways, which are as follows:

Back in the old days, i was instructed on more than one occasion to write my petition on paper neatly torn from an unprinted brown paper grocery sack. One older woman told me, "Tear it neatly on all four sides. If there is no machine-cut edge, then that paper will be so pure that the angels could read it or write on it." This was performed in her shop, under her watchful eye.

Other people told me to scissor-cut paper into a triangle if doing harmful work, to "make it sharp-cornered and hurt them."

I was told about a rootworker who, prior to World War Two, used colour-coded paper, based on the skin tone of her client or that of the target of the spell. In her system, a baby was represented by rice-paper or cigarette rolling paper, a White person by white paper, a Hispanic person by newsprint, a light-skinned brown person by smooth, light brown stationery sack paper, and a dark skinned person by rough brown grocery sack paper. This colour coding of the petition paper parallels the more common but equally old-fashioned method of using different forms of sweetener (powdered sugar, granulated sugar, light brown sugar, dark brown sugar) in sweetening spells, depending on the age or the skin tone of the person on whom the spell is being cast.

Candle Shop Paper Techniques

When writing out petitions that will be placed beneath lights to be set on their behalf in the store, candle shop customers often write on a small memo pad provided by the shop-keeper. These range from 2.5" - 3.5" x 4.5"- 6". Many shop-keepers cut the petition papers square, so the paper averages 3" or 3.5" square.

Play money is found in some candle shops (mine included) for the use of patrons who wish to write out money drawing petitions for lights set in the store. Old-style US paper money prior to 1928 was 7.42" x 3.125" — so folded in half, you'd have a 3.125" x 3.71" size. Since 1928 all US paper money has been 2.61" x 6.14", so folded in half, you'd have a 2.61 x 3.07" size.

For bottle spells, i use 2" square pieces of paper and write small; and when writing out a paper with long lists on it — as in a Cut and Clear spell, which comprises two lists side-by-side — i find that half a sheet of letter paper (5.5" x 8.5") is convenient.

Photographs

Since the invention of photography, many people have adopted the habit of writing commands and petitions on the front or back of a photo of the target party, or, in the case of love spells, on the back of a photo of the couple. The only drawbacks to this are that the photo may be too large to fit into a mojo bag or small bottle and that photographic paper is slick and tends to resist ink lines. A cracked and folded photo and a petition that smudges don't bode well for the spell's outcome. Modern advances in technology have done away with these problems: You can print out a reduced-size colour photocopy or scan of the photo on regular copy paper, which is a great writing surface. An additional benefit is that the photo remains undamaged, ready to be used again if you need it.

Pencil and Pen

In my youth, the low-income practitioners i knew did not use fancy colour-coded quill pens and scented Dragon's Blood, Bat's Blood, or Dove's Blood Ink. Instead, several folks in East Oakland in the 1960s told me to write all my name-papers, magical instructions, prayers, Psalms, seals, and wishes with a short #2 pencil that had *no eraser* on it. (This kind of pencil is sometimes called a "Bridge" pencil, as it is used for marking game-scores in Bridge.) The salient point was that the pencil had to have no eraser on it because an eraser could indicate that "you might go back on your wish."

One love drawing spell i was taught back then called for writing out the petition on three successive days with a pencil, a black-ink pen and a red-ink pen — the pencil to set things in motion, the black ink to take control, and the red ink for passion. Regular ball-point pens were considered acceptable.

Other spells i learned back then specified contradictory ink-colour niceties:

- Use black ink for "conditions and petitions" and red ink for the names of people.
- Write the name of the man you want in red ink and cross it with your command or name in black ink so you will be the dominator.
- Write your two names criss-cross in black ink and add red ink hearts in the four corners of the paper.
- Use red ink for all parts of a love spell and black ink for any other type of spell.

What these differences demonstrate, as we have seen in other portions of the work, is that artistry is a matter of individual taste as much as a system of magical discipline.

A Paper for connecting a Client to a Target Individual

- Name 1 (the target) is written an odd number of times.
- Name 2 (the client) is written at right angles to cross and cover Name 1, using the same number of lines as Name 1; this is done to give the upper hand in the relationship to the client.
- Optional glyphic elements (dollar signs, hearts, skulls, etc.) may be drawn in the corners of the paper, usually on the diagonal, oriented to each corner.
- The paper may be dressed with powders, oils, or perfumes, especially in the four corners and the center (in a five-spot pattern).
- A personal item (of the target individual or of both parties) and / or appropriate herbs or roots may be placed on the paper.
- The paper may be folded toward the client (or toward the rootworker as the client's proxy) to draw a desired condition (e.g. love or money). Because a connection is desired, this type of paper will not be folded away from the client.
- The paper may be placed under a candle that is to be burned, put into a mojo hand to be carried, wrapped in cloth and worn on the person or in the shoe, placed in a honey jar or a cored Apple, etc.
- See Honey and Apples, Lesson 22; "Sampson Snake Root," HHRM, pg.176; and "Sweeteners," HHRM, pg.195.

A paper to Connect a Client to an Individual and Control Him or Her

- Name 1 (target) is written an odd number of times.
- Name 2 (client) is written at right angles to cross and cover name 1 the same number of times that the target's name was written; this is done to give the upper hand in the relationship to the client.
- The client's command for the relationship is written around the crossed names either in the form of a circle or in the form of a square (four walls).
- Optional glyphic elements (dollar signs, hearts, skulls, crowns, etc.) may be drawn in the corners of the paper, usually on the diagonal, oriented to each corner, to signify the type of work being done.
- The paper may be dressed with powders, oils, or perfumes, especially in the four corners and the center (in a five-spot pattern).
- A personal item (of the target individual or of both parties) and / or appropriate herbs or roots may be placed on the paper.
- The paper may be folded toward the client (or toward the rootworker as a the client's proxy) to draw a desired condition (e.g. love or money). Because a connection is desired, this type of paper will not be folded away from the client.
- The paper may be placed under a candle that is to be burned, put into a mojo hand to be carried, wrapped in cloth and worn on the person or in the shoe, placed in a honey jar or a cored Apple, etc.
- See a sample of writing the command in a circle under "Apple," in HHRM, pg. 32.
- See a sample of writing the command in a square under "Sassafras," in HHRM, pg. 179.

A Paper Divided, to Divide two People

- Name 1 (the target) is written an odd number of times in one column.
- Name 2 (the client) is written the same number of times in a second column.
- A command like "Get Away" may be criss-crossed on the target's name and a petition like "Stand Firm" may be criss-crossed on the client's name.
- If oil is used to dress a paper, it is either a separating oil on the corners or two different oils, such as Hot Foot on the target and Blessing on the client.
- The paper is cut or torn in half during the rite; the target's half may be burned or thrown into running water for removal from the client's life, or the two halves may be used in any of the ways described below under separation work.

Two Papers, One for Each Party, to Join or to Keep Apart

- Two papers are written out: one for the client, one for the target. The names may be repeated an odd number of times. A command like "Love One Another" or "Fight and Divorce" is written to cross and cover each name.
- For the promotion of love, the two papers are placed face to face. They may be smeared with honey and herbs to sweeten them. They are folded toward the client (or the rootworker as a proxy) to draw in love.
- For a separation, the two papers are laid back to back; their backs may be smeared with Mustard and Red Pepper to cause fights. They are folded away from the client (or the rootworker as a proxy) to kill the relationship.
- Alternately, for a separation, keep the papers separate, crumple or fold each one with personal items, place them in a bottle with Black Cat Hair, Black Dog Hair, pins, needles, nails, and vinegar, then shake the bottle up or bury it where it will be walked over by those for whom it is intended.
- See "Black Dog Hair," HHRM, pg. 51, and "Coffin Nails," HHRM, pg. 74.

A Paper Divided, to Cut Off an Old Love and Bring In a New Love

- Write the good qualities of the ex-lover in one column.
- Write the bad qualities of the ex-lover in a second column.
- Try to keep the two columns the same length.
- The altar is dressed with a line of Lemon, Van Van, or Cut and Clear Oil right down the middle.
- The paper is cut or torn in half during the rite.
- The column of bad qualities is burned. The column of good qualities is saved to bring in a better lover.
- See "Cut and Clear Spell," http://www.luckymojo.com/cutandclear.html

HOMEWORK ASSIGNMENT #5:

Write out and dress a name-paper or petition. On a separate piece of paper describe the spell in which you would use this sort of name-paper or petition. Send it to:

Homework #5 (Student ID#)
c/o Lucky Mojo Curio Co.
6632 Covey Road
Forestville, CA 95436 USA

WEEK THIRTY-TWO: Q and A

The demand for Jezebel Root is incredible. Since the plants have to be at least 4 years old before i can divide the roots and replant the stock, we don't always have enough to meet demand, and there are often a dozen back orders. Jezebel Root has two uses: to curse someone and to aid prostitutes in finding compliant tricks. I sure do wonder what folks are buying so much of it for!

Veronica Miller wrote:

• *I was reading Lesson 28 and in a spell called "How to Find a Murderer" you mentioned, and I quote, "After the shoe has burned, contact the spirit called Margaret by calling her and the spirit of the victim." Why the name "Margaret"? Why not Mary, Martha, Sue or John? Is the name Margaret of some significance to this particular spell? Please explain.*

As i mentioned in the lesson, that spell was collected by Harry Hyatt during an interview he conducted in the 1930s. It is unique, in that no other informant of the 1600 people he interviewed told Hyatt about working with a spirit called Margaret, either to find a murderer or for any other purpose.

Read more about the work of Harry Hyatt at:

http://www.luckymojo.com/hyatt.html

Read more about the people he interviewed at:

http://www.luckymojo.com/hyattinformants.html

The informant in this case was the great Myrtle Collins of Memphis, Tennessee, an educated woman and a member of a Rosicrucian order. Alas, Hyatt failed to ask for clarification, and so without other corroborating interviews and after so much time having passed, we have no way of knowing who Myrtle Collins meant by "the spirit called Margaret." There are several Saint Margarets, but i think it is very likely that this was a personal spirit, known only to Ms. Collins.

For the record, these are the Saints Margaret:

Saint Margaret of Antioch: Patron of exiles, falsely accused people, martyrs, dying people, nurses, peasants, kidney disease, remediation of sterility, pregnant women, safe childbirth, preventing loss of milk by nursing mothers, escape from devils.

Saint Margaret of Cortona: Patron of those who are sexually tempted, falsely accused people, people ridiculed for their piety, hobos, tramps, homeless people, insanity, mental illness, mentally ill people, penitent women, reformed prostitutes, single laywomen, midwives, loss of parents.

Saint Margaret of Scotland: Patron of linen weavers.

There is no indication that Ms. Collins was a Catholic or that her "spirit called Margaret" was a Saint Margaret — and since none of these saints is a great "fit" for the task of catching a murderer, i think it is highly probable that the murder-finding spirit called Margaret was a personal graveyard spirit known to Myrtle Collins. Perhaps she was a murder victim herself who had good reason to help find murderers.

NEXT WEEK: PRACTICAL EXAMPLES: OF WRITTEN SPELLS

THE SUCCESS SIGIL AND TRAINED MONEY

The simplest spell i know for money drawing was taught to me in the 1960s by the owner of a store that sold spiritual supplies in Oakland, California. All you need to perform it is a ball-point pen and some Money Drawing Sachet Powder and / or Money Drawing Oil or Hoyt's Cologne. In a pinch you can use whiskey instead of the oil or Hoyt's Cologne. Here's how it goes:

First you need to understand the "SUCCESS sigil." This is a special, cryptic way of writing the word "success." Try it out on paper before you do it on your money.

Write the word success in capital letters — **SUCCESS.**

Then write it again without the vowels, because we are only going to work with the consonants — **SCCSS.**

Next, add another S to the front of the word so that the whole thing is a symmetrical palindrome (reading the same from front to back and back to front) — **SSCCSS.**

Then draw a line through each S to change it to a dollar sign ($) and draw a line through each C to change it to a cent sign (¢) — **$$¢¢$$.**

That is the SUCCESS sigil — **$$¢¢$$.**

Now that you know how to do it, take out every bill in your wallet. Write the SUCCESS sigil diagonally in every corner of each of the bills. Underneath the name of the US Treasurer, write your own full name.

Mark the bills spiritually by sprinkling each one with Money Drawing Sachet Powder and dragging your four fingernails down along it in "wavy Snake lines," then shaking the powder off. Dress the four corners of each bill with a drop of Money Drawing Oil, Hoyt's Cologne, or whiskey as you say the 23rd Psalm out loud (*"The Lord is my shepherd, i shall not want..."*). Put the dressed money back in your wallet.

Dressed money such as this is called "trained money" or "trained hunting money" because if you spend it wisely, it will go out into the world and hunt up more money to come your way, just like a good hunting Dog.

Spend your trained hunting money only on things that are necessary to you or which can bring you more money or success — that is, if you are a student, spend that money on school supplies. If you have a job, spend the money on office supplies, or a uniform, or postage stamps for the business. The man who taught me this spell said it was especially good if you got a new job that required a uniform and you dressed each bill you would spend on the uniform rather than writing a check for it.

If you start using trained hunting money like this, in the years to come you will also notice that now and then you will receive money with someone's else's name written on it, or the SUCCESS sigil, or some other cryptic mark (like "RTM" for Return To Me) and you'll know that those folks are using similar money drawing spells.

If you get a bill with someone else's name or sigil on it, write yours under theirs and say the 23rd Psalm for their success and for your own as you do so. This way you piggy-back your spell on top of theirs and you will both benefit.

CUT AND CLEAR SPELL
FOR A WOMAN WHO HAS BEEN HURT IN LOVE

Prologue: To the Client

Yes, you love him. I know. But that's because YOU are a loving and giving person, not because the man is worthy of your love or knows how to return your love in equal measure.

You worked on him and got results one time, but the man is still no good, so all you got for that work was the opportunity to waste more of your precious time on a no-good man. Why do i say he's no good? Because the man who is worthy of YOUR love will be your reciprocal equal partner, not some jerk who "isn't in touch with his feelings" or is "commitment-phobic" or "irrational" or :can't express himself" or "falls in love too easily" with any Jane Doe he meets. You are making excuses for this guy. Save your energy.

Any man so all-fired weak-minded that he will fall in love with a new woman and walk out on you despite his "strong feelings" to the contrary is not worth your energy. If you do a spell to run her off and harness him back this time, he'll do something equally stupid – and maybe worse — later, like walk out on you when you are pregnant or have a little child with him. The man is unreliable and weak-minded. He will break the other woman's heart too, nine chances out of ten, unless she ruins him first.

He is not only weak-minded because the other woman is working on him, he also plain doesn't want to grow up. He's strictly after what he wants, and as long as he gets it from one woman after another, he'll play along with each woman for a while. If you challenge him — for instance, when you get to the point where you know that you are worthy of being deeply loved by a man who can give you total satisfaction, then you are asking him to make a real change and transformation in his personality, and he will resist you to the point of leaving you.

There are men in the world who ARE loving, kind, sweet, communicative, and open-hearted. Yes, there are! Sure, we all hear the dumb jokes and see the sitcoms that pit overly-talkative women obsessed with shopping and relationship nit-picking against silent, non-communicative men obsessed with sports and girl-watching. Stereotype humour like that is, of course, based somewhat in the real world. Some of those stereotypes about the differences between men and women are true, in general – but that doesn't mean that they DEFINE the best man for you.

Make Two Lists

Take a piece of lined paper and fold it in half the long way, then unfold it. You now have two columns side by side. In the left-hand column, make a list of the qualities this man had that you really loved and admired, whatever they are — his looks, his friendliness, his humour, his money, his talents, his sweet eyes — WHATEVER it was you liked.

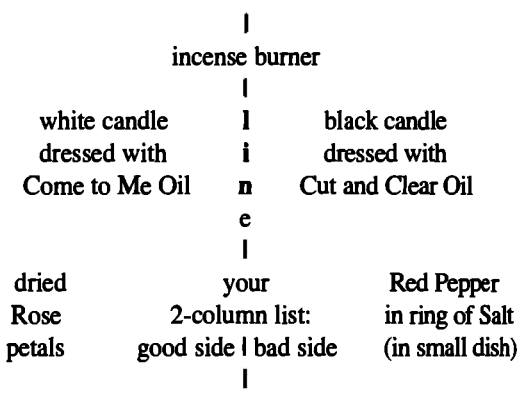
Now, in the right-hand column, make a list of everything about him that you did not like, whatever that may have been — his lies, his immaturity, his failure to come through on promises, his fear of commitment, his nasty language, whatever it was that disturbed you or turned your good moods to bad moods when you were around him. Try to make the lists about even in length. Use this list in the following spell:

INGREDIENTS

- 1 black candle
- 1 white candle
- 1 bottle of Cut and Clear Oil
- a half-handful of Salt
- a pinch of red pepper powder
- 1 bottle of Come to Me Oil
- dried Rose petals
- 1 packet of King Solomon Wisdom or Clarity or Psychic Vision Incense. Pure Frankincense resin or Frankincense mixed with Copal resin will also do.
- 1 packet of Cut and Clear Powder or Van Van Powder or a fresh Lemon
- a pair of scissors (optional), a knife to cut the Lemon (optional)

LAYING OUT THE ALTAR

Set up your altar table like this:



DOING THE WORK

First, lay down the line of Van Van Powder or Cut and Clear Powder or juice from a Lemon where it says "line" in the layout and then arrange everything else. Dress the candles. Light the incense first, then the white candle, then the black candle. Center your thoughts and concentrate on clarity and wisdom. Say aloud:

Cut and clear.

Cut or tear the paper along the fold, separating the two sides. Hold the "bad" side in your right hand and the "good" side in your left hand as you concentrate on your desire for clarity. When the time is right, put both sides down in front of you and again say,

Cut and clear.

THE INDICTMENT

Pick up the bad side of the list and say,

This is what i cast aside,
cast out, and cannot abide
and i will have no more

THE DISMISSAL

Read the list of his unpleasant qualities aloud, slowly, with great feeling. When you are finished, place a small pinch of the red pepper in the middle of the paper and fold it into a packet. Hold the packet over the black candle and set it on fire. As it burns, drop it down onto the salt. When it is finished burning, grind out the ashes into the salt and red pepper, mixing them all together. Then blow out the back candle.

THE INVOCATION

Now pick up the list of good qualities and say,

This is what i desire,
call forth, and require,
and this will come to me

THE PETITION

Read the list of good qualities out loud, slowly and with warm feeling. When you are finished, place three of the white flower petals in the middle of the paper and fold it into a packet. Hold the packet above the white candle flame to warm it, but do not set it on fire. Say,

Cut and clear, cut and clear,
i'll keep the things that i hold dear

Touch the packet to your heart, then place it atop the rest of the flower petals, in front of the white candle. Let the white candle burn all the way to the end, then take the packet and put it away someplace among your private things where no one will find it. The next man who loves you will come to you with as many of these good qualities as he can muster and will be an all-around better person than the last one.

CLEANING UP

Bury all the left-over incense ashes, white wax, and unused flower petals from the white / good side in your own yard. Carry the left-overs from the black / bad side to a crossroads or running water, and throw them away so they will disperse. The ground-up ashes, Pepper, and Salt should be thrown over your left shoulder as you walk away from the disposal-ground — and don't look back.

STOP GOSSIP SPELL

Alleged to stop gossip, backbiting, and slander.

INGREDIENTS

- 1 black figural candle (Adam or Eve or Devil)
- 1 packet Stop Gossip Incense Powders
- 1 packet Stop Gossip Bath Crystals
- 1 packet Stop Gossip Sachet Powder
- 1 bottle Stop Gossip Oil
- 1 packet Slippery Elm Bark
- 1 packet Witch Grass
- 1 packet Red Pepper powder

PREPARATION

This spell may be performed one time or on an ongoing basis to stop enemies from talking about you behind your back, making trouble for you on the job, or harassing you with rumours and lies. In addition to the items here, you need a nail or needle to carve the candle, an incense brazier, a flat mirror (a mirror tile is easy to get at a tile shop), a saucer or candle stand with a hollow base, and a piece of paper.

BATHING

Rise before dawn and dissolve half the Stop Gossip Bath Crystals into a basin of hot water. Put a stopper in your bath tub and stand in it. Pour the water over your head or from the neck down as you say, *"Remove all slander and back-biting from me and protect me in my path."* Bathe by rubbing your body downward (not upward). Then read or recite from memory the 37th Psalm *("Fret not thyself with evildoers")*. Dry in the air only. Collect the bath water, which has your essence in it. Dress in fresh, clean clothes, carry the basin of bath-water to a crossroads and throw the water toward the West as you say, *"Remove all gossip and slander from me!"* Walk back your home and don't look back. You are now ready to start the work.

DOING THE JOB

Make some Stop Gossip Incense Powders up into a cone (use a twist of paper, pack incense in with your finger, and turn it out of the cone) or place it loose on a brazier. Place the mirror on the altar. Lay down pinches of Stop Gossip Sachet Powder at the 4 corners of the mirror, in the form of 4 arrows pointing outward from the center. Write your enemy's full name nine times on the paper (if you don't know the name, write *"Lying Gossiper"*) and cross the name nine times with the words *"SHUT UP!"*

If you can get personal things from the person — hair, fingernail clippings, a photo, or a handwritten note — the spell will be stronger. One good technique is to make a small colour copy of a photo and use it as your writing paper, writing the name and your command on the back. Draw four arrows in the four corners of the name-paper, pointing outward. Dress the four corners with Stop Gossip Oil. Now place a pinch of Red Pepper in the packet, along with any personal concerns, saying, *"May your lying words burn in your mouth if you ever speak ill of me again!"* Fold the paper away from you (to remove the condition) and turn it and fold it again and again, Set the name-paper packet in the middle of the mirror and say, *"May all you say about me reflect your evil back to you!"*

Put a candle stand or an upside down saucer over the packet. Draw a circle of Stop Gossip Oil on the mirror, around the saucer or candle stand. Carve the person's full name on the figural candle, then dig out a hole where the mouth is on the figure and pack it full of Red Pepper mixed with spit (be careful not to get Pepper in your eyes!), saying, *"May your lying words burn in your mouth if you ever speak ill of me again!"* Wrap the candle around with Knot Grass, saying, *"May you be bound and constrained from ever meddling in my business as long as you live!"*

Dress the candle with Stop Gossip Oil, place it on the saucer or candle stand and light it. Light the incense. Burn the candle and incense all the way through.

You may repeat this with more candles and incense as often as you wish.

PROTECTING YOURSELF

While the candle burns, mix Slippery Elm Bark and Stop Gossip Sachet Powder to carry in a bag, wear in your shoes, and / or sprinkle at the corners of your workplace or in your home for protection. Use the second half of the Stop Gossip Bath Crystals, a pinch at a time, to add to the rinse water of your laundry – especially your underwear and socks — so that people will leave you alone. You may also wear the Stop Gossip Oil to protect yourself or use it to dress the furniture in your workplace.

CLEANING UP

Wrap up any left-over candle wax, incense ashes, and used powders in a piece of red cloth. Secure it with red thread and tie it. Bury it in your yard, near your front door.

NAME-PAPER AND PETITION PAPER RECAP

Here is a quick recap on previously-described spells in which name-papers and petition papers are employed:

LESSON 19: LODESTONES

- "Two-Way" Lodestone Mojo Hand For Love And Money
- 13-Ingredient Love Mojo For Gay Men Or Women

LESSON 20: LODESTONES

- Money Stay With Me Lodestone Spell

LESSON 21: LODESTONES

- Reconciliation Spell,
- Honey Jar For Sweetening Someone

LESSON 22: SWEETENERS

- The Honey Jar

LESSON 26: GRAVEYARD DIRT

- To Remove Problems And Bad Habits
- Strong Jinx On An Enemy

LESSON 27: GRAVEYARD DIRT

- To Disarm An Enemy,
- A Red Pepper Packet Spell To Undermine An Enemy
- To Cause A Couple To Split Up
- To Cause Someone To Sicken Or Die

LESSON 30: GRAVEYARD DIRT

- To Confuse Someone And Move Him Out
- To Control Someone

WEEK THIRTY-THREE: Q and A

The driest portion of Summer is here now. Anything not being watered has stalled out in its growth. It's not hot here on most Summer days — just dry. The Summer flowers are all ready for picking — Feverfew, Coreopsis, Yarrow, and Roses. This is also a good time to harvest perennials we only require in small lots — Peach Leaves, Periwinkle, and Huckleberry.

Tracey Middlekauff wrote:

• *"I have a question about the Baths and Floor Washes in Lesson 2: I have two Cats and a Dog, and I worry about the toxicity of the floor washes. Is the Ammonia unsafe in terms of little paws walking over it, and potentially licking it?"*

The recipes i gave call for only a small amount of Ammonia in a bucket of water and as the water dries, the diluted Ammonia evaporates and should not be a problem. I would be more worried about pets that go outside being exposed to lawn pesticides and such environmental toxins than i would about indoor pets walking on a newly-cleaned floor.

Monette Reyes wrote about Sneaky Tricks in Lesson 30:

• *I don't know of a best way of disposing of of my hair so that no one can get it to use other than flushing it down the toilet or burning it, but the smell of burning hair is not very pleasant. I was wondering is there some kind of wash that i can use or sprinkle which i can use for my hair (which would be safe also to use on my hair) that if anyone would get my hair and try to use it against me, it would backfire against them or the spell won't take effect?*

A great question, Monette! I bury my hairs in the garden to avoid birds getting them. Try adding a few drops of Protection Oil or Reversing Oil to your hair conditioner, or make a tea of reversing and protective herbs to use as a rinse for the hair.

Sandy Henry commented on Lessons 8 (Spraying) and 30 (Sneaky Tricks):

• *On the subject of perfume atomizers — they are not commonly used nowadays, but there are a few perfume manufacturers that make perfumes where you would attach a pump spray to it — for example, CK ONE, a unisex fragrance by Calvin Klein. My boyfriend let me do all of his shopping for him, so one day I purchased a bottle of CK ONE and added a few drops of Love Me Oil to it and he uses it every day. He says that's his favorite fragrance.*

Another great sneaky trick from the student body! You folks crack me up – and that is a *really* good one.

NEXT WEEK: THE ETHICS OF CONJURE, PART ONE

WEEK THIRTY-FOUR: THE ETHICS OF CONJURE, PART ONE: FREQUENTLY ASKED QUESTIONS

A FAQ FOR ROOT DOCTORS

As you begin to work with clients, you will find yourself answering the same questions, over and over (and over) again. As a teacher, shop-keeper, rootworker, and spiritual practitioner, i reply to these questions on a daily or weekly basis.

What i am going to present here and in next week's lessons are the replies to Frequently Asked Questions, making this a root lady's FAQ, of sorts — and i am also going to point the way to answering these client concerns honestly and from spiritual rather than mercantile principles, hence you will also see in these lessons a few examples of the ethics of conjure, at least from my perspective.

WHICH IS BETTER, HERBS OR AMULETS?

This is also phrased as:

SHOULD I WEAR A TALISMAN OR PERFORM A SPIRITUAL CLEANSING?
SHOULD I WEAR A LOVE TALISMAN OR FEED MY MAN MENSTRUAL BLOOD?

The client generally asks this sort of question for one or more of three reasons:

- She wants the strongest and most effective solution to her problem.
- She is encountering cross-cultural dissonance.
- She wants to save money by not buying two things when one will do.

What is the answer? Well, this is a query for which there is no "right" answer.

Natural magic holds that curios such as roots, herbs, minerals, and animal parts have within them a link to some realm of human endeavour, often by virtue of their shape, colour, size, or scent. Thus, Violet Leaves, which look like hearts, are used in love spells, while Lodestones, which are natural magnets, draw wealth, love, or luck to the holder.

Amuletic magic involves symbolical human-made artifacts — lucky charms, talismans, and the like. These are usually made according to traditional forms, some of which — like the silver four-leaf clover charm or the Italian cimaruta talisman — are derived from natural herbal models. Amulets are usually manufactured by a craft-worker or jeweler and then prepared for clients by the conjurer, who fixes, consecrates, or empowers them to work. Faith, willful intent, emotional power, and knowledge of spell-craft help to forge a link between the object and the aimed-for result.

In various cultures natural curios are valued more than — or less than — amulets. Cross-cultural dissonance arises when a client is facing too many buying options, some of which do not accord with her family traditions. Let her know that choices are as much culture-based as efficacy-based — and remind her that one way to empower amulets is by bathing them in a tea made of efficacious herbs, combing both paths, FInally, always allow the client to save money. Remember that your reputation is built on the results your clients achieve, not on how rich you get.

HOW LONG DOES A MOJO BAG LAST?

This is also phrased as:

- **HOW LONG CAN I EXPECT IT TO KEEP WORKING?**
- **WHEN WILL I KNOW THAT I NEED TO BUY A NEW ONE?**

When i was young and hadn't much money, i was wary of being stampeded into the belief that a mojo bag must be replaced every year, because it sounded like something a money-hungry root doctor would claim, just to get folks coming back and buying more. But after carrying my first bag for a year, i could see that it was awfully tattered and worn-out, and when i mentioned this to a shop owner i knew, he said something that's stuck in my mind ever since:

"You don't get just one hair cut in your life or eat just one good dinner. Why do you expect to keep that same mojo bag working for you year after year? Even a good pair of shoes will eventually wear out." I still needed convincing — after all, the man who told me that made mojo bags for sale — so i asked a number of practitioners what they thought, and i received varying replies.

Some folks told me that a mojo bag lasts "about a year" and should be discarded after that time and replaced with a freshly-made bag containing all fresh roots and herbs. Discarding the bag is a small ritual involving burial or burning in fire. Buying or making up the new bag generally takes place around the Fall Equinox. Some people were very specific about the date, and said that you must replace your bag and all the roots in it every year on September 21st.

Other folks told me that they had been carrying the same hand for upwards of 20 years, just putting the ingredients into a new flannel bag when the old cloth wore out. This is especially true of the Nation Sack, which is a continual "work in progress" relating to a woman's relationship with her mate. One woman i heard of would not even discard the old cloth that covered her Nation Sack — she sewed it inside a new bag whenever it got frayed and tattered. All the folks i know who work with the same bag for years seem to agree that you ought to continue to dress or remake the bag once a year, adding new items to it and perhaps removing old ones.

A third plan is a compromise: Folks take hands back to the original toby-maker to get them "refreshed" once a year. The worker takes the herbs out and discards them in fire, but saves any hard roots (like John the Conquer or Queen Elizabeth), and all Lodestones, teeth, bones, coins, or metal charms. These are washed with whiskey and put into a new bag, with new herbs (and Magnetic Sand if there are Lodestones). A new petition paper is made, too. Then the bag is prayed over, fed, and set to working.

Given these differing traditions, what do i recommend? I think you should follow your own instincts. In working with a Nation Sack, i keep the bag and re-make it. My money drawing bag is refreshed with new herbs yearly. But you may see things differently. If you are using a special-purpose bag for a single desire, such as job-getting or opening a new business, then after it accomplishes the work you set it to doing, you may "retire" it by burying it or burning it.

Rest assured that no matter which plan you choose, you will be in the company of others who have chosen that same plan!

CAN I GET AN "ALL-PURPOSE" MOJO HAND?

This is also phrased as:

- **HOW MANY INGREDIENTS CAN I GET IN ONE MOJO BAG?**

The question of how many ingredients can be combined to make up an "all-purpose" mojo hand is one that i hear frequently, especially from bargain-hunting clients. They want a single bag that will bring them luck in love, in sex, in marriage, on the job, in their investments, when they gamble, and in legal cases — and while i'm at it, will i please add something to protect their children, their pets, and their home — oh, and they want a new car, too. They want their mojo bag to contain 26 different ingredients and be dressed with 12 different dressing oils ... for $18.00.

There are two problems with this approach.

The first problem is that i can't do what they want for the amount of money they offer. Each mojo hand comes with ONE vial of oil, not a dozen. If they want to buy a dozen oils, that's fine. But they will have to pay for all those oils — or at least for the other eleven that don't come with the bag.

The second problem is that the bag can only contain so many items. In my experience, the total number of ingredients can't be more than about thirteen or the bag will be too big and awkward to carry on the person, or even in a large purse.

If the client wants all those 13 ingredients to relate to love drawing and dresses it with a love drawing oil, the bag will be very strong for love drawing.

If the thirteen ingredients are split half-and-half between love drawing and money drawing and the bag is dressed with an all-purpose attracting oil like Attraction, Lodestone, or Fast Luck, there are still a lot of ingredients for each desire, and the bag will be strong for both love and money.

But if the client asks for 10 different conditions to be fulfilled, there'll be about one ingredient per request, and the bag will be relatively weak for each desire, no matter what oil is used to dress it.

To counter this problem and still provide an "all-purpose" style mojo hand, i make two extremely traditional combinations containing curios and herbs that in and of themselves are said to touch on the multiple realms of luck, love, money, career, sex, health, and home-life. That is, as many herbs and roots as possible in the combination are themselves dual-purpose herbs and roots.

One combination i make is the Lucky Red Clover mojo hand. It contains an assortment of herbs, roots, minerals, and zoological curios reputed to draw luck in all areas of life. It even contains some herbs with protective qualities.

The other combination i make, which is a real old-time combination hand called the Southern Style Herb Bag, is not only a general-purpose luck-bringer, it also meets the needs of vegetarians and vegans who want a mojo bag that contains no animal parts (such as a Rabbit foot or Alligator tooth). It is based on a John the Conqueror root and a small pair of Lodestones as the most potent ingredients.

In my shop, both the Lucky Red Clover and the Southern Style Herb Bag are recommended to upbeat, non-jinxed people who wish a "custom" style bag that will represent luck in four or more areas of life.

WILL A LUCKY CHARM MAKE ME LUCKY?

The answer to this, which ought to be simple, is complicated because concepts about the nature of luck from culture to culture and from person to person. You have to know your client!

For most people, luck is a "winning edge," an increase in the statistical odds that they will win money or find a lover or get a job or have sex soon – or whatever it is they want. They may carry a lucky charm or good luck token in the belief that it increases their success-to-failure ratio in specific areas of life. They may augment its efficacy by dressing it with oil. They may recite spoken charms or prayers over it to which people have given credence through long custom.

Some folks think that luck is the same as or a form of directed magical will – like casting a spell – and they expect specific results from the act of carrying a lucky charm. These folks are more likely to prepare and carry a complex charm like a mojo bag or a Mexican "amuleto" bag than a simple magical root or lucky coin. They use the prepared curio as a focus for their magical will.

Other people – especially those from cultures in which disease is believed to be caused by malevolent airs or the evil eye – may carry what appear on the surface to be "good luck" charms and they may even call them "lucky" – especially when they are talking with people outside their culture – but upon investigation or spending time with them, the so-called "lucky" charms turn out to be apotropaic in nature, that is, they are intended to avert ill-luck, sorcery, or unnatural diseases. Among these supposed "good luck" charms that really ward off bad luck and disease can be found the various blue glass charms, hamsa hands, eye-in-hand charms, corno charms, mano fico charms, and so forth of the Middle East and Mediterranean, and the Ojo de Venado (Deer's Eye) seed charm of Mexico.

For a bit more of what i personally think "luck" means to various people, and how "luck" intersects with religious belief and with a desire for protection, see the Lucky W Amulet Archive page on Luck, Protection, and Religion at

http://www.luckymojo.com/luckprotectionreligion.html

WHAT IS THE SUCCESS RATE FOR MAGIC?

This question is often asked by people who are either new to magic or who have been misused by workers who promised them the Moon and delivered somewhat less.

When talking to such clients, i tell them that i can certainly go on record stating that i have had many clients and customers provide me with feedback that they have had successful results with my spell kits, mojo bags, oils, candles, incenses, and other products – or have achieved success with the spells provided at my web site and in my books – but due to the nature of magic and the differentiation of attention and power among those who employ these spells, combined with the irregularity of feedback, i cannot be absolutely certain of their success rate.

If i sense that clients are troubled and incapable of focussing on spell work, i comment that if they believe they suffer from crossed conditions or have been jinxed, they may do better if they get that mess out of their way before they start work on drawing money or love. This usually encourages them to ask the next question –

HOW SUCCESSFUL IS [X, Y OR Z] SPELL?

This is also phrased as:

- **WHICH SPELLS ARE MOST LIKELY TO WORK?**
- **WHAT SPELL HAS THE HIGHEST SUCCESS RATE?**

To answer this, i break the reply down into different types of spells, contrasting them by pairs. Not every client needs to know all of what follows, but here is my entire run-down of comparisons, based on my own experience:

BUSINESS MONEY VERSUS GAMBLING MONEY SPELLS

According to feedback from my customers and clients, and in conversations with other workers, i find that money drawing spells for luck in business and career (such as Money Drawing, Money Stay With Me, Steady Work, Prosperity, and Crown of Success) provide a higher success rate than spells designed for casino gambling (such as Lucky Hand, Lady Luck, and Three Jacks and a King). The money drawing spells that i believe have the highest success rate are those performed with Lodestones. I described some in Lesson 20.

In my opinion, one reason business spells succeed better than gambling spells is that business people tend to be more confident than gamblers. Also, casinos set their own house rules and it is difficult to prevail against a stacked game. (For instance, casinos have changed the old-time rules of craps and blackjack to allow the house to keep a bigger cut.) Not only that, you can bet that the casino owners do all they can to keep too many folks from winning, including trying to confuse players' minds, serving alcohol, and generally working to spiritually protect the house's money from walking out the door.

Also, when you go to a casino, the whole place is filled with people who are playing too, and you can be sure that many of them are also trying to use that stuff to get ahead, whereas in business, not so many people are performing rootwork, which gives you a smaller field to play against.

However, all that being said, certain gambling formulas — in particular Fast Luck, Attraction, Three Jacks and a King, Lucky 13, Lucky Number, and Lady Luck —can, in the right hands, i have been told, increase the winning edge of skilled gamblers and even help those who play long-shot games such as the state lotteries or betting casinos.

REVERSING SPELLS VERSUS REVENGE SPELLS

When clients ask me to rate the efficacy of spells that reverse evil onto the sender versus those that destroy the enemy, i explain that i have known both types to be successful, and that it is up to them to make their own ethical decision as to which to use.

Women in particular often contemplate deadly revenge in a moment of anger, but are glad to be talked down to a morally comfortable stance of reversing the evil back to the evil-doer. This is why workers who don't do death spells are called lady-hearted, i guess.

LOVE ATTRACTION VERSUS LOVE RECONCILIATION SPELLS

The various love-attracting mojo hands and spells such as Follow Me Boy, Come To Me, Love Me, Kiss Me Now!, and Lavender Love Drops seem to have a high rate of success as reported by my clients and customers. People regularly call to tell me that they have attracted the love of someone they wanted after performing a love spell that involved Lodestones, candles, or a personalized mojo bag.

For instance, i was once on the telephone with a woman who was performing a Come To Me Lodestone love spell that night. It was her very first spell, ever. She called to ask me how to dispose of the left-over candle wax and how long she would have to wait to see if the spell was working.

While we were talking, her cell phone rang and she picked it up, leaving me on an open land-line, able to listen in on her half of the conversation with her other caller. All i heard was a series of short replies:

"Uh-huh." "Mmm-hmmm." "No, baby." "Okay."

She got back on the phone with me and told me. "That was him. He asked me if i loved him and wanted to marry him. He's coming right over."

I said, "Well, congratulations! That spell seems to be working pretty well for you! But i'm curious, there was one question to which you said 'No.' What was that?"

"Oh," she said, "He asked me, 'Do you need your mama's permission to marry me?' and i said, 'No, baby.' I gotta go now. He's on his way here."

Of course, not every one who works the Come To Me spell gets quick results like that — or even ANY results at all. Some folks fail miserably. But, as i said, on the whole, love drawing spells seem to have a pretty good rate of success. The Nation Sack, in particular, seems to work well for women who have a man in sight and want to draw him closer and really make him stay. Those who use Stay With Me and Peaceful Home products for fidelity and to reduce friction in the home often report satisfactory results as well.

On the down-side of love-magic, it is my experience that Reconciliation and Return To Me are the most difficult of the love spells to accomplish. Typical causes of failure include residual anger on the part of either party, complete apathy on the part of the desired party, too much time elapsing between break up and attempt to reconcile, lost address or phone number making attempts to re-connect futile, and / or a change of heart in the person doing the spell whereby they secure the return of the lover, only to find that they didn't want that person after all because the problems that led to the original break up remain even after the reconciliation takes effect.

Customers frequently order Return To Me or Reconciliation supplies, start a spell to draw their lover back, change their minds halfway through, and order a revenge or hatred spell kit. Some even order both types of supplies – Reconciliation and Crossing —at once. One reason the Reconciliation doesn't work for these people is that they are so angry they can't put their heart into the come-back spell, so after trying for a few days, they fly into a rage and want to destroy their ex-lover's nature. Their will is conflicted and it shows in the way their work turns out (or doesn't turn out, in this case).

Cleansing and Jinx Breaking versus Protection

When folks who are under crossed conditions ask me for the success rate of jinx breaking, i tell them that in my experience it is highly effective and can be expected to bring complete relief, provided they do not suffer from a serious mental illness such as obsessive-compulsive disorder, bipolar mood disorder, paranoid schizophrenia, or drug-induced psychosis — any of which can cause unfounded recurrent feelings of being unclean or under psychic attack. On a positive note, i add that although magic cannot cure genetic mental illness, i have seen clients with clinical depression gain relief from baths and head rubs.

Sometimes clients ask for a combined spell of uncrossing and protection. Theoretically this sounds great, but i always make sure that customers understand that you perform the cleansing first, then the protection rite — because otherwise, you end up with a bunch of bad stuff trapped inside your house!

As to which is more effective, cleansing or protection, the response is obvious: Cleansing, because most folks don't have strong enemies. All they need is to wipe away the mess, put up a shield such as Salt, Camphor, or Devil's Shoe Strings, and get on with life. But if a client has a bad enemy who repeatedly tries to cause harm, the protection that follows a cleansing must be strong — and it may need to be renewed often to keep the person safe.

Court Case Spells

There is nothing to contrast with court case work, but i think spells in which Little John Root is chewed are highly effective. Even better are the 3-way jobs that also add a "shut up" tongue spell to silence opponents plus a honey jar and candles to sweeten and gain favour from the judge and jury.

HOW SOON CAN I EXPECT TO SEE RESULTS?

I hate it when clients are left hanging, waiting for a spell to take effect because an unethical worker told them, "It's coming any day now."

In my experience, if a spell is going to work, there will be definite signs and movement soon after completing the work. With a big job that requires a lot of change on the part of other people, i wait three days for a sign (a word, coincidence, or divinatory result), three weeks to see if there is movement (beginnings of change), and — if i have seen promising signs and some movement – three months — no longer! — for results.

I explain these groups of "threes" to clients as follows:

- Watch and wait for three days for a sign. If it is positive —
- Look for movement within three weeks. If that occurs —
- Expect definite results within three months.

When a client shows signs of being stuck in a rut of repetitious spell-casting, i sometimes ask him or her to make me a promise — to give it up if here is no result within a pre-arranged length of time. Some folks don't like to hear this (especially women who are just "so sure" that their ex-lover — who is now married to another woman and has two kids but is "very unhappy in his marriage" —will return to them) – but a time limit must be set, if you are to be an ethical worker.

WEEK THIRTY-FOUR: Q and A

Rats in the Chicken coop, cute and bold! Rats stealing feed and messing in the nests! It's time to bait the Have-A-Heart live trap with Peanut butter, capture the Rats, and transport them far away. We take them down to the River Road and set them free. Some make new homes by the river shore, and some try to wander back and get hit by cars or eaten by Owls. So it goes.

Alannah K. Ashlie had a few questions about the sneaky tricks in Lesson 30:

• *In regards to increasing the generosity of a lover or a spouse it was suggested by Tamyris to give bath crystals as a gift that have the Essence of Bend Over or Compelling. or Controlling in it. My guy will not take a bath — he is a shower person. So what could you recommend in order for him to apply it to himself? Perhaps I could give him a massage or put it in his lotions and shampoo? Wipe the bedroom furniture down with it? Also, what is the best herb that affects a lover or a spouse in regards to being generous with money and gifts?*

You have partially answered your own questions, so let me reinforce what are already some good ideas.

Adding any of the condition oils to a mate's massage oil is a great way to get it onto the person.

Adding a small amount of water-based herbal extract (a strong "tea") to a shampoo or body wash may work, if you shake it up thoroughly. The shampoo will be thinner than usual, but that may not be noticed.

One thing you did not mention was adding herb-based sachet powders to your target's own foot powders or other body powders. Many folks say that this works well for them.

Wiping down the bedroom furniture with a spiritual oil — especially the four corners of the bed — is a time-tested method to get what you want to happen.

Also, since you want him to be financially generous, notice where he keeps his wallet and try to dress or mark it in some way.

Now, as to what herbs to use:

Mix money drawing herbs with compelling herbs and love herbs. Be careful not to use a heavy scent that he may not like. Many compelling formulas contain Patchouli, and as a result, some men who know this business get their suspicions aroused when they smell Patchouli! Cinnamon, Bayberry root, Allspice, and Nutmeg draw money. Calamus and Licorice help control others. Rose and Spikenard are two very good love scents.

There is a traditional perfume oil called Cleo May, by the way, which has long been reputed to get a lover to give you money. It is worn by both men and women to get their partners to give them more gifts and money and by both heterosexual and homosexual prostitutes to draw generous customers. It smells really good, too!

NEXT WEEK: THE ETHICS OF CONJURE, PART TWO

WEEK THIRTY-FIVE: THE ETHICS OF CONJURE, PART TWO: MORE CLIENT QUESTIONS

ETHICAL REPLIES TO TYPICAL QUERIES

This lesson concludes a two-part series of questions that you, as a worker for clients, are likely to be asked about hoodoo in general and your practice in particular.

The answers given here are not so much for your instruction and memorization as they are a record of how i and others have dealt with the ethical challenges presented by clients and customers who may be ignorant of the nature of magic, who may hope for impossible results, who may want cut-price work, who may have been lied to by another worker and be wary of trusting me, or who may ask me to do something for them that i am not willing to do. If these examples help you in dealing with clients, then they will have served their purpose.

HOW CAN I HELP SOMEONE ADDICTED TO ALCOHOL OR DRUGS?

I personally see nothing wrong with attempting spell work to break someone of an unhealthy and destructive addiction. It may not work as well as if they did it themselves (that is, applied their own will to the problem), but it may provide the extra little push they need to get them going in the right direction. Like most coercive spells, it may need to be repeated at intervals. A general blessing spell can be of help and a Cast Off Evil type spell is also recommended for anyone suffering from addictions, but, seriously, if a person is an alcoholic or drug abuser, there is a lot more going on — especially medically — than will be cured by a spell.

There are spiritual supplies made and sold for this purpose, and some that have been found effective include Cast Off Evil, Blessing, and 7-11 Holy. You can combine ingredients to achieve the effect you are looking for — thus, Cast Off Evil may be used to send a loved one's drug dealer and drug-using friends away, Blessing to improve the addict's health and spiritual well-being, and 7-11 Holy Oil, Incense, and Powder in a 7-day candle spell asking for a miraculous healing.

So, to start, at least do a blessing spell, and make it your prayer that the affected person be healthy and sound in mind and body. There are some blessing spells at the "white magic" section of the Lucky Mojo Free Spells Archive, at:

http://www.luckymojo.com/spells.html

– but you can do this very simply by using a white Votive candle, placing his or her name beneath it on a piece of paper, dressing it with Blessing Oil (or Olive Oil) and, if you have a photo of the person, propping it up against the candle-glass. Set a glass of water in a small, shallow glass bowl on one side of the candle and on the other side set out holy scripture. (The bowl should be finger-bowl or candy bowl size, not large; you can find these at the local Goodwill or Salvation Army thrift stores). Say your prayer for the person and let the Votive candle burn until it is finished.

This kind of blessing can be performed for anyone who is in trouble, needs support, may be ill, or could use a helping hand.

ARE THERE ANY "UNIVERSAL" SPELLS?

This is also phrased as:

- **ISN'T HOODOO REALLY JUST THE SAME AS (FILL IN THE BLANK) STYLE MAGIC?**

Some spells are widespread and may be considered nearly universal in principle, but details of ingredients, practices, and expected results will vary. Ritual cleaning and bathing, for instance, can be found in almost all cultures, from urban ceremonial magick (with a k) to Sicilian folk magic (without a k). You could say that ritual cleansings are a "universal" form of spell — but you'd be wrong, for although just about every culture has a set of cleansing and bathing rites, within that supposed universality, there is a tremendous amount of variation. Other rituals are not worldwide and only occur in a few cultures. For example, evil eye belief is found in the Middle East, North Africa, Europe, the Indian sub-continent, and where Europeans have spread it. It is not found in China or among Native Americans unless they have had contact with folks from Europe, the Middle East, or India. Likewise, foot track magic — performing magical operations on others through use of their foot prints, shoes, socks, or by scattering material where they will step on it — is typically an African magical custom, found also in African American magical practice.

Each culture has its own rules regarding magic. Thus, magic is as "universal" as music — but styles of magic are as distinct as genres of music, and each spell is as individual as a different singer's performance of a song.

CAN I BE A CHRISTIAN AND PRACTICE CONJURE?

Many Christians are comfortable with spiritual work, and in Lesson 44, we will deal with the use of Psalms in conjure. Also, as described in Lesson 23, the Baptists have historically been particularly accepting of members who practice beneficial conjure, while any number of Spiritual Church preachers and floor members practice conjure on the side. Some, but not all, Holiness and Pentecostal churches frown on conjure because it allows for bad works to be done, but their warnings are often against working iniquity, not against herbal magic.

One of the few negative references to conjure in the Black church can be found in Rev. A. W. Nix's famous recorded sermon, "Black Diamond Express to Hell," recorded in Chicago. April 23, 1927. In a brilliantly extended metaphor (transcribed here by David Evans), Nix named the stations at which the train would stop en route to Hell — and, along with stations set aside for gamblers, deceivers, robbers, liars, ballroom dancers, and church back-biters, he described a stop called "Cunjeration Station":

"Next station is Cunjeration Station. Wait here and let all the conjurers get on board. I have a big crowd of Louisiana conjurers down there; they got to go to Hell on the Black Diamond train. They always taking brick dust and brass pins and match heads, make little hands, selling one another, but you got to go to Hell on the Black Diamond train."

CAN YOU GET ME AN ENDANGERED SPECIES OR TOXIC MINERAL?

We know how old folk magic is in part because some of most traditional spells call for curios that are no longer commonly available. Conjure doctors are not the ones who drive species to the brink of extinction — most of the damage is done by professional hunters, real estate developers, agricultural and industrial polluters, human overpopulation, and habitat destruction. But regardless of who is to blame, traditional ways of working must be modified in order to comply with endangered species legislation and with compassionate common sense.

The following formerly common curios are now either endangered, illegal to harvest, or no longer being sustainably wild-crafted; additionally, there are some curios that i simply will not procure, for the personal reasons stated below:

- **Hummingbird Hearts:** endangered or legally protected species.
- **Bat Hearts:** endangered or legally protected species.
- **Rattlesnake Rattles:** endangered or legally protected species.
- **Eagle feathers:** endangered or legally protected species.
- **Adam and Eve Root:** endangered or legally protected species.
- **Wolf Fur:** endangered or legally protected species.
- **Cooters (River Turtles):** endangered or legally protected species.
- **Ambergris:** endangered or legally protected species.
- **Aloeswood:** endangered or legally protected species.
- **Civet Musk:** endangered or legally protected species.
- **Frogs:** they are dying out at an alarming rate all over the world.
- **Black Cat Bones**: the animals must be boiled alive to obtain these bones.
- **Mockingbird Tongues**: i like these birds and won't support killing them.
- **Bluestone (Copperas, Blue Vitriol):** toxic to humans and other species.
- **Liquid Mercury:** highly toxic to humans and other species.

WILL YOU MAKE ME A NUTMEG CHARM WITH MERCURY?

I get regular requests for the famous charm made by drilling a hole in a Nutmeg, filling it with Mercury and sealing it with wax, and people are always disappointed when i say that i do carry whole Nutmegs, but i don't carry carry Mercury, due to its toxicity. I don't tell them that they are wrong for wanting a Nutmeg charm — by all accounts, it is a very powerful luck-getter — but if they ask why i don't sell it, i generally do mention the health risks. Of course, that means little to them; these folks are gamblers, so risk-taking is right up their alley!

Folks who do make and sell the Nutmeg charm seem to know the hazards they run; at least they charge enough — in the $50.00 range — to indicate that they wish to stifle demand somewhat that way. Or, perhaps, the high price reflects their wish to be compensated for the risks they run in handling liquid Mercury.

Two non-toxic (unless you eat them) substitutes for the Nutmeg charm that are widely reputed to bring good luck in gambling are a whole John the Conqueror Root or a Buckeye nut — but folks drill those out and pour Mercury in them, too, just like in a Nutmeg, so what are you gonna do? I just warn them and let them poison themselves.

WILL YOU DO A BREAK UP SPELL OR DEATH SPELL FOR ME?

Before i answer this question, i am going to present a scale of rootworkers, from the mildest to most severe:

Spiritual Workers

These folks perform spells for blessing, cleansing, protection, finding a new love, and entering into new prosperity. Other than for defensive protection, they will not work on behalf of a client who is in a combative situation. They don't engage in coercive magic. Most of them are members of a church where spiritual works are performed.

Love Spell Specialists

Love workers specialize in finding clients new lovers, increasing conjugal happiness for couples, reuniting lost lovers, and so forth. Some love spells call for coercion if the desired partner is reluctant, so these love doctors come in both non-coercive or coercive varieties.

Breaking up couples is often thought of by clients as a sub-set of love work, but it is actually a combination of love magic and enemy magic. Not all doctors who do love spells will perform break ups. Here are three reasons they may not:

- **Natural Love Worker:** The conjure may be a natural love worker with a spiritual gift for promoting sexuality, couple relationships, marriage, and family harmony, and thus is not motivated to do break ups.
- **Gender Biased:** The conjure may sympathize with one gender or the other (generally their own) so much that he or she will not help clients of the opposite gender hurt one of his or her "own" in a break up. Workers of this sort generally will not perform "tying" spells on a client's spouse's nature, either.
- **Morally Conflicted:** The conjure may feel that break up work must be truly justified in God's eyes or it is wrong, so in order to avoid moral conflicts with unjustified clients, he or she takes a "hands-off" attitude to the whole issue.

Lady-Hearted Workers

It's not a phrase you hear much anymore, but when i was younger, a practitioner who did love and money spells, fixed court cases and broke jinxes — but only as long as no physical harm was done to others — was said to be "lady-hearted." I don't know of a modern term to replace that old-fashioned one, so i continue to use it.

Lady-hearted workers can and will shut people up for you, protect you from gossip, or send an unwanted tenant packing. They will help you fix your boss or back-biting co-workers, even to the point of getting folks fired. They will take on court cases and legal matters. They will work reversing spells to return evil to your enemies. Some of them perform break ups, if they believe the case is justified. But they will not be associated with crossing anyone or with death spells. They try to get you what you want without inflicting permanent damage on your enemy (or on animals, which they refuse to sacrifice) — and if you insist on doing damage, they refuse to take the case.

Workers Who Take All Justified Cases

These folks do bad spells if they believe their clients are justified. Some pray for guidance before taking a case, and if indications are deemed proper, they will then work death spells, believing the outcome is justified. Interestingly, some of these seemingly hard-hearted workers refuse to perform animal sacrifice, because they don't think that act is justified.

Workers Who Perform Any Sort of Enemy Trick, Bad Work, Break Up, or Death Spell for Hire

These are the evil sorcerers of lore and legend, depicted in a thousand horror flicks and spooky novels. The reality is far from the fiction. Some who claim to do evil for hire are charlatans who hunger for attention as much as for money; others are small-time conjures with drug or alcohol addictions, no regard for human life, and a great need for cash. Few who actually do this work advertise the fact; fewer still will perform it indiscriminately for any client with money in hand.

That having been said, there are indeed doctors known to me who do break ups and revenge spells for clients, justified or not. As for death spells — let's just say i have known folks who tell me, "I'll do anything," and leave it at that.

And now, back to the original question — do i personally perform break ups or death spells? Yes and No. Mostly No.

Due to their scarcity, workers who perform break ups are much in demand, of course. I could make a steady living at this work myself, but i won't do it. My reasons are the first and third given above — i am a naturally gifted love-worker and i don't want unjustified cases. However, some cases being justified, i have no overarching aversion to break ups. We make and sell Break Up supplies in the shop and i regularly teach customers how to perform such spells for themselves.

Revenge spells i have no problem with, if the case is justified, but æsthetically i prefer mirror-back or reversing spells over revenge spells because they are elegant and clever.

As for death spells, i only undertake such work on my own behalf — and only if i believe it is justified. I will teach people traditional spells used for these purposes, but i will not perform such spells, justified or not, for hire.

Not everyone here at Lucky Mojo shares my moral framework, by the way. Some are more lady-hearted than i am. We co-exist and work together despite these differences, in part because rootwork is a large field, with room for many viewpoints and many styles of spell-craft.

My advice to those who plan to work for clients is this: Decide if you will take on break ups, revenge work, or death spells before you open up — because if your experience is like mine, you'll be asked to do these spells on the average of once every ten clients, and you ought to have a ready reply.

If you do decide to engage in such work, rest assured that you need not take every case that is presented. You can leave yourself open to all possibilities, but if you have any qualms when asked to do a certain spell for a certain client — perhaps because the client seems a bit "off" or the spell that has been requested seems somehow wrong for the situation — you can always say, "No." After all, you're the doctor.

THE MORAL AMBIGUITY OF THE CONJURER

Rootworkers have a reputation for being amoral. Unless they pointedly refuse to do bad work, they are assumed to practice aggressive magic on behalf of ruthless clients, like a spiritual gun-slinger for hire.

This belief can be seen in a song by the great vaudeville blues singer Gertrude "Ma" Rainey: In May, 1925, she recorded one of her own compositions, "Louisiana Hoo Doo Blues," in which the morally ambiguous status of the rootworker is clearly identified. (Transcription by Sandra Lieb in "Mother of the Blues: A Study of Ma Rainey," 1981.)

In order to take in the song as it would have been understood by its intended audience, it helps to know that a "hoodoo hand" is the same as a mojo hand or mojo bag, that Algiers is a Black suburb of New Orleans at one time known as Hoodoo Town, due to the number of conjure workers who lived there, and that a Black Cat Bone is said to either grant the power of invisibility or to return a straying lover.

Some folks also need to be told who the "tush-hog women" in verse 4 are: A tush-hog is a wild or feral pig with long tusks or "tushes." The symbolism of a bo' hog (boar hog) rootin' up the ground with his tushes is often encountered in blues lyrics, where it signifies a man who is having an affair with one's lover or wife. There is a root called Lovage Root used in love spells that in the South goes by the name of Bo' Hog Root, due to the bo' hog's reputation for sexual aggression. Likewise, the singer Armentier Chatmon, who specialized in sexually suggestive songs, took the name Bo Carter to express his boar-like virility. Thus the term "tush-hog women" is a slur – it refers to women who are so sexually aggressive that they are acting "mannish."

LOUISIANA HOO DOO BLUES
by Ma Rainey

Going to the Louisiana bottom to get me a hoodoo hand
Going to the Louisiana bottom to get me a hoodoo hand
Gotta stop these women from taking my man.

Down in Algiers where the hoodoos live in their den
Down in Algiers where the hoodoos live in their den
Their chief occupation is separating women from men.

The hoodoo told me to get me a black cat bone
The hoodoo told me to get me a black cat bone
And shake it over their heads, they'll leave your man alone.

Twenty years in the bottom, that ain't long to stay
Twenty years in the bottom, that ain't long to stay
If I can keep these tush-hog women from taking my man away.

So I'm bound for New Orleans, down in goofer dust land
So I'm bound for New Orleans, down in goofer dust land
Down where the hoodoo folks can fix it for you with your man.

SERVING BOTH SIDES OF A CASE, AND WHY NOT TO

Notice how in verse 1 of "Louisiana Hoo Doo Blues" the client seeks a hoodoo's aid in keeping other women away from her man, but, in verse 2, the hoodoos are said to specialize in break up spells, "separating women from men" — then, in verses 3 and 4, a hoodoo supplies the client with a spell to protect her man from other women's advances, and in verse 5, the hoodoos also perform reconciliations as they "fix it for you with your man."

Thus, in five short verses, we see the whole panoply of what is known as "playing both sides of the case," that is, the inclination of morally uncommitted rootworkers to serve either party — or both.

Any worker who lives and works in a small or close-knit community is bound to run up against this situation:

Lady One comes to you and says, "I'm in love with a married man. I know it's wrong, but i really do love him. He and i used to go together, but we broke up. I got married, and so did he. After i divorced, we started seeing each other again. His wife and him don't agree. They fight all the time. He says they haven't had sex in five years. He's only with her because he can't afford a divorce. I know him and me were meant for each other. I need something strong to break them up."

A week later, you get a visit from Lady Two. She is upset and worried. She says, "I believe that my husband, Mr. Two, is seeing another woman. I went to a reader and she told me that it's someone from his past, that she and my husband dated before he married me. I need something strong."

What do you do? Do you sell both women spiritual supplies and teach them spells so they can fight it out? Or do you go a step farther and take both cases, like a man playing chess against himself just to see which side will win?

I won't tell you what you should do if this situation ever arises in your practice, but i will tell you what i do: I counsel the outside woman to back off. I tell Lady One that Lady Two has the moral right to remain in the marriage.

This almost never works, of course, because even if i won't do the work for her, nine times out of ten, Lady One will still buy Break Up supplies. Lady Two, of course, will buy Stay With Me supplies.

Sometimes it doesn't end there. Two days later, Mr. Two shows up at your doorstep with his own tale of woe. He says, "Someone is rooting me. I think it's my wife. When i go out with my girlfriend, i don't enjoy it. She's put something on me to keep me from performing."

A few days later, Lady One returns and she is boiling mad: "I hate Mr. Two! I want him to suffer the way he made me suffer! He said he was going to leave his wife and now he's backing out! I know it's wrong, but i want him to never get it up again!" She buys a black Penis candle and Goofer Dust and storms out, intent on wreaking havoc.

A week later, Lady Two returns, and she is all, "My husband is wandering in mind. He's stopped talking about divorce, but now he can't do nothing in bed. I know the bitch has got him fixed."

At this point not one of the three clients is happy — and the worker is about to get a reputation for being two-faced. It would be funny if it weren't so sad.

Beware, friends, beware.

WEEK THIRTY-FIVE: Q and A

Although in coastal California the warm weather of late Summer does not call for air conditioners, we do keep several fans going in the shop — lazy ceiling fans and art deco rotating fans at body-height. If set too high, these fans have a tendency to blow petition papers off the altars, creating a cascade of prayers, photos, and dollar bills. They keep us scrambling, those fans.

Roy Harrison had an interesting suggestion regarding the Sneaky Tricks in Lesson 30:

• *After reading some of the earlier lessons about herbal infusions in oil and tricks to apply tricks, I had the thought of making lip balms with oils like Love Me Oil or Follow Me Boy or maybe the various protection oils. If the oil base is Almond Oil then it should be quite straightforward to produce lip balms from them. My only problem is that I don't know which oils are safe to be consumed (put on lips) or are intended to be placed on someone else. Anyways, my thought was that customers would find lip balm oils useful for things like applying with a kiss. Also, solid oils will be easier to apply to things like doorknobs, pens, coffee mugs etc., without making it appear wet and oily.*

I happen to have met Roy and to know that he is a talented chemist who makes his own lotions, soaps, and other herbal products. If he says he can make a lip balm, i am sure he can do it — and so can some of my other students.

Actually, this is a great idea. Some of the gently floral scented love recipes, like Kiss Me Now or Love Me would be suitable for use as a lip balm, and wouldn't they pack a wallop!

By the way, this idea is not new.

Back in the 1940s, the Valmor Company (a.k.a. King Novelty, a major mail order supplier of occult spiritual supplies based in Chicago), used to make a wonderful product called Lucky Lulu Frozen Perfume. This was a solid Vanilla-and-Rose type perfume, similar in consistency to the wax-based solid perfumes currently being imported from India and sold in small soapstone jars. The label showed lucky Miss Lulu being swept into the arms of a very handsome man and thoroughly smooched — with the implication that the solid perfume she wore was a subtle form of potion that might be licked or kissed during love-play.

As far as protection lip balms go, Lemon Grass is a potent ingredient in Van Van Oil and it is certainly edible as well, for it is used in Thai and Cambodian cookery. I have used Black and White Ointment — scented with Lemon Grass and Lemon — as a protective lip balm and it is quite satisfactory, although it could be improved though the use of all-natural ingredients, such as you yourself would compound.

A money drawing lip-balm (for those whose income is derived from kissing!) could be made with a Cinnamon, Nutmeg, Allspice, and other money drawing spices. Go for it, Roy! I see an interesting line of products developing!

NEXT WEEK: PROBLEM CLIENTS, PART ONE

WEEK THIRTY-SIX: PROBLEM CLIENTS, PART ONE: TREATING THE MENTALLY AND PHYSICALLY ILL

"PROBLEM CLIENTS"

In this and the next lesson, i wish to comment on how i deal with and treat the mentally and physically ill, and with people suffering through a personal crisis, from a hoodoo doctor's perspective. Most of us who work in the magical, occult, religious, spiritual, and divinatory arts know what i mean when i call these people "problem clients." My advice will not be able to help you handle every such client, but i hope that sharing my experiences with you will shed some light on this often-shadowed area of conjure practice.

MY CURRENT RELATIONSHIP TO CLIENTS

In order for you to understand where i am coming from, i want to take a moment to explain my past and current relationships to clients and customers.

As most of you know, i used to provide personal readings and astrological consulting. I performed spells on behalf of clients and also raised herbs and taught what i knew about magic on an informal basis. I began this work in the 1960s and continued it off and on for 30 years. However, beginning in the mid-1990s, i went full-time into the operation of an occult shop, and shortly thereafter, i stopped undertaking rootwork for clients whom i did not personally know.

The shop provides magical services, but our primary mission is to grow herbs, manufacture spiritual supplies, and market our goods and those made by others, both retail and wholesale, on the internet and in our store in Forestville, California. I write and help maintain a large web site filled with occult information that is free to the public. My associates and i provide telephone service to customers and clients in search of magical advice, perform hands-on demonstrations of spell work in the shop, and send our customers free flyers detailing some of the most popular spells we know.

Additionally, i currently give half-hour to one-hour long free spiritual consultations at the rate of one per day, four days per week, to those who make appointments to speak to me. I consider those who call upon me for consultations to be my clients, even though all i give is advice and i am not directly performing rootwork for them beyond the setting of lights and remembering them in my prayers, for which there is no charge. Many of these people come to me through personal referrals or my web site and are not customers of my Lucky Mojo Curio Co. shop, and i do not make any effort to sell them products unless they ask for recommendations. Even then, i will not take their orders, but will, at the conclusion of the consultation, pass them along to someone who will conduct such business with them.

Your relationship to clients may be similar to mine or different, but if you set up to be a rootworker or spiritual consultant, or if you operate an occult shop, you will eventually be faced with "problem clients," and will have to come up with strategies to deal with them.

RESPECT THE CLIENT

When a person comes to you and says that there are powders at their doorstep and that they stepped over them, your telling them that this was "superstition" and that they can safely ignore the powders simply does not work. It may also be neglectful to the client's mental or physical safety, if the client is actually being cursed in an active and ongoing way. The person who threw for them is real. The hostility is real. Social issues must be addressed as well as magical issues.

Never treat clients as rubes or yokels to be wowed by your recitation of meaningless reassurances and pat magical phrases. This is what i call "The Dr. Coué Method" of curse lifting, after Dr. Émile Coué (1857 - 1926) a French psychologist and pharmacist who introduced the autosuggestion mantra, "Every day, in every way, i'm getting better and better." Placebos work 30% of the time, according to numerous medical studies. That is an interesting fact, but a 30% cure rate is not a good percentage of favourable outcomes. As a practitioner, i am looking for something above the 70th percentile, at least, and hopefully higher than that.

What i do is to invest both the client and the curse with respect, assess the extent of the curse, and then treat the curse, not with a one-size-fits-all placebo, but with a series of specifically targeted actions, both magical and social. Here are my recommendations:

UNDERSTAND THE CLIENT'S CULTURE

In lifting curses, the very first thing you need to do is to understand and work within the culture of the cursed person. You are dealing with a person whose curse is going to depend in great part on what his or her culture has led him or her to expect a curse to be. If an Asian man tells you he is cursed, the nature of his experience will be quite different than if a Greek woman says she has been cursed.

If you do not understand the form of the curse that the client is experiencing, you will not be able to help lift it. Your personal belief in the curse is not as important to the client at this point as your understanding of the form the curse takes. If you fail to understand that, you will have wasted the client's time, and he or she will simply go away saying that you did not or could not help. This is not the place to write a catalogue of the world's vast variety of culturally-normative forms of curses and the symptoms that result therefrom. A survey of all of the already-extant ethnographic studies in the matter of curse-beliefs would be the work of a doctoral dissertation, as would any attempt to thoroughly investigate the curse-structures of any one given culture, but i trust you catch my drift here: If a Black woman from the South tells you that her husband is wandering and confused in mind, you ask about the woman's mother-in-law; if a Mexican man says he feels sad and depressed, you ask when was the last time he suffered a fright in a lonely place; if a Turkish woman says that her little girl is crying a lot, you ask if a stranger praised the baby lately.

Unless you know what is happening to people, you cannot help them. You need to deeply understand their culture's account of the sacred things in order to know how things go out of harmony in that culture, and then how to produce a cure within that culture's spiritual and magical paradigm.

DON'T ATTEMPT A MEDICAL DIAGNOSES OVER THE INTERNET

With respect to the question of whether or not a person has been cursed or instead suffers from OCD and is troubled by intrusive fears that he or she is jinxed or crossed, this is not something that can be diagnosed over the internet or telephone any more than a physical illness can be.

I have written a longer article about the question "Am i cursed?" and provided some traditional folk magic remedies for the condition. You can read this material online at my web page on Uncrossing spiritual supplies, at:

http://www.luckymojo.com/uncrossing.html

UNNATURAL MENTAL ILLNESS: "CONFUSED IN HIS MIND"

I do believe that mental illness can be inflicted by magic. Most of my Southern clients call a person with this condition "confused in his (or her) mind." They are fully conversant with medical terms like "depressed" or "mentally ill" so this is not a case of illiteracy or lack of sophisticated terminology — "confused in his mind" MEANS "made mentally ill through rootwork."

Here is a typical example of how this works: I had a call from a client in Georgia. Her ex-lover and current friend — a man she still knows and likes but is not trying to regain via a love spell — was "confused in his mind." He had fallen in with a bad woman, a woman "from Louisiana" (code for "she uses that stuff") who "got him confused in his mind."

They all three worked at the same company and saw each other daily and now, she said, the man "just sits and stares, and his job performance is suffering." The way the client shifted from a standard English workplace term like "job performance" to "confused in his mind" told me that she was sure that magic was the cause of his problem and that she had a clear cultural knowledge of this type of hoodoo curse.

I asked her what she thought the woman had done. "She's put roots on him or she's gave him something [code for menstrual blood in his drink]. He's not right in his mind. He talks one way and does the other. I ask him, says, 'Is you happy with her?' and he just stares at me. Says, 'I don't know.' He don't hang out with his friends no more, neither women or men. He just sits there and stares. He can't tell what's wrong. He can't speak. She's fixed him."

The woman wanted a healing for her friend, but first sought confirmation from a professional such as myself that he really was confused in his mind. A few more questions determined that this was indeed the case. I explained to her that i no longer do long-distance work for clients, but i could sell her the things she would need to perform an uncrossing spell. She said that she was not gifted and did not have the skill to take this thing off of him. So i gave her the names and numbers of two reputable rootworkers i know. She planned to broach the subject to the man himself — she did not want to work behind his back — and if he agreed to a treatment, she would either carry him to a rootworker i recommended in Louisiana, or work by telephone with a spiritual consultant i recommended in Florida.

A BLESSING FOR DEPRESSION

A similar case was presented when a customer told me of a friend who was depressed. He wanted to know what could be done to help her through magic. I first tried to determine whether the depression was life-threatening (that is, if suicide was a possibility); whether it was the result of a recent loss, separation, or death; or whether there were other factors, such as bipolar disorder, chronic depression, or drug abuse.

As it turned out, the situation was not a crisis that required immediate local intervention (which i cannot perform over the telephone), so i recommended a simple magic spell that i have found helpful when i am spiritually aiding depressed people. You can read it at my web page on Blessing spiritual supplies, at:

http://www.luckymojo.com/blessing.html

I also offered to set a light for the depressed person on an altar in my shop, at no cost, if the client would send me the person's photo and name.

Finally, since the depression seemed to be severe and of long standing, i concluded by urging the caller to intervene and seek local psychiatric help for his friend.

THE SHOP-KEEPER'S DREAM BECOMES A NIGHTMARE

An unusual form of mental illness, closely related to obsessive-compulsive disorder (OCD) is called "hoarding syndrome." People with this form of mental illness exhibit recursive thoughts like folks with contamination-phobia OCD, but in their cases, the repetitious idea takes the form of wanting to acquire certain items.

We've all read the horror stories in the newspapers about people who were discovered hoarding hundreds of cats or dogs in a small apartment, not for profit, just because they "had to have them." I once knew such a woman, known locally as "Nellie the Cat Lady," who believed that if she did not personally adopt and keep every cat she found, the entire species of cats would become extinct. She lived on the street, with her cats on leashes, and wore cat-style make-up on her face.

I know, that sounds like a pretty obvious case of mental illness — but what about the conjure shop client who fixates not on a living being such as a cat, but instead begins to hoard a certain form of curio, say a scarab talisman or a Buckeye nut?

The first time she orders, she buys one of them, and everybody is happy. The next time she orders three of them. You assume that, hey, she's buying them as gifts for friends. The next order is for 10 of them. "Hmmm, she has lots of friends," you think. Soon she is ordering once a week, ten at a time and you are running low on them. You restock once — or twice — before you realize that she has single-handedly tripled your yearly sale of this item. So the next time she calls the shop to order — and now she wants 50 of them at a clip — you ask her what she's doing with all of them.

"I like to look at them," she says. "They're just the prettiest thing in the world – and they're all DIFFERENT from one another."

Uh-oh. She wants to "collect the whole set" — and that just won't be possible.

What do you do? Well, if you are ethical, you tell her that the supply is limited and you cut her back to two or three of them a month — and you hope that her psychiatrist or caseworker, if she has one, helps her put an end to the obsession.

ASSESS THE CLIENT'S MENTAL STABILITY

The problem of "annoying" or "unstable" clients — that is, clients displaying marginal or full-blown mental illness — is always there, although seldom spoken of, in any occupation connected with occultism or the magical arts. Severely mentally ill people who have failed to make good in life sometimes seize upon magic or psychism as their last hope. When i get such a client — and this is rare, so i am not trying to say that your general run of clients will be like this — i am frank about it, and give whatever information i can about the mental illness (e.g. "i don't think you are being cursed; i'm not a doctor, but i think you may have mild schizophrenia with delusions of persecution"). So, as a practitioner, how do you sort the mentally ill from the actually cursed?

Knowing the forms that curses take within each culture will help you to sort the truly afflicted from the mentally ill. If a person's description of a "psychic attack" seems drawn from horror movies or role-playing games, or is a jumble of the curse-systems of several cultures that have been popularized in "spooky" books about witchcraft, or if they tell you that they have been seeking a cure for their curse for 20 years or more, you might be well advised to wonder if they are suffering the magical equivalent of hypochondriasis or if they are chronically mentally ill.

If, however, they present as oriented, alert-yet-troubled, coherent in speech, with curse-symptoms that are appropriately culturally enframed, and they can provide a specific onset and time-line for the curse, you can proceed on the assumption that they are not mentally ill. If their cultural paradigm includes use of physical objects in cursing and they provide examples of physical evidence that a curse is being engaged against them (powders thrown for them, artifacts left at their premises or stolen therefrom), you can be pretty sure that someone is working against them. Ask them if they know who might be doing the work. If the answer is socially appropriate within their culture's curse-paradigm, again you will have accumulated evidence that they are probably not mentally ill.

Once you understand the nature of the curse with respect to the magical paradigm of the culture in which the client lives, you can go on to step three, which is to make a quick assessment of the client's social, medical, and legal needs. This is because the client's social, medical, and legal needs must be addressed before, during, and after the curse-lifting.

As a rootworker, shaman, witch, conjure, or whatever your culture calls you, you must have at your fingertips a working knowledge of local, state, federal, private, and charitable programs for helping people with a variety of social, medical, and legal needs. If you don't have this knowledge, acquire it. If you do not, you are not going to produce results.

Again: The client's social, medical, and legal needs must be addressed before, during, and after the curse-lifting.

What i tell you three times is true: The client's social, medical, and legal needs must be addressed before, during, and after the curse-lifting.

Finally comes the curse-lifting itself. If you will understand the cultural paradigm in which the curse was cast, you will also, presumably, have the knowledge of how to proceed against that kind of curse, within the magical traditions of that culture.

BE HONEST WITH MENTALLY ILL CLIENTS

I am not a psychiatrist, so when i think that a client is mentally ill, i am only guessing, not diagnosing, but my guesses have been good, actually.

Once i decide that the client is mentally ill, i recommend that they get a psychiatric evaluation. Sometimes they listen to me. Sometimes they don't like my opinion and leave in a huff.

For those with mild or non-life-threatening mental illness, such as depression or OCD, i not only recommend a psychiatric evaluation, i also speak encouragingly of the SSRI drugs, which have helped several of my friends with depression and OCD. Depressed clients usually respond well — and the idea that a virtual stranger can see they are in trouble mentally is often enough to shake them up and cause them to get help.

For those with severe or life-threatening mental illness, i usually cut right to the chase and tell them that i can help, they need a psychiatrist's services.

I have found it useful to get past my own embarrassment about the subject of mental illness when talking to clients and customers. People so often use mental illness as a sarcastic insult ("Stopped taking your meds, i see," "Shut up and eat your Prozac") that we forget that mentally ill people are often aware of their diagnosis, having been told many times, perhaps since childhood, about their medical condition.

Back in the 1990s, i had such a telephone client, who had extreme obsessive-compulsive symptoms. She had read my web site and believed that someone had stolen her bodily concerns and was using them against her. She asked intelligently about the subject the first time, then repeated, then three-peated, then just began babbling the same questions over and over ("Do they really DO that with your hair? I mean, they can DO that with your hair, can't they? That's so sick — why do they DO that with your hair? Oh my God, they DID that to me with my hair! But why do they DO that with your hair? Do you think they DID that to me with my hair? Oh God,that's so sick!").

After the fourth or fifth go-round i said, "Ma'am, you seem to be having trouble with the thought that someone has hexed you with your hair — it's an unwanted and intrusive thought, but you keep coming back to it. Has anyone ever told you that you might have a medical condition that takes the form of a chemical imbalance in your brain that leaves you unable to finish a thought?"

Bingo! — she said, "Oh! I used to take 40 milligrams of Paxil daily for that, but i stopped two weeks ago because i didn't like the side-effects. I should go back to my shrink, shouldn't i? Oh, God, i got off my meds, and now i'm obsessing about my hair, aren't i? Should i go back to my shrink? You think i should get back on Paxil! Oh God, that means i'm obsessing about my hair again. Am i obsessing — or — yes, i'm obsessing, but — i mean, is it that obvious to you?"

I told her that yes, she seemed to be obsessing and in my opinion, she needed to call her therapist after getting off the phone with me. She thanked me and hung up. No sale for me — but that was not the point: She needed help and i directed her to the help she needed. I don't know what happened to her next — but i did the best i could do, and since then i have not been as shy as i used to be about suggesting the possibility of mental illness to the client, at least when it is as obvious as in that case.

MENTALLY ILL CLIENTS AS STUDENTS

Like any magician or rootworker, i receive inquiries from mentally ill clients who wish my help or want to study with me. It may be cogent to note at this point that i have lived in communes with one or two mentally ill people before, and while it was no picnic, they are human beings too and deserve fair dealing, and they can often make contributions to society. I do not find friendship with the mentally ill impossible, but it may be challenging at times, and so i do set some boundaries so that i will not end up in the role of mental health care provider — which is, after all, not my profession.

I would not be sanguine that a mentally ill person could learn to be a rootworker ministering to *others,* because that takes considerable emotional astuteness and patience, which the mentally ill often lack — and i would make any short-comings in those areas very clear to mentally ill prospective students, so that they would understand that there might be some things that i do, such as working for or with clients, which they might themselves be unable to do, because of their handicap.

However, if the person simply wanted to learn what i know, i might take them on as a student or apprentice despite mental illness, if the *type* of mental illness they had was compatible with learning.

To place this on the plane of reality and not theory, if they had depression, OCD, or were mildly bipolar, i think they would be fully capable of learning hoodoo, but if they were radically bipolar or schizophrenic, i would refuse to become involved due to the severity of that condition and the irregular periodicity of remission and relapse.

I have often drawn a line and broken off contact with very uncontrolled people — both the mentally ill and substance abusers — refusing to even sell them spiritual supplies by mail until i know that they are getting effective treatment. It can be painful to broach this to a client, but if i feel they need professional help, i will tell them that.

BE REALISTIC IN YOUR EXPECTATIONS

Many spiritual consultants, readers, rootworkers, and herb doctors have entered these fields because they like to help people. They honestly want to be of service in the best way their own gifts have led them. It can be quite disappointing to such committed workers to run up against a case that is truly hopeless — and cases of mental illness are often such heart-breakers.

If you do not turn away mentally ill clients from your doors the minute you decide that their problems have a psychiatric as well as a magical basis, you will have to come to grips with the sad fact that even professional psychiatrists face all the time: You cannot make everyone "better." The state of our knowledge of the genetic, bio-chemical, spiritual, and social roots of mental illness is not great enough at this time to enable us to infallibly cure severe or chronic cases, only to put them into remission, and then only in compliant patients who take their medication.

For this reason i recommend that you either clearly accept the limitations you will face, or discontinue working with the mentally ill.

WEEK THIRTY-SEVEN: PROBLEM CLIENTS, PART TWO STRATEGIES FOR DEALING WITH TROUBLED PEOPLE

ASSESSING "PROBLEM CLIENTS"

Not all problem clients or crisis clients are mentally ill. In fact, mentally ill clients are fairly unusual in my practice, reflecting the frequency of mentally ill people in the general population.

Other situations that cause clients to pose problems for me are medical, legal, and social crises. I often get personally involved in such cases. When i feel that a social injustice has been committed or that the person asking for my help is having severe physical health problems, i ALWAYS suggest remedies outside the course of occult practice.

CLIENTS IN CRISIS

Physically and mentally ill clients, people with legal or love trouble, or young folks new to magic often come to a rootworker in a state of desperation and panic. There are many causes for such desperation, but although the crisis is a problem, not all of these people are "problem clients" per se:

Lover Has Just Walked Out Crisis

These are the weeping women, often pregnant or with small children, who break my heart. They usually need a lot more help than just getting their no-good man back. There are almost always economic issues, or the man has cheated on them, or he has dumped them for another woman who weighs less or has more education or a better job than they do.

Depressive-Obsessive Love Crisis

People grieving obsessively about a broken love affair may have fixed their hope upon immediate reconciliation and / or vicious revenge through magical means, even though they may no longer have any way to contact their ex-lover. This is especially true if they have been gulled by fraudulent cold readers (see Lesson 50).

Legal Crisis

With a preliminary hearing, trial, or even sentencing days away, a person may panic and call on a root doctor for last-minute legal or court case intervention.

Chronic Illness Crisis

People who suffer from incurable chronic illnesses — especially any of the genetic auto-immune disorders that wax and wane in severity over the course of their lives — may feel that conventional medicine has failed them and suddenly seize on the belief that they have been cursed or jinxed, or that magic is their last resort for a cure.

OCD Panic Crisis

Those suffering from OCD may be in the midst of a bout of contamination phobia or religious scrupulosity, fearing they are ritually or spiritually "unclean."

Schizophrenic Crisis

Schizophrenics sometimes seek out spiritual workers when they are on the verge of a psychotic break or when they have left a more conventional therapeutic situation in search of alternative cures.

CRISIS IS NOT A GOOD TIME TO LEARN MAGIC

It is my experience, as the owner of an occult and spiritual supply shop who meets hundreds of seekers per year, that those who come to magic as a last resort or during a time of emergency or weakness — whether they are seeking love, money, health, or revenge — are generally going to be unable to muster the will power and concentration needed to perform effective magic. Thus, in my opinion, the crisis client is probably not in the strongest position to use magic at this juncture in his or her life.

What i tell my crisis clients is that, in my opinion, magic is a subtle art that requires great focus, and the time to start practicing it is NOT when you are facing a crisis but when you have strength of purpose, good health, and some spare time to devote to learning the theory and techniques of the school of magic that most appeals to you.

I do not say that it will be entirely unproductive or useless to start practicing magic during a crisis, but i always mention my belief that most people who become proficient with magic to the point of self-identifying as magicians, witches, mages, wizards, witch-doctors, spiritual workers, or hoodoo practitioners got an early start (usually in their teens) and have dealt with the tools and techniques of magic for many years before undertaking crisis work.

WARNING SIGNS OF A PROBLEM CLIENT

Here are some common warning signs of an unstable client, and how i handle these warning signs:

Client Makes Repeated Frantic Call-Backs

The client calls back over and over, often at odd hours (shortly before closing time is a favourite) and repeats the same tale each time:

I will have to decide at some point whether the repetitiveness of the calls is indicative that magic is not helping the client because there are counter-spells in place or whether the client is actually suffering from undiagnosed mental or physical illness. Be aware that not all magic spells work — and also be aware that not all clients tell the truth about whether they are actually performing the spells they claim to be using.

Generally, when a client becomes a "pest" through over-calling, i can begin to suspect loneliness (she is using me as a social outlet), OCD contamination phobia (she suffers from an inability to get rid of negative intrusive thoughts), or (rarely) paranoid schizophrenia.

Client Self-Identifies As Mentally Ill

The client identifies herself as currently suffering from or having in the past suffered from a mental illness:

What she herself identifies as "a mental illness" would call for further questioning from me. I would want to know her diagnosis, her medications, her status regarding professional care at this time (if she is under treatment, non-compliant, in remission, etc.).

Client Admits To Having An Arrest Record

The client says she has been arrested several times and / or is facing legal problems at the time of calling:

Having been arrested "several times" is fairly meaningless unless i knew the charges and dispositions of the cases. I myself have been arrested for growing marijuana and served hard jail time, as well as having been arrested for participating in peaceful political demonstrations, with dismissed charges, as is customary when the arrests are simply being used to clear an area of protesters.

I realize that many people conceal their arrest records and i would consider her truthfulness of interest, because it might signify a great commitment to honesty, but it also might be significant if combined with a self-declared mental illness.

I would want to know what the arrests were for, especially if she were coming to visit me, because i am not willing to open my home to thieves, psychotics, or violent people. Even if the arrests were for non-violent crimes and did not involve theft, i would still rate my own need for emotional safety above my hope to be of service to humanity, and would make my judgements accordingly.

Client Mentions Unsafe Living Conditions

The client says she has placed herself in unsafe living situations with exploitative and / or violent people:

Enduring "unsafe living situations" and being exploited are meaningless concepts without further details, so it is up to you to ask further questions. Drug addicts and mentally ill people place themselves in these situations all the time — but so do impoverished people and young people abandoned by or on the run from their families. I have done this myself in the past, out of sheer economic necessity, when i was a teen escaping from my sexually abusive family home. So in itself being exploited is not a red flag for mental illness — but i would ask to know why this happened and how the situation is going to be or was resolved.

As far as living with violent people is concerned, this is a serious sign of deep trouble. Battered women place themselves and their children in danger because they cannot or will not leave their homes.

Often i find that the underlying cause of a female client living in an unsafe condition is a combination of financial and emotional dependency on the father or father-surrogate to her children. The client in these cases is more likely to be weak and resourceless than mentally ill, and will likely require local emergency intervention by family, friends, or the social services system. Urge her to call her mother or join a church. Unless you are there in her town and see her face to face on a regular basis, you will not be able to help her.

CLIENT HINTS AT SPIRITUAL SHOPPING

The client says she has, in the past, sought out several spiritual leaders from various traditions, whom she now regrets giving money to:

Someone who tells me that he or she has sought out three or more spiritual leaders from various traditions, whom she now regrets giving money to is someone of whom i'd ask for more details before i got involved.

You see, i myself *almost* fit that description — but miss it by one experience, because "several" is three or more.

I joined Maharishi Mahesh Yogi's Transcendental Meditation Society in 1967 (when i was 20 years old) and promptly left it and felt like a fool for having been such a "believer;" later, in 1975, my then-lover and i travelled 2,000 miles to have darshan with Swami Muktananda (mostly at my partner's insistence) and i regretted doing that within less than a day of meeting the guru. But i just took those events in stride and i rarely mention them unless the topic comes up. They didn't change my life.

On the other hand. if a person told me long, emotionally-invested tales of "several" such past events, i would try to determine is she had a condition i call "spiritual shopping" — a repetitious search for spiritual solutions to a deeper problem of some sort, in which the "pay-off" (ala Eric Berne's "Games People Play") is *to continue to be spiritually unsatisfied* — and if i thought that was the case, i would disengage quickly, because i don't want to be a sacrificial lamb on anyone's bizarre altar of cumulative "spiritual journey" experiences.

CLIENT HAS BLOWN LOTS OF MONEY ON FAKE PSYCHICS

The client says she has consulted a number of telephone psychics or psychic tarot readers and has spent between 400 and 4,000 dollars on tarot card readings or "dual casting of spells" (an internet specialty) and i am now her "last hope":

Sometimes this occurs because in her youth the client and her mother had a stable relationship with a reputable old-style rootworker, but now that root doctor has passed, as has her mother, and she doesn't know how to find an ethical worker, so she has been sucked into the telephone psychic scam. This is not a "problem client" so much as a "lost" client, and once she is put in touch with a good spiritual advisor, her needs will be met.

However, because there is no formal life-long association made in hoodoo between the client and the rootworker, as there is between a Voodoo client and the clergy and congregants of a peristyle, the "problem" hoodoo client may drift from one rootworker to another. This is especially true of the obsessed client with OCD contamination phobias and the depressed client suffering from a broken heart who cannot let go of the ex-lover. There are fake psychics ready to prey on such people, and often i see a client after she has been further damaged by these fake readers. If the client tells of running from one reader or worker to another, i explain her that before i can work with her, i want her to read my HITAP page describing Psychic Readers, Root Workers, and Black Gypsies, at:

http://www.luckymojo.com/blackgypsies.html

Decide if the descriptions apply to her situation. If she reads the page and calls back, i make it clear that i will simply be helping her learn to cast spells or recommending a spiritual worker to her; i will not become her "personal psychic."

Client Describes Making Excessive Mistakes

The client refers frequently to her own habitual "errors in judgement" or "mistakes" or "fuck-ups":

"Errors in judgement" that she's made could be anything from repeatedly choosing "bad boy" type lovers or incorrigibly cheating while engaged in monogamous relationships to resuming criminal activities while on probation. If there is a pattern of her mentioning these past "mistakes," i would ask her some questions about why she thinks this is the case, to enable me to differentiate as best i could any true errors she had made from her possible obsession with making errors (e.g. as in OCD) or, alternatively, her simply having a bad case of low self-esteem.

HOW I PERSONALLY COMBINE MAGIC WITH COUNSELING

As with any form of medicine, magic, or prayer, sometimes rootwork is successful, and sometimes it is not. In my personal experience, in most cases where the client has problems that go beyond the norm, magic alone will not produce a complete cure.

In my opinion, what works best for problem clients is a multi-pronged approach grounded in a full understanding of the nature of their problem. Here are some examples of how magic may be beneficially combined with other approaches:

Mental Illness

With my mildly mentally ill clients who wish to undertake magical treatments, i find that a combination of spell-craft, prayer, modern drugs (anti-depressives or anti-psychotics, as diagnosed by a medical doctor), and behavioural conditioning (the latter is especially useful for people with OCD) works best. However, if i feel that a seriously mentally ill client's general attitude toward magic is a symptom of the mental illness – for instance, if a client obsesses endlessly and irrationally about being contaminated with uncleanness or has seemingly paranoid delusions and auditory hallucinations about "evil spirits" who follow him around from room to room and talk to him in loud voices – i try to discourage any further dealings with magic in any way. Clients in such serious states of mental disarray are not going to be capable of spiritual work. They can be prayed for, but they cannot be trusted to perform spells.

Diabetes, High Blood Pressure, and Heart Disease

These particular diseases are endemic in the African American community. If a client or customer complains of a jinx involving low energy, lethargy, weight gain, excessive thirst, and so forth – and the person has the physical profile for untreated hypertension or diabetes – i ask specific health-related questions. If the answers come up even remotely indicative of any of those diseases, i tell the person that i want them to go to a medical doctor, take some tests, and get a diagnosis. I offer to set lights for them and for the doctors. I agree to discuss their magical needs once the diagnosis is in. You'd be surprised how many come back with confirmation of what i suspected. It doesn't really take a medical doctor to catch some of these cases – they are really, really obvious, even over the telephone. Be alert: You may save someone's life.

OTHER CHRONIC MEDICAL PROBLEMS

Clients with chronic illnesses such as auto-immune disorders, cancer, migraines, epilepsy, or untreated ulcers may well wish to undertake magical treatments. For these folks i recommend a combination of spell-craft, prayer, and modern medicine as having the best chance of success. I decline to work with such clients until i am absolutely sure that they have been properly diagnosed by a licensed physician and are receiving adequate medical treatment. I will help hook them up with a doctor, if necessary, and i will gladly coach them on how to use specific terminology that will help them communicate most efficiently with healthcare professionals.

ALCOHOL, COCAINE, AND OTHER DRUG ABUSE

If the client who calls is the person with the substance abuse problem, i recommend joining a church for support and / or seeking help through a local rehabilitation program, whether public, private, or grass-roots such as Alcoholics Anonymous in addition to magic. In other words, just as with clients who suffer from underlying chronic medical conditions, i recommend a combination of spell-craft, prayer, and rehabilitation therapy as having the best chance of success.

For clients who approach me because their friend, lover, partner, or family member has a substance abuse problem and they wish to undertake magical treatments on behalf of the loved one, i suggest that in addition to performing spell work, they also get supportive counseling (from a church, a public social worker, a private family counselor, or in a grass-roots support group such as Alanon) and be prepared to abandon the relationship if their friend, lover, partner, or family member proves intractable to treatment.

It so happens that when the problem is substance abuse, it is usually a female relative who calls me for help. In such cases, without being a busybody, i feel it is imperative to inquire into health and safety issues for dependent family members as well as for the addict and to try to supply local contacts for treatment, women's shelters, etc. As a last resort, if they must leave or cut ties with the problem person for the sake of their own safety or well-being, i recommend that they continue to burn Blessing candles and to pray on behalf of the person, but to not look back.

LEGAL , CHILD CUSTODY, INS, AND OTHER SOCIAL PROBLEMS

For clients with legal or social problems who wish to undertake magical treatments, i direct and help them to obtain adequate legal and social services in combination with prayer and spell-craft as offering the greatest hope for a beneficial outcome. If someone asks for court case magic or mentions that they are involved in a child custody case, i also make sure they have adequate legal representation and that the child is safe.

If a person asks for Court Case work but is obviously being screwed over by an incompetent public defender, i provide the service asked for, but also give them a long, serious talk on how to better interact with the criminal justice system. For a sample of how i deal with these legal issues, read my HITAP web page on Court Case Spiritual Supplies, at:

http://www.luckymojo.com/courtcase.html

THE SOCIAL ROLE OF THE HEALER

Far from being a "fast gun for hire" who sees people one time on a quick-fix basis, selling them a spell kit, or casting a spell for them, a root doctor is a pillar of his or her local spiritual and magical neighborhood. After you have been in business more than a few years, information about your practice will spread by word of mouth and you will find yourself dealing with two or more generations of people in the same families and with the friends and outlying family members of your original customers. In time, your practice will resemble the combined work of a pharmacist, doctor, social worker, labour arbitrator, lawyer, beautician, preacher, spiritual counselor, faith healer, educator, aunt or uncle, god parent, best friend, and veterinarian (yes, even that!),

You will need to determine for yourself how far you want your services to extend, and how much effort you wish to give to clients in perpetual crisis or clients with chronic, incurable medical conditions, mental illness, and / or addition problems. The more your work is entwined in your local community, the more difficult you will find it to cut off "problem clients" who are part of that community.

When taking on troubled clients as part of your regular practice, there are two important promises you must make to yourself:

MAINTAIN FIRM PERSONAL BOUNDARIES

In order to extend yourself toward problem clients without becoming personally damaged by the contacts, you will need to learn to set boundaries for contact. Typical boundaries include not giving clients your home phone number, not accepting consultation calls outside of business hours, not selling goods COD or on approval, not performing work with which you are morally uncomfortable, refusing to work for clients who themselves refuse to get medical or legal help of the kind you recommend, and permanently 86'ing clients who repeatedly violate your boundaries,

DON'T GOSSIP ABOUT CLIENTS OR LAUGH AT THEM BEHIND THEIR BACKS

Curb any tendency to gossip about troubled clients. Here's why:

Practically, you serve the community as a whole, and the people to whom you tell stories may well be the cousins of your clients! Word will get around and you will be shunned. Spiritually, it is all very well to "talk shop" in an amusing way with fellow practitioners, but when you try to make yourself look smart or funny at the expense of people who have trusted you with their lives, confused as those lives may be, you reveal a moral weakness of your own — the lack of compassion.

SOME FINAL ADVICE ON FOLLOW-THROUGH

If you undertake to work with a problem client, i urge you to be prepared to spend some time dealing with the issues that are raised. Be frank in stating your interest in taking a multi-pronged approach to the client's problems.

Don't abandon a problem client unless or until you believe that he or she is not being helped by you or poses a threat to you — but be prepared to cut ties to a client if you can reasonably determine that he or she is using you and / or using magic as a crutch to avoid seeking necessary psychiatric, medical, legal, and social help. Good luck.

WEEK THIRTY-SEVEN: Q and A

The Mugwort has finally bloomed, which is driving me to the use of allergy pills. We have harvested Rosemary, Periwinkle, and a scattering of other late-season herbs. The white Naked Ladies (smaller and later than the standard pink ones) are blooming, along with a few straggler Roses, And, strange to tell, it rained this week, uncommon in September.

Holly Benner asked about "belief":

• *How important is the belief of the person actually performing the spell? I mean this in the context of having a client take the stuff home and do the spell. If they don't come from a background of belief, if they are trying this to see if it will remedy a situation, but don't really know about "that magic stuff," does that have an effect? Are the roots and spells so powerful that it doesn't matter? Could the exoticism of doing this sort of thing actually benefit someone who was very suburban, actually help it to work for them?*

In my experience, there are some customers and clients who have great success with small belief because i as a worker was "backing" them with my intentions and prayers and with righteously made spiritual supplies. Even though they went into the work a little shaky and unsure of their beliefs or how to exert their wills, their success turned them into stronger believers and eventually into good, steady practitioners.

I have also had the opposite experience, where clients have had so much disbelief that they consciously or subconsciously undid the work.

For instance, they might not follow simple instructions for drinking a tea ("I didn't like it, so i poured it on my house plants instead. Is that okay?") or burning candles ("It just wasn't convenient to burn the candles, so i threw them all out in the garbage. Will the spell still work?").

When the spell did not produce the results they wanted, these folks went away as confirmed non-believers in magic.

Strangely, i have even seen a few incidences where doubting people bought a spell kit, doggedly followed the instructions, achieved spectacularly positive results, and then still managed to talk themselves out of a belief in magic ("It was just sheer coincidence that i burned that job-getting candle at dawn and was hired the same day by noon. Interesting, though.").

No matter how well the spell turned out for them, they can't believe in magic, and so they don't.

In other words, when it comes to the theory and practice of magic, if you can name a variation of action, thought, belief, or outcome, one of my customers or clients has probably experienced it!

All i can do is just watch their antics, smile, and carry on with my own beliefs and practices.

NEXT WEEK: LOVE, LOVE, LOVE!

WEEK THIRTY-EIGHT: LOVE SPELLS, PART ONE: LOVE SPELL CLIENTS

KNOW YOUR LOVE SPELL CLIENTS

The most often requested spells at my web site are love spells. The top two search terms at my web site are "love spell" (singular) and "love spells" (plural). The top selling products we make in the Lucky Mojo shop are oils, bath crystals, and powders for love. The top-selling herbs in the shop are herbs used in love spells. Our best-selling candles are the red and pink ones. Most of our customers and clients seeking ingredients to use in love spells are women.

Last week and the week before, i listed the most common types of "problem clients" i deal with. Among these problem clients, i briefly mentioned people suffering from two different forms of love crisis, "The Lover Has Just Walked Out Crisis" and "The Depressive-Obsessive Love Crisis." There are other types of clients who seek out love work, too, people who are not in immediate crisis and are therefore not problem clients.

Before getting into love spells proper, i want to share with you a few of the most common categories of seekers in search of love magic and what i have learned about how best to help them. They are listed here from easiest to most difficult to help, according to my own personal experience (yours may differ, of course):

Looking For a New Love

These clients may be seeking any form of love you can imagine, from casual sex or a steady adulterous relationship with a married man to polyamory with five lesbian lovers or a conventional marriage. They may be teenagers looking for their first love or they may come to you after an old relationship has ended in death or break up, but no matter what their past has been, these clients are ready to find a new love and they are confident they will do so. The details of whom they are seeking are not as important as the fact that they are basically upbeat and ready to mate.

These clients generally take well to spells employing Lodestones, candles, tonics, perfume oils, sexual excitation, positive visualization, and prayer to draw in the love they seek.

Optimistic, Trying to Improve or Control an Ongoing Relationship

These clients include the man who wants his open-relationship boyfriend to become monogamous, the man who wants his wife to engage in sex more often, the wife who wants her husband to be more generous financially, the woman who wants her boyfriend to be "closer," and the woman who wants to tie her man's nature. It even includes people who want a reconciliation with an old lover, as long as there are signs that the spell may work. These clients are willing to work long-term spells. They almost always come from a family or cultural background that includes love spell traditions, and they are often quite knowledgeable about what they intend to do.

Good choices for them include working with Lodestones, personal concerns, sweeteners, laundry dressings, and, for women, the Nation Sack.

The Persistent Reconciliation Seeker Who Waited Too Long

These clients want to reconcile with an old lover, but the time for that is past. Generally, the ex has moved on to a new relationship. Sometimes the prospective client has a new lover or spouse too (and maybe even children!) but now believes that the ex was preferable to the current mate.

If a reading reveals that seeking out the old lover is hopeless or not in the client's best interests, the client is persistent in wanting to attempt the work, often because the previous lover was a better sexual partner, or had a better outlook on life, or was better with children, or some such.

These people seem to be trying to undo a mistake they made or trying to recapture a moment in their lives that had a lot more potential than the situation they are in right now. They really do not want to be told that your reading indicated that no reconciliation will occur, but if you are ethical, you will tell the truth.

I offer to help provided that they set a time limit on their work (see below) and promise to abide by the outcome of the spell.

The Depressive-Obsessive Love Crisis

I previously described these clients and customers as "people grieving obsessively about a broken love affair [who have] fixed on the hope for immediate reconciliation and / or vicious revenge through magical means..." On the surface, these people are asking for a reconciliation or "return to me" spell, but when you look into the situation deeply (through divination, psychism, or merely by asking routine questions), the obsession rises above the love as their major motivating factor. They are my least favourite love clients to handle because they tend not to listen to what i am telling them and to continue to demand "results."

Here are some clues to determining that an obsession rather than a simple desire for reconciliation is at work. In any of these depressive-obsessive cases, i'd say that three or more of the following seven factors will be in play:

- The affair has been over for more months or years than it existed in the first place (e.g. together 10 months, apart 14).
- They admit that they were the cause of the break up ("I kicked him out," "I fought with her until she just left me") and now they want you to mend on the magical plane what they messed up on the emotional and social planes.
- They've tried other spells in the past to bring the ex-lover back, with no success, and now they want a "stronger" spell.
- They no longer see their ex, or, in extreme cases, they no longer know where he or she lives.
- They tell you that the ex has a new lover or is remarried, possibly with children.
- They admit they only want the ex back so that they can "hurt him like he hurt me" or "show her how it feels to hurt."
- They tell you that the ex has a restraining order out against them.

I tell these clients that they should move on, but they almost never listen. I then offer to help them work one last combination honey jar and Lodestone spell to try to recapture their ex lover, but only if they first agree to set a time limit (see below) and to abide by the outcome of the spell.

THE MATE IS A DOG, AN ADDICT, VIOLENT, ABUSIVE, SECRETIVE, OR STINGY

Until you talk to them a bit or get a good reading on them, these folks sound almost exactly like the clients i described under the heading "Optimistic, Trying to Improve or Control an Ongoing Relationship."

The difference is, whereas the others may be working with rough timber and trying to square it up, sand it, finish it, and polish it to a nice gloss, these clients are working with warped, worm-holed, punky, rotten, or otherwise unsuitable timber that will never finish up well. They may be blind to this fact themselves, or they may be withholding the information from you.

There's nothing for frustration like a consultation with a cheerful, happy gal who says that she is just sooooo in love and that all she wants is for her long-time live-in lover to propose marriage to her ... and then, about half an hour into the conversation, she mentions that, oh yes, he is a drug addict and he is hitting on her 13 year old sister whenever they meet. And he's on parole. And he's kiting bad checks. And he has another woman down the street who is pregnant. And he carries a gun. And that's why his own mama has taken out a temporary restraining order against him.

So, what's not to love abut the guy, right?

I tell these women the truth as i see it. The man is no good and if you marry him, the only advantage will be that you can't be forced to testify against him in court. Well, i TRY to tell them that, anyway. Usually, i don't want to push them too hard, so after a few blunt remarks, i just sigh and say, "He's really not worth your time, honey. You could find a much better man who would not only love you, but also treat you right." The i give them the marriage-consolidating spell advice they have asked for, and leave them with two pieces of advice:

"You may think he is your soulmate and the only man in the world for you, but i believe that God does not want you to suffer and has a better man waiting for you, if only you'll walk away from this one. Just remember, if things don't get any better within three months, you can call me back and we'll work out a way for you to move on and find a really great man for you."

ALONE, DEPRESSED AND LONELY

Here we see the man who can't get a date or the woman who can't meet a nice man, and we also see some people who are hoping to reconcile with a long-gone lost lover because nothing else has come up.

These people have very low energy and usually will not have success at love spells unless they are brought up in spirit first. On the surface, they seem similar to the clients who are looking for a new love, but what sets them apart is that they have no vitality or spark. They are not ready to mate because they are too low in serotonin to attract anyone. They have no charisma. Telling them this will not help them. In fact, it is very difficult to help them at all.

These clients are not obstreperous or in crisis, like some of the ones i described above; rather, they are so "flat" that it seems like nothing can help them.

Start with some cleansing and blessing spells, and see if those bring relief or if their problem is actually chronic depression. If it is, they may need to get medical treatment for it before they can start to work with simple Lodestones, candles, or visualization spells.

HOW TO PUT TIME LIMITS ON LOVE SPELLS — ESPECIALLY RECONCILIATIONS AND BREAK UPS

I prefer to do reconciliation work when the signs are that the person actually wants to return but just hasn't done so, for one reason or another. How you as a worker can help the client in such a situation is not decided by rote — sometimes a honey jar is right, sometimes you may work a stronger or more coercive trick, like a doll-baby or using his clothes, foot track, or intimate concerns. However, if a reading indicates that the lover will not return, it is your job to break the news to the client and prepare her to move on, if not now, then after she sets a time limit on her work and fails to accomplish her goal within the stated time. Reconciliation work can become like an addiction or obsession to some clients and one of the best things we can to for them if that is the case is to help break them of the "habit."

As a worker, you may have to take matters into your hands. If i get a psychic impression or do a reading that indicates that a client is chasing after a person who will never come back or do as requested, or if i hear from the client directly that he or she has tried several previous spells to bring back the lover or have the promise kept with no success, i make it a condition of working with me that the client will try to set a time limit to the spell work.

If you are working for yourself in a love matter that involves a reconciliation, an attempt to get a proposal of marriage, an attempt to get a divorce to happen, or a last-ditch effort to get a lover to make good on a promise, things can get very complicated, as you may be second-guessing your own work, due to changing emotional conditions. In any such work, it is a good idea to set a time limit for the work, lest it become obsessive and lead to depression.

I have written about this in my online HITAP pages, so some of you may have run across these ideas before, but they are important enough to bear repetition, and, what is more important, learning to help a client to set a time limit is a valuable adjunct to many types of spells, not only love spells.

Here is what i tell clients. This is not a script. It is spoken fresh from the heart each time. I pause often, at each of the section indicated, leaving them plenty of opportunity to respond, but i do move along from the Prologue and into the Personal Story itself pretty fast, not letting them distract me from the underlying reason i am bringing the matter up:

THE PROLOGUE

"It is my impression [or my reading indicates that] this particular reconciliation [or compelling] spell is not likely to turn out the way you hope it will. I know you have to try. I would try too if i were in your position, but i want you to understand that the work you are undertaking may not succeed.

"I also want to help you stop running from one rootworker to another and wasting all your money trying to get what you want if it turns out that you don't succeed with the spell i am going to teach you.

"I'm going to tell you how to make your best shot at bringing him back [or whatever is desired], but before we get to that, i am going to tell you how to walk away from your spell-casting if it doesn't work, before you go crazy."

My Personal Story and My Connection to This Work

"Back before i met my husband, when i was single, i was in a situation kind of like yours. I had a lover who was promising that he would leave his woman to be with me, but he never did it. We'd fight over it, he'd walk out, and then, after a few days, i'd want him back. I could have dropped him, but i loved him and so i kept working to bring him back.

"And here's the strange part — what was worst for me, i had this man on a string where i really could always bring him back. He couldn't stay away. But each time i brought him back, it never lasted because he never left his woman. So we'd fight again, and the whole cycle would start over — and i got kind of addicted to doing reconciliation spells, to keep bringing him back.

"Well, the whole thing was going on too long and it was too repetitious to be healthy, so i asked the Lord to give me a way to bring it to a conclusion, one way or another. I asked for a date — a cut-off date, a date by which i would know that if he was not with me by that date, it didn't matter how many times i kept doing reconciliation spells or how many times he kept coming back, the affair would be over."

How I Set My Own Time Limit — And How You Can Too

"Here's what i did, and you can do it too:

"Light a white candle. If you want to, you can dress it with Psychic Vision Oil or Blessing Oil, or pure Olive Oil, if that's all you have in the house. You can even use regular old cooking oil, if that is all you have, and a white candle from the grocery store, or even a child's birthday candle. If you have some calming incense, burn that too. If you don't, just light the candle.

"Okay, now, while the candle is burning, sit quietly in meditation. Close your eyes if that's what you prefer; or stare into the candle flame if that's what you prefer. Either way is fine. I tend to stare into the candle flame until i feel ready, and then close my eyes, but everyone is different and you can just do what feels best to you.

"Now, when you are completely calm, ask this question: 'How long, Lord, should i work to get this man back?'

"An answer will be given to you.

"It may be in the form of a time limit date — like 'One year' or 'Three years' or it may be in the form of a calendar date, like 'Until my birthday" or 'Until the 4th of July.' Either way, that is your answer. It may be something like, 'I will work to get this man back for seven years' or 'If he is not with me and in my bed by Christmas Eve, i'm through with him.' Whatever the answer is, however it comes into your mind, i want you to say it out loud and affirm it.

"That is your date.

"After you receive the date, i want you to ask for a number. This is the number of times you will make a reality check on how the spell is going. Ask, 'Lord, how many times may i ask about the outcome of my spell work?' You will hear a number. It may be a really small number like 'Once' or a larger number like 'Seven times.' Say it out loud and affirm it.

"Say, '[This number] is the number of times i will make a reality check on my spell work during the course of the [allotted time] i am doing this work.'"

WHAT HAPPENED TO ME AS A RESULT OF SETTING A TIME LIMIT

"Okay, now in my case that i was describing before, the number i got was 3 and the date i got was one year. So i said, 'I will work for one year, and i will make 3 reality checks during the course of the year i am doing this work.'

"Then i did my best. I was burning candles every day, dressing letters, and praying.

"After four months, i asked the man, 'Where do you see us being in five years from now?' And he answered 'Together.' So i took that as a good sign.

"But he still didn't leave his woman, so i kept doing my thing, and at the eighth month, i asked him again, 'Where do you see us being in five years from now?' And this time he answered, 'I hope to be able to spend a few weeks with you at least twice a year.' And that was not a good sign. I saw i was losing.

"But i still had four more months to run it, and during that last four months he promised me that he would actually be there with me on the date i had set, which was May 1st. He planned it and he promised it, and he spoke with my friends about it. He said he was packing all his possessions into his truck and leaving his woman and driving out to live with me. But when that day came, May 1st, he didn't show up.

"So i called him and it turned out he'd never even packed his truck. It was all a lie! I went ahead and asked him for the third and last time anyway, 'Where do you see us being in five years from now?' And he answered 'I hope i can come out and visit you once in a while,' and i knew then that it was over."

GIVING THE CLIENT PERMISSION TO STOP LOVE WORK

"I could have played around with more reconciliation and come-back spells, but i had my third answer and my date was up. So i broke off the affair and moved on. And that's what i want you to be prepared to do. I want you to know the date and the time that this work will be finished, and to stick with it, whether the spell succeeds or fails."

This story, which i give from the bottom of my heart, is something i find myself telling about once a week. Some ignore it. Maybe most of them do; i don't know. But i still tell it, because it is the best way i know to help a person who is "stuck" in lost-love work, and the feedback i receive tells me that it has helped a number of people.

MORE READING ON LOVE-RETURNING SPELLS

Read more reconciliation, reuniting, and return-compelling love magic spells at:

http://www.luckymojo.com/reconciliation.html
http://www.luckymojo.com/lovespells.html#reconciliation
http://www.luckymojo.com/lovespells.html#lodestonelove
http://www.luckymojo.com/intranquility.html
http://www.luckymojo.com/saintanthony.html

Further musings about when to give up on a reconciliation spell, along with some practical love-ending spells, are online at:

http://www.luckymojo.com/spells/black/antilovespells.html
http://www.luckymojo.com/cutandclear.html

WEEK THIRTY-EIGHT: Q and A

Each year about half of the course students sign up for our free Yahoo discussion group. If you wanted to join but have lost your emailed invitation, just go to http://groups.yahoo.com/group/hrcourse and subscribe. And while you're online, check out the weekly Lucky Mojo Hoodoo Rootwork Hour radio show archives available for free listening via http://www.drkioni.com or http://hoodoorootwork.blogspot.com or at http://www.itunes.com by searching for "hoodoo rootwork" at the podcast section!

Eoghan Ballard combined the subject of mentally ill clients (Lessons 2, 36, and 37) with that of sneaky tricks (Lesson 30) to devise this intriguing question:

• *You mentioned in passing advising certain mentally ill clients to seek professional psychological help, which is sound advice. However, there may be occasions when, as in other Afro-diasporic traditions, a client may wish to have help given to someone by way of "cooling the head" or "feeding the head" or some other spiritual action to calm the behavior of someone who is acting irrationally or is paranoid, hallucinating, etc. This is normally accomplished when in direct contact with the party (in various Cuban and Brazilian traditions) by the application of a mix of substances directly to the head. In absentia however, or when the worker wishes to work at a distance (albeit perhaps a short one), are there any suggestions for this sort of work which do not require the awareness that a work is being done? I am speaking of a positive sneaky trick, I guess.*

Eoghan, you are correct in that often where there is mental illness – or substance abuse — family members may wish a healing or blessing performed at a distance, while also seeking psychological or rehabilitation treatment. Sometimes this is necessary because the mentally ill person is resistant to being helped, at other times because he or she is physically not present.

You can do this sort of work at a distance with white candles, dressing and naming them for the afflicted person, and burning them continually. Prepare a tray of sand in which you stick a large number of 4 inch or 6 inch Offertory candles — for instance, 30 of them in a 5 x 6 array, one for each day of the month. These are lighted and burned one per day. You could substitute 4 or 5 glass novena candles, if preferred.

A photo of the person is kept by the candles, dressed with healing herbs and powders and smoked with healing incense. If there is an ancestor who could help the lost one, call on him or her; set the ancestor's photo beside the ill one's, to act as a guide. If you are Catholic, call on Dr. Jose Gregorio Hernandez to help the doctors do their best.

If physical contact can be had with the person who is mentally ill, but you do not wish it known what you are doing, try to introduce a few drops of Blessing Oil and Cast Off Evil Oil or herb tea into their laundry rinse water or spray it in their room. Combine Althæa (healing), Bay Leaf (mental acuity), Eucalyptus (to drive out bad things), Flax Seed (health), Golden Seal (wisdom, strength, and beauty), Sage (wisdom), and Solomon Seal (mental discernment).

NEXT WEEK: My Favourite Love Spells

WEEK THIRTY-NINE: LOVE SPELLS, PART TWO: MY FAVOURITE TRICKS

STOP ME IF YOU'VE HEARD THIS ONE BEFORE

As i have mentioned, love spells are the one class of root work i am asked for most often. In part, this may be because i am a woman, and in part it may be that i am gifted for this work and attract clients who sense that in me, but i am sure that it is also just human nature — most people feel incomplete until they have found love.

Now, because i have written a lot about love spells both online in "Hoodoo in Theory and Practice" and in "Hoodoo Herb and Root Magic" — and have even talked to some of my students on the telephone as customers and clients — i feel a little nervous going into this lesson because i know that some of you will have read or heard me give out some of these spells before. So you will notice i have subtitled this lesson "My Favourite Tricks," and that's what they are — the good old-fashioned spells i find myself telling to folks day after day, year after year, because they have worked for me and they have worked for others, and i believe that they can be worked with great success by you, either on your own behalf or for clients.

HAIR IN HAT

This is one of my favourite spells that is worked with personal concerns. I described it briefly at HHRM, pg. 149 ("Two Women's Tricks")

Actually, it is far more effective than that short notice indicated. By putting your pubic hair in the rolled rim of a man's stocking cap or hiding it in the sweat-band of his hat, you are keeping your sexuality on his mind. Men can work this on women, and it can be worked on same-sex partners too, of course.

If you have time and opportunity, dress the pubic hair with sexual fluids to make it more subtly enticing. If the person you are working on does not wear a hat, then get his pants, thread your pubic hair on a needle, and run it into the seam of his fly. This will keep him always hot for you, but it won't always keep you on his mind. (And, yes, there is a difference between those two conditions!)

WHITE CANDLE ATTRACTION SPELL

This little spell happens to have the distinction of being the most often plagiarized piece of writing at my web site. It is also the first spell i posted to usenet, and it is the only spell for which i have received money from a magazine that asked permission to reprint it. And the truth is, it is not even my spell, nor is it strictly an old time African American hoodoo spell! I got it from a Jewish lady, and she had it from someone else. But wherever it came from, it sure does work. It is archived online at

http://www.luckymojo.com/lovespells.html#candlelove

but i have added extra commentary in [brackets]:

PREPARATION

Here is a white candle love spell i was taught by a friend, Miriam Singer, who had it from another woman many years ago. It was given to me as a "woman's spell," possibly because of the phallic shape of the candle, but i see no reason a man could not perform it:

Get a white candle that will burn down in due time. You will have to inscribe it (see below), so it should be bigger than a birthday candle, and you will also have to watch it burn down to nothing (see below), so it should not be a 24-hour votive light. A plain white altar candle or, better yet, a white "bride and groom" figural candle, will be right.

[The 4" Offertory candle is a good size, as it burns out in less than two hours. The 6" Offertory candle takes up to three hours to burn out. Bride and Groom figural candles have highly variable burn times based on size and shape. The small Bolivian pattern Bride and Groom that we make and sell at Lucky Mojo burns out in anywhere from one to three hours, depending on how the wax peels down the sides. The larger Mexican pattern bride and groom candle from Indio can take up to seven or more hours to burn out, making it impractical for use in this particular rite. Because this spell is performed by the client herself, it is important, if you sell candles, to prescribe the right kind, lest she be forced to sit and watch an eight hour candle burn through to the end.]

Prepare an altar and decorate it with those things precious to you and to the one you love.

[When asked for specifics, i generally suggest flowers, hearts, pictures of places you would like to visit with your lover, a picture of the two of you together, if you have progressed to the picture-taking stage, and photos of your children if you are looking for a good second parent for them.]

PERFORMING THE RITUAL

Using a Rose thorn from a white Rose bush, inscribe the words "All my love come to me" 3 times on the candle. Place the inscribed candle in the center of the altar and light it. For the entire time the candle burns, gaze upon it and visualize your love coming to you in nakedness and beauty. When the candle burns out, collect the wax puddle that remains, wrap it up with the mementoes from the altar and keep it in a safe place.

[The phrase "keep it in a safe place" is one thing that marks this as a general occult spell and not specifically a hoodoo spell. If it had been a hoodoo spell, i'd have expected the teller to instruct me to "bury the remains at your front door so that he will come to you."]

The result of this spell will not be "zombie" or "victim" thrall-love; but you will receive ALL the love that person has for you -- which may be less than, as much as, or more than the love you have for him. Accept the degree of love you receive with grace and tenderness.

[Again, this marks the spell as general-purpose and not an old-time hoodoo. spell. The teller was not Wiccan and had no compunctions about doing love spells secretly, but she was concerned that the free will of the loved one should not be impinged upon.]

UNDOING THE WORK IF YOU CHANGE YOUR MIND

If at some future time you no longer wish to receive that man's love, dispose of the ritual remains in a simple ceremonial way. Depending on your mood, the wax puddle can be burned on a fire, buried at a crossroads, thrown into running water, mailed to him, ground to shavings and baked into a cake — or whatever you feel is appropriate. But it is your responsibility to dispose of it if you no longer want to be loved in any degree by that man.

[Frankly, i added this last paragraph to the spell myself. Ritual disposal of tricks is very important in hoodoo and when i used the spell, it felt incomplete to me without the suggestion of a way to undo the work. Except for mailing the stuff back or baking it into a cake — which were direct jibes at the person on whom i had performed the spell and whom i no longer ever wished to see in my bed again — the methods of disposal that i listed can be found in greater detail on my "Hoodoo in Theory and Practice" web page called "Laying Tricks and Disposing of Ritual Remains" at

http://www.luckymojo.com/layingtricks.html

— and for the record, i mailed the wax to him along with all his old letters to me, lightly dusted with Hot Foot Powder.]

USE THE FRONT YARD TO ATTRACT, THE BACK FOR FIDELITY

When throwing out love bath water, disposing of spell remains, or tying up a lover's underwear to bury it, use the front yard if he has not yet moved in, to draw him, and the back yard if he is in the home, to keep him from leaving. Likewise, any work you do in the bedroom and keep under the bed, point it inward, not outward — for instance, if you tie his sock and your stocking together, as in HHRM, pg. 149 ("To Keep a Marriage Happy"), have the sock toes point into the room, not leaving it.

HONEY JAR LOVE SPELLS

Honey jars and other sweetening spells are used for more things than love, and a honey jar is not a really "strong" love spell in the way that a Lodestone spell is, but every root doctor knows at least one variant of the honey jar and finds it useful.

When talking to clients in crisis, especially the weeping women described in Lesson 36, i find this to be the most important emergency love reconciliation spell i know, because in a pinch it can be performed with a few simple grocery store supplies (substituting sexual fluids or Olive Oil and a favourite perfume for the regular hoodoo dressing oil used to anoint the candle).

Furthermore, the honey jar is a valuable adjunct to any love spell in which candles are burned, because the jar of honey can be utilized as the base for the candles.

See variations of this spell and mentions of when to employ it at these places:

HHRM, pgs. 32-33 under "Apple"
HHRM, pgs. 195-196 under "Sweeteners"
HITAP, http://www.luckymojo.com/honeyjar.html "Honey Jar"
HRCC, Lesson 21 "Lodestones"
HRCC, Lesson 22 "Sweeteners"
HRCC, Lesson 36 "Types of Love Spell Clients"

LODESTONE AND RED CANDLE LOVE SPELL

This spell is available on the web at

http://www.luckymojo.com/lovespells.html#lodestoneattract

and it was given in full in Lesson 21 on Lodestones, so i need not repeat it here, except to expand and comment upon it.

This is the spell i most often describe to clients on the telephone because it happens to be the spell i used to draw to me the man who became my husband. It is the basis of the more complex Come to Me and Love Me spells kits we make and sell at Lucky Mojo. It is, in my opinion, the best love spell i have ever used — but then, i would say that, after five and half years of living with, and four years of marriage to, the most wonderful man i have ever known.

As described, this spell takes seven days. If i had a dollar for every feeble-willed client who said, "Seven days!? Why does it take so long?" i'd be rich. Sometimes i tell them, "It takes seven days because objects that symbolize two people are set in motion across your altar, and there is one stage of motion for each day of the week." Other times i say, "If you don't have seven days to spend on finding the most perfect mate in the whole wide world, feel free to try another, simpler spell."

Small Lodestones, about an inch in diameter, will do for this spell, and that's what we package in our kits, but i prefer larger stones, as their magnetism is more intense.

A plain 4" or 6" Offertory candle, a red Jumbo candle, or a red 7-Knob candle will do for the light, and can be burned in seven sections for the seven days, but some people prefer seven 4" candles. The red Lovers or the red Bride and Groom figural candles are also popular because they set the scene for the work with their imagery.

When i performed this spell myself, i used a pair of 2" sized extra large Lodestones and seven red bride and groom candles at the rate of one candle per day for seven days. Of course, as a hoodoo shop proprietor, i can get oversize Lodestones and figural candles more inexpensively than they can be had at retail prices, and although i indulge myself with these little luxuries when i wish, i do not expect my clients to purchase such costly supplies. Also, for the record, i do not think that the size of the Lodestones or the size and shape of the candles will affect the outcome of the spell significantly.

The Lodestones must be set up in the proper orientation to work this spell and, let me tell you, explaining magnetic attraction and repulsion on the telephone to someone who has never seen a Lodestone or a magnet and has not yet purchased the supplies is a chore. I ought to borrow a digital camera and take a couple of pictures of Lodestones drawing and repelling so i could refer clients to a web page and save my breath. In my day, kids got to handle Lodestones in public school science classes, but i guess all those cuts in the national education budget have done away with lessons on magnetism.

As described in Lesson 21, this basic Lodestone love spell can also be adapted for use as a reconciliation spell, substituting pink candles for the red ones and using Return to Me or Reconciliation Oil With the addition of a honey jar, it becomes even more powerful for mending lover's quarrels.

In other words, if there is one love spell to memorize until you can describe seven variants of it in your sleep, this is it.

MENSTRUAL BLOOD, SEMEN, AND URINE TRICKS

Absolutely no love spell a woman can use on a man will top these, in my experience. I have mentioned many in print already, so see the following references:

HITAP, http://www.luckymojo.com/bodyfluids.html "Body Fluids"

HHRM, pgs. 147 - 154 under "Personal Concerns"

The best of these are the most intimate — those where you put menstrual blood, vaginal fluid, semen, urine (that is, something from your urogenital region) into the loved one's food or drink, and those in which you add such fluids to a personal scent or dressing oil and wear it on your body to captivate those whose attentions you desire.

KNOT SPELLS AND NATION SACKS

Knot spells and nation sacks are favourite tricks of almost everyone who is willing to do love work that is mildly coercive. The online descriptions are the most thorough; the others references are useful variations.

HITAP, http://www.luckymojo.com/nationsack.html "Nation Sack"

HITAP, http://www.luckymojo.com/santisimamuerte.html "Santisima Muerte"

HHRM, pg. 148 under "Personal Concerns"

HHRM, pg, 140 under "Orange" ("To Get Married")

STAY WITH ME AND PEACEFUL HOME SPELLS

Less coercive than knot spells and nation sacks are these fidelity spells designed to keep a mate at home and to keep the home itself a happy place to be:

HITAP, http://www.luckymojo.com/staywithme.html "Stay With Me"

HITAP, http://www.luckymojo.com/peacefulhome.html "Peaceful Home"

HITAP, http://www.luckymojo.com/peacewater.html "Peace Water"

UNCONVENTIONAL LOVE SPELLS

Most of my clients are more or less monogamous, but i also see quite a few who are polyamorous, polyfidelitous, polygamous, promiscuous, or engaged in prostitution.

Picking Lodestones for polyamorous love spells requires considerable time finding multiple good matches, but i have enjoyed seeing it done.

An interesting triadic love spell for two men and a woman is described in HHRM on page 70 under "Coffee."

Jezebel Root dressed with Follow Me Boy Oil plus sexual fluids is carried by prostitutes. See details in HHRM on page 116 under the heading "A Prostitute's Lucky Amulet."

Cleo May Oil is worn as a personal scent (mixed with sexual fluids) to attract men who are generous with money.

If working a candle love spell to attract or capture a partner, use a dollar bill that the person gave you for the paper on which to write names. You can also use money as a name-paper to attract an unknown wealthy lover to your side.

REMEMBER HIS MOTHER

So often i get calls from women who are dating, living with, or married to wonderful men who love them, love their children, and ... still love their own mothers. And, oh so many times, these women tell me that they are not happy because, "He respects his mama more than he does me," or "He won't move away from this town 'cause his mama lives here — and she is driving me crazy."

These women want to improve their love-lives by getting rid of their mother-in-law's influences. Uh-uh. That will not work. Here's why:

A man who loves his mama is a man who loves and respects women. He's a better man in every way than the man who does not love his mama. He will give you his money. He will treat you like a queen. He will raise his sons to love and respect YOU. Make peace with his mama, girls, no matter what the cost to your pride. It's worth it.

WHICH LOVE SPELLS ARE THE STRONGEST?

I am often asked which love spell is the "strongest," but, of course, there is no way to rigidly quantify such things. I favour tricks utilizing personal concerns, but i see degrees of intimacy in them: The hat through the legs trick, the menstrual blood in the drink trick, and the hair in the hat band trick take the same amount of time, but i think the blood is stronger, because ingestion of body fluids trumps contact with hair.

Duration of the work comes into play too. A one-minute menstrual blood-in-the-coffee spell may not be as strong as a 7-knot spell with semen. But you need not choose one over the other, for you can work them both at the same time. I have worked personal concerns tricks and Lodestone spells at the same time — a 7-day spell with candles and Lodestones, tying knots on a semen-soaked string, putting menstrual blood in the coffee, and repeating the blood with every cycle until i felt sure of success.

HOMEWORK ASSIGNMENT #6:

Please identify, collect, dry, and properly label an herb, root, flower, leaves, bark, or seeds used in hoodoo. Do not send me commercial cut-and-sifted herbs or jarred kitchen spices. I want you to identify, collect, and prepare the herb yourself. The plant may be collected in the wild, grown in your garden, or, if all else fails, it can be a fresh herb from a grocery store that you "collected" and dried. You may use a field guide to wildflowers, garden plants, or herbs to identify it.

The material must be DRIED and it must NOT be more than will fill a 3" x 5" Ziplock bag. Attach to the bag a piece of paper on which you have written:

1. The common name(s) by which you know the plant.
2. The plant's taxonomic (botanical Latin binomial) names.
3. A description, *in your own words*, of at least one way the prepared material can be used in hoodoo magical practice. Send it to:

Homework #6 (Student ID#)
c/o Lucky Mojo Curio Co.
6632 Covey Road
Forestville, CA 95436 USA

WEEK THIRTY-NINE: Q AND A

The Fall Equinox having passed, we now enter the time of Almost No Flowers, which occurs right before the time when the Clocks Fall Back and everybody in America returns to Real Time, which nagasiva and i in our devotion to the Earth, as well as the entire state of Arizona for reasons of politics, have refused to abandon in the futile search for Daylight Savings.

These questions and comments came from Maureen Duffy:

• *Re: Lessons 2, 36, and 37: Are there ways specific to hoodoo that permit the practitioner to identify people with OCD, bipolar disorder, schizophrenia, or narcissism before one decides whether or not one wants to do work for them?*

In describing psychiatric disorders, not all workers use clinical terms, but most of us who deal with clients can tell simply from one long conversation when we are up against a mental illness.

Some folks refer to both OCD compulsions and schizophrenic obsession as "just circling around"— as in, "She says she got an enemy, but it sounds like she's just circling around." This is distinguished from being "confused in mind," which is the result of a specific conjure spell and can be cured.

• *Lesson 1: For using floor washes with carpet ... don't forget the spray bottle! You can spray the whole carpet lightly in the proper direction. It will not get wet.*

Thanks for the tip!

• *Lesson 2: Is there an authentic substitute for menstrual blood in drawing spells done for or by women who are no longer menstruating?*

Urine or vaginal fluid, either one. Menstruating women use these too.

• *Lesson 4: How do you store the ointments, salves, and liniments you make?*

I store them in the proverbial "cool, dry place."

• *About how long are they likely to be good?*

If made with an anti-oxidant like Vitamin E, oil-based products can keep for 3 - 4 years; those made with wax keep longer; alcohol and petroleum jelly keep indefinitely.

• *How can you tell if something has spoiled if you have only made it this one time?*

When natural oils go bad, they'll smell rancid, just like old cooking oils do.

NEXT WEEK: MY FAVOURITE MONEY SPELLS

WEEK FORTY: MONEY SPELLS

OLDIES BUT GOODIES

You may have encountered financial spells at my web site, in my books, via a free flyer from the Lucky Mojo shop, or because i have already mentioned them in previous lessons as exemplars of working with certain ingredients. So, rather than give detailed money spells in this lesson, i will describe the four families of money work, present an index to all the money tricks in HITAP and HHRM, tell you how to set up your own money altar, and close with my favourite spells.

Before you begin, please reread Lesson 17, describing the money altar at Lucky Mojo.

FOUR CLASSES OF MONEY MAGIC

There are four basic families of money spells and charms. Each family has its own list of appropriate spiritual supplies and has given rise to its own set of conjure tricks.

- **MONEY DRAWING**
  These spells bring money to you, lure customers to a shop, get folks raises on the job, and encourage people to loan you money.
- **FINANCIAL STABILITY**
  These spells increase wealth, slow expenditures, lead one to make wise investments, and create a smooth and prosperous life.
- **GAMBLING**
  These spells enhance luck at games of chance. They are subdivided into instant luck — for playing the slots, bingo, or the lottery — and winning-streak luck — the kind that poker players like to have. Some mingle in psychism and dream work to help you catch numbers in your dreams, or sense which horse is going to win a race by looking at the horses before they run.
- **RECOMPENSE AND PAY-BACK**
  These spells get money back from those who owe you, force a boss to raise your wages or better your hours, and help you obtain desired financial settlements in court cases or through arbitration. There is money at the root of these spells, but the work itself may be tinged with coercion and even a little anger.

MONEY TRICKS PREVIOUSLY DESCRIBED

Here is a list of money tricks, recipes, mojo hands, and spells that have been already been made available to you in HHRM and HITAP, as well as through these lessons (HRCC).

MONEY DRAWING

HERBS, OILS, WASHES, POWDERS, AND INCENSE

HHRM, pg. 22 For Business under "Agrimony"
HHRM, pg. 25 Increase Your Wealth under "Alkanet"
HHRM, pg. 26 Incense and Wash under "Allspice"
HHRM, pg. 28 Find Treasure under "Althæa"
HHRM, pg. 29 Rent Rooms, Draw Trade under "Ammonia"
HHRM, pgs. 40 - 45 Draw Money under "Beans and Peas"
HHRM, pg. 46 For Business under "Benzoin"
HHRM, pg. 46 For Illegal Business under "Bergamot"
HHRM, pg. 56 For Prosperity under "Blue Flag"
HHRM, pg. 56 Job Getting, Increase Sales under "Buckeye"
HHRM, pg. 67 Rent a Room under "Cedar"
HHRM, pg. 68 Money Drawing under "Chamomile"
HHRM, pg. 70 Sidewalk Washes under "Cinnamon"
HHRM, pg. 84 Illegal Business, Good Customers under "Devil's Shoe Strings"
HHRM, pg. 89 Quick Sales under "Earth Smoke"
HHRM, pg. 93 Draw Cash under "Fenugreek"
HHRM, pg. 95 Gain a Favour under "Five-Finger Grass"
HHRM, pgs. 99 - 100 Find Money, Business Success under "Gall of the Earth"
HHRM, pg. 102 Sidewalk Scrub under "Geranium"
HHRM, pg. 102 Good Start for a Club under "Ginger"
HHRM, pg. 107 Get a Job, Business Success under "Grains of Paradise"
HHRM, pg. 108 Job, Pay Raise under "Gravel Root"
HHRM, pg. 110 Draw Business under "Gunpowder"
HHRM, pg. 112 Draw Money under "John the Conqueror"
HHRM, pg. 115 Draw Business under "Irish Moss"
HHRM, pg. 116 Draw Trade under "Jezebel Root"
HHRM, pg. 127 General Information under "Lodestone"
HHRM, pg. 142 Rent Out a House under "Parsley"
HHRM, pg. 143 Attract Money under "Patchouli"
HHRM, pg. 148 Get a Job under "Personal Concerns"
HHRM, pg. 151 Business under "Personal Concerns"
HHRM, pg. 155 To Draw Money under "Pine"
HHRM, pg. 158 Money Mojo under "Pyrite"
HHRM, pg. 165 Money Scrubs under "Red Brick Dust"
HHRM, pg. 165 Burn Peelings under "Red Onion"
HHRM, pg. 167 Lucky Rice under "Rice"
HHRM, pg. 169 Draw Money under "Rose of Jericho"
HHRM, pg. 178 Money House Blessing under "Sarsaparilla"
HHRM, pg. 179 Better Business, Sidewalk Scrub under "Sassafras"
HHRM, pg. 182 Get a Job under "Shame Brier"
HHRM, pg. 185 Gifts of Money under "Skullcap"
HHRM, pg. 195 For Business under "Sweeteners"
HHRM, pg. 198 For Money under "Thyme"
HHRM, pg. 208 Draw Money and Business under "Yellow Dock"

MONEY DRAWING
LIGHTS AND CANDLES
HHRM, pg. 39 Draw Money under "Bayberry"
HITAP, http://www.luckymojo.com/candlemagic.html
Candle Colours for Money; Figural Money Candles
HITAP, http://www.luckymojo.com/saintexpedite.html
Saint Expedite Candle for Fast Money
HRCC, Lesson 16, Fix a Kerosene Lamp as a Money Light
HRCC, Lesson 17, Money Lamp on a Lucky Mojo Altar

MONEY DRAWING
MOJO HANDS
HHRM, pg. 25 Mojo for Getting a Loan under "Alfalfa"
HHRM, pg. 26 Money Drawing Mojo under "Allspice"
HHRM, pg. 40 Money Mojo under "Bayberry"
HHRM, pg. 70 Money Drawing Mojo under "Cinnamon"
HHRM, pg. 75 Br'er Rabbit's Mojo under "Collards"
HHRM, pg. 88 Mojo Hand under "Dragon's Blood"
HHRM, pg. 95 Money Mojo, Traveller's Hand under "Five-Finger Grass"
HHRM, pg. 100 Money Drawing Hand under "Gall of the Earth"
HHRM, pg. 108 Job, Pay Raise under "Gravel Root"
HHRM, pg. 110 Draw Business under "Gunpowder"
HHRM, pg. 112 Money Mojo under "John the Conqueror"
HHRM, pg. 128 Mojo Hands under "Lodestone"
HHRM, pg. 132 Conjure Wealth under "Mandrake"
HHRM, pg. 139 Money Mojo under "Magnetic Sand"
HHRM, pg. 143 Attract Money under "Patchouli"
HHRM, pg. 161 Mojo for Money under "Rabbit Foot"
HHRM, pg. 184 Hand to Get a Job under "Silver Dime"
HHRM, pg. 184 Drawing Money under "Spanish Moss"
HITAP, http://www.luckymojo.com/mojo.html Mojo Hands

MONEY DRAWING
SPELLS AND RITES
HITAP, http://www.luckymojo.com/lodestone.html
Lodestone Drawing Spell
HRCC, Lesson 20 Lodestone Drawing Spell
HITAP, http://www.luckymojo.com/moneydrawing.html
Success Sigil
HRCC, Lesson 31 Success Sigil
HITAP, http://www.luckymojo.com/magneticsand.html
14-Day Money Drawing Spell
HITAP, http://www.luckymojo.com/attraction.html
Attraction Spell with Lodestone
HRCC, Lesson 20 Lodestone in Cash Register
HHRM, pg. 127 Get What You Desire under "Lodestone"

FINANCIAL STABILITY
HERBS, OILS, WASHES, POWDERS, AND INCENSE
HHRM, pg. 25 Make Money Go Farther under "Alfalfa"
HHRM, pg. 25 Monetary Security under "Alkanet"
HHRM, pg. 39 Make Money Last longer under "Bayberry"
HHRM, pg. 51 Keep Off Bill Collectors under "Black Hen's Egg"
HHRM, pg. 56 For Prosperity under "Blue Flag"
HHRM, pg. 68 Take Off Money Jinx under "Chamomile"
HHRM, pg. 179 Control Your Money under "Sassafras"
HHRM, pg. 198 For Money Protection under "Thyme"
HHRM, pg. 207 Success for Children under "Wintergreen"

FINANCIAL STABILITY
MOJO HANDS
HHRM, pg. 100 Protecting Money from Theft under "Gall of the Earth"
HHRM, pg. 179 Money-Holding Mojo under "Sassafras"
HHRM, pg. 185 Steady-Money Mojo under "Smart Weed"

FINANCIAL STABILITY
SPELLS AND RITES
HRCC, Lesson 20 Money Stay With Me Lodestone Spell

GAMBLING
HERBS, OILS, WASHES, POWDERS, AND INCENSE
HHRM, pg. 24 Lucky Hand Wash under "Alfalfa"
HHRM, pg. 25 Preserve Gambling Luck under "Alkanet"
HHRM, pg. 33 Lucky Powders under "Arrowroot"
HITAP, http://www.luckymojo.com/badgerteeth.html Badger Teeth
HITAP, http://www.luckymojo.com/bluestone.html Bluestone, Laundry Blueing
HHRM, pgs. 40 - 45 Draw Luck under "Beans and Peas"
HHRM, pgs. 50 Gambling Luck under "Black Cat Hair"
HHRM, pg. 68 Lucky Hand Wash under "Chamomile"
HHRM, pg. 72 Luck under "Clover, Four-Leafed"
HHRM, pg. 75 Gambling Money under "Comfrey"
HHRM, pg. 77 Gambler's Hand Wash under "Coreopsis"
HHRM, pg. 84 Money-Rub, Head-Rub under "Devil's Shoe Strings"
HHRM, pg. 107 Gambling Chew under "Grains of Paradise"
HHRM, pg. 109 Luck under "Gravel Root"
HHRM, pg. 112 Hand Wash under "John the Conqueror"
HHRM, pg. 114 Dream Lucky under "Huckleberry"
HHRM, pg. 116 Gambling Herb under "Irish Moss"
HHRM, pg. 117 Gambling Luck under "Job's Tears"
HITAP, http://www.luckymojo.com/luckyhand.html Lucky Hand Root
HHRM, pg. 134 Amulet under "Mercury"
HHRM, pg. 157 To Dream Lucky under "Poppy"
HHRM, pg. 207 Hand Rub, Incense under "Wintergreen"

GAMBLING
MOJO HANDS
HHRM, pg. 25 Gambling Hand under "Alfalfa"
HITAP, http://www.luckymojo.com/alligatorfeet.html Alligator Feet
HHRM, pg. 26 Mojo for Gambling under "Alligator Foot"
HITAP, http://www.luckymojo.com/alligatorteeth.html Alligator Teeth
HHRM, pg. 26 Mojo for Gambling under "Alligator Tooth"
HHRM, pg. 29 Lucky Mineral Hand under "Alum"
HITAP, http://www.luckymojo.com/badgerteeth.html Badger Teeth
HHRM, pg. 35 Gambler's Charm under "Badger Tooth"
HHRM, pg. 38 Gambling Charms under "Bat"
HHRM, pg. 56 For Prosperity under "Blue Flag"
HHRM, pg. 56 Gambling Mojo under "Blueing"
HHRM, pg. 60 Gambling Mojo, Charm under "Buckeye"
HHRM, pg. 63 Dream Lucky Numbers under "Calendula"
HHRM, pg. 73 Crap-Shooter's Mojo under "Cloves"
HHRM, pg. 88 Mojo Hand under "Dragon's Blood"
HHRM, pg. 95 Card Player's Lucky Hand under "Five-Finger Grass"
HHRM, pg. 99 Gambling Luck under "Frog and Toad"
HHRM, pg. 102 "Hot" Gambling Hand under "Ginger"
HHRM, pg. 104 Gambling Hand under "Ginseng"
HHRM, pg. 107 Lucky Hand under "Grains of Paradise"
HHRM, pg. 111 - 112 Mojos under "John the Conqueror"
HHRM, pg. 130 Mojo and Hand under "Lucky Hand Root"
HHRM, pg. 131 For Money under "Magnetic Sand"
HHRM, pg. 139 Gambler's Charm under "Magnetic Sand"
HHRM, pg. 144 Seven-Way Bag for Luck under "Peony"
HHRM, pg. 158 Gambling Luck under "Pyrite"
HHRM, pg. 161 Mojo for Luck under "Rabbit Foot"
HHRM, pg. 161 Gambling under "Raccoon Penis Bone"
HHRM, pg. 184 Gambling Hand, Mojo under "Silver Dime"
HRCC, Lesson 19 'Three-Way' Fast Luck Money Mojo

RECOMPENSE AND PAY BACK
HERBS, OILS, WASHES, POWDERS, AND INCENSE
HHRM, pg. 68 Make Lover Generous under "Chamomile"
HHRM, pg. 179 Protect Your Investments under "Sassafras"

RECOMPENSE AND PAY BACK
SPELLS AND RITES
HITAP, http://www.luckymojo.com/compelling.html
Compelling Compliance in the Home
HITAP, http://www.luckymojo.com/compelling.html
Green Devil Money-Back Spell
HRCC, Lesson 28 Graveyard Spirit: To Get Money Owed
HITAP, http://www.luckymojo.com/payme.html Pay Me Spells

FURTHER LISTINGS OF MONEY SPELLS

Here are some alternative ways to link to the HHRM and HITAP pages that contain information about money spells:

- **HITAP MONEY SPELLS**
  http://www.luckymojo.com/moneyspells.html
  Link List to all the HITAP and Lucky W Amulet Archive Money Spells, Amulets and Charms.
- **HITAP GAMBLER'S LUCK SPELLS**
  http://www.luckymojo.com/gamblersluck.html
  Link List to all the HITAP and Lucky W Gambling Spells and Charms.
- **HHRM MONEY HERBS**
  HHRM, pg. 213
  List of herbs for making powders, incense, washes, oils, and mojos for money work of all kinds

SET UP A MONEY ALTAR

Back in Lessons 16 and 17, i described several ways to set up altars. If you have not yet made an altar, now is the time to do so. If you already have an altar, consider dedicating a portion of it to money drawing, or setting up a separate altar for money work.

Why do i instruct you to do this now, when i did not do so while describing my favourite love spells?

Simple: Not every person taking this course wants love or is willing to use conjure to find or keep love — but almost everyone enjoys more money and has no antipathy to performing money drawing spells.

If you are on a limited budget, start with items from group one (Money Drawing) and work up to group two (Financial Stability) as you can afford to — which you should soon be able to do, if your Money Drawing spells work well.

MONEY DRAWING ALTAR SUPPLIES

You will want a Lodestone and Magnetic Sand, as well as money attracting and drawing oil, incense, and sachet powder. The gold standard for spiritual supplies in this class of work is Money Drawing. Others formulas are Five-Finger Grass, Attraction, Magnet, and Lodestone. You can buy them or make them, use them singly or mix and match them, as you choose.

FINANCIAL STABILITY ALTAR SUPPLIES

In addition to the Lodestone, procure an item to symbolize financial stability (i use a miniature coin bank), and a set of oil, incense, and sachet powder for sustaining wealth. Popular formula names for supplies used in this realm of money work are Money House Blessing, Money Stay With Me, Prosperity, and Wealthy Way. For career matters, Crown of Success and Steady Work may be added as well. Mix and match these supplies as you prefer, and either craft your own or buy what you need.

GAMBLING ALTAR SUPPLIES

If you gamble, add a Lucky Hand root or a four-leaf Clover, items to symbolize your game of preference, and a set of oil, incense, and sachet powder for gambling. Spiritual supplies used in gambling include Black Cat, Fast Luck (the gold standard of lucky oils), Lucky Mojo (from which my own company got its name), Lucky Buddha, Lucky Number, Lucky 13, Lucky Dream, Good Luck, Double Luck, Lucky Hand, and Three Jacks and a King. Again, you can mix and match, make your own supplies, or buy them.

RECOMPENSE AND PAY-BACK ALTAR SUPPLIES

Should you desire to compel someone to repay a loan, grant you a raise, or settle a financial legal case, get something personal of the person upon whom you will be working (use the list on page 147 of HHRM), an image candle to represent them, and appropriate supplies. Formulas used in such work include Pay Me, Boss Fix, Compelling, and Essence of Bend-Over. Court Case may be added if the issue has come down to legal cases.

A FEW WORDS OF ADVICE

Please, do not set up an altar just for gambling luck without first providing for a good source of income with which to play and a way to keep yourself financially stable so that you don't blow all your income on continual gaming.

Likewise, even if you have reason to compel someone to recompense you, create a positive money drawing altar first. Don't build a money altar in anger or merely to win a lawsuit.

Take your time gathering materials for your altar — some wonderful green paper or money-printed cloth, statuary, candles, candle holders, a kerosene lamp, an incense burner, real and artificial coins and paper money, Pyrite, a Sand Dollar shell, gold and green confetti — anything to remind you of money. Following the outline above, you will soon have a general-purpose money altar and from one to four sets of supplies with which to work.

MY OWN MONEY SPELL FAVOURITES

So which money spells are my own personal favourites?

That's easy: I work with an extra-large Lodestone in the shop's cash box, plus another extra-large Lodestone on the shop's money altar.

After performing a cleansing of the shop, i spread Sugar and Cinnamon on the ground at the front door and dress the door itself with Attraction Oil in a five-spot pattern to draw in customers.

I dress our business cards (on the backs, discreetly) with a combination of Attraction and Money Drawing Sachet Powder.

I use the Success $$¢¢$$ sigil or the Return To Me RTM sigil on paper money to spend and that money is also dressed with Prosperity or Money Drawing Oil .

When i feel it is necessary, i set a red light for Saint Expedite dressed with Fast Luck Oil and offer him flowers on the money altar for quick money.

WEEK FORTY: Q and A

Working on this week's lesson about money spells did me good — the Lucky Mojo Curio Co. had its best-ever weekly gross income while this material was sifting through my mind and out my fingers to the keyboard. Come to think of it, last lesson's teachings on love spells had an effect around the house, too. I hope you are all as lucky when you read these lessons!

Carla Corcoran wrote about collecting herbs, as per Homework assignment #6 in Lesson 39:

• *As far as the uses of the Heartsease plant or Pansy, which you list in your book, which parts of the plants do we use ... petals, stems, leaves? Like for example, I just bought a Heartsease and if I were to make a bath, would I use the flower petals, the stems, the leaves ...?*

Unless a recipe, spell, or medical remedy specifies using the flowers, roots, or seeds, you would use the leaves.

Here is a harvesting tip: On a plant like Heartsease, where the leaves come from a central bundle, you can pick each leaf individually by clipping them off with your thumbnail and first finger, but on stemmier plants, like Periwinkle or Sage, you will work faster if you cut the stalks, stems, or vines, then strip the leaves off by running your hand tightly over them against the grain, above a collecting pan. In many species, the leaves will audibly pop off backwards at the abscission point where they would normally fall off in Autumn.

Here's another tip: Although it is convenient, it is not a good practice to dry herbs with the leaves on the stems because as they dry, the leaves dessicate first, communicating their sap-borne active principles to the stems in an attempt to keep the stems alive longer, so they lose their power — plus, after they are dry on the stem, the leaves of many species of herbs become difficult to strip off compared to how easy they are to strip when fresh.

One reason that commercial cut-and-sifted herbs are not as fine as home-grown is that the commercial growers often (depending on the habit of growth of each type of plant) cut and dry the stems as well as the leaves, and the stems generally have less essential oil or active medical / magical principle in them. Commercial growers do this to increase the weight of what they harvest and they are able to get away with the practice because they use heavy duty choppers and sifters that render the dried stems into small bits. However, if you have a good eye, you will notice the chopped stemmy pieces in the mix, for they are often (not always) different in colour than the leaves. Typically they are brownish, whitish, or yellowish compared to the green leaves. Inclusion of chopped stems can change the colour of a whole batch of, say, Rue, from bright, dark green, if only the leaves are dried, to a yellow-green "hay colour," if the old, yellow stems are dried along with the leaves and then chopped into them.

NEXT WEEK: PROTECTION SPELLS

WEEK FORTY-ONE: PROTECTION SPELLS

PROTECTION: A HETEROGENOUS MELANGE

Please prepare for this lesson by consulting the list of protective herbs in HHRM, page 210, and the checking out the links from the HITAP protection spells list at
http://www.luckymojo.com/protectionspells.html

To understand any culture's protective magic, you need to know what one is being protected *from* in that culture — that is, the form that hostile magical attacks take in that culture, including

- **THE SYMPTOMS OF BEING MAGICALLY ATTACKED**
  What it feels like or looks like to suffer a magical attack
- **THE MOST MAGICALLY VULNERABLE BODY SYSTEMS**
  Where the evil enters — the mouth, feet, nostrils, head, dreams, etc.
- **WHO MIGHT BE MOST LIKELY TO WISH TO ATTACK ONE MAGICALLY**
  Deformed people, strangers, jealous rivals, in-laws, wandering spirits, etc.
- **THE MOST COMMON METHOD OF MAGICAL ATTACKS**
  Throwing powders, staring, verbal cursing, burying something, etc.

You also need to understand how each culture's protective magic works, in terms of what is generally done to

- **PREVENT, WARD OFF, OR SHIELD AGAINST MAGICAL ATTACKS**
  Wear amulets, say blessings, seal the doorways
- **OBLITERATE OR RENDER NULL MAGICAL ATTACKS IN PROGRESS**
  Recite a prayer, make a hand gesture
- **REVERSE MAGICAL ATTACKS TO THEIR SENDERS**
  Burn candles, work with mirrors
- **MITIGATE THE DAMAGE CAUSED BY MAGICAL ATTACKS**
  Set lights, recite prayers, drip oil into water, cleanse with eggs

Conjure spells for protection are quite heterogenous, bearing traces of incorporation from several cultures. Interestingly, the *form* that the attack takes is usually perceived in African terms (leg pains, bad dreams, poisoning through the feet, jealous rivals and in-laws causing trouble, something thrown or buried) but active agents used in protective and cleansing work may have come into conjure from other sources.

Four culturally specific attack-and-protection paradigms widely found in the USA — and thus to a greater or lesser extent in hoodoo — are:

- **BELIEF IN THE EVIL EYE (MIDDLE EAST, NORTH AFRICA, EUROPE)**
- **BELIEF IN FOOT TRACK MAGIC (CENTRAL AFRICA)**
- **BELIEF IN EVIL AIRS (NATIVE AMERICA)**
- **BELIEF IN ARROWS OF SHA (ASIA)**

THE EVIL EYE: MIDDLE EAST AND EUROPE

Belief in the evil eye (the eye of envy, mal occhio, jettatura, the invidious eye) apparently originated in ancient Sumer and developed in ancient Egypt, Israel, Ethiopia, North Africa, Greece, and Turkey. It then spread to the circum-Mediterranean countries and from there into Northern Europe as well as into Afghanistan and India. When Jews, Christians, and Muslims colonized the Americas and Australia, or were enslaved there, evil eye belief came along with them.

The symptoms of an evil eye attack include physical maladies, from diarrhea in babies and impotence in men to failure of lactation in cows and the withering of fruits on orchard trees — all of which are symptomatic of a loss of fluids. The most likely attacker is someone who is unconsciously jealous, especially a woman with no children. Evil eye work cannot be hired out and it is usually inadvertent.

Preventive and protective talismans and gestures against the evil eye are numerous and varied, but most prominent are the use of the colours blue and red, and images of hands and eyes.

The evil eye belief in hoodoo is strongest along the East coast, where we see Muslim-derived cobalt blue glass bottles on bottle trees and the painting of building trim and doors with "haint blue." Additionally, amulets against the evil eye have been marketed in the Black community by Jews since the 1920s.

For more details, see my Lucky W Amulet Archive page on Evil Eye Beliefs, at
http://www.luckymojo.com/evileye.html

If you follow out all of the links from that page to the many sub-pages and make a note of the bibliography at the bottom of the page, you will be kept busy for a few hours.

EVIL AIRS AND LOSS OF SOUL: THE AMERICAS

The belief that curses are blown onto one or that one's soul can be sucked out or lost are found among Native Americans. In Mexico one hears of evil airs and susto (loss of soul due to fright); among North American tribes, witches blow diseases into people while medicine men suck them out.

Symptoms of affliction by evil airs include fevers, decreased appetite, and depression. Likely attackers are bad spirits that live in lonely places and evil witches, some of whom work for pay.

Preventive and protective talismans and gestures against evil airs are not as common as are rituals to cure the victims.

Despite the fact that Native American herb magic was thoroughly incorporated into rootwork, Native evil air beliefs are almost unknown in hoodoo, even among people of mixed African and Native descent. Perhaps this is because evil air adherents had no strong preventive or protective spells, relying instead upon curing rituals, so when Europeans colonized America, many indigenous people accepted the incoming evil eye beliefs and adopted the use of apotropaic talismans. Thus in Brazil the Mediterranean Mano Fico hand amulet is the protective charm of choice, and in Mexico Mestizos carry an eye-shaped Deer's Eye bean (see HHRM, pgs. 4 1- 42).

ARROWS OF BAD SHA: ASIA

Feng Shui, originally the Chinese magical art of assessing the landscape for the proper placement of tombs and residences, has become popular in America since the 1980s, but many who employ it when installing a fountain in the "wealth corner" of a room to draw money or decluttering apartments, are unaware that it is just as concerned with protection from evil as it is with increasing wealth and happiness.

In classical feng shui, the good influence that flows into a building site is called chi (the same as the life-force chi developed in Asian martial arts and the sexual chi cultivated in Chinese sexual alchemy), while the evil influence that attacks a place is called sha. Sha is a negative force generated by physical configurations, often described "arrows." Wedge shaped buildings emit sha from their "points" and buildings that face such points are under attack. Buildings situated at the end of a T-intersection receive arrows of sha from down the street. People who live there will not thrive.

One way to deal with sha, when you cannot move a building, is to deflect it, and the best-known deflector is the ba gua mirror, a convex or flat circular mirror around which the ba gua or eight trigrams of the I Ching are painted. It is this mirror — or any convex mirror — that has entered hoodoo as a protective device, at least in the San Francisco Bay Area, where the Black and Chinese communities overlap and the popularity of Asian martial arts training is high among African Americans. Many a time i have been told by a Black person to "go to the auto parts store and get one of them little round car mirrors and glue it on the side of your house facing the way your enemy lives. That'll send back anything." When asked, some folks who prescribe this method have told me they "learned it from a Chinaman." The impersonal sha of China has been transmuted into the personal enemies of hoodoo, and even though the sacred ba gua symbol is no longer on the mirror, the remedy has carried across cultural lines.

FOOT TRACK MAGIC: AFRICA

In Africa — and among African Americans — there is a strong belief that the body is vulnerable to magical attack though the feet. Symptoms of poisoning through the feet include physical maladies, such as swollen feet and legs, and shooting pains in the legs. In the most extreme forms, the victim "crawls on all fours like a Dog" and "dies howling." The most likely attackers are people in the family who are jealous of one's success, an ex-partner of one's lover, or one's female in-laws who oppose one marrying into the family. They may perform the spell work themselves or hire a dark-hearted rootworker to hurt or kill one.

In a culture and climate region such as the South where hookworm is a reality, it is easy enough for "modern, scientific" thinkers to facilely pass this tradition off as a medical curiosity or a superstition, but as with the evil eye belief of the Middle East and the evil air and susto beliefs of the Americas, there is much more to the paradigm of foot track magic than a mere confusion about the causes of medical illness. In short, foot track poisoning is an ethno-specific idiom for spiritual attack, not a medical disease or a psychological disorder that can be diagnosed or treated without reference to its cultural context.

SALT AND PEPPER PROTECT THE FEET AND THE FOOT TRACKS

The employment of Salt to protect the person and the home is so prevalent in hoodoo that i have written an entire web page on the subject, found in HITAP at

http://www.luckymojo.com/salt.html

On that page you will also find examples of the mixing of Pepper with Salt to protect from witchcraft. Deploying this combination in one's shoes or sweeping it out the front door path reinforce the link between this particular method of using Salt and the ancient African belief in foot track magic. You put Red Pepper or Black Pepper and Salt in your shoes to keep from being "poisoned through your feet."

This latter practice is so well known in the South that as F. Roy Johnson noted in his 1962 book "The Fabled Doctor Jim Jordan," when the feared conjure doctor Old Edloe died near the tiny Black community of Como, North Carolina, around 1900, children (including Jim Jordan's sister Jennie Mæ Eley) went around singing:

I don't have to wear no Salt and Pepper in my shoes
Since Old Edloe's gone.

The feet are not just weak points subject to invasion in conjure; when well tended, they are a source of pride and social status.

The African American obsession with sharp looking shoes is easily demonstrated. Blues, r'n'b, and soul lyrics about shoes are so numerous that i could create an entire web site on the subject, from Eddie "Son" House's "Walking Blues" and Elmore James' "Madison Blues Shoes" to Bobby Freeman's 1950s rock'n'roll hit "Betty Lou Got a New Pair of Shoes" and the despised "broghans" of Otis Redding and Carla Thomas' 1960s duet "Tramp."

In my mind's eye i can still locate every Black-owned shoe-shine stand and parlour in the San Francisco Bay area during my childhood, and although the decline in leather shoes has led to the demise of shoe shining, the African American community is still involved with the concept of sharp-looking shoes, as witness the ads for sports shoes on television, presented by an endless parade of smiling Black athletes.

PROTECTIVE SPIRITS: AFRICAN AND OTHER SPIRIT GUARDIANS

The African-derived use of Graveyard Dirt to call up spirits of the helpful dead for protection of the self and the home was dealt with in Lessons 26 and 27 and need not be repeated here. Another spirit often petitioned for protection is the Archangel Michæl, especially in conjunction with Angelica root or Grains of Paradise. (See more in HHRM under the named herbs.) The Lord protects Jewish homes through a mezuzah, as described in Lesson 31, a custom also found in urban conjure practice.

COINS, ROOTS, STICKS, SPIKES, AND LYE: AFRICAN AMERICAN

You may wear a silver dime at the ankle to protect your feet and to warn if someone has thrown powders for you. You can tie Devil's Shoestrings at your ankles for similar protection. Elder sticks stabbed into the ground protect the home, as do four railroad spikes or large nails, four Indian Head cents, or four cans of Red Devil Lye buried at the four corners of the home.

EGGS FOR CLEANSING AND PROTECTION

Eggs are used to remove spiritual problems and negativity from the body. Rolling a whole Hen's egg over or around the body or touching it to the body's orifices to draw out problems (especially those caused by the evil eye) is common in European folks magic and the custom spread from there to colonized American nations.

One method of dealing with the egg after use is to throw it at a tree to break it and thus let the tree absorb the evil energies. In some countries — notably Italy, Portugal, and Spain — the egg that is rolled over or waved around the client is later broken open and divined for signs that the evil eye was indeed in effect. Simple sleight of hand is used by some spiritual workers to produce eggs that seem to be hard-boiled or, more impressively, that contain a large eye-like dark spot inside when broken open for inspection. All of these customs — including sleight of hand routines — can now be found in hoodoo, through contact with Mexicans, Sicilians, Jews, Spaniards, and Portuguese people.

To the European tree-throwing rite of disposal has been added the more typical hoodoo custom of disposal at a crossroads, something only rarely encountered in European evil eye work with eggs. The use of the term "evil eye" has been subtracted by rootworkers and the egg rolling rite is advocated by conjure doctors as a way to rid a client of "crossed conditions," "unnatural illness," or "jinxes," terms found widely in the African American community. In addition to cleansing, eggs are also used for protection, to ward off threatened conditions, such as teething pains in children or unwanted visits from the law. See HHRM page 51 for more specific details.

FIERY WALL OF PROTECTION SPELL

As a rite, the Fiery Wall of Protection spell uses a full panoply of spiritual supplies, but in a pinch, you can get by with only the candles and dressing oils.

INGREDIENTS

7 purple Offertory Candles
1 black Offertory Candle
1 white Cross Candle
1 bottle Fiery Wall of Protection Dressing Oil
1 packet Fiery Wall of Protection Sachet Powders
1 packet Fiery Wall of Protection Incense Powders
1 packet Fiery Wall of Protection Mineral Crystals
1 Saint Michæl Holy Card
1 packet Graveyard Dirt
1 whole Angelica Root

In addition to these items, have on hand a clean white handkerchief, a square of tin foil, and a photo of the Perpetrator. If no photo is available, write his or her name nine times on a piece of paper; if the name is unknown, write "The Evil One" nine times.

PREPARATION

Make the incense powders into cones on a burner. Place the Graveyard Dirt in a chinaware saucer. Prepare the Cross candle for the Protectee. With a nail, carve the words "Saint Michæl Protect Me [or the name of the client]." Dress it with Fiery Wall Dressing Oil. Dress the Angelica Root with the same oil and place it at the base of the candle. Around the central candle and Angelica Root, lay out a circle of Fiery Wall Sachet Powder.

Now prepare the 7 purple Guardian candles by carving upon them the names of 7 protectors. These may be 7 saints, 7 people such as family members or co-workers, or 7 officials such as the Police, Fire Department, Child Protective Services, etc. — or a combination of names from any of these three groups of entities. Dress the Guardian candles with Fiery Wall Oil. Place them in a circle right on the circle of Sachet Powder that goes around the Cross candle. Sprinkle them with a little of the powder, too. Place the Saint Michæl Holy Card among them.

Finally, prepare the black Perpetrator's candle. With a nail, carve his or her full name (or the "The Evil One") on it on one side and the words "Keep Away" or "Get Away" on the other side. Do not dress this candle. Place it off to one side, outside the circle of candles, on top of his photo or name-paper. Place the saucer of Graveyard Dirt next to his candle.

DOING THE JOB

Light the seven Guardians first, then the Protectee within the circle, then the Perpetrator's candle far outside the circle. Light the incense. While it burns, say out loud your prayer or wish for protection and call upon Heaven for aid. Ask for the intercession of Saint Michæl, who guards Heaven with a sharp, cutting sword, and enjoin him to protect the client with seven Guardians, whether they be Guardian Angels or Humans (including the Police, if you think this will be necessary).

Let the candles burn until the black candle is half-done, then pick it up and hold it in your hand. Lay the Perpetrator's photo or name-paper on the saucer of Graveyard Dirt . Set it on fire with the Perpetrator's black candle and say, *"Let your evil self be your own undoing!"* When the paper has burned, turn the Perpetrator's candle upside down and extinguish it in the Graveyard Dirt and say, *"Let your evil works be your ending!"*

Allow the rest of the candles to burn out. Gather up the Angelica Root, some sachet powder, and the Saint Michæl card and wrap them tightly in the tin foil, making a small packet. Tie the packet up in the handkerchief with four knots. Dress it lightly with Fiery Wall Oil. Carry the packet; to protect the home, place it by the front door, to protect a client, give it to them to carry.

Carry the saucer of Graveyard Dirt, Perpetrator's name ashes, and candle to a graveyard and throw them against a grave stone, being sure to break the saucer. Don't say a word; just turn and walk home and don't look back. Back home, after everything is all put away and cleaned up, dissolve the Fiery Wall of Protection Crystals in water as a floor wash and wash down your home, while you recite the 37th Psalm ("Fret Not Thyself With Evil-doers...") 37 times. You may also use them in your bath.

WEEK FORTY-ONE: Q and A

The leaves are starting to fall from the Maple and Walnut trees, and that means it is time to cut the last of the deciduous perennial herbs and to give the evergreen herbs a final trimming before allowing them to rest over the Winter. This week we will be cutting Mugwort, Rue, Mint, Sage and Violet as long as it remains sunny, and hoping for Sun when it showers.

Nathen Steininger wrote:

• *I bought a pretty cheesy book on hoodoo a while back written by a "Doktor Snake" and in it he talked about hoodoos and rootworkers taking on a name such as "Doctor Buzzard." At first i didn't give him much thought, but later i discovered some more stories about Dr. Buzzard, so i was wondering: Is it common for rootworkers to take on a "Dr." name, and if it is, how do you choose it? Is it given by the person who teaches you or do you just pick something you like?*

An honourific title may be given, but is usually self-chosen. The Doctor Buzzard name has been used by 20 or more men, both Black and White, most in the Carolinas.

Men have tended to take these traditional honourifics:

- **Doctor,** like the many Doctor Buzzards, Doctor E. D. England of Norfolk, Virginia, and Doctor Jim Jordan of Como, North Carolina;
- **Mister,** like Mister [Matthew] Murray of Lafayette, Louisiana;
- **Brother,** like Brother Felix of Columbus, Georgia;
- **Daddy,** like Daddy Snake Legs of Alexandria, Virginia;
- **Papa,** like Papa Julius [Suarez] of Los Angeles, California, and Papa Jim [Sickafuss] of San Antonio, Texas;
- **Father,** like Elder Father Caffrey of Mississippi (only 29 when he took the name) and Reverend Father [Joe] Watson The Frizzly Rooster, of New Orleans.

Women have tended to take these traditional honourifics:

- **Madam(e),** like Madam [Myrtle] Collins of Memphis, Tennessee and Madame Papaloose of New Orleans, Louisiana;
- **Miss,** a group including me, Miss Cat, and my friend Miss Robin [York];
- **Sister,** like Sister Gina of San Francisco, Sister Powers of Georgia (partner to Brother Felix), and the Seven Sisters of New Orleans, Louisiana;
- **Aunt,** like Aunt Caroline Dye, of Newport, Arkansas, called Aunt because she took in foster kids (http://www.luckymojo.com/auntcarolinedye.html).

Men and women who preach and do rootwork use the title:

- **Reverend,** like Reverend Hattie V. Lewis of Washington, DC, and Reverend Dr. Christos Kioni of Florida (http://www.drkioni.com).

Not all workers use an honourific, and of those who do, most do NOT take animal names, but use their first name, like Papa Jim, or their surname, like Madam Collins.

Doktor Snake, whose book you mentioned, is a British ad copy writer named John Shreve. He is not a hoodoo practitioner.

NEXT WEEK: REVERSING AND REVENGE

WEEK FORTY-TWO: REVERSING AND REVENGE SPELLS

A PRELIMINARY WORD OF CAUTION

Not everyone finds reversing or revenge spells to their taste. If you feel uncomfortable with the subject, feel free to not put the material described here into practice.

WHEN CLEANSING AND PROTECTION ARE NOT ENOUGH

If a client comes to me in a state of trouble, and says that an enemy has thrown for her, tricked or hurt her through unnatural illness, is steady working against her, is burning black candles on her name, is using a doll-baby on her, has dressed her workplace with powders, or any such thing, i usually take her at her word, especially if she places the presumptive enemy work within a social context that makes sense. If she has a good idea as to why someone would be attacking her and if she does not seem to be psychotic or obsessive, i see no reason to doubt that she is under attack.

She may tell me that her husband has a scheming ex-wife or another woman on the side who is using that stuff to cause a break up; or that there is conflict among fellow-workers on the job over layoffs or promotions and she is pretty sure that someone is trying to drive her out. Perhaps there are long-term family squabbles over money, respect, child custody, inheritances, or the role that in-laws play in decision making and she is pretty sure that someone involved is using hoodoo to dominate the situation. Or maybe she has recently had a run of good fortune and someone she knows has reason to be jealous or envious of her success and has a reputation for using witchcraft to mess up other peoples' lives.

Even without doing a reading, i always give the client in any of these or similar situations the benefit of my trust. Why? Because i know for a fact that people are using bad stuff on other people all the time — after all, my shop sure sells enough black candles, Break Up Oil and Hot Foot Powder to supply them!

When such a client comes to me, i first recommend that she perform a spiritual cleansing of both herself and her home. If the attack is centered in the workplace, i advise cleaning there, too, insofar as possible. The forms of cleaning i suggest — bathing and spiritual home cleansing — have already been covered in earlier lessons.

I next recommend that as soon as she has cleansed herself, and each room of her home, she should lay down protective spells. I covered a few forms that such protection work may take last time, and gave pointers to where you could find more of them in my books online and in print.

In more than half the cases — i am tempted to say in 75% of the cases, but i have never taken an accurate count, so i am just making an estimation — a simple spiritual cleansing followed by a protection rite will be all that the client needs to throw off the attack. The reason for this is that most enemy work is performed once, generally in the heat of anger, and as soon as it is cleared away, it is gone.

PROLONGED SPIRITUAL ATTACKS WITHIN A FAMILY

In more than half the cases that don't respond to a single course of cleansing and protection — and still assuming here that neither the client nor the attacker are obsessive-compulsive or psychotic — the enemy is a family member. In these cases — and also in cases where there is jealousy or racism on the job — the client may need to perform protective rites on a regular basis for years. This is not a cause for despair or a sign that the protection is not strong enough. Rather, it is a sign that the enemy is very close by, can get the client's personal concerns, and has a self-justified emotional or economic stake in harming the client.

Now, you may well ask, "Why would a person who is not insane or purely evil keep on spiritually attacking a family member for years on end?"

Consider a deserted wife who is left to raise two children, only to see her ex-husband just down the street with a new wife and a new child whom he is supporting financially in a style which she cannot hope to attain as a single mother.

The client who comes to me is the second wife. She may be innocent of causing the first couple's break up, but even if she did steal the man from his first wife and kids, that was years ago and it's not her fault that her husband won't keep up with his child-support payments on the first two children.

The client knows that it is the ex-wife who is hurting her family, and she wants me to help her retaliate. But looking at the situation impartially, i see that the first wife has some justification for her anger — and, more than that, she has a long-term incentive to wreck the other marriage. She will not stop the attacks until her children are getting adequate financial and emotional care, and even if child support payments are being taken care of, she may not stop attacking until she too is in a second marriage and feeling right with the world.

Another common situation in which i see prolonged spiritual attacks within a family is the case of a female client who comes to me complaining that her mother-in-law is steadily working to break up her marriage in an attempt to retain emotional and financial links to her son. The mother's justification for doing this work is that her son was closer to her before the daughter-in-law entered the family. The wife can rarely depose the mother-in-law from her throne, because men who make good husbands generally do love their mothers — and so the fight goes on for years.

These are only two examples, but they both contain the three most common elements found in cases of prolonged spiritual attack that occur in families:

- **The Enemy Has Some Justification**
  The enemy's hostility is partially or completely justified — at least within his or her own concept of "family" norms.
- **The Enemy Has Proximity**
  The enemy has proximity to the client (and ability to work personal tricks) due to being a family member and this is unlikely to change.
- **The Enemy Is Still Suffering**
  The enemy has not yet found a happier situation in life than the one whose loss is blamed on the client or against which she compares her own unhappiness.

WHEN TO ADVOCATE AMELIORATION

When a client's enemy is located within the extended family or on the job site, i do not automatically enable her desire for reversing or revenge spells. Rather, i talk with her until we can take a long-term view of the situation. Generally she will recognize that the prolonged magical attack is a symptom of ongoing emotional or financial issues in the family or on the job.

Every case will be different, but i have found that in family situations especially, many clients of good heart, even though they have been under prolonged spiritual attack, are willing to help the attacker get over his or her pain and move on. They will need to keep up their guard while doing so, and they may not succeed, but attempting to address the situation with compassion often produces more satisfactory results for them than plunging straight into revenge spells, especially if they were raised in the church and have a sense of morality that they are loathe to violate.

These are the questions i ask:

- **Do You Understand the Enemy's Justification?**
  Can the client recognize the attacker's legitimate emotional or financial claim? If so, is she willing to satisfy it in order to ameliorate the situation?
- **If Proximity is Permanent Will Your Protection Be Ongoing?**
  If the attacker will remain in proximity due to being a family member, is the client willing to keep up a wall of protection for "as long as it takes"?
- **Can You be Compassionate and Practice Forgiveness?**
  Is the client willing to pray and work for the enemy's future happiness and even to possibly forgive her when the attacks finally cease?

If the answers to these questions are positive, then i recommend amelioration. The truth is, simple honey jar spells to sweeten folks often cure family and job problems faster than revenge spells do. Love spells or job-getting spells performed on behalf of a husband's ex-wife have particularly been known to work wonders.

I don't leave ameliorative spell work open-ended because i don't believe in having a client turn the other cheek only to get slapped forever. Instead, i ask the client to give it a try and check in with me to see if there is any movement toward resolving the problem. I allow her to set her own time limit on how long she wants to work for peace before going to war. Three months should be a satisfactory test to see whether any positive change is possible.

If the client tells me she has already tried positive spells before she sought me out and that they failed to produce any change in her enemy, i trust her judgement and we move on to the punitive aspect of spell work.

But if the enemy is within the family i always try — and i try especially hard if children are involved — to get the client to use peace and harmony spells before advocating that she take up war. That way, if the peace spells don't succeed, the client knows she has done her best, and when the gloves finally come off, she also feels fully justified and is able to put her true will into the work of reversing or revenge.

TRY REVERSING BEFORE REVENGE

This leads to my next piece of advice: I always advocate reversing spells before revenge spells, and i suggest that you do too, especially with inexperienced clients who don't understand the difference between the two and naively request "Voodoo death spells" when all they really want is to send trouble back from whence it came.

If a client insists on bypassing reversing spells or has already tried such work and not gotten satisfaction, we move directly to revenge spells, but it is often the case that folks put up a front of wanting to hurt their enemy while inwardly they are either reluctant to work evil or they fear facing God's judgement or being subjected to "bad karma."

Clients like this are generally glad to learn about the distinction between reversing and revenge. An appeal to their more compassionate side — "You probably don't want to hurt them so much as you want to send their wickedness back to them and protect yourself from any further trouble they try to make" — is generally met with a big sigh and a sincere, "Yes! That's what i want." With clients of this sort, i suggest reversing and protection spells, and assure them that if the spells fail or if they later feel the need to move on to revenge spells, i will instruct them.

The point here is that i never force revenge spells on a client whom i read as ambivalent about hurting an enemy. They must feel truly justified if they are going to do the work themselves, and i must feel doubly justified on their behalf if i am going to take the case for them.

REVERSING WITH MIRRORS AND CANDLES

Reversing tricks range from those that are only slightly more active than protection spells — like the Feng Shui style mirror spells described in Lesson 41 or the Stop Gossip spell from Lesson 33 — to those that verge on revenge — like the mirror box that is a variation of an ancient coffin burial death spell.

Elements that are commonly found in most reversing spells include:

- **Black Candles:** Candles all black or partially black and partially in colour.
- **Reversed or Butted Lights:** Candles with the original tips cut off and new tips cut at what was the bottom, burned upside down.
- **Oils Stroked Away:** Dressing oils with names like Reversing or Reversible, stroked onto candles away from the client (or the rootworker as proxy) and toward the enemy.
- **Mirror-Writing:** Enemy names written backwards on candles or paper.
- **Papers Folded Away and Upside Down:** Papers folded away from the client; papers and / or and photographs placed face down under the candles.
- **Hot, Sharp, or Spiky Herbs, Toxic Minerals:** Red Pepper, Sulphur, etc.
- **Backwards Animals:** Crab or Crayfish Shells (they "walk backwards")
- **Mirrors:** Mirrors upon which reversed candles are burned (these may also have the enemy's name written on them backwards) or mirror boxes into which dolls or figures are placed.
- **Stern Prayers:** Prayers or petitions of justification and reversal.

DOUBLE ACTION AND REVERSING CANDLES

The two types of candles used for reversing jinxes and curses seem to have arisen independently. Both are called "reversing" or "reversible" by clients, but to distinguish them, shop owners call one type Double Action and the other type Reversing.

A Double Action is a Jumbo candle poured in two stages:

- **BLACK AND WHITE TO REVERSE HEALTH AND SPIRITUAL JINXES**
- **BLACK AND RED TO REVERSE LOVE LIFE JINXES**
- **BLACK AND GREEN TO REVERSE MONEY AND LUCK JINXES**

A Reversing candle is a Jumbo candle that is poured red and then dipped in black wax, sometimes with just the tip left in red so that the buyer is assured that it is truly a candle for reversing. Although it is possible to make such double-dipped candles in black over white or black over green, i have only ever seen them in black over red.

HOW TO FIX DOUBLE ACTION CANDLES

In Lesson 16 on Setting Lights, i briefly told you how to dress both Double Action and Reversing candles, but here are more detailed instructions:

Butting the Light

The coloured tip is cut off ("butted") and a new tip carved on the black end. The enemy's name is carved backwards ("like mirror writing" is how i describe it to clients) on the black portion, from center to end, and the client's name is carved forwards on the coloured portion, from center to end. (The two names are "back to back.") The candle is burned on a mirror. The black portion burns away first, leaving the coloured portion for the restoration of health, love, or luck, as the case might be.

Pointing the Candle Toward the Enemy and Toward Yourself

You can burn Double Action candles for your clients, but some folks like to burn them for themselves. When recommending Double Action candles to clients who do their own work, i ask if they know where their enemy lives. If they say, "Yes," here's how i tell them to dress the candle with Reversing Oil or with two oils: "Pointing the black end of the candle toward your enemy, stroke Reversing Oil outward, toward the enemy's home. Then, with the 'good' portion of the candle pointed toward your heart, use your other hand to dress the coloured end with Reversing Oil or a drawing oil such as Blessing, Attraction, Love Me, or Money Drawing, and stroke it toward yourself."

Reversing Name-Paper, Reversing Herbs, Crab-Shell Powder

For greater intensity, the name paper of the enemy may be placed face down under the candle, and the candle surrounded by a counter-clockwise sprinkled circle of powdered Crab or Crayfish shells. It may also be sprinkled with reversing herbs, such as Agrimony, Asafœtida (Devil's Dung), or Rue, or Red Pepper to make it hot for the enemy. Some people mix Black Arts or Devil's Oil with their Reversing Oil, to put a little "edge" on their work that verges on revenge, but stops just short of it.

HOW TO FIX DOUBLE-DIPPED REVERSING CANDLES

On the double-dipped Reversing candles there is no place to write the client's name forwards — so the only name that is carved on the candle is the enemy's, and it is carved backwards. The tip is cut off (that is, the light is butted) and a new tip is made at the bottom, just like on Double Action candles. The candle is dressed only with Reversing Oil plus any "hurting" oils required, and not with a "good" oil for the client — and it is only dressed by pointing it away, toward the enemy. It is burned on a mirror the same way that Double Action candles are burned, with or without a counter-clockwise circle of Crab or Crayfish shell powder and / or a sprinkling of reversing herbs around it.

A PRAYER OF REVERSAL

When setting reversing lights, speak your prayer aloud. For example:

*All the evil that [Name] has done is now reversed onto *him*.*
*All the evil he has spoken, let it be spoken about *him*.*
*All the damage he has done, let it be done unto *him*.*
*All the tricks he has tried, let them catch only *him.**
*Let *him* suffer the way he has caused others to suffer.*
*Let *him* be hurt the way he has caused others to be hurt.*
*Let *him* feel pain if he tries to give me pain.*
*Let *him* fall sick if he tries to make me sick.*
Do not release him from this reversed condition
until he gives up his evil ways and sins no more.
In the name of the Father, Son, and Holy Ghost. Amen.

REVERSING WITH CRAB-SHELL POWDER

In the old days people would take a dust-bath with dried and powdered Crab or Crayfish (Crawdad) shells to reverse conditions back to the one who sent them. Nowadays folks generally bathe with Agrimony to reverse tricks and use the Crab shell powder to dress their candles instead of themselves.

REVERSING AND REVENGE WITH A DOLL-BABY

Lesson 47 will provide details on how to handle dolls for acts of vengeance.

REVERSING AND REVENGE WITH GRAVEYARD DIRT

In Lesson 26, i gave the following Graveyard Dirt reversing and revenge spells:

- **Mirror-Box Spell To Fix Bad Work Back Onto An Enemy**
- **Chinaware Or Wax Figure To Send Back Evil**
- **Chinaware Or Wax Figure Revenge Spell**
- **Strong Jinx on an Enemy**
- **Coffin Death Spell**

BLACK CANDLE REVENGE SPELLS

There is a class of tricks that i call "Black Candle Revenge Spells" because in every case, the candle burned is solid black. Most figural candle patterns that come in colours are offered in black, and whatever the figure represents, burning a black version of it causes damage. In my shop we carry the following:

- **BLACK BRIDE-AND-GROOM CANDLES** to hurt a married couple
- **BLACK DIVORCE CANDLES** (man and woman back to back) to break up a couple; the only figural candle in this list available in no other colour except black
- **BLACK ADAM (NUDE MALE) AND EVE (NUDE FEMALE) CANDLES** to hurt one's lover or someone who is having sex with one's lover
- **BLACK CLOTHED WOMAN AND CLOTHED MAN CANDLES** to hurt people on the job with whom one is not intimate
- **BLACK MALE MEMBER GENITALIA (PENIS) AND FEMALE MEMBER GENITALIA (VULVA) CANDLES** to bring an end to an enemy's sex life
- **BLACK CROSS (CRUCIFIX) CANDLES** for calling on angry spirits or a vengeful God to accomplish a job of control or revenge
- **BLACK DEVIL CANDLES** to condemn an enemy as evil before God or to call up the Devil to wreak revenge on an enemy
- **BLACK SKULL CANDLES** to trouble an enemy's mind, bring on headaches, or cause a stroke or cerebral hemorrhage
- **BLACK "SABBATIC GOAT" CANDLES** for curses (but not all curses are revenge spells, and these candles are used by Satanists for purposes other than cursing)

In Lesson 26 i gave a simple revenge spell employing a black candle and Graveyard Dirt. You can use that as an outline for this entire class of spells.

Black revenge candles are typically carved with the enemy's name backward and burned on the enemy's name-paper or photograph. Sometimes the enemy's name-paper or photo is burned up as part of the work.

Revenge candles are fixed with oils such as Revenge, Black Arts, Crossing, Double Cross, Jinx, D.U.M.E. (Death Unto My Enemies), Damnation, Destruction, Devil's, Hot Foot, Essence of Bend-Over — or a combination that suits the situation and the mental state of the client and the worker..

They may be stabbed with pins or needles after the manner of a doll-baby or stood up in a saucer of Vinegar to sour the enemy's life.

They may be sprinkled with vengeful sachets, Goofer Dust, or Graveyard Dirt, or with jinxing herbs like Asafœtida, Vandal Root, Red Pepper, Black Pepper, or Twitch Grass. If burned outdoors, they can also be sprinkled with Sulphur.

Vengeful incense (often with Tobacco or Tobacco Snuff added) may be lit as the candles burn. If burned outdoors, Sulphur or Gunpowder may be used as well.

The petitions spoken in spells of revenge are generally improvised and quite specific. To distinguish them from outright curses, which some people find immoral, they may be provisional, containing a "safety clause" addressed to God, such as "Let [Name] die in agony, howling like a Dog, *if my case be justified,*" whereby the revenge-seeker avoids committing a sin.

WEEK FORTY-TWO: Q and A

We are still finishing off the harvest of the deciduous perennial herbs and the trimming of the evergreen herbs. There is only so much room in the dehydrator at a time and only so many sunny days on which we can cut. Thankfully, if we miss a few of the evergreen perennials, we can always come back and get them during breaks in the rain after Winter sets in.

Carla Corcoran asked about the Homework in Lesson 39:

• *Can you tell me the proper way to dry herbs for Homework #6? I am drying them right now. They are in a box wrapped in paper towels. Is this sufficient?*

It depends on the herbs — but just putting herbs away in paper towels will probably not produce good results unless you press them with a weight and the herbal material is fairly dry to begin with, like Sage or Fern.

Any moist plant matter, like Rose Petals or Mugwort, will probably mildew, rot, or otherwise decompose unless it is subjected to some form of heat, either solar or artificial, while drying.

I bulk-dry most of the green herbs we grow for the shop in a commercial dehydrator. I use a large one, but there are small, inexpensive table-top models made to dry foods at home that can be found at flea markets for reasonable prices.

If you have a heater with a pilot light, you can put many types of herbs in a metal bread pan or pie tin over the pilot. This is especially good for small batches of material or for things like Roses that you want to dry at the lowest possible heat to preserve their natural scent and colouration. Screen trays hung up over the kitchen stove or heater work even better.

Many people dry herbs on screens outdoors — but if your try this with green herbs, do keep them out of sunlight or they'll turn yellow, and be sure to bring them in at night so they don't get damp with dew. Big old roots and very dry leaves like Eucalyptus dry well on screens outdoors; and if you intend to leave them out overnight, you can put them up high, like on a porch roof, so the dew doesn't settle on them. Just don't let them get rained on and they will dry quite nicely, what with global warming and all.

Violet Leaves, Magnolia Leaves, and a few others that we like to use flat, only look their best when dried between sheets of blotter paper in a wooden plant press or under heavy books or bricks. They will take up to a month to dry, but will be perfectly flat. I use an old-fashioned wooden botanical screw press for these.

When drying nuts such as Buckeyes or Bat Nuts for use as curios, i put them in steam-tray pans and use an oil radiator set on low (a pilot light is also good for this), and i oil each individual nut three or four times with Almond or Olive Oil during the month it takes to dry. I pray over each nut as i oil it, to give them that extra-nice glow.

I have seen folks dry very small batches of green herbs in a microwave, but this is not be an energy-efficient system, so it is best relegated to emergency use, for when you must have a handful of herbs dried at once,

NEXT WEEK: MOVING CANDLE SPELLS

WEEK FORTY-THREE: MOVING CANDLE SPELLS

THE CANDLE AS AN IMAGE

Most of you are familiar with so-called "image" candles. This term is generally used to indicate the entire class of candles that have been moulded in the form of figural representations, but sometimes it is encountered in spiritual supply catalogues as a euphemism for candles specifically moulded in the form of naked human beings (also called "idol" candles or "Adam and Eve" candles) or human genitals (also known as male and female "member" candles).

Figural or image candles have long been used in hoodoo — and in fact their use in magic dates back to ancient times. Before modern techniques of moulding paraffin candles arose in the 20th century, skilled magician-artisans cleverly transformed plain candles into figures by carving them with a knife or etching them with a nail. Tapers and straight-sided household candles were personalized in this way, for many years, until the mass-production of figural image candles — in forms such as Man, Woman, Buddha, Devil, Skull, Cross, Pyramid and the like — took off during the rise of the era of "order houses" that sold hoodoo supplies by mail order in the early 20th century.

By mid-century, all of the order houses and most retail hoodoo shops carried extensive lines of image candles, some of them unique to a single maker. In my youth, during the 1960s, small retail hoodoo stores that were not connected with pharmacies ("hoodoo drug stores") were generally called "candle shops." Store signage at these places advertised "Candles and Spiritual Supplies" — both in token of the popularity of candles, and as a cover to avoid local laws against charging for fortune-telling or magical work.

During the late 20th century, as smaller order houses were consolidated by being bought out by a large conglomerate, the number of image candle patterns available around the country sharply decreased, and the patterns became simpler. Today most such candles, unless hand-poured in small lots for a single supplier, are mass-produced in China.

There is a deeper meaning to the name "image" candle than just as a synonym for the word "figural" or "representational." This meaning relates to the use of dolls or poppets in magical works. The candle, being an image, can also be used as a doll to create a magical link to the person on whom one is working, whether for good or ill.

When using candles as dolls, it is a good idea to take their colour into account, working with figures that are not only representational— for instance, a woman-shaped candle to stand for a woman — but also appropriately coloured, for instance, a red man for male sexual love or a sky-blue bridal couple for peace and tranquility in a marriage.

Before reading the rest of this lesson, take a moment to familiarize yourself with the page from HITAP that describes candle burning and the colour symbolism of candles. The URL is

http://www. luckymojo.com/candlemagic.html

HENRI GAMACHE AND THE MASTER BOOK

As far as i can tell, the first collection of spells in which candles were moved about on the altar during the course of being burned — that is, subjected to the sorts of movements one might make with a doll-baby or a pair of Lodestones — was "The Master Book of Candle Burning" by Henri Gamache, originally published in 1942.

Earlier spells can be found that involve the manipulation of candles, such as turning them upside down and cutting new wicks or butting them, dousing them in water or dirt, or kicking them over to extinguish them, but these are not "moving candle spells" of the type that Gamache described. These earlier forms of candle manipulation were noted in the folklore collections of Zora Neale Hurston ("Mules and Men") and Harry Middleton Hyatt ("Hoodoo — Conjuration — Witchcraft — Rootwork") that had been gathered during 1930s era interviews with rootworkers. Hyatt recorded his last candle spells in 1940 in New Orleans, which he called the center of candle magic in the South — but none of those spells are "moving candle spells."

Yet only a few years later, Gamache described a fully developed and internally consistent way of working with moving candles, a system that took the community by storm and has remained popular ever since. Lacking precedents, it seems probable that Gamache invented this method of working and thus created an entire branch of rootwork all on his own.

If so, that brings up an important question: Who was Henri Gamache and what was his connection to hoodoo?

Alas, no one seems to know. It is not even clear if there ever was a person with the street-name Henri Gamache, for Gamache is widely assumed to have been a pseudonym for the mysterious Mr. Young, the man who invented Young's Chinese Wash, ghost-wrote Benjamin Rucker's "Black Herman" stage-magic and hoodoo book, and apparently wrote all the works of "Lewis de Claremont" and "Louis de Clermont."

Young lived in New York City, where his pamphlets were published first by his own spiritual supply manufactory, the Oracle Products Company, and later by Joe Spitalnick's Dorene Publishing. In the 1950s Spitalnick (then working under the name Joseph Kaye) claimed authorship of both the de Claremont and Gamache books, but his claim can be proven to be untrue in the case of the de Claremont works, for early OPC-published editions clearly predate Spitalnick / Kaye / Dorene ownership of the copyright.

Whoever he was, Henri Gamache's biggest hit, "The Master Book of Candle Burning," shaped the form of hoodoo candle magic for decades. Until the book was misguidedly "revised" by its current publisher in the 1990s, it was a standard in its field. Even the revision did little to tarnish its reputation, although i see no reason for it and wish it had not been done.

After Gamache opened the door, a number of similar books on candle work were released, including "A Candle to Light Your Way" by the Spiritual Church author Mikhail Strabo and "The Magic Candle" by Charmaine Dey. But if the only book on candle spells you ever buy is Henri Gamache's "Master Book of Candle Burning," you will have a thorough introduction to the subject, and a guide for life.

THE HENRI GAMACHE PERSONA

Henri Gamache may have been a fake name — but there is a distinct persona to the author who took this nome de plume. The name implies that he was born in France, Canada, or Haiti, and it is possible that he was familiar with French occultism, because in his "Long-Lost 8th, 9th, and 10th Books of Moses," he presented spells from a 10th century Hebrew / Aramaic manuscript published in an 1896 French translation by Moses Gaster. But Gaster's work also appeared in English, so it is uncertain in which language Gamache originally read it.

Gamache was one of the few hoodoo pamphlet authors who provided bibliographies for his books, and they show him to have been a wide-ranging reader of academic literature, newspapers, and occult volumes. He wrote about the evil eye, not a common subject in hoodoo, in "Terrors of the Evil Eye Exposed" (later reprinted as "Protection Against Evil"), so perhaps he was Jewish. He wrote about herb magic in "The Magic of Herbs." He was conversant with the folk magic of Malaysia and Jamaica, but did not seem to be any more familiar with the culture of the African American Deep South than any curious academic of his era would be.

Interestingly, Gamache endorsed an Afrocentric theory that had been popularized by Marcus Garvey during the 1920s — that Moses was Black — and he used the term "Philosophy of Fire" to describe his own form of candle magic, never explaining that this term originated with the occultist R. Swinburne Clymer, whose major claim to fame was that his Confederation of Initiates publishing house kept the works of the famous 19th century African American spiritualist and sex magician Paschal Beverly Randolph in print throughout the early 20th century.

I find it hard to believe that Gamache and the man who wrote as de Claremont were one. Gamache entered the scene ten years after de Claremont. His writing was stronger and cleaner, with a propensity for bibliographies that de Claremont did not share. His interest in "The Hebrewisms of West Africa" and other Afrocentric material, plus his references to Jamaican magic, set him apart from de Claremont. It is possible that Mr. Young wrote as de Claremont and that Joe Spitalnick or another ghost author wrote as Gamache, with Spitalnick claiming both pseudonyms after Young's demise.

For further information on these authors, see Lesson 41 under "Bat Nut" and also the HITAP page titled "The Enduring Occult Mystery of Lewis De Claremont, Louis De Clermont, Henri Gamache, Joe Kaye, Joseph Spitalnick, Black Herman, Benjamin Rucker, and the Elusive Mr. Young" at:

http://www.luckymojo.com/young.html

SOME PRACTICAL EXAMPLES

Rather than relate spells that you can easily find in "The Master Book of Candle Burning" or at my web site, i will here give in outline form some moving candle spells — one for drawing, one for separation, and two that accomplish both tasks at the same time — plus an old-time curse that uses a moving candle. I was taught these spells during the 1960s, by the owner of a shop that stocked "The Master Book of Candle Burning" (and all the rest of Gamache's books as well). They are templates that you can use to devise your own similar spells.

A TWO CANDLE SPELL FOR UNION OR REUNION

This spell can be worked for love with Adam and Eve (nude man and woman) or Male and Female Member (Genitalia) candles, or to solidify business or friendship, using clothed man and woman candles. It can also be worked with two 7-Knob candles or two plain candles of any size. It can be combined with a Lodestone spell or honey jar spell, all worked on the altar at the same time.

Divide your altar into two halves, right and left, as if it were a rectangle comprised of two squares. Set the two candles facing each other, each in the center of its own imaginary square. (When teaching this spell in my shop, i ask the customers to envision two adjacent squares on a chessboard, which seems to help them get the picture).

Carve the name of each person on his or her candle. If the spell is to attract an unknown future mate, name that person's candle "Unknown Lover," or "Future Husband."

You may also place name papers or photos beneath the candles, or load the candles by making holes in them and inserting the name-papers. Likewise, you may hide the papers in the hollow bases of two candle holders. Adding personal concerns will strengthen the link between the lights and the people they represent, of course — but if you already have personal concerns in a honey jar, you need not add more to the candles.

Dress both candles with a drawing oil like Attraction, Lodestone, Magnet, Come To Me, or Return To Me. You may mix a drawing oil with another oil to create a blend for your special circumstances — say, Attraction plus Steady Work to draw a job offer, or Return To Me plus Reconciliation to win back a lover, or Look Me Over plus Cleo May to make an impression on men with money while working as a dancer or for an escort service .

If you add a honey jar, place it on the center line, back behind the candles. (When looked at from above, the two candles and the honey jar should form an equilateral triangle.)

If you add Lodestones, place each one next to and in front of its respective candle.

If you will be using incense, put it to one side of the altar.

If you will be using the Psalms, place a Bible open to the passage of your choice on the side of the altar opposite the incense.

Light the candles, and speak to them by name, using the form, *"[Name and Name], as you yearn for one another, may you burn for one another. Draw closer now, and may your desires be consummated in one another."* Then move the candles a bit closer to one another.

If one person is intended to dominate the other, his or her candle may remain in the center of his or her imaginary square, and the other makes all the moves, but for love spells, i prefer that both candles move together toward the center line.

The candles are burned in sections for seven days, and pinched out between burnings. They are left to burn out together and may be tied together with string or Crawl Grass at the end.

Take note of the way the wax melts and runs. Read "Divination Signs" at
http://www.luckymojo.com//candlemagic.html#divination

A TWO CANDLE SPELL TO BREAK UP A COUPLE

The oldest break up spells involve bottles, eggs, and the like, but the 20th century saw the development of many break up spells utilizing candles.

One of these is not quite a moving candle spell, for although motion occurs, it is not controlled. To work it, a bride and groom candle (a clothed couple side by side) or Divorce candle (a nude couple back to back) is named, dressed, and lit in the usual way — but before it goes out, it is chopped in half with a cleaver or hatchet, letting the pieces fly where they may.

A more typical moving candle spell to break up a couple uses two candles. As with the union spell, a pair of figural candles — Adam and Eve, clothed Man and Woman, Genitalia, 7-Knob, or plain Offertory candles — are placed on an altar that is visualized as a rectangle comprised of two squares. This form of ritual is also adaptable to non-love situations where a separation is desired and can be used with two little figural candles of men in business suits to bring about a split between partners in a financial venture, or to have an employee fall out of the good graces of a boss.

Each candle is inscribed with the name of the party it represents. Name papers and personal items may also be used to create a link to the named individuals.

The candles are dressed with an oil signifying the end of the relationship — Break Up, Separation, and Inflammatory Confusion being good choices to use alone or in combination. You may also mix one of these oils with another oil to create a blend for your special circumstances — say, Separation plus Destruction to destroy their relationship, or Inflammatory Confusion plus Black Arts to call upon evil spirits to make them fight and fall out, or Break Up plus Hot Foot to break them up and at the same time move them out of your town, so you won't see them again and they won't see each other, either.

Likewise, where the two-candle Come To Me spell could be augmented by a honey jar, this two-candle Break Up spell can be supplemented with a break up bottle or vinegar jar in which the parties' names are put on separate pieces of paper, along with hot Red Pepper and needles or pins, to sour their words and burn their mouths as they quarrel and fight.

If you add such a relationship-destroying bottle, place it on the center line, in front of the candles. (When looked at from above, the two candles and the break up bottle should form an equilateral triangle.) As you work, you will be able to pick up and shake the break up bottle and cause increasing problems for the couple.

If you will be using incense, put it to one side of the altar.

If you will be using scripture, place a Bible open to the passage of your choice on the side of the altar opposite the incense.

The candles are placed back-to-back on the imaginary center-line dividing the two squares of the altar, and they are burned in sections, but as the work progresses, they are moved farther and farther apart.

When they are nearly out, you may use the remaining flames to ignite their name-papers. If you want to move the people far away from one another, you can walk them to the opposite sides of a small table and tip them over, while still burning, into small bowls of river water or Graveyard Dirt. Putting a candle out prematurely like this shows that you have power and control over the person represented.

A THREE CANDLE SPELL TO RUN OFF AN OUTSIDE LOVER AND RETURN A SPOUSE

One of the most common requests i receive is for an easy and traditional candle spell that will cause the client's spouse to give up his or her outside lover and return to faithful love at home. Not as often — but often enough — i am asked to suggest a spell that will break up a marriage so that the outside lover can grab the desired partner when the couple's divorce is finalized.

The same basic moving candle spell can be employed in either situation — but when it comes to justifying a marriage-wrecking case, you must decide whether it is right for you to put asunder what God has joined. I don't take cases to break up marriages myself, but i certainly have met conjures who do.

To work this spell, you need three candles — two red for the couple destined to be together at the end, and one black, for the interloping party who is going to get booted. They can be Adam and Eve, or clothed Man and Woman — and, as before they can be used in business situations as well as relationship work, in this case to get a boss to fire one worker and hire or promote another (the client). You also need a little bowl. Either go to a running river and fill it with river water or go to a graveyard and fill it with dirt bought from the grave of a sinner, as will be explained below.

Again envision your altar as a rectangle comprised of two squares. In this case it helps to use two colours of altar cloth or paper, one red and one black. Decorate the red side with sweet love images like pictures of home, the kids, the couple when they first met or got married, red Roses, hearts, and so forth. Decorate the black side with images of darkness, pain, or death, or leave it void of any decoration, just a plain black area.

The candles are named and carved or loaded as usual. Place the Client's red candle in the center of his or her square, facing the mid-line. Dress it with a love oil and a drawing oil. Place the Interloper's black candle in the center of his or her square, with the figure's back to the mid-line. Dress it with Break Up, Hot Foot, Separation, or Inflammatory Confusion Oil. Place the Desired Person's red candle on the mid-line, facing the Client's red candle, its back toward the back of the black Interloper candle. Dress its front with love oils and its back with the get-away type oils.

Burn the candles in sections. The Client candle never moves. The Desired Person's candle comes off the mid-line and moves toward the client. The Interloper candle moves away, off the center of the black square and toward the edge of the table. When it gets to the edge you have two choices, water or Graveyard Dirt.

If you chose the water, hold the bowl below the surface of the table. Then, while the black candle is still burning, tip it over in the water. Then, without speaking a further word, carry the extinguished black candle in the bowl of water back to the same spot in the river where you got the water and throw the mess in, candle, water, and all, saying, saying, *"As this river runs and runs, so will you, [Name], run and run, until you run out of [Name] and [Name]'s lives, and trouble them no more."*

If you chose the Graveyard Dirt, tip the black candle into the dirt bowl and extinguish it by grinding it out, saying, *"As death comes to all, so will the relationship between [Name] and [Name] die, that [Name] may return to life, and [Name] go to the grave."* Carry the bowl of dirt and the candle stub to the grave where you bought the dirt, bury it at the corpse's right hand, and instruct the spirit to bind the Interloper.

A FOUR CANDLE SPELL TO SEPARATE A COUPLE AND DRAW EACH ONE TO A NEW CHOSEN PARTNER

Some clients want to get a lover back, but they don't hate the outside person — in fact, they want him or her to find happiness with someone else. Others want a co-worker to get away by finding a new job, so they can get promoted by the boss. For this type of client, who wants to bring about a decisive separation, without hurting anyone, the four candle separation spell fills the bill.

Get four figural candles — red for the client, red for the desired partner, black for the interloping person who is being booted out, and white for the booted person's future perfect partner. You are setting the client's rival up for blessings, not curses, and the idea is that they will be so happy with their new lover or boss that they won't come back and bother the client's partner again.

Again the altar is a rectangle comprised of two squares. The candles are named and carved or loaded as usual. Place the Client's red candle in the center of his or her square, dressed all over with drawing oils for love or work — Love Me or Steady Work, for instance.

Place the Desired Person's red candle on the mid-line, facing the Client's candle, dressing the front with the same drawing oils you put on the Client candle and the back with get away type oils such as Break Up, Separation, or Hot Foot.

Place the black Interloper candle at the mid-line, back-to-back with the red Desired Person candle. Dress its back with separating oils and its front with drawing oils.

Place the white Unknown candle in the center of the other square, facing the black Interloper candle, dressed all over with drawing oils for love or work.

You now have two "perfect partner" candles in the middle of their own squares, drawing to their mates — and, at the center, the couple that must separate stands back to back, just waiting to break up so that each one can move toward his or her perfect partner. Burn the candles in sections, only moving those that started at the center, until they leave each other and go to their mates.

In essence, you are performing two union spells plus a break up spell at the same time.

OUTHOUSE SPELL FOR JINXING AND CURSING

This spell is quite simple, and the only movement made by the candle is at the end. It is a form of curse.

A black candle — figural or plain — is prepared in the name of the enemy and set to burn in an outhouse. (It may be pierced with hot pins, for instance, or tied up.) It is burned in sections, and the curse is called on the person with each burning. Every day as the curse is said, the Enemy candle is moved a bit closer to the hole. At the end, before it goes out on its own, it is tipped over into the hole, to land in the mess below.

These days, with no outhouses, people may burn the black candle on their toilet tank and defecate in the toilet on the last day, then dump the candle in the mess — but if you try this, be careful, for unless the candle remnant at the end is very small, it will be difficult to flush and may cause plumbing problems. Frankly, it's easier to just dig a hole in your yard and do it outdoors on a dark Moon.

WEEK FORTY-THREE: Q and A

It's drizzly, cold, and dank. Our Indian Summer has come to an end, and the pilot light has been re-lit in the heater upstairs. Now is the time to snuggle up with a chenille throw, an excessive number of pillows, some hot tea in a Mary Englebreit cup and saucer, and — at last! — it is time to nibble on chocolate-covered ginger candy and German lebkuchen!

Eoghan Ballard asked how i personally choose which herb to use when several herbs share the same common name:

• *I consider you to be probably the best source on hoodoo botanical information, Cat, but I want to clarify your process of determining whether a name should be used for plant x, y or z, and both your logic and prejudices in making those decisions.*

First, i try to determine where the informant lived and what common names were in use in his or her region at the time the information was given. This is especially important in dealing with Harry Hyatt's 1930s-era rural informants who collected their own herbs and roots from the wild.

Next, i look for what common names were being applied to what plants by the pharmaceutical trade at the time. For this, i find Nickell's Botanical Ready-Reference, published in the 1880s as an aid to pharmacists, and reprinted in the 1970s, to be the most valuable reference work. It contains more names of plants in variant form than any other work of its type, and lists them both in English and German (no Spanish; sorry). It also gives brief coded notes on what medical action the plants produce, e.g. SUD. for sudaphoric, TON. for tonic, EMM. for emmenogogue, etc.

Armed with this information, i then consider what relationship, if any, is being made between the medical and the magical usage of the plant. (Most magical plants — but not all — are also medically active.) I check magical usages against medical ones, as you saw demonstrated in Lesson 11, and i accept that several species in a genus or similar looking members of related genera may be substituted.

Finally, i LOOK at the plant — and this usually makes quite plain why one plant is being substituted for another: Taxonomists distinguish species by their sexual organ structures (the Linnæan system), while most country people distinguish them by leaf form, habit of growth, and medical action.

As you go through HHRM, you will see examples of my lumping a number of species together under one common name. See "Angelica" on page 30 for six species in the same genus under one common name, and "Life Everlasting" on page 125 for three different genera under one common name. Taking this even further, look up "Gall of the Earth" on page 99, where the common name has me crossing not only genus lines but also family lines — although doing so forces me to write a lengthy "Botanical Note" explaining how that came to be.

NEXT WEEK: PSALMS AND OTHER SCRIPTURAL SPELLS

WEEK FORTY-FOUR: PSALMS AND OTHER JEWISH SCRIPTURAL MAGIC IN HOODOO

SCRIPTURAL MAGIC OF THE MIDDLE EAST

The use of selections from scripture in magical spell work is as old as the writing of scripture. However, although scripture-based magic is found everywhere that literate people live, the development of this work in hoodoo has specific roots in early Middle Eastern religions.

As described in Lessons 31 and 32 on Petition Papers, the making of inscribed prayer-amulets — as well as the techniques of writing spells on paper, soaking them, and drinking the liquid — can be traced back to ancient Egypt, Babylon, Israel, Greece, and Rome. Christian Hoodoo's most direct influence in this regard is thus Jewish. (Those who claim an Islamic origin for this portion of the work, must note that Muslim inscribed amulets originated in Medieval times and closely followed Jewish models.)

Ever since the Jewish Diaspora, which occurred during the Roman era, the making of scriptural amulets has been considered a portion of the secret oral tradition of received wisdom or Kabbalah, falling under the heading of "practical Kabbalah" — spiritual works that produce practical results, or, in other words, Jewish magic. (Another portion of the Kabbalah, concerned with angelic, spiritual, and cosmological matters, is termed the "mystical Kabbalah." The two studies are not separate, but intertwined, in that both incorporate the study of Jewish scripture; however, their goals are quite different.)

Kabbalistic incantations and amulets come in many forms. In addition to those associated with scriptural texts, there are magic squares ("kamea"), cord charms, Solomonic seals and sigils, doorpost charms ("mezuzot") and apotropaic talismans against "ayin hara" (the evil eye). You can read about many such Jewish talismans in my online book, "The Lucky W Amulet Archive," at

http://www.luckymojo.com/luckyw.html

In this lesson, we will concern ourselves only with Jewish scriptural magic that has made the transition to hoodoo practice, and most particularly the "Tehillim" or Psalms.

SCRIPTURAL MAGIC IN MEDIEVAL EUROPE

The most important Medieval text on scriptural magic is a Jewish book called "Shimmush Tehillim" ("On the Use of Psalms"). It tells how to employ the Psalms — both by recital and as the basis for creating inscribed amulets — to achieve a variety of magical ends. Unlike many Jewish works, which remained hidden from mainstream European culture behind the veil of the Hebrew language and its non-Latin alphabet, this text was widely translated into other languages, including Latin and, eventually, German and English. It was picked up and circulated among Christian mages, even though it was officially banned by the Catholic Church because it violated the precepts set forth for the making of scriptural charms by Saint Thomas Aquinas, the famed 13th century Catholic cleric.

THE CATHOLIC BAN AGAINST THE MAGICAL USE OF PSALMS

Before explaining how "Shimmush Tehillim" entered hoodoo, let's see why Saint Thomas Aquinas condemned it.

Aquinas had, in his "Summa Theologica," taken up the question, "Whether it is unlawful to wear divine words at the neck" — that is, to wear inscribed scriptural amulets as necklace pendants — and in arguing the case, he decided that it was "lawful," but only if certain "cautions" were kept in mind:

1) "If the thing said or written [...] is connected with invocation of the demons it is clearly superstitious and unlawful." In other words, he allowed no pacts with the Devil and no Jewish-style "bills of divorcement" from disease-causing demons such as Lilith.

2) "One should beware lest it contain strange words, for fear that they conceal something unlawful." Christians should not "write Hebrew names of angels, and fasten them to their persons" because, Hebrew being an unknown language, a demonic word might be inserted unawares. Thus the Jewish AGLA talisman for good luck, crafted from the initial letters of "Ate Gebeir Leilam Adonai" ("Thou art mighty forever, O Lord") was forbidden.

3) "One should take care lest it contain anything false [a lie], because in that case also the effect could not be ascribed to God, Who does not bear witness to a falsehood."

4) "Beware lest besides the sacred words it contain something vain, for instance certain written characters except the sign of the Cross" — in other words, no Hebrew pentagrams or hexagrams, no magic squares, no drawings of hearts or swords or other symbols, and no writing of the client's name or initials.

5) "If hope be placed in the manner of writing or fastening, or in any like vanity, having no connection with reverence for God, [...] this would be pronounced superstitious." This rule precludes adjurations such as "it must be written in red ink" or "it must be wrapped in lamb skin." The scriptural words alone must suffice and are not improved or empowered by niceties of presentation.

6) "In blending together medicinal herbs, it is not lawful to make use of observances or incantations, other than the divine symbol [the Cross], or the Lord's Prayer." No Jewish or Pagan words could be spoken, and no collecting of herbs by Moon sign or on non-Christian holy days was allowed.

7) Psalms 57:5 refers to the removal of Snakes by means of Hebrew scripture, but special caution must attend this form of work because of the particular evil associated with Snakes in the Christian religion: "It is lawful to wear sacred words as a remedy for men to remove serpents [and] in the case of incantations of serpents or any animals whatever, if the mind attend exclusively to the sacred words and to the divine power, it will not be unlawful. Such like incantations, however, often include unlawful observances, and rely on the demons for their result, especially in the case of serpents, because [Christians believe that] the serpent was the first instrument employed by the Devil in order to deceive man."

Because "Shimmush Tehillim" clearly violated Aquinas' rules 2, 4, 5, and 6, and left practitioners at risk of violating rule 7, the book was banned by the Catholic Church. This did not, of course, check its popularity or stop it from being widely used as a guide for those who wished to employ Scripture in the performance of Christian magic.

SCRIPTURAL MAGIC AND THE ORDER HOUSES

Except in Pennsylvania, where African Americans might be exposed to English translations of Seelig's book, there were few ways for hoodoo practitioners to study the use of Psalms for magical purposes unless they happened to work for or marry into a Jewish family. It was not until the early 20th century, when rural Southerners moved North to the cities and spiritual "order houses" began supplying magical goods to Southern rootworkers through catalogues and sales agents, that conjure doctors began to ask for books on hoodoo. The trouble was – there were no books on hoodoo. None had yet been published.

Newbell Niles Puckett had just completed "Folk Beliefs of the Southern Negro," but it was so racist that no order house could offer it for sale to Black customers. Zora Neale Hurston was still in New York, collecting cranial measurements for the great Jewish anthropologist Franz Boaz and had yet to document the hoodoo practices of her family in Eatonville, Florida. Harry Hyatt was still collecting folklore in Quincy, Illinois, and had not yet begun his four year voyage of discovery to the South.

Now, if you have read my online book "Hoodoo in Theory and Practice," you will know that virtually all of the order houses that manufactured, packaged, or sold spiritual supplies to the South during the 1920s and 1930s were owned and operated by Jewish pharmacists and chemists. Can you just imagine the surprise and happiness that order house owners like Morton Neumann of the King Novelty Company in Chicago, Morris Shapiro of the Lucky Heart Company in Memphis, Joseph Menke of Keystone Laboratories in Memphis, or Marcus Menke of the Clover Horn Company in Baltimore must have felt when they found out that a portion of the "Shimmush Tehillim" had already been translated into English by a German Christian mystic — and not only that, that it was out of print and in the public domain?! I can almost hear them thinking: "Hey! What a great idea! These conjure doctors are Christians, so they read the Bible —we can sell them "The Secrets of the Psalms!" In English, no less! With no royalties to pay, because the author is dead! What a deal!"

And so, thousands of years after Jewish scripture was first used for magical purposes, the "Shimmush Tehillim" came to Harlem. And not only Harlem, New York. It also came to Harlem, Georgia.

By the time that Harry Hyatt began interviewing Southern folks about hoodoo in 1936, most of the professional conjure doctors he met purchased at least some of their supplies from Jewish-owned mail order houses. Confirmation of this trend is also found in F. Roy Johnson's 1962 biography of Jim Jordan, a famous root doctor from rural North Carolina: Jordan's sons recalled for Johnson that although their father had started out collecting his own herbs in the woods around 1900, by the 1940s he was stocking packaged herbs and books on occultism in his candle shop, and the books — "Secrets of the Psalms" no doubt among them — were bought wholesale from "Baltimore" — that is, from Marcus Menke's Clover Horn Company.

During the 1960s, the mojos i collected often contained red-printed Kabbalistic seals and sigils from pseudo-Jewish grimoires like the "Key of Solomon" or the "6th and 7th Books of Moses" — and hoodoo employment of Jewish magic continues to this day.

PSALMS USED IN SCRIPTURAL MAGIC

Here are some of the best-known magical ascriptions of the Psalms. All of these have found there way into conjure practices, although their method of employment in hoodoo may differ in some details from the traditional Jewish methods:

PSALMS 3 Against demons, headache, migraine, or backache.
PSALMS 8 For dominion, domination, success, and rulership.
PSALMS 10 Recited repeatedly to expel demons from a person.
PSALMS 18 Recite this for victory in battle over enemies, physical or metaphorical.
PSALMS 19 When a woman is having a difficult childbirth, go to a crossroads, gather dirt, smooth it out, write the first five verses of this Psalm in the dirt, then spread it on her abdomen, and recite the entire Psalm.
PSALMS 23 For abundance, good luck, and success.
PSALMS 26 Recited by those in prison for a pardon, a parole, or early release.
PSALMS 27 Recited daily when travelling in a strange country for safety and to be treated well by the inhabitants.
PSALMS 35 For court cases and justice.
PSALMS 37 For protection from enemies and gossipers.
PSALMS 45 Recited over Olive Oil, which is then used by a husband to anoint himself, to soothe a scolding or angry wife.
PSALMS 46 Recited over Olive Oil, which is then used by a husband to anoint his wife, to restore marital peace if he has wronged her.
PSALMS 51 Recited while bathing with a Hyssop tea-bath to remove a sin that one has committed, or (in conjure practice) to remove any sin that one may have committed by engaging in aggressive magical work.
PSALMS 52 To undo and reverse back all slander, back-biting, and deceit.
PSALMS 53 For protection from those who do evil.
PSALMS 61 Recited when moving into a new home to bless it for good luck (after which, if one is Jewish, a mezuzah is installed on the doorpost).
PSALMS 70 For quick results, especially in money matters where there is need.
PSALMS 71 Recited seven times a day, it gives spiritual workers the power to get someone released from jail.
PSALMS 85:2 Recited to expel demons from a home, yard, or place of business.
PSALMS 91 For protection against demons, dangers, and death in war. Recited 72 times, it helps to gain release from prison for the person in whose name the Psalm is said.
PSALMS 109 For revenge against betrayal, injustice, and torture.
PSALMS 112 To get a loan, job, charity, or grant; also to end fear; also used by men for increasing personal strength and power.
PSALMS 121 Inscribed and worn as a talisman, this Psalm protects against the night-demon Lilith. If you are traveling alone at night, recite the entirety of Psalms 121 seven times for safety.
PSALMS 126 Inscribed and worn as a talisman against the demon Lilith.
PSALMS 132 Recited daily while seeking forgiveness for telling a lie and to preclude doing so in the future.

PSALMS FOR EVERY DAY OF THE WEEK

To further complicate the cross-cultural nature of scriptural hoodoo magic, Neo-Platonic Christian Cabalists mixed the recital of Psalms and the seven jewish Archangels with Classical and Norse astrological ascriptions for the days of the week.

- **SUNDAY:** Apollo or Helios, the Sun, is for physical health and blessings.
- **MONDAY:** the Moon, Luna, or Diana, is for the recitation of Psalms and other scripture related to fertility, childbirth, and maternal concerns.
- **TUESDAY:** Twi, Mars, or Ares is for matters of war or diseases of the blood.
- **WEDNESDAY:** Wotan, Mercury, or Hermes is for the recital of Psalms and prayers related to communication, journeys, and business dealings.
- **THURSDAY:** Thor, Jupiter, or Zeus, is for Psalms of power, wealth, and kingship.
- **FRIDAY:** Freya, Venus, or Aphrodite, is for love, sex, and beauty.
- **SATURDAY:** Saturn or Chronos is for enemy work, when curses are cast.

KOSHER SALT, KOSHER SOAP, AND MEZUZOT

If you were a 1930s Jewish spiritual supplier, successfully marketing an English version of "Shimmush Tehillim" and sets of pre-printed Solomonic seals to Black root doctors, your next move would be obvious — teach your customers more about Jewish magic. Explain the use of the mezuzah. Encourage them to employ Kosher Salt and Kosher Soap for their ritual baths. Not surprisingly, this is exactly what happened.

The mezuzah is a Jewish protection amulet, a parchment inscribed on the front with the Shema Prayer (Deuteronomy 6:4-9 and 11:13-21), which itself instructs you to "inscribe [these words] on the doorposts of your house." On the reverse is the word Shaddai, a name of God meaning "Almighty." On the case holding the mezuzah is the Hebrew letter shin ("sh") — the first letter of Shema, Shaddai and also of the phrase "Shomer daltot Yisræl" ("Guardian of the doors of Isræl"). Mezuzah means "doorpost" and the encased charm is nailed on the top third of the right-side doorpost of the house, tilted inward at an angle. It is customary to kiss the fingers and touch the mezuzah when going in at the door. In short, mezuzot (the plural of mezuzah) are inscribed amulets of the type described in Lesson 31.

This sounds totally Jewish so far — but here's the wrinkle in the story: The same Jewish-owned spiritual supply houses that popularized "Secrets of the Psalms" among conjure doctors also sold mezuzot through ads in the "Chicago Defender," the largest Black-owned newspaper of the 1930s-1950s. The Jewish nature of the charms was not mentioned. Instead, coded language playing on the stereotype of Jews as clever and rich indicated that these curios "are hung at the door by a people believed to be favored by God in money matters." Presumably Black rootworkers used them for money drawing as well as for protection.

Furthermore, whereas in New Orleans, the local candle shops stocked Catholic Church Holy Water, Jewish-owned order houses like Clover Horn sold Kosher Salt and Kosher Soap, advertising them truthfully as "pure" and "blessed" — for they are prayed over by rabbis — and that is why many Christian conjures still prefer Kosher Salt — sometimes called Blessed Salt — when compounding baths for their clients.

WEEK FORTY-FOUR: Q and A

The rains are starting. We don't have Winter snow in this part of California, but we do have three-day, four-day, and five-day rains, and there is nothing to do then but stay inside and keep warm. The year's herb harvest is in, and now we are packaging herbs, oils, and incense in order to get ahead of the Holiday rush. With all the work going on, the shop smells GREAT!

Cathy Cappello asked for further instructions about the method of putting a time limit on the love and reconciliation spells that i described in Lessons 38 and 39:

• *Can you please explain how to set a time frame on a love spell if you don't see the ex boyfriend? I was somewhat confused on the whole concept because who would I ask the question of how my spell was working if my ex doesn't come back? Would I just wait that time limit and then give up?*

If you have no contact with the man at all — not even knowing his street address or an email address where you can write to him, not having his telephone number where you can call him, or a family member's or friend's address where you can leave a message for him — then you have a very poor chance of succeeding with the performance of a reconciliation spell on him. There is just too little to go on.

If you have no link to him, your wish and prayer should not be to resume the relationship or to reconcile with him but first to find out where he lives and tc get in touch with him again. In other words, you first need to do a "contact me" or "allow me to contact you" spell to get back in touch with him. If that succeeds, then you can begin to actually work on the reconciliation or return to me spell.

I have seen "contact me" spells work when neither party had the other's address or number — and they can be dramatic. One man i know was searching for his son by an ex-wife who had left him, taken the child, and refused to contact him. Ten years passed. He went to a rootworker; she did her thing, and ten days later the boy went online, found his daddy's web page, borrowed a phone card, and called his father from a pay phone. But the two were blood kin, not just ex-lovers — you see what i mean?

Now, back to your original question about time limits: As far as setting a time limit goes, you definitely should also do this for any sort of "contacting" spell, just as you would for reconciliation or return to me work.

In this case, you need only ask the one question, "How long should i try to bring him into contact with me?" before beginning the work. You need not ask him to reveal his thoughts during the course of the spell's progress, as you would during the course of a reconciliation spell, where the two of you were already in contact.

To receive an answer to the question of "how long?" you can use a Bible or other sort of divination, such as a pendulum, card-reading, shells, horary astrology, Tea leaves, Coffee grounds, direct psychic reading, or dreams to obtain a time-frame. Alternatively, you can simply meditate while staring at a candle and invite a spirit voice or God's voice to answer your query.

NEXT WEEK: FOOT TRACK MAGIC

WEEK FORTY-FIVE: FOOT TRACK MAGIC

WORKING THROUGH THE FEET

Foot track or foot print magic — the deployment of occult materials to be stepped on, as well as a belief that working with a person's captured foot print, socks, or shoes is an effective magical link — is based upon the African concept that magical influences enter and exit the body through the feet. Hoodoo foot track work incorporates some European forms of foot track magic as well.

Here are the HITAP chapters i have written on foot track magic and laying tricks in floors and on the ground. Please read them as background for this lesson.

- **LAYING TRICKS**
  http://www.luckymojo.com/layingtricks.html
- **FOOT TRACK MAGIC**
  http://www.luckymojo.com/foottrack.html
- **USING POWDERS IN THE HOODOO TRADITION**
  http://www.luckymojo.com/powders.html
- **HOT FOOT**
  http://www.luckymojo.com/hotfoot.html
- **FEAR NOT TO WALK OVER EVIL**
  http://www.luckymojo.com/fearnotevil.html
- **CROSSING**
  http://www.luckymojo.com/crossing.html
- **UNCROSSING**
  http://www.luckymojo.com/uncrossing.html
- **GOOFER DUST**
  http://www.luckymojo.com/gooferdust.html
- **GRAVEYARD DIRT**
  http://www.luckymojo.com/graveyarddirt.html

EARLY REFERENCES

One of the earliest essays on hoodoo is "Conjuring and Conjure-Doctors in the Southern United States" by Leonora Herron and Alice M. Bacon, published in the "Southern Workman and Hampton School Record" in 1895. The information Herron and Bacon collected from students at the all-Black Hampton Institute in Virginia contains frequent references to foot print magic, as in the following passages:

- "A small red bag [presumably filled with occult items] is fixed to the sole of the victim's foot."
- "A bottle full of Snakes was buried by the doorstep. The first one who came out in the morning stepped over it and fell."
- "A bottle filled with roots, stones and red-disk powder [sic — perhaps a typo for reddish or red brick powder ?] was found under the doorstep."

19th CENTURY: DEPLOYMENT IN A LOG

"I've Been Hoodooed" is a humourous ragtime song written in 1894 by the African American composer Gussie Davis that conveys early aspects of foot track magic. Not only is the trick laid in the victim's path, it causes the "husk" or callus of his heel to fall off — a very old belief indeed. Here are several verses, as recorded by Jim Towel on October 26, 1928, in Chicago, Illinois, transcribed by me, with help from Chris Smith.

I'VE BEEN HOODOOED
as sung by Jim Towel

I've been hoodooed, I've been hoodooed
Hoodooed, hoodooed by a darky hoodoo
I've been hoodooed, I've been hoodooed
Hoodooed by a doctor, sure as you're born

A gal for me had a great infatuation
She wanted me to marry, but she had no situation
When I refused, she near went wild,
Says, "I'm bound to hoodoo that child"

She went and got a rabbit foot, she buried it wit' a frog
Right in the hollow of an old burnt log.
Right on the road where I had to walk along
Ever since then my head's been wrong.

My bones begin to ache, my teeth begin to chatter
I went to the doctor, he couldn't tell the matter
Says, "Ol' child, you're goin' up the spout,"
He looked at my hair and my hair fell out

Nobody knows how funny I feel
Even 'til the husk fell off my heel
I went to the dock, start to jump in the river
Looked at the water, my bones begin to quiver

Laid on the dock, fell fast asleep
Try to wake up, my flesh begin to creep
Laid on the dock, I got a pain in the head
When I woke up, to tell the truth, I found myself dead

Harry Hyatt recorded a similar conjuration in a hollow log from the 80 year old Mrs. Lenny Griffin (Informant 494A, Berkly, Virginia, April-May, 1937, Vol. 2, pg. 1314 , cylinders 533:2 - 536:5). She described finding and destroying a hollow root or stick as long as her arm containing personal concerns that was buried in front of a client's door. References like these indicate that foot track magic is a core practice in hoodoo.

PROTECTION: WASHING OUT MESSES IN YOUR FOOT TRACKS

If someone is messing with your foot tracks, take a cleansing bath and throw the bathwater into your tracks to take off the jinx and protect yourself.

BOTTLES AS A FORM OF CONVEYANCE

One basic way to poison someone through the feet is by burying something for them to walk over. This has been mentioned in Lessons 27 and 32, and will be addressed again in Lesson 46 on Bottle Spells.

POWDERS AS A FORM OF CONVEYANCE

Another form of deployment is to sprinkle powders in the target's path. The closer their colour to the surface on which they are sprinkled, the less the chance of detection. Mix powders with local dirt to get a colour match. See Lesson 14 on Sachet Powders.

BLOWING POWDERS TO AVOID DETECTION

To avoid having powders be seen, some folks blow rather than sprinkle them. The powders are placed in the left hand and blown to the four quarters. I have catalogues that mention this method as early as the 1930s, with illustrations of how to do it.

MARKS ON THE GROUND

Marking the ground to set a trick may derive from the Congo. In Palo, a Congo-derived religion of Cuba, such patterns are called firmas, but i know of no special name for them in hoodoo. They are created for magical purposes, not to aid invocation, as with Haitian veves. They may be made with chalk, sprinkled powder, or by scratching the dirt. Once drawn, they are activated by spitting into them while speaking. Sometimes there is no marking, just the spitting, as in court case work where you chew Little John root and spit the juice, "so the Judge will step in it."

"Five-Spot"

This pattern looks like the five-spot on dice. Harry Hyatt called it the "quincunx pattern" and modern academics call it by the pretentious and repellent name of "cosmogram."

"Cross" or "X"

Drawn loose or within a circle or a rectangle, the X is basically a five-spot with the connector-lines drawn in.

"Wavy Snake Lines"

This looks like the astrological symbol Aquarius, but drawn vertically with all four fingers, dragged through dirt or powders like "drawing down the spirit" in a Holiness church.

SHARP THINGS IN THE GROUND

To poison someone through the feet, drive needles, pins, Cactus spines, or Blackberry thorns into the ground, points up, where they will walk over them, then cover the sharp things with dirt that has been mixed with Sulphur, Salt, Red Pepper, and dried, powdered Chicken or Dog droppings.

WEARING SPELLS IN THE SHOE

Writing a petition on paper or on plant leaves and wearing it in the shoe is a form of foot track work generally employed for domination and success. Write a lover's name on a Violet leaf, or the 12 Disciples on a Bay or Sage leaf, or a boss's name on paper. Step on it as you walk, to rule and control.

DRESSING SHOES, SOCKS, AND STOCKINGS

Shoes, stockings, or socks combine personal concerns with foot tracks. You may dress folks' shoes with powders or work a stay-at-home spell in which a couple's stockings are tied together and buried in the yard or nailed to the bed slats. "The Blues What Am," by Bill "Jazz" Gillum (recorded April 24, 1947, in Chicago) contains many unlucky omens, including,"I don't want my brother to put his bare feets in my shoes."

THROWING BATH WATER INTO FOOTSTEPS

To draw a lover, folks may wash their own genitals and then throw their bathwater into the foot tracks of their beloved.

WORKING WITH LIFTED FOOT PRINTS

In addition to putting tricks out to be stepped over, you can work with a foot print, for it is a symbolic personal concern or magical link to the targeted individual. What you do to the foot print is equivalent to doing it to the person:

Reversing a Foot Print

If your man is always leaving you at home, lift his going-away foot print with a pie-server or spatula and turn it so that it points toward the house, then set it down on the ground as neatly as possible, to point him home.

Brushing Away a Foot Print

To make someone leave your home and never come back, brush his incoming foot prints out with a broom or lift them heel-to-toe, mix them with Red Pepper and throw them in the street or into running water, cursing him to go.

Whipping a Foot Print

To cause someone pain or swelling in the feet, find his foot prints and whip them with a switch or a bullwhip while cursing his name. Do this for seven days.

HOT FOOTING

The best spells i know for casting out undesirable neighbors are those employing Hot Foot Powder, also known as Drive Away Powder or Get Away Powder. For basic ingredients and usage, see my HITAP Hot Foot page:

http://www.luckymojo.com/hotfoot.html

Here's an example of how it works, from real life:

A friend of mine made a rent-free trailer on her property available to a man who said he would do yard work in exchange, but he turned out to be unruly, drunk, and violent. She sprinkled Hot Foot Powder around the trailer —and in three days he was gone. He didn't even take his belongings. He just left.

My friend used Chinese Wash inside and sprinkled Peace Water outside to clean up the mess so someone good would move in. Read more about Chinese Wash and Peace Water, at:

http://www.luckymojo.com/chinesewash.html
http://www.luckymojo.com/peacewater.html

A TRUE STORY: POISONED THROUGH THE FEET

I have only once in my life received a magical attack strong enough to seriously harm me. This was a case of poisoning through the feet. Here's the story:

Around 1967 a woman who was a practicing witch was hired to curse me by a woman i barely knew. This woman's husband was an astrology client of mine. For reasons of unfounded jealousy (her husband was having an affair, but not with me — i only knew him as a client) she decided that i should be harmed, and she hired this witch to do the number on me.

The witch and i — along with about 20 or 30 other people — were staying at a remote woods-lodge in a forest for a weekend. This was only the second time i had met this witch, but as i found out later, she actually bragged to people there that she had been hired to put the curse on me.

That afternoon i stepped on a Blackberry thorn. This was a classic example of poisoning through the feet. She had dressed the thorn, and my foot swelled up, then my calf. A red vein-line ran up toward my thigh. This is what the old-timers call blood-poisoning, and it was incredibly painful and sudden in onset. I soaked my leg in hot water, but to no effect. I was in real agony, with a rising temperature and no hospital near, so i used the age-old SATOR square against the fever, an old German hexenkraft trick, taught to me by my mother, who was born in Germany.

I carved the SATOR square onto a dime and to drive the point home i showed the carved dime to the witch and asked her if she knew what it was. She said, "Yes." I said, "Okay, then you know that if i throw it in the fire this fever will break" and i threw it in the fire as she watched. She literally slunk away, and, in fact, left town within two weeks and i never saw her again. The fever went down by morning, the swelling, red line and pain in my leg were gone, and i was okay.

To read more about the SATOR square in German hexenkraft, see the HITAP page about "Pow-Wows or Long-Lost Friend" and its inclusion in hoodoo, at":

http://www.luckymojo.com/powwows.html

COLLATERAL DAMAGE

A question i am often asked about foot track magic is, "Will anyone who steps over the powders be hurt or will the spell just affect the one called for?"

I also used to long for a definitive answer to this question. I wanted it to be one way or the other. I kept on asking, and the answers kept coming back with about 90% of folks saying that a trick will only affect the one it was laid for and whose name is called for or quoted in, and about 10% saying that a foot track spell can also affect an innocent bystander.

Those answers don't seem to vary by region, age of informant, or relative degree of urban sophistication versus rurality, for what it's worth.

I now fall into the 90% — and that's the best i can tell you.

EUROPEAN FOOT PRINT MAGIC COMPARED WITH HOODOO POISONING THROUGH THE FEET

According to John Hansen, "Foot print magic is also known within the German Hex community. One of the more interesting spells is driving a nail (usually an old fashioned cut nail) into the foot print of a person to keep them on their own property. This is usually done while saying a spell for the purpose desired. It may also be done to keep someone off of your property, all depending on the spell said as the nail is driven. In addition, dirt from a foot print is used in a German Hex spell to keep someone from revisiting your house, or to make them return. Again, the spell said over the dirt is what activates it. To get some one to stay away, the dirt taken from the foot print is placed in the dust bin, or in the fire place when a fire is burning. To have someone return, it is sprinkled on the front door step of the house while saying a spell."

These spells, which i thank John for sharing, -are similar to root work, but just enough different to be worthy of note: In the cases cited, the foot print dirt functions as a magical link or "personal concern." Foot track dirt is used the same way in conjure, but conjure also includes African concepts not found in Germanic folk magic, especially the tradition of "poisoning through the feet."

Many hoodoo foot track spells (and almost all hoodoo buried bottle spells of the "step over" type) are intended to harm or kill enemies or cause marital break ups — and thus a class of foot and foot track protecting spells is also needed, to counteract the harmful work laid down in pathways. Such foot protecting spells are not found in Germanic magic.

COMMERCIAL FORMULAS FOR FOOT TRACK WORK

Foot track magic not only survives today in its original form, it has been incorporated into commercial spiritual supplies.

The most famous of these are sold in sachet powder form: Hot Foot Powder, Jinx Powder, and Crossing Powder to put on people's foot tracks, and Fear Not To Walk Over Evil Powder, Jinx-Killer Powder, and Uncrossing Powder to protect against or undo the evil work.

THREE FOOT TRACK SPELLS COLLECTED BY HARRY HYATT

The following spells exemplifying how to work with foot prints were collected by Harry Hyatt from African American root work practitioners in 1936 and 1939 and were published in "Hoodoo — Conjuration — Witchcraft — Rootwork." I have given them in my own words, with Hyatt's informant data, plus dates calculated by myself.

GET AWAY SPELL: THROW FOOT TRACK IN WATER

You can take a person's track and move him from out of town. Take his left foot track and bind it up in a piece of red flannel. Take it to the stream of water that's running North and throw it in there. And you throw, turn around back and say, *"Go from me."* In nine days they will have to leave.

Informant #1042, St. Petersburg, Fla., Feb. 13, 1939 Entry 5778. (cylinder 1687:2)

GET AWAY SPELL: CURSE AND SWEEP AWAY FOOT TRACKS

Take Salt and throw it around the house and curse them, then sweep it — sweep their tracks. They say they won't come back then.

Informant #1292, Florence, S. Car., Apr. 1, 1939 Entry 9535. (cylinder 2191:10)

PROTECTION WORN IN THE SHOE AGAINST FOOT TRACK MAGIC

I've heard of people taking black pepper and putting it in the shoe to keep an enemy from getting the dirt out of their foot print. They say the foot print won't register in the sand if they have black pepper in the shoe.

Informant #83, Snow Hill, Md., Dec. , 1936 Entry 1123. (cylinder 2:22)

Although recorded in Maryland, the informant was from Nansemond Co., Va.

HOMEWORK ASSIGNMENT #7

Please prepare a small bottle of anointing or dressing oil. Follow the instructions in Lesson 15 and the herb suggestions in HHRM.

The material you submit must be WELL PACKED in a BOX, not a padded envelope, and it must NOT be more than will fill a 1/2 oz. bottle. Place the bottle inside a sealed Ziplock bag and attach a piece of paper on which you have written:

1. The name you are giving this oil
2. How you got the formula: Is it an old recipe (if so, from where?), or a new one (if so, from what study resources?)
3. A description, in your own words, of at least one way this oil can be used in hoodoo magical practice
4. The name of at least one essential oil and one herb (both a common name and *the botanical Latin binomial) in your recipe. You need not name all the ingredients,* but i want to know that you are on the right track and have done your research.

Address your package to:

Homework #7 (Student ID#)

c/o Lucky Mojo Curio Co.

6632 Covey Road

Forestville, CA 95436 USA

WEEK FORTY-FIVE: Q and A

The late-crop fruits are ready to harvest, just in time for Thanksgiving. We have two kinds of Japanese Persimmons, Hachiya and Fuyu, and a Wonderful Pomegranate (that's the variety's proper name — Wonderful), just waiting for me to walk out to the orchard and pick them. I love Persimmons when the weather is damp — they are so cheering to look at and eat!

Adam Hymans asked about working with natural curios:

• *I have some special feathers that I found in the wild and am thinking of using magically either in a mojo or as a piece of jewelry. I have been careful not to touch them without protection thus far. Am I at risk for any insects or parasites? If so, how do I sanitize them without the water or chemicals adversely affecting their magical properties?*

Boy, that question takes me back in years! Back in the day when i used to find little dead fallen songbirds on the sidewalks of Berkeley, California, i would skin them whole and stuff and mount them. I had quite a menagerie of these folks on branches in my bedroom. And the way i was taught to preserve their little hides was to — get this — rub the insides of the skins with Arsenical Soap. Yes, that's right: soap made with Arsenic. And it was so easy to buy. I just walked down to Palmer's Drug store at the corner of University and Shattuck and said, "May i have a bar of Arsenical Soap?" and the nice man said, "Sure, little girl. And what would you be using it for then?"

"Preserving bird skins," i'd reply.

"That's wonderful," he'd say, "Are you going to be an ornithologist when you grow up?"

"Maybe," i'd say, "Or maybe a botanist."

This pharmacist not only sold me Arsenical Soap, he had the confidence that i, a child of ten, would know enough to not eat the soap, that i would wash up properly after using it, and that i would not try to employ it to poison my little playmates. How times have changed, eh?

Oh, anyway, Adam, to answer your question — unless you have a seriously compromised immune system (for instance, through being HIV-positive), very little damage can come to you by handling moulted bird feathers, so "sanitizing" them is not of value, as far as i can see. Exotic Newcastle Disease, Avian Flue, or Psitticosis might be an issue if you kept live birds or were handling sick or dead birds, but fallen feathers that drop from the sky during the yearly moult are harmless and even if they carried Feather Mites, the Mites would only attack the feathers, not you.

In fact, that's what the Arsenical Soap was for — to drive off Feather Mites and hungry Mice and such little beings that might wish to eat what one wished to preserve.

NEXT WEEK: BOTTLES, EGGS, AND MOJO HANDS

WEEK FORTY-SIX: BOTTLE SPELLS, EGG SPELLS, AND MOJO HANDS

REVIEW OF MATERIAL ON MOJOS AND BOTTLE SPELLS

Before beginning this lesson, please review the following pages:

- **Spells Within Kerosene Lamps:** HRCC Lessons 16, 17, and 29
- **Mojo Bags Containing Lodestones:** HRCC Lesson 19.
- **Mojo Hands:** HITAP http://www.luckymojo.com/mojo.html
- **Mojo Hands:** HITAP http://www.luckymojo.com/johntheconqueror.html
- **Mojo Hands:** HHRM — too many combinations to list here
- **Nation Sacks:** HITAP http://www.luckymojo.com/nationsack.html
- **Ngangas, Calderos, Prendas, and Buckets:** HRCC Lesson 24
- **Hebrew Demon Bowls:** HRCC Lesson 31
- **Sugar Box, Apple, and Honey Jar Spells:** HRCC Lesson 22
- **Honey Jars:** HITAP http://www.luckymojo.com/honeyjar.html
- **Bottle Spells:** HITAP http://www.luckymojo.com/bottlespells.html

GENERAL OUTLINE OF BOTTLE SPELL AND MOJO WORK

A bottle spell is worked within a container. The oldest types utilize hollow animal horns, eggs, and gourds. Later came clay pots, metal caskets and buckets, glass bottles, and cardboard boxes, along with leather pouches and cloth bags.

A mojo bag, conjure hand, toby, nation sack, or gris-gris is a specialized form of container spell that is tied and carried in cloth. All the rules used in creating bottle spells apply to mojos, except that where one might burn a candle in the bottle's mouth, with mojos it is common to breathe into the bag or smoke it to set it working, after which it is fed with a liquid such as alcohol, perfume, or scented oil, to keep it strong.

Both bottle spells and mojos typically contain herbs, minerals, and/or man-made objects, plus name- and / or petition papers. Some contain fluids. The items symbolize the work being done.

NAME AND PETITION PAPERS

All seven types of petition papers described in Lesson 32 for use in spells can be found in mojo hands and bottle spells. Here is a brief recap of those seven forms:

- **For luck or success,** the petition is crossed and covered by the client's name.
- **For harm or coercion,** the target's name is crossed by a command.
- **For control over another,** the client's name crosses over the target party's.
- **For results,** the client's name crosses the target's and a wish encircles them.
- **To separate people,** their names are cut apart, one destroyed, the other kept.
- **For love or for hate,** two name-papers placed face to face or back to back.
- **For new love,** list good and bad; cut apart; destroy the bad, keep the good.

WORKING WITH A BOTTLE

Before sealing the bottle, you may stick a dressed candle in the mouth and burn it. After the candle is out, you may add vinegar (to harm), Florida Water (to bless), or Hoyt's Cologne (for luck) and seal the bottle. If the spell is ongoing, you may shake the bottle after sealing it. Hold it between your thumb and middle finger and shake it rhythmically as you speak, as you would a rattle. Do this a few minutes at a time, either daily or once a week, while calling aloud a blessing, prayer, or curse. Your words should be improvised and cadenced. If the bottle is intended to cause pain, you can stop it up with a cork through which you have driven nine needles: When the bottle is shaken, the enemy's name contacts the sharp needle points at every shake.

DEPLOYMENT OF THE BOTTLE

If the petition or prayer was performed for love, money, luck, or religious reasons, you may keep the bottle on your altar.

If your intention was to keep someone close but not let them know what you are doing, bury the bottle in your back yard.

If the spell was to rid yourself of a person or condition, dispose of the bottle at a crossroads, graveyard, or in running water.

If the spell is intended to harm someone or break up a couple, bury the bottle in their path or under their doorstep.

See the HITAP page on Laying Tricks and Disposing of Ritual Remains, at:
http://www.luckymojo.com/layingtricks.html

AFRICAN SORCERY MEDICINE INSIDE HORNS

In "The Ghost Cult in Bunyoro" (1967) the anthropologist John Beattie noted that sorcerers in Uganda, Central Africa, place magical "medicine" inside an animal horn and bury the horn in the road where the victim will step over it. We can see in this the entwined roots of hoodoo bottle spells and foot track magic.

ENGLISH WITCH BOTTLES

Among the earliest glass bottle spells are English "witch bottles," dating back to the 1600s. These were buried under the threshold or hidden up in a chimney to keep witches away from the home. A typical witch bottle contains sharp items like bent pins, shards of glass, and nails, plus a hair, and the urine of the person to be protected. Some ancient witch bottles found sealed by archæologists in England have been opened: All of them that still contained liquids tested positive for the presence of urine.

Although often buried at the doorstep, where they might be stepped over, witch bottles were also hidden in fireplaces, out of foot contact. Thus, although they resemble hoodoo bottles, they come from a different tradition and serve a different purpose, for hoodoo doorstep bottles are used for "poisoning through the feet" while witch bottles are protective in nature.

A REAL OLD TIME HOODOO CONTAINER SPELL

In "Charms and Charm-Medicines," a world survey (and condemnation of) folkloric talismans, Mrs. L. D. Morgan, writing for "Catholic World" magazine in 1886, described a metal spell-case halfway between a bottle spell and a mojo. According to Morgan, the story ran in a Baltimore, Maryland newspaper:

Not long ago [...] a certain William White — colored — having been arrested for wife-beating, there was found on his person a spherical metal case about the size of a goose-egg, covered first with yellow, then with black leather. One end being open, the contents were seen to be composed, to all appearance, of hair, quicksilver, pins, and a greasy substance. He cheerfully explained that this was his 'hoodoo,' and that he had worn it for many years with great effect.

From the ingredients listed, Mr. White seems to have been keeping his wife tied and controlled and breaking up her affairs. The "greasy substance" was probably a home-made condition ointment.

EGG SPELLS — NATURE'S NGANGAS

There are many spells that utilize eggs, but in order for the egg to qualify as a container, something must be introduced into it. An egg can also be seen as a ready-made container, in which case it may be written upon. Egg spells for protection, for teething, and for harm, can be found in Lessons 28 and 29, and also in HHRM on page 51 under "Black Hen's Egg." Here are a couple more:

In 2004 i spoke with an 82 year old rootworker from Tallahassee, Florida named West Leland. He was trained by a Georgia practitioner who had died in 1946 at the age of 98 — that is, his teacher had been born in 1848. Among the spells Mr. Leland taught me was how to break up a couple with a spell made from an egg:

Get a double-yolked egg (Hens occasionally lay eggs with two yolks, which can be identified by their over-large size) and write the full names of both parties all over the egg. Dip the egg in boiling water for a minute — not enough to cook it, just enough to start it to spoiling — then place it outside under the hot Sun for five days, so it will really spoil. Poke a hole at either end of the egg and bury the egg in a Red Ants' bed. As the Ants hollow out the egg from both ends, so will those two people be separated and their relationship be eaten away until it is all gone.

How old is this type of egg spell?

Let us turn to *"The Sword of Moses,"* a Hebrew / Aramaic spell-book of the 10th century (or earlier), translated by Moses Gaster in 1896. Back in Lesson 43, on Moving Candle Spells, i wrote about Henri Gamache's use of Gaster's translation, and i also mentioned Gamache's belief that Moses was Black.

Well, read this ancient Hebrew spell, attributed to Moses, the leader of the Jews. Notice that it uses a written-on egg to bring about a break up and that it is worked in a graveyard. Except for the Hebrew names, it could have come straight from Tallahassee! Spells like help us understand why people believe that Moses was an African root doctor:

AGAINST AN ENEMY. [A BREAK UP SPELL.]

Write upon a new-laid egg in a Nazarene cemetery: "I conjure you, luminaries of heaven and earth, as the heavens are separated from the earth, so separate and divide NN from his wife NN, and separate them from one another, as life is separated from death, and sea from dry land, and water from fire, and mountain from vale, and night from day, and light from darkness, and the Sun from the Moon; thus separate NN from NN his wife, and separate them from one another in the name of the twelve hours of the day and the three watches of the night, and the seven days of the week, and the thirty days of the month, and the seven years of Shemittah, and the fifty years of Jubilee, on every day — in the name of the evil angel Tmsmæl, and in the name of the angel Iabiel, and in the name of the angel Drsmiel, and in the name of the angel Zahbuk, and in the name of the angel Ataf, and in the name of the angel Zhsmæl, and in the name of the angel Zsniel, who preside over pains, sharp pains, inflammation, and dropsy. Separate NN from his wife NN, make them depart from one another, that they should not comfort one another, swiftly and quickly." ["The Sword of Moses"]

Probably the most common items introduced into eggs are Graveyard Dirt, Goofer Dust, Red Pepper, Salt, Sulphur, and name-papers. Eggs thus prepared are almost always used for harm — to break up a couple, to cause neighbors to move out of their home, or to bring about a quarrel between two people.

HOODOO BOTTLE SPELL VARIATIONS

Here are basic outlines for a few popular types of bottle spells. There are dozens of variations of these, but this will get you started:

BREAK UP BOTTLES

Break Up bottles typically contain the names of the couple (cut apart); their personal items; a group of nine needles, nine pins, and nine nails to cause them to hurt one another; hairs from a Black Dog and a Black Cat, so they'll "fight like Cats and Dogs;" Red Pepper, to make then angry and hot-tempered; Vinegar to "sour" their relationship; and optional ingredients including Sulphur, urine, or feces. A black candle inscribed with the people's names written back-to-back (to separate them) may be burned in the mouth of the bottle before it is sealed. It can then be buried at their home where they will step over it or it can be shaken up daily as you name them and call down curses on their relationship.

FAST LUCK AND MONEY DRAWING BOTTLES

A Fast Luck bottle to get luck in a hurry utilizes Lodestone Grit dressed with Magnetic Sand. Other ingredients include Pyrite, whole Allspice Berries, Cinnamon, and Sugar. A red candle for fast love or a green candle for fast money is burned with this bottle spell. Money Drawing and Prosperity bottles are similar. To make them stronger, the client's petition is written on a dollar (or higher denomination) bill. Green candles are burned on these bottles, dressed with Money Drawing or Prosperity Oil.

Compelling and Pay Me Bottles

A Compelling bottle to make someone keep a promise may be made by writing their name on paper crossed by your command, folding the paper around herbs such as Licorice and Calamus that are used to rule and control people. A purple candle dressed with Compelling Oil or a green one dressed with Pay Me Oil may be burned in the neck of the bottle.

Love and Reconciliation Bottles

Love Me, Reconciliation, Peaceful Home, Lavender Love, and other love drawing bottle spells are created in a similar way: The names of the parties are criss-crossed, with the client's name on top. The paper is folded around personal items of the parties, and the folding is done toward you, to bring the love toward the client. Love herbs or paired Lodestones may be added. It is customary to put Cologne or perfume in love bottles, to give them a sweet smell. If a candle is burned on top before sealing the bottle, it is red, unless one is trying to find a new love, in which case a series of three candles — white, pink, and red — is burned to attract, draw, and hold the Unknown Lover.

Honey Jars and Other Sweetening Bottles

Sweetening spells in which in two people's names are written criss-cross, folded around personal items, and kept in a honey jar to create sweet conditions between the two are, of course, bottle spells. They may be used for love, for court cases, to succeed on the job, to get a bank loan, or anywhere that you want someone to be sweet to you or those on whose behalf you are working. Full details are given in Lesson 22 and in HHRM under "Apple," "Red Onion," and "Sweeteners". See also the HITAP page

http://www.luckymojo.com/honeyjar.html

SAMPLE SPELL: A BREAK UP IN A BOTTLE

Bottles spells can be worked alone, but here is a sample of how a bottle is utilized in the context of a more elaborate rite:

Ingredients

1 black figural Break Up (Divorce) Candle
2 white 6" Offertory Candles
1 black 4" Altar Candle
1 bottle Break Up Oil
1 packet Inflammatory Confusion Powder
1 packet Hot Foot Powder
1 packet Break Up Sachet Powder
1 packet Break Up Incense Powders
1 bottle Four Thieves Vinegar (or Urine, or both)
1 Break Up bottle containing: 9 Pins, 9 Needles, 9 Nails,
Black Dog Hair, Black Cat Hair
1 packet Hyssop Herb
1 packet Devil's Shoe Strings Curio
1 packet Devil Pod Curio

PREPARATION

This spell is presented in several degrees of severity, allowing you to choose how much trouble you want to make.

In addition to the items here, you will need something personal from both parties, such as their hair, foot print dirt, menstrual blood, semen, photos, business card, or the like. The more intimate the better. The spell works less often without the personal items. You can try it, anyway, but that's just how it is: if you have their stuff, you've really got them.

Write their full names on two pieces of paper nine times. Use black ink for the one you want to move away and red ink for the one you want to keep. Use black ink for both, if you want both to get away. Some folks write both names nine times side by side in two columns on one paper, then cut the names apart, creating two pieces of paper, petitioning for the break up while cutting.

Whatever personal items you use, wrap them up in the name-papers. Fold the paper away for the one you want to have get away and fold the paper toward you for the one you want to stay near you. Fold both away, if you want both to get away.

If you work by the Moon, then work as it wanes.

DOING THE JOB

Make the Incense Powders into cones. On the Divorce candle carve the couple's full names with the words *BREAK UP* between their names. Dress the candle with Break Up Oil and sprinkle it with Break Up Powder. For each of the next seven days burn a portion of the incense and one section of the candle. During these seven days, you will work the spell itself.

The bottle contains nine pins, nine needles, nine rusty nails, the hair of a Black Dog, and the hair of a Black Cat. These are to cause pain, anger, and quarreling between the couple so that they will "fight like cats and dogs" and part from each other.

You have three types of powders. Each is alleged to produce a certain effect. Hot Foot is to drive someone away from you. Inflammatory Confusion is to cause people to misunderstand one another. Break Up is to split two people apart. Choose one, two, or all three powders; blend them together if you want.

Mix the name packets with the powder(s), then put the mix in the bottle with the pins, needles, nails, Dog hair, and Cat hair. You may add Four Thieves Vinegar to the bottle to "sour" the couple's relationship. You may urinate in the jar, symbolically "pissing on them." You may combine vinegar and urine, if you wish. You may also burn a thin black candle carved with both parties names (not touching) in the neck of the bottle before stopping it up.

Regardless of what you add to the bottle or whether you burn a candle in it, as you prepare it, pray aloud for the couple's mutual anger and their break up in your own words; ask in the name of your God or Saint or a spirit of your choosing.

BURYING THE BOTTLE

This bottle spell is meant to be buried under the couple's house or in their pathway. Like many African spells, it is a form of foot-track magic and is activated when it is walked over.

WEEK FORTY-SIX: Q and A

The other day in the shop, i was reminded of an old man whose botanica i visited years ago. There was a fine layer of dust all over his shelves, and he told me, half-defiantly, half-apologetically, "This dust signifies my honesty. I make my own powders. I don't buy them from a factory. But the dust, it gets on everything." Does it ever! I've given up dusting, just as he did.

Francis Mercuri asked about the wax divination signs explained in the HITAP page about candle magic at http://www.luckymojo.com/candlemagic.html:

• *Often we talk about the signs displayed in the flame of lights, or patterns in the wax, as indications of how a spell is working, or how the situation actually is. To what degree would "helping" a candle be considered a negation of the spell?*

I certainly do not see working with the candle as "a negation of the spell." I see it as part of the spell, when the work is not going easily. The only thing that working with the wax can sometimes negate is the use of the candle for divination. This is because the wax is not let to run freely as it will, but is being influenced. However, a negation of the potential for divination is by no means a negation of the spell. Do you see the difference?

• *Recently, I dressed a votive and petition paper for help in successfully completing some college courses, seriously hindered by outside factors. Upon lighting the votive, it burnt dim for several hours, and the flame sort of burrowed a hole into the candle, leaving a thick layer of unburnt wax above and around the wick — also, excess liquid wax was smothering the flame. This was, ironically, quite similar to my situation, where I have much more going on than can be realistically dealt with in the time I have. In daily life, my solution is to cut out, or cut back on certain things. To save the votive candle, I had to cut out the peripheral wax — the flame now burns well.*

The word "ironically" that you used is not correct. It was not irony; it was the divination, right there. In other words, you actually did receive a divination (namely, that you have more going on than you can handle unless you cut the excess away), which you have understood, and it pointed the way toward a solution to your problems.

• *Did my eliminating the extra wax negate my spell by defying a "fated" condition?*

You got a divination, after which you took matters into your own hands. I see no "fated" condition there.

• *What would be a good manner to treat the removed wax?*

I often try to "feed" excess wax like that back into the candle, to re-integrate it with the process being undertaken.

NEXT WEEK: WORKING WITH DOLLS

WEEK FORTY-SEVEN: WORKING WITH DOLLS

DOLL-BABIES, DOLLIES, AND BABY-DOLLS

Just about all my life, if i've asked outsiders what they know about hoodoo, they've volunteered their certainty about two incorrect things — that hoodoo is the same as Voodoo and that it is characterized by the sticking of pins into "Voodoo Dolls."

The first notion is demonstrably false, and in my youth the second was easily disproved by asking older practitioners what the dolls were called — because they called them "doll-babies," "dollies," and "baby-dolls," but never "Voodoo dolls." A glance through the 5,000 pages of spells collected by Harry M. Hyatt from 1936 through 1940 confirms this — there are several spells involving doll-babies but no mention of "Voodoo dolls."

It was only in the latter half of the 20th century — perhaps under the influence of Anna Riva's International Imports catalogue company, which prospered during the 1970s and sold a particularly ugly pattern of square-bodied flannel "Voodoo doll" — that folks in the African American community took to referring to the dolls that way. So let us trip back down memory lane, back before the "Voodoo Doll," to the earliest account of a doll-spell written by a Black person that i have been able to locate. (There are, of course, earlier accounts of spells utilizing dolls from other cultures, but i think this is the earliest explanation written by an African American practitioner.)

PASCHAL BEVERLY RANDOLPH AND THE TEN CENT DOLL

I mentioned the 19th century African American spiritualist, sex magician, Rosicrucian, and rootworker Paschal Beverly Randolph (1825 - 1875) back in Lesson 43, but for those who need a refresher, check out my Sacred Sex page on him at:

http://www.luckymojo.com/tkpbrandolph.html

As explained there, Randolph was born a free man of color in Virginia, lived in New York, wrote novels, travelled the world, and resided in New Orleans for about ten years before and after the Civil War, where he taught literacy to freed slaves and sold hoodoo charms like the New Orleans Magnetic Pillow via mail order. In later years he devoted himself to ceremonial magic and created a lodge system called The Brotherhood of Eulis. He also systematized his theories of sex magic and mirror-scrying, and published several books on those subjects.

Because of 19th century postal restrictions against the distribution of works on sexuality, it was his custom to "print but not publish" lengthy essays as esoteric adjuncts to his books, containing material that would have gotten him arrested if sold through the mails, but which passed if sent as "private letters." Thus his books on sex magic, such as "Eulis!" were accompanied by "private" manuscripts, such as "The Mysteries of Eulis," which could be had for an additional sum, sent under separate cover.

VOLANTIA, DECRETISM, AND POSISM

In "Eulis!" Randolph described his three-part system of magical working, which he called Volantia (force of will), Decretism (decreeing or commanding) and Posism (accepting the spell's outcome by sinking into a relaxed physical posture).

Now, this sounds very intellectual, Hermetic, occult, and un-hoodoo-like – but here is the kicker: Randolph did this high-brow magical work with doll-babies, just like any old-time conjure doctor. Here is the proof, from "The Mysteries of Eulis," written in 1874 and abstracted here courtesy of John Patrick Deveney's biography of Randolph, where this rare manuscript was openly published for the first time.

ODD NUMBER AND EVEN NUMBER SPELLS

After presenting a list of 122 things he felt could be accomplished with magic (from "attracting love energy ... by self-action" (masturbatory sex magic) and "frustrating bad plans of others" to "magnetically reclaim[ing] a straying lover, wife, or husband" and "adding specific energy to neutral substances" such as "love powders"), Randolph explained that one should use "odd numbers" when working for "all things of earthly use, intent or interest" and "even numbers" for works where the aim was "mental" or "soul" related. The spiritual rites began and ended with prayers, while the earthly rites, which constitute most of what we would consider practical magic, were accomplished by "decree and will and pose" (Decretism, Volantia, and Posism).

THE DOLL-BABY

After this introduction, Randolph, referring to himself in the third person as "Dr. P.B.R." described how he performed "odd number" or practical works, both against an enemy and in service of a client:

"The party to be frustrated must be present either in person or by apparitional birth, which you can bring about by posing, first, then willing, then decreeing his or her presence, repeating or continuing until it stands clearly before your mind's eye [...] To aid you a photograph will be of good service, but in Oriental lands and also in the practice of Dr. P.B.R., a picture or a *doll* was used, *named* for the party to be helped; he *never cursed,* but sometimes found occasion to defeat designing people, hypocrites, false friends, and otherwise incorrigible wrong-doers [...]. On the other hand, using the same ten-cent doll to name, he helped a score to glory, health, prosperity, wealth and fame." ["The Mysteries of Eulis," 1874]

THE CEREMONIAL MAGICIAN AS CONJURE DOCTOR

Urban magicians of the latter day, who see in Dr. Randolph a leading light of modern occultism and a founding father of esoteric ceremonial sex magic, would do well to keep in mind that he was simultaneously a Black conjure doctor who worked with doll-babies, naming them, posing them, willing events to happen to them, and decreeing his works fulfilled, just like as any down-home Doctor Buzzard in the Southern swamps.

In other words, Randolph's branches in Rosicrucianism and Hermetic occultism were wide, but his roots were very deep in the African American experience.

VARIETIES OF DOLL-BABIES

There are four general types of dolls utilized in hoodoo:

- THE CHILDREN'S TOY DOLL
- THE HAND-CRAFTED DOLL-IMAGE
- THE IMAGE CANDLE USED AS A DOLL
- THE MODERN CLOTH "VOODOO" DOLL

THE CHILDREN'S TOY DOLL

Paschal Beverly Randolph put it well when he alluded to working with a "ten-cent doll" — that is, a cheap store-bought doll. Depending on time period and local availability, such a doll may be made of chinaware, plastic, wood, or cloth, commercially manufactured or hand-made. The chief characteristic of this class of doll is that it was not created as a tool of magic, but rather as a toy for children. Like kitchen spices and mineral salts found around the home or farm, it is a common, mundane object adapted for use in conjure.

One of the earliest such children's toy doll-babies known to have been used in hoodoo was unearthed in 1998 by archæologists from beneath the flooring of the James Brice House, an old town house in Annapolis, Maryland, where African American slaves (and, later, servants), buried caches of conjure goods used in spells against their masters and employers. One of the most telling finds was a little 19th century chinaware doll whose hands had been broken off. Obviously the doll, which was white, represented a White mistress who physically abused slaves or servants and who was being restrained by the symbolic destruction of the hands with which she beat people.

The appearance of this doll brings up the subject of likenesses. When working with children's dolls, some people care about how realistic the likeness is, and others don't. For those who care, attention to detail can go pretty far. In Lesson 22 on Sweetening Spells, i mentioned that some workers i knew back in the 1960s specified using white sugar or Crystal syrup for a White person, light brown sugar or Karo syrup for a Latino, and dark brown sugar or Br'er Rabbit Blackstrap Molasses for a dark-skinned Black person. The same folks also applied this principle to doll-babies: I was once told to "use a Nancy Ann Story Book Doll for a White woman and a Sun Tan Baby Doll for a Coloured." The former are small dolls only available in pink skin colour, the latter are presumably small brown-skinned dolls, but their maker is unknown to me and i've never been able to identify them.

Nowadays one's choices in commercial dolls would be wider, of course, but the principle remains the same, to find a toy doll that somewhat resembles the target.

When working with ready-made dolls, i have also found it satisfying to dress them in clothes sewn from scraps of clothing worn by the target or to glue some of the target's actual hair to the head of a chinaware doll or interweave it into the wig of a fashion doll.

If the commercial doll is a rag doll or has a cloth body, the seams can be picked apart and personal objects or special stuffing ingredients inserted. The Raggedy Ann dolls created by the cartoonist Johnny Gruelle in 1915 are of this type, for although they certainly were not intended for use in love spells, a sugar-candy heart stamped with the words "I Love You" used to be placed inside each doll as it was manufactured.

THE HAND-CRAFTED DOLL-IMAGE

Specially-made conjure dolls are found world wide. In Nagaland, among the tribal people who live on the border between India and Myanmar, they are made of deer antlers bound with black thread, outfitted with cast-bass heads and red wool pompoms. In India we read in ancient Hindu spell books of dolls made by pressing cooked rice into the shape of the target. In Europe folks make corn-dollies, bread-dough poppets, and wax dolls that are held over the fire to melt the target's resistance.

In looking back on descriptions of hoodoo spells from the old days, we hear of dolls made of clay or wax or bread dough, or, in what is presumed to be a more African style, of feathers bound together with sewing thread, or of twigs, bones, straws, rope, nuts, or other natural objects, often wrapped in rags or clothing stolen from the subject of the spell.

When it comes to hoodoo, one of the best descriptions of an old-time home-made conjure doll is given by the African American author Charles Waddell Chesnutt in "Hot-Foot Hannibal" (Atlantic Monthly, No. 83, 1899). The tale, a love story about a young White couple, is built around a long, sad flash-back to slavery times; the crucial plot-point concerns a foot track spell employing a doll-baby made with an Elderberry pith head and Red Pepper pod feet, to drive the victim "light-headed and hot-footed." The doll's creator is a free conjure woman named Aunt Peggy, who fashions it on behalf of her clients Jeff and Chloe, two young slaves who want to move Chloe's aggressive suitor Hannibal out of the "big house." As was customary in this era, the entire piece was written in dialect:

MAKING A HOT FOOT DOLL ON HANNIBAL

"So Jeff slip' off down ter Aun' Peggy's one night, en gun 'er de presents he brung, en tol' er all 'bout 'im en Chloe en Hannibal , en ax' 'er ter he'p 'im out. Aun' Peggy tol' 'im she'd wuk 'er roots, en fer 'im ter come back de nex' night, en she'd tell 'im w'at she c'd do fer 'im.

"So de nex' night Jeff went back, en Aun' Peggy gun 'im a baby-doll, wid a body made out'n a piece er co'n-stalk, en wid splinters fer a'ms en legs, en a head made out'n elderberry peth, en two little red peppers fer feet.

"'Dis yer baby-doll,' sez she, 'is Hannibal. Dis yer peth head is Hannibal's head, en dese yer pepper feet is Hannibal's feet. You take dis en hide it unner de house, on de sill unner de do', whar Hannibal 'll hafter walk ober it ev'y day. En ez long ez Hannibal comes anywhar nigh dis baby-doll, he'll be des lak it is — light-headed en hot-footed; en ef dem two things doan git 'im inter trouble mighty soon, den I'm no cunjuh-'oman. But w'en you git Hannibal out'n de house, en git all thoo wid dis baby-doll, you mus' fetch it back ter me, fer it's monst'us powerful goopher, en is liable ter make mo' trouble ef you leabe it layin' roun'.'

"Well, Jeff tuk de baby-doll, en slip' up ter de big house, en whistle' ter Chloe, en w'en she come out he tol' 'er w'at ole Aun' Peggy had said. En Chloe showed 'im how ter git unner de house, en w'en he had put de cunjuh-doll on de sill he went 'long back ter de qua'ters — en des waited.

"Nex' day, sho' 'nuff, de goopher 'mence' ter wuk. [...]

["Hot-Foot Hannibal"]

BAPTIZING THE DOLLIE

Returning to Dr. P. B. Randolph's description, we see that after one acquires a doll, it must next be named and thus linked to the target. Charles W. Chesnutt also mentions this, having Aunt Peggy say, "Dis yer baby-doll [...] is Hannibal."

Naming the doll is an essential portion of the work, and there are, of course, many different techniques for doing this. Here's my method, which i was taught by a man named Luther in Oakland, back in the 1960s. He called it "baptizing the dollie."

Hold the doll in your left hand on its back, draw a cross over it in the air with your right index and middle fingers (a Christian blessing gesture), and then hold your open hand, palm down, in the air over it, but not touching it, as you say:

[John Doe] you are
[downward stroke of cross on name]
And [John Doe] to me
[cross-stroke of cross on name]
You will always be.
[hand pauses, then over dollie for next part]
You will think what i tell you to think,
Walk where i tell you to walk,
Talk when i tell you to talk,
Do what i tell you to do,
Go where i send you,
And speak when you're spoken to.
In Jesus' name, Amen.

There was a sort of rap-like cadence to it and a couple of off-kilter rhymes. Another time when i asked him about this sort of work, he baptized the dollie with a speech of angry conviction:

[John Doe] you are
[downward stroke of cross on name]
And [John Doe] to me
[cross-stroke of cross on name]
You will always be.
[hand pauses, then over dollie for next part]
From this time henceforward,
You will go where i send you ... [pause]
*And i'm gon' send you straight to *Hell**
In Jesus' name, Amen.

Thus i came to understand that after the first three spoken lines during the drawing of the cross, he improvised the rest, depending on the circumstances. There was no set speech, as there is among the German and British folks with their carefully memorized spoken rhymes. I have adapted his form and i use it with success, modifying it to baptize both love-dolls and destruction dolls.

LOVE DOLLS

Speaking of love-dolls — that's something folks don't know enough about, because the books on "spooky Voodoo" focus mostly on sticking pins into dolls. Several years ago, i was taught a very nice binding love-doll spell by a young woman from Maryland: She baptized the dollie by saying "You are [John Doe], in the name of the Father, the Son, and the Holy Ghost, Amen." Then she wrapped it up in her soiled underpants and, as she did so, she talked very sweetly to it like this:

> *[Johnny], honey, i'm gonna let you in my panties now. That's where you're gonna stay. I'm gonna cover up your eyes [covering doll's head with the underwear] so you can't look at no other woman. You just gonna stay in my panties, [Johnny], until i let you loose.*

The underwear was tied in a knot around the doll and the doll hidden where the man could not find it. At intervals she would take the doll out, she said, and kiss it, sweet-talk to it, and rub it on her breasts to love it up. Then she would re-wrap it in the underwear and put it away.

BURYING THE DOLL IN A COFFIN

In addition to hiding a doll under a door sill where it will be walked over (a form of foot track magic), placing it in a mattress to be slept upon, stabbing it with pins, or loving it up, it may be put into a coffin.

This is a classic spell, much repeated by fans of harsh work, and popular in all nations of the African diaspora. Details vary from place to place, but two important versions of the spell are the version that is used for reversing and the version that is used to bring about a death.

Reversing Spell with a Doll in Coffin

To turn a trick back onto an enemy, use a mirror-box — a box lined with broken shards of mirror — for the coffin. For more details, see Lesson 26 and the HITAP page on Uncrossing at:

http://www.luckymojo.com/uncrossing.html

Death Spell with a Doll in Coffin

To cause a death, put the baptized and fully prepared doll in a wooden or chipboard coffin and make a headboard in the enemy's name, with the real birth date and a death date of your choosing.

Hold a mock funeral in a graveyard, burying the coffin and erecting the headboard at the side of a strong, angry spirit who is willing to help drag the spirit of the enemy into the grave and down to Hell. (A psychopathic murderer might be a good choice.) Be sure to pay the spirit for any favours you ask. Recite the 51st Psalm and bathe in Hyssop to cleanse yourself after doing this sort of work.

WEEK FORTY-SEVEN: Q and A

The weather here is cold and dry. The Pyracanthas, Cotoneasters, and Persimmons are supplying most of our garden colour these days — this morning i counted only three Rose blossoms on our hundreds of bushes. The tender tropical potted plants have been brought into the house for the Winter, and very soon all of our trees will be bare.

Stephen W. Young asked about counting ingredients:

• *Does an incense or oil have to have an odd number of ingredients in it? I notice several times in your book where you mention a typical blend you remark that it is a good "seven-way" or "five-way" incense. So if I am making up my own incense from herbs, do I need an odd number of types/species to be used in the formula? I assume the base or Saltpeter isn't counted. However, what if someone made up a five-ingredient oil blend, then wants to put a piece of Pyrite or chunk of Frankincense in the vial with the oil? Is that counted in the number of separate ingredients?*

Not all people count ingredients in oils or incense the way they do with mojo hands and baths. Among those who do count, i have seen people count the base as an ingredient (e.g. base plus two herbs equals three) — and this is certainly the most common way the counting is done, as per the three-ingredient bath recipes i gave in Lesson 2. I have seen people not count the base, just the active ingredients (e.g. three herbs in oil) but this is less common — and it may arise from thinking of the base as a container, like the red flannel is to a mojo hand. I have also seen people count a pre-blended mixture of herbs as one ingredient, the base as one, and a mineral as one (e.g. a pinch of love herbs plus a Lodestone with Magnetic Sand plus carrier oil equals three ingredients), but this is not very common. With respect to your query, i myself would certainly count Pyrite as an ingredient.

• *What is the general idea about substituting chips for whole roots; i.e. when can you and can't you do it? Obviously for a pocket piece like High John it wouldn't make sense, but what about when you have a lot of roots in a mojo together? For example, if I want to make the seven-way root bag you describe in your book but can't get a whole Peony Root, could I use the chips in this situation? How many?*

I use root chips only when they are specifically called for or when whole roots are not commercially available and i can't wild-craft them. Note that i consider hand-broken roots "whole," no matter what their size, but i do not consider machine sliced or cut and sifted bits "whole." With cut and sifted material, i use a pinch; if they are machine sliced i may count out three or use just one, depending on size. When using items that go in pairs to represent a couple for love work, like a pair of Blood Roots or a pair of Balm of Gilead Buds, i count out two, no matter what the size and whether whole, slices, or chipped.

NEXT WEEK: DREAM WORK AND HAG-RIDING

WEEK FORTY-EIGHT: DREAM WORK AND HAG-RIDING

OUTLINE OF DREAM MAGIC

In considering how to work with and through dreams and sleep, a primary division can be made between:

- **DREAM WORK ENGAGED WHILE THE PRACTITIONER IS ASLEEP**
- **DREAM WORK ENGAGED WHILE THE PRACTITIONER IS AWAKE AND THE TARGET IS ASLEEP**

The former is associated with positive, helpful, or warning signs. It is difficult to teach, for a certain amount of giftedness figures into its accessibility to the practitioner. Still, small gifts can be developed, as will be explained below.

The latter, which i call "visiting people in their dreams," is essentially a way to work one's will on others. The desired outcomes may range from blessings to death-spells, or anything in between. This work does not require special dreaming gifts on the practitioner's part, because the only one dreaming is the target.

THE BENEFITS OF DREAMING

Personal dream work, that is, the development of spiritual abilities at times when the practitioner is asleep, may include a number of helpful goals and un-asked-for side-benefits. These fall into three general categories: contact with an entity, divination, and personal spiritual development.

DREAMS OF CONTACT

- Dreams including contact with the dead (ancestral visitations)
- Dreams of contact with spiritual entities (God, the Devil, Saints, Demons)
- Lucid dreams to contact the living and influence them

DREAMS OF DIVINATION

- Dreams for revelation of solutions to practical problems
- Dreams for catching lucky numbers
- Induced dreams to see one's future husband (or, rarely, one's future wife)
- Dreams to obtain medical advice on health and healing
- Dreams revealing the source of enemy rootwork or jinxes
- Dreams predicting a visit or telephone call from a friend or family member
- Predictive and warning dreams for family safety
- Predictive and warning dreams about a coming death

DREAMS OF SPIRITUAL IMPORTANCE

- Dreams explaining a spiritual calling or inviting a religious conversion
- Dreams of spiritual prophesy

INTERPRETING YOUR DREAMS

Generally speaking, hoodoo practitioners are not concerned with Freudian ("wish fulfillment) or Jungian ("individuation") theories of dream interpretation. Rather, they emphasize the relevance of dreams to practical spiritual and physical matters. There are four basic ways dreams are interpreted:

By Opposites

Many people say that dream signs work by opposites: Dream of a funeral, there'll be a marriage, dream of a wedding, someone will die; dream of money, you'll suffer a loss, dream of an empty wallet, you'll soon get unexpected money.

By Signs

Other dream signs are folkloric in nature and are passed down in families from generation to generation: Dream of a fish, someone is pregnant; dream of a Black Dog, someone's life is in danger or someone will surely die.

By Consulting Dream Books

Some folks use dream books to get interpretations of their dreams. This is especially true of gamblers who play the lottery or bet on horses by their numbers. If you dream of having sex in a streetcar with a woman named Florie, the dream is not an upwelling of repressed unconscious contents. You can go to any one of a number of dream books, look up "copulation," "streetcar," and "Florie," and play those numbers — and there's a good chance that they will fall. For links to dozens of dream books, plus blues lyrics about this subject, see the HITAP page on Lottery, Numbers, and the Policy Game in the Hoodoo Tradition at:

http://www.luckymojo.com/policy.html

By Direct Spirit Communication

When it comes to interpreting more complex dreams — the kind not covered by the rules of "opposites" or "signs" or that cannot be found in a dream book — most folks hold that what you see in dreams is your future, a sign of things to come. If you dream that you are called by God to preach, you ARE called by God to preach. The dream is not a "symbol" of your desires, it is a message from the spirit world. If your dead mother stands before you and says, "Bobby is in great danger," then Bobby IS in great danger. Warn him!

DREAM DIVINATION IS A BASIC SPIRITUAL GIFT

As was mentioned in Lesson 1 (Gifted for the Work). some people are just more naturally led to experience and recall their dreams than others, and some have the gift to interpret their own predictive dreams and those of others. In fact, the gift of dreaming true or having dreams come out is something that many rootwork practitioners (and many preachers) have experienced. Often it is one of the earliest signs that they are gifted in spiritual matters.

DREAM DIVINATION TIPS AND TECHNIQUES

To encourage dreams, fast and pray, burn certain herbs as incense before sleep (see HHRM, page 209), or place a Bible under the bed open to Deuteronomy 29:29.

To catch numbers or receive answers in dreams, try writing your wish and sealing it in an envelope (some say with a dollar bill included), then placing the envelope under the pillow or, alternatively, beneath a glass of water under the bed or on the nightstand, to draw a helpful spirit. The next morning, burn the spirit letter and give the money to charity.

Another way to develop the faculty to recall dreams is to tell them to family members upon awakening or, if you live alone, to write them down. The practice of telling dreams every morning was once highly regarded among Native Americans and Africans, and is found in many families to this day.

It is my experience that if you tell or record your dreams faithfully for a few years, you will come to recognize certain spirits who visit you regularly in your sleep. They may be spirits of the dead (deceased family members, friends, or pets), spirits of the living (family members, childhood friends, celebrities), or spirits who only appear in dreams and are not known to you in waking life (some people see angels; i have recurrent dreams of a book-seller who shows me interesting books).

Pay attention to what these spirits tell you — and also stay alert to visits from the recently dead, who often bring messages for the living.

Further details on dream divination are given in Lesson 49 on Divination.

LUCID DREAMS AND SHARED DREAMS

Lucid dreams, those in which you know you are dreaming and can control or manipulate dream-events to a certain extent, are among the most difficult to obtain and also the most productive of magical effects. Some folks have a gift for this sort of dream, others never experience even one lucid dream in their entire lifetime. In my experience, the best time to have lucid dreams is around dawn, when you are sleeping lightly and are near to, but not quite, waking up.

The major magical use for lucid dreams is that in them you can contact another person and, if they are sensitive to you, they will be having essentially the same dream that you are, so you can ask them to call or write you, and as soon as they awaken, they will do it. I have personally experienced this a number of times, always with the same friend. Sad to say, upon the rupture of our waking friendship, my ability to have lucid dreams of him disappeared; i still have predictive dreams about him (i dream of him; he calls or comes by the next day), but i have never had a shared dream with him (nor him, presumably with me) again.

GOALS OF VISITING PEOPLE IN THEIR DREAMS

In considering dream spells during which the waking practitioner spiritually visits a target individual while the target is in a suggestible sleeping state, it can easily be understood that the practitioner's goals may vary greatly. Some workers may undertake dream visits to heal, others to dominate, rule, or hag-ride:

DREAM OBJECTIVES, FROM MOST POSITIVE TO MOST NEGATIVE:

- Assisting the removal of specific diseases or addictions
- Promotion of general health and well-being (blessing)
- Urging a resumption of social contact during waking life
- Fostering love, affection, reconciliation, or return
- Creating a confused mind in the target during waking life
- Urging the target to make mistakes during waking life
- Draining the target's energy for one's own use (hag-riding)
- Using the target for one's sexual pleasure (hag-riding)
- Urging the target to sicken or die (dreaming them down)

INFLUENCING OTHERS IN THEIR DREAMS

Some targets are less susceptible to dream contact than others, whether naturally or through the erection of protection on their part. A target's resistance to influence can only partially be mediated by the strength of the worker's will, but it is always worthwhile trying, to see how far you can get. Family members are often among the easier targets to influence, as are lovers and former lovers.

It was once said to me that those with whom you have slept in the past are always going to be open to your coming to them in dreams, and i have found this to be true both ways — you will be open to their visitations during your dreams as well. Note that the word "slept" is here used in its true sense, not as a euphemism for "made love with" — unless the two of you also actually fell asleep after making love.

SET PRACTICAL GOALS FOR DREAM CONTACT

One of the most satisfying forms of dream work is getting a long-lost someone to call or contact you — and one of the most frustrating forms of dream work is when you succeed at reaching them in a dream, but forget to leave a way for them to make the contact when they try to find you.

A client-customer of mine (as opposed to a plain ol' customer-customer) wanted to reconnect with an old boyfriend, Junior T., but didn't know where he lived. She did an elaborate series of spells, calling to him in his sleep, burning candles on his name continually, and so forth.

Nothing happened. She gave up.

Six months later she was talking to her mother on the phone — and here's the important "ooops" point: She and her mother don't get along and almost never talk — so, her mother says, "By the way, the funniest thing happened about six months ago. Remember Mrs. T. from down the street? Well, she phoned me! I haven't heard from her in ten years! She just wanted to say 'Hi.' ... You remember Mrs. T. You used to date her son, Junior T."

Bingo!

She asks her mom, "Did you get Mrs. T's phone number?"

"Why, yes, i did, but i threw it out after a while. I figured there was no use in keeping it."

Ooops.

HOW TO CONDUCT A DREAM VISITATION

Dream work is quite individualized. No two folks work it exactly the same way. Here are some of the techniques i have been taught and which i have used. You can choose from among these techniques only those forms of work that feel right to you, or you can try to orchestrate all of them into one coherent series of activities.

- Wait until the target is asleep or presumably asleep.
- Sit facing the direction of the target, if you know it.
- If you don't know their direction, let yourself be led.
- You may sit at a table or on the floor.
- If you have their picture, set it before you and to your right.
- Light Psychic Vision Incense or Anise Incense to your left.
- Carve their name on a white candle (any size will do).
- Dress the candle with an appropriate oil, such as Spirit Guide, Indian Spirit Guide, or Psychic Vision.
- Set the candle straight before you.
- Knock three times on the table or floor to start the work.
- Stare into the candle until your eyes naturally close.
- Envision yourself floating up out of your body.
- Some say you should stay connected to your body with a silvery chord; this is called "astral travel."
- Float up through your house roof and to where they are; if you don't know where they are, let yourself rise above the clouds or into the sky and let yourself be led to descend where they are.
- Float down to where they are sleeping in their bed; you may come down through their roof or, if you know their home well, you may simply walk in through the doors or walls.
- Sit beside them and say, "Now, So-and-So, don't wake up, but this is me, Such-and-Such, and i am here to visit with you and talk to you. This is a dream you are having, so don't wake up yet, just keep dreaming."
- Now tell them what you want them to do — to call you to come visit you, to love you, to forgive you, to do whatever it is you have in mind. You may tell them to get sick ("It's your heart, So-and-So, your heart is weakening. I can feel it starting to give out right now...") or you can tell them to get well ("The tumor is shrinking; it's going away. Soon it will be gone and you will be as healthy as you ever were." You can make love to them or stab them with knives. You can give them increased self-confidence or talk them down to sickness and death.
- To keep them asleep, keep reminding them it's all a dream.
- If you want them to do something when they wake up, such as meet you somewhere or get in contact with you somehow, tell them they'll wake up thinking about it and do it as soon as they are able.
- When you are through, say goodbye and float up or out the way you came in.
- Float back to your house and down into your own body.
- Sit quietly until you feel back at home inside yourself.
- Open your eyes, knock three times, and blow out the light.

SYMPTOMS OF HAG-RIDING

In 1825, a remarkable memoir titled "Life of William Grimes, the Runaway Slave, Written by Himself" was published in New York. Grimes was born in 1784 in Virginia, and in 1815 he escaped from slavery and moved to Connecticut. His aim in writing was to oppose slavery, but along the way he also described an encounter he had with a witch, a slave named Aunt Frankee, who had become his enemy. Thus, within this 68-page booklet we find the earliest account of hag-riding penned by an African American.

The description Grimes gives of hag-riding is as European as it is African, which is not unexpected, because the European words hag-riding, witch, and witchcraft are especially common in Virginia, Maryland, and the Carolinas, where much English and German folklore has entered into hoodoo.

What follows is an excerpt; the entirety is online in my Southern Spirits archive, at:
http://www.southern-spirits.com/grimes-hag-riding.html

I slept in the same room with [Aunt Frankee] under the kitchen. My blankets were on the floor. She had a straw bed on a bed-stead about four paces from mine.

My master slept directly over my head.

I have heretofore stated that I was convinced that this creature was a witch, and would turn herself into almost any different shape she chose.

I have at different times of the night felt a singular sensation, such as people generally call the night-mare: I would feel her coming towards me, and endeavouring to make a noise, which I could quite plainly at first; but the nearer she approached me the more faintly I would cry out. I called to her, aunt Frankee, aunt Frankee, as plain as I could, until she got upon me and began to exercise her enchantments on me. I was then entirely speechless; making a noise like one apparently choking, or strangling.

My master had often heard me make this noise in the night, and had called to me, to know what was the matter; but as long as she remained there I could not answer. She would then leave me and go to her own bed.

After my master had called to her a number of times. Frankee, Frankee, when she got to her own bed, she would answer, sair.

What ails Theo? (a name I went by there, cutting short the name Theodore)

She answered, hag ride him sair.

He then called to me, telling me to go and sleep with her.

I could then, after she had left me, speak myself, and also have use of my limbs. I got up, and went to her bed, and tried to get under her coverlid; but could not find her. I found her bed clothes wet. I kept feeling for her, but could not find her.

["Life of William Grimes, the Runaway Slave, Written by Himself", 1815]

A classic sign of the witch who goes riding at night is that her body is literally not in her bed, so all you will find while she is out is her skin, which is wet inside, like a freshly skinned hide. One way to catch such a witch is to salt her wet hide so that it shrinks and she cannot fit back into it. She will return to find her salted skin and wail aloud, "Skinnee, don'tcha know me?" and she will soon die.

Evidently Grimes did not know how to do this or was too terrified to try.

PROTECTION WHILE SLEEPING AND DREAMING

There are many ways to make someone confused in mind or to cause them to sicken — getting them to eat or drink something, working with their hat or hair, making a doll-baby of them, burning candles on them — but dream work is the most persistent way to hurt or control someone's mind.

Because it is a known fact that some people try to work on others by visiting them during their dreams or steal their energy by riding them, it stands to reason that folks have developed ways to protect themselves from negative spirits, hag-riding, and harmful dream-work.

The most common form such protection takes is a glass of water placed on the nightstand or on the floor under the bed. Some people put a pinch of Salt into the water, after fixing the Salt for protection. One common way to do this is to put the Salt in the left palm, cross it in the air with the two "blessing fingers" of the right hand — just like baptizing a doll-baby — and say, *"Salt, protect me."* Sugar or honey may be added to the water for sweet dreams, especially of loved ones, and a few drops of essential oils, formula condition oils, or a spiritual Cologne such as Hoyt's or Florida Water may be used as well — but just plain water is good enough for many people. No matter whether the water is plain, salted, sweetened, fragranced or any combination of the above, it is used one night only and is thrown out in the morning upon arising. Many prefer to throw it to the East, of course, as with bath water offerings.

Another protection against malevolent dream work consists of placing of an open Bible beneath the bed. You may open it to Numbers 6:24-27, Numbers 23:22-33, Deuteronomy 32:10-12, Psalms 91, Psalms 121, or Psalms 126, as you prefer.

Setting a flour sieve or sifter beneath the bed so that hags or witches have to count every square in the screen, or scattering White Mustard seeds on the floor for them to count, are also deemed effective, as are placing an open scissors or a knife under the bed or a broom across the bedroom threshold.

Regular room protections may also be employed for dream protection, such as placing squares of Camphor Resin, Silver Dimes, or pinches of Salt in the corners of the room, or sprinkling a line of protective sachet powder across doors and windows.

In serious cases the burning of protective incense or a dressed candle and the recitation of Psalms before going to bed may be prescribed. See Lesson 44 for a list of suitable Psalms.

FURTHER READING

To learn more about dream work, including its relation to hoodoo, i highly recommend that you buy and read "Dream-Singers: The African American Way With Dreams" by Anthony Shafton (John Wiley and Sons, 2002). It expounds a wealth of information about lucky and unlucky dreams, visions of the dead in dreams, and how to interpret dreams.

The same author has also written a web page on "African Americans and Predictive Dreams." It is online, at:

http://www.asdreams.org/magazine/articles/african_prediction_dreams.htm

WEEK FORTY-EIGHT: Q and A

The sparkly lights are up all along Covey Road, and in our own home it is time to dust off our year-round Christmas Tree and add this year's crop of figural glass ornaments. The tree is huge, but after many years of steady accumulation, it is finally getting to the point where it looks pretty full. Even though it is there all year, we look at it more often when the lights go on.

Mike Rock wrote:

• *In the Q and A section of Lesson 18 you mention workers who fill a pan or pot with sand to stand the candles, where they can stand multiple candles and protect from fire — but where do the petition papers go then? In a jar or crock near the pan? Could you say more about how this set up works?*

When an entire sand-filled pan of 4" or 6" candles is to be burned in sequence for one client — say nine candles set up in a 3 x 3 grid in an 8" square brownie pan — the petition goes under the pan or in the pan under the sand. If you are using a larger tray for several clients, the petition papers are folded and placed at the candle bases or wrapped around the candles.

You can see something similar in Spiritual Church services, even though numerous congregants are working simultaneously under a pastor's direction. There may be a sand-filled tray for candles or separate saucers for each candle laid out on an altar table in front of the church altar. The saucers may be set on sand, for added safety. In these services, you make a monetary offering when you obtain your candle (you "buy the candle"), then you light it from a master altar candle and stand it in place.

In a Spiritual Church service where each candle is on an individual saucer and spirit readings will be done, you also put a token — a memento, small photo, or personal item of the deceased person whom you wish to contact — in the candle saucer, along with your folded petition paper. Then, when the medium has finished delivering messages and the candles are extinguished at the end of the service, you take your token back.

A variation of this form is given in Mikhail Strabo's 1943 pamphlet, "How to Hold a Candle Light Service": The congregants are instructed to write out two papers, one listing their own transgressions and the other bearing the names of their enemies. These papers are collected and burned in a metal bowl while the congregants pray for forgiveness for themselves and their foes. After that, each congregant writes a wish on a narrow slip of parchment paper, wraps it around the middle of an Offertory candle, and fixes it with tape. (They had cellophane tape in those days, not plastic tape; i'd use a glue stick now.) The candles are lighted from a master altar candle by the congregants and then set into the sand tray in rows. The service is closed and the congregants return home, while the petition-affixed candles are allowed to burn down into the sand, papers and all.

NEXT WEEK: METHODS OF DIVINATION

WEEK FORTY-NINE: METHODS OF DIVINATION

THE ARTS OF DIVINATION

Divination is a class of magical activity in which the practitioner gains knowledge of future events. Each culture and era has had its own favoured methods of divination, from interpreting the flights of birds to reading the spots on dice. Hoodoo, being an eclectic system based on African principles but influenced by European and Native American folk magic, as well as by the occult books sold through "order houses," contains within its wide boundaries examples of nearly all the forms of divination one might expect to encounter in the world.

There is only room in this lesson to mention some general principles of divination found among hoodoo practitioners, with a few samples documenting the basic ideas. Those who wish to pursue divination to a deeper level will undertake further studies on their own or with a teacher, and will accumulate their own libraries on the subject.

DIVINATION FOR ONESELF VS. GETTING A READING

Conjure divination can be divided into two types — common divinations performed for oneself or within a family tradition, and more specialized divination performed for a client by a professional reader who is usually paid for his or her services.

Divination methods found in the home may be utilized by professional readers, but usually if they do so, the down-home divination is an adjunct to other work.

Divination methods used by professional readers may be employed in a home setting, but generally such is the case only with experienced or highly motivated amateur practitioners who are treading the boundary between helping themselves and their family and becoming semi-professional or professional workers.

Divination for Oneself or through Traditional Family Methods

- Natural Signs or Omens
- Seeing the Future Husband
- Divination Through Dreams
- Divination With the Bible (Bibliomancy)
- Catching a Thief by Writing Out Name-Papers

Divination by Professional Readers

- Divination With Bones, Horns, Stones, Shells, Dice, Dominoes, etc.
- Divination by Candle Wax
- Card Cutting and Card Reading
- Reading Tea Leaves and Coffee Grounds
- Divination With a Mirror or Crystal Ball (Scrying)
- Palmistry, Numerology, Geomancy, Graphology, Astrology, et al
- Divination By Pendulum or Jack Ball
- Psychic Reading

DIVINATION BY NATURAL SIGNS OR OMENS

This form of divination consists of deriving forecasts from the observation of patterns of bird flight, animal behaviour, plant growth, insect colouration, and cloud formation. Each culture has its own repertoire of natural omens and related forecasts.

A classic example of weather divination by natural signs is "If the Wooly Bear Caterpillars are more black than red, it'll be a long, hard Winter, but if they are more red than black, the Winter will be mild and warm." In the modern urban landscape, interest in, and knowledge of, weather divination has sadly fallen out of family usage, although the divining of Winter's duration on Groundhog Day remains common knowledge.

Natural signs are also indicators of good and bad fortune, as when a Black Cat crossing one's path is said to portend bad luck, but having a Stork or a Swallow nest on the house is good luck.

SEEING THE FUTURE HUSBAND

This is a European form of divinatory spell-craft practiced by young women, its rites passed down in families along female lines, and also among girls at school. Not only is it a gender-specific form of divination (there is no comparably large body of "seeing the future wife" spells for young men), its performance is often restricted to certain nights of the year. There are dozens of such spells. Here's one as a sample:

Peel a Red Apple in an unbroken spiral on New Year's Eve using a silver-handled knife, then walk outside, kiss the peeling, and fling it over your left shoulder onto a snow bank. It will fall into the form of the initial letter of your husband-to-be's name. If the peel breaks, it's no good and you'll have to wait until next year to try again. (Note the typical European emphasis on procedural perfection — the Apple peel must remain unbroken or the spell will be broken, the work can only be done on New Year's Eve, there must be a snow bank nearby.)

Like other British, Germanic, and Celtic folk magic practices, seeing the future husband is most common in South-Eastern Atlantic conjure. An African-influenced spell for seeing the future husband was recorded by Harry Hyatt from the unnamed female Informant 1426 in Fayetteville, North Carolina: Place three unlighted matches in each of a pair of his shoes, cross the shoes like a letter "t" and then sleep on them to divine through a dream if he will marry you (entry 591, cylinder 2572;13). (Note the African use of foot track magic and the matches as a substitute for the mineral Sulphur.)

DIVINATION THROUGH DREAMS

In Lesson 48 on Dream Work, i covered divination through dreams, so this is merely a recapitulation: Some people are more gifted for dream-divination than others, but even those who do not regularly experience dream divinations for lucky numbers or problem-solving may receive dreams in which deceased friends or relatives warn of impending danger. The gift of dreaming true can be enhanced or incubated by fasting, burning herbs and incenses, sleeping with herbs beneath the pillow, and drinking herbal teas at bedtime. See HHRM, page 209, for a list of suitable herbs.

DIVINATION WITH BONES, HORNS, STONES, SHELLS, DICE, DOMINOES, ET CETERA

Divination with bones, horns, stones, sticks, and shells can be found all around the world. The Chinese have their turtle plastrons, the Thai their water buffalo horn tips, the Mongolians their sheep astralagus bones, the South Africans their sets of bones and stones, and the West Africans their shells.

Mathematical Systems of Bone Reading

Aside from turtle plastron cracking, which results in yes / no answers that are "tested" by being repeated in pairs of trials until a final outcome is obtained, most bone-reading methods with a mathematically finite set of outcomes require memorization by the reader. The total number of possible outcomes is often a multiple of 8, such as 32, 56, 64 or 256. The task of memorizing the results has led to this category of methods being largely performed by gifted professional readers.

The items may be marked with binary numerations or they may be bones that, when cast, will fall with one of two, four, or six different surfaces upward, allowing for numeration. Ifa kola nut reading and sand geomancy in Africa and yarrow stalk or coin readings of the Chinese I Ching are members of this "family" of divination methods.

Symbolic Systems of Bone Reading

Symbolic bone-reading divination methods utilize sets of bones of different shapes and sizes (as well as stones or nuts, in South African sets). Specific attributes are assigned to each item (man, woman, children, travel, job, home, etc.). The reading is generally done outdoors, in a sacred circle inscribed in the dirt. The reader (or the client) breathes upon the bones and speaks to their spirits before throwing them, much as modern craps players will breath upon dice and talk to them before making a throw.

The resulting patterns are interpreted in a free-flowing intuitive manner. The interpretation is based on the symbolism of each bone and the visible relationships the cast bones have to one another and to the client. As with tea leaves, certain well known patterns may have common names and fortunes attached to them.

Dice as a Form of Bones

In cultures where mathematical bone-divination exists, we find accompanying methods of bone-gaming. The Mongolians, for instance, have a knuckle bone game, played like marbles or jacks, and they also have a knuckle bone divination system called "complicated fortune telling" that uses the same bones. (Presumably it is "complicated" because the outcomes are mathematically derived and must be memorized.)

In the US, dice gaming was common during the 19th century — and so was dice-reading. To tell fortunes with dice, three pieces are breathed upon and talked to, then cast into a circle. The system of interpretation results in 56 possible answers.

Dominoes as a Form of Bones

Domino game pieces are also used in divination. The reader memorizes meanings for each of the 28 pieces. After shuffling them face down, the client either draws one piece for a quick answer or three pieces for a "past, present, and future" reading.

The Revival of Bone Throwing in America

African bone reading techniques — both symbolic and mathematical — fell out of favour in hoodoo by World War Two. In part this happened because it is traditional to cast the bones onto the earth, into a sacred circle, and there is not much opportunity to touch the earth in urban settings. Additionally, some old-time readers specified that possum bones should be used (the chief alternative being Chicken bones) and possums are almost impossible to find in modern cities. However, there has recently been an effort on the part of some American practitioners to revive the art of African bone reading, as a matter of cultural rediscovery. I know several card readers who have recently added throwing the bones to their list of practices.

To learn authentic African methods of reading bones, one should consult with African practitioners. There are numerous regionally popular (and widely differing) methods employed throughout Africa and almost any of them could have been practiced in America by slaves and freemen in times gone by.

DIVINATION THROUGH CANDLE WAX

Any practitioner can learn to read signs from candle wax, but i see this form used most often among by workers who set lights for clients. To learn how to practice candle divination or ceromancy, see the HITAP page on Candle Magic, at:

http://www.luckymojo.com/candlemagic.html#signs

CARD CUTTING AND CARD READING

When i was young, card readers did not use the tarot. For one thing, tarot cards were not easy to find then; for another, folks already had several methods of reading the so-called "Spanish playing cards," regular poker or euchre decks, or cartomancy cards such as Gypsy Witch or Lenormand decks.

Full layouts in various patterns were used, many of them dating back to the 19th century, but simple card cutting used to be very common as well.

There were certain rituals that attended card cutting. Each reader had her own method, but typically the reader shuffled the deck for you, with great professional flourish. The deck was then placed before you, face down and, if you were right handed, you were instructed to put your left hand behind your back and, using only your right hand, to cut the deck in two places. The top cards in each stack were then turned over for a "past, present, and future" reading on a given question. Note that with this method, the top card of the shuffled deck is one of the three cards chosen — and it was placed there by the reader, not by the client. If the reader practiced sleight-of-hand, that card could be pre-chosen for the future card and a "canned" reading given accordingly.

A more honest method of card cutting avoided this problem: the client cut the cards for the past; the deck was shuffled, then re-cut for the present, shuffled again, and re-cut for the future.

For more information on card reading layouts and the divinatory meanings of playing cards, i recommend "Fortune Telling with Cards" by P. R. S. Foli. For pictures of old-time cartomancy decks, see the HITAP page on Cartomancy:

http://www.luckymojo.com/cartomancy.html

DIVINATION BY PENDULUM OR JACK BALL

Although the use of pendulums in divination became something of a New Age fad in the 1990s, they have long prior use in history — and particularly in hoodoo. The two most common kinds of pendulums utilized by root doctors are the all-purpose Queen Elizabeth Root and the more specialized Jack ball.

Queen Elizabeth Root is a common name for Orris or Iris Root, a sweet-smelling root used in perfumery and love magic. To employ it as a pendulum you may either tie a thread around one end or pierce a hole through the narrow end and hang it. Like many such items in hoodoo practice, the thread is often — but not always — red. Why a Queen Elizabeth Root is favoured for pendulum divination above other roots is not known to me — except that it smells really good and it is a magical root in its own right.

The method of working a Queen Elizabeth Root pendulum is exactly the same method used with fancy New Age metal or crystal pendulums: You first establish a "yes" direction, a "no" direction — and perhaps a "maybe" and an "ask again later" direction if you wish — and you then hang the pendulum from between your fingers, letting it swing freely as it responds to your questions.

Jack balls — spherical amulets made with string and / or thread wound around a central magical core — are a class of amulet with four uses. They can function as a mojo hand or "luck ball," they can be "worked" or "operated" after the manner of a doll-baby to control another person's actions, and, when properly prepared with personal concerns at the center of the ball, they can be used as a pendulum "on" that person to find out how what the person is thinking, to learn how he or she is faring while away from home, or even to ascertain if the person is alive or dead. In addition, lucky Jacks can be used to determine the best time to gamble.

At the Hoodoo and Blues Lyrics page on "The Mojo Boogie" by J. B. Lenoir (1953):
http://www.luckymojo.com/bluesmojolenoir.html
the narrator-singer explains that he did not know how to "operate" his Jack, so he squeezed it instead of suspending it from its thread, and the people where he hanging out began to fight instead of partying and having a good time.

Read more about "operating" Jack balls at HHRM pages 105 - 107, under Goofer Dust — where you will learn about a coercive Jack Ball love spell.

Read about Jacks as talismans in "Luck Balls by Mary Alicia Owen" (1893) at:
http://www.southern-spirits.com/owen-hoodoo-luck-balls.html
— where the author relates how she commissioned an Afro-Indian root doctor to make a jack for the folklorist Charles Leland. This entry also conveys the importance of naming the ball for the person upon whom it is to be worked with a spoken formula like, *"Gord afo' me' Gord ahine me, Gord be wid me. May dis ball fetch all good luck ter Charles Leland...."*

PSYCHIC READING

Under this heading we find the professional readers who are gifted to receive psychic impressions without the use of tools of any kind. Some folks really can do this, consistently and reliably. Others train themselves in cold reading to achieve the effect. Lesson 50 will cover Cold Reading in greater detail.

WEEK FORTY-NINE: Q and A

High winds and rain are upon us now, and the Eucalyptus trees are shedding small limbs and branches, as they always do at this time of year. We don't have to climb the trees to harvest the leaves and seed-pods — they jump right off the trees and hang there on the Rose bushes, washed clean by the rain, as if waiting for us to collect them and bring them inside to dry.

Jessica Arango wrote, with respect to Lessons 24 and 25 on working with the spirits of the dead:

• *A dear relative's remains were sent to the Caribbean. How can I ask for her assistance without Graveyard Dirt?*

If i were you, i would perform an African-style ancestor rite. For this work, a sculpted head or bust is made to stand for the skull of the ancestor with whom contact is sought. This may be done when the ancestor's name and / or grave site are unknown, or if the grave site is too far away to travel to. In the religious rites of the Bantu-speaking people of Gabon, Africa, such work is done with a Bwiti (deceased ancestor) figure and, in somewhat modified form, it is worked with a "Blackhawk in the Bucket" figure in the Spiritual Churches of New Orleans.

In Gabon, special "reliquary" statues are employed:

http://www.chez.com/africanart/images/a52p.jpg

For Blackhawk veneration — to call in unknown Native American ancestors — any tourist-style bust of an "Indian Chief" will do. (See "The Spirit of Blackhawk" by Jason Berry).

Since you know your relative, you may use a framed photo, or a photo mounted on wood and cut into a silhouette shape.

Collect either non-grave-site cemetery dirt or dirt from a crossroads and put it into a bucket, gourd, basket, cauldron, or pot. Place the Bwiti, Blackhawk, or relative figure in the container, its base covered in dirt. If you have a personal concern or memento of the person, bury it in the dirt beneath the figure.

Make regular offerings to the spirit, calling it into the dirt. You can place a clear glass of water beside the container (because spirits are more easily attracted to water than to dirt) and sprinkle water into the dirt periodically. You can offer the figure Florida Water or Whiskey. Don't wet the dirt too much; just keep it dampened a little. As you feel the spirit drawing closer, set out further offerings, such as food. If all goes well, at the end of one year, the dirt will have become usable as a form of ancestral Graveyard Dirt.

A personal aside: In New Orleans a galvanized farm bucket is the preferred container for this work. I am using one right now in a rite to contact my husband's African and Cherokee ancestors. I have placed an antique Bwiti figure from Gabon and a 1960s painted resin "Indian Chief" Blackhawk bust together in one farm bucket to signify the mixed ethnicity of his 19th and 20th century Tennessee- and Texas-born relatives.

NEXT WEEK: COLD READING

WEEK FIFTY: COLD READING

COLD READING IS NOT DIVINATION

Last week i described divination and fortune telling methods that are worked "on the level." This week i will cover cold reading, a pre-scripted form of pseudo-psychism. I do not recommend it, but i feel it is important to teach about it.

Many troubled clients have come to me telling sad stories of how they have been bilked by spurious psychics or victimized by the Gypsy Candle Burning Scam. This fraud is as old as the hills, but it is still in use, for it is the stock in trade of palm and card readers who supplement their incomes with the big bucks they can earn by burning candles. I have talked with people who have been paying up to $115.00 per candle for months, all on the strength of one cold reading.

In an attempt to even the odds for my customers a bit, without tipping anyone's mitt, i have written a HITAP page on Readers, Root Workers, and Black Gypsies, at:

http://www.luckymojo.com/blackgypsies.html

Please read it before continuing this lesson.

THE COLD READERS OF MY YOUTH

My interest in cold reading goes back to the 1960s, when i was first introduced to the subject by a friend who had learned some scripts from a Gypsy cold reader. This was very old-fashioned "generalities" material, of the "I see a boy ... with a Dog ... on a hill ..." type common in rural carnival settings in the early 20th century.

I was fascinated by cold reading, and i soon learned to recite snippets from the more urban and modern scripts of the 1960s by paying for readings from hoodoo and Gypsy readers in Oakland, San Francisco, New York, and Chicago.

I was amazed at how uniform these urban scripts were through the mid-1970s. They had progressed from the old "Boy with a Dog on a hill" carnival script, but they still gave the same generalized answers to questions about love. Most interesting to me, there were differences between the hoodoo scripts and the Gypsy scripts when it came to matters of family, enemies, and being cursed — and these differences drove home to me the differing ways that people in various cultures view occult and spiritual threats.

As i studied, i learned that a really good cold reading contains not only generalities, but also "waffling" — statements that contradict one another but are juxtaposed in such a way that the client only pays attention to the personally correct statement and credits you with a "hit" for psychism upon hearing it. Waffling is not as easy to perform as it seems, and readers must conceal the waffle to keep clients from noticing it. No one did this better than Herb Dewey, the so-called "King of the Cold Readers." One of Dewey's techniques for disguising waffling was to speak in a slow, dreamy, trance-like voice:

"Something, something about an animal. Was it your pet? Was it fear ...? fear of the animal ... or fear of losing it?"

The above is my favourite example of waffling by Dewey. It is simply great! Just try saying it aloud in a slow, dreamy, tranced-out, questioning voice. It is awesome.

HERB DEWEY'S "THE SCAM"

Seeking to move beyond pre-written scripts, i began to appreciate Dewey's "THE SCAM" anagram. The letters stand for "Travel, Health, Expectations, Sex, Career, Ambitions, Money." Dewey elaborated on these seven aspects of life according to a non-scripted but otherwise quite rigid pattern:

- **TRAVEL**
  There are two trips in your future, one long, one short.
- **HEALTH**
  You will have a long life, but negativity in yourself or those near you can bring ill-health. (He also often said, "You will live well into your eighties.")
- **EXPECTATIONS**
  Some hopes can be realized, some cannot.
- **SEX**
  You are romantic. You don't know how beautiful you truly are. (This is not directly about sex, but it gets them to talk; then you can improvise.)
- **CAREER**
  You have questions about your career. You may find yourself being given additional responsibilities.
- **AMBITIONS**
  Your secret desire will be granted.
- **MONEY**
  Your financial situation is going to improve within one year. Money will come from two sources, a small amount and a larger amount; one will be expected, the other unexpected.

"THE SCAM" covers the gamut for many middle-class Anglo Americans, because the "secret desire" can be read as love, money, or anything else. However, in working with people from other cultures, i soon learned that Dewey had left out one vital component — Family, a strong issue among African Americans.

- **FAMILY**
  It's sad to say, but at times people in your family have caused more trouble than your enemies ever could.

FRED CROUTER'S "OLDIES BUT GOODIES"

Most cold readers are not as creative as Herb Dewey. They must follow memorized scripts or "lines." The following lines come from Fred Crouter, who called them "Oldies but Goodies." I pass them along for the sake of nostalgia.

Fred wrote, "The following lines are so old I don't remember where I got them. Many came from the Occult Science Institute (circa 1929); W. G. Magnuson and Anthony "Nelmar" Albino (1935); Burling Hull; and Robert Alan Nelson (1942)."

Note that the lines Fred presents do not in themselves comprise a full cold reading, but they give a sense of some of the best scripting from the early to mid-20th century.

PERSONALITY POWER

"Your personal magnetism is exceptionally strong, but at the present time, because of your unsettled state of mind, the conditions affecting you are not directly under the control of your will. You possess the power to sway, charm, and fascinate those with whom you come in contact, but you are using only a small part of the power you possess in comparison with the amount it is possible for you to exercise."

(This is both flattering and dismissive, a true waffle.)

OPPOSITE SEX

"The opposite sex are better friends to you than your own sex and I get the influence of some other person whose mind has acted rather strongly upon your mind. Your mind has also acted rather strongly upon theirs, but there seems to be some obstacle that prevents this person from being to you exactly what you would like them to be. It seems no matter how hard you try, they lack appreciation of your efforts but in reality that is really only an appearance. They are influenced at times by other persons about them in a manner that is not exactly favorable to you."

(The old carnival script was much more direct on this point: "There is someone you would like to be closer to, but a jealous person is keeping the two of you apart. Don't worry — he cares about you. He just has a hard time showing it right now.")

ENEMIES

"Now I am getting the influence of another person (here use the concept of describing the sitter's appearance if describing an enemy or the opposite of the sitter's appearance if describing a friend) which shows indications of deceiving you. Do not depend too much upon their word but keep your eyes open, so to speak, in dealing with them. There are a number of people who do not like to see you succeed. However, at the present time, while they are in no position to harm you or to cause you serious trouble in any way, still you will have to watch them closely."

(You can pause here and the client may tell you who their enemy is.)

LATENT (WAFFLED) PSYCHISM

"You are a person who often receives impressions of just the way things are going to transpire previous to their occurrence. And your impressions or premonitions are almost invariably correct, but you do not always follow them. You have made serious mistakes by disregarding them. You, on account of your Psychic Power, should always heed these warnings that come inwardly to you and you would be safe from money losses and accidents. These warnings would also prevent you from being deceived by designing persons in any way or manner. However, you are not often deceived, as you are a good judge of human nature, and you can tell when a person is lying to you or trying in any way to deceive you — but you have been deceived by a person, for you were warned against them, and failed to heed the warning."

(What a string of waffling! Also, people who are new to cold reading are sometimes surprised that a reader may tell the client that he or she is psychic. The purpose of this line is not just to flatter the client, but also to increase the client's confidence in the reader's psychic abilities, on the principle that "it takes one to know one.")

BIFURCATED (WAFFLED) RELATIONSHIPS

"Two strong relationships show in your life. One very successful and one only moderately so. The first a moderately happy one and the next very successful and all that could be desired in every way."

(Fred added: "These old timers had a way with words. Notice in the last two paragraphs how well they play both sides of the bench [waffle]. In the paragraph on relationships it doesn't matter how many relationships they have been in, they can always rationalize it down to two.")

BIFURCATED (WAFFLED) FUTURE CHOICES

"There are two things on your mind, two courses of procedure, and you don't know exactly which one to choose. You don't know whether to allow these conditions to remain as they are for a while longer and just see what the outcome will be, or whether to try to make every effort in your power to bring this change in your life that you desire, and it is the latter that I would advise you to do."

(Bifurcations are generalities useful in predicting the future. Above we had "two strong relationships" and now we see "two things on your mind, two courses of procedure." Dewey also uses bifurcation, with "'two sources of money" — and then doubles that, giving "a small amount and a large amount," plus "one expected and one unexpected" for a total of four possibilities, increasing the odds of hitting right.)

MONEY

"And there is some money connected with you that will come later on through another person in some way, but you will have difficulty in getting it. There will be some dispute about it, some delay, or some trouble in getting it, but never-the-less you will receive it. I also see some paper of importance that you are going to be called upon to act upon."

(Fred added, "Notice, they don't say 'sign it,' but 'act upon' it, so the statement becomes much more general.")

MONEY WARNING

"But I see something like a green Snake crawling across this paper. That is a sign that there is some deceit or some deception connected with it in some way. So be careful in regard to it."

(This is a very dangerous line. It sounds innocent, but it can be a precursor to the "cursed money" scam in which the client is defrauded of her life savings.)

ENEMY WARNING WITH WAFFLING

"I am picking up some very strong negative vibrations. There seems to be a third person interfering with your happiness and that of another person. If this cannot be resolved it may have some rather dire consequences. I sympathize with the position you are in. I feel that you're about to take some rather drastic measures and I would like to urge you to hold off a bit on that move. You know you can always take the action later. My feeling is that something important is going to happen very soon and the person making the trouble is going to have some real trouble from another direction. That will end the trouble for the both of you."

SETTING THE HOOK

(Of the next paragraph, Fred wrote, "For those of you who would like to know how they 'set the hook' in the old days here is the spiel." This is, in short, the lead-in to the candle routine, where the reader sells you candles to lift the curse.)

"The conditions around you at this time cause things to be working against you. No matter what you do or how hard you try, things seem to go wrong, not exactly favorable for you, and that is the direct result of what is psychologically termed Antagonist Influence which I see surrounding you.

"This influence, which you can feel acting on your nervous system at times, causes you to feel blue, to feel discouraged, and despondent. This is because some occult forces about you are out of harmony and in that manner I would advise you to take my assistance and have these forces harmonized, these influences removed, and it would mean an entire and complete change of your life from what it now is to just what you want it to be. It would also influence this other person in your life and it would bring about the idealistic state of love, harmony, happiness and success and that is everything you desire."

(Note the generality of "this other person" — it's either the "enemy" or the "lover.")

COLD READING SCRIPTS ADAPTED TO HOODOO

In Crouter's "Oldies" script, the "psychologically termed Antagonist Influence" and the "occult force" form a scientific / magical waffle that sets the hook for the candle routine.

The Gypsy script of my youth sets the hook by mention of a "dark cloud hovering over your left shoulder" that leads into the candle burning pitch.

A similar script was long ago adapted for use in the Black community with the insertion of the phrase "crossed conditions," spoken with a "Baptist preacher" cadence, like so:

"Something is holding you *back*. Some *one* is holding you *down*. You work *hard*, but you don't *advance* like you should. You make *money*, but you don't hold *on* to it like you should. Someone around you is *jealous* of you. Someone around you is *back-bitin'* you. [Pause for client to supply name.] They's working to keep you *down*. They's working to trouble your *mind*. They's got you under *crossed conditions*."

There is more to the "crossed conditions" script than the candle pitch, of course; it is essentially a full script performed in Southern dialect.

In 2001, i heard a Gypsy in the South Central (Black) section of Los Angeles attempt it. She even billed herself as a "Southern worker," although she was not. Most of her clients took her to be Mexican, but she was not that either. Her adaptation of hoodoo terminology was not very good, but she was attracting customers. She was advertising with flyers.

Which brings me to another thing. I collect readers' flyers, the kind that are distributed by being stuck under windshields of parked cars. Here is a sample of the genre. The size is 3 1/2 inches wide by 8 1/2 inches long — a long, tall rectangle. Capitalization is as per the original. The name "SISTER GINA" is in large, bold type. Surrounding her name are two small cuts of a palmistry hand:

FROM THE LAND OF MIRACLES COMES...

SISTER GINA

AND SHE SAYS:
DON'T GIVE UP!

GUARANTEED RESULTS IN 24 HOURS

THIS SOUTHERN BORN Spiritualist who brings
TO YOU the solutions to the mysteries of
the DEEP SOUTH, seeks to help many thousands
of people who have been CROSSED, HAVE SPELLS,
CAN'T HOLD MONEY, WANT LUCK,
WANT THEIR LOVED ONES BACK,
WANT TO STOP NATURE PROBLEMS OR
WANT TO GET RID OF STRANGE SICKNESS.
If you are seeking a sure-fire woman to do for you
the things that are needed or WISH TO GAIN
FINANCIAL AID or PEACE, LOVE and PROSPERITY
in the home, you need to see this woman of GOD today!
SHE TELLS YOU ALL BEFORE YOU UTTER A WORD.
SHE can bring the SPIRIT OF RELEASE and CONTROL
to your every affair and dealing. ARE YOU SUFFERING
FROM ILLNESS OR DISEASE that YOU CANNOT CURE?
There is a doctor of all doctors. This doctor is GOD.
THOUSANDS OF PEOPLE
are amazed at the results gotten by SISTER GINA.
WHEN YOUR CASE SEEMS HOPELESS,
THERE IS A CURE FOR YOU.

Read James, Chapter 5, verses 13-16.
Then come to see SISTER GINA
as many others do from far and near.
YOU'RE BOUND TO BE SATISFIED!!!
SATISFACTION DOUBLY GUARANTEED.
(One visit is all you need.)

SISTER GINA WORKS her power to SATISFY
each and every one. She reveals to you all the
hidden secrets, evil eyes and lurking dangers
that may harm you. If you really want
something done about the matter,
HERE IS THE WOMAN
WHO WILL DO IT FOR YOU IN A HURRY.
DON'T TELL HER, LET HER TELL YOU.
See her in the morning, BE HAPPY AT NIGHT.
THIS WOMAN DOES
WHAT OTHERS CLAIM TO DO!!!!

BY APPOINTMENT ONLY

(XXX) XXX-XXXX [phone number]

SISTER GINA'S TERMINOLOGY

This flyer was found in San Francisco in the mid-1990s, but the textual script itself is one that has been in use since the 1960s or earlier, in almost exactly this same format.. It was built around a number of keywords slanted entirely toward an African American clientele. These include:

- Southern born Spiritualist [referring to the Spiritual Church Movement]
- Deep South
- Crossed [e.g. crossed conditions]
- Have spells [the belief that jinxes affect one episodically]
- Can't hold money [a consequence of being crossed]
- Nature problems [Southern slang for sexual dysfunction]
- Peace in the Home [a famous Southern healing oil]
- Strange sickness [unnatural illness; caused by jinxing]
- Woman of God [a term heard often in the Spiritual Church]
- This doctor is God [old Gospel lyric: "Call Doctor Jesus"]
- Read James, Chapter 5, verses 13-16 ["Is any among you afflicted? Let him pray. Is any merry? Let him sing Psalms. Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."]

Additionally, Sister Gina used phrases i have found on flyers for African American readers dating back to the 1920s. These are the most traditional parts of her wording:

- She tells you all before you utter a word.
- Don't tell her, let her tell you. [This phrase and the one above refer to the fact that in most African-derived systems of divination, the reader proves his or her giftedness by telling the client why he or she has come.]
- See her in the morning, be happy at night.
- One visit is all you need.

Now, you might think Sister Gina was Black — but she may not have been. She was familiar with reading for the Black community, but she used one out-of-place term:

- Evil eyes

The evil eye belief (the idea that people can harm you by looking on you with envy) is found in the Middle East, Europe, and India. Europeans brought it to America and it took hold there, but is uncommon among African Americans. It is, however, well known among Gypsies and Hispanics.

MAKE OF THIS LESSON WHAT YOU WILL

Not every hoodoo doctor is a reader. Not every reader is a cold reader. For those of my students who are cold readers, i hope the above was of interest. For those of my students who patronize readers, now you know what to look for. If this lesson offended any students who think that "real" root doctors never, ever give cold readings, all i can say is, "It's okay. No problem. Turn away and maybe this lesson just didn't happen."

EE FF

The mild temperatures and rain of Winter have brought the green back to our California grasses. At this time of year you can tell the old homesteads from the new subdivisions by the fact that old time California homes are surrounded by evergreen trees, but the new places are planted with deciduous Eastern trees and they look as barren as New England in Winter, minus the snow.

Carla Corcoran asked about tarot cards, which were mentioned in Lesson 49 on Divination Methods

How do you think arot cards should be stored? always heard that they should be wrapped in pure silk only Do you believe this? Do you think that have to be wrapped in silk?

The deal about always wrapping tarot cards in silk got started sometime in the early 1970s, to the best of my knowledge

During the 1960s, everyone was into carrying their cards in velvet pouches I know this because i sewed and embroidered do ens of custom velvet pouches for tarot readers between 1964 and 1967 They were part of the line of products my then-partner Tom Hall and i offered under the name of The unky Company. e also made hand dipped candles, portable folding triptych altars custom embroidered clothing, e otic wood guitar capos and abalone measurers, and home made bread And during that entire time, not NE person told me to make a pouch big enough to wrap their tarot cards in silk inside it, nor did anyone wrap their cards in silk, to the best of my knowledge

I believe that the idea of wrapping tarot cards in silk was transferred to tarot from the ancient, authentic Chinese custom of wrapping the I Ching divination book in silk, a well-documented tradition dating back several hundred years The I Ching became very popular during the 1960s and 1970s, due to its endorsement by the Swiss psychologist Carl ustav ung, and i suspect that some I Ching user advocated treating tarot cards the same way, and the idea took root. Anyway, it s just one of those things — you either do it or you don t Some do, some don t

Shortly after the wrapping of tarot cards in silk began to be spoken of i also began to hear that one was not supposed to let anyone else touch one s tarot cards That idea obviously entered the Hermetic, Neo agan, and Ceremonial Magick communities from hoodoo, in reflection of the proscription against letting anyone touch your mojo for fear of killing its luck

Again, i am certain that the taboo on touching the cards was not in play back when i was sewing embroidered tarot card pouches for a living, because folks gave m th ir deck to mea ure and w rp with while i made th , ou P s m d des mled

ks coo cm i o s l d

WHY SYMPTOMS VARY: A CULTURAL THEORY

Both Africans and Native Americans have traditions of belief that sorcerers can cause living animals to inhabit a victim.

Skin Tricks

To the best of my knowledge, Natives tend to view the symptoms of such work in terms of "skin tricks" — animals that burrow beneath the skin and can be seen crawling just under its surface, especially on the legs, arms, and belly. They frequently are said to crawl at a certain time of day, such as sunset.

Live Things in the Legs and Stomach; Howling Like a Dog

Africans, on the other hand, tend to describe "live things" running up and down the victim's swollen legs, "jumping" in the stomach, and travelling through the blood stream until the sufferer is "run crazy," falls on all fours, howls like a Dog, and dies.

Given these disparate descriptions, i consider it likely that contact between Africans and Natives led to a commingling of belief in live things and skin tricks. This may explain why accounts of symptoms and curing vary — and this is why i will take care to note the ethnic backgrounds of the narrators (when known) in the first person accounts of live things quoted below.

MEDICAL ANALOGUES AND MYSTERIES

Symptoms of live things can be mapped against medical analogues. This does not mean that all cases of live things result from misdiagnosed medical conditions — but some might. Here's what a skeptical physician might say:

- **Skin Tricks That Recur at a Certain Time Each Day**
  "Sounds like chiggers or scabies or, possibly, herpes."
- **Live Things in the Intestinal Tract and Stomach**
  "Sounds like worms, especially if a conjure treats them with vermifuge herbs."
- **Live Things in the Legs**
  "Sounds like diabetic neuropathy or the locomotor ataxia of untreated syphilis."
- **Victims Who Die "Howling Like a Dog"**
  "Sounds like a dose of toxic metals, botanical toxins, rat poison, or the like."
- **Victims Who "Act Crazy"**
  "Sounds like schizophrenia, psychosis, obsessive compulsive disorder, or factitious illness syndrome."

Mainstream medical and psychological models of disease are inadequate to describe an ethno-specific social idiom that signifies spiritual distress and thus it comes as no surprise that conventional treatments for medical conditions usually do not cure live things, while a single treatment with what looks like sleight of hand deception can cure long-standing cases. The patient had them and suffered with them — and was cured. What medical doctor could ask for more than that?

1870: THADDEUS NORRIS, SKEPTIC

Thaddeus Norris was born in 1811 in Virginia. His skeptical account falls into a story-telling genre i call "tricking the servant to cure him." Nonetheless, it is a valuably early document.

"Before the war of the rebellion [1860], [...] in New Orleans [...] one of my partners [...] bought a negro boy. [...] His name was Edwa, and [...] he was about eighteen years of age. [...] His hereditary aptness for such things led him to join in the Hoodoo; and as a matter of course he became bewitched, and, although a consistent professor of the Christian religion, he believed in this superstition. [...] He imagined that some one of his co-worshippers had put a spell upon him; that his enemy had poured frog-spawn into some water which he had given him to drink, and that this spawn had hatched and entered into the circulation of his blood; that his veins were full of small tadpoles. "Dr. H___, a shrewd physician [...] assured him that he was correct [...] as to his complaint; and [...] 'to fight fire with fire' [...] he [...] made a final cure as follows: Procuring some hundreds of minute tadpoles from the ditches back of the city, he made an appointment with Edwa to be at his office at an hour of a certain day. Giving him a dose of some sickening and stupefying medicine, he then bled him copiously and shook the tadpoles from his coat sleeve into the basin of blood. His master and a few friends who were present acknowledged their error on seeing the tadpoles, and Edwa had ocular demonstration that he was delivered from these internal pests, and soon recovered his usual health and spirits."

From "Negro Superstitions" by Thaddeus Morris (1870), at:

http://www.southern-spirits.com/norris-live-things.html

1924-1937: BLUES MUSICIANS, BELIEVERS

Live things introduced via Spider eggs are mentioned in several early blues songs.

1924: Bessie Brown

In "Hoodoo Blues" by Bessie Brown, recorded in 1924, the narrator describes how she will hurt her rival in love: *"Put a Spider in her dumplin', make her crawl all over the floor."* See:

http://www.luckymojo.com/blueshoodoobrown.html

1929: Arnold "Doc" Wiley

In "Spider in Your Dumpling" by Arnold "Doc" Wiley, recorded in 1929, the narrator tells us that he loves his girlfriend and wants her to himself, then concludes with the warning, *"I'll put a Spider in your dumpling if you try to steal my gal."* See:

http://www.luckymojo.com/bluesspiderinyourwiley.html

1930: Hattie Hart and the Memphis Jug Band

In "Spider's Nest Blues" by Hattie Hart and the Memphis Jug Band, from 1930, the singer explains that she is having trouble *"because that jet black Spider have fallen in my tea."* See:

http://www.luckymojo.com/bluesspidersnestmjb.html

1937: JOHN D. "BLACK SPIDER DUMPLING" TWITTY

Alabama-born blues singer John D. Twitty used the stage name "Black Spider Dumpling," to show the world how bad he was. His "Sold It to the Devil," recorded in Chicago in 1937, contains these boasting lyrics: *"I eat Black Spider dumplings for my dessert, go to the blacksmith, let him make my shirt."* See:

http://www.luckymojo.com/bluessoldittwitty.html

1937: H. B. HOLLOWAY, BELIEVER

H. B. Holloway was born in 1848 in Georgia to a full-blooded Cherokee mother and a "dark Spaniard" (presumably African Caribbean) father. He was a retired railroader in Little Rock, Arkansas, 89 years old, when S. S. Taylor interviewed him.

"My wife was sick, down. couldn't do nothin'. Someone got to telling her about Cain Robertson, [...] a hoodoo doctor in Georgia. [...] He [came to see us, then sent me to town to buy whiskey, and upon my return] said, 'I'll have to see your wife's stomach.' Then he scratched it, and put three little horns on the place he scratched. [He] waited about ten minutes. When he took them off her stomach, they were full of blood. He put them in the basin in some water and sprinkled some powder on them, and in about ten minutes more, he made me get them and they were full of clear water and there was a lot of little things that looked like wiggle tails swimming around in it."

Ex-Slave Stories, Federal Writers' Project, State of Arkansas

http://www.southern-spirits.com/holloway-live-things.html

1937: JOSEPH W. CARTER, SKEPTIC

Joseph W. Carter, born before 1836, was over 100 years old when he was interviewed. His mother was a Mulatto slave; his father was a Native American (probably a Cherokee). He was raised as a slave in Indiana among mixed race Black Indians.

"I had a cousin that was a full-blooded Indian and a Voodoo doctor. He got me to help him with his Voodoo work. A lot of people both White and Black sent for the Indian when they were sick. I told him I would do the best I could, if it would help sick people to get well. A woman was sick with rheumatism and he was going to see her. He sent me into the woods to dig up poke roots to boil. He then took the brew to the house where the sick woman lived. Had her to put both feet in a tub filled with warm water, into which he had placed the poke root brew. He told the woman she had lizards in her body and he was going to bring them out of her. He covered the woman with a heavy blanket and made her sit for a long time, possibly an hour, with her feet in the tub of poke root brew and water. He had me slip a good many lizards into the tub and when the woman removed her feet, there were the lizards. She was soon well and believed the lizards had come out of her legs. I was disgusted and would not practice with my cousin again."

Ex-Slave Stories, Federal Writers' Project, State of Texas

http://www.southern-spirits.com/carter-live-things.html

1938: "DIVINE HEALER" ARKANSAS CONJURE, BELIEVER (?)

This man had "been in the witchcraft business for 60 years" (since 1878). He was a trance medium and conjure doctor, "born in Louisiana — raised in St. Louis, Missouri," who lived in Little Rock, Arkansas. Hyatt called him "Divine Healer."

"Catch a Snake by using a forked stick, bend its tail over its head, cut the tip off the tail and catch nine drops of its blood in a bottle of whiskey. Set the whiskey in direct sunlight, and soon you will see ten thousand times ten thousand [Dan. 7:10] little strands, like thread, wiggling in it. Give a man that whiskey to drink, and you will put live Snakes in him.

"I cure live things by using a wild root called 'world ruler.' When you first dig it up, it is spotted all over, like a Pilot Snake. I make a tea of it. I'll give you two cups of that. Then, when you drink the third cup, i will give you a bowl or wash basin and you'll heave up live things. If you don't, i'm a liar."

Informant #898 Little Rock, Ar., circa April-May, 1938

Vol. 2, pgs.1058 - 1059. (cylinders B12:6-B13:5 = 1470-1471)

1939: GEORGIA MAN, BELIEVER

Nothing more is known about this informant than that Harry Hyatt interviewed him in Waycross, Georgia in 1939.

"Kill any kind of Snake and for the next nine days, turn it over as you call the name of the person you want to kill. On the ninth day, parch the Snake, and powder it to dust. Put the dust in whiskey or tea. You can also use Scorpions or Spiders. This only hurts the person whose name you called. Nine days after they drink the liquid, Snakes or Scorpions will be living in them."

Informant #1093Waycross, Ga., circa March 2, 1939

Entry 6606. (cylinder 1762:10)

1939: LOUIS EVANS, BELIEVER

Louis Evans of Beaumont, Texas, born in 1853, was formerly a slave in Grand Coteau, Louisiana. His paternal grandfather was a Native American from Virginia. His paternal grandmother was born in Africa. He was a Catholic.

"I never pay no 'tention to hoo-doo, but I tell you what I saw. One of my sisters was a working girl. A good-for-nothing feller name Bob Schraff seem like he got jealous of her. [...] He put something in a chair and she sit in de chair. After while she fall sick. She say she b'lieve Bob put something on her. After six months she took to de bed complaining of pain in her side. After a time she git up but four months later she take to her bed again. I sent for a old Injun and he come and put a plaster on her. It draw it to a head and it bust after a week or two. A lizard come out when it bust but de lizard only had t'ree feet. De other foot come out after t'ree or four hours. It seem like it start twixt her thigh and knee and work sorter on her side close de middle of her back. It stay wid de skin and bone."

Ex-Slave Stories, Federal Writers' Project, State of Texas

http://www.southern-spirits.com/evans-live-things.html

1939: SOUTH CAROLINA SHOWMAN, NEUTRAL

This 65-year-old man (born in 1875) was a rootworker and former medicine show performer. He was interviewed by Harry Hyatt in April, 1939.

"In the old times, if a man wanted to put a frog in a fellow, he'd catch 25 or 30 tadpoles, wash them off, fry them, and put them in alcohol. He would give that to his victim in whiskey, but be sure not to drink any himself, because if you drink that, it will create live things in you. I never did have much confidence in this, and the reason i don't believe it is because i never did it to anyone. [...] But Dr. Buzzard, a large, fat, black man, worked on a fellow here named Peter Blake, and took frogs out of his legs."

Informant #1357, Sumter, S, Car., circa April 15, 1939

Vol. 2, pgs.1097 - 1114. (cylinders C795:1-C807 = 2376-2388)

1996: CALIFORNIA GOSPEL SINGER, BELIEVER

In the 1990s i sang in a church choir with a man from Itta Bena, Mississippi, whose female cousin had live things in her circa 1959. The way he told the story, medical doctors had done no good, and the girl was near death by the time a local rootworker was consulted. He gave a diagnosis of live things, but said he did not have the power to effect a cure. He recommended another worker, who lived out of state. Because the girl's parents did not have a car, my friend's father carried her and my friend in his car to Algiers, Louisiana, for the cure.

The healing rite was accomplished by a root doctor who had the family stay over night and, in the morning, gave the girl an herbal tea that made her vomit into a basin which he held from behind her. My friend, who was 13 years old at the time, personally saw the Ground Puppies in the basin after his cousin vomited them up. She was never troubled by live things again.

MY ADVICE TO CUSTOMERS WITH LIVE THINGS

Customers and clients regularly ask me for help with live things. I am not a skeptic, but rather than automatically assume that witchcraft is the sole cause of their plight, i ask them to do two simple things before performing cleansings or seeking out other traditional magical cures:

- **GET A COMPLETE MEDICAL CHECK-UP**
  If problems with circulation, neuropathology, or other undiagnosed ailments are not ruled out, the client may be making a serious mistake in treating the condition with rootwork alone.
- **GET A PSYCHIATRIC EVALUATION**
  Rule out panic attacks, OCD, schizophrenia, or factitious illness, because for clients with brain chemistry imbalance or severe mental illness, rootwork alone is not a cure.

In the end, dismissing live things as fiction will not work, but how deeply you become involved with diagnosis or cure of the condition is up to you, the conjure doctor.

WEEK FIFTY-ONE: Q and A

California Winters are confusing to temperate zone plants. The Grass is green, the ground is wet. On bright days the Grass puts on a little growth; on foggy days it hugs the ground quite closely. The Pyracanthas bend beneath the weight of their red Winter berries. A few brave Roses are in bloom, scattered pink buds marred by rain spots, on Fall-coloured golden bushes.

Jessica Arango had two questions concerning Graveyard Dirt, with reference to Lessons 24 - 29 on working with the spirits of the dead:

• *Once a job is done using store-bought Graveyard Dirt, how would you give thanks to the spirit since you don't even know their name? (And is it even appropriate to give thanks once the job is done?)*

Many people treat store-bought Graveyard Dirt as a simple magical commodity, but if it was correctly collected and paid for, it is a lot more personal than that, as you have noted.

I do not know of a traditional way to thank the spirit of store-bought Graveyard Dirt, but i can think of how i myself would do it. One way would be to keep a bit of the dirt in a bowl and give it a libation (a liquid offering, such as whiskey, rum, Florida Water, or Hoyt's Cologne). Another way would be to give it an additional payment of coins or whatever it requests. Both libations and coin payments are traditional ways of paying respect to the dead.

• *Also, how do you keep working with the spirit of the store bought Graveyard Dirt, once you run out of the soil?*

In the Q and A section of Lesson 49, i described how you can "draw in" a spirit to regular dirt from a cemetery or from a crossroads by working with it for a year. This is done when you want to establish contact with an unknown ancestor or with the spirit of someone who is buried far away and you don't know where the grave site is or cannot go there in person.

Using this knowledge of how to draw in a spirit, you could take a pinch of that store-bought Graveyard Dirt and add it to some of your own local dirt and place it in a bucket or pot and draw the spirit to inhabit that dirt.

If you have run completely out of the dirt but want to contact that spirit, you could try with regular dirt, just calling him in, or you could try ordering another packet from the same supplier, who likely gathers Graveyard Dirt by the big brown paper shopping sack full and has a bit more from the same site. ;-)

By the way, as far as i know, drawing in spirits to regular dirt is not a classical or traditional African way of working with Graveyard Dirt. I presume the custom originated in the African American diaspora during the era of slavery, for reasons too painfully obvious to need further explanation here.

NEXT WEEK: TIPS FOR PROFESSIONAL WORKERS

WEEK FIFTY-TWO: PRACTICAL TRANSACTIONAL TIPS FOR THE PROFESSIONAL ROOT DOCTOR

WORKING WITH CLIENTS AND CUSTOMERS

In this final lesson i will share a few ideas for dealing with rootwork clients and candle shop customers, and broadening your own knowledge beyond what i have taught you. These tips are "transactional" because each has to do with the give-and-take of working with and for clients in an occult shop, as a reader, or as a root doctor.

THE DOCTOR-CLIENT RELATIONSHIP, OR WHY A CANDLE SHOP IS NOT A CONVENIENCE STORE

I often find myself helping out very poor customers — people to whom ten or fifteen dollars spent on spiritual supplies will make a difference at the end of the week.

I used to make a big ungainly deal out of trying to talk them out of buying spell kits and into crafting old time tricks using common household minerals and herbs, to save them money. The trouble was, they didn't like that kind of advice.

Until i got to understand conjure culture deeply — and, more specifically, to feel comfortable in the role of a candle shop proprietor and rootworker in Black culture — i cannot tell you how many times i said stupid things like:

"Now this drive-away spell uses just Salt, Black Pepper, and Red Pepper, which i am sure you have in your kitchen, and you can mix them with oil — just regular old cooking oil will do, or Olive Oil if you have it — and pray over the oil as you make it, pray your prayer for getting them out of your life, and then dress your candle with that fixed oil — and it can be ANY candle, not one you have to buy from me —"

And then they'd say, "How much do you want for the Salt?"

And i'd say, "Well, two dollars for a packet of Blessed Salt, but you could use your own Salt and bless it for yourself. Just pray over it ..."

And they'd say, "No, i want to buy my Salt from you, and the Black Pepper, and the Red Pepper, and my candles too. How much will all that cost, if you send me the instructions too?"

It took me longer than it should have to realize that in the Black community, a monetary transaction is part of the conveyance of magical information, but once i figured that out, i was able to stop offending people by refusing their money. I know that sounds funny — "offending people by refusing their money." But it's the truth.

Now when someone asks, "How much do you want for the Salt?" i can reply, "The Salt is two dollars, plus postage — but if you'd rather, i can mix up a get-away type oil for you with all the ingredients — the Salt, Black Pepper, Red Pepper, and oil, mixed right in, for five dollars, plus 12 small altar candles for two dollars and fifty cents, and that comes with full instructions for how to do the work."

And by relating to folks this way, i feel good because i saved them one dollar (a bottle of oil is a buck cheaper than three packets of herbs and minerals) and they feel good because we have made a transaction and they know i am working for them.

REMAKING OR RENEWING MOJO HANDS

Clients often ask for guidance on "How long does a mojo bag last?" The question was addressed in Lesson 34 on Ethics, where i noted that some folks say that you need to renew a mojo "just like you need to get your hair cut every once in a while," others treat the mojo as a cumulative item, and there is a third way, half-way between, that advocates renewal of the contents, maintaining that some of the items are perpetual and others will wear out. Here is a detailed description of these three ways of working. Use it to achieve the types of transactions with customers that feel best to you.

"Haircut" Style

Bury the old mojo in the backyard or burn it or dispose of it some ritual manner. Make a new one from scratch for the same purpose. Timing: any time or in the Winter. For an overview on Disposing of Ritual Remains in HITAP, see:

http://www.luckymojo.com/layingtricks.html

"Cumulative" Style

When the old cloth wears out, sew it all into new cloth. See the HITAP page on Nation Sacks for one woman's account of how her mother-in-law kept a cumulative Nation Sack on her husband for 50 years, until it got *this big*. It's at:

http://www.luckymojo.com/nationsack.html

"Renewal" Style

It is customary to keep the mojo for three days while performing this rite. Take everything out of the bag. Set all the hard, solid items (Lodestones, roots, beans, coins, dice, amulets) aside. Put all the soft, fragile items (herbs, feathers, Magnetic Sand) plus any hard thing that was broken back in the bag and bury it in your yard. If a paper or petition in the mojo is still working, set it aside, with the "hard" items — but if it is worn, illegible, or seems in need of remaking, bury it in the old cloth bag with the rest.

Wash all the old "hard" items in one of the following:

- **Whiskey, Rum, or Other Distilled Spirits**
- **Hoyt's Cologne**
- **Florida Water**
- **Alcohol-Based Magical Perfume**

I prefer whiskey as it is traditional, absolutely all-purpose, and it can be mouth-sprayed. Hoyt's Cologne is used for gambling and money drawing hands and is good for washing Lodestones. Florida Water is preferred by many for blessing and protection. Various perfumes are indicated for whatever condition they are named for or because they are the scent worn by the client.

Get a new flannel bag, new "soft" items and replace any worn or broken "hard" items and / or papers you want to change.

Make up the bag from scratch, with prayers and the usual smoking or blowing into it, tying it, dressing it, and so forth, just as it was first made. Let the customer call for it on the third day.

THE MAGICAL IMPLICATIONS OF COURTESY

Courtesy is essential in the retail and service trades, and courtesy to my customers and clients is part of all my magical spell-casting work — but, to my surprise, it has at times resulted in a chain of happenings so unexpected and unpredictable that i could by no means consider it to be within the bounds of "normal" social events. The upshot has been the client or customer obtaining not only what was desired and for which i was working, but far more — and by means that had no apparent causal connection. Here is one example:

A Free Candle Leads to a Vision

I offered to light a candle for a woman customer of my shop who has a disfiguring genetic condition. This was a courtesy, as i made no charge for the work. It is my custom to set small lights for clients at no cost.

In working with the candle, i got the distinct visual impression that this woman would be well advised to find a plastic surgeon who would help her. Lighting the candle was a courtesy, and so i took the idea of courtesy one step farther — having received the idea that she needed to see a plastic surgeon, i asked my daughter, who is a doctor, if this was a valid treatment for the condition, and, if so, could she recommend a plastic surgeon whom i could in turn recommend to the woman.

A Sign from a Botanical Name

My daughter told me that plastic surgery was often indicated for the condition and gave me the name of a plastic surgeon friend of hers whose techniques and kindliness she admired. This doctor's name had a strong magical resonance to me, being also the name of a specific herb i use in my magical work.

I have written extensively on the use of herbs in magic, so people with botanical names always grab my attention. In fact, i named my own daughter after another magical herb, Althæa ("The Healer" in Greek, making it interesting that she has become a doctor) — and so her mention of a plastic surgeon with a magical herb name was like a bell ringing for me.

Because the plastic surgeon's name was that of a magical herb, and still working from the standpoint of courtesy, i telephoned his office, dropped my daughter's name, and ascertained that he would indeed consult with my customer about whether he could help alleviate her condition with plastic surgery (it cannot be cured, as it is genetic). This being done, i gave my customer the plastic surgeon's name, and thought my work done. However —

The Right Person for the Job

The plastic surgeon, upon examining the woman, immediately noticed that in addition to the genetic condition on one part of her body, she had a second condition as well — a life-threatening cancer in another part of her body. This herb-named doctor sent my customer directly to an oncologist, who operated on her at once — at the very hospital where my daughter is a resident! — and the oncologist said that if the cancer had gone untreated even a month or two longer, it could have spread into the woman's bones and she would have been doomed.

YOUR NEXT ONE YEAR COURSE IN CONJURE

When i tell folks to go to a candle shop and hang out, i don't mean just walk in and say, "I am here to learn about conjure. What can you tell me?" That won't fly. Instead, pace yourself, going slowly at first, and making friends as you go.

Week One

When you go into the candle shop, simply present a personal problem — not a big one, or a complicated one. Speak for no more than one minute (if that!) when you tell the situation — and then listen to the answer. If the person telling you what to do sounds knowledgeable and intelligent, buy the supplies recommended and go home. When you get home, write down everything you were told, as best you can, in the exact words told to you. Work the spell as described.

Week Two

Next week, go back to the shop. Ask for some help with another simple spell. Buy the recommended products. Go home, write down what you were told, and use the supplies.

Week Three

The third week, go to the store and just shop quietly and listen to other customers. Let them get ahead of you in line. Listen to what they ask for and listen to what they are told.

When your turn comes, ask ONE question (not two or three, just one) about anything in the previous customer's interaction with the shop owner that interested you — like, for instance, "I noticed that you put some oil on that man's candle — can i get you to put the same oil on my candle, or should i get a different oil because i have a different kind of candle?"

Week Eight

After about eight weeks, you'll be a "regular" at the shop. Now start looking more closely at the other customers. Some of them are regulars too. When the store owner is busy with someone else, approach one of the older regulars — the older the better — and hold up ONE item (not two or three, just one) and say, "Excuse me, I see you here often, and Miz So-and-So is busy, so can i ask you how you use this here Name-of-Product?"

If you get a good answer — one that is coherent and intelligent — ask, with a bit of deprecation, "Do you mind if i write that down? I don't want to forget before i get home." Then whip out a small notebook or memo-pad and write it down, and maybe (if the customer is talkative) ask a couple more questions along the way.

When you go the counter to be checked out, tell the store keeper how happy you were that the customer gave you this information and say you want to check it, "to be sure." Pull out the notepad and say, "I wrote it down here, so i wouldn't forget it," and read it. Chances are the store owner will tell you something a bit different or will suggest a few more things to do. Ask, "Can i write that down too? I don't want to get confused."

Week Twelve

By about the 12th week, everyone in the shop will know that you are the crazy kid with the notebook. Even if you have a near photographic memory, use the notebook whenever you can. Each time you introduce the notebook idea to a new person, act apologetic and explain that you don't want to forget or make a mistake. Some people will become so used to you and your little notebook that if you choose not to use it one time, they will think that you aren't really interested in their information.

Be prepared for the folks in the shop to think of you as a little strange. That's okay.

Conduct Yourself Courteously

Always buy something, every time you go to the shop. This is part of the transactional nature of being a student. You pay your way.

Even if you OWN a shop of your own, buy something at each shop you visit.

Never waste time by telling long stories about what kind of work you are doing; instead, pose simple questions like, "I have a friend who got busted. It's not too serious, but he wants me to do something to help him in court. What should i get?" Buy all the ingredients and work the spell. Always buy supplies.

Don't ask dumb questions like, "Which is stronger, X or Y?" Ask smart questions like, "If you were doing this work for someone, which would you use, X or Y?"

If a ritual or altar layout is described to you and you can't understand the description, either draw it yourself and get corrections, or ask the person who is telling you the spell if they'd draw it out for you so you won't make a mistake.

Don't rush. Don't ask for six different spells on one day — it's more productive to get an older customer and the store owner talking about one spell and its variations.

Open Up a Dialogue

After you become a regular, report in on how your works are going, keeping your tale-telling short, like, "I want to thank you for that court case trick you gave me a couple of weeks ago. My friend got probation, and he's very happy with the work," or "I tried that uncrossing bath you taught me last week — that was powerful. It really had an effect. I'll be using that again when i need to — i just wanted you to know how well it went."

If you try a spell and it fails utterly, go ahead and tell the shop owner, using the failure as an opportunity to learn more, something like, "I tried that love spell you gave me the other day, but it sure doesn't seem to be working. Should i do it again or try a different spell — or just give up on that person?"

Make Friends

As time goes by, you can begin to ask personal questions: "What part of the country is your family from?" "How did you get into this work?" "Did you study under someone or learn this stuff from people in your family?"

DO NOT HAVE THE NOTEPAD OUT WHILE ASKING PERSONAL QUESTIONS. In fact, it is a good idea not to bring the notepad out at all on any day you decide to ask personal questions.

Also, if you are going to ask personal questions, you have to be prepared to share and share alike, that is, to tell about yourself. Tell the simple truth, and don't brag.

YOUR SECOND GRADUATION

After a year or so of this, you will have made some friends and you probably will feel quite comfortable talking to strangers about rootwork. You might even ask for a job in the conjure shop, or put up your card on the shop's bulletin board, offering to do readings.

Remember, though, as you go through life, that each new person and each new shop you enter represents a new start. No notebook, no personal questions at first. Start fresh and ask from a point of view of utter innocence, as a blank slate.

Even if you know a zillion ways to make a three-ingredient bath, when you go into a new shop, start from scratch and ask again.

Good luck!

HOMEWORK ASSIGNMENT #8

Please prepare a mojo bag. Follow the herb and root suggestions in HHRM and the outlines on how mojos are made on the HITAP Mojo Hand, Nation Sack, and John the Conquer pages, at:

http://www.luckymojo.com/mojo.html
http://www.luckymojo.com/nationsack.html
http://www.luckymojo.com/johntheconqueror.htm

The bag must be WELL PACKED in a BOX, not a padded envelope. Please dress the mojo, but do NOT enclose any oil or perfume with it. Place the bag inside a sealed Ziplock bag and attach to the bag a piece of paper on which you have written:

1. The purpose of this mojo hand and, if you are a professional toby-maker, any "brand" name you have chosen to give it.

2. The name of the oil, Cologne, or alcohol with which this mojo was dressed

3. How you derived the recipe, naming your study resources

4. The names of at least three roots or herbs included (give both by their common names and botanical Latin binomials). You need not name all the ingredients, but i want to know that you are on the right track and have done your research.

Address your package to:
Homework #8 (Student ID#)
c/o Lucky Mojo Curio Co.
6632 Covey Road
Forestville, CA 95436 USA

YOUR FINAL HOMEWORK DEADLINE

You have until my death to turn in your 8 pieces of homework and receive a certificate of completion in the course.

As a member of the course, you are always welcome in the Yahoo group list; if you unsubscribe and later resubscribe, please give your full name and your Student ID # so we can approve you for membership again.

Thanks for studying with me — and stay in touch!

WEEK FIFTY-TWO: Q and A

On New Year's Eve my husband nagasiva and i will celebrate our wedding anniversary. The next business day we will begin the annual 3-day spiritual cleaning of the Lucky Mojo shop, concluding with a spell to draw in luck in the coming year. Good luck to you too, my graduating students. It has been a pleasure writing these lessons, and i hope you have enjoyed reading them.

Stephen W. Young asked about making mojo hands:

• *Let's say you're making a mojo sack and want to add a pinch of sachet powder to the contents. Should the "pinch" be counted as an item in its construction for the purpose of aiming towards an odd number, or is it just kind of "dosing" the bag in general?*

There is no single rule that covers how all workers approach this. Some old-time mojo hands consist of only three ingredients, and if sachet powder is included, it may be one of the three. It is not a dressing like whiskey or an oil, nor does it feed the mojo like Magnetic Sand feeds a Lodestone. .

• *What is the rule for counting items that aren't clearly distinct like a root or a tooth?*

Love symbols go by pairs: a pair of Lodestone chips, a pair of Balm of Gilead Buds, a pair of Rose Buds all can count as one item. Herbs can go by the pinch (each) or be mixed first and a pinch of the mixture can count as one item.

• *What is the best combination for a gambling mojo?*

Have you gone to my web pages on mojos and John the Conquer roots? There are some popular and typical combinations described on those pages. The lists of ingredients are the contents of hands offered for sale in 1930s-1940s hoodoo catalogues in my collection, bags that i personally bought and studied from the 1960s to the present, and mojos described in Harry Hyatt's 1936-1940 oral histories. The URLs are

http://www.luckymojo.com/mojo.html

http://www.luckymojo.com/johntheconqueror.html

When it comes to making mojo hands, i think most rootworkers know the symbolism behind the major ingredients and will then add minor ingredients to suit their own tastes, or based on availability. I could give you 16 combinations for a good-luck gambler's mojo bag right now without even stopping to think, and each one would be authentic — and different from the others. I could make one based around animal parts (Alligator Foot, Rabbit Foot, and Badger Tooth to draw luck at games of chance) or a purely herbal one (Lucky Hand Root, John the Conquer Root, and Five-Finger Grass to draw luck at games of chance), or i could combine those items, making a total of 6 ingredients, then add Lodestone for a lucky seventh item. Or a Pyrite. Or a lucky coin. Or paper money. In other words, know the symbolism, choose your options, and suit yourself. Good luck!

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