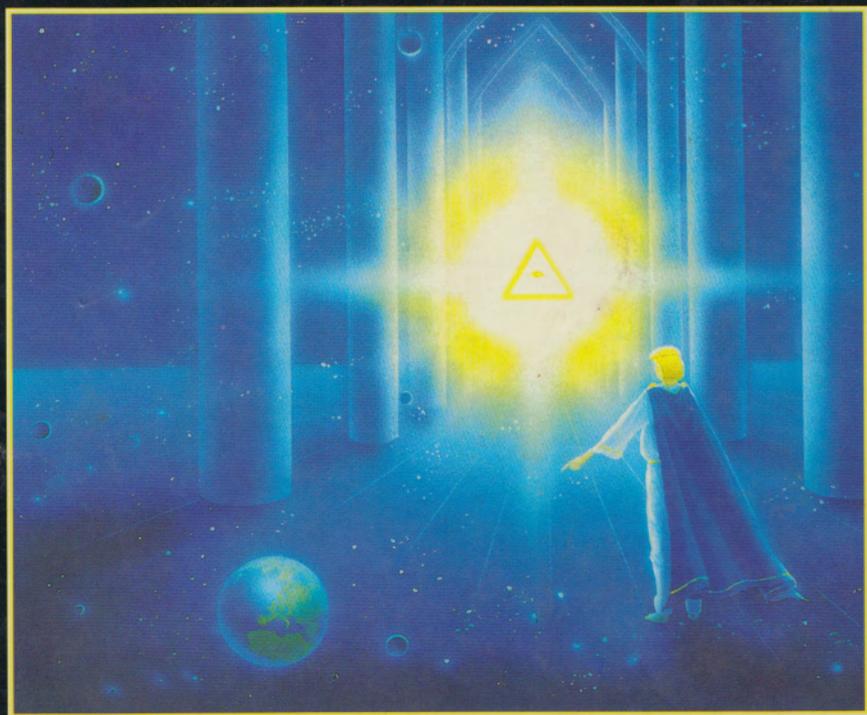


COMMUNING WITH THE Spirits



THE MAGICAL PRACTICE OF NECROMANCY,
SIMPLY AND LUCIDLY EXPLAINED,
WITH FULL INSTRUCTIONS
FOR THE PRACTICE

MARTIN COLEMAN

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Introduction

Necromancy, according to a dictionary definition, relates to the “pretended art of divination through communication with the dead.” It is often confused in the public mind with Nigermancy, the art of divination through the ancient Egyptian method of scrying in black-colored water. Both are considered to be forms of divination, thus the suffix “mancy.” *Necro* is the Latin word for “dead,” while *Niger* means “black.”

Over the years, with an increasing disbelief in the possibilities of magic, the word “necromancy” has been applied to almost every form of divination or magical practice. Necromancy, in fact, is one of those useful magical arts, the so-called “black arts,” which have unfortunately been cast aside in the modern rush for the classroom-taught tinsel truths of what is known today as modern science.

In ancient times, necromancy was a specific technical field, with highly trained professional practitioners. In modern terms, one might compare a necromancer to a psychiatrist, while a magician would be comparable to a medical doctor in general practice. Like a doctor and a psychiatrist, both having

received training in the arts and sciences of medicine, the psychiatrist also receives advanced training in the human mind, his or her field of specialization. The magician and necromancer have both received the same training in the art of magic. The necromancer also received advanced training in his or her professional specialty, that of communicating with spirits of the dead.

At the present time it is important that would be necromancers realize that they must first gain a good general magical education, equipping them to practice magic. They must gain this magical education before deciding to specialize in that branch of the magical universe dealing with spirits of the dead. Like the modern physician, they must first pass "medical boards," proving competency in general magic, before deciding upon an area of specialization.

Unfortunately, really good training, both in general magic and in the more specialized forms of magic, such as necromancy, is difficult to obtain in modern times. It is never a classroom subject, as all the occult arts must always be taught individually to the student, one lesson at a time. Such magical training is actually available however, and students born to master the magical arts will be guided to their teachers through the very circumstances of their lives. Real teachers, of magic or of any other arcane or occult subject, neither advertise their presence nor brag of their powers. They do not give seminars, conferences, demonstrations, or public shows of their powers. These true occult teachers simply live their lives, with complete unconcern for the frantic and often silly search for the suppos-

edly enlightened teacher conducted by those who would not know a real teacher if they met one.

Students who are intended to find their teachers will always do so. They become aware of the subtle signs which guide them in the direction they are intended by their creator. In this seemingly random manner, there are always a sufficient supply of those who actually practice the true magical arts on Earth. These true magicians are available to serve the needs of those who have earned the right to consult them.

It is the purpose of this text to serve both as an introduction to necromancy for those who wish to obtain a general survey of the field, and as a text for those who, having a general magical education, are interested in developing themselves sufficiently to begin to master this art. The book is written much as if it were an instruction manual, to allow students to make progress in the practice of necromancy in a practical way, by simply working their way through the book one chapter at a time.

If students read a given chapter, and master the exercises in that chapter before going on to the next chapter, they will gain the confidence and skills necessary to master the material following. By working through this book in this slow manner, sincere students should be able to practice the basic principles of necromancy successfully, and on their own, by the time that they have finished the entire text.

The practice of necromancy requires a very self-disciplined approach to the work which is done. If the students do not have sufficient self-discipline to work their way through the book in

the slow and patient manner explained above, they will never be able to master necromancy in any event.

Those who wish to use the book only as an introduction to the technical processes of necromancy should simply read the book through to gain what understanding they will from its contents. Curious readers will not learn as much as the people who work the book through step by step, nor is it likely that they will ever be able to really practice the art. This is so, because casual readers can gain only an intellectual understanding of the subject.

Those who are using this book in a general survey of magic should confine themselves to the first two chapters. By doing this they will not prejudge the subject nor increase the difficulty if they return later to learn the art of Necromancy. By initially confining themselves to the first two chapters, students will not create any hidden mental barriers that might make their later mastery of necromancy either difficult or impossible.

One of the more mistaken beliefs of our modern society is that education is the result of intellectual understanding. In truth, any real education is the product of association, observation, and experience. If readers can work their way through this book as described, one chapter at a time, they will learn the art and practice of necromancy through their personal experience. On the other hand, reading this book without mastering the experiences involved in the practice of the art, and only grasping the information implied herein, will add intellectual information to the students' minds, and this information will later become an effective barrier to developing any real understand-

ing of the subject. This barrier of the intellect, forming a part of the conscious mind, will make later attempts to practice the art of necromancy quite difficult, if not impossible.

All people who read gather mental preconceptions and rationalizations which come from reading the written material. They unconsciously and unknowingly blend preconceptions from the material with existing mental preconceptions. Preconceptions and rationalizations firmly exist, in both the conscious and subconscious minds of every human being. These personal preconceptions raise barriers to the real comprehension of experience, which must always proceed slowly, without any chance for rationalization or self-justification blocking the comprehension of the experience from the students' inner awareness. Deep learning occurs when individuals are open to real experience. Intellectual learning, at its best, is always a shallow substitute for real learning.

IF YOU ARE fortunate enough to be working with a teacher, you should read this book only as your teacher directs. This includes not reading it at all if your teacher so directs. It may be possible that you have real talent in the area of necromancy, but your teacher may see that you have other areas which need to be developed and strengthened before you are ready to begin this study. You must, as always, trust your teacher in this judgment.

*He would be a very simple person, and quite a stranger
to the oracles of Thamus or Ammon, who should leave
in writing or receive in writing any art under the
idea that the written word would be either
intelligible or certain....*

—SOCRATES

WRITING IN PHAEDRUS

CHAPTER ONE



Magic and the Spirits of the Dead

The best known incident of necromancy in the Christian world is the case of the Woman of Endor, which is cited in the Holy Bible. This woman is often referred to as the “Witch of Endor,” but the woman was certainly not a witch, as the entire incident deals with the practice of necromancy, and witches are not necromancers (for the same reason that nurses are not physicians, no matter how helpful a nurse may be). The incident is found at I Samuel 28: 7–25 in the King James translation of the Bible. We will look at this example in some detail and see just what it was that the Woman of Endor did for King Saul.

In verse 7, King Saul decides to consult a woman who had a familiar spirit, in other words, a necromancer. Saul asked his servants to seek out a woman who had a familiar spirit, so that he could visit her and consult with her. We must make note at this point that King Saul’s decision to visit a woman who had a familiar spirit was directly in opposition to the Bible-based Legal Code of ancient Israel, which, according to Leviticus

20:27, states that any man or woman who had a familiar spirit should be put to death by stoning. In I Chronicles 10:13, it is written that King Saul later died for his transgression, for asking counsel of one who had a familiar spirit. According to the Bible, the citizens and rulers of Israel were to put their faith and trust into the Lord God, and not seek for advice or solutions to their problems through any other non-physical intermediary. This same prohibition is applied today in the world of the orthodox Christian or Jew.

In I Samuel 28:8, King Saul disguised himself and went to visit the woman who had a familiar spirit in the night. This brings up a curious point. Necromancers cannot make house calls, even to the palaces of Kings. Their spirits are fixed in a particular physical location, and moving a spirit from one location to another is always, at best, a difficult and complex task.

The practice of Necromancy requires that practitioners have a stable, fixed physical location in which to work. In our times, this usually means that they must have a house from which they can operate. It can take six months or more to move spirits from one place to another. The process of moving the spirits, as well as moving the associated paraphernalia of the practice of necromancy, is quite complex.

King Saul knew that he would have to visit the necromancer. Even though he was the King of his nation, he was prepared to humble himself to visit the woman who had a familiar spirit, to gain information from her. The King put on a disguise and went by night, so that no one except those in his party would know that he was consulting a necromancer.

Verse 9 indicates that King Saul had proclaimed a law, following the Biblical law of Leviticus 20:27, which forbade the practice of Necromancy. We should also notice that the woman with the familiar spirit was not anxious to break the law. The practice of various forms of divination and magic are frequently forbidden by various governments which come to power from time to time. These arts are always forbidden by any religion which does not itself monopolize them. The practice of magical arts cannot really be forbidden, as those who practice them, whether or not they are forbidden, usually conceal their practice. The truthful divination of information, or the real practice of magic is always a personal talent and art. It is always an art unique to the people who practice it. As real practitioners of divination and magic always operate in accordance with the will of their Creator, they are rarely if ever exposed to those governments which prohibit their existence.

In those times when the practice of divination and magic is most firmly prohibited, the clients of those who secretly practice these arts are usually drawn from the higher ranking members of the same government that has forbidden them. Just as King Saul consulted the Woman of Endor, so do the politicians who make laws forbidding divination and magic consult those who practice divination and magic today.

It is never necessary for necromancers, or for any other magicians, to work with any particular client, or to work with any client at all. Just as the Woman of Endor tried to dissuade King Saul, necromancers or magicians can and should turn away any potential client who may come to them to avoid

breaking either the civil or the criminal law of their nation. The practice of their private art is not really the affair of the nation or the state. The practitioners need never place themselves in jeopardy by accepting work from any client. This is especially true of the political client, who will probably turn against them in the long run. Thus, the Woman of Endor would have been better off if she would have refused her services to King Saul.

The practice of necromancy is usually a very private affair. Necromancers, like any other real practitioner of magic, do not require clients. Clients are always, at best, a luxury for them. When a civil law is threatened, or passed, forbidding or limiting the practice of magic or divination, necromancers or magicians are advised to immediately cease dealing with any clients, if they have been doing so, and use their art only for their personal benefit. Magicians and necromancers will always find that they are better off not dealing with the public at all, and should always, under these, or any other unfavorable circumstances, avoid dealing with the public in any way.

Note that the penalty for practicing necromancy in the time of King Saul was death, as called for in Leviticus 20:27. The Woman of Endor said "Why then are you laying a snare for my life to cause me to die?" In modern times the penalty for the practice of divination and magic is usually limited to fines and imprisonment. In ancient times the penalty for practicing magic or necromancy was far more often the death penalty. This is an excellent reason for practicing necromancers to avoid exposing themselves to the penalties of the law.

Verse 9 contains another interesting point, but we must go to the original Hebrew text of the story to discover it. In verse 7, King Saul instructed his servants to find a woman who had an Oboth. In the Hebrew text of verse 9, the woman states, "Behold, you know what Saul has done, He has cast off those who have the Oboth and the Yiddeonim from the land." From this we learn both that necromancy is practiced with instruments, and that in the time and region in which King Saul lived, these instruments were known as the Oboth and the Yiddeonim. We also learn that the King had vigorously driven those who had familiar spirits, as the Oboth and Yiddeonim are usually translated, from his country, exiling them. Later on we shall examine these instruments used by the Woman of Endor and see just what they are and just how they are used.

King Saul visited the Woman of Endor because she had an Oboth, translated as a familiar spirit in the King James version of the Bible. King Saul specifically wanted to speak with a woman who had the ability to obtain information from a spirit of the dead. This reveals to us, again, that King Saul had some familiarity with the practice of necromancy. He was aware that a person who had an Oboth could use it to reach another spirit, and gain information from them.

In verses 10, 11, and 12, the woman summons the spirit of Samuel for King Saul. If you read verse 13, you will see that it was the woman who, at first, could see the effects of her summoning. In verse 14, however, King Saul sees the spirit of Samuel himself. In his own way, King Saul then became an active participant in the act of divination. He had asked the

woman to bring up the spirit of Samuel and the spirit of Samuel appeared to him, to the woman, and to those who were with him. In the beginning of verse 14 the woman describes the appearance of Samuel to King Saul, but in verse 15 King Saul speaks directly to Samuel. Their conversation continues from verse 15 through verse 20.

The five verses following describe how the woman had King Saul and his party take the time to eat, even though the news which he received from the spirit of Samuel was not good. The King and his party then departed from the necromancer's home.

The prospective necromancer might take notice that although mention is made in the bible story that the woman killed a fatted calf to feed King Saul and his party, there is no mention made of King Saul paying the woman for her services. We might also read I Chronicles 10:13 which states that Saul later died because he committed a transgression against the Lord God when he consulted a familiar spirit to learn the outcome of the battle ahead. He had already attempted to consult the Lord God, through his priests, but had received no answer. He then consulted the woman with a familiar spirit instead of relying upon the Lord God, as the laws of Leviticus told him he should have done.

The hubris of Saul was that he did not submit himself to the destiny that awaited him, but inquired of the Woman of Endor to learn of it, in advance. In many circumstances it is better not to use divination to learn what is ahead for yourself, and more especially, for others. It is the task of the necromancer to decide whether or not to make an inquiry in each specific case which

may be presented. In many cases, the necromancer must refuse to seek answers for those who inquire. It is never the position of a necromancer to be an "information resource" for those who are either "just curious" or who have a desire to elicit some fact which is only of personal value.

The reading of this biblical passage gives us some idea of the limitations, and the kinds of phenomena, which are associated with the practice of necromancy. It is possible for certain people to have the ability to speak with spirits of the dead and not be able to see the dead. It is also possible for other people to see spirits of the dead, and not be able to speak with them. Most people on Earth today do not have the ability to either see, or speak with, the spirits of the dead. Anyone who is going to attempt to practice necromancy must have, or must develop, at least the ability to speak with the spirits of the dead. Ideally, a person who is going to practice necromancy should have both the ability to speak with and to see spirits of the dead.

Practicing necromancy presupposes that spirits of the dead are accessible to the living, and that spirits of the dead have sufficient interest in the affairs of the living to be willing to assist them in their daily lives. The belief that the dead are accessible to the living, and that they are interested in the affairs of the living, is held by many primitive cultures, although it is not held by the great modern mass culture of Western civilization. The ancient Celtic peoples treated the dead of the family as though they were still present, inviting them to take part in the daily life of the family. This practice has been followed at various times by many ancient peoples, all over the world.

In the early years of Christianity the dead were called on to pray for the living, just as the living prayed for the dead. This was especially true in the case of a person's close relatives. The dear departed were asked to pray for the living in memorials, and even in the legends engraved on the tombstone. It was only natural then, that the spirits of the dead should be looked to for guidance by the living.

Prayers to the spirits of the dead of a family are no more strange or unusual than the prayers of veneration and requests for help and guidance which are offered daily to the Saints and Martyrs of the Christian Church. In the case of one's immediate ancestors, it is likely that the dead will maintain an interest in the life of those who are their descendants, especially those whom they knew and loved when they were alive. The implied interest of the family dead in the living family is one of the reasons for the practice of ancestor worship, a practice which is found in many of the primitive societies throughout the world.

Although not a magical practice, and certainly not the practice of necromancy, the veneration of the spirits of one's dead ancestors has a number of similarities to a magical practice. This is especially true in the way in which the ancestors are occasionally treated by the living. In some societies, offerings and prayers of respect are made to the spirits of ancestors at an ancestor shrine in the home. The ancestors, as spirits, are often included in the daily affairs of the family. Through the directed interest of the living members of the family in their ancestors, the ancestors are requested, and expected, to assist the living members of the family in making progress in their lives. Often

specific questions are asked of the family ancestors. In many primitive societies, it is believed that the answers to these questions will be sent to the supplicant in a dream.

When first beginning to work with the dead it is usually easier to begin by working with the spirits of those whom the neophyte necromancer knew when they were alive. It is necessary that a friendly relationship between the living person and the spirit of the deceased be maintained. This is probably why the remembrance of ancestors is so widespread. It has proved to have materially beneficial results to those people, and those societies, which sincerely practice it.

Necromancy and the remembrance of ancestors are not the only ways of working with the spirits of the dead. In our Western society many people obtain information from spirits of the dead in other ways. The use of "Ouija Boards" and the practice of consulting "Trance Mediums" or "Channelers" are ways in which people may receive information from those who are no longer living.

Ouija boards will give valuable information only if the particular spirit who is speaking through the Ouija board is able to provide the information sought. The quality of the spirit attracted to the Ouija board depends not only upon the sincerity of the people who are operating the board, but also upon their ability to contact a sincere and knowledgeable spirit. When a Ouija board is used, the people using the board are often playing with it as a game. The Ouija board, itself, is most commonly used only for entertainment. The motives and state of mind of those using the Ouija board attract to these playful

people only playful lower spirits. In cases of this kind, there is little of value which can be obtained from spirit communication. In some extreme cases, the contact formed on the Ouija board can be from a negative spirit, a contact which can occasionally be damaging to the person who is working with the negative spirit through the medium of the Ouija Board.

Trance mediums cover a wide range of mediumship. They can be those who operate under the facade of respectability in the Spiritualist Churches, giving reassuring messages to anxious relatives who consult them. They can be those people who spew forth seemingly endless reams of channeled information. They can also be the sincere and dedicated mediums of the Spiritist movement, or of some of the magico-religious practices which involve mediumship. Since the beginning of the current New Age Channeling fad, the practice of working with spirits of the dead in this way has become almost a respectable form of practice in the United States. Many books of channeled information have been published. Among the best known of these are the Seth books, channeled by Jane Roberts.

In trance mediumship, the mediums enter a semi-hypnotic trance state and allow a spirit to speak through them. This is usually the kind of mediumship practiced in the Spiritualist Churches. This is not a form of necromancy because true spiritualist mediums have no control over what is happening to them. The mediums are only the passive vehicle which the spirit uses to give voice to its own words. Being a medium is a good life experience for certain people, and for other people it is good for them at certain times. However, trance mediumship is not

uniformly beneficial for everyone. It is never a practice which the average person should attempt from curiosity alone. In some cases passing a spirit as a medium can be physically as well as psychically damaging to the person attempting to do so.

True trance mediums are usually very passive people. They are usually able to "step outside of themselves" easily. These are the kind of people who are difficult, if not impossible, to train as necromancers. Necromancers are usually aggressive by nature, and are often very domineering people. Necromancers must always avoid allowing themselves to be used in any way by a spirit, which is exactly what a trance medium does.

A necromancer is a human being who is essentially going into business with a spirit, or with a number of spirits. The spirits and the necromancer both obtain benefits from the business partnership into which they enter. They are each working to assist the other in a particular way, and they must always develop between themselves the friendship and trust which such a close business relationship requires.

It is certainly more respectable in the United States to tell people that you are a Spirit Medium than it is to tell them that you are a necromancer. For one thing, most people you meet will think that they know what a Spirit Medium is. They will usually only have a vague connection of evil with the word necromancer.

As we have learned from the biblical example of the Woman of Endor, necromancy involves speaking with the dead, gaining information from them, and having the spirit that the necromancer works with summon other spirits to speak with.

Necromancy also involves using spirits of the dead to perform other kinds of work at the request of the necromancer. The kinds of work which the necromancer may have their spirits perform for them range over the general field known as magic. In some cases, this work may involve using spirits of the dead to influence the thoughts and actions of the living. As influencing the thoughts and actions of living human beings forms the majority of magical practice in any event, you could say that you can do anything with necromancy that you can do with any other system of magical practice. This concept is almost completely correct.

In many cases, you can accomplish things with necromancy with a great deal less effort and bother than you can with any other system of magical practice. This is an important point, as many people are led to believe that magic must be complicated and expensive to perform to work properly. This very common idea is simply not true.

In the practice of necromancy the most complicated and difficult part of the process is locating, and making friends with, the spirits who are going to work for you, and then teaching them to do the kind of work you want them to do. Once you have spirits of the dead trained and established, it is quite easy to have them perform any work that you may require. The most difficult part of any magical practice is the preparation of the magician to do the work. In the practice of necromancy is added the preparatory work which establishing your spirits requires.

Unless you become an initiate of an established magico-religious practice that works with the dead, you will

have to obtain the spirits you work with on your own. It is this basic necromantic art of obtaining and training spirits of the dead which this book teaches in the greatest detail. This is an art which must be practiced slowly and gradually. Spirits must be developed carefully, in a step by step manner, to be successfully established, and to be able to work reliably for a necromancer.

There are several practices which work with the dead. Strictly speaking they are practices of necromancy. However they are not simply spirit-working practices, as most of them are based on other magico-religious practices. In the magico-religious practice of Santeria, found in the Spanish speaking communities of every large city, the Palo practice, to which only some of the Santeria initiates belong, deals primarily with working with spirits of the dead. In Mexico there is a cult of the dead to which some non-Mexican Americans have been admitted. Both of these magico-religious practices are based on ancient pagan religions, blended in some way with the Christian religion.

Necromancy does not require a religious system in which to operate, but it does require spirits of the dead. As most spirits of the dead have a belief in at least a basic religious system, one must not disrespect the religious beliefs which their spirits hold. The system of religion practiced by the necromancer must not conflict with the system of religion that was practiced in life by the spirits with whom the necromancer works.

For this, and for other reasons, neophyte necromancers should not attempt to contact any specific spirit to have it work

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For this, and for other reasons, neophyte necromancers should not attempt to contact any specific spirit to have it work

with him or her. In this book a general method is taught that will draw a spirit to beginning necromancers which will, by the nature of the spirit being drawn, harmonize with the necromancer. This is a much more simple and safe way of working with spirits than just trying to call a spirit to you.

Potential necromancers must always understand just what they may expect from the spirits of the dead with whom they work. When a person dies they are no wiser than they were when they were alive. There is no special knowledge gained through the process of death. The dead spirit will have the same beliefs, prejudices, and interests that it had as a living person. The major change that death brings is a change in the spirit's perspective. For one thing, even the most skeptical person will believe, as a spirit, in a life after death. For another, even the most devoutly religious of the deceased spirits realizes eventually that the religion that they practiced when they were alive is of little real benefit to them in their after death state. However, the spirit will still maintain the superstitions and beliefs of the religious practice which he or she knew, or which he or she practiced while still alive.

Many spirits of the dead become great braggarts. They may attempt to trap those of the living with whom they can communicate into some scheme of the spirit's devising. Some spirits of the dead can become quite vicious in both speech and actions. These malefic spirits can frequently play cruel tricks upon those who are credulous. Many unknowing people ascribe great power to spirits of the dead. It is important that you, as a beginning necromancer, realize immediately that most spirits

have very little real power. In your work with spirits of the dead, you will find that you must teach them what you want them to do. You will also have to assist them in gaining the power which they will require to accomplish those tasks which you will give them.

There are vicious and negative spirits who will pass through a Ouija board, or a medium, as a wise and sage soul. In many cases spirits will pretend to be historical characters, or great teachers. In most cases the spirits who project a tone of wisdom, enlightenment or great spirituality are simply projecting a pose that the spirits assume to get their way with those who are to become their prey. As a necromancer you must quickly learn never be impressed by the supposed credentials of any spirits, and to never accept the words of any spirits at face value.

It is never enough to simply contact spirits. It is always necessary to prove the real abilities of all spirits you contact. You must never ever accept the spirits' word as to their abilities. Only the satisfactory conclusion of their assigned tasks can ever be evidence of the spirits' real abilities. If you are to be able to work with spirits, you must question them carefully and hold your judgment of them until proof is forthcoming. You must never take the spirits' word as to their abilities until you have fully tested the individual spirits and found that they can actually do for you what they say they can do. Honest spirits will ask for your assistance and help in learning, as you can benefit spirits as much as they can benefit you.

CHAPTER TWO



Keeping Up with Your Spirits

I have mentioned that it is never enough to just contact a spirit. It will always take a great deal of time to prove the abilities of a spirit. Once these abilities are proven, you will still have to devote time and effort in teaching the spirit with whom you desire to work. Finding out just what the spirit can or cannot do is also part of proving the spirit. There is more to proving the spirit than finding out if it will be able to work for you. You must first determine whether or not the spirit can reliably provide you with useful information. Most spirits cannot do so.

In some cases it may be that a particular spirit is not able to work with you, or cannot work with you. This fault can be as simple as a clash in personality. I have mentioned that religious conflicts can be one of the problems. A difference in lifestyles, between what you think is the proper way to live, and what the spirit thinks is the proper way to live, may be another difficulty. The beginning necromancer must realize that discrimination between the character and the nature of the spirit is one of the most important parts of the art. You must learn to quickly rec-

ognize the spirit whom you can enter into an association with, and a spirit with whom you cannot.

Once you have located useful spirits, and are working with them, you must also understand just what it is that these spirits can really do for you. Not many of those spirits who can actually work are aware of their true potential powers, or their real abilities. As a beginning necromancer, it is unlikely that you realize these potential powers either.

Spirits of the dead can travel anywhere in the world without being seen by most people. For the most part, they are more comfortable traveling in areas where they had been while they were alive. However, they can be taught to travel anywhere on the face of Earth, once they understand that they can do so.

Most spirits of the dead also have at least some ability to see into the future, although only along the lines of general probability. If you remember the bible story, the spirit of Samuel told Saul only what was to happen to him on the following day. How far into the future any particular spirit may be able to see, and how accurately the spirit is able to see the future, depends entirely upon the particular inner abilities, or the degree of spiritual elevation, of the individual spirit. This is another example of how the necromancer must use discretion and discrimination in accepting information from a spirit about his or her supposed powers and abilities.

There are very many negative and vicious spirits who play tricks on the credulous. These trickster spirits will do all that they can to convince the necromancer that they have real power. The efforts of these negative spirits will always fail when

they are put to a real test. The necromancer must always be the one to decide whether or not the tests he or she has put the spirit through have been fairly passed. If the necromancer is off guard, he or she may find that the spirit will reap the rewards of the action which has been requested of them, without having earned it.

Operative spirits, the type of spirits the necromancer uses to perform work, or what is usually called magic, are somewhat different in their abilities. These spirits usually have similar abilities to those spirits who gather information. In addition, an operative spirit is also able to influence the thoughts, and thus the actions, of living human beings.

In most cases, the subtle influence exerted by the operative spirits can convince a living human being to undertake particular actions desired by the necromancer. By his or her hidden influence on the living, the necromancer gains the material results desired through the agency of the spirits with whom he or she is working. Obviously the subtle influence of the spirits are brought to bear on living people without their conscious awareness. Very few living human beings are aware of the source of their own thoughts, so they do not recognize that their thoughts, and ultimately their actions, may actually be due to the influence of spirits of the dead.

I mentioned that the Woman of Endor used instruments in her practice of necromancy. I also mentioned that one of the present day instruments used to communicate with the dead is a Ouija board. The Woman of Endor used a considerably more sophisticated instrument than a Ouija board. Her Oboth was a

device that had been in use for thousands of years before King Saul made his fateful decision to consult her.

An Oboth is an oracular head, the kind of head which at one time was taken from the body of the ritually sacrificed "Sacred King." Several of these heads have been recovered by archaeologists from the ruins of ancient cities. Most of them are quite similar in construction.

Oracular heads are still made in various parts of the world, always in accordance with the requirements of the various magically oriented religions which still use them. The use of oracular heads are replaced with other less difficult to obtain instruments in most of the modern magical practices that work with spirits of the dead today.

In the Voudon practice followed in Haiti and in the Haitian communities of New York and the East Coast, a cup or bowl known as a Govi is used to house the spirits of the dead. In the Palo practice of Santeria an iron pot, of the kind used as a cooking pot in some of the rural areas of the country, is used to house the spirits being worked with. In Brazil, as well as in the United States, it is not unusual to find blown-out egg shells used to house spirits. Specially prepared dolls are also used to house spirits in the American South, among Native Americans, in Brazil, and in other areas. In our modern society it would be a bit difficult to have a talking head around the house. A covered pot, a doll, or a jar in the home or apartment causes little concern to most visitors.

Oracular heads are made according to strict but secret rules which vary considerably among the various practices which use

them. Oracular heads are almost always formed around the skull and the first two vertebrae (the atlas and axis) of the deceased person. The interior of the skull is usually cleaned of the brain and fleshy matter and filled with a variety of herbs and other ingredients. The outside of the skull is then molded with clay or plaster to resemble the living person, or at least made to look like a living person. The physical construction of these heads is similar in all of the necromantic practices with which I am familiar. From my experience in viewing these heads, I would add that unless the oracular head is made by someone who has artistic as well as magical talent, they are a bit macabre.

Oracular heads have been known since ancient times. Cleomenes, the King of Sparta about 520 B.C., kept the head of his murdered friend Archonides preserved in a jar of honey. He was known to have asked the head for advice on various occasions, and he was apparently quite satisfied with the answers he received.

The entire body of Alexander the Great was preserved in honey after his death. It was moved to Egypt and kept there in a temple. The body of Alexander was occasionally asked advice by the Egyptian priesthood, at the request of the Ptolemaic Pharaohs of Egypt. Apparently the Egyptian priests began substituting their own advice for that of Alexander the Great, as the Roman Conquest of Egypt during the time of Julius Caesar led to the almost three-hundred-year-old body of Alexander the Great being desecrated at the command of Augustus Caesar, who first broke off Alexander's nose himself.

Despite the current belief that it is best if the person who is to give his head to be used gives permission for its use while he is still alive, other oracular heads were taken forcibly. An early magical manual describes a procedure for making an oracular head from a war captive. The head, once made, had to be set into a niche in a wall, and a ritual performed before it to make it speak. This detail is probably a retelling of something that one of the authors of the manual may have seen, but failed to understand. Oracular heads were often kept in niches in one of the walls of a temple. These heads are occasionally still kept in individual niches in a wall in those few places where a necromancer has enough wherewithal to be able to build a special room to the proper specifications. This is an unusual instance, but such a house of the dead exists in Mexico where it is an active part of the Mexican Cult of the Dead.

In ancient Arabia, oracular heads were known as the Father of Wisdom. They were used to communicate with the dead, for providing information and guidance to their owners. No one knows how old the tradition of using oracular heads is, but it is certainly very ancient. Oracular heads have been found in excavations in the ancient city of Jericho which are said to date from 4000 B.C.

In the middle ages, Albertus Magnus, the great Universal Doctor who was the teacher of the theologian St. Thomas Aquinas, was said to have had a talking head which counseled him concerning medicine and science as well as his personal affairs. Roger Bacon and others accused of magical mysticism in the Age of Faith of the middle ages were also reputed to be own-

ers of talking heads. If the accusations were true, and there is some doubt about this, they probably referred to oracular heads which these men possessed.

The purpose of an oracular head is communications rather than magic. The head becomes the home for the spirit of the deceased. The head spirit functions to provide information, and assists the necromancer by summoning other spirits. In modern practice, as we have seen, the head might be compared to the Govi of the Voudon practice, the doll of the root worker, or the cauldron of the Palo.

I previously mentioned that necromancers use two instruments in their work. The Oboth is one of these instruments. The Yiddeonim is the other instrument necromancers use. The Yiddeonim is the device used to gain the desired magical remedy through the work of spirits. It forms the physical home for an operative spirit, who directs magical influence at the necromancers' commands to those it is directed it to. Like the Oboth, the Yiddeonim is a manufactured or fabricated device particular to the culture and magical practice of the person making and using it.

In modern times the Yiddeonim can be an iron pot that contains a mixed collection of things. It can also be a wooden box, even a cigar box, containing an assortment of things. The form that a Yiddeonim takes depends entirely on the practice of the individual necromancer. In most of the modern necromancy practices of European origin, the Yiddeonim consists of a very ordinary assortment of things in a small wooden box. The box may contain a photograph or a sketch of the spirit when they

were alive, an announcement of the death of the person, a few personal belongings, like the person's rosary, and possibly mass cards for the repose of the spirit's soul.

Whatever physical form these devices take, they serve a purpose in the realm of the spirit as well. The oracular head, or the *govi*, serves as a residence or a home for the oracular spirit, while the box or pot containing the materials for the working spirit serves as a homing device, a landmark, for it. As these instruments exist both in the physical and astral realms, the spirits that use these devices can identify them, claiming the rewards for their work, as well as receiving their instructions in proximity to them.

In some practices, dolls or small statues are used to house spirits. Statues with small holes in them, containing secret magical ingredients, usually herbs, were used for this purpose in the early dynasties of ancient Egypt. Necromancers who were working with a number of different spirits might use a number of dolls, each as a focus for a different spirit. The use of prepared dolls is found today in Africa, Jamaica, and Brazil, as well as in the American South. The exact composition of the focus, however it is formed, is always the secret of the practice in which the necromancers work. In some cases the secret of the preparation of the focus is so well kept that only certain leaders of the magico-religious practice make these items for ordinary practitioners.

In our work with the dead we will use white porcelain rice bowls, of the kind used as rice or soup bowls in Chinese restaurants. We will use these bowls as homes for the spirits which we

will call to work with us. For the most part, these small white rice or soup bowls will serve our purposes as well as anything more elaborate. Once you have attracted oracular and operative spirits to work with you, you will be able to change to whatever you might feel that you require. In the meantime you should purchase about a dozen white porcelain rice bowls for your future use.

Obviously, you must be able to speak with the dead if you are going to work with them. If you do not have this ability, you will make no progress in this form of magical practice. It is necessary that you be able to hear spirits of the dead, so that they can speak with you, and you must speak with them so that you can tell them what you want them to do. If you do not have this ability, and you still desire to work with spirits of the dead, you will first have to develop the ability to communicate with them. As with any other form of study, this requires that you begin to work with a teacher who works with spirits of the dead.

Necromancy is a very powerful and worthwhile form of magical practice for those who have the ability to use it. You should examine yourself and decide just what you think and feel about this form of magical practice. If you feel that necromancy might be a good practice for you, then it is time to stop reading this book and first get a good general education in magic. If you already have the required general education in magic, and have practiced successfully as a magician, you may go on to master the following exercise.



Exercise One

FINDING YOUR ANCESTORS

The purpose of this exercise is to find out who your ancestors are, and to learn as much as you can about them. You should begin by making a list of all of your ancestors, on both your mother's and father's side of the family, as far back as you can remember. With that list in hand you should ask questions of all of your relatives whom you can possibly contact. You can tell your relatives that you are interested in trying to trace your family tree.

You should try to learn the names of your ancestors, their interests, the kind of work they did, and their hobbies when they were alive. You should also try to learn the names of their spouses and their children. Your aim is to try and make your ancestors as real as possible to you, even if you never met them. You must learn enough about your ancestors so that they seem to you as if they were living people.

Write out all of the information you learn about each of your family members on a separate sheet of paper. Add to each of the pages as you learn more. You should have at least ten sheets of paper full of descriptions of at least ten members of your family. At least three of these members of your family must be deceased. These deceased members of your immediate fami-

ly are the spirits that you will begin to work with as your ancestral spirits.

As an example of the kind of information you will require, I have provided the information I have on one of my own ancestors below. You should try to obtain at least this much information on all of your ancestors.

JOSEPH NANCE CONRAD

Brother of Grandfather Conrad

Born March 12, 1906.

Died September 12, 1944, at age 38.

Attended Wright School, which was a vocational school at that time. He graduated as a machine operator. Worked at DuPont Plant as a machinist and mechanic. Enlisted in the army December, 1941, He was sent overseas in 1942. He was in the invasion at Normandy. He died of wounds he received in France in 1944. He was wounded on September 8th or 9th, and died in a field hospital.

Joseph married Hattie Murray in 1927; she died in childbirth in 1929. He never remarried. He lived in a boarding house in East Dover after his wife's death until he went into the army.

Father said that he never got over the death of his wife. He also said that he kept to himself for the most part after she died. He would visit the family on some holidays, but he was always a bit sad. Father did not know anything about Hattie Murray, except that she was a plain looking woman.

Aunt Alice said that he was a big man who used to bounce her on his knee when she was a little girl. She said that he liked children and was good to them. She also said that Grandmother Conrad told her that he had gone into the army to die. Aunt Alice thought that Joseph had said something to her about it.

The last the family saw of him was at the Christmas dinner of 1941, he left for the army right after that. He never came home for leave.

Father was not certain of the date of Joseph's marriage (June, 1927) or of the date of the death of his wife. He thought that Grandfather Conrad had the dates in his family bible.

Grandfather Conrad looked for the dates, but he could not find them. He said that Joseph was really in love with Hattie, and she was really in love with him. He said that they had a plain wedding at the Presbyterian Church. He said that Joseph had saved money all of his life and was a fine man. He said that Joseph and Hattie were active church members, both before and after they married. He thought that they probably met in the church, but he was not certain. He thought that Hattie's family came from Smyrna, but he was not certain. He said that Hattie's Father was at the funeral when she was buried. He thought that she was an only child. She had clerked in a store in town, but she left her job after she married. She had an aunt in town whom she stayed with, but no one knew who the aunt was or what happened to her.

She and the baby both died, and Joseph was a real mess for over a year afterward. Grandfather Conrad said that the DuPont plant gave him a leave of absence to get over her death, and that they changed his job after he came back. Grandfather Conrad said that he had changed completely after Hattie died, from being a warm outgoing person to almost being a recluse. He was the oldest brother of the two boys and three girls in the family. He also mentioned that Joseph managed to survive during the depression working one day a week, and sometimes only three days a month. He would go out and help people, mostly fixing and repairing things for them, when he was not working himself.

With this much information you can get some idea of the nature of the person, how he or she was when alive. You need as much information as possible, as you must try to learn whether or not you are going to be able to work with this person. Only in time will you be able to find out if this person can work with you.

Once you have completed your list of ancestors, you should sort through them to determine just which of your deceased ancestors you feel most in harmony with. The ancestors you feel most comfortable with are the ones you should begin working with. They are the ones which are most likely to be able to work with you.

Were any of your ancestors spiritualist mediums? If there were any, it is possible that you will be able to work with them as spirits after they are dead. In many cases, those who were real mediums when they were alive are easy to work with as spirits.

If any of your ancestors were narrow minded bigots or religious fanatics, they are spirits you should stay away from, as it is unlikely that they will be able to work with you.

Take some time sorting out your list. Continue to interview your family concerning your ancestors. Remember that memories are faulty, and that children often do not know very much about the real lives of their parents. Ask as many people as possible, so that you obtain different points of view about the various members of your family. Spend time doing this, and review this exercise several times as you do so.

You are ready to begin when you have information in depth about ten members of your family, at least three of whom are deceased. Do not stop there though, keep pursuing your ancestors. It may be possible for you to obtain information about many more than ten ancestors. The more information you have, the better chance you have of finding an ancestor with whom you can work.

It is quite possible that among your ancestral spirits you will not find any whom you are able to work with. This is not a major concern. As you begin to work with your ancestral spirits, you will find that other spirits will be drawn to you because of the attention you are paying your ancestors. Among the spirits who are drawn to you, there will always be some who are able to work with you. There will also be a number of spirits who have come to trick you, trap you, or manipulate you in one way or another. You will have to carefully test through all of these various spirits and sort them out. Negative and trickster spirits cannot ever benefit you in any way.

CHAPTER THREE



Personal Characteristics of a Necromancer

Before you attempt to work with spirits of the dead, whether as a member of a magico-religious practice or as a private necromancer, you must first review your own natural talents and inclinations. The real ability to work with spirits is either present within you or it is not. If you are entirely lacking in potential for working with spirits of the dead, there are no written or verbal instructions with which you can develop this ability within yourself. If you do have a strong natural faculty for working with spirits of the dead, this text will be enough to get you well started into the private practice of the art of necromancy.

Self-examination and an objective knowledge of the self are primary characteristics of any form of real magical training. Before you attempt to work with spirits of the dead you must first learn at least enough about yourself to be able to judge whether or not you are going to be able to work with them. If, after examining yourself, you feel that you have no natural faculty for working with spirits of the dead, but you find that you

still have a strong internal desire to do so, you must seek out a teacher. You must locate a teacher who both works with spirits of the dead, and who is willing to teach you what ever you can learn about the practice.

Only through placing yourself into the hands of a teacher, devoting yourself to the work and effort required, will you be able to develop whatever ability to work with spirits of the dead which you may have to the highest possible degree. Your study with a teacher will take you at least a year, and probably considerably longer.

In terms of your ultimate spiritual development, studying with a teacher who works with spirits of the dead will be well worth all the time and effort you put into it. Once you have made the acquaintance of death, you will never fear death again. This understanding of death is said to carry over into future lifetimes as well, so the fear of death will be permanently gone from your being.

This is why a good general magical education is required of a necromancer, just as a good general medical education is required of a medical specialist. Through a real magical education you will learn about yourself, learning and accepting your limitations as well as your abilities. In the process of learning about your real self, you will develop whatever abilities you may have in whichever kind of magical practice with which you will ultimately be successful.

Some people cannot work with spirits of the dead, and they cannot learn to work with spirits. Living people and the spirits of the dead are all quite different as individuals. They each have

their own talents, their own distinct personalities and their individual peculiarities. All of the spirits of the dead you will work with in the practice of necromancy were formerly living people. They were all people who lived on this Earth. They all had lives, and made of their lives what ever they could. Some of them were successful, and some of them were failures. They are now all spirits of the dead. As spirits they are no more wise now than they were when they were alive and walking on this Earth. Your work with them will assist them to gain spiritual elevation, as spirits, opening them up to higher things and to greater spiritual growth when they reincarnate again on this Earth.



SOME OF THE characteristics of those who successfully work with the dead are listed below. Review these characteristics and compare them to your knowledge of yourself.

- *Do you find an Ouija board easy to use?*
- *Do you obtain accurate information from it?*
- *Have you had spirits of the dead speak to you?*
- *Have you seen spirits of the dead?*
- *Do you really accept death as a part of life?*
- *Do you feel comfortable around dead bodies?*
- *Do you have a macabre sense of humor?*
- *Are you undisturbed when you see someone who has a serious injury or a terminal disease?*
- *Are you indifferent to minor cuts and scrapes on your own body?*

- *Are you comfortable in the presence of death?*
- *Have you ever seen someone die?*
- *How did you react to their death?*
- *Do you accept as a fact the theory of reincarnation?*
- *Have you been closely exposed to death?*

All of these questions are subjects for self-examination. You should review these questions several times, determining just how you really feel about death, the dead, and dying. Your true and objective answers to these questions will give you an idea as to the way you actually relate to death and to spirits of the dead. This will allow you to get some idea of just what you can expect when you begin to work with the spirits of the dead.

There is another area in which you may get some guidance as to how you relate to the dead. This is the way in which you relate to spirits. You may have built a relationship with spirits as a child. This can have taken the form of having an invisible playmate, or it could have been even more pronounced.

As an example, you could have spirits which gave you the answers to tests you took while you were at school. You may have seen spirits on more than one occasion, and you may have recognized that you are able to communicate with spirits. Usually this communication would have been in a positive manner, as in having spirits give you information, or even having a spirit try to actively develop a friendship with you. It could be that you have had spirits do things for you.

If you are a woman, you may have had occasional vivid dreams of a sexual nature which you remember upon awaken-

ing. In some cases the dream may have been so vivid that you awakened as a result of the orgasm that the dream produced. This is not an uncommon phenomena found in those women who are able to work with spirits of the dead. Women who are able to work well with spirits of the dead often have very little sense of physical modesty. In a few cases they are excessively modest. Often women who can work with spirits of the dead are quite uninhibited in comparison with most of the women of their generation. Occasionally they are asexual, but these women usually are found at the extreme ranges of dress and sexual behavior.

Many women who work well with spirits of the dead have a very sharp sense of what they can get away with socially, and they have a tendency to spend most of their time living pretty close to the edge of social acceptability. They often enjoy shocking people, especially their friends and lovers. Many times these women are accused by others of not taking life seriously.

Men who work well with spirits of the dead usually have much the same disrespect for social convention that women who work well with spirits of the dead have. Men are more likely to have gotten themselves into some kind of trouble for slighting convention. Men who work well with spirits of the dead usually also have a more casual attitude to human life. While they may not be personally violent, those men who work with spirits of the dead are certainly never of the Casper Milktoast school of masculinity. They are usually commanding and dominating men, who frequently use persuasion to get what they want from others.

In either case, those who have the ability to work with spirits of the dead have a lifelong affinity with death which has been present in some form since birth. There is always a certain comfort with death present in those who work with spirits of the dead. This inner sense of comfort with death must be present within the practitioners, to enable them to perform effective work with spirits of the dead.

In the first part of this chapter it was mentioned that self-examination and self-knowledge are the primary characteristics of any magical training. People who intend to involve themselves in any form of spiritual or occult training must first master the physical instrument which they require to form the interface between the realms of the astral world and the realm of matter. This instrument is always their own being. This means their own being, starting particularly with the physical body.

No matter how well you think that you know yourself, you are probably only aware of parts of yourself. Until you become conscious of yourself as a being on this Earth, and fully understand just how it is that you really react to the world around you, it will be difficult, if not impossible, for you to be able to take command of any part of the realms of the nonphysical universe. Self-knowledge is always the first step on any path to either magical ability or personal power. The motto over the doorway to the oracle at Delphi in ancient times was "Man, Know Thyself." The words are still as true for mankind today as they were three thousand years ago.

Most people are not only not knowledgeable about themselves, they have little self-control and even less self-discipline.

People who are in this raw state cannot hope to make any progress in any of the magical arts. It is always necessary for people who wish to command spirits and the forces of the astral universe to first take command of themselves. They must take this command of themselves in a positive and loving manner, before they can hope to extend any control over any part of the universe external to themselves.

Self-control and self-discipline are obvious requirements for success in any field. These attributes are always a function of will power. The greater will power people have to apply to self-control and self-discipline, the more successful they will be in any field of endeavor, from business to magic. The greatest mind, without the ability to apply real will power, is ultimately worthless. Self-control and self-discipline are rooted in will power, but they develop only from the individuals' will power being lovingly applied to themselves.

One of the greatest advantages of a college education is that it sorts out those who have some degree of self-control and self-discipline, and thus have some will power, from those who do not. Those who have the self-discipline to complete their college education and graduate do so, those who lack the self-discipline do not. The primary characteristic of college graduates is that they have, at least, a minimum degree of self-discipline.

Surprising as it seems to be to most people who hear of it, the majority of the successful occultists and magicians, in all of the various practices in the United States today, are college graduates who are also quite successful in their various profes-

sional fields. For the most part these magicians and occultists learned their magical skills well after they had completed their college education, and after they had started upon successful professional careers.

A single success in magic is not impressive. A friend of mine once told me that he thought that God allowed everyone to perform one miracle, or magical act, just to show them that it is possible. Any type of real magical practice requires the ability to replicate the work being done. It also requires the same kind of work and effort that the same person would be required to devote to the development of any other skill. The student must always be willing to put time and effort into learning any skill which he or she wishes to master.

Anyone who expects skills and abilities to just fall into his or her lap, whether it is in the field of magical practice or in any other field, will not ever find what he or she wants. In every case it is always the individual who must make the effort required to succeed in a chosen field. There is no easy path to success in any field, whether it be business, art, or occult studies.

While you are reviewing your inclinations for necromancy, you should also review your general tendencies in life. If you are the kind of person who can stick to a path in life and work to master it, you will probably succeed as a magician, and later as a necromancer. If you are not that kind of person, you should develop these positive character traits first, returning to the study of magic after you have first developed and mastered yourself.

It is easy for us to blame our faults and difficulties on others. Until we are able to turn away from blaming others and look into ourselves, accepting full responsibility for our own thoughts and actions, we will not be able to make any real progress in life. Before we can become either good magicians or good necromancers we must first develop ourselves as good human beings, living successfully on Earth in harmony with other human beings.

Mastery of the realms of the astral and spirit worlds requires first that we master ourselves. It is easy to say that self-mastery is required in every affair of life. It is a different thing to see just how much is really required, and to put self-mastery into practice. Self-mastery is usually found lacking in most people.

Those who have truly mastered themselves rise to the top in any field of endeavor. The casual observer may think that these people rise without effort on their part. What the casual observer does not see, is the effort which these people have invested into making themselves into self-disciplined, self-confident, and self-controlled beings, into becoming self-mastered people.

It is always easier to seek pleasure, and some people place the same effort they would otherwise use to develop themselves into more pleasurable activities. Ultimately these same transient pleasures will destroy the people who devote themselves to them. Although many people act as if they think that self-destruction through pleasure is the goal of their existence, in truth it is not.



Exercise Two

STUDYING YOURSELF

The exercise for this chapter is working through the chapter itself. While you are reviewing your personal characteristics and polishing your character, you should also continue to learn more about your ancestors.

It should take you about six months to learn enough about yourself to determine whether or not you can successfully practice necromancy. If you have not taken this much time before you go beyond this point, you are not being fair with yourself. You must study yourself carefully, and eliminate any parts of yourself that you find are not beneficial to you. No one can correct any part of his or her character in less than six months, and for most people it takes much longer to begin to make real changes within.

A Test of Your Necromantic Ability

THERE IS A fairly easy way to learn if you have the ability to work successfully with spirits. If you are sincerely interested in learning this magical art, you can follow the procedure given below. Once you have proven to your satisfaction that you have this ability, you should continue through the various exercises in this book, as previously described.

Using a Ouija Board: Those who can successfully practice necromancy can usually use a Ouija board to obtain good information. In this test you will limit your use of the Ouija board to three sessions. Ignore the instructions that come with your new Ouija board, and use this procedure. Remember, this is a serious business, so purchase a new Ouija board and treat it with respect. You will be operating the board alone, and without witnesses.

First set the Ouija board on a table. Then place a chair at the table that is comfortable and of a height so you can rest your hands on the planchette (the moving part) without strain. When you are ready to begin, pray over the board, and then place the finger tips of both hands on the planchette.

Pray the following prayer:

I ask almighty God to permit a good spirit to pass through me and assist me in using this ouija board. Amen.

Now wait patiently, and watch the planchette as it moves on the board. Just allow the movement to happen; do not try to guide the planchette or control it in any way. You may judge your success by the kind of message that you get without asking any questions. You should avoid asking questions, as you want a spirit to come through and either encourage you to go further in your study of necromancy or give you some other information.

If you get a babble of letters, nothing at all, or a less than valid message, you should just ignore it. You should spend no more than fifteen minutes on this for three trial consecutive days. If you do not get a good clear sign of encouragement in

that time, you will probably have to work at developing your ability before you truly study necromancy.

If you get no sign, and wish to use the Ouija board in your development, consciously relax your physical body for fifteen minutes before you attempt this Ouija board exercise. You should do the relaxation and Ouija board exercises every night for at least six weeks. You must pray over the Ouija board every time you attempt to use it. By following this procedure you will probably open yourself up to being able to use the Ouija board to gain information. Be sure that you do not ask any questions until you get a positive statement from the board. You must be aware that the more seriously you treat this exercise the more likely you will be to have a good spirit come to work the Ouija board through you.

Automatic Writing: This is another way to develop yourself in learning how to work with spirits. The procedure is simplicity itself: you take a sheet of blank typing paper and a pencil, position yourself as if you were going to write a letter, and pray that a good spirit pass through you and write. Then maintain that relaxed pose, pencil in hand, until you feel the pencil start to move on the paper. When this happens, just let the pencil move as it wishes, writing whatever comes. Do not attempt to edit the writing, just let it flow through you.

Automatic writing should be practiced about five minutes at a time, unless the pencil begins to write, in which case it should be done for up to fifteen minutes a session. If you begin to write in this way, you should continue for six weeks, depending on the caliber of the material you are receiving.

The quality of the material is the criterion for continuing or discontinuing either of these exercises. If you receive a string of obscenities, foul language, or crude sexual suggestions, you should stop immediately. The same is true if you receive a lot of supposedly spiritual material, as lower spirits can pour out reams of this supposedly spiritual material while winning the confidence of those who, unsuspecting, they are attempting to make their prey.

You must learn to discern the quality of material you are receiving from the spirit world. What you are looking for is mildly encouraging material, which encourages you, and may even give suggestions for doing better. Remember, the purpose of these exercises is to allow you to develop communications with spirits, they are not ends in themselves. Both the Ouija board and automatic writing have been made into ends, rather than means, by any number of people. There is no problem with this if you do not intend to go further. If you want to become a necromancer you cannot make these exercises your end game, you must just use them for development.

Mediumship: A third method of developing communication with spirits is becoming a medium. This is not a recommended practice for those who desire to practice necromancy, however. Mediums are passive receptors of spirits rather than people who are able to work with spirits. If you know of a group of people who regularly hold seances, you might attend and observe the actions of spirits on the mediums. In time you may be able to hear spirits speaking to each other, and speaking to the mediums.

You may find that you will hear spirits say one thing to the medium, and the medium say something else to those attending the seance. This is normal, as the medium can only speak from his or her own level of experience and education. This dichotomy is one reason why spiritualist practices are not really well thought of by many people. While attending seances like this is a way of developing yourself, I think that using the Ouija board (as described earlier) and practicing automatic writing are better paths of self-development for those who wish to become necromancers.

CHAPTER FOUR



Meeting Your Ancestral Spirits

If you do not have at least ten ancestral spirits, including three with whom you feel you can comfortably work, you should not go beyond this point in your reading or practice. You must find a teacher to guide you in learning how to work with spirits of the dead. With less than ten ancestors, and three spirits with whom you feel you can comfortably work, you will not have sufficient ancestral spirits who can, or will, be of assistance to you in your work.

This is a very important caution, and you will ignore it at your hazard. If you are serious about this work, seek out a teacher to guide you.

When you work with a spirit of the dead, you are assisting that spirit in its spiritual evolution, as well as working for the further development of your own spiritual nature. Both the necromancer and the spirit gain from the work done for each other. While learning how to work with spirits of the dead is an opportunity for you, being able to work with a necromancer is an opportunity for the spirit. You must bear this in mind, as you

begin your work with spirits. Neither you nor the spirits are doing each other favors. You are actually going into a mutually profitable business, and, as business partners, you are working together to assist each other, each in your own realms.

It is necessary to build a warm and friendly relationship with the spirits with whom you are working. It should be the kind of relationship you would have with any other business partner or with a close co-worker. Both you, and the spirits you work with, must realize that the relationship you have is profitable for both of you. Ideally, you will both benefit equally from the relationship.

You must never form a sexual relationship or have any kind of sexual connection with any spirit. This usually happens in vivid dreams, and it is something that you must avoid. The sexual connection between a spirit and a living person is one of the many ways in which a negative, or trickster, spirit may attempt to gain control over you. Whether or not you think that a spirit may be successful in gaining control over you is unimportant, spirits can do so. It is absolutely necessary that you avoid any form of sexual activity with any spirits of the dead, regardless of any supposed relationship between you.

The idea that people who are working with spirits must form friendly and positive relationships with the spirit with whom they are working is so important that in some magico-religious practices the individuals who are to be initiated into the practice are actually entombed with the physical body remains of the spirit with whom they are to work. Potential initiates are provided with food and water to share

with the spirit, and they are required to spend a few days together in the spirit's tomb, getting to know each other. The purpose of this entombment was to allow initiates the opportunity to build a close and positive friendly personal relationship with the spirit.

While this practice may be a very good one to follow, it is easy to see that it would be quite difficult to accomplish in our modern society. In those societies which we generally refer to as primitive, especially those of rural areas of South America and Africa, this practice is still followed occasionally in initiations into the cults of the dead, and those practices which work with the dead. The necessity of building a close, warm and positive relationship with the spirits of the dead with whom you are working cannot be over-stressed. You must become friends and associates, but never lovers.

We have discussed previously what the spirits can do for the necromancer. We must now discuss what purpose the necromancer has in the assistance of the spirits. The necromancer lends the abilities of his or her rational thinking mind to the spirits to assist these spirits in making decisions about their lives in the realm of the spirit. The necromancer guides and directs the spirit in all of its actions among the world of the living, and regulates its behavior. The necromancer must be the one who both feeds the spirit the food it requires to develop its vital energy, and who gives it instructions. The necromancer must exert a warm loving control over the spirits with whom they work at all times. The necromancer must never become the dictator or the disciplinarian of the spirit. That is never their function.

There are any number of negative (trickster) spirits who would like to have access to the body of a living human being. In some cases, these trickster spirits can actually take permanent possession of the physical bodies of people who allow the spirit access. Spirits are perfectly willing to possess those who are interested in controlling them. Often these spirits will take possession of people with whom they have worked in a negative manner.

The necromancer must be in control of their spirits at all times to prevent this spirit possession from happening. If the necromancer loses control of a spirit with whom they are working they may become either physically or obsessively possessed by the spirit. This is the principal hazard of the practice of necromancy.

Ancestral Spirits

YOU WILL BEGIN your working with spirits by working with the spirits of your ancestors. These spirits will usually be favorably disposed to you personally, and they will not usually have a desire to possess you or take control of you. You begin your work with them by setting up a small shrine to your ancestors in a corner of your living room. The ancestral shrine should not be hidden away, as you should involve your ancestors in your daily life as much as is possible. You should place photographs, mementos and other reminders of your dead ancestors on display in your shrine area. Each of your ancestors should have his or her own place on your family shrine.

In so far as possible you should have individual photographs of your ancestors. It is amazing how people, once they are dead, decide that they no longer wish to associate with those with whom they spent their lives. Each photograph or memento of the deceased should be arranged in a small but distinct area on your ancestral shrine. This is why it is best if you begin with three spirits of your dead ancestors with whom you feel most comfortable working. With only three spirits on your shrine there will be plenty of room for each of them.

Place one of the small white rice bowls I mentioned previously in front of each spirit's space on your shrine. You should mark each of the bowls to indicate to which of the spirits it belongs. This is for your information, as the spirits will have their own means of distinguishing them (astral perception). It is important that you do not confuse the spirits, or cause them to quarrel, by interchanging the bowls. The food which is to be given to each of your ancestral spirits will be placed in his or her own bowl.

If your ancestral spirits were all at least nominally of the same religion you could add symbols of the religion to the shrine. If they were all nominally Roman Catholic, you could place a crucifix on your shrine, for example. For Protestants, a simple cross is appropriate.

It is necessary to use a bit of discretion in doing this. If most of your family were Roman Catholics, it is not a good idea to have your great Uncle Charlie, the anti-papist atheist of the family on the same shrine with your Aunt Maria, known as Sister Maria Theresa. If you place a crucifix there, Uncle

Charlie will growl at it from the spirit realms, adding insult to injury. If you had either religious fanatics or anti-religious fanatics in your family, it is better to keep them off of your ancestral shrine.

Once you have arranged your ancestral shrine, you should let it sit quietly for a week or so. Then you can begin activating it. You will activate your ancestral shrine by praying daily for your ancestors, and lighting candles to their memory.

You should light a white candle to the memory of your ancestral spirits, while making a sincere prayer to God to grant them peace and spiritual growth. After you have made this prayer for a week or so, you can then invite your ancestral spirits to begin to participate in the daily life of the household. You should invite them by name. Call each of the ancestral spirits on your shrine by name, individually, to enter into your household and begin to assist you in your daily life.

This is the beginning of your attempt to build a strong and positive relationship between your ancestral spirits and yourself. At the beginning, all of the effort will have to come from you. In time, usually within a few weeks, the spirits will also begin to put some effort into building the relationship between you. The spirits must comprehend that the relationship between you and them is going to be beneficial for them, and they must observe that you intend to continue the relationship. Most spirits are not interested in being drawn into a brief contact, as it will cause them to lose more energy than they will gain. Spirits will always lose more of their vital energy by forming a brief contact with a descendant, or with any other person, than they will gain

from it. This is why persistence in forming the relationship between you is so vitally important.

Your ancestor spirits represent a line of human beings reaching back into the dim past of human pre-history. It is highly unlikely that you will be familiar with more than the first or second generations of your immediate ancestors. Every human being has a trail of ancestors that reaches back to the time when mankind was only a little higher than the other animals on this Earth. Your ancestors reach back to a time when mankind had no speech. All of these ancestors, known and unknown alike, form a human chain of which you are only the most recent link. If you have children, they form the link which will come after you. Whether or not you have children, you are an integral part of the whole family of mankind. This chain of ancestors, reaching back to the dim past, is both the proof and the symbol of your real interconnection with all mankind. You must keep this long chain of descent in mind, recognizing that each of your ancestors had relatives and friends who were, and who are, unknown to you, but who may eventually appear on your family shrine, even if your desired ancestors themselves do not.

If you quarreled with any of your ancestors when they were alive, or if there were hard feelings between you when they were alive, it is important that you give these ancestors your whole-hearted forgiveness. This must be done sincerely, honestly, and immediately. If you find that you cannot forgive someone, or if you feel that this person cannot forgive you, you must not ever have their pictures or mementos on your ancestral shrine.

Every day you must light a white candle to your ancestors on your ancestral shrine. You should then pray to God, on behalf of your ancestors, that your ancestors, calling them by name, whose photos and mementos are on your shrine, be granted peace and the opportunity to grow spiritually. Then speak to your ancestors briefly for a few moments after your prayer. Tell them about the life of your family, give them information about your town, especially if it is where they lived when alive. You must try to include them into the life of your family as much as possible. You could read them any letters you have received from other members of the family. If you have any visitors from your family, you should mention this to your ancestors before the visitors arrive. You can also introduce any visitor to your ancestors by saying something like, "This is a photograph of my Uncle George."

It will always be difficult to introduce your ancestors to the visitors. After the visitor leaves, you should take enough time to talk to your ancestral spirits, explaining to them just how your visitor fits into the family. You should especially do this if the ancestors did not know the person when the ancestor was alive.

You must continue this procedure for at least six to eight weeks before either expecting anything else, or going any further. You may well find that one of your ancestral spirits may start speaking to you before this. Whether or not you hear a spirit of your ancestors talking to you, you must continue this procedure every day for at least six to eight weeks. This is the minimum length of time you should plan on spending on this task. You must be prepared to continue this daily ritual for several months if necessary.

Usually, after a few weeks, you will find that one of your ancestors will speak to you. You should not expect any inspiring or intelligent conversation from this ancestor. In most cases all that you will hear are a few words. When you do hear one of your ancestors speak, you should reply to and speak with this ancestor at some length.

Once you have spoken to one of your ancestral spirits, you should pour a glass of cool water and offer it to the spirit. Tell the spirit that the glass of water is for him or her, set it in front of the spirit's area, or bowl, on your family shrine. The water is not an offering, it is being given as food and refreshment.

Usually only one or two of your ancestral spirits will ever speak to you. It is highly unlikely that all of your ancestors will ever be able to talk to you. If you can get one of your ancestral spirits speaking to you regularly, it is enough for you to begin to develop your work further.

Should you suddenly get inspiring spiritual conversation from one of your ancestral spirits, it is likely that you have attracted a trickster spirit to your ancestral shrine. This type of conversation is usually not from an ancestor at all. Usually a trickster spirit will attempt to convince you that it is an ancestral spirit. Even if one of your ancestors is actually a trickster spirit, it is still better to keep this spirit off your ancestral shrine. Trickster spirits, ancestors or not, will only try to steal for themselves anything which comes to your real ancestral spirits. Trickster spirits must be chased away from your ancestral shrine as soon as you know with whom you are dealing.

Initial conversations with your ancestral spirits are likely to be rather boring. Ancestral spirits usually ask questions like,

“What happened to Harry?” If you know which Harry they are referring to, and what happened to this person, you can tell the ancestor, otherwise it is always best to say that you do not know. Spirits may not be able to locate other spirits in the spirit realm. Some spirits do not know that they are dead, while other spirits are patiently and vainly sitting around the astral realms awaiting some false religious promise, like resurrection. Many spirits do this, oblivious to the astral realms until they literally disappear from loss of their vital energy.

It can also happen that you receive rather inane comments from ancestors you know only by hearsay. “What’s the weather like down there?” is a common remark. One of my ancestral spirits asked me if I was a member of a fraternal organization in which he had been very active. When I told him I was not, it took three days before he would speak to me again.

One woman set up her ancestral shrine in her bedroom. The voice of her grandfather spoke clearly to her the first time she prayed for her ancestors. He told her not to “run around naked” in front of him. Her grandfather never spoke to her again. She later established a very warm and mutually supportive relationship with the spirit of her maternal grandmother. Her grandmother’s spirit now actively works obtaining information for her.

Every time you have an ancestral spirit speak with you, you must reply, and speak with the spirit for a while. You must speak for at least a few moments, speaking with your ancestor on a person-to-person basis. You must then offer the spirit a cool glass of water. At first you should offer the glass of water at the

end of the conversation. Later on, you can offer the glass of water during the conversation. Just place the glass of water in front of the spirit's bowl. Then tell the spirit that the water is for him or her, and that he or she can drink it. At first, the most important point is to engage the spirit in conversation. The glass of water is refreshment for the spirit, but it also acts as a reward for speaking with you.

You can also ask a spirit if there is anything that you can do for the spirit. If you do ask this, you must be prepared to receive some strange requests. If a spirit asks you to do something, you must be honest and tell the spirit whether or not you can do it. If you can do what the spirit wants, you must do what the spirit wants. For the most part, requests of spirits are almost impossible to fulfill. Most spirits are interested in finding out some obscure point which interested the spirit in the later years of his or her life. The easiest requests are those that deal with who was elected to public office. The most difficult are those that deal with obscure personal matters, matters which concerned only the spirit. These later requests are the most common. You must be very careful about making promises to spirits. You should avoid making these promises whenever possible.

Always bear in mind that spirits are no different now that they are dead than they were when they were alive. Spirits have the same prejudices and beliefs that they had when they were living human beings. Discovering that they can speak to living people, and be understood by them, is usually as much of a shock for your ancestral spirits as it was for you the first time you heard a spirit speak. Unless your ancestors had some experience

with spiritism or mediumship when they were alive, it is unlikely that they ever thought it was possible for spirits of the dead to communicate with the living.

The spirits of those who were religious fanatics when they were alive are particularly upset that death has not worked out for them the way that they had thought it would. When these spirits speak at all it is usually with shock and disbelief. Most of these spirits find it disturbing to find themselves on an ancestral shrine, speaking to one of their descendants, and they leave as quickly as possible. Should one of your spirits be of this nature, it is usually better to remove the spirit's photograph and mementos from your ancestral shrine as soon as you realize what has happened. These spirits are better off roaming around the spirit world, out of contact with others until they are willing to look at the life of the spirit without the veil of their religious prejudices.

My grandfather was a fanatic on the subject of religion. He was an intense believer in the tenants of the small southern Protestant sect to which he belonged. When he first appeared at my ancestral shrine, he attempted to convince me that his religious beliefs were still correct. I pointed out to him that his experiences after his death had nothing in common with his beliefs before his death. I suggested that he look around in the spirit world and convince himself of that fact.

My grandfather's spirit angrily left in a huff. I removed his picture from my ancestral shrine and put it away. In a few months he returned, and asked me to replace his picture and help him. I did so and we developed a friendship. While I did

not know him very well when he was alive, as he had died when I was a child, he is now a working spirit for me.

It is rare for a spirit to be able to learn anything after he or she dies. Almost all the spirit's beliefs are fixed at death, and remain fixed after death. It is possible to educate some spirits, but it is very boring and painstaking work. Only in the case of a spirit who is willing to put effort into his or her education, from the world of the spirit, is it a worthwhile attempt. This occasionally happens, as in the case of my grandfather, but it is a rare occurrence. If the opportunity presents itself, you should attempt to educate a spirit who desires the education, but you should cease your attempt if the spirit does not put any effort into it. You will have enough trouble educating your working spirits.

Occasionally peculiar odors and sounds are identified with spirits. In ancient Greece it was said that the voices of spirits sounded like the chirping of bats. This probably refers to the physical noises that the spirits make. Spirits who make physical noises, but who cannot speak to the mind of the necromancer, should be released as soon as the spirit comes to the necromancer. They are only rarely able to be of any use.

In the middle ages it was said that the spirits of the dead often had the "sulfurous odor of hell" around them. I have noticed the odor of sandalwood, and occasionally spices and floral scents. I have never noticed the odor of sulfur, or the rotten egg odor of hydrogen sulfide. A friend of mine who has worked with spirits for many years has spirits who pervaded her home with the odor of roses. These odors seem to be the exception around spirits rather than the rule.

You must always remember that spirits, including ancestral spirits, cannot give you any wonderful insight. No matter how wonderful your ancestral spirits were, as living beings, in your eyes when they were alive, it is unlikely that they will even be able to be information-gathering spirits for you after they are dead. For the most part, they will continue to have the same kind of relationship they had with you when they were alive. It is unlikely that you will be able to grow either closer to them, or that you will grow more distant from them. I stress this so that you will not be disappointed in the contact you actually develop with your ancestral spirits.

The real function of your ancestral spirits is not to become working spirits for you; it is to draw working spirits to you. They will serve this function regardless of what kind of spirits they are, so long as they are not trickster spirits.

Should you be developing a relationship with an ancestral spirit, only to have the spirit begin giving you wonderful psychic advice, you must immediately suspect that you have acquired a trickster spirit. It is always more likely that you have acquired a trickster spirit than it is to find that you have an ancestor spirit who is tremendously powerful. If you do have an ancestor spirit who is tremendously powerful, it will know what you are doing in developing your abilities as a necromancer, and it will assist you in the development of your abilities from the spirit realm. Meanwhile, it will not do anything that would interfere with your development. The more powerful the spirit, the more patiently the spirit will watch and wait as you develop, waiting until you are ready to go further.

Time is a sensible dimension in the realm of the spirits. It is as sensible a dimension in the spirit realm as length, breadth, and thickness are sensible dimensions to those of us who still live and breathe on Earth. Time is the principal dimension of the physical universe, as it is the dimension along which we move. A spirit, in the realm of the spirits, can see your development approaching in the same way that you can see an approaching automobile on a highway. It is nothing for a powerful spirit to wait patiently as you develop yourself, in the same way that you might wait for a friend to pick you up in his automobile.

The powerful spirit can see your development approaching, even though you may be in great doubt of your development yourself. If you should have an ancestral spirit who wants to work with you, and who is able to do so, you need have no fear of losing this spirit because the spirit is impatient. A living human being is always more impatient than any spirit.

In the case of a trickster spirit, it wants to get what it can get right now! The trickster spirit will not want to wait until you develop, as it knows that the more developed you become, the faster you will find it out and expose it. The trickster spirit wants whatever it can get from you, and it wants it right away. Thus, the first signs of a trickster spirit are greed and impatience.

Another sign of a trickster spirit is that it will always promise more than it can deliver. I will come to the way you will eventually deal with this difficulty in a few more chapters. Meanwhile, you must not become impatient yourself. You must

keep on working with your ancestral spirits, on a daily basis, for at least three to six months before you expect anything from them.

Even if you feel other spirits around you, you should only communicate with your ancestral spirits at this time. Speak to your ancestral spirits every day. Give them water whenever they speak to you. Include the spirits in the everyday life of your home. Build and develop the relationship you have with them. It is this relationship that will bring the more powerful, and more useful, spirits to you, to eventually work with you. The first three months you are working with your ancestral spirits, you are actually developing yourself. You must concentrate on that.

Ultimately, it is your ancestral spirits who will draw to you the spirits which you will use in entering into the practice of necromancy. These spirits will already be looking down the dimension of time and viewing your work and progress in the art of necromancy. It is your constant and sincere devotion to your ancestral spirits that attracts these other spirits to your shrine.

Once you have been engaging in conversation with your ancestral spirits for a few months, you can expand your relationship with them. If you have been having conversation with one particular spirit for some time, you should give that spirit a slice of bread, or a tablespoon of vegetables that have not been cooked with salt. You should have been giving the ancestral spirits who speak to you a glass of water every time you speak to them. You can ask each of the spirits you are speaking too just what they would like to eat and drink. You may then make a list

of the likes and dislikes of each of the spirits. In time, this list will be important for you, so be sure you make it as soon as you are able to do so.

When a spirit wants to have alcohol of any kind, you must be careful. You must first find out, from sources other than the spirit, if the spirit drank alcohol when it was alive. If the spirit never drank alcohol, you should avoid giving it anything to drink unless it requests it. If the spirit had a drinking problem when it was alive, you should avoid giving it any alcohol at all, and you must consider removing this spirit from your shrine. Occasionally you can give a spirit white wine or beer. You should avoid giving hard liquor to your ancestral spirits. Whiskey and rum, and other alcoholic beverages can get the spirits a bit too lively for most peoples tastes.

If your ancestral spirits drank a lot, or were alcoholics, you must severely limit the amount of liquor you give them or you must remove them from your ancestral shrine. If you find your own drinking increasing, you must remove the photographs and mementos of those spirits who drink from your ancestral shrine.

You must always be careful of alcohol and spirits, as alcoholic spirits can influence a person to drink. Alcoholic spirits can even drive a person to alcoholism. Should you believe that you can work with an alcoholic or a heavy drinking spirit, just ask yourself how much work you can actually get out of an alcoholic living person. You will not even get half that much work from an alcoholic spirit.

The same is even more true for those spirits who used drugs when they were alive. Despite anything which you may believe,

drug addiction is not a new problem. Opium and its derivatives have been used in the United States since the 1800s. Marijuana has been used in the United States since colonial times. A spirit who is a drug addict is even less useful than an alcoholic spirit. You must get this spirit off your shrine as soon as you realize that the spirit is an addict, regardless of what the spirit is addicted to.

If your ancestral spirits used tobacco when they were alive you may place some in front of them, in their bowl. Cigarettes, cigars, pipe tobacco, depending on the choice of the spirit, are all good for the spirit. If it is possible to do so, you may give them the brands they used when they were alive. Tobacco and candy are suitable gifts for special occasions. Christmas, Easter, other religious holidays, and the spirit's birthday can always be celebrated by special gifts of candy and tobacco.

Occasionally a spirit will ask for something that it should not be given. Meat should never be offered to a spirit. Vegetables, potatoes, rice, fruit, and bread are all good for the spirit. The spirit can draw energy from these foods. You must never give a spirit anything which has been cooked with salt, and you must never place salt on any food you give to them. Spirits cannot draw any energy from food that has salt in it or on it. Giving a spirit food with salt on it, or in it, is worse than giving the spirit no food at all, as the spirit will try to draw energy from the food, and actually lose energy because of the presence of salt on the food.

From this description, you can see that giving spirits food, feeding them, is a way of strengthening them. As the spirits

grow in strength, they will speak to you more frequently, and the spirits will feel better and more confident. They may also ask more questions of you, and ask you to do more things for them. You must always be honest with the spirits. You must always honestly answer the questions which they ask. If you do not know the answer, you must say so. Spirits can often tell, from the emotions in your answer to their questions, whether or not you are telling the truth.

Spirits themselves can find the answer to most of the questions which they ask you. Most spirits do not know that they can find the answer to their questions in the realm of the spirits. When you are asked a question which you cannot answer, you should tell the spirit that there are other spirits who can assist them in finding the answer to the question they are asking. Tell them honestly that you do not know the answer to the question they are asking. But tell the spirit that you know that if they can find spirits who can find the answer, they will be able to find the answer to their questions themselves.

Most of the questions that ancestral spirits ask seem to be concerned with obscure family affairs with which the spirits were intimately concerned. For the most part, they seem to concern themselves with things that happened before you were born. In almost all cases, the spirits seem to think that these obscure family affairs are very interesting, and that they should be as important to you as they are to them. As I have mentioned, working with spirits can be very boring.

You must work with your ancestral spirits in the way outlined in this chapter for at least six months before you go any

further. You can read the next chapter once you have arranged your ancestral shrine, and before you have started saying your prayers at it every day. You should go no further until you have been actually talking with at least one of your ancestral spirits for at least three months.

CHAPTER FIVE



Controlling Spirit Influences—Part One

As a necromancer you will be working with spirits of the dead. In addition to the spirits with whom you will be working, you will also have a number of other spirits of the dead visiting in your home at all times. A number of these spirits will be living with you, in your home, all the time. You will be open to being influenced by these spirits, and other spirits of the dead, unless you take precautions to limit their influence on you. In this chapter we will go into some precautions which you will need to take before you go further in working with the dead. You must take these precautions immediately. In a later chapter we will discuss some other techniques for controlling the influence of spirits. Finally, in a later chapter, we will discuss using spirits of the dead to remove spirit influences from other people.

To understand just how spirits influence people, it is first necessary to understand the way that thoughts arrive in our conscious minds. Most people believe that the thoughts they have originate in their own minds, from inside themselves, but modern psychology has demonstrated that this is not entirely

true. There are a number of external influences that will cause people to have a thought arise in their conscious minds. We will look at each of the major influences in turn. As we examine these influences, you will understand why it is so necessary for magicians to devote so much time to studying and understanding themselves.

To be in control of the universe around you, you must first be in control of yourself. This requires that you be in control of your own mind. If you are going to perform any kind of magic, you must first be well acquainted with, and able to work with, those parts of yourself that actually perform the magic. This requires that you know far more about yourself, your motivations, your real needs and desires, than an average person is even able to believe that he or she could know.

From an occult, or "hidden," point of view, human beings have an intangible non-physical body which is intermingled with, and the constant companion of, the physical body. This non-physical body is referred to as the astral body, because it is said to respond to the non-physical influence of the stars and the planets. The word astral is a Greek word meaning stars, because the astral body is thought to be the starry body of man. Because the astral body responds directly to the influences of the planets and the stars, many of the thoughts that may enter into a person's mind are the result of the influence of those forces of the universe which we identify with the planets and stars.

The art and practice of astrology is based upon the kind of influences that the stars and planets bring to bear upon people through influencing their astral bodies. The wide acceptance of

the astrological techniques of character delineation, and even its success in the prediction of the future actions of individuals, is due to the fact that most people are "ruled by their stars." If you are going to be in control of your own thoughts and actions, it is necessary that you become someone who is ruled by yourself alone. You must be beyond the unrecognized influence of the planets and stars. You must be able to learn to recognize and understand the subtle influences of the nonphysical forces of the universe upon your astral body.

The process of freeing yourself from the blind influence of the forces of the universe upon your astral body is known as "transcending your horoscope." It is impossible to go into the details of the process of this achievement here. It is enough to mention that many teachers, both of spirituality and of magic, direct their students in this process, so that they can obtain the benefits which it brings. Once the student of magic has completed this process he or she will find that it will make him or her much less likely to be influenced by spirits of the dead.

Spirits of the dead exist, or more accurately, live, in the same nonphysical realm in which a living person's astral body exists. Because these spirits have only an astral existence, and they no longer have a physical existence, they can only influence the thoughts of those who are under the unknowing sway of the astral forces of the universe.

Those bundles of emotional energy that magicians often refer to as "thoughtforms" also exist in the astral universe. Thoughtforms are mental conceptions which are vitalized, or brought into existence, by human emotional energy. These

mental conceptions have an independent existence, so long as they are fed by emotional energy, either from their originator or from another living human source. These thoughtform conceptions may be either of good or ill intent, but they all have emotional energy, which can be used to influence the thoughts, and thus the actions of others.

Thoughtforms are of various dimensions. Large thoughtforms containing such emotions as patriotism and national pride are found throughout an entire nation. Smaller thoughtforms, such as love of home may be found in a person's home. All of these thoughtforms are formed and maintained in the astral universe by the emotion-powered thoughts of living human beings. Larger thoughtforms are formed and maintained in the astral universe by the thoughts of large numbers of people who think the same thought repeatedly and with great emotion.

When a human being enters into an area in which a thoughtform is located, he or she is affected by its presence. The presence of a thoughtform in a given place often acts to shape the thoughts of visitors to that place. The reactions that people have upon entering a cathedral, or some other holy site, is an example of this.

Deliberately building thoughtforms is one of the most frequently used techniques in magical practice. It is taught as a magical practice in almost every form of magical training. This process of building thoughtforms can be used advantageously by the necromancer to protect him- or herself from negative spirit influence. The necromancer must build a strong thoughtform, surrounding the ancestral shrine, which indicates that the

shrine is sacred to the necromancer's ancestors. It should also state powerfully that the necromancer personally is in charge of the ancestral shrine. Once the necromancer has obtained spirits of divination and working spirits, the necromancer must surround the location where these spirits are kept with the same kind of powerful thoughtform.

This thoughtform must identify the area as a place where the necromancer is the absolute master, and in total command. By repeatedly building and feeding this strong thoughtform, and by vitalizing it with emotional energy on a daily basis, any spirits who come to the necromancer's home will be influenced to feel that the necromancer is the sole master of this territory. This will keep many spirits from acting negatively. It will also discourage any casually visiting spirits, who might otherwise have a negative influence in the affairs of the necromancer.

Spirits living in the astral universe are still influenced by thoughts which they placed in the astral universe when they were alive. As long as the necromancer protects his or her personal space with a strong thoughtform, negative spirits will have difficulty influencing the necromancer. This is only a partial protection however, as in most cases the necromancer has not usually mastered the control of his or her mind and emotions sufficiently to make a strong enough barrier to keep out all of the possible negative influences that might come in from the astral realms. This stronger mental protection of space comes only with time and experience.

There are a number of books on psychic protection that stress mental protection techniques. The efficiency of these

mental systems of protection depend on how well the person using them has mastered the control of his or her mind. Unless you have completely eliminated all of the background clutter from your mind, you should not consider yourself ready to master any of these completely mental protection systems.

Being able to form a sharp clear thought is an important part of learning just where the thoughts that enter your mind come from. This is why students of magic are taught the arts of focusing attention, developing concentration, meditation, and visualization. If your own thoughts are sharp and clear, and if they form in an uncluttered mind, you will be able to recognize thoughts that are foreign to you by their lack of clarity, as well as their unusual appearance in your mind. If you consciously associate certain thoughts with certain symbols (most people do this subconsciously) you will immediately recognize intruding thoughts as they will not have the "key symbols" that you ordinarily use with them.

We can now list the primary influences on human thoughts in the following way:

1. Thoughts from the astral universe which are engendered by your horoscope;
2. Thoughts from thoughtforms, either your own or those of others;
3. Thoughts originating from the spirits of the dead, or from any other entities in the astral universe.

We will now consider the last category in detail. The astral universe has, as a part of its creation, a number of nonphysical entities that are not human, and that have never been human. Some of these entities we may class as elementals, those beings who form the principals of fire, earth, air, and water. While it is occasionally possible to communicate with elementals spontaneously, through the agency of thought, it is rare that any of us do so. Working with the elemental forces is an entirely separate branch of magical practice which, like necromancy, requires its own special training.

Other entities in the astral universe are what are often referred to as angels or "divine spirits." For the most part, these spirits manifest as emotional forces, connected in some way to the higher spiritual realms. They are in the astral universe to accomplish whatever they were intended to accomplish by the Lord God who created them. Occasionally, but very rarely, one of these forces will present itself to assist a necromancer, or any other living human being. When this occurs the force will usually present itself as either an angel or as a spirit of the dead. These forces do not interfere in the practice of necromancy any more than do the elemental forces. Working with the "angelic forces" is another separate branch of magical practice. This branch deals with invocation and evocation, as well as many other things.

Deific forces, often referred to as gods or deities by those so-called primitive cultures that recognize them, are of a similar nature. These forces are real forces in the astral universe, and they can exert a strong influence on incarnate man. Deific

forces rarely influence mankind through thoughts alone. These forces have great power compared to the other forces which we have been discussing. Deific forces are able to influence mankind in a very direct manner. For one thing, they can command the elemental forces. They also work very harmoniously with the “divine spirits” or the angels.

It is the deific forces which frequently produce miraculous healings and other phenomena frequently associated with them. Some of the Saints of the Roman Catholic Church are of this nature. So are the deities of those magico-religious practices which are often associated with cults that work with the spirits of the dead. Except within the context of a magico-religious practice, these forces rarely, if ever, work with a necromancer.

With all of these forces coming to bear on incarnate humanity, it is not surprising that most people cannot form a clear uncluttered thought in their minds. People simply receive into their open minds whatever influences happen to be around them at the time.

Until you can have a blank mind, free of background clutter and internal conversation, it is difficult, if not impossible, for you to have any real thoughts of your own.

Once you have become aware of your thoughts, and at least partly aware of their source, you will find that hearing spirits speak to you is a perfectly normal thing. It is now necessary to learn to ignore those spirits with whom you do not wish to deal. This is very much like ignoring a persistent and rude person at a loud cocktail party.

Whenever you engage a spirit in conversation, you must constantly judge how this spirit is speaking, in comparison to the way you would expect one of your ancestral spirits to speak. This is easily done if you consider the great many technological changes which have been wrought over the last fifty to a hundred years in our society. As an example, any ancestor who died before about 1930 would not be used to household refrigerators. Add that to the fact that few spirits can distinguish between heat and cold, and in fact are usually quite cold, and you have a good way of testing spirits.

One of my grandfathers died in 1928. He had an icebox in his home, not an electric refrigerator. When he returned to my ancestral shrine and asked me to help him, we had a very long conversation about his beliefs and what he had found to be true after he died. At one point in our conversation I asked him if he would like a glass of water. He said he would, so I fetched him a glass of ice-water. This led to a discussion of refrigerators and ice-makers. We discussed refrigerators at least as long as we had discussed religion and his failed beliefs. My grandfather could not understand refrigerators. He was amazed that they would operate without a daily delivery of ice!

Most spirits cannot learn even the rudiments of a new technology after they die. Spirits can discuss philosophy, theology, religion, literature, and so forth, but they cannot understand any new technology. If you meet a spirit who says that he or she died in 1928, and the spirit has no difficulty understanding mechanical refrigeration, without any previous background in mathematics, physics, or thermodynamics, the spirit is probably a fraud.

It is possible to obtain detailed technological information, from the spirit world. This information is not obtained from spirits of the dead unless they were either involved in that technology, or in a closely allied field when they were alive. A spirit must have the technological background, which it can only learn when it is alive. Otherwise any new technology is, and will remain, a closed book to them.

Those very elevated spirits of the dead who are able to deal with complex technological material almost never work with necromancers. If you begin obtaining this kind of material, you should abandon necromancy and seek out a real spiritual teacher with whom to study until you have mastered just what is happening to you. It is a sure indication that necromancy, or any other field of magic, is something that you should glance at only in passing.

Testing spirits by a discussion of technological changes will prove the death dates of most spirits. You can further test spirits by inquiring into the details of their daily lives. If you know that Uncle George was married to Aunt Edna, for example, and your spirit keeps referring to his life with Ellen, you may have a trickster spirit visiting you. The safest way to determine whether or not a spirit is a trickster is simply to treat all spirits as trickster spirits until they prove themselves otherwise.

Many spirits of the dead are used to playing a form of mind game on those who are alive. They are used to being able to put one over on those still living. You will have to resist their tricks and pranks until you are able to convince them that you are sincere in what you are doing. Once the spirits really begin to take

you seriously, you will probably find that one spirit will take command of your ancestral shrine and chase off any of the lower trickster spirits drawn to it.

There is another easy way to reduce the chances that you will be taken in by a trickster spirit. This method involves praying at your ancestral shrine each morning, before you begin to communicate with your ancestral spirits. Your prayer should include a sincere request that you be able to contact your ancestral spirits, and that trickster spirits be kept away from your shrine. If you are a believing Christian you can address this prayer to the Archangel Raphael. Raphael is the archangel who is in charge of the dead in Christian religious practice.

As you will be feeding the spirits of the dead at your ancestral shrine, it is important that you avoid feeding other spirits accidentally. You must avoid ever leaving any uncovered food on the table, or even in your kitchen, overnight. You must also avoid leaving water sitting uncovered anywhere in your house. This is particularly important in the kitchen, where the spirits may attempt to drink any water or eat any food that has been left out. Spirits try to feed themselves on whatever is available to eat. If you are going to maintain control over the spirits in your home, you must avoid randomly feeding spirits.

When you cook food for your family, you should add a pinch of salt, only a few grains are required, to whatever you are cooking. This will make the food less palatable to the spirits. Your thought and intention as you add the salt will help them decide that they should not try to take any. Even when you boil water you should add a few grains of salt to keep the spirits from decid-

ing that you are making something for them. You should also cover any food which is put out, either on the table or in the course of preparing a meal. A white paper napkin or a paper towel will let the spirits know that the food is for the consumption of the living, not the dead.

You should also make a firm declaration when you are preparing food, indicating just whom the food is for. This has the effect of building a thoughtform, and it acts like a sign on the food, telling the spirits to whom it belongs. The strong thought "This food is for the spirits," or, "This food is not for the spirits," will stay with and around the food if it is formed forcefully enough. This kind of declaration will usually keep off all but the most vicious trickster spirits. Placing a bit of salt in any food will always discourage all spirits.

Never think that spirits come into your home only because you have an ancestral shrine. Spirits are constantly visiting homes, and any other spaces on the face of the Earth. Spirits, like people, like to spend time where they feel comfortable, and they usually stay away from those places where they feel uncomfortable. You probably had a number of spirits living with you in your home before you ever became interested in necromancy. In some cases the impulse in a person to practice necromancy comes from a spirit who has decided that it would like to work with that person.

Those spirits who were alcoholics in life will have a desire, as spirits, to associate themselves with alcohol. They will spend time in taverns, and in other places where alcohol is consumed. One of the things that spirits do in these places is to encourage people to drink. In most cases they will encourage people to

drink to excess. While the spirits do this, they feed themselves on the vibration of the alcohol and they consume energy from the alcohol itself. Spirits who are alcoholics enjoy both the atmosphere of the kind of places they enjoyed drinking in when alive, and they enjoy adsorbing some of the alcohol from drinks which are served at such places.

Those spirits who were involved in other forms of addictions will have a tendency to associate with those who have the same kind of addictions that the spirits had when they were alive. This includes all forms of drug addiction, as well as addiction to tobacco, coffee or tea, soft drinks, and even sexual addictions. Usually the spirits do not gain much from this association, but it is human nature to associate with those with whom you think you have something in common.

Spirits who had a taste for other things will attempt to gratify their desires for these tastes, whatever they are. In many cases they will attempt to motivate living people to also develop these interests. The spirits do this as a means of gratifying their desires.

This tendency need not be negative, as those spirits who were positively motivated in life can be instructed in how to continue their positive motivation after death, and how to feed themselves so they gain the energy they need to continue to do this. As one example, the spirit of a dead police officer who thought of himself as a protector of the helpless is a very good addition to the front doorway of a necromancer's home.

Aside from the necessity to understand the nature of spirits, this is another reason why it is necessary for you to understand yourself. Should you find your thoughts being led into strange

channels, or your mind being turned to unusual desires, it is necessary that you suspect the influence of a spirit. When this occurs, you must pause and examine these new thoughts or budding desires. Once you have examined them, and have determined that they are the result of spirit influence, you must turn away from these thoughts and rebuke the spirit who sent them to you.

All the spirits with whom you work must quickly learn to satisfy their negative desires and inclinations, whatever they may be, away from your home. These spirits will rapidly learn to do this if you are utterly firm with them at all times.

Any changes in your domestic routine or your household activities that are noticed after you begin working with the spirits of the dead must be quickly investigated for signs of spirit influence. If you discover that the change is the result of spirit influence, whatever the change may be, you must put an end to it. It is only rarely that any such change is beneficial to you.

If you wish to be certain whether or not any change you may have made is beneficial, you must seriously reflect on the change, and make a clear decision as to whether or not you wish the change to continue. You should inform any of your ancestral spirits, and later any of your working spirits, that while you are not adverse to change, you require that they request any change of you, rather than attempting to make any change in your domestic routine for you.

In addition to improving your mental awareness, there are a few material precautions that you can take to reduce the potential for spirit influence in your home. These are all things

which have a definite effect in the astral universe, although they are performed in the physical universe. Generally these things fall into three categories, depending upon their effect on the spirits of the dead.

1. Confusing the spirits of the dead;
2. Weakening the vital force of the spirits;
3. Discouraging the spirits of the dead.

Burning incense has the ability to lighten the vibrations of a place and will both confuse and discourage the activity of spirits of the dead. It is very important that you be selective about the incenses you burn when you work with the dead. You must know the effect of the incense before you begin to burn the incense. The information below will give you a basic guide to the use of incense in working with these spirits.

Sandalwood: Most spirits are attracted to sandalwood incense. Burning it will have a slight tendency to call spirits to the place where it is burned.

Frankincense: This incense is generally attractive to those spirits who have a higher than average vibration. Trickster spirits are discouraged by it, as are those lower spirits who are addicted to negativity. These lower spirits seem to dislike it.

An incense made of $\frac{2}{3}$ frankincense and $\frac{1}{3}$ cigar tobacco will discourage most trickster spirits from coming around the place where it is burned.

Benzoin: This incense attracts the more elevated spirits to the place where it is burned. This is a good incense to use when you are praying in general, but you should not burn it at your ancestral shrine. It does discourage trickster spirits from coming around, but it may also discourage your ancestral spirits.

Myrrh: This incense will attract most spirits to the place where it is burned, and it will also allow some spirits to manifest phenomena. I strongly suggest that you avoid burning myrrh for any purpose until you are ready to obtain an operative spirit, and then only as the instructions in that part of the text recommend.

If you have, in your general magical training, performed rituals involving summoning to visible appearance, you will know just how useful myrrh can be. If you are still using summoning rituals, either to presence or to visible appearance, and are using a myrrh incense, or another manifestation incense, you should use benzoin compound or an equally powerful astral cleansing incense in the ritual area following the completion of the banishing and the closure of the ritual. You must do this to clear the area out and keep negative spirits of the dead from trying to hang around. The astral cleansing with benzoin will rid your ritual room of the adverse effects of myrrh.

Dragon's Blood: This incense will discourage and weaken spirits. It can discourage spirits so effectively that it will keep them away from your house. You must be very careful in using it at all.

Mothballs and Camphor: To weaken the general influence of spirits who visit your home, you can place mothballs in the corners of the rooms of your home you do not wish spirits to visit. I suggest that you place three mothballs in each of the corners of your bedroom before you activate your ancestral shrine in the living room. You should check the moth balls frequently, and change or replace them when required. Negative spirits will tell you that this is not necessary, and will generally discourage you from doing this. Keep the mothballs in place anyway. Their dislike of the mothballs is a proof of their effectiveness.

You can also place a cube of camphor in each corner of your bedroom. This is a very effective “spirit weakener” that will keep the spirits out of your bedroom.

Cleaning a House: To reduce spirit influence, or to clean the area, you should wash down the floors, walls, and ceiling with a scrub water made of mate tea. Mate is a South American beverage tea which is usually easy to obtain in health food stores. A cup of mate tea to about three gallons of scrub water will clear the area effectively. It will also discourage spirits from coming back to the room that has been cleaned in this way. You should not have to re-wash the walls and ceiling of the room any more *often than once every three months, frequently once a year is enough*. You should scrub the floors with this solution every month, or more often if you feel that there is some difficulty in the room.

A tea made of the bark of the dogwood tree added to scrub water will confuse the spirits of the dead. The vibration of this

tea has a disorienting effect on all of the spirits of the dead, but it has a stronger effect on more negative spirits. About a cup of the dogwood tea to three gallons of scrub water is sufficient. This tea is particularly effective against trickster spirits and the usual assortment of low life spirits who plague necromancers with their stupidity.

Small pieces of camphor, about the size of a match head, can be placed in a glass of water and left in a room overnight. Spirits who are attracted to the water will find that they lose energy to the fumes of the camphor. The spirits also find that they cannot make use of the water. When you use this technique, you should only use it in a room which you have requested your ancestral spirits, and later your working spirits, not to enter. You must be careful to avoid harming those spirits who are helpful to you. These techniques will allow you privacy in one or two rooms of your home. I suggest that you use it first in your bedroom. The use of camphor in water and mothballs in that room will severely discourage any spirit from entering the room. Placing camphor cubes in the corner will even go further.

Despite all the protections that you may take in the physical realm, your primary protection is always your ability to observe your own thoughts and determine when you are being influenced by spirit forces. All of the possible protections in the physical realm are only for your assistance in the primary protection of your mind. If your mind has not been prepared for the practice of the magical arts there is nothing that can be done on the physical plane which will have any lasting effects in protecting you from ultimately falling under the influence of spirits.

This is why the gate leading to the Oracle at Delphi was inscribed, "Man, Know Thyself." As long as you know yourself, and are working toward the ultimate spiritual goals of humanity, you will not be harmed by any spirit influence. If you are deceiving yourself about your abilities, and are hungry for power over others, you will find that your practices in the sphere of magic will only lead to your own destruction through self delusion and self-deception.

BEFORE YOU GO any further you should re-read this chapter. This will assist in fixing some of the ideas presented here more firmly in your mind. You should also clean your home as was recommended using the physical protections. You should protect your bedroom with mothballs in the corners, and water with a bit of camphor in it. You will then be ready to activate your ancestral shrine. During the first three months you work with your ancestral shrine you should read this book over to this point several times. You must understand and apply this material to get the best results possible in your work.



Obtaining a Divinatory Spirit

Now that you have been engaging in regular conversation with your ancestral spirits for at least three months, you are ready to begin the process of obtaining a divinatory spirit. This spirit will be drawn to you because of the way you are treating your ancestral spirits. The divinatory spirit will be able to get information for you, discovering things that it would be physically impossible for you to otherwise know. Ultimately, your divinatory spirit will be able to summon other spirits to you so that you can speak with them. This is the same kind of spirit that the Woman of Endor used to call up the spirit of Samuel for King Saul.

In the process of your working with your ancestral spirits you will have learned certain things about working with the spirits of the dead that can only be learned through experience. Once you master the routine of working with the spirits of the dead, it will quickly become easier for you to speak with them, and to understand their individual peculiarities. Through this process you will find that each spirit has its own manner of manifesting itself. In addition, each spirit has its own feeling or

astral sensation, which you can sense when the spirit is around you. Learning to differentiate this feeling is not something that can be written. It must be actually experienced and completely understood before you are able to go beyond the first simple work with your ancestral spirits.

You may have discovered that certain affairs in your life have improved since you began working with your ancestral spirits. This may be particularly true if you have had an emotionally upsetting experience during the time you have been working with these spirits. The spirits, themselves, may have taken a hand in resolving some of your problems, or you may have received advice or consultation from them.

This is an example of the kind of benefits that may be obtained by working with ancestral spirits. In some cases these benefits may be quite substantial. The fact that you are acknowledging your ancestral spirits, and are offering them water and so forth, are an indication of your sincere interest in the realms of the spirit. Other spirits can sense this on the astral level, and they are attracted to your ancestral shrine because of the care you are giving your ancestral spirits.

Among the spirits attracted to your ancestral shrine will be both sincere spirits and trickster spirits. The more sincere you are about working with your ancestors, the more likely that a sincere spirit will be attracted to your ancestral shrine. You will probably also find that trickster spirits are attracted to your shrine on an occasional basis. If you have been taking precautions, as discussed in the previous chapter, you will have been able to block their negative interest in your work.

Before you go any further it is necessary that you honestly review your successes and failures to date and decide whether or not you think that you are ready to take the next step.

1. Have you been able to catch, and rid yourself, of the trickster spirits who have been attracted to your ancestral shrine?
2. Have you succeeded in establishing a solid and mutual friendship with at least two of your ancestral spirits?
3. Are you able to have a regular conversation with one of your ancestral spirits whenever you approach this spirit at your shrine?
4. Have you noticed any real benefits in your life which came from working with your ancestral spirits on a frequent basis?

If you are not able to determine that all four of these points are positive, it is better that you continue to work with your ancestral spirits at your shrine until you can honestly say that the above four points have all become positive for you. Until this is the case, it is more difficult to attract a really beneficial spirit to your shrine. You will just have to wait until all the four points have become positive to make certain that you can bring to you a positive spirit who will be interested in working in your bowl of divination. Even with sincere intentions this can often take as long as a year.

You will know that you have attracted a new spirit to you by the feeling you get when it is near your shrine. The new spirit may even try to pass itself off as an ancestral spirit. This new

spirit will probably be around you for some time before it speaks to you. There is always one major difference in the way the spirit presents itself to you. You will not be able to dispose of the new spirit in the same way you get rid of trickster spirits. This new spirit is sincere and will be of help to you. It is testing your sincerity before revealing itself to you.

After you feel the presence of a new spirit several days in a row, you should ask the ancestral spirit who is closest to you to introduce it to you. Usually it will do so, but there might be a little jealousy stirred up by the presence of the new spirit. The ancestral spirit may think that the new spirit will now be getting all of the attention, and may not want to introduce you to it. This is a test for both you and the ancestral spirit. Like any other situation in which there is jealousy present, it must be handled with tact and finesse. The first day it is usually best if you simply introduce yourself to the new spirit and do nothing else. The following day you can attempt to open conversation with the new spirit, but only after you spend some time conversing with your ancestral spirits. First you must find out the name of the new spirit, and then you should welcome it to your house. Once you have had an initial conversation with the new spirit, you can offer it a glass of water. However, you should not offer the new spirit water at your ancestral shrine. You can explain to it that it is not a member of your family, so you cannot offer it water at the place where you remember your ancestors.

This new spirit is potentially one that you can use in your bowl of divination. The spirit should be able to communicate well with you, and it should have at least some natural curiosity.

It must have no serious prejudices or inhibitions about working with you. It must be a spirit who is harmonious with you in the best sense of the word. This last point is quite important. You are going to go into business with this spirit, and it is necessary that you be able to get along well together. The world of the dead is filled with trickster spirits of all kinds, and it is necessary that you avoid them. And, just as in the world of the living, there are some spirits you can get along with and others you cannot.

As soon as you feel the presence of this new spirit, you should prepare the permanent place where you will work with it. Usually a closet is the best place, as you will need room for this spirit and your operative spirit. You will also need room for candles and other things you will probably wish to keep hidden from sight. Prepare the place for the spirits to live, and then, when it is ready, you should place a bowl in the closet for the new spirit.

Now that you have the name of the spirit, and have given it a glass of water at a place other than the ancestral shrine, you are ready to move the spirit to the place where you will work with it. The next day, after you have addressed your ancestral spirits, and when you feel the presence of the new spirit, you should address the new spirit at the place you have prepared for it. You can light a candle for it, but if you have a glass of water at hand for it, you should have a cover over the open glass. If the spirit answers you, and you are able to speak with it, you may then uncover the water and give it to the spirit.

If the spirit does not answer you, allow the candle to burn out. In this case you should be careful not to give it a glass of

water. Pour the water out in the toilet if you wish, just do not let the spirit have it. You must avoid allowing the spirit to address you, and your addressing or replying to the spirit, for the rest of the day. If the spirit tries to catch you by surprise, you must ignore it as soon as you discover what is going on.

The purpose of all this is to force the spirit to work with you at a place of your choosing. The spirit may or may not like to make the change. If the spirit absolutely refuses to make the change, you will probably have to work with another spirit. You should tell the spirit that it is not a member of your family, so you cannot work with it at your ancestral shrine. You can also tell the spirit that you want it to do things for you that you don't want your family to know about. This latter point it can usually understand, and it may even think that the reason is a bit humorous.

For the most part, it takes only a few days to relocate a sincere spirit to another location in the same building. One of the reasons that necromancers do not make house calls is that it can take several months to relocate a spirit to another house in the same neighborhood. This is one of the oddities of working with the spirits of the dead. The spirits do not like to have their home base moved about.

Once you have the spirit relocated you should ask it to give you something that will provide a tie to it. In most cases the spirit will give you something by leading you to something which you can use as a tie. The tie can be something that the spirit liked when it was alive. A pattern of cloth, a book, a poem, or pictures it likes are all good ties. Occasionally a spirit

will like a piece of clothing or even a name written on a piece of paper and placed in its bowl.

The tie to the spirit is first placed in the bowl you have prepared for the spirit. Once the spirit is proved and tested, the bowl will become your bowl for your spirit of divination. You should also question the spirit as to the kind of foods it likes, and add these to your list of potential offerings. You must still spend time building a relationship with the spirit. Every day, after you finish spending some time speaking with your ancestral spirits, you should speak briefly to the new spirit. You must thank it for its assistance and continue to build the friendly relationship between you. When you have finished speaking to the new spirit, you should close the door to the closet and leave the area.

When speaking with the spirit, you should begin by lighting a candle for the spirit and offering it a glass of water. You may offer a prayer to God on behalf of the spirit, as well. This can take the form of a prayer you make in the name of the spirit. As you get to know the spirit better, you will be able to decide just how well you will be able to get along with it. Once you have decided that you can work with the spirit, you should ask it about working with you.

Within a few days you should be on fairly good terms with the spirit. At this point you should talk to the spirit about working for you. The concept may be new to the spirit, as it may think that you are just looking for a friend to hang out with. You must make it very clear in your initial discussion that you want the spirit to work for you in exchange for being fed.

The spirit may feel that it needs to think it over. If it does, you must insist on an answer the following day. The spirit will not need any more time, despite whatever it may say. Assuming that the spirit is ready to work for you, you have set up the beginnings of a potentially profitable relationship. If the spirit is not willing to work with you, or if it is unable to do so, you must release it immediately. If you allow the spirit to hang around, it will simply get in your way, and eventually it will give you all kinds of problems.

Releasing the spirit is simply a matter of sending it back to the realms of the spirit with your blessings. Never waste the time and energy required to work with an incompetent spirit. To get rid of an unwilling or incompetent spirit, all that is usually required is a sincere prayer to God to get it away from you and keep it away from you. As was mentioned in the previous chapter, there are a number of other prayers you can make, as well as things you can do to quiet your house should the spirit be unwilling to move on. After the unwilling or incompetent spirit leaves, you should make a prayer at your ancestral shrine the following day that a sincere spirit, one whom you can work with, be sent to you. In most cases this will act to bring a sincere spirit for your bowl in a day or so.

Whether or not you are able to work with the spirit in your bowl of divination, you must keep working with the spirits at your ancestral shrine. They should be tended and spoken to each day, always before you try to speak with the spirit you are developing in your bowl of divination. Should you neglect your ancestral spirits in any way, the other spirits will know it, and

they will lose interest in you. Spirits feel that if you are willing to neglect the spirits of your own family it is a certainty that you will eventually neglect them, as well. After all, your ancestral spirits are a part of your earthly family, and the earthly family is usually very important to the spirits of the dead.

Building a friendly contact with a spirit who will work for you in your bowl of divination is always a long process. You should be prepared to devote several months to it. You will have to strengthen the spirit, as well as build a close relationship with it. This will always take a great deal of time. As was mentioned, you must make friends with the spirit in the same way you would make friends with someone whom you were going into business with. You are essentially going into business together.

You must tell the spirit that you want it to do work for you in the spirit realms; you want it to seek out information for you that you cannot find in the physical world. You must also tell the spirit that you want to build a working relationship with it. The spirit must then express a willingness to work with you. After a week or two of working together, the spirit should understand just what it is that you want it to do. By that time it should be anxious to begin working.

You should begin working with the spirit by asking it to find out things that you do not know, but which you can confirm independently. You should ask it to find out simple things for you, not anything really complex. Once the spirit gives you an accurate answer, confirm that its answer is true. Then feed the spirit by giving it food. A piece of sliced fruit, some vegetables or a bit of rice are good items to give a spirit initially. You must

build a string of successes in simple things before going on to more complex things. Build and develop the relationship by having it obtain simple information over a period of a few weeks before going on to asking it to get more complex information.

It must be stressed again that you must maintain your attention, prayers, and offerings to your ancestral spirits. It cannot be stressed too often that you must maintain a good relationship with all of the spirits in your home, but especially your ancestral spirits. This is enhanced by feeding your ancestral spirits occasionally with things that they like, and giving the spirit of the bowl what it likes only when it gives you good information. Water should be given to the spirit of the bowl every day, unless it does not speak to you on that day. Other foods should be given to the divination spirit only for good performance. You must use the spirit of the bowl at least every week, so that it can be fed at least weekly. Do not hesitate to use it more frequently, especially as it begins to give more accurate answers more often.

All of the known spirits in your home should be fed every week so that they maintain their strength. A glass of water may be given to them every day. If you do not speak to a particular spirit on a given day, you should not feed it that day, nor should you give it water. But you must always attempt to speak to each of your spirits every day. You must not ever feed the spirit if it does not reply to you.

On birthdays and holidays, after speaking with your ancestral spirits, you should feed them and then give them a treat. Tobacco, alcohol, and candy are good treats for them. Even on

these special days, if the spirit does not reply to you, you should not feed it.

Your working spirits must only be fed for good performance. Never give them more than a glass of water unless they have done something for you. They must learn to be rewarded for good work. You can learn what your individual working spirits want, and you can give it to them for doing something exceptionally well. If you treat your spirits well, they will work well for you. If you feed them when they do not work, you will find that you have great difficulty controlling them.

You must be patient in working with the spirits. It will take you about three months to get a solidly functional spirit in your bowl of divination. Once it is firmly established, you can use it to gather all sorts of information for you. You must encourage this spirit to keep searching around in the astral realms, learning from other spirits who either work with necromancers or who have worked with necromancers in the past. These spirits can exchange information in a mutually beneficial manner. Ask the spirit to try to find a spirit teacher to teach it. Eventually the spirit of your bowl can learn how to bring other spirits to you to converse with. This is what the spirit of the Oboth of the Woman of Endor did for King Saul.

It occasionally happens that a spirit of divination leaves for no apparent reason. This can be a bit trying, as it means that you have to start out all over again in locating and training another spirit for your bowl. If you wish to prevent this, you can have the spirit of your bowl bring another spirit who would like to work with you to you. You will then have to train that spirit

as well, but it is much less likely that two spirits will leave at the same time. Please wait until you have worked with the first spirit at least six months before you attempt to work with two spirits in bowls of divination. One is, as you will discover, enough work to give yourself at one time.



Exercise Three

THE DIVINATORY SPIRIT

The exercise for this chapter is divided into three parts.

1. You should obtain a divinatory spirit and relocate it to your closet. You should be able to have it communicating with you for at least three days before going further.
2. You should determine that the spirit will work with you and obtain information for you. You should then work with it for at least long enough to obtain a tie to it, which you will place in the bowl for it. At this point, you should read the following chapter. Then you should continue on working with the spirit, as in the previous chapter for at least a week or so.
3. Once the spirit is ready to begin working, you must test it as mentioned in the previous and following chapters for at least six months to a year before you go any further. At this point you must have your spirit of divination well trained in providing accurate information to you.



Working with Your Divinatory Spirit

Working with a divinatory spirit always involves a simple and direct three-step process.

1. You tell the spirit what it is you want the spirit to find out for you.
2. The spirit finds out what you want to know, and tells you.
3. You reward the spirit for doing this work for you.

The three steps must always follow in the same sequence or order. It is vitally important that you never reward, or feed, a spirit before it has completed a task you have assigned it. It is equally important that you be certain that you do reward, or feed, the spirit when it has accomplished the task you have asked it to do.

You might compare this process to hiring an unknown teenaged boy to rake your lawn. You must first get his agreement to do the work, based on a price you can both agree on. Then he must do the work to your satisfaction. Only then can you afford to pay him. If you pay him before you are satisfied with

the work, you will not get it done properly. If you pay him when you come to an agreement, he may not do the work at all. Spirits tend to operate in the same manner as teenaged boys. You must always have proof that the work has been done before you reward them or feed them, which is their form of payment for the work that they do for you.

So long as you remember these three basic steps, you are not likely to have any real difficulty working with the spirits of the dead. If you should get into the destructive habit of feeding your spirits before you get the information you have asked for, or before the work you have asked the spirit to do has been accomplished, you will quickly lose your control over the spirits. Once you lose control over your spirits, you will discover that you will get no further cooperation, information, or work from them.

Spirits are just as lazy, and as anxious to get something for nothing as are most living people. Many spirits feel, incorrectly, that they, at least potentially, have great power over the living. They usually feel this way because they have learned that most people do not see or hear them. Most spirits will attempt to take advantage of their supposed invisibility in their dealings with the living whenever they can. The best of them have learned that they can usually do so.

If you are going to practice necromancy successfully you must constantly dominate, and control, the spirits you work with. You must learn to dominate and control these spirits in a warm and friendly way. You must master the art of leading the spirits you work with, as a helpful boss, not as a harsh task master. You must lead them and direct them in a warm and friendly manner.

You must never attempt to punish a spirit, as there is no real way you can actually hurt them. You must learn to control and dominate your spirits in the same way that one business partner can learn to control and dominate another. This is always done by using your thoughts, and your words, to convince them, to obtain their agreement with your desires and wishes.

You are also in the position of being able to withhold food from the spirits you are working with if they do not do what you ask. In the latter case, the spirits that you are working with may just go somewhere else to find something to eat.

Your actual control over the spirits you will be working with is always built through your personal relationship with them. Screaming at your spirits, or threatening them, just makes you look foolish in their eyes. Spirits are well aware that you cannot really hurt them. You must recognize this as well, and use persuasive salesmanship with the spirits to influence them to do what you want them to do.

You must never ever attempt to curse a spirit. Any spirit who is working with you is doing so primarily to gain spiritual elevation in the world of the spirit. Your cursing that spirit, or attempting to curse it, will cause the spirit to leave you. If the spirit does not leave you, it will certainly not be as effective for you as it could have been. Cursing a spirit can take away from it some of the elevation it is attempting to gain through its working with you. It is as foolish as forbidding a spirit to leave you. You have no control at all over the actions of a spirit, so forbidding it, threatening it, or abusing it will get you nowhere.

When you begin working with a divinatory spirit you must first ask it to find out simple things for you. These must be

things which you do not know, but which you can verify yourself at a later date. You can ask the spirit to find out the color of the walls in a particular room you have not visited, for example. Then you must visit the room after the spirit has given you the information, and confirm what it told you. Then, and only then, after you have confirmed the accuracy of the information the spirit gave you, you can feed the spirit, rewarding it for its assistance to you.

I have used a particular museum in the town I live in for this purpose. Libraries and other public buildings are also good to have the spirit visit for this purpose. It will get the spirit acquainted with the town, as well as test its ability to obtain accurate information. There are many other kinds of information you can ask the spirit to obtain as well. In the early stages of working with a spirit, you should not ask it to do anything that is really important to you. It will be some months before you can really place your trust in the information you will be receiving from the spirit.

When you first start working with any spirit you must avoid asking it anything to which you already know the answer. The spirit may be able to read your mind. If it is able to do so, this would defeat the whole purpose of working with the spirit. This is why you must ask the spirit questions to which you do not know the answer, but you must always ask the spirit questions to which you can learn the answer.

You should not have the spirit look up answers in books either. Many spirits are not able to do this, and a good number of very effective divinatory spirits are illiterate. The questions you ask should be those that you would have to extend yourself

a bit to answer, but which the spirit can answer by simply visiting the place or the location in question.

The rewards given to the spirit for accurately answering questions should increase as questions you ask are correctly answered. At the first correct answer, a teaspoon of rice and a glass of water can be given the spirit. For the second question, two teaspoons of rice, with a glass of water. When the third question is successfully answered, a tablespoon of rice and a plain cookie can be added to the glass of water. If this seems to be a foolish way to deal with rewarding spirits, you must realize that it is not. Progressive small increases in feeding a spirit seem to be much greater progressive increases to the spirit than they do to you.

If the spirit gets one answer wrong, the food reward should be withheld, and you should explain in some detail the reason for withholding food. You would then have to start over again, giving the spirit a single teaspoon of rice as a reward for one correct question answered. The ultimate object of all of this reward and withholding of reward is to make certain that the spirit quickly learns to give you only correct answers to the questions you ask.

Most spirits will lie like troopers, especially if they think that they can get away with it. If you are going to be successful as a necromancer, you must not ever let any of your spirits succeed in giving you false information about anything. Spirits who give good news, with false motives, should stick to playing with Ouija boards. Those who use these novelties are flattered by the falsity, allowing these trickster spirits to get away with their pranks.

It is necessary that you work with your spirit of divination for at least three months in this careful and painstaking manner. No matter what your feelings are, you will not be able to rely on the information given by any spirit until you have worked with it for at least that length of time. During this time, the questions you ask can, and should be, made progressively more difficult. You can also begin asking questions about the limited future, say a day or two in advance. In the latter case, you should not feed the spirit until the answers to your questions about the future prove correct.

Dealing with questions about the future is a bit more tricky for spirits than just obtaining information. If you wish to find the winner at sporting events, as an example, they have to be sporting events with which the spirit was familiar while the spirit was alive. It is almost impossible to get a spirit that does not understand horse racing to tell you who the winner in a particular race will be. The point spread of baseball scores is even more esoteric to the average spirit.

Spirits that can give you the daily number often cannot differentiate between the street number and the state lottery number. In each case you will have to work with the spirit for some time to get consistent results. You will also have to use your head in betting on these events, which means that if you are not familiar with wagering on these events, you have to learn quite a bit about them well before you ask the spirit to predict the results for you.

One way you can deal with questions about the future is to have the spirit predict simple things about your close friends.

“When will Mary call me?” or, “Will Mary call me tomorrow?” are good examples. The spirit would then receive a special reward for correctly predicting the date, and even more of a reward for correctly predicting the time of the call. The request must be discussed in detail with the spirit, so that it understands just what is expected. The spirit should also understand that it will be getting a special treat for accuracy and success in this venture into the immediate future.

Many spirits, regardless of how long they have been dead, do not know very much about the spirit world. You must encourage the spirits you work with to explore the spirit world, and to talk with other spirits there. You should also tell the spirits that you work with that they should not discuss your working with them, as they are being fed, while most spirits do not ever get much food after they die. Once the spirits understand that they have a good deal, in comparison to most other spirits, they can find out a lot about the spirit world by simply looking around and asking other spirits a lot of questions.

If it is possible for your spirits to become students of spirit teachers, that is an excellent move for them to make. There are spirit teachers in the realms of the spirit that teach spirits how to work with necromancers. If they can find a spirit teacher, they can learn a great deal. This will make your spirits much more valuable to you.

After working with your spirit for three months, your divi-natory spirit should be able to give you the state lottery number at least every week. Some of the money you make from playing this number should go to the spirit. It is a good idea to give

the spirit a few pennies each time the spirit gives you the state lottery number correctly, whether or not you wager on it. When you begin the process of giving money to the spirit, you should tell the spirit that you want it to have money in the spirit world. In almost all cases this makes the spirit more confident, and much more willing to work for you. If the divinatory spirit does some really special things for you, you can reward it with a silver dime.

After three months of working with the spirit in this way, you should be able to get reliable answers to all sorts of questions. At this point you can begin asking your divinatory spirit important questions, questions to which you do not know the answer. However, should you find out later on that you have received a false answer, you should be very disapproving to the spirit, withholding food or any treat from the spirit, as an example of your disappointment in it's work. If you keep a journal in which you write down your request, and the spirit's later answer, you will be able to verify the accuracy of their answers at a later time.

Even after you have worked with a spirit for several years it is still necessary to test it frequently. Many spirits will attempt to cheat on answering questions, so they can be fed without working. The spirits will usually continue to hold this attitude as long as you work with them. It is always necessary that you test spirits and be suspicious of their answers, accepting the answers only after you have gained familiarity with them, through working them, and have tested them as much as you could. You must always maintain your control over the spirits you work with. The nicest and most pleasant spirit you ever

meet will turn on you and possess you if you give it any real chance to do so. Then the spirit has control of you.

Remember, to be a successful necromancer is to always be in control of the spirits with whom you work. Should you lose control of the spirits you are working with, you will be in much worse shape than if you had never attempted to practice necromancy at all. You must keep control!

BY THIS TIME you should have gained enough familiarity with your spirit to be able to encourage it to seek out a spirit teacher. If your spirit finds a spirit teacher in the spirit realm, it will work much better with you. You will find that when your spirit has a spirit teacher working with it you will not have such a struggle over the issue of control on your hands. The spirit teacher may visit you, but it will not attempt to teach you. True spirit teachers are only interested in teaching other spirits, just as true human teachers only teach other humans.

Let me state right here that living people have living teachers, and spirits have spirit teachers. Any spirit who says that it is supposed to teach living people is running some sort of a confidence game. The same is true of any living person who says that he or she is to teach spirits. There is only so much a necromancer can teach any spirit. The best spirit really needs a spirit teacher to master working with a necromancer.

Should you find that a "spirit teacher" comes to teach you, you had best be very careful. No matter what kind of a spirit it is, it is going to run some kind of a confidence game on you.

Despite all their spiritual talk, most of these so-called teaching spirits are actually trickster spirits. They are after something from the incarnate humans they contact. Should one of these self-appointed “spirit teachers” come around you, the best thing you can do is to get rid of it. If the spirit will not go away, the best thing you can do is ignore it until it eventually leaves.

Some of these spooks can be quite nice the first few months. They may begin to inspire you with all kinds of weird thoughts. One of these malefic trickster spirits told a woman that she should kill her sister to grow spiritually. Other spirit “teachers” are known to have promoted all kinds of deviant sexual activity among people they were “teaching” through a trance medium. Ignore all these “wonderful spirit guides,” they are not nearly as wonderful as they might think that they are, and often they are very destructive.

Interestingly enough, some of these supposed “teaching spirits,” if you confront them, can be made excellent operative spirits for you. You should tell the spirit that you have no use for it right now, but if the spirit will wait until you have use for a working spirit, you will attempt to train it to work for you. In some cases the spirit will do this, as it is more pleasant being a working spirit, and being fed on a regular basis, than simply passing itself off as an enlightened great spirit spiritual teacher.

Truly enlightened beings who become spirits have better things to do than to pass themselves off as teaching spirits, guides, or whatever. These spirits understand the nature of teaching, and they refuse to teach those who are alive when they are not. The same thing applies to angels, saints, and the

many other religious and spiritual characters of history. They are highly unlikely to either pass through a medium or appear at a necromancer's bowl. They have better things to do with their time in the spirit world.

It is always humorous to see false teaching spirits appear to people in various places. The average person can be seriously led astray by them. At the same time, the thrill and charm of being taught by a spirit teacher or an angel is a bit too much for the average person to turn away from. Beware of all of this theatrical nonsense; it is nothing but harmful to those who indulge themselves in it.

When you have your spirit of divination giving you accurate information almost all the time, and you are quite confident of the results you are getting from it, you are ready to begin asking for more complex information. The more complex information involves such things as how people feel about certain things, and what really motivates people. You might ask the spirit of divination a question such as "How much money would my neighbor want if he was to sell his house?" The answer to this question is not obvious, and it will be some time before you are able to prove whether the answer is correct or not. The kind of questions you ask should have some real point, but the questions may be considerably more complex than the kind of questions you have been asking up to this point. In all cases, you must ask your spirit questions to which you will eventually know, or be able to find, the answer.

Never ask any spirit simple or idle questions. This will encourage the spirit to give idle or incorrect answers to your

questions. The spirit of divination is not in your house to provide you with casual conversation. You must always treat any spirit seriously.

Questions of motives and goals can be asked of a spirit at this time, and an accurate spirit will be able to give you relatively good answers. As with everything else, you must take your time and work slowly in developing your spirit, as it develops its own ways of answering these questions. Be patient with the spirit, and let it take its time with answering more complex questions at first. During this time, it is good to have the spirit answering simple questions as well. If it takes a spirit several days to answer a complex question, you can have it answer any relatively easy questions that you need answered. In this way, the spirit can earn rewards and be fed for answering the easy questions, while it attempts to answer the more complex questions you have posed it. Explaining this process to the spirit helps the spirit understand what you are doing.

As you work with the spirit, it will gradually learn how to look forward in time with more clarity. You will have to suspend your own disbelief if you are going to work with it on any long range future questions. For this purpose I am using a question whose answer will not be known for three to six months as a long range question. It is very difficult to find a spirit who can accurately answer any questions about events more than three to six months in the future. Answers to questions more than about a week in the future are usually in a state of flux, so the answer to a question about an event three to six months in the future depends on the most probable outcome. This means that

you cannot get too annoyed if the spirit gives you an incorrect answer to a long range question.

If your spirit can answer questions a week or so in advance with a good degree of clarity, you should be quite pleased with it. Any long range questions should be questioned frequently until your spirit has mastered the art of seeing a week or so in advance. This will usually take some time for your spirit to master.

There are two kinds of questions which most people ask. One is a simple question with two possible answers. This is similar to a "yes" or "no" question. You must bear in mind that by flipping a coin you can get half of the answers to this kind of question correct. It is even less remarkable that a spirit will be right half the time in questions of this kind. With this kind of question you must require that the spirit be correct all the time. An average of 90 percent correct only means that the spirit should keep trying harder to improve its accuracy.

The other kind of question is not really a question, and the spirit is asked to track something that does not have a "yes-no" answer. For example, you could say, "Find out what the state lottery number will be tonight and tell me." In this case the spirit must come up with the actual three digit number which is to be drawn. Two digits will not do, and neither will three digits in reverse or mixed order. Once you can have the spirit answering this type of question, and getting three out of four correct, it is ready to go on to more complex work. Only then is the spirit ready to begin to answer questions like, "Why does Mr. G. wish to see me?"

Once you have achieved consistently correct answers to the kind of question that deals with motives and attitudes of other human beings, you are ready to go further. Until that time you should continue to work with the spirit and get it to the point that it is able to achieve what you want it to do.

Meanwhile, you must continue working with your ancestral spirits every day, and you must also encourage your spirit of divination to locate and study with a teacher in the spirit world. You can tell the spirit that if it studies with a teacher it can learn to make more money, and get fed more, and different things. Once a spirit is accustomed to being fed regularly, it seems to want to have more. In this way the spirits are just like living people.

REVIEW

If you have followed all the instructions to this point in the text, you should be able to reach the following level of attainment within the next six months. You must reach this level of attainment before you go further. From here on out, the road gets a bit rocky, and you must have at least the level of attainment mentioned below to make further progress.

1. You must have worked with your spirit of divination for at least six months.
2. The answers it give you to questions of the “yes-no” variety must be at least 95 percent accurate, and the spirit must be pushed to improve its skill in this area.
3. You must be able to obtain the three-digit lottery number, either state or street numbers, at least 85 percent of the time. You should be collecting at least once a week on a lottery ticket, with the spirit giving you the correct number. You should also be giving the spirit some pennies each time it gets the number correct.
4. The spirit must be giving you at least 75 percent accurate responses on mood, motive, attitude, and intention type questions about other people.
5. The spirit must be seeing at least three days into the future with at least 90 percent accuracy.

CHAPTER EIGHT



Summoning Spirits of the Dead

In necromancy, when we refer to summoning spirits of the dead, we are referring specifically to a necromancer using a spirit of divination to bring other spirits of the dead to him or her, so that the necromancer can speak with these spirits. There are a variety of methods of summoning spirits of the dead used in magical practices, but this is the only method of summoning used in the art of necromancy. It is similar to, but not at all the same, as summoning a spirit to discourse, a technique used in ceremonial magical practice. The art of bringing another spirit to the necromancer is also one of those things which not all spirits can either do, or learn to do.

We will be going the long way round in trying to teach your divinatory spirit do this work. However, should your spirit find that it is unable to accomplish even the most simple summoning of an ancestral spirit, you should not reject the spirit. Instead, you should continue working with it. In time, a spirit who can perform summoning for you may be attracted to you and want to work with you. Meanwhile, you should continue to

do whatever work you can do with the divinatory spirit that you have.

When people think about invoking spirits they usually think in terms of invoking well-known historical figures from the past. No matter how these spirits are called from the spirit realms, this is usually a very difficult task. It is also something that an ordinary spirit of divination is going to become very frustrated attempting. Most of these powerful and public people will not cooperate with a spirit, or a magician, who is summoning them, usually for reasons of curiosity. All spirits are well aware that they are not required to answer such a summons.

We will begin the process of summoning by calling an ancestral spirit, and we will use the spirit of divination to call it to the place where you work with your spirit. In this way you will be able to accustom your spirit to doing the work of summoning another spirit with as little difficulty as possible. If you follow these instructions precisely, you will find that the procedure is a simple one.

Should you decide to summon a famous historical or religious figure, especially as your first attempt, you will probably fail in your efforts and find that you will be unable to continue. It is always better to encourage your spirits with a string of small successes rather than make them face a failure. If you begin by summoning ancestral spirits, you will be giving your spirit a chance to succeed and to grow more confident.

To begin the process of summoning with your spirit of divination, you should speak with your ancestral spirits and find from them the name of an ancestor with whom they would like

to locate and speak. If you have been working properly with your ancestral spirits, this will usually mean that your ancestral spirits will ask for an elevated spirit of your family. Usually this is one who dropped out of sight of the family when the ancestral spirits were still alive.

Just as time is the principal dimension of the physical universe, elevation or spiritual "rank" is the principal dimension of the spirit world. Those spirits who have greater rank are not accessible to spirits of lower rank. Because they are not accessible, the lower ranking spirits cannot see or find them. By the use of the term rank I do not mean a fixed system of grades, as would be found in the army. However rank is the only term I can think of to introduce the concept of spiritual elevation.

Elevation is the principal dimension in the world of the spirits. It is because spiritual elevation, or consciously developed spirituality, is a dimension in the world of the spirits, that spirits can look along the axes of what to us is the dimension of time. From our earthly viewpoint, elevation, like living in the fifth dimension, can only be an abstract concept. Spiritual elevation cannot be judged in the terms used in the physical world at all.

In the realm of the spirits, those members of a family who are most likely to appear at an ancestral shrine are those who are of lower elevation relative to the person who is keeping the ancestral shrine. The ancestors whom the person has completely lost contact with at death, or during the ancestor's life, are most likely to be the more elevated members of the family. Thus it is one of these more elevated ancestors whom you will wish to

summon to your ancestral shrine using the spirit of your bowl of divination.

Once your ancestral spirits give you a name, you must next find out when the ancestor was born. You do not want to have your spirit of divination attempt to summon someone who is still alive. Therefore you don't want to begin summoning someone who was born less than a hundred and fifty years ago. If you are dealing with someone born over a hundred and fifty years ago, it is most likely that the person whom you are summoning is dead.

Just as it is difficult to summon someone who was a well-known historical or religious figure, it is also difficult to summon the spirit of someone who is still alive. These are both practices that it is best to avoid until your spirit has mastered the art of summoning other spirits. At this point you need to practice with a spirit. You need a spirit who you know is dead, and who you have some real reason for summoning. If you do not have a real reason for summoning the spirit, a reason other than just curiosity, the spirit does not have to come when it is summoned.

The reason you are going to summon this ancestral spirit is to reunite it with your ancestral spirits, however briefly, so that they can be reassured as to how it lived its life and died. As you can see, this takes a certain amount of planning on your part, and a great deal of discussion with your ancestral spirits. All of this must be planned and completely resolved before you are even ready to approach the spirit of your bowl of divination with the project.

Ideally you should have the names of several of your ancestral spirits who are dead, and of whom nothing is really known. In this way you can have your spirit of divination search out one of them and be reasonably sure of success. The first time you attempt to have your spirit summon an ancestral spirit it will be a bit tricky, and the results are not likely to be all that encouraging. Be patient, and the results you have will improve greatly with practice.

Once you have settled on a particular spirit to summon, it is time to approach the spirit of your bowl of divination with the idea. Explain to the spirit that you want it to do something new for you. Tell it that you want it to go into the realm of spirits and locate another spirit, a spirit who is an ancestor of yours. You want your spirit to bring it to your working place, its bowl, so that it can be introduced to your other ancestral spirits. Explain who the spirit is, and explain that your ancestral spirits lost track of it when they were alive. Then you are ready to ask the spirit of your bowl of divination if it is willing to do this for you. In most cases the spirit will be unsure of itself. It may think that it cannot do this task. You must reassure it, and promise to give it some specific special treat if it accomplishes its new mission.

If you have been encouraging your spirit to explore the spirit realms, it may have learned just how to do this. In any event, if it has been exploring the spirit realms it will at least believe that it is possible to accomplish. If this is the case, the spirit will give you an affirmative answer. If the spirit gives you a negative answer, you should ask it to search out someone in the spirit realm who will help it. Tell the spirit that you know that it can

be done. If your spirit was religious when it was alive, you should remind it of the Woman of Endor in the Bible, and tell it how the Woman of Endor searched out the spirit of Samuel, so that King Saul could speak with it. This will usually convince the spirit that it can be done, and the spirit will at least make the attempt to search out another spirit to teach it how to do the summoning.

Over the next few days you should encourage the spirit to keep looking for a spirit to teach it how to summon other spirits. If you encourage it to seek out assistance in the spirit realm, it will do so. The assistance is available, but the spirit must seek it out. Once it learns how to summon other spirits in the spirit realm, you should give it a special treat of some kind.

If your spirit has found a spirit teacher, it is possible that the teacher of your spirit will not want your spirit to begin this process yet. In that case, your spirit will tell you, and all you can do is to wait until the spirit teacher thinks that your spirit is ready to begin summoning other spirits. In this case you must work with your spirit, increasing it's accuracy at obtaining information, and in other ways, as mentioned in the previous chapter.

Within a day or so, you will have heard from your spirit. It will usually tell you either that it can make the attempt to summon another spirit, or that it is learning how to do this. Within a week it should have learned how to do this, unless it has found a spirit teacher. In any case, within a week after you first made the proposal to it that it learn how to summon a missing ancestral spirit, you will probably be ready to attempt your first summoning.

The summoning itself is done by simply obtaining the agreement of the spirit of your bowl of divination that it is ready to try to bring the missing ancestral spirit to you. Then it is necessary that you tell your ancestral spirits that the spirit of your bowl of divination is ready to attempt to bring in the missing ancestor. By the time you have walked to the closet from your ancestral shrine, the spirit will probably be there waiting to speak to your ancestral spirits. The reunion is liable to be a bit cool on the part of the summoned spirit, but it will be a reunion nonetheless. You may have the interesting task of moderating an argument between your ancestors, some of whom you probably never met when they were alive.

Once the reunion is over, and the ancestral spirits have all left, you can thank the spirit of your bowl of divination. You should give it a special treat for its work on this new task. You should also thank it for its assistance in reuniting your long lost ancestors, and mention casually that your ancestors have other spirits they wish to speak to.

Now comes the hard part if you are impatient. You must wait at least a week before you summon another spirit to your bowl of divination. You must be as prepared with details of who you wish to summon as you were the first time, and you must again ask your spirit of divination to assist you in bringing an ancestral spirit to reunite with the spirits of your ancestral shrine. You should work with at least three or four spirits of your ancestors in this way before you attempt to summon any other kind of spirit. You should also summon other spirits of your ancestors. These should be spirits whom you think you might like to have on your ancestral shrine. Summon these other

ancestor spirits and speak with them. At the end of the conversation, you can ask them if they would like to have a place on your ancestral shrine. If they agree, you can place them there.

You should work in this way with your spirit of the bowl of divination for at least three months before you attempt to go any further in this work. At the same time, you should be increasing the accuracy of your spirit and extending its view in time. You should also be paying careful attention to your ancestral shrine, which is the very heart and foundation of your practice of necromancy.

Once you have worked with the spirit of your bowl for at least three months with summoning your ancestral spirits, it is time to attempt to summon other spirits. For the most part, you should stay with those who are relatively unknown, people who you knew when they were alive and whom you know are now dead. This is a good time to clear up any misunderstandings you might have with relatives and friends who are now dead. You should summon them to your bowl of divination and then sincerely apologize for any differences you might have had when they were alive. This is probably going to be a big shock to them, so you had better be prepared to deal with the spirits of people who will be having difficulty accepting what is happening to them.

Once you have summoned a dozen or so spirits in this way, the spirit of your bowl of divination should be getting fairly good at the process of summoning. You should be summoning these spirits no more than about once a week. You should use the rest of the time to work with the spirit of the bowl in devel-

oping accuracy in divination, and in finding out information for you. This is the primary purpose of the divinatory spirit in any event, so it is something that you must spend a lot of time working on.

Once you have completed all this work you should have a fully functioning spirit of the bowl of divination. Only then should you go any further in this book.

CHAPTER NINE



Advanced Summoning

Please do not read this chapter until you have mastered the information in the preceding chapter, and have spent at least three months summoning your ancestral and other spirits.

Recalcitrant spirits are those spirits of the dead who do not desire to evolve. These are spirits that prefer to sit in one place, so to speak, refusing all opportunities for spiritual growth. When alive, they live on Earth as people who exhibit most, or all, of the many negative characteristics of humanity. When they are dead as people, and live in the realms of the spirit, they seem to just “sit and sulk” for the most part. Generally these are spirits that do not actively wish to be reborn, or do anything else, for that matter.

Because of their essentially negative outlook on life, these spirits are usually very difficult to summon. Unfortunately, many of the usual run of family spirits, in most families, are recalcitrant spirits. These spirits exhibit most of the negative characteristics of their kind. To summon any of these spirits, it is necessary that you learn how to summon them forcefully.

When dealing with family spirits of this type, or when dealing with negative spirits generally, it is always more effective if the spirit is summoned forcefully by the necromancer at the same time the spirit of divination is attempting to bring them to the necromancer. The forceful summons used by the necromancer may be any of those ritual summonings that a magician would learn in a good course in general magic. This is the kind of forceful summons which is found in most books of magic, summonings which call on the names of the angels, the saints, and great spirits to force the recalcitrant spirit into the magician's summoning circle. Obviously, this kind of forceful summoning requires even more advance preparation on the part of the necromancer than is required for an ordinary summoning by the spirit of divination.

To assist in this forceful summoning, we will use incenses that will ease the process somewhat. The following incense should be made up ahead of time, and burned on a hot charcoal, when you find that you are dealing with this type of negative spirit.



INCENSE NUMBER 1

3 teaspoons powdered wormwood herb
1 teaspoon powdered Solomon's seal herb

Once the fumes start to enter the air, forcefully command the spirit to come to your spirit closet, or prepared circle, and

engage in conversation with you. In most cases the spirit will do so immediately. Occasionally you will have to repeat your summons, or go through the threatening and cajoling words of the commanding summons as found in most of the magical texts of the middle ages. Your spirit of divination can drag the spirit part of the way to you, but your threatening and cajoling will usually materially assist the recalcitrant spirit in deciding to appear.

A DISCUSSION OF incenses follows, and their effects are also listed. These are also useful in commanding a negative or recalcitrant spirit to present itself to you. Please realize that in every case you must have a legitimate reason for calling any spirit with whom you wish to speak. Simple curiosity, or even the desire to renew family ties, is not ever a really legitimate reason for summoning any spirit. More elevated spirits, at a certain degree of elevation, will often allow themselves to be summoned to assist in the training of a necromancer or a spirit of divination. This is always an indulgence on their part, however.

Intention is always the key to any act of magic, and it is a major factor when summoning any spirit. If you have no valid reason to speak with it, the spirit will not ever have to reply to your summons. Whenever you summon any recalcitrant spirit, you must always mention your reason for summoning it in your forceful summons. It is this reason, as much as the mention of the various holy names, that brings these spirits to you.



INCENSE NUMBER 2

Powdered wormwood herb alone

This incense will be found useful in summoning any spirit of the dead. It is also a good general call to the multitude of spirits of the dead when you just want to attract a number of spirits to a place. In the latter case, you will find that most of the spirits you attract will probably be negative or even trickster spirits.

This incense, unfortunately, was popular for amateur spiritualist meetings, amateur summonings and even Ouija board parties in the 1960s among the “hippie” generation. Many spirits will come to you when you use it, but you will have to be careful of them, and sort them out.

At one time I was asked by a spiritualist minister to investigate his church psychically and see if I could “open a doorway” so that the spirits could return to it. He was certain that a rival spiritualist had closed him off in some way, and thus kept the spirits of the dead from coming to his church. Through my spirit of divination I discovered that someone had done a thorough spiritual cleansing of the church. By cleaning and raising the vibration of the church, the previous spirit occupants, probably mostly trickster spirits, were made uncomfortable enough that they chose to leave.

I had the spiritualist minister burn powdered wormwood herb in the church and the spirits of the dead quickly returned to the church, acting as lively as ever. This is not to say that the advice given out by the spirits in the church was improved, just that the spirits were back at play. The spiritualist minister was quite happy with the results of the work done for him.

The two incenses given here will be found to be most useful in summoning spirits, but it should be noted that Incense Number 1 is for the more serious work of summoning specific spirits. Incense Number 2 will send out a general signal to all kinds of spirits to come and “hang out” if it is not accompanied by strong mental commands, as well as a verbal command, as to what is actually desired.

If you are having a bit of trouble understanding a spirit whom you have summoned, you can put a small pinch of Incense Number 2 on the hot charcoal. In most cases you will notice a definite improvement in your ability to understand the spirit. You are not improving the communications, you are using the wormwood herb smoke to strengthen the spirit. The fumes seem to feed the spirits, as well as act like a trumpet, calling them to a place where they can gain strength.

There is another very useful spirit summoning incense that is particularly useful for summoning those spirits which are self-involved in grief or self-pity. This incense lightens the spirits of the dead, releasing their emotional tensions. Through this lightening it allows the necromancer to speak with them. If you have difficulty summoning a spirit, and your divinatory spirit

tells you that the spirit you wish to summon is in a sad or depressed state, you should try the summoning again, first preparing the area around your closet by burning vervain herb powder. Then ask your spirit to bring the spirit you are summoning to you.



INCENSE NUMBER 3

Powdered vervain herb alone

Vervain herb is also known as Enchanters Herb, and it has been used for many years in summoning those spirits who died overcome with grief or self-pity. It has the effect of lightening the vibrations of many spirits of the dead. It is very useful when summoning the spirits of those who have been murdered, those who have died in accidents, or those spirits who are not aware that they are dead. This is the primary use of vervain in necromancy, although I am well aware that vervain has many other uses in other forms of magic.

There are several other mixed incenses that can be mentioned as being particularly useful in the practice of necromancy. Rather than go into the incense business, however, we will limit ourselves to a few, so that you will be able to grasp the way which these simple incenses work with the spirits.



INCENSE NUMBER 4

3 teaspoons powdered wormwood herb

1 teaspoon powdered vervain herb

This incense will summon lighter spirits to the place where it is burned, and is also useful in summoning those spirits who are depressed. It lightens spirits that are being summoned, and combines the advantages of the two herbs in the mixture. It need not be used as frequently as Incenses Number 1 and 3 in ordinary practice, but all four of these incenses should be made up, and a small stock should be kept on hand by the practicing necromancer.

From your previous study of magical practice you will be aware of the effect on spirits of many other incenses, and of a number of other incenses that can be used in the work of summoning. These may also be kept on hand, but the above four will be found the most useful in ordinary work.

Summoning to visible appearance can also be done with the aid of a spirit of divination, but this is more of a magical technique than a useful necromancers technique. Should you ever have to perform this summoning, you will find that it is often useful to summon a spirit to the necromancer's closet a few times previous to summoning it to visible appearance. This is so that

the spirit can accustom itself to the process of being summoned. This rehearsal is usually something that the spirit appreciates.

Summoning to visible appearance is usually a show act, done by the necromancer for the benefit of a client. However, an occasional spirit may wish to show itself, and it may try to do so whether or not you have asked it to do so. If this should happen to you, you should make note of the spirit and tell it that you will summon it again, in a way in which it can make itself visible. You must obtain the spirit's permission to be summoned in this manner, but the spirit will usually quickly give it. You then have a handy spirit to summon to visible appearance whenever such a show effect is desired. This is particularly true if you rehearse your summoning of the spirit several times.

You should be aware that such a spirit, if not actually a trickster spirit, is not much different from a trickster spirit. You may have summoned it several times privately in an agreeable form and countenance, only to have it appear before your client in a rather disgusting form with all sorts of theatrical appendages. To prevent this, you should discuss the appearance you desire with the spirit during a practice summoning.

If you find a spirit who is really desirous of shocking people, you may be able to think of someone you might like to have the spirit shock. Then you can summon the spirit to your closet, stabilize it and feed it, and tell it that it can now visit so-and-so and reveal itself to this person, in whatever form it desires. The class of spirit who enjoys this sort of theatrical is usually willing to go through with this sort of mutual joke that you and it play on the person to whom you send the spirit.

Another pointer can be given to those who wish to make a regular practice of summoning to visible appearance. It is best if you summon the spirit to a point close to your closet. In that way most spirits can be assisted directly by your spirit of divination. Only those spirits who are summoned with some regularity, and who are sufficiently used to the process, are able to maintain the spirit's body of smoke for enough time to convince the average observer, who is not magically trained, that it is indeed present. Your spirit of divination can assist the spirit you summon in this process, especially if it is trained to do so by a spirit teacher.

There are two other processes of magical summoning which we will briefly mention. One is the process of summoning into a medium, which is the easiest thing in the world with the assistance of a spirit of divination.

It is always advisable that you summon the spirit you are to pass through a medium to your closet first. You must speak with the spirit and gain some judgment about its elevation and abilities. You can then determine, through your spirit, whether or not the spirit can pass through (or control) a medium. If it cannot do so, you should first strengthen it so that it has enough energy to exert for the task at hand. When the time comes for you to summon the spirit into the medium, it will be able to pass through the medium with greater ease.

If the spirit is overcome by grief, you should use vervain to lighten it when you summon it to your closet, before you attempt to pass it through a medium. This is an important point in dealing with the spirits of those who are either suicides or

who have been murdered. Passing these distressed spirits through a medium, before lightening them, will usually cause serious emotional difficulties for the medium.

I suggest that you eventually abandon using the more formal magical procedure of summoning to discourse entirely. The necromantic technique, using a spirit of divination for summoning, is much easier and is considerably faster under all circumstances. It also allows you to keep the spirit in conversation for a longer period of time, as you are able to feed and strengthen the spirit. You will then find that you will only need the magical technique when you do not have the spirit of your bowl available. And even this difficulty can be avoided in many cases.

If you are to perform a summoning, using magical techniques, at another location, you can “get around” the difficulty of not having your spirit of divination present by telling your divinatory spirit to bring the spirit of X to the place where you will summon it at the time you are doing the summoning. Your divinatory spirit should bring the other spirit prepared to speak with you. Admittedly this is cheating on the magical technique, but it is certainly faster and less time-wasting for all parties concerned. Again, it is always better if you can summon the spirit to your closet first and strengthen it before the magical summoning.

Experience in summoning is always gathered slowly. For one thing, there is not that much call for it in the world today. You will be able to find out almost everything you might wish to know from your divinatory spirit. People who may come to

you and ask to speak to a spirit usually have no valid reason for doing so. Occasionally it comes up as something you might do for your own information, or as an aside in your other work. In my experience, you will rarely have a client come with a sufficiently good reason to ask you to perform a summoning directly. The more spectacular cases of summoning spirits to visible appearance, and other displays of necromantic exotica, should be reserved for private meetings of necromancers.

All of the information given in this chapter is primarily for reference. You should read this chapter whenever you have reached the point where you have a developed spirit of divination, and whenever you are just reading through the book after you have established yourself as a necromancer.

You must become familiar with the material in this chapter. You should make up the incenses listed, as you may have a sudden need for them. Then you should simply bear the information in mind, as you work your way through the rest of the book. In practice, you will usually do more summoning while working with your spirit to teach it summoning than you will do after you and your spirit of divination have mastered the art.

In any summoning of any spirit you must remember the following requirements:

1. You must always have a real need to speak with the spirit which you summon.
2. The spirit must be available for summoning. This means, among other things, that the spirit must be dead! This also means that the spirit must be able to be reached by the spirit

who you are having look for it and bring it to you. In some cases you must summon another spirit, and use it to summon the spirit with whom you desire to speak. This is particularly true when you attempt to summon more elevated spirits.

3. The spirit must be strong enough to enter into discourse with you. If it is not, you should immediately offer the spirit water. This feeding will usually strengthen it sufficiently to allow it to enter into ordinary conversation. You must also be prepared to strengthen any spirit with whom you wish to speak at length. Most spirits of the dead have very little vital energy.

YOU SHOULD reread this chapter over the next week. Once you have done so, you may go on and read the next chapter, but you must continue working with your ancestor spirits and your spirit of divination as discussed in the previous chapters.

CHAPTER TEN



Controlling Spirit Influences—Part Two

Before reading this chapter please reread chapter 5, Controlling Spirit Influences—Part One. Then you may read through this chapter. It is assumed at this point that you have a fully developed spirit of divination, and that you are working with it on a daily basis. It is also assumed that you have maintained your ancestral shrine and are continuing to work with it every day. If this is not the case, please reach this point before you go any further in this book.

There are two simple influences that discourage negative and trickster spirits. These are tobacco smoke and mate herb powder. Powdered tobacco and powdered mate herb should be kept on hand for discouraging these spirits. If you make a practice of keeping a lighted charcoal on hand when you are working with your spirit of divination, you will be able to drive off a trickster spirit immediately should one appear when you are working. These might be called banishing incenses, but they are not. These incenses have only a discouraging effect on most negative spirits.

The reason that I use incenses, in preference to other magical techniques, is that the incense reacts directly on spirits through their inherent nature. The incenses do not require any preparation, auxiliary equipment, or other time-consuming work on the part of the necromancer. Other methods work as well, and their effects should not be denied, but incenses have the benefit of being quick, simple, and effective. I feel that when compounded ahead of time and kept at hand, incenses are the best and fastest way to accomplish the work. I make use of them whenever possible. After all, incenses are of the air element, and they do promote communications with the spirit realm, do they not?

Water attracts spirits of all kinds. In ancient Greece, it was said that the spirits of the dead are always cold and thirsty. We have previously mentioned that mate tea, sprinkled or used as a floor wash, drives away negative spirits. You can profitably make a practice of sprinkling mate tea around your work area. These are rather simple precautions to take to avoid the negative influences of those greedy negative and trickster spirits who try to make the life of the necromancer one of difficulty.

In the former chapter concerning the control of spirit influences, a mate tea solution was mentioned that you could use to wash your living and work area. The suggestion was made that you use it every three months or so. If you have done so, you will have found that your home has become relatively free of the more common kinds of negative spirit influences. The after effects of this cleansing will stay in your home for a few months, and by renewing the cleansing frequently you will discourage these unwanted spirits quite effectively.

When you travel outside your home, you have probably noticed that spirits will talk with you, in all locations, and in very convincing ways. If you wish to discourage random spirits from annoying you when you are away from your home, you should carry a bit of powdered mate herb with you. You can also bathe frequently, say weekly, in a bath to which a cup of mate tea has been added. This generally will act to prevent spirits with negative intentions from approaching you.

I also suggest that you also make a cross of two dogwood twigs about two inches long. The cross should be tied in the center with white cotton or silk thread. This equal-limbed cross may be kept in your purse or pocket, or you may wear it either in your clothing, or on a cord around your neck. It is very effective in keeping off the approach of negative influences. If you place such a cross on the doors of your home it will discourage these negative spirits from accompanying people into your house. It also give negative spirits the very clear idea that they are not welcome in your home.

These dogwood twig crosses may be prayed over, or otherwise magically charged to give them a greater magical effect. As they act by their nature in confusing the lower spirits, it is not even necessary to pray over them, but it often helps.

Should someone in your home be afflicted with a negative spirit you can have the person take the following bath to weaken the influence of the spirit. Then you should pray over the person that the spirit be removed and sent to the astral realms where it belongs. You can pray to St. Raphael the Archangel for this work if you wish.



SPIRIT WEAKENING BATH

1 cup mate tea

1 cup dogwood bark tea

1 cup river water

1 stick cinnamon

Mix

Add 1 cup vodka or 1 cup ethyl rubbing alcohol

Store the resultant liquid in the refrigerator for a week. At the end of the week take a $\frac{1}{2}$ cup of the mixture (after shaking it well) and add a piece of red cotton thread about 3 inches long. Place this $\frac{1}{2}$ cup of mixture in the bathtub when the tub is half full of cool water.

Pray over the bathtub that the bath remove all negative influences on the person. Then have the person bathe for about six or eight minutes, immersing in the water four or five times. After the person comes out of the tub he or she is ready to be prayed over to release the spirit that has been troubling the person.

There is enough liquid in the formula for about eight baths. You can bottle this bathing compound and save it if you wish, but you should add a piece of red string to each bottle when you do. Each bottle should also have some of the cinnamon stick in it.

I do not advise using this bath for clients. Most clients will simply re-attract the same or another negative spirit to themselves. With clients this bath is not advisable, as you cannot monitor them closely enough to know when they pick up another spirit. Members of your family, whom you are able to watch closely enough to keep spirits off, can often profit from this bath. This bath is especially good for removing negative spirits from young children.



THERE ARE A number of incenses that you can burn in your home to promote generally good vibrations and to assist in keeping negative spirits away. Any incense that contains more than 51 percent frankincense is suitable for this purpose. This includes all of the so-called church incenses. At this time, with a functioning spirit of divination, you can begin using these incenses again, even though most of them contain some myrrh. Should you have bad results, even on one occasion, you must stop burning these lighter incenses and consult with your spirit of divination to find out what the real difficulty is.

As was mentioned previously, myrrh allows the astral forces to manifest on the physical plane. It brings the astral realm closer to the physical by strengthening it. When you work with the dead, this gives power to the spirits of the dead, who will usually use their newfound power to attempt to influence you. This means that you will need another incense to counteract the effects of the myrrh.

Frankincense does this very well, and in the ratios found in the church type incenses, which must be at least 51 percent frankincense, it overcomes the negative tendency of the myrrh to cause the lower astral to manifest. At this time you should still avoid using myrrh alone. At a later time we will see just how myrrh can be used by a necromancer to gain very good results when summoning or working with specific types of spirits.

By keeping your home free of negative spirits, and a comfortable place for the more positive spirits to gather, you will soon find that your work will gradually become easier than it has been before. Good housekeeping pays, whether in the physical world or in the astral realms of the spirits.

If you have access to a dogwood tree, or an herb store, you should obtain some dogwood bark. Powder this bark to a very fine consistency, so that it is the fineness of flour. Keep it on hand to use to discourage negative spirit influences, along with the finely powdered flour of the mate herb leaf. Dogwood bark powder has the influence on spirits of making them disoriented. It causes them to lose control of their ability to act on living people. It has the same effect on negative spirits as alcohol has on living human beings. It could be said that dogwood bark makes the spirit drunk, which is the Spanish name for this powder. You can blow either of these powders in the direction of any negative spirit influence that you may feel in your home. You can also place dogwood bark powder in the corners of your bedroom, along with the mothballs.

Remember to use small pieces of camphor in water, and mothballs in your bedroom, to keep spirits out of the bedroom

and allow yourself some privacy in your house. This makes the spirits quite uncomfortable, and will give you an easy nights rest from them.

During your work with the dead, especially once you have reached this point, you will occasionally encounter spirits who just seem to want to hang out with you. These spirits are known only because they are sensed, they rarely or never speak to you. They can spend months just hanging out in your home. It can become very boring to constantly sense strange spirits around you. Frequently these spirits think that they are of such a nature that you should recognize them, or that you should do something for them just because they are there. You never are responsible for, or to, spirits who just wander into your living space. You have the right to tell them to leave, and you also have the right to make them leave if they are not responsive to your first fairly civil request. Once you sense spirits of this type, you should ask them if they have a purpose in your home, and if they say no, tell them to go away.

The Pennsylvania Dutch have evolved an excellent method of dealing with this kind of spirit. They command the spirit to either speak or leave. After waiting a few moments for an answer, you should immediately make a sincere prayer to God to remove the spirit from your presence. If the spirit speaks to you, enter into conversation with it and find out what it wants. But, you must always remember, you are not on this Earth to solve the problems of the spirit world!

In any conversation with a spirit, it is best to point out that it is dead, and that there are spirits who will help it to get where

it belongs if it asks for help. A spirit may think that it has a legitimate reason for hanging around either people it knew when alive, or the place where it died. In this case it is necessary to point out that it is dead, that its relationship with the living has ended with its death, the place no longer belongs to it, and it is time for the spirit to move on.

For the most part the final part of your conversation with the spirit should dwell on getting it to leave the Earth plane, and if it refuses to go, even after your talk, you should summon help through a sincere prayer to God to get the spirit to leave.

Most spirits will leave after a sincere prayer is made. If the spirit does not leave, it probably thinks that it has something important to do. In this case, you should simply tell it that it cannot do it in your house, and then make a prayer again for it to leave. This will usually do the trick.

Occasionally one of the spirits will prove to be a trickster spirit. In this case, you can count on it deciding to teach you something wonderful. At this point you should make a prayer for it to leave. If it does not leave after the first prayer, tell it that you only learn with living teachers, and have been instructed to pay no attention to non-living teachers, and then repeat the prayer to have it leave. I have always found that the second prayer will get rid of the spirit, even if the first prayer fails.

In the event that you find a spirit will not leave, even after the first two prayers are made, there is a very simple ritual that you can perform which will get you some immediate astral assistance. This ritual can be used by anyone, and requires neither occult training or the ability to meditate. It is not particular to

any religious or spiritual practice. All that it requires is a belief in spirits and faith that God did not goof up when He made His creation.



TO MAKE A SPIRIT LEAVE

Mix together

1/4 teaspoon powdered cardamom

1/4 teaspoon powdered ginger

(Do NOT make this up in advance, the effect changes when they are blended together over time.)

Place this fresh mixture on a burning charcoal. As soon as you see the smoke rise, pray that the spirit leave and be kept away from you permanently. Then state that you are attempting to learn to work with the dead in a positive way, and that this spirit is annoying you with its presence, and you want it out of your house permanently. You should also add that you want all trickster spirits kept away from you, so that you can work with your helpful spirits without any negative interference.

When you make this statement, you should display all of the anger you feel toward the spirit. This will always get rid of the spirit, unless you have previously invited it to be a member of your spirit group. If the latter is the case you will be reminded of this, and you will have the choice of either keeping it or getting

rid of it. This incense blend summons what might be referred to as the astral police. It will clean out an area in a hurry, and in the same rough manner that the civil police would when they raid a disorderly tavern. DO NOT use this incense indiscriminately. Doing so will put you on the list of those who have no business meddling with occult phenomena, and the astral police will close you down astrally. That will put you out of business as far as being either a magician or a necromancer goes.

After the spirit leaves, you should light three white candles as a thank you to the astral police. This is not mandatory, but it does show your good manners and keeps you on their list of friends. The three candles should be burned in the same room you burned the incense to call them, and you should light the candles with the intention of thanking the forces that came to your assistance.

If you have a lot of problems with negative spirit influences, you should review the suggestions in Part One of controlling spirit influences. If you have been practicing all of these, you should go one step further and purify your house thoroughly. First clean your house completely, getting rid of all of the dirt, junk, and litter that you no longer want or need. This includes a thorough cleaning of the attic and basement, as well as cleaning out all your closets.

Now wash your house, including a thorough mopping of the floors with the compounds used in Part One of Controlling Spirit Influences. Next put three mothballs in every corner of your house except in the room where you work directly with spirits. Place camphor in water in your bedroom, and with your home in this clean state, wait for a day or so.

If you find that the spirits are still there, your next step is to thoroughly incense your house with an incense made of equal parts by weight of thyme and frankincense. This is an excellent incense for fumigating your house, as it has not only a lightening influence, but an influence of calming and blessing the place where it is burned. Negative spirits really dislike this incense, and they will keep out of a house where it is burned. They will keep away from the house longer than they will keep away when most other incenses are used.

This incense is heavy artillery, and it may chase away your family spirits and the spirit of your bowl of divination. This is one of the big problems with using it. Only more elevated spirits will stay in a place where it is used with any regularity. Until you have established good relationships in the spirit realms, it is best not to use this incense unless it is really necessary to do so.

To avoid using this incense you might do all of the cleaning and preparatory work, and then make up the incense. You can then make the prayer to have the spirits leave. Usually the spirits will leave while they have the chance. They are aware that the next step is burning the incense, and they usually do not want that to happen. Your intention to burn the incense in a day or so if they do not leave will be clear to them, they will usually be able to see just what will happen to them if you do burn the incense. (Spirits can see a few days into the future, remember?) This will inspire them to get out of the place.

At this point you may feel that you have become an expert in ridding places of spirits. Please do not try to go into that business yet. There is a lot more to learn about it, and this is just the beginning. If you note the table of contents, there is yet another

er chapter on this subject ahead of you. Even then, you will only be as knowledgeable as you need to be to learn to practice necromancy. Please do not assume that this is all that there is to the subject. There is enough additional information available on ridding places of spirits for any number of other books.

Your next subject is learning how to obtain an operative spirit to work for you. Once you have mastered working with an operative spirit you will be able to learn how you can rid a place of spirit influences without even being there. Even with that knowledge you should avoid going into the Ghost Busters business. All of the information in this book deals with the spirits of the human dead, and those who actually do this kind of spirit housecleaning work are prepared to go to war with spirit forces of which you will usually be forever unaware.

Before you go on to the next chapter you should make up all of the incenses mentioned in this chapter which may be stored. You should also review the practice of your cleansing procedures in your house. You should also clean your house thoroughly again.

Your spirit of divination can be used to point out to you anything that you might have in your house that you need to get rid of. In some cases this means furniture that has irremovable bad vibes or strong spirit attachments. Occasionally it means people, but this is usually subject to negotiation. People who are really negative to your practice of necromancy can be a real barrier to your work.

You should also obtain a small quantity of cardamom, ginger, and thyme (at the grocery store) to have on hand should

you need them. As I mentioned, do not make them up in advance. Mark all the incenses you have, and keep them in the closet with your spirit of divination.

Once you have completed the above, reread this chapter again, working with your spirit of divination all the while. Only then are you ready to go on to the next step, obtaining an operative spirit. Read the next chapter at least twice before doing anything recommended in it, and remember to work with your family spirits and your divination spirits every day.

CHAPTER ELEVEN



Obtaining a Working Spirit

The Yiddeonim of ancient times is what is referred to as the working or operative spirit today. This is the working spirit that does what is generally referred to as magical work for the necromancer. As you will learn, it is an entirely different kind of spirit than the spirit of divination. By the time you are ready to obtain one, you must have your spirit of divination thoroughly trained, and it must be quite comfortable working with you. If you do not have your spirit of divination trained to this point, you must stop reading right now. You must wait until you have attained that goal with your spirit of divination.

Just as all living people have different personalities, so do all of the spirits of the dead. The ideal spirit of divination is intellectually curious, inquisitive, and able to learn quickly. The ideal operative spirit, on the other hand, is basically amoral, controlling, manipulative, and greedy for power and success. A good operative spirit must also have the real astral power to back up its greed-motivated desire for power and success. This last requirement is what makes a good operative spirit a rarity.

By the time that you are ready to find an operative spirit you must be certain of your spirit of divination. You must know that you can trust the spirit, and the information that it provides you. If you do not feel that you can rely on your spirit of divination, you should continue to work with it. You should work with it either until you can rely on it, or until you have found that it is not going to be reliable. If it is not going to be a reliable spirit for you, you will need to begin all over again. You will have to get another spirit of divination. You absolutely need a good spirit of divination to train an operative spirit. If you do not have one, you will most likely become the prey of any potential operative spirit you attract to work with you.

Once you have determined that you can rely on your spirit of divination, you can proceed to begin the process of obtaining an operative spirit. This will take some time, but it can be accomplished successfully. You must start the process by telling your spirit of divination that you would like to have a spirit that could do things for you. You should tell your spirit of divination that you want a spirit who could talk to people and influence them to do the things that you want done.

You must indicate the kind of things that you would expect to have an active operative spirit do for you. You must be able to say what you want, without being the least bit shy about it. If you want an operative spirit that can read, you must mention this. If you want the spirit to find books for you, it will have to be able to read. If you need a spirit with particular skills, you must say so very plainly.

Do not attempt to get an intellectual as an operative spirit. Those who were intellectuals in their life on earth rarely

have enough energy in the spirit world to be able to work with magicians. Those who were intellectuals that have even a little energy seem to desire only to keep philosophizing in the spirit world. They are rarely ever able to be of assistance to a necromancer.

You should really sit down by yourself and make a complete list of the kinds of things you want an operative spirit to do. You should review this list privately, every day for a week or so, to be certain that you have not forgotten anything. Then you are ready to speak to your spirit of divination about what you think you need in an operative spirit.

You should tell your spirit of divination that you would be willing to give it something special if it would find a spirit that would work with you, and bring it to you. Tell your spirit of divination that you would be very pleased if you had a working spirit that would do things for you, as then the three of you would be able to do more things working together than the two of you could do without an operative spirit, just as the two of you can do more together than you can do alone. This is very much like convincing your business partner that you would like to bring another partner into the business. You must stress the special skills that the other partner would have to have, and also stress the increased business that would result from expanding the partnership.

Remember, at this point your spirit of divination is the star of the show. It probably will not be willing to share either its space, or its food, with another spirit. The situation might be compared to convincing an only child to allow the new baby to share its bedroom and its toys. It requires some strong talking

and some real persuasion, especially as you are asking the child who has to share its room and toys to go out and find the new baby.

You must tell the spirit of divination that you would be willing to give it something really special if it would find an operative spirit for you. Then determine, in consultation with the spirit, just what this special offering would be. You should stress that this special offering would be in addition to anything else you might be giving the spirit, and in addition to the regular feedings it is receiving from you. You must stress that these regular feedings, and the rewards you have been giving it for accomplishing tasks, would still continue.

The important point seems to be that the spirit of divination must know that its offerings will not be reduced, or shared with the new spirit, and that it will have its own sphere of competence in your establishment, which will not be infringed upon. Your divination spirit still needs to feel "wanted and special" in your eyes. This is where the persuasion comes in, as the spirit of divination will usually think that you are trying to replace it. You must stress that the new spirit will have to be able to do things that it cannot do.

In some cases, but quite rarely, your spirit of divination may be able to work as a working spirit. In this case, you have a single spirit that can actually do both tasks. This is very rare, and you must test the spirit thoroughly before you decide that your spirit of divination can actually work for you. Further on, the means of testing a working or operative spirit are explained. You must always be certain of the spirit you are working with, before

you abandon your search, deciding that you have found a working spirit.

The best operative spirits are those of craftsmen and laborers, but they are also the most difficult to locate. The next best are the spirits of soldiers or military personnel, policemen, firemen, and so forth. These spirits have the least hesitation about working for someone, and they usually take direction well.

The spirits of deceased criminals and murderers are the most difficult spirits to control. However, they are very good workers once they are really convinced that they should honestly and sincerely work for you. I do not suggest that you attempt to train one as your first operative spirit, however. Again, you must stay away from the spirits of alcoholics and drug addicts. The operative spirit will constantly be making suggestions to you anyway, and you do not need any negative suggestions from criminals, alcoholics, and drug addicts. You will have enough difficulty working with the more positive operative spirits.

As was mentioned earlier, the primary reason that spirits are willing to work for you at all is their desire to pay off any debts which they may have accumulated in their prior life. By working for you they are able to make amends for the bad deeds which they performed in the life they have just completed. In other words, the spirit is gaining a spiritual advantage from its service as your divinatory or operative spirit. The feedings you give, the food and water and so forth, are to give the spirit the strength it needs to allow it to continue to work for you. Coins and other material offerings are strictly a secondary reason for

helping you. These may be considered a bonus you give the spirit.

A working spirit requires a great deal of astral force. This must be an inherent part of the spirit's character, it is not something which is, or which can be, developed after one dies. Ideally the spirit you have working for you would be one which is familiar with the astral universe, with a familiarity gained in a past life. This is a very rare case, however, as we are speaking here of the spirit of a dead mystic, occultist, or magician. These are not usually good operative spirits as they are too controlling. If you should be so unfortunate as to actually get one, it would probably be running you, and your life, in a very short time.

This is the reason why spirits should always be encouraged to study with spirit teachers. If the spirit who is going to work for you is one that has studied, or is studying, with a spirit teacher, it will be a much more productive spirit for you. It will also be less likely to give you negative suggestions.

You will know that you have met a spirit who thinks that it can work for you when your spirit of divination brings it to you. Let your spirit of divination be the one to make the introductions. It is a spirit that you can trust, while the potential working spirit is very much a new kid on the block. You must go through the same process of making the acquaintance of the spirit as you did with the spirit of divination.

Again, you will have to gain the friendship of the spirit. You will have to explain to the new spirit just what you want, and you will have to get its agreement that it will be possible for it to do these various things for you. Should the new spirit hesi-

tate, or decline to be willing to do any of these things for you, you will have to dismiss it by releasing it immediately. Whenever you are working with any new spirit it is very important that you also keep up your work with the other spirits, including your spirits of divination, and always and most importantly, your ancestral spirits.

Your first test will be getting your spirit of divination to agree to bring an active spirit to you. Once you obtain the agreement of your spirit of divination, you are almost ready to go into business. You are ready to prepare a place for the new spirit to use as a base.

For this purpose we will use either another white porcelain bowl, or a small iron cooking pot. The latter is preferred, as it has a different vibration in it than the bowls we have used for the other spirits. You will find that sooner or later, operative or working spirits get to feel that they are a very special breed. They enjoy being treated a bit differently from other spirits. A small iron cooking pot seems to make them think that they have a bit of class compared to the spirits who are served from ceramic bowls.

You should place a sketch or a drawing of a human skeleton in the pot. A Xerox copy of a skeleton taken from a book of anatomy will work as well as anything more elaborate. A cardboard Halloween skeleton will also work well. What is required is a symbolic skeletal framework for the spirit to use to perform its actions.

In some practices, carved dolls are used in the pots. If you like the idea of carved dolls, you must be certain that the doll

has sex organs, and that it is of the same sex as the sex in which the spirit presents itself. Unsexed dolls are a sore point with many working spirits, and a sexed doll will bring a more active working spirit to you.

You should place the bowl, with the copy of the skeleton or the doll, near the bowl of your spirit of divination. It should be placed below the bowl of the divination spirit in your closet. The pot may be on the floor if you have the bowl sitting on a box or a shelf. Ideally you should introduce the pot to the closet when you speak to the spirit of divination. You should tell the spirit of divination that the pot is for the working spirit that it is going to bring to work with you. Feed the spirit of divination as usual, and again request that it bring you an operative spirit.

When the operative spirit arrives in your home you should be able to sense it at once. You should sense its presence near the bowl of the spirit of divination. Now is the time for you to use great tact. You must always feed the spirit of divination first, and discuss any remaining business with it. Then you must ask the spirit of divination to introduce you to the spirit it has brought to you as a potential operative spirit.

In some cases, a spirit which is totally uninterested in any form of spiritual evolution will present itself to you with the desire to become an operative spirit. The spirit simply wants to stay on Earth and work mischief among people. This is the ultimate trickster spirit, as this spirit is negative in both intent and action. This type of spirit is almost impossible to work with, and must be dismissed as soon as its nature is unmasked. Those who

are wholly negative in their practice of necromancy will draw this type of spirit to them more than any other kind.

If you are experienced in summoning, and if you know the name of the spirit you wish to use in your pot, the spirit of divination can summon it into your pot for you. This is an action which must be done in a commanding manner, and it must be done powerfully at one time. You should not attempt to do this over a period of time. If you take your time to accomplish this, you will usually end up with a useless trickster spirit.

Once you have summoned the desired spirit into your pot, you must thank your spirit of divination, and feed the new spirit with cold water. This technique is usually done when you know the spirit you are summoning, and knew the person when he or she was alive as someone who was astrally powerful. If the person died in an accident recently, this spirit is usually the ideal case for such a summoning.

In this case, you must be ready to calm the spirit and explain what happened. You can then explain to the spirit what you want it to do for you, now that he or she is dead, and explain that the spirit can find a spirit teacher who will tell him or her how to do it. If your spirit of divination has found such a teacher, you can have it take the new spirit to its teacher.

This rare process simplifies the matter considerably, but in most cases it is unlikely that you will be fortunate enough to be able to find a spirit who meets all of the qualification you are looking for. It has been done successfully, however, so you might consider it if you hear of the death of someone who you think would be suitable. As with most work done with spirits, getting

a spirit that you can work with is the most difficult part. When well-known magicians die, there are always a number of necromancers who will woo them, attempting to have them work with them. These magicians usually accept the best offer, from the most experienced necromancer. They then usually attempt to dominate the necromancer.

However you obtain the working spirit, the first steps are always the same. You must explain what you want the spirit to do for you, and obtain its agreement to assist you in your work. You must also build it up enough to communicate with you, but in the case of a working spirit, you must be careful not to build up its strength too much. You want to strengthen your potential working spirit, but you must avoid getting it too strong. Giving the spirit cold or cool water is usually enough to strengthen it sufficiently to communicate with you.

Once you have the spirit communicating with you, the next step is to find out as much about the spirit as you can. You have to develop the same kind of relationship with your working spirit that you have with your spirit of divination. You must develop a friendship between you and the spirit. The friendship must develop over time, so you must continue this daily get acquainted process for at least a few weeks. This long process may be shortened only if you knew the spirit well when it was alive.

Once you have spent a few weeks with the spirit, and formed the basis for a friendship, you should begin testing the spirit. This involves your giving the spirit a small task to accomplish. The task must always be one which the spirit agrees it can accomplish. You then tell the spirit that when you are certain

that it has performed the task, you will give it a glass of beer along with its glass of water.

Once the spirit agrees to accomplish the task, which it may take a day or so to do, you should place two empty glasses by the pot where the spirit is addressed. Now you must wait for the spirit to actually accomplish the task. You should set a time limit in which the spirit is to accomplish the task, and there must be some way that you can learn that the task has been accomplished from an external source.

An example of the type of task you can have the spirit start with would be having your working spirit make someone contact you. The ideal person for this is someone who you know, and were in contact with for a few years, but who has lost touch with you. Obviously if you are interested in making contact with a lost lover or something of that sort, you will probably be opening an emotionally charged situation should that person contact you. It is better if you ask the spirit to have someone with whom you were simply acquainted contact you. You will know that the task has been successfully accomplished when you receive a telephone call or letter from the person. There is no way that the spirit can convince you that it has earned the reward if the telephone call or letter has not been received.

Once you receive the telephone call or letter, the task has been completed, and you can reward the spirit. When you are working with active operative spirits it is absolutely necessary that you be certain that any task that you give the spirit is accomplished before you give a reward for the task. Working spirits literally "earn their bread" by influencing people. If you

are going to keep control of the spirit, it is vitally important that you must not be one of those being influenced by it.

Any spirit will attempt to get you to reward it, whether it does the work or not. If you reward the spirit, without knowing that the work has been done, you will be well on the way to losing control of the spirit. This is why you must have the spirit do things that you can prove have actually been accomplished.

The proof must always come from a source other than the spirit itself, or from your spirit of divination telling you the work has been done. You must always demand, and be able to obtain, proof of the spirit's work from a source external to the spirit world. For at least the first six to eight months you must never give the spirit a task whose completion you will not know of from another source. In addition, when you eventually begin giving the spirit tasks that you will not be able to confirm independently, the spirit must never know that you will be relying on its word, or the word of another spirit, that the task is complete.

The process of working with an operative spirit is simple, but the foregoing rule must always be kept in mind. Otherwise you will drift off into the world of fantasy, and your operative spirit will gain control of you.

The following rules must be observed rigorously. They are basic to working with an operative spirit successfully.

1. The spirit must only be given tasks that it feels that it can accomplish;
2. You must feed the spirit only when it has successfully completed a task you have given it;

3. You must always verify, from an external source, that the task has been completed before you feed the spirit.

These rules are very rigid. They are there to prevent the spirit from gaining control of you. You will misuse them at your direct personal danger.

You must always remember that a spirit performs its so-called magic by influencing people without their being aware of the external nature of the influence. The spirit does not have to be particularly bright to decide that it should influence you to feed it. The better the operative spirit that you have working for you, the more subtle its influence will be exerted on you. This spirit influence will always be exerted on you, as well as on those you send it out to influence. If you are going to be successful working with any spirit over a long period of time, it is absolutely necessary that you be aware of the origin of your thoughts. If you are not, the spirit will keep attempting to influence you until it finally succeeds in doing so.

Influence on a person usually seems to be cumulative. The more a person is influenced by a spirit, the more likely the person is to continue to be influenced by the same spirit. The effect is not really cumulative, it is just that the spirit gets to know the person, his or her emotions and desires better over time. This knowledge makes it easier for the spirit to motivate the person to do what the spirit wants done.

If you are going to maintain control of the spirit, you have to keep one step ahead of the spirit. You have to know the spirit better than the spirit knows you. You have to keep the spirit

happy with the relationship it has with you, and most importantly, you have to convince the spirit that nothing that the spirit does is hidden from you. This always means that you must really know yourself!

Should you have assigned a task to the spirit which has not been completed, you may have a strong feeling that the spirit should be fed. The idea is coming from the spirit, not from you. Refrain from feeding the spirit until you receive outside, non-spirit-world confirmation that the task has really been accomplished.

The spirit of divination may decide to help its associate, the operative spirit, to get more feedings. They may even decide to share in the feedings! So you must never accept confirmation that a task has been performed from the spirit of divination with whom you work.

In all magical practices there is a formula for diagnosis of a problem through divination, and solving the problem through magic. This formula is used to solve problems in almost all magical practices. It is used in necromancy as well. The two spirits with whom the necromancer works fit into this formula very well. The spirit of divination is used to determine the various facts and conditions which surround particular apparent problems or difficulties. The working spirit is then used to apply a remedy, by convincing those who are key to the situation that they should act, think, and behave in the way in which the necromancer directs them.

When an apparent difficulty presents itself to you, you should discuss it with the spirit of the bowl. The divination spirit will then provide you with the information you may need to

determine how you should best proceed to gain the ends you wish. The spirit of the pot, your working spirit, should then be involved in a three-way discussion to decide how to achieve what you wish to have done. You should also determine what kind of reward your working spirit desires from the work it is undertaking.

Once you ask your working spirit to accomplish something, you must wait until that task is complete before you ask it to accomplish anything else. The working spirit must be given only one task at a time. This is an important point, as many of the tasks assigned to your working spirit may take some time to bring to completion. Some people are more easily influenced than others, but you will probably find that most of the work you will have for a working spirit involves convincing a person to do something that he or she is not inclined to do. No matter how easily influenced a particular person is, this kind of subtle influence usually takes time to bring to fruition.

Once you have more difficult work underway, you will have occasions where your working spirit will tell you that a particular task has been completed. The spirit will often ask for the reward for doing the task. You must then tell the spirit that you have not heard of the completion of the task from an external source. You must stress that as soon as you have heard of the completion of the task from an external source, you will give it the rewards that you have promised it. You must be firm in your refusal to give the reward.

The spirit of the pot will then take action to make certain that you hear about the completion of the task. Either the secret will come out, the client will finally call you, or you will hear

about it in one way or another from accessible channels. You may then give the spirit its reward for doing the work.

In some cases you may give your working spirit a very difficult task, one which you know will take a long time to complete. If a project is going to require more than a week or so to complete, you should agree with the spirit that it may have a half a glass of water every week while it is working on the project. If the project is going to take several months to complete, you should tell the spirit that it should work on the project only at certain times. If you tell it to work on the project every other day for a few months, for example, you can give it a half a glass of water once a week while it is working on that project. Once the project is completed, you should give the spirit a substantial reward for this work.

In the case of a project which has taken several months, a spirit will have earned a reward of several plates of vegetables, some beer or wine, and some tobacco. This reward should be spaced out over a few days so that the spirit does not get too "sludgy" from the sudden influx of food.

In every case you should hear of the completion of any work the spirit does from an outside source. If this seems to be difficult or impossible, at a certain time you should mention it carefully to your spirit of divination. The following day the spirit will probably come up with a way in which you can hear of the results of the work.

Occasionally there will come a very rare task in which there is simply no way that you can learn the results of the work. When this happens, and you have discussed it with your spirit of divination, you should then take a day or so with the spirits

and avoid discussing the task at all. If you have worked with your working spirit long enough, you will be able to judge just how disappointed it will be by the problem that is presented by the lack of a task to do. At this point you should have another task at hand, and after it is completed tell the working spirit that you have learned that there is a way you can learn of the completion of the original task.

Then you simply assign the problem to the working spirit and wait for three or four days after the spirits both tell you that the problem has been resolved. At this point you should take a reading on the problem through another means of divination in your spirit protected bedroom. Trust your reading rather than the spirits. If the reading confirms what the spirits have been telling you, you can feed the spirits. It is best if you take the private reading in your bedroom, and then put off feeding the spirits until the following day. You should avoid letting the spirits know how you decided to feed them.

Once you have an operative spirit, it is necessary to keep it busy. You may find that you will have to receive a large number of cards and letters from friends, to say nothing of telephone calls. You must answer these, and avoid looking at it as a burden. You are using these messages as a way of keeping your spirit working, and keeping it working is necessary. At no time should you show discouragement upon receiving anything from the spirit. When you ask for something you must be able to accept it in good grace, no matter how it comes.

The problem is to keep your operative spirit working. You will probably have to stretch your ingenuity to do this. Keeping the spirit working is the most important thing you can do at this

point. You will have to keep it working to test it out, both so that you can be certain of its work, and to allow your operative spirit to develop its talents. If it has a spirit teacher you will have a better chance of having it work more effectively with you. It will also learn how to accomplish the tasks that you set it more effectively. But you must still come up with something for it to do at least once every week.

Once you obtain an operative spirit that will work for you and deliver results, you must work with it for at least six months before you will be able to trust it with any large scale or long-term projects. Keep working with it, and keep proving it. You will find that you will be building your partnership with the spirits in a very positive and beneficial way for all of the members of the partnership.

You must still continue to work with the spirits of your ancestors, and it is very necessary that you also maintain the close relationship which you have developed with the spirit of divination. Until you have worked with your operative spirit for at least six months, you are not ready to go further in this book. It will take you that long to learn to place yourself in harmony with the operative spirit, and to know that it can accomplish what you ask of it. Until you have had six months experience proving your operative spirit, you should avoid asking it to do anything which may be a really difficult operation.

Remember, in Magic you NEVER stop learning.

CHAPTER TWELVE



Working with an Operative Spirit

Once you have proven your operative spirit with such simple things as having it prompt telephone calls, cards and letters from friends, and you have also established at least a six months successful working relationship with it, you are ready to go on to giving it more complex tasks. One of the easiest tasks to use in developing an operative spirit is the task of debt collection.

Spirits and Debt Collection

IF YOU KNOW anyone in your past who owes you money, a person who owes you a legitimate debt, but who is not motivated to pay it, this is an excellent subject for debt collection work by your operative spirit.

The person selected must be someone who has not paid a legitimate cash debt to you. It cannot just be a person who owes you in general. You must send your spirit out to collect something specific, preferably a specific amount of money. You begin

this process of debt collection by mentioning the person and the debt that the person owes you to your spirit of divination. You must find out if the person has any real intention of paying you, as well as any real ability to do so. A person with good intentions, but without the ability to make repayment, is a poor candidate for this work. You must chose only a person who has the ability to repay you. Usually, at least in my experience, this person does not have the intention to pay his or her debts, even if he or she has the ability to repay them.

If the deadbeat you have in mind knows where to reach you, and can actually get money to you, you can now begin the process of collecting the money owed to you through the work of your operative spirit.

You must first gather some additional information about the person. This can be done through your spirit of divination. You will need to know if the deadbeat has your address, or can find it, and thus can send you the money without contacting you personally. You have found that the deadbeat can afford to repay you, so your operative spirit must influence the deadbeat to actually pay you.

Your spirit of divination, by hanging around the deadbeat for a short time, can learn what it is that actually motivates the person to do things. What are the person's guilts, needs, and greeds? These your spirit of divination can find out for you. This information must be the basis of your instructions to your operative spirit.

Your spirit of divination should also give you information about the kind of spirits that are hanging out around the dead-

beat you have selected. In many cases you may be able to summon them to your working area and have them keep on the case of your subject, providing extra spirit force to assist you in collecting your debt. Once the information you need from your spirit of divination is complete, you are ready to discuss this matter with your operative spirit. It will know that something interesting is coming up, but you should not talk about it too soon, as you may wish to go after someone else as a first trial, if the information your spirit of divination learns is not encouraging.

In talking to your operative spirit you must tell it that you have an interesting and quite different task for it. Tell it that you want it to influence a person to pay you money that is owed to you. The operative spirit is to go to the person and tell this person that his or her luck and fortune in life will improve a great deal if he or she pays off some back debts. Here is where you apply the information on motivation that your spirit of divination has developed for you.

The spirit is to make the person feel particularly bad about not paying you the debt that he or she owes you. This spirit is to use the information on the person's motivations that you have developed, to motivate the person to pay you the debt owed you. What you instruct your operative spirit to do with the person must always be moderated by what you have learned from your spirit of divination.

The operative spirit can haunt the person until he or she pays the debt to you. You will know that the spirit has done its work when you receive the money from the person, and you must tell the spirit this. As this is a special request, the opera-

tive spirit can be allowed to work on it in its spare time, working on this task until you receive the money.

You can even tell your operative spirit that it is allowed to eat and drink with the person, devitalizing the person's food and drink, whenever it is in the person's house. It is necessary to stress that the spirit return to you every morning to report on its progress. You must also stress to the spirit that the object of this work is to get the person to pay you the money owed you.

Once you receive this money you will have other equally interesting tasks for the spirit to work on. You may also mention that as this is a special task, you will give the spirit ten percent of the money you receive from the person. You should do this especially if you have given the spirit permission to eat with the person.

The spirit will usually be very interested in this assignment, particularly if you have given it permission to eat with the person who owes you money. This means that the spirit can become more vitalized as a result of this work. In addition, you will not have to feed your operative spirit, aside from giving it a ten percent commission on the money you will obtain from the deadbeat. The spirit will influence the deadbeat. It's amazing just how quickly a spirit can get money out of a deadbeat!

The operative spirit will usually move into the deadbeats house and follow this person around, while constantly sharing any food the deadbeat eats. The spirit will become considerably more vital, and will use some, if not most, of its new vitality influencing the deadbeat to pay you. The deadbeat will begin to have guilt feelings about all the money he owes, and will even-

tually decide to start paying back some of it. In most cases he will begin paying his bills, starting by paying what he owes you.

Debt collection is one of the most pragmatic uses of an operative spirit. It is also one to which some people, who know about the technique, seem to have what they consider to be ethical objections. As long as there is a legitimate debt present, there should be no reason why it should not be collected through the agency of spirits, or in any other way. Using your operative spirit to collect the debt is certainly easier on you than suing the deadbeat in court for the money.

Spirits and Money

ONCE YOU RECEIVE the money from the deadbeat, you must give ten percent (the amount you promised) to the spirit. This should be put either in, or near, the spirit's pot or bowl. If you wish, you can place the money on top of an envelope. You can then put any money previously on top of the envelope inside the envelope when you have more money to give the spirit. I have no idea what spirits do with the money that they collect, but almost all spirits like to receive money as a special reward.

If you have a fairly active operating spirit, and if you happen to be in a business in which people have a tendency to run up bills, you will find that your spirits will earn a goodly amount of money over time. You should keep this money, in cash, at the pot of the spirit. Writing a check to a spirit is not the same thing at all, and spirits do seem to know the difference. You

must not ever use the spirit's money for yourself. This misappropriation of funds always angers a spirit. Taking money from a spirit will eventually cause the spirit to strike out against you in some way.

Occasionally, but rarely, a spirit will ask if it has enough money for you to buy it something. If you count out the money, in front of the spirit, and if you decide that there is probably enough money, you can take the spirit shopping with you for what ever it wants. This is always a fun trip. If you like going shopping with 2-year-old children, you will love going shopping with a spirit.

In most cases the spirit will change its mind, and decide not to buy what ever it wanted. The fact that you were willing to buy what it wanted you to buy, and that you went on the shopping trip with it, are very important to the spirit. It seems that the spirit uses these ventures to prove that you really care for it. So go shopping with your spirit! It will, at the least, be an interesting experience.

However, if the spirit does not have enough money for the purchase you must tell it that, and not add any of your own money to the spirits money to buy it something. This is an advance reward for the spirit, and it will always start problems. The spirit can understand that it does not have enough money, and if it wants what ever it wants seriously enough, you will have it start to ask for money as a reward for doing things for you.

Spirits apparently see money as something important, but they usually have difficulty differentiating amounts of money. A spirit may think that fifty pennies is an incredible horde of cash,

and it may think that a stack of play money is as valuable as a stack of real money. Please do not play games and give your spirits play money. If they should decide to go shopping you are going to be in trouble with your spirit.

There is an occasion when giving spirits play money is something that seems to be good for them. This is when it is burned for their use in the spirit realm. In Oriental cultures there is a particular kind of play money known as Hell Money. It is printed in fairly large denominations, and is offered by friends and relatives to the spirits of their ancestors. The person dedicates the money to the spirit and burns the money in the name of the spirit who is to receive it. The spirits seem to like to have this done for them.

I burned some Hell Money to the spirit of an uncle of mine who spent a great deal of time in China in the 1920s and 1930s. He was very glad to receive the money, and he thanked me for it profusely. He explained about the money to a number of my other ancestral spirits, and they now all like to have Hell Money burned for them. If you want to buy some for your spirits, try an Oriental food store, particularly one in Chinatown, they usually seem to have some Hell Money for sale.

Rewarding Operative Spirits

ONCE YOU HAVE proven to your satisfaction that an operative spirit can actually work for you in a positive way, you should start giving it something more substantial as a reward. This can

be a tablespoon of vegetables it likes, or even a small glass of beer. This kind of reward will replace the glass of water as soon as you are certain that the spirit is able to actually do good work for you on a consistent basis. You can tell the operative spirit that you are testing it, and explain that once it has proven itself, you will increase the amount of food that you give it.

The spirit will understand this, and will desire to prove itself to you. You must proceed slowly with increasing the rewards of the operative spirit, however, as it will always want more. Once the spirit is really effective, you will occasionally wish to give it substantial rewards for doing major work. If you give your spirit large rewards for relatively minor work in the beginning of your partnership, it will be difficult for it to be satisfied with anything less when it does something the spirit considers difficult.

You must increase the rewards to your working spirit slowly and gradually, or its demands for rewards will quickly get out of hand. Operative spirits are always greedy. Greed is a part of their basic nature, and you must be aware of this as you work with them.

On the other hand, you can tell the operative spirit that it can eat with someone whom you want it to influence. In that way it gets a free meal at the table of the subject, which will allow it to become stronger and more influential toward the person you are attempting to influence. You should always point out to it that it must return to you at least once a day, to report its progress. You should discourage a spirit from really living with the person you are attempting to influence. You may occasionally lose a spirit in this way, but if you point out that you are

able to give it interesting and exciting work, as well as rewards, most operative spirits will decide to stay with the necromancer rather than move in with someone else.

Training Your Operative Spirit

IF YOUR OPERATIVE spirit cannot get through to influence someone there are a few suggestions you can offer. You can discuss the difficulty with the spirit, but you should always tell it that you know that every person can eventually be influenced by a strong operative spirit. In fact, this is not actually true, as a few people seem to be unable to be influenced by spirits at all.

By making your spirit believe that everyone can be influenced, the spirit will keep working on the project, even when it has had little success in a particular case. When this happens, you can take your spirit "off the job" for a while and then give it something else to do. You can keep sending it back to the other person from time to time to see if it can "crack" this person.

Apparently a few people cannot be influenced by spirits at all. Some people are hard to influence, although most people can be influenced by spirits quite easily. People who are very materialistic and hard-hearted seem to be the most difficult for spirits to influence. If your spirit is told to be certain of its ultimate success, you will find that it will persist in its work and ultimately influence, at least to some extent, even the most difficult case.

The technique that a spirit uses to influence people is usually simple salesmanship, constantly repeated in the person's mind. It may be necessary for the spirit to change the technique used on a particular person from time to time. In most cases of influence, simply repeating the message you desire the person to hear will eventually get it through to the person. In other cases, the person may need to be told repeatedly that what you want him or her to do is beneficial, and in his or her personal interests, either immediately or ultimately.

Most people will act on something thought to be beneficial. By telling the person that it is beneficial to do something, the person is more likely to do it. "You would be much better off if you repaid your debt to Harry Jones," is one way to do this. A better way would be, "You would feel better and make even more money if you did not have these debts hanging over your head. Start paying your debts off by paying Harry Jones, and see how much better you feel." I am sure you can think of similar approaches to explain how beneficial something is to a person for other circumstances.

Another way for your spirit to influence others is to make them think that what you want them to do is their own very good idea. You can do this by simply giving them the idea through your spirit. If you are in contact with people being influenced, you must never discuss the idea with them, or even mention it, until they bring it up. "I always get really good advice from Harry Jones, asking him about that real estate investment I have been thinking of is a really good idea. I should have thought of that sooner." "Harry Jones would make

a really superior chief accountant. I should have thought of promoting him earlier.”

Another way to influence a person is to have the spirit fill his or her mind with thoughts of what you want done. In this case, the spirit fills the mind of the person with all the many variations of the object you have in mind. The spirit usually sends images of what you want the people to do. Many times the spirit just sends an image, like an advertisement of pleasant scenes, along with the concept directing the person to do what you want. “If you pay your debt to Harry Jones you will have a happy life and can take great vacations.” “If you pay your debt to Harry Jones you will be able to have a new, fast, and clean-smelling automobile.” “If you pay your debt to Harry Jones you will be able to meet interesting and attractive people who like you and care for you.”

You can also have the spirit encourage those around the person to encourage the person to do what you want. The spirit does this by influencing those closest to the person who is to be influenced. The spirit should tell those closest to the person that doing what you want is a very good idea, and that the person who is to be influenced is very wise for deciding to do whatever it is that you want. If you use this technique, the operative spirit must also influence the person to develop the desire to do what you want.

Sometimes you can have the spirit make the person feel uncomfortable because he or she is not doing what you want done. “If you had paid your debt to Harry Jones you would not have this skin itch.” “If you had paid your debt to Harry Jones

you would have had a lower golf score today.” “If you had paid your debt to Harry Jones you would have found a parking space at the bank today.”

You can also have the spirit make the person feel good whenever he or she thinks about doing what you want done. “You had a good day today because you thought about how you could solve the problem that Harry Jones spoke to you about.” “You are on top of the world, because solving problems for Harry Jones always makes you feel especially good.”

If you have any particular questions about how to motivate people to do what you desire, you should get some books on salesmanship and marketing from your local public library. These books are full of helpful suggestions about influencing living people, all of which you can pass on to your operative spirit.

CHAPTER THIRTEEN



Releasing the Dead

Before going further in this text you should have been working with your operative spirit for at least six months. You must have proven it with such simple tasks as letters and telephone calls, and with at least one successful debt collection effort. Once you have reached this point, you are ready to go further. Until you have your operative spirit proven to this point you are not ready to proceed.

Praying to the Archangel Raphael was mentioned earlier as a means which could be used to get rid of trickster spirits. I have also mentioned an incense that can be used to call forces often referred to as the Astral Police for about the same effect. Both of these are forms of releasing the spirits of the dead.

While releasing a spirit of the dead is a beneficial act, from the standpoint of those on this Earth, it is usually simply a process involving telling an unwelcome spirit to leave the place it has been found. A more effective form of this operation prohibits the spirit's return to the place from which it has been banished. The usual release of a spirit of the dead is thus more beneficial for the necromancer than it is for the spirit. This is

because the necromancer is forbidding the spirit access to a particular location on the Earth, but the necromancer is not assisting it in the realms of the spirit.

The work of releasing a spirit of the dead can be classified into three kinds of operations. The first is simply telling it to leave the place it has been found. An example of this is the following prayer:

In the Name of Almighty God, Creator and Sustainer of the Universe, I call upon any spirit within these walls to identify itself and state what causes it to be here, or otherwise to depart this place immediately! Amen!

If the spirit has what it considers a legitimate reason to hang around, it will speak and tell you what that reason is. If it does not, it will usually leave the place without speaking. Obviously, if the spirit speaks, you will have to answer it, and speak with it. You must be the judge of its legitimacy, to determine whether or not it has a good reason to be in your space. If it does seem to you to have a good reason you now have a spirit client!

The equivalent of a leave and banish command would be something similar to the following:

In the name of Almighty God, the Creator and Sustainer of the universe, I command the unwelcome spirit present in this place to leave this place, never to return. Amen!

You can use this as a prayer at any time you find that you have been annoyed more than one time by the same spirit. This

prayer forbids that spirit access to the area in which you use the prayer. It does nothing for the spirit.

These short prayers contain the essence of what has to be said in the above cases. The example prayers may be expanded, and altered, by the person using them. If desired, specific deity names may be used, to suit the individual's beliefs and any conception of the way this kind of prayer should be written and used. In general, it pays to keep the prayers brief. Brief prayers are easy to use, and are easy to remember when you need to use them.

The second operation for releasing spirits of the dead is the release of those spirits who are considered to be lost. This includes making prayers releasing those spirits of the dead who do not realize that they are actually dead. Unfortunately, these prayers are required more frequently than most people might expect.

Occasionally these lost spirits are the spirits of those who have been murdered, or those whom have died in sudden accidents. This category also includes those spirits of suicides who did not think that they would really die as a result of their death attempt. These lost spirits often wander around the physical vicinity of their death, looking for they know not what. Their aimlessness and puzzlement at their condition is why they are often referred to as lost spirits.

These lost spirits first need to be told that they are really dead, and that they must accept that they are dead. These lost spirits can always benefit from a prayer for their release, as it causes guiding spirits, from the spirit realms, to be attracted to

them. These guiding spirits will take the lost spirits away, to some place in the spirit world where they can be comforted by other spirits and instructed about their new nonphysical condition. Once these spirits actually accept their real condition, they may be able to use their time in the spirit world to grow spiritually.

An actual example of this kind of spirit is a case in which the basement of a warehouse held the lost spirit of a man who had been murdered there. Many years after the murder, the spirit was still huddled where the body of the man had fallen, on the floor of the warehouse. The spirit of the man was quite sure that it had been just knocked unconscious and would come around in time.

When a magician went through the warehouse with a group of men who were considering purchasing it, the magician noted the form on the floor. He made a prayer of release over the astral form of the spirit and released it. The huddled spirit form dissipated quickly, as guiding spirits took the spirit away with them. A similar general prayer of release, for use in this kind of event, is given below.

I pray to Almighty God and the Archangel Raphael that the spirit here before me be released from its bondage to the Earth and be restored to its true place in the harmony of the divine creation. May Almighty God take it from here and give it rest. May Almighty God grant it peace. Amen.

The third kind of spirits that can benefit from a prayer of release are those spirits who have used all their vital energy, and who

are on the point of extinction, passing out of their astral being. These spirits can have their passage into the stages which follow physical death considerably eased by having a sincere prayer made for their release.

All that is required is a simple prayer, to the Archangel Raphael if you desire, which asks that those spirits who suffer in your home, or at some other place, be released. This prayer attracts those guiding spirits whose function it is to guide these weakened spirits to the next step in their personal evolution.

You may use your spirits of divination and your operative spirit to release spirits of the dead. In the manner in which we will describe this work, this release is beneficial to the spirit of the dead, and thus to the spirits, and to the necromancer, who use it. Whenever possible I suggest that you use this method, rather than simply praying for the release of the spirit of the dead. The results are better, both physically and nonphysically.

You may have your spirit of divination point out cases to you of spirits who need to be released. It should look especially for those unsuspected spirit forms that occasionally come into a place where necromancy is practiced, hoping to obtain some advantage for themselves. When your spirit of divination points one of these spirits out to you, or directs you to a place where one of these spirits is located, you should say a prayer of release for it. This is one of the ways that you and your spirits can gain in spiritual elevation, as releasing spirits of these last two kinds is generally considered to be a spiritually beneficial act.

Should you wish to have a place, including your own home, cleaned of negative spirits, you can first have it investigated by

your spirit of divination. Then, based upon the information that it gives you, you should send your operative spirit out to find a guardian spirit of the dead in the spirit realms.

Your operative spirit should then accompany the guardian spirit to the place you wish to have cleared out, and assist the guardian spirits in removing any of the spirits present. Following the report of your operative spirit that this work has been done, you should then have the location reinvestigated by your spirit of divination. This will give you some idea of what spirits the guardian spirits considered to be negative to the area, and which spirits they did not.

If nothing else, doing this once or twice will prove to be a valuable experience for your own spirits. It will give them some insight into the workings of the spirit world which they otherwise would not have. It also seems to make spirits quite a bit happier to be working with a necromancer, especially one who looks after their interests, and rewards them for the tasks which they do for him.

The procedure for clearing any physical area of spirits is that given above. The procedure for removing negative spirits from people is quite similar. First you must have your spirit of divination investigate the problem. Then you ask your operative spirit to find a guardian spirit and bring it to the person with the aim of having the negative spirit influence permanently removed from them. Lastly, you send your spirit of divination to the person to determine what has been done. Finally, you reward both of your spirits for a task well done.

In most cases, negative spirit influences can be permanently removed from people through this procedure. When the work

is done in this manner, these same negative spirit influences rarely reattach themselves to the person, as they are prohibited from doing so by forces in the nonphysical universe. This is a considerably better technique than that which is usually used in most magical practices. Most of the standard magical techniques allow the negative spirit to reattach itself to its victim once the person is out of sight of the magician who made the disconnection.

You should use your spirit of divination and your operative spirit to clear unwanted spirits from your own home. Follow the procedure given above, and reward the spirits when the work has been completed by giving them both a glass of water and a tablespoon of vegetables. If they are studying with spirit teachers, ask them first if their teacher will allow them to do this work. If their teacher gives permission, go ahead with it, otherwise, wait until the teacher decides that your spirits are ready to do this.

CHAPTER FOURTEEN



Writing the Silent Dead

In some cases there may be spirits whom you cannot contact, but to whom you wish to send some information. In some cases you may wish to contact these spirits to obtain information, but you do not actually have a reason to summon them. One example of this might be the spirit of a person whom you actually have some information for, but whom you have no legitimate purpose in contacting. As you do not have the right to summon this spirit, you will have to resort to another means of sending information to it.

The only technique that I have any faith in, in problems of this kind, is the process known as writing the silent dead, or writing letters to the dead. This technique has had very good results, both for myself and for others, so I have no hesitation in recommending it for general use.

The process is simple. In the case of a spirit that is fairly recently dead, and who was known to be literate in the same language as the necromancer, you just write the information you wish to send to the spirit, briefly, on a single sheet of paper.

Place the paper, folded in thirds like a letter, under an empty bowl in the closet where you work with the spirits.

When you next speak with your spirit of divination, you should casually mention to it that you have a letter for the spirit "John Brown," which you have placed under the empty bowl. You should then add that when you receive some word that the spirit "John Brown" has read the letter, you will put a piece of candy in the bowl.

The letter should just be mentioned to your spirit of divination, it should not replace any of the other work assigned to your spirit of divination. It is up to your spirit of divination to learn how to get the spirit "John Brown" to read the letter. In most cases this will take at least a day or so. You must not be in any hurry to have the spirit read the letter.

Usually, after a few days, there will be the brief appearance of a strange spirit at the closet. The spirit will usually only remain long enough to read the letter. In most cases it will be your ancestor spirits who will speak to you of this event, rather than your spirit of divination. The strange spirit who came to read the letter was probably the spirit to whom you addressed the letter. Either the proper spirit has read the letter, or you may assume that it has sent another spirit to do so.

It will be impossible for you to learn what actually happened. Attempting to learn all the details of what happened in a case like this is a waste of time, both for you and for your spirits. However, it is definitely possible to learn that something has happened.

Once you hear of the presence of the strange spirit at your closet from one or two of your ancestor spirits, you can put a

piece of candy in the empty bowl. The odds are very good that your spirit of divination will be the one to get the candy.

If you wish, you may do a divination on the matter, asking whether or not the information has been received by the spirit. As with all divinations, you must do this in your protected bedroom. If the divination is positive, you can place the candy in the bowl.

If you do not speak the language of the spirit you have information for, you should write out the information as before, and leave the letter as before. However, in this case, you should explain to your spirit of divination that you have written the letter in your language, while the spirit only spoke and read the other language, so would your spirit of divination please arrange to have the information in the letter given to the other spirit? You should now read the letter to your spirit of divination. Then again fold the letter and put it under the bowl. In time, your spirit of divination will inform you that the information has been delivered to the spirit to whom it was addressed. You may or may not have any confirmation through your ancestor spirits in this event.

You should wait a day or so after your spirit of divination tells you that the information has been delivered, and then just add something in your regular feeding of your spirit of divination with a thank you to it. You should thank it for delivering the information as you requested. Again, if you wish, you can do another divination on the matter in your protected bedroom, to confirm the delivery of the information.

The fact that the information gets to the spirit you desire is not really very impressive. Most spirits of the dead seem to be

quite bored most of the time. However, even those spirits who are most indifferent to the affairs of mankind are usually curious about information that deals with their own affairs. You are playing on the curiosity of the spirit, itself, when you send it these letters.

You cannot ever tell what effect any bit of information may have on a particular spirit. Information of any kind will rarely prompt any spirit to action from the realm of the spirit. Few spirits who are not connected with necromancers seem interested in working, in any way, on the affairs of living humans whom they do not know. Most spirits seem only interested in working with their own families and with their own immediate descendants. The dead have usually left all of the great causes of mankind far behind.

You can ask a spirit, in one of these letters to the dead, if it would accept a summoning for general, or even specific, discourse. If this is the question, or if this request is the information contained in your letter, you will usually have an answer only if the spirit is actually willing to speak with you about the subject for discourse you propose in your letter. The answer may come from either your spirit of divination or one of your ancestor spirits. It may take some time for the answer to come from the other spirit.

This is one of the most effective ways to get around the general rule that spirits do not have to obey a casual summons. You are asking a spirit if it would like be summoned, and thus giving it a choice in the matter. If you can tweak the curiosity of the spirit, you may get it to answer to a summons which it would not answer otherwise.

Do not be surprised if there is no reply in cases when you are requesting that a spirit answer a summons. Some spirits just do not want to be disturbed. This seems to be especially true when family secrets are involved. Family and other secrets which were taken to the grave usually remain there. National and other publicity-ridden secrets are usually kept even more closely than family secrets by the spirits of those involved in the affair. Reluctance to be summoned, either casually or for an unimportant purpose, is very common among the spirits of the dead from all walks of life. The main reason for this reluctance to be summoned seems to be the universal desire for privacy among both the living and those who are spirits.

This desire for personal privacy is particularly true in the case of the famous dead, those who were political leaders or public figures of some kind. The motto of those who were in the public eye when alive seems to be that "they did not know you then and they don't want to know you now." If you wish to summon any of these famous spirits, you must have a compelling reason to do so. Otherwise they will not answer your summons.

Despite the limitations of this procedure, letters to the dead have important uses in the process of communicating between the living and the dead. You should make use of them once your spirit of divination is trained and trustworthy. You will find that these letters to the dead are an excellent way to communicate with those who otherwise cannot be communicated with, although it is most often a frustrating one way communication.

A slight variation of this technique, which I have not found as useful, is burning the letter after reading it to your spirit of divination. A friend of mine has used this variation quite exten-

sively, and she feels that it is much more effective than just writing the letter and placing it under a bowl.

This is an example of the many variations in the details of practice between individual necromancers. You must find the particular techniques with which both you, and your spirits, are most comfortable. This only comes from experience in necromancy, as well as working very hard at training both your spirits and yourself.



Other Ways of Working with the Dead

Techniques of working with the dead that are not strictly practices of necromancy are found in many magico-religious practices throughout the world. These techniques may be used to fill out your practice of necromancy, if you wish. You can read about many of these ways of working with the dead in some textbooks of magic, as well as in anthropological books and journals. You must use common sense in selecting techniques to try. Those which seem to favor the dramatic result and the difficult process should be avoided, as the results are usually not worth the effort you will have to put into the work.

Pragmatic examples are often worth trying, although they usually will not produce results of any real note. I once read a brief note in a collection of magical materials which indicated that spirits could be trained to move physical objects. I worked with my operative spirit on this task for several months, but to so little result that it was generally conceded by both of us that it had been a waste of time.

The poltergeist phenomena is not produced by spirits of the dead. While it may well be possible to train spirits to move

physical objects, it has not been possible to train any operative spirit I have ever worked with to do so. Most operative spirits admit immediately that they cannot conceive of doing such a thing.

You will find, over time, that as your spirits develop their techniques and perfect their abilities they will make suggestions to you about other things which they may be able to do for you. You will have to think about these suggestions before you act upon any of them. In some cases the spirits are looking for someone to blame when they stick their necks out.

Many spirits like to try and do something that other spirits have told them they could do. Frequently the other spirit was simply bragging, and your spirits decided to try the task, too. The spirits often think that if they can get you to take responsibility for their actions in a particular matter they can try it from a place of relative moral safety.

In some cases the spirits are trying to get you involved in something that they very well know is not in any way either legal, ethical, or moral. The spirits working with you may have heard, or learned, that the necromancer is morally responsible for the actions of the spirits they control. This information may bring out all of their more base human instincts. In many cases it encourages spirits to attempt to do things that they only wished they could get away with when they were alive.

That the necromancer is morally responsible for the actions of their spirits is a fact, it is not just a rumor from the world of the spirit. But as long as you are using common sense, and even the mildest and most permissive set of ethics, you are not likely

to go very far astray in working with spirits of the dead. The fact that the spirits decide that this gives them free reign only proves that those spirits who work with necromancers, particularly those who are operative spirits, are not particularly spiritually evolved. This should not be surprising, as obtaining spiritual elevation is the real reason that they are working with you.

When you use spirits to influence living people, you must do so only in accordance with the individual's generally accepted path in life. Thus, if you know nothing about accounting, you should not influence someone to give you a job as an accountant. That would be foolish, from a common sense viewpoint, as well as being unethical. On the other hand, I see no problem in attempting to use spirits to get a qualified accountant the particular position he or she desires. I would consider that, or any other attempt to influence the selection of a qualified candidate for a particular position, a legitimate use of spirit influence.

When you use spirit influence to promote changes of personal habits, you must be certain that these changes are actually desired by the person whose habits you are attempting to change. This is particularly true when you use the influence of your operative spirit to encourage a person to stop smoking or put an end to some other obnoxious personal habit he or she may have. This is not only for reasons of "karma," but also for the very practical reason that you otherwise may be pitting the will power of your spirit against the will power of the living person being influenced. The spirit may be crushed if it should lose the battle with the person.

As a comment on the above, assisting a person to stop smoking is at least a six month project. It will usually keep your operative spirit busy the whole time, even with the wholehearted cooperation of the person who wishes to stop smoking. When a co-worker mentioned that he was trying to stop smoking I asked him if he was truly going to stop this time. The co-worker's enthusiastic agreement to my question was all that I needed to ask my spirit of divination to check out his real desires. When the spirit of divination pointed out that he was, indeed, serious about ending the addiction to cigarettes, I instructed my operating spirit to reinforce the desire to quit by making it easier for him to do so. Neither my operative spirit or myself knew what we were in for when we began this project.

I gave the operating spirit a glass of water each day it was on the task, along with a tablespoon of vegetables once a week. In addition, once the subject had gone three weeks without a cigarette, I fed the spirit an apple and some vegetables. The spirit was working on this one project almost exclusively for seven months. I continued the weekly feedings every week that the subject went without a cigarette. My daily contact with him during the work week allowed me to monitor his real progress in avoiding smoking.

By the end of the third month, my operational spirit was able to break away from its habit-changing task for other brief tasks, but according to my spirit of divination, the subject was still not cured of the desire for a cigarette. At the end of the sixth month it seemed that the person was making real headway ending the addiction. Finally, at the end of the seventh month,

my spirit of divination told me that the person no longer had any desire to smoke.

I had promised the operational spirit a real feast when this difficult task was completed. I fed it very well, indeed, giving it a full meal each day for two weeks following the completion of this task. Knowing that this was to be a long assignment, we had set an intermediate goal of a week without a cigarette for bringing the spirit a reward of an apple as the weekly feeding for the spirit. The use of intermediate goals and partial feedings seems to be quite agreeable to operative spirits who must work on difficult long-term projects of this kind.

Healing is another area where the consent of the person being influenced by the spirit is required. When I have not been able to obtain the person's consent, I have had my operational spirit go to those people who were treating the patient to influence them to be careful and thorough in their treatment of the person. At least this assures that the sick person will receive better care. In some cases I have had the operative spirit tell the attending physician that the brother, or cousin, of the patient was a famous physician, so they would have to be careful that they did a good job.

I usually obtain the permission of the person who is sick by asking if I might pray for recovery from his or her illness. In most cases the person does not object. When you hear of a co-worker who has been rushed to the hospital with an apparently serious illness, it is difficult to obtain the required permission. In this case, attempting to influence those treating the person to be careful and through seems to be the easier way to go.

Unless your spirit of divination was a physician when it lived on Earth, and I have never heard of one who was, do not ever trust its diagnosis of illness. The more rudimentary diagnosis made by a spirit is usually far from correct. You should only ask the spirit of divination about the attitude of the ill person to the sickness. If the ill person does not think that he or she will recover, or if he or she is otherwise in poor spirits, you can use your operational spirit to influence this person to turn his or her attitude around. Your spirit of divination can learn his or her mental attitude for you quite easily.

I have no ethical problem with doing work of this kind, and have found it at least as successful in healing the ill as any other means of psychic healing. The operational spirit spends time encouraging and cheering the patient, until the person's attitude changes for the better. Usually this acts on the person to promote a quicker recovery.

If you have not already, you will eventually hear and read stories of people using spirits to commit murder. There is even a rather detailed procedure, in an anthropological book, of how the magicians of one culture are said to do so. This is obviously both unethical and immoral. It is something which never should be attempted by anyone. Using a spirit to take a human life is no different from using a gun to take a human life.

Confidence games and similar money-making schemes often come to the ears of spirits, and through their desire to make money and have fun, they may be prompted to attempt to enter into one of these so-called get-rich-quick schemes. You should be careful of these schemes on the part of spirits. For the

most part, the money-making schemes proposed by spirits have no merit. Stealing is stealing, even if you use the influence of spirits to convince someone that he or she should give you money for no real reason.

One area in which spirits can be of some use, should they develop a taste for money, is in treasure hunting. You can ask your spirit of divination to search out the nearby locations of lost, buried, or hidden money that has no living owner. Tell it that you will then be able to remove this money for your own use, giving the spirits 10 percent of what you recover. In some cases, the supposed treasure is actually valueless, but the sport of locating it is often worthwhile, and the spirits usually enjoy the trip. You will probably find a number of caches of coin, and occasionally a few old bills. You may actually pay the expenses of the trip you make in search of hidden money, but you should not count on it.

You should have the spirits point out the location of the cache of money on a map. You can then immediately determine if you can conveniently reach the place and locate the money. Finding a large cache of money in a mint, or in a bank vault, is not the sort of thing you need to have a spirit tell you about. In your instructions to them, you could limit their searches to locating money that is either lying on the ground or is buried less than six inches deep.

My spirits directed me to a place where I found a tin can full of old gold certificates next to a number of green beer bottles from the 1920s. I sold the beer bottles for \$3.00 each, but the gold certificates were too stained to have any value at all. I have

also found a cache of a few coins that the spirits insisted were a lot of money. I counted the coins to total \$3.50.

A well-known author of the time of World War II developed an interest in spiritualism. He and his wife had a spirit direct him to a number of small caches of coin, and a few caches that contained bills. I sincerely doubt that you will find enough money to make the trip more profitable than any ordinary outing, but it can be a fun day out with your spirits.

Aside from treasure hunting, you can have your operative spirit find many other things for you. For example, if you are looking for a particular book, your operative spirit can make a search of the libraries and book stores in your city much faster than you can. By giving it the assignment one morning, it can usually have the location of the book available to you the following morning. You can then go right to the indicated store or library and locate the book, confirming the work of the operative spirit, who you may then reward the following morning.

This task presupposes that your operative spirit can read. In these times there are still a number of operative spirits that are illiterate. But if your operative spirit can read, there is no limit to its ability to find books and any other written material for you. I have used my operative spirit to search anthropological and other scientific journals for articles on necromancy or working with spirits of the dead quite successfully.

I once had the occasion to have an operative spirit locate and match a china pattern for me. I explained to the spirit that I needed to purchase more china of the particular pattern, and I showed it a plate of the proper pattern. The spirit asked me to

leave two plates out, one with the pattern showing and the other with the bottom of the plate showing. I did so, placing the plates on a card table in the area where I worked with the spirits.

The next morning the spirit told me to go to a particular store. It even described the man who I should speak to in the china department. I went there and talked to the man, and he quickly matched my pattern. I was able to fill out my set, replacing all of the pieces I needed.

As he was wrapping my purchase he mentioned that he had been thinking about that pattern, which was an unusual one, as he came in to work that morning. The following morning I gave my operational spirit two apples sliced into eighths and a glass of white wine as a reward. We were both quite happy with his excellent work.

Matching fabric, finding where certain brands or items are sold, looking for particular styles and sizes of garments, all of these tasks which are difficult in the mundane world, can be done quickly and efficiently through the use of an operational spirit. You can also expand the spirit's field of knowledge and the areas it can search by asking it if something is available before you go shopping.

As an example, the Eastern supply store where I usually purchased Hell Money went out of business. As it was located in Chinatown, a long way from where I live, I had made a trip in vain to purchase more Hell Money. I checked several more stores in Chinatown, and was eventually able to purchase some. Once I was at home, I decided to ask my operative spirit about

the Hell Money. The spirit was able to point out a store about three blocks from my house that sold it as play money to the students in a nearby elementary school.

Once you have developed your spirits you must use them. The spirits expect to be worked, and they eventually want to work hard for you. You should get into the habit of using the spirits for what ever purposes you can. It will pay off for both you and the spirits. They will find that they are continually growing, both in ability and spiritually from their work for you, and you will find that it becomes easier and easier for you to work with them. At this point your business partnership with your spirits is in full operation.

CHAPTER SIXTEEN



Controlling Spirit Influences—Part Three

By now you have seen just how pervasive the influences of spirits can be in the affairs of mankind. You may begin to think that few people ever have an original thought at all. Unfortunately, for all practical purposes, this is true. People are more often the prey of spirit influence, mostly negative, than they ever are able to exercise their highly touted free will. This is what is intended in the phrase that “people are more mediumistic than they know.”

As a necromancer, you must be aware of the degree to which spirit influence permeates humanity. Your operative spirit will quickly recognize just how easy it is to influence the thoughts and actions of those with whom it comes into contact. This may give it the idea that it should use its abilities to randomly influence other people, without referring to your guidance in the matter. When this occurs, you must quickly reign in the random actions of the spirit. You must insist that it refer its desires to a spirit teacher, and refuse to deal with it at all until the spirit teacher comes to you and explains that you may now work with it again.

If your operative spirit is sincere in its desire to elevate, and most operative spirits actually are, it will usually be able to obtain a spirit teacher, and it will return to you within a week or so, much chastened. This is actually a good experience for your operative spirit to go through, although you may not think so at the time.

I do not consider such an escapade, if it is caught at the beginning, to be a very terrible thing for your spirit. An operative spirit that has gotten itself in trouble with the necromancer it works with is seemingly able to find a spirit teacher even when it had difficulty doing so before. As a result of the operative spirit working with the spirit teacher, it will soon give the necromancer much less of a fight for control, and it will apply itself with more diligence to those tasks requested of it by the necromancer.

When the average person thinks of necromancy at all, he or she thinks of wizard-like people in flowing black gowns doing unspeakably evil things with somewhat moldy looking corpses of the dead. The more correct image would be of middle-aged to elderly people surrounded with photographs of ancestors and a few vigil lights scattered among the many religious symbols present. The former image is what sticks in the public mind however, and as a result, it is not ever a good idea to tell your friends, neighbors, and associates that you practice necromancy. I will guarantee you that it will eventually cause you problems should you do so.

Black magic is in the mind of the observer, and power is always relative. However those who know nothing of magic

know nothing of the relativity of what you do. These uneducated but easily-influenced people only know that they cannot trust you if they think you have any power that they cannot easily acquire. It is better for you if those around you remain ignorant of your real private life. You will reveal yourself to them as a magician or a necromancer at your own, highly personal, risk.

However, when one of your friends, neighbors, or associates dies, you can then summon them to your closet and discuss the after death state with them in some detail. In this discussion you must point out that if they reveal what they have learned about your work to anyone who is still living, you will go out of your way to make their existence in the after death state quite uncomfortable. On the other hand, if they are able to keep themselves together, and keep quiet about your work, you will be able to help them.

Once this is said, you should feed the former associate a glass of water. That will probably be the first refreshment they have had since they died. The feeding with water will give them absolute proof that you can help them, and they will make the connection that you can probably harm them as well.

This will immediately quiet any fears that you might have that any new spirit from your circle of friends would become disruptive to your work. In some cases the spirit might ask you a simple favor. If you can accomplish it you should do so, and once you have done so, you should put it out of mind. Following this practice will usually keep anyone who dies in your social circle from exposing you to anyone still living. This will prevent anyone spreading the word that you are anything any different

than you pose as being. You have probably made a better friend of the person as a spirit than you had as friend when they were alive.

There is one way in which you can very definitely harm a spirit, weakening it almost to the point of its astral destruction. You must be very cautious in using this technique, as it can harm your spirits if they should get too close to the process when you do it. You must definitely warn them to keep out of the room where you do this work. The technique is simply summoning the spirit you wish to destroy, using myrrh with other summoning incenses, into a circle.

You must use the regular magical techniques to accomplish this summoning. You must not do this summoning with your spirit of divination. Once the spirit is in the circle, you switch to a strong pure camphor incense, and command the spirit to remain present while you cense the spirit with camphor. You should then unveil or remove the cover from a moderate-sized, say a half gallon, fish bowl or other wide mouthed container full of water, into which you forcefully command the spirit to enter.

You now add some pieces of camphor to the top of the water and replace the cover. The spirit is now locked away, practically permanently. The last step, after the closing and banishing of the circle, is to dump the contents of the fish bowl or container into a flowing stream or a river. You are now rid of the spirit permanently.

I mentioned that black magic is in the eye of the observer. Necromancers have a long-standing reputation for doing evil things, for performing black magic. Unfortunately, if you do evil

you do not accomplish those things for which you entered into the practice of necromancy in the first place, your own spiritual growth. In addition, no sincere spirit will stay long around you if you are not growing spiritually yourself, through your work. The spirit soon recognizes that you are not doing work that allows it to grow spiritually as well. They then decide there is no reason why they should work with you.

When you hear of necromancers who are not able to keep their spirits around them, you immediately must expect that they are not growing spiritually. Fortunately, these are in the vast minority. Most necromancers attract to themselves more spirits than they can put to use, especially after they have been in practice four or five years. Spirits of the dead usually sincerely wish to grow spiritually. This is a desire they rarely had when they were alive.

We have briefly discussed cleansing spirit influences from people. We have also discussed cleansing these influences from rooms, as in sealing your bedroom. There is another technique that will remove spirit influences from people, places and things quite effectively. This is using a blow powder, and blowing the powder on the person, place, or thing to be freed of spirit influences.

The powder, itself, is made of about equal quantities of mate tea and finely ground eggshells. A bit more mate tea than eggshells is what is wanted, and a proportion of about two parts eggshell to three parts mate tea powder is ideal. The powder should be made up ahead of time and kept for about a week or so before it is used. It does not go bad or lose its effect from age.

The powder is blown from the hand of the necromancer onto the body of the person to be freed from spirit influence. It can also be blown from the hand on furniture, the walls of rooms, or anything that has caused the spirit to attach itself to the place. This powder is quite effective in use, but it is not a permanent solution for the difficulty. It functions well to clear off the spirit influence from inanimate objects. When used on living people, the spirit may return, particularly if it is recalled by the person from whom it has been removed, as is usually the case.

An alcoholic tincture of dogwood bark will confuse and debilitate even the most negative trickster spirit. This is made by placing a goodly amount of dogwood bark shavings into a mason jar and then filling the jar either with ethyl alcohol or with vodka. Keep the jar in the refrigerator for a week or so, and then mix the vodka half and half with water and wash the area where the spirits you wish to rid yourself of seem to congregate.

Dogwood bark and dogwood leaves can be burned as an incense if desired, but the alcoholic solution seems to remove them from places and things rather than just confuse them. This solution should not be used on living people, as it will usually cause the living person to become very confused and disoriented. This is another reason I do not recommend the incense, it is in itself disorientating to the person using it.



Moving Spirits from Place to Place

Let me say right now that moving the permanent location of spirits from one place to another is to be avoided if at all possible. Necromancy is ideally practiced by someone who is a homebody, a person who is well-settled in the place where they are living. People who like to travel, or who take a lot of vacations, and people who move around the world do not do well as necromancers.

The spirits that work with necromancers need a great deal of care. For one thing, they must be communicated with every day. The necromancer can afford only an occasional day off from his or her spirits. And these same spirits do not like to move their base at all, much less move around the world.

Spirits always need a fixed and solid base, a known home area from which to operate. While the spirits do not object to traveling in the nonphysical world, they do need a familiar physical home base to which they can return. They need a comfortable home. Without this home base they are very nervous about their work, and act lost.

The idea of a comfortable home base is usually even more true for ancestor spirits, who do not like to move at all. Once an ancestor spirit is in a location, and is being fed and spoken to there, it does not seem to like to move about at all, either in the physical world or the nonphysical world. With these caveats in mind, it becomes easy to understand why moving spirits of the dead from one physical location to another is a very difficult task.

Occasionally, however, it may become necessary for you to move your spirits to a new home. If you absolutely cannot avoid this, the following procedure is one that has proven to be successful. First, you must involve your spirits in the move as soon as you know that it is necessary. You can do this by telling the spirits to find you a new house, in the location you desire. You should do this as soon as you realize that you will need to move.

You must conclude any other work that you have in progress at this time, and have the spirits concentrate their efforts on finding the new home exclusively. You will find that until you are well settled in your new home, you will not be able to practice necromancy as you have in the past. You will quickly find that you must devote all of your—and all of your spirit's—time and energies to finding, acquiring, and moving into the new home.

In speaking to your spirits about the new home, you should stress that you will need a house that you will be able to live in for the rest of your life. You should also describe any particular characteristics that you will require in this home. You should also include a mention of the price you are able to pay for this

new home. You should then let your spirit of divination, and your operative spirit, search out the new place where you are to live.

Once the spirits report back to you that they have found a place for you to live, you must physically visit it to see that the new home they have selected for you is actually physically there. It has happened that spirits will rave over a home that has been torn down a year or more ago. While the home may be present for the spirits, it is not for you. So you must verify that the home is really physically present before you decide to go ahead and purchase it.

Next you must engage in the usual negotiations involved in buying the home. Your operative spirit can assist you in this effort by persuading the owners to sell the home to you at a price you can afford. In fact, the more work you have your spirits do to get you the home, the better they will like moving into it. The spirit of divination should be asked to raise some of the funds for the house, through lottery winnings, treasure hunting, and any other legitimate means it can use. This will always give the spirits a sense of accomplishing something positive about the home when the home is finally yours. It will act to tie your necromancy spirits closer to the home, and make them feel quite possessive of it.

Once you have located a place to move, and before you offer to purchase it, you should notify your ancestral spirits that you have to move to a new location. You must tell them about the new home you have located for all of you to live in. You should then have your spirit of divination take the ancestral

spirits for a guided tour of the new home. Following this tour you should ask your ancestral spirits how they like the new home, and listen carefully to their criticism of it.

At this point you must stress that you really cannot stay in your present home, and explain again the reasons for the move. You will probably find that you will have a selling job convincing your ancestral spirits that you want them to make the move with you. In time they will usually agree to go along with you in the move.

Once you have taken title to the new home, you must have your spirits go through the home and rid it of all negative spirit influences. There should not be any great amount of these in the place, as it is unlikely that they would have selected a place with bad vibes. When you asked them to help you select a house, I assume that you told them it must be a place in which both you and they will enjoy working. It must be a place that they will enjoy using as a base from which to work.

Before actually moving into the house, you should have any remodeling or decorating that you want to have done completed. In this remodeling and decorating, you should not forget to set aside a lockable room for your work with the spirits. This room must be decorated and finished before you move your spirits into it.

Once the new home is ready to move into you should make another trip to it, and give it a thorough astral cleansing, as well as sealing it well against any negative influences. Regular ceremonial or other magical techniques may be used for this.

You are ready to move into your new home at last. Before you move in, you should make several trips there, bringing each

of your ancestor spirits, one at a time. You should have your spirit of divination accompany you on each of these trips when you are moving the ancestor, its relic, its bowl, and so forth, to the new location. You should do this one at a time, usually in order of seniority, to introduce the ancestor personally to the new home.

Once all of your ancestor spirits are moved, you will next move your spirit of divination and your operative spirit, along with their effects. You should move them in a separate trip, but together. Along with the spirits, you must move any other paraphernalia that you may use in the practice of magic or necromancy. You must really convince your spirits that you are actually going out of business at the old location, and preparing to go into business at the new location.

You can have your furniture moved, either before or after you have moved your necromancy spirits, but usually you must move the furniture after you have moved your ancestor spirits into the new house. Once you have moved your furniture, you must not go back to the old house for an overnight trip for at least a week or more. If you do, the spirits may believe that you have abandoned them. Then they will simply disappear, leaving you to start all over again from scratch.

If you can visit the old house during the day, following the removal of the furniture and the spirits to the new home, you should perform a thorough astral cleansing of the building and grounds. Your task in this is to prepare it for sale or rental by those who might not like the idea of living in spirit central. This is your last action in the old house, and once it is complete you have no reason to return to the place.

In the new home, for at least the next week, you should begin each day by greeting your ancestral spirits and entering into a warm conversation with each of them in turn. You must welcome them to the new house daily for a week or so, inquiring after their comfort. You probably should also feed them a bit more than you ordinarily would for at least a week or so. This is to make your ancestor spirits think that the effort of the move was worthwhile. You should also be particularly nice to your necromancy spirits for the next week or so, thanking them profusely for their assistance in finding the house and for moving to it with you.

You must also start again the process of proving your spirit of divination, just as you did when you first obtained it. You must do this because you may have suffered a loss in the move, and there is no way you will know that your spirit of divination is the same trustworthy spirit you are used to until you prove it again, from ground zero. You will have to prove your operative spirit as well, for the same reason. You can do the proving of the spirits together if you wish, but you must re-prove them both.

You can explain to the spirits that you are attempting to get them increasing familiarity with their new environment by taking them through these exercises again. However, you should offer this explanation only if you are asked why you are doing this with them.

Moving spirits from one physical location to another gives any strong trickster spirit an opportune time to supplant a necromancer's spirit. If you do not again prove your spirits, you will probably not know what has happened until you rely on

information you have asked your spirit of divination to supply, or are relying on the actions of your operative spirit to accomplish a task.

The lack of real result in a critical case is what will tell you that something is wrong. This is the worst possible way to find out that your spirits have been supplanted. This can be a disaster for a necromancer, but it is something which can be avoided by proving your spirits again before you give them anything serious to do for you.

Once you have established your routine with your ancestor spirits, and have proven your necromancy spirits again, you are back in business. This may seem like a long process to just make a move from one place to another. As the whole process of moving is given above, there is a time loss involved of between six to ten months. Even so, it is the only way that I know to really end up with your original spirits at the new location. Even then you may have some surprising difficulties awaiting you in working with them.

Most spirits do not like to fly in an airplane. You should avoid attempting to take them with you for any airplane ride that you might have to make. You can tell them that you have to use the airplane, and that you are taking a particular item with you that they can use as a beacon to home in on. You should add that you will meet them when the airplane lands. Then wait for them to show up in the airport, after the airplane lands. The spirits can be there waiting for you if you give them the airport location where you will meet them. Make sure you carry the beacon on your person. Be as detailed about this as

possible, remembering that many spirits had never been in an airplane, or even in an airport, when they were alive.

If most spirits do not like to fly, they absolutely despise going for boat rides. You should avoid going for casual boat rides. If you are going to be a necromancer, you will probably have to abandon the idea of ocean cruise vacations. You should also avoid any ocean crossings by boat. If you want a spirit to meet you somewhere that involves an ocean crossing, you must tell it a date, local time and the place to meet you. You should also have a beacon with you, so the spirit can home in on you. This beacon can be a card with the spirit's name or symbol on it. You must have used this beacon to work with it at home for some time, ideally before the necessity of a cruise or a trip come up. Through this method, the spirit will be able to keep its appointment with you, at which point you should greet it warmly and feed it well.

APPENDIX



Incenses and Formulas

All the various formulas and preparations described in this book are listed below. I have personally found them to be of benefit in my own practice of necromancy when they are prepared and used in accordance with the instructions given in the text. Having spent time thumbing through a book looking for a particular formula that I remembered being mentioned therein, I once decided that if I ever wrote a book myself, I would place all the formulas in one place. Thus, this appendix repeats recipes given in the text.

You probably have your own favorite formulas for most of the incenses used in summoning and other operations of magic. I do not intend to discourage you from using them except on one point. Please heed the advice given in this book about not using myrrh in any incense or washing compound until you have your spirits definitely established and working well for you. Myrrh has the property of bringing the astral universe closer to the physical, and thus it can act to empower the spirits with whom you are working in a way that you may well find to be quite detrimental to you. If, during the time you are beginning

to work with the dead, you find that it is necessary to do a regular summoning, please do it in another physical location than the one near the spirits with whom you are beginning to work. Should you find that your spirits cannot summon other spirits, you should strive to gain a spirit who can do so, rather than summon using myrrh. The only remedy that I have found for this is to use a strong benzoin censing following the use of an incense that contains myrrh.

Washes

WASHES ARE TO be applied with a sponge mop over a clean floor or on clean walls. The washes should be renewed every three months, or more often as required.

DISCOURAGING TO TRICKSTER SPIRITS

Mate Tea Wash

Make a cup of mate tea by adding 1 level teaspoon mate tea to 1 cup boiling water. Allow to steep for eight to ten minutes. Add this tea to a three gallon bucket of clear water.

CONFUSING TO TRICKSTER SPIRITS

Dogwood Bark Tea Wash

COMMUNING WITH THE SPIRITS

Make a cup of dogwood bark tea by adding 1 level teaspoon ground dogwood bark to 1 cup boiling water. Allow the tea to steep for eight to ten minutes. Add this tea to a three-gallon bucket of clear water.

BOTH CONFUSING AND DEBILITATING TO TRICKSTER SPIRITS

Dogwood Bark Alcoholic Wash

Add a quantity of ethyl alcohol or vodka to a mason jar filled with dogwood bark shavings. Allow to sit in the refrigerator for a week or more. Add the solution to clear water half and half. Wash the place to be protected from negative spirit influences. Allow to dry before using the area. Renew every three weeks or every month if necessary.

SPIRIT WEAKENING BATH

See chapter 10 for the use of this bath. It is not a general cure all for spirit problems.

1 cup mate tea
1 cup dogwood bark tea
1 cup river water
1 stick cinnamon

Mix the ingredients together and add either 1 cup vodka or 1 cup ethyl alcohol, and mix again. Store the mixture in the refrigerator for a week. See the rest of the instructions on page 140. This is a stock solution that contains enough of the mixture for about five baths.

Powders

POWDERS ARE TO be scattered around an area, or to be blown onto a person, place, or thing to relieve the person, place, or thing from negative spirit influences. The powders should be finely ground from the materials indicated. The mixed powder must be kept in a closed and labeled container. Please keep all of these preparations clearly labeled and out of the way of children and curious adults.

POWDER FOR CONFUSING SPIRITS

Powdered Dogwood Bark

POWDER FOR CONTROLLING SPIRITS

Powdered Mate Herb

COMMUNING WITH THE SPIRITS
POWDER FOR CLEANSING SPIRIT
INFLUENCES FROM A PERSON,
PLACE, OR THING.

2 parts powdered eggshells
3 parts powdered mate herb

This powder should be made ahead of time and stored for a week or so before it is used.

Incenses

THE FOLLOWING INCENSES are to be burned on a hot charcoal. These incenses should all be made and stored in a labeled container until ready for use. As with any other preparation used for magical effect, they must be kept away from children and curious adults.

DISCOURAGING TO TRICKSTER SPIRITS

2 parts frankincense
1 part tobacco, preferably crushed from a cigar.

Please see chapter 9 about using the following incenses.

SUMMONING INCENSE NUMBER 1

3 parts powdered wormwood herb
1 part powdered Solomon's seal herb

SUMMONING INCENSE NUMBER 2

Powdered wormwood herb alone

SUMMONING INCENSE NUMBER 3

Powdered vervain herb alone

SUMMONING INCENSE NUMBER 4

3 parts powdered wormwood herb
1 part powdered vervain herb

SUMMONING INCENSE NUMBER 5

1/4 teaspoon cardamom powder
1/4 teaspoon ginger powder

BLESSING AND PURIFYING INCENSE

*Equal parts of powdered thyme and frankincense
mixed together*

Note: The incense recipe used “To Make a Spirit Leave” mentioned in chapter 10 (page 145) must NOT be made up ahead of time, as it changes its character when made and stored before use.

YOU PROBABLY HAVE your own favorite formulas for most of the incenses used in ordinary ceremonial magical operations, and I do not intend to discourage you from using them. The incenses listed here are primarily used in the practice of necromancy, and you should at least give them a try before going back to the ceremonial magic incenses. You will probably find, as I did, that these incenses are simpler to use, as well as more effective than many of the better known ceremonial incenses.