



THE VOODOO DOLL SPELLBOOK

A COMPENDIUM OF
ANCIENT AND CONTEMPORARY
SPELLS AND RITUALS

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Foreword by
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Much of the information contained in this book is drawn from folklore collections, recipes given to the author from family, friends, customers, medicine men and women, and healers over the span of a lifetime, recipes from 19th and 20th century formularies, historical accounts of African-based folk magic from slaves in the southern United States, objective evaluation of anthropological literature, and from the personal grimoires of the author. The information contained herein is subject to the interpretation of the author.

The information contained in these pages is not meant as a substitute for the advice of health or mental health professionals.

Readers should use discretion before performing any rituals or spells.

FOREWORD

The very utterance of the term “Voodoo doll” probably evokes more visions in the mind’s eye than any other in the modern vocabulary. It doesn’t matter whether you’re a magical practitioner. It doesn’t matter if you believe in magic. Regardless of your spiritual path or what you hold true, it still conjures up visions of dark, steamy bayous and oak trees dripping with Spanish moss, a weathered old Swamp Witch stabbing pins into an effigy, and a magic so powerful that nothing—not even the Gods—can alter its course.

But does that sort of magic really exist? And if so, is it still viable in today’s modern world? More to the point, though, can someone really learn how to use it effectively?

It does. It is. And you can.

To start with, doll magic has a head start over other types. Why? Because the doll—in and of itself, regardless of shape or form—holds a magic all its own. It’s a silent, timeless, irresistible force to which no one—not toddler, nor teen, nor even adult—is immune. It tugs at our emotions and urges us to care for the doll, dress it, and occasionally, even confide in it. And since that sort of emotional response is the driving force behind all magic, it’s little wonder that Conjure Folk find the doll

to be such an indispensable basis for their workings. They simply add the proper herbs, oils, symbols, charms, and personal items, couple those with firm intent and focus, and—voilà!—wind up with a spell so potent, it will stop at nothing to hit its mark. It's quick and easy—and exactly the kind of magic geared to today's busy lifestyles.

That's all well and fine. But how do you know exactly which components to add? Or how to be sure you won't mess things up?

Not to worry. *The Voodoo Doll Spellbook* has you covered. Written in an easy-to-understand style, Denise Alvarado—an accomplished Conjure Woman and teacher of the magical arts—answers every question you could possibly ask, as well as a few that have probably never crossed your mind. She's jam-packed this book with spells and recipes to meet every need, along with complete step-by-step instructions. What's more, she's provided you with all the tools necessary to take charge of your life, change your circumstances, and finally become the person you were born to be.

So take the first step toward living that brand new life. Turn the page. And let the magic begin!

Dorothy Morrison
Author of Utterly Wicked
www.wickedwitchstudios.com

PREFACE

I can't guarantee the effects of **Voodoo** dolls. But if you believe in it, it will surely bring some changes to your life.

Yang Min

Since the beginning of time, people have created and used dolls in an effort to control the situations, places, people, and things that surround them. Growing up in New Orleans, I had the opportunity to hear many curious tales and beliefs related to the infamous Voodoo doll and I was privy to witnessing the same. Doll magick fascinated me then, and it fascinates me now.

In this book, *Voodoo doll* is used as a catch-all term to describe dolls used in magic and ritual throughout time and across cultures. Any old-time rootworker, however, will use the preferred terms *conjure dolls*, *doll babies*, *dollies*, and *baby dolls*. In anthropology, one will find the terms *fetich*, *fetish*, *poppet*, *puppet*, and *effigy*. Still, the term *Voodoo doll* has reached academia as a means of denoting a doll that is used for magickal purposes regardless of culture, and as an academic I am

following suit.¹ Nonetheless, let me be clear that my use of the term *Voodoo doll* does not imply that all of the spells contained in this volume are doll spells from the New Orleans Voodoo and hoodoo traditions. There are spells from ancient Greece and Egypt, from Malay, Japan, Africa, the European grimoires, and plenty from hoodoo and New Orleans Voodoo. For each spell, I use the doll term that seems appropriate for that tradition and context.

The spells contained in this book are based on studies of doll magick and folklore across cultures. I have collected a large number of these spells for my personal enjoyment, and had planned on including all of them in this book. Once I began writing everything down, it was evident that my collection was entirely too big, and so I decided to split the work into two volumes. Thus, this book is Volume I.

Many of the spells come from personal grimoires that contain rituals passed down via oral tradition. Some I wrote myself. Many are derived from anthropological and archeological literature; several come from the Greek papyri and Egyptian hieroglyphics. Some are from European grimoires, and some are gleaned from slave narratives. Still others are derived from old hoodoo advertisements from the 1930s and later during the height of hoodoo commercialization. Some of the spells are based on conversations with the folks running the old Witchcraft Workshop in New Orleans many, many years ago.

In addition to these various sources, I am grateful for the contributions to this volume by Doktor Snake of *Voodoo Spellbook* fame and Carolina Dean, assistant editor for *Hoodoo and Conjure* magazine and coauthor of the *Hoodoo Almanac 2012* and *Hoodoo Almanac 2013*. I thank each of you for your generosity and creativity.

If this book, which was written mainly for popular reading, provides entertainment and a bit of education for the audience, then I have done my job.

May the warm winds of heaven blow gently on these pages and bless all who read them.

Denise Alvarado
Revised St. John's Eve, 2012

1. Christopher Faraone, "The Agonistic Context of Early Greek Binding Spells," in *Magika Hiera: Ancient Greek Magic and Religion*, ed. Christopher Faraone and Dirk Obbink, (New York: Oxford University Press, 1991), 3-32.

ONE

THE PIN IS MIGHTIER THAN THE SWORD

I once knew a man who spent half an hour every evening playing with a wooden doll, which was dressed to resemble a local woman who could “do things.” Time after time he would thrust the little image into the fireplace until the feet touched the glowing embers, and then snatch it out again. The expression on his face was most unpleasant. I am quite indifferent to the ordinary superstitions of the hill folk. I visit graveyards at night, shoot cats on occasion, and burn sassafras wood without a tremor. And yet, something akin to horror gripped me as I watched the witch master’s sadistic foolery. I should not care to have that man burning a poppet wrapped in my undershirt.²

If you woke up in the morning and found a little black coffin on your front porch, what would you do? Would you open it? What if you opened it and found a doll inside that had your photo attached to it?

That’s exactly what happened to Commissioner Zenaida Denizac of Deltona, Florida, in the summer of 2008. As her husband headed out to her mailbox

2. V. Randolph, *Ozark Superstition* (London: Oxford University Press, 1947).

early one morning, he stumbled upon a black plastic dish that contained a creepy, wax-covered Voodoo doll with a photo of his wife's face attached to it. It was burned, covered in black powder, and stuck with pins all over its body.

You might say you aren't superstitious, and that you don't believe in magick and Voodoo. Commissioner Denizac did. "These are faceless cowards, people with small minds, trying to deviate me from the job I was appointed to do," Denizac said on the news. "I'm not afraid. I'm still going to speak my mind. Nothing is going to shut me up."³

Still, authorities considered the doll a threat to the safety and well-being of the commissioner, prompting beefed-up security and a full-blown investigation. No one believes in this Voodoo stuff, though, despite the fact that folks looked over their shoulders for a few serpents and rainbows for weeks following the incident.

Seemingly more than ever, there is a pervasive fascination with the subject of ghosts and the paranormal, haunted and cursed dolls, and things that go "bump in the night." This fascination is generally attributed to Hollywood's fusion of folklore with science fiction and the presentation of such images on the big screen. Nowhere is this more evident than with the prevailing public icon of the New Orleans Voodoo religion—the Voodoo doll. The image of the pin-stuck doll is so embedded in the collective psyche of the general public that the thought of using a Voodoo doll any differently seems to defy all logic.

Hollywood and the media are not the only ones to blame for the existing attitude, however. They simply took a longstanding stereotype and ran with it. In fact, the presentation of the evil Voodoo doll began with the enslavement of African people and subsequent attempts to dehumanize them. Part of the process of dehumanization included demonizing their religions.

This book is meant to be a celebration of the ancient art of doll magick. It is true that dolls are used now, as they were in the past, in a variety of religious, spiritual, and magickal traditions. Exploring the breadth and depth of these traditions is in the very least interesting. At most it is fascinating. As you read this book, you will discover that doll magick goes far beyond sticking pins in dolls for revenge. For centuries, cultures across the globe have used the ancient techniques of image

3. "Local Commissioner Finds Voodoo Doll In Yard," *Orlando News*, <http://www.wesh.com/news/16885333/detail.html>.

magick, contagious magick, and sympathetic magick in combination with a doll or effigy to control all aspects of life.

Principles of Doll Magick

The various ways in which people have used dolls and effigies throughout history to control their relationships to each other, the environment, and the spiritual world are essentially based on two laws: the Law of Similarity and the Law of Contagion. Spells based on the Law of Similarity are called *sympathetic magick* or *image magick*. Image magick is based on the concept that a person can influence the well-being of another person by manipulating a doll in like fashion, i.e., *like produces like*. The most familiar application of the *like produces like* principle is injuring or destroying an enemy by virtue of injuring or destroying an image of them.⁴ According to Frazer:

For thousands of years it was known to the sorcerers of ancient India, Babylon, and Egypt, as well as of Greece and Rome, and at this day it is still resorted to by cunning and malignant savages in Australia, Africa, and Scotland. Thus the North American Indians, we are told, believe that by drawing the figure of a person in sand, ashes, or clay, or by considering any object as his body, and then pricking it with a sharp stick or doing it any other injury, they inflict a corresponding injury on the person represented. For example, when an Ojibway Indian desires to work evil on anyone, he makes a little wooden image of his enemy and runs a needle into its head or heart, or he shoots an arrow into it, believing that wherever the needle pierces or the arrow strikes the image, his foe will the same instant be seized with a sharp pain in the corresponding part of his body; but if he intends to kill the person outright, he burns or buries the puppet, uttering certain magic words as he does so. The Peruvian Indians moulded images of fat mixed with grain to imitate the persons whom they disliked or feared, and then burned the effigy on the road where the intended victim was to pass. This they called burning his soul.⁵

4. J. G. Frazer, *The Golden Bough: A Study in Magic and Religion* (New York: Macmillan, 1922).

5. Ibid.

According to the *Law of Contagion* (also referred to as the *Law of Contact* or *contagious magick*), once things are in contact with each other, they will continue to have an effect on each other long after they are separated.⁶ Believers contend that when a personal effect, such as a fingernail, hair, or a piece of clothing, is attached to a doll, the personal effect acts as a link from the spiritual world to the physical world. Thus, the contact made between doll and personal effect allows whatever is done to the doll to happen to the person by virtue of contagion.

The spells that follow are based on both of these magickal principles. They come from a variety of ancient and contemporary traditions and are organized by category or type of spell. Many of the spells can be easily reproduced by practitioners of the occult. All of the spells are included for their folkloric and entertainment value.

A number of types of dolls are used in the various spells. In general, the spells call for dolls made of wax, clay, cloth, sticks, moss, and even store-bought dolls. I encourage you to read my book *Voodoo Dolls in Magick and Ritual* for a detailed history of doll magick and instructions for creating sticks and moss dolls, poppets, and paper Voodoo dolls. If you do not want to make your own dolls, you can use any variety of dolls at your disposal.

The spells in this book also utilize an array of herbs, roots, powders, oils, and curios, as well as images of saints, angels, talismans, psalms, and prayers. They may call for personal effects (also referred to as *taglocks*) from you or your target. Formulas for many of the special oils and powders are provided, as are the prayers and psalms. You can find all of the ingredients (sans the personal effects, of course) at your local occult supply store and at the list of suppliers in the Resources section of this book.

6. Ibid.



Voodoo doll from New Orleans made for the tourist trade.
From the author's private collection.

TWO

BANISHING & UNCROSSING SPELLS

Wouldn't it be nice to be able to wiggle your nose or wave a magic wand and have your troubles instantly vanish? I always envied Samantha on *Bewitched* for her ability to make an annoying person disappear or instantly clear away the dirty dishes. And the way *I Dream of Jeannie's* Barbara Eden could simply fold her arms and blink her eyes and whatever trouble she had accidentally conjured up would immediately vanish . . . very impressive. If only we all had genies and magick lamps.

Well, maybe we can't make unwanted people, places, and things disappear by wiggling our noses or blinking our eyes, but we can get rid of unwanted influences in our lives. When we align with universal forces and direct energy where we want it to go, we reclaim our personal power and become cocreators of our lives rather than passive recipients. As Maya Angelou once said, "If you don't like something, change it." To change something, we must take action. And so it is with magick; it is an action-oriented approach to life, a way to master one's own fate.

The magickal act of driving away negativity and evil is called *banishment*. Banishing spells are designed to get rid of illnesses, negative emotions, and conditions. They function to block negative thoughtforms that may be directed towards you. They are excellent for exorcising undesirable spirits, entities, and demons that may

be lingering within the home or that may have been sent there to work against you. And whether you are under verbal, emotional, or physical attack, or have an annoying neighbor, jilted lover, jealous friend, or an abusive boyfriend, a good old-fashioned Enemy Be Gone spell can do wonders.

Although banishing spells can be performed at any time, occultists advise that practitioners perform banishing spells on Sundays under a waning moon or full moon while facing west. It is usually a good idea to follow a banishing spell with a spell of protection or cleansing bath so you have spiritual defenses in place to prevent the negativity from returning.

Uncrossing spells are those that are intended to reverse the effects of a negative spiritual attack, which is referred to as being “crossed” in hoodoo. When you uncross a person, you are restoring that person to his or her natural state of being. You are cleansing that person of negativity so that any bad luck or illness that they experience as a result of being crossed is removed.

Bottle Spell to Make a Person Move

This spell is part of a longstanding hoodoo tradition, the bottle spell. Bottle spells have their origin in a tradition that was brought over to the New World by enslaved Africans from the Congo region.

In Africa, cobalt-blue bottles were hung at the entrances of homes or in nearby trees as talismans to capture evil spirits. The spirits are said to be mesmerized by the colors of the bottle; once inside, they cannot escape. Just like cats cannot resist catnip, evil spirits find the beautiful blue-colored bottles and the rays of sunlight dancing through them irresistible.

Once in the New World, the bottle-as-talisman took on different forms. Much like the witch’s bottles that can be traced to the 1600s, bottles began to be used in spellwork. Bottles of all colors, shapes, and sizes were filled with herbs and other items of significance for the purpose of protection, repelling evil, or attracting luck. Eventually, the bottle spell became a fundamental element of hoodoo magick.

The following spell is designed to make someone move. You will need a wide-mouth jar or bottle that will hold a doll baby. You will also need the following items:

Sea salt
Purple fabric
Garlic
Red pepper
Graveyard dirt
Brown paper bag
Black pin

Take the jar and wash it with sea salt. Create a doll baby out of purple fabric and stuff it with garlic, red pepper, and graveyard dirt. Tear a piece of paper from a brown paper bag, write your target's name and birth date (if you know it) on the paper, and attach it to the doll baby with a black pin. Stuff the doll baby inside the jar and urinate on it, filling up the jar as much as possible. Put the top on the jar and throw it into a body of running water, visualizing your enemy moving away from you as you do this.

Marie Laveaux Banishing Doll Ritual

Here is a simple banishing spell that is believed to have originated with Marie Laveaux, the infamous Voodoo Queen of New Orleans.

Marie Laveaux's bottle spell is simple, yet it is a classic of New Orleans hoodoo. For this spell you will need:

Bottle
Four Thieves vinegar
Parchment paper
Small doll made from black cloth, or store-bought doll dressed in black

On a piece of parchment paper, write the name of the person you want to leave. Attach it to the doll and stuff the doll into the bottle. Fill the bottle with Four Thieves vinegar and seal it. Throw the bottle into the Mississippi River or any moving body of water. According to legend, Marie Laveaux asserts that as the bottle is carried away by the water, so shall this person be removed from your location.

Formula for Four Thieves Vinegar

Rosemary tops, dried, 4 oz.
Sage flowers, dried, 4 oz.
Lavender flowers, dried, 2 oz.
Rue, fresh, 1 ½ oz.
Camphor, dissolved in spirit, 1 oz.
Garlic, sliced, ¼ oz.
Cloves, bruised, 1 drm
Distilled wine vinegar, strongest, 1 gal.

Digest for seven or eight days, with occasional agitation. Pour off the liquor, press out the remainder, and filter the mixed liquids. It is said that this medicated vinegar was invented by four thieves of Marseilles, who successfully employed it as a prophylactic during a visitation of pestilence.⁷

Poppet to Banish Illness

Here is a Wiccan spell designed to heal someone who is sick by using a poppet that represents them. Gather the following items:

Poppet made from white fabric
Angelica root, cut and sifted
Gold coin
Peppermint
Basil
Red wine
Wine glass

Create a poppet out of white fabric that has been soaked in a tea made from Angelica root. Place a gold coin inside the poppet and stuff with peppermint and basil. Name the poppet for the person who is ill. To name your poppet, simply say “As I have made you, so shall you be named [state the person’s name].” Place the poppet

7. Albert Allis Hopkins, ed., *The Scientific American Cyclopaedia of Receipts, Notes and Queries* (New York: Munn & Co., 1901).

in a full glass of red wine under a waning moon for three nights. Each night, drink a third of the wine that has not been absorbed by the poppet. On the third night, throw the poppet into a running body of water, forcing the illness to leave the afflicted.

St. Expedite Spell to Get Rid of a Person

Saint Expedite is the patron saint of those who need fast solutions to problems, who strive to put an end to procrastination and delays, and who seek financial success. His feast day is April 19th. In Haitian Voodoo, Baron La Croix is often represented by St. Expedite. In New Orleans Voodoo, he is associated with Baron Samedi, the spirit of death.

According to a legend, Saint Expeditus was a Roman centurion in Armenia who was beheaded during the Diocletian Persecution in 303 AD. On the day he decided to become a Christian, the Devil took the form of a crow or a snake and told him to postpone his conversion until the next day. Instead, Expeditus stomped on the animal and killed it, proclaiming, "I'll be a Christian today!"

In New Orleans hoodoo, it is customary to offer St. Expedite pound cake, flowers, and a glass of water. He is believed to grant any request within his power, provided the petitioner recommends his invocation to others. In this tradition, his image in the form of holy cards and medals is used in gambling charms and crossing rituals.

This spell seeks the assistance of St. Expedite. Perform this spell on a Friday. Write the name of your target on a red balloon filled with helium. Make a very small Voodoo doll out of red fabric, anoint it with Fast Luck oil or St. Expedite oil, and attach a medal of St. Expedite to the doll. Light a red candle. Place a holy card of St. Expedite on your altar and offer him a glass of water. Say the following prayer:

Saint Expedite, you lay in rest.

I come to you and ask that this wish be granted.

_____ [Express exactly what you want, and ask him to find a way to get it to you.]

Expedite now what I ask of you.

Expedite now what I want of you, this very second.

*Don't waste another day.
Grant me what I ask for.
I know your power, I know you because of your work.
I know you can help me.
Do this for me and I will spread your name with love and honor
so that it will be invoked again and again.
Expedite this wish with speed, love, honor, and goodness.
Glory to you, Saint Expedite!*

Tie the balloon to the Voodoo doll and release into the air. The person should leave in whatever direction the wind is blowing. When your request is granted, thank St. Expedite by offering him a piece of Sara Lee pound cake. Offering Sara Lee pound cake is customary in New Orleans, but if you do not have the Sara Lee brand, use what you have. You should also thank him publicly to let others know of his generosity. If you do not thank him in this manner, he will take back your request and then some, so be sure to remember this step.



Saint Expedite with his typical iconographical attributes.

Banish a Woman Who Is Trying to Steal Your Man

If another woman is trying to steal your man, try this simple but potentially disgusting banishing spell to eliminate the competition. Create a black doll baby and stuff it with Spanish moss, devil's dung (*Asafoetida*), and sulphur. Write the other woman's name on parchment paper and attach the name paper to the doll with a black pin. Put the doll in the stinkiest, filthiest place you can think of (such as a garbage dump, sewer, or outdoor toilet) and tell the doll what you think of her and what you want her to do. Then, leave the place and do not look back. In no time, the woman will be so uncomfortable with her home and job that she will move.

SPANISH MOSS

Spanish moss has several magickal correspondences. It is a traditional filler for Voodoo dolls and doll babies, and is essentially neutral until it is charged with specific intent. In New Orleans, it became staple paraphernalia of conjure due to its availability. Spanish moss is excellent for crossings due to its epiphytic nature, meaning it is considered parasitic because it lives off the trees in which it is found. If you consider the concept of the doctrine of signatures, then you can use Spanish moss to “smother” someone, or stunt someone's growth (spiritually, physically, emotionally, or mentally) as this is something Spanish moss does naturally in relation to the tree it inhabits. It is also a natural habitat for animals such as bats and spiders and can intrinsically possess some strong jinxing qualities, if so energized.

Get Rid of a Troubling Ex-Lover

If you have broken up with your ex but they just won't let you go; if they keep calling you even when you tell them to stop; or if they harass you or are stalking you, then try this doll spell to get rid of them. For this spell you will need:

A wide-mouth jar

A black doll baby that can fit inside the jar

Personal effect of your ex

Brown paper bag

Dragon's Blood ink
Black pin
Photo
Black witch's salt
Red pepper
Graveyard dirt
Lost and Away powder

Attach a personal effect from your ex to the doll with a black pin. Write down their name and date of birth on a piece of brown paper bag with Dragon's Blood ink and attach it to the doll. If you have a photo of this person, attach it to the doll. Stick the doll into the jar and add some black witch's salt, red pepper, graveyard dirt, and Lost and Away powder. Seal the jar shut and throw into a running river. If it is carried away from you, you can expect the person to leave you alone within nine days. If it sinks to the bottom or is carried towards you, then you must repeat the spell, this time burning a black candle on top of the jar for nine days. You should inscribe the person's name on the candle and roll the candle with Lost and Away powder before burning. After burning the candle for nine days, take it to the river again and throw it in. If you still do not have any luck getting rid of the person and the person is stalking or otherwise harassing you, take out a restraining order and repeat the spell during a waning moon.

Formula for Lost and Away Powder

Dirt from a crossroads
Mistletoe
Powdered sulfur
Powdered orris root
Sage

Grind the dried herbs with a mortar and pestle until they are a fine powder. Then mix the powder with the graveyard dirt and powdered sulphur.

To Make a Person Move

Here is an old Southern hoodoo spell that uses the infamous New Orleans black coffin. Take a twenty-inch by twenty-inch piece of red flannel and tie a foot of a dead animal to each corner. Make a black Voodoo doll or buy a doll and dress it in black and attach a taglock to the doll. A taglock can be a photo or personal item that belongs to your enemy. Place the doll in a small coffin or box painted black that can function as a coffin. Grab some powdered sulphur and take it, the cloth, and the coffin with the doll inside over to the home of your enemy. Discreetly lay out the cloth on your enemy's doorstep and make a cross in the center with the powdered sulphur. Put the coffin with the doll inside on top of the sulphur. Do not close the coffin. When your enemy opens the door and sees this work, he or she will surely leave.

Traditional New Orleans Coffin Spell

Here is another variation of the traditional New Orleans Voodoo doll coffin spell. Perform this spell during a waning moon to remove an enemy from your life. This spell is also good for transformative magick, where the doll symbolizes the transformation of something negative into something positive, or the death of something old into something new.

This spell requires quite a few items. You will need:

Plate

Crucifix

Fiery Wall of Protection oil

Angelica root

Fiery Wall of Protection sachet powder

St. Michael the Archangel holy card

7 purple offertory candles

1 white candle

Graveyard dirt

Black pin

Parchment paper

Small black coffin

Clean white cloth
Twine
9 pennies
Small bottle of rum

Lay a cross in front of the plate and anoint with the Fiery Wall of Protection oil. Dress the Angelica root with the Fiery Wall of Protection oil as well. Lay a circle of protection around the cross and Angelica root with the Fiery Wall of Protection sachet powder. As you are dressing the cross and the Angelica root, repeat the following:

Saint Michael the Archangel, protect me and defend me in battle.

When you are done preparing the cross and Angelica root, lay the St. Michael the Archangel holy card in the center of the circle and sprinkle with a little Fiery Wall of Protection powder. Place the white candle in the circle. Then, take the seven purple offertory candles and inscribe the names of seven people, angels, saints, or spirits who represent your personal army of protection on the candles; write one name per candle. Anoint the candles with the Fiery Wall of Protection oil and roll in the sachet powder. Set the candles on the circle of protection around the cross, Angelica root, and St. Michael the Archangel holy card. Sprinkle a bit more of the Fiery Wall of Protection sachet powder on the St. Michael the Archangel holy card, cross, and Angelica root.

Place the graveyard dirt in a fireproof dinner plate. Attach a photo of your target to the Voodoo doll with a black pin and write your target's name nine times on a piece of parchment paper. On top of and crossing the person's name, write nine power words that describe your feelings for this person, such as *wicked, evil, hate, sick*, and so on. Attach the name paper to the doll with a black pin. Lay the doll on the graveyard dirt in the plate. Place the plate to the left of the circle. Do not put the doll and plate inside your circle of protection.

Begin lighting the purple candles going clockwise. Light the white candle next. Repeat the following prayer:

*Saint Michael the Archangel, defend me in battle.
Be my protection against the wickedness and snares of the devil.
May God rebuke him, I humbly pray;
and do Thou, O Prince of the Heavenly Host,
by the Divine Power of God,
cast into hell, Satan, and all the evil spirits,
who roam throughout the world seeking the ruin of souls. Amen.*

Now, speak a heartfelt prayer of your own, asking your spiritual army led by St. Michael the Archangel for protection and divine assistance with the expulsion of your enemy. Then, light the black Voodoo doll on fire. As it burns, say:

*Your evil is returned!
Your evil is undone!
Your evil is done!
You are done!*

Let the doll burn out in the fireproof dish. When it is extinguished, place the graveyard dirt and the remains of the doll inside the black coffin.

Take the cross, Angelica root, and St. Michael the Archangel holy card and wrap in the clean white cloth. Anoint with Fiery Wall of Protection oil and sprinkle with Fiery Wall of Protection powder. Tie it closed with seven knots to represent your Divine Army of Seven. Hang it behind your front door for protection. You can also carry it with you as a protective talisman.

Take the coffin with the remains and the plate and go to one of the forty-two Cities of the Dead (New Orleans cemeteries). Find a tomb with a cross and bury the coffin under the tree closest to the grave. Then, take the dish and throw it as hard as you can against the wall of the tomb, breaking the plate. Leave nine pennies and a small bottle of rum at the cemetery gates as you leave to appease the spirits. Turn around and leave the cemetery and never return to that spot. If you do not live in New Orleans, you can go to any cemetery and find any grave with a cross to use to finalize this spell.

Formula for Fiery Wall of Protection Oil

Use the essential oils or essences for the ingredients listed. The dried herbs can be used in place of oil or as an adjunct to the oil.

Frankincense

Dragon's blood resin

Rue

Salt

Ginger essential oil

Cayenne pepper

Bay essential oil

Blend equal amounts of the above ingredients to a base of olive oil that has a small amount of vitamin E added to it as a preservative.

Reverse a Curse Poppet Spell

This spell uses the most ancient technique of image magick because it involves a doll that represents the spirit of a person who has placed a curse on you. Create a poppet that is red on one side and black on the other. The red represents your power and the black is for repelling the curse. Write the name of your enemy on a piece of parchment paper and attach it to the black side of the doll. Hold the doll and begin to rock back and forth to get into a trance-like state. Repeat the following chant as if it were a mantra: "The curse is broken, I take back my power. The spell is undone, the curse is gone. My power is returned to me as the curse returns to you threefold. Your power is no more." When the chant is complete, burn some sage and take a cleansing bath. To take a cleansing bath, add a cup of sea salt and pray Psalm 23 over it. Then, add it to your bath water and soak for fifteen minutes. Concentrate on the positive influences entering your life. Repeat the ritual for seven consecutive days. On the seventh day, take the doll to a crossroads and leave it there with three pennies.

Break a Curse

If you feel you have become the target of someone else's wrath or vengeance, create a poppet to represent the one who has cast the curse. Place the poppet in a box and bury it under a thin layer of soil. Directly above where you buried the poppet, light a bonfire and chant your wish that the curse cast against you will be consumed along with the flames that burn the poppet lying in the shallow grave below.⁸

Uncrossing and Protection Doll

For this uncrossing spell, you will need white fabric with a loose weave that has been washed in Essence of Van Van. Allow the fabric to air dry. Then, create a doll baby and stuff it with bird seed, powdered cinnamon, brown sugar, and powdered High John the Conqueror root. Sew the doll baby closed. Light a white vigil candle and for nine days pray Psalm 40 while holding the doll close to your body. After the ninth day, plant the doll in a shallow hole in a sunny place in your yard. Cover with about a half an inch of fertile soil. Every day before noon, water the doll baby and pray Psalm 54 over the spot where you have planted your spell (be careful not to overwater). Soon you will see the seeds grow; as they grow, so shall the uncrossing grow. Once the seeds are fully grown, the spell is complete, your prayers have been answered, and the uncrossing is done.

Formula for Essence of Van Van

Lemongrass

Palmarosa

Vetivert

Grain alcohol (Everclear)

Combine thirteen drops each of the above oils to half a cup of grain alcohol.

8. A. Pustanio, "Voodoo Doll Haunted America Tours," <http://www.hauntedamericatours.com/voodoo/voodoodolls/voodoodoll/>.

Psalm 40

I waited patiently for the LORD; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.

Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.

Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.

I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.

Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

Let them be desolate for a reward of their shame that say unto me, Aha, aha.

Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.⁹

Psalm 54

*Save me, O God, by thy name, and judge me by thy strength.
Hear my prayer, O God; give ear to the words of my mouth.
For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.
Behold, God is mine helper: the Lord is with them that uphold my soul.
He shall reward evil unto mine enemies: cut them off in thy truth.
I will freely sacrifice unto thee: I will praise thy name, O LORD; for it is good.
For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies.¹⁰*

Shall we write about the things not to be spoken of?
Shall we divulge the things not to be divulged?
Shall we pronounce the things not to be pronounced?

Julian, Hymn to the Mother of the Gods

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