

LEGENDS

OF

INCENSE



HERB & OIL

MAGIC



LEWIS de CLAREMONT



Artist's Conception
LEWIS de CLAREMONT
*in Tunic and Turban, with
Spirit Guide.*

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This book is herewith dedicated to the great assistance given the author by his spirit guide

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INTRODUCTION

It is said that the underlying secret of the magic that resulted from the use of material things such as roots, herbs, oils, etc., is based upon the Law of Sympathy. For example, when an Ojebway Indian desires to work evil on anyone, he makes a wooden image of his enemy and runs a needle into its head or heart, or he shoots an arrow into it, saying that wherever the needle pierces or the arrow strikes the image, his foe will instantly be seized with a sharp pain in the corresponding part of the body. If he intends to kill the person outright, he burns or buries the puppet uttering certain magic words as he does so. This is called Homeopathic Magic which is founded on the association of ideas by similarity.

There is also another type of magic effected by the Law of Sympathy which is called Contagious Magic. For instance: a Malay Charm of the same sort is as follows: Take parings of nails, hair, eyebrows, spit and so forth of your enemy, enough to represent every part of his or her person, and then make up into his or her likeness with wax from a deserted bee's comb. Scorch the figure slowly by holding it over a lamp every night for seven nights and say:

"It is not wax that I am scorching,
It is the liver, heart and spleen of So-and-So,
that I scorch."

This charm combines the principles of Homeopathic and Contagious Magic since the image contains things which were once in contact with the enemy such as nails, hair and spit, etc.

Contagious Magic is founded on the association of ideas by contiguity, but both of these branches of magic can be classed under the heading of Sympathetic Magic, since both assume that things act on each other at a distance through a secret sympathy, the impulse being transmitted from one to the other by means of what we conceive as an invisible ether—that is an invisible "influence."

The purpose of this book is to discuss a type of magic that does not fully fit into the above mentioned category.

MAGIC IS A DEFINITE RELIGION whether it is Black Magic or White Magic and to the honest open minded student it is as pure a religion intrinsically as most recognized beliefs. For instance: in the religion of our every day civilized life man is given supernatural powers as in the case of the Priest in whom lies the power of making water holy, which in turn is able to sanctify a person; also the power is said to reside in man in removing sins by the services of the sprinkling of ashes on Ash Wednesday, (it is not our intention, to cast doubt upon any religion, least of all the Catholic ceremonies, but it is our intention to impress upon our readers' minds the importance of being open minded and not ridiculing nor persecuting the beliefs and faiths of others, no matter how they differ from our own). Now in the religion of magic, supernatural power lies in natural objects or products of nature, such as; herbs, roots, oils, minerals, etc.

To our mind this is a commendable belief. God-like power certainly is present in the objects of nature. By the use of herbs, or minerals, man can save life or destroy life. In minerals, chemicals, extracts of flowers, roots and all such products or combinations, man is found to be profoundly affected and influenced, and congruent to this so is his destiny.

The true magical secrets of compounds and formulas

Among the dim records of the ancient mysteries that have come down to us from ancient India, Egypt, Persia, Chaldea, Babylon, Greece, Rome, and other old centers of civilization and culture, we may always find the underlying principle of the existing of some mighty force connected with the human mind—or more particularly, the WILL—and FAITH, that was at the bottom of the mysteries, magic and miracles. When an Arabian Magician concocted an anointing to attract another or prepared a love potion or a Commanding Oil, or Success Oil, back of all the ceremonies, rites and incantations was the esoteric idea that the WILL and FAITH was the real force employed under the mask of incantations and rites assumed to impress the imaginations and minds of the populace. Back of the amulet and charm was the working of the will of the person wearing them, which was called into effect by the faith or imagination (A REAL POWER AND NOT A FANCY AS MAN).

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BELIEVE) of the man ignorant of the real force.

As the writer on this subject, in the Encyclopedia Britannica has truly said (although he was ignorant of the truth underlying the silly forms): "There being an evident relation between an object and the thought of it, it becomes one of the chief practices of the sorcerer to try to make things happen by thinking about them." And the same writer in another place speaks of: "The element in magic, not depending upon (spirits), depending upon imagined powers and correspondences in nature, of which the adepts avail themselves in order to discover hidden knowledge and to act upon the world around them by means beyond the ordinary capabilities of man. **THUS BY MERE EFFORT OF WILL,**" etc., etc.

THE AUTHOR

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CHAPTER 1

SO-CALLED OIL AND PERFUME MAGIC

The Philosophers of ancient times regarded natural magic as the perfect knowledge of natural things. By observing nature closely they found there existed in animal, vegetable and mineral kingdoms the same sympathies and antipathies as rule the lives of men, and by experimenting they learned how to turn these loves and hatreds to useful advantage in the service of man.

This science was regarded by Plato, as the art of worshipping God, and the Platonist's definition was the attraction or fetching out one thing from another by a certain affinity. Henry Cornelius Agrippa said: "Magicians are the most accurate inquiries into nature and frequently produce effects before the time ordained by nature.

It has long been believed that odors have a curious effect upon mankind and animal life, both natural and supernatural. Magicians of ancient and medieval times, were accustomed to anoint their bodies with oils which drugged their senses and induced visions. Oils and perfumes have played an important part in evacutory magic throughout man's history. The use of divine oils among primitive people is another aspect of olfactory intoxication and influence to produce visions. This was and still is the primeval way of getting in touch with the supernatural to bring about a state of ecstasy; a realization of the fullness of life.

Even in the days of the "Exodus Formulae of the Bible" for holy oils, such holy anointing oils were not unknown. The instructions for preparing anointing oils were held divinely revealed, but no private person or uninitiated person was allowed to make or use these Holy Oils under pain of being excommunicated.

Today, civilized man tends to treat his sense of smell with contempt, perhaps because it is the sense upon which he placed greatest reliance in the earliest day of his evolution. Nevertheless, he continues, half-unconsciously perhaps

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to use and to enjoy it. We sniff at food to tell whether it is good or not, and we all enjoy the fragrance of sweet smelling flowers and herbs and of perfumes which simulate these odors. Our sense of smell is not so weak as is commonly supposed. There are some substances of which the most minute quantities can be detected. Musk, from the musk deer, is such a substance.

The psychic ramification of the sense of olfaction offers us a by-path for exploration. Most of us, perhaps, can give instances from our own experience in which an odor has produced an action on our part a moment or two before it has attained conscious perception. Certain faint odors invariably escaping consciousness but being subconsciously perceived and thereby affecting our conduct. Cases of distrust or sympathy between strangers might thereby be explained and even perhaps some instances of telepathy.

Something of this sort does seem to take place in the cases of lower animals and it is still possible that the subconscious mind of man still possesses something of these powers that belonged to his animal ancestors. One must not lose sight of the fact that whether one likes an odor or not, is not alone a matter of taste. Odors are complex and it is possible that in any particular combination of odors, certain elements may not be perceived with the result that the harmony of the inhale combination odors may be destroyed and what to one person perceiving the inhale as a very agreeable influencing odor, becomes to another a disagreeable and unfavorable influencing odor.

The use of odors as psychological stimulants is well established. One may instance the use of incense in religious ceremonies, the employment of perfumes as aphrodisiacs and the amazing concoctions which were burnt in the ceremonies of Black Magic. To every spirit, good or bad, was assigned an appropriate odor.

I believe that the use of certain perfumes as aphrodisiacs and, indeed, the explanation of the general liking of mankind has for "sweet odors" have an origin in "roots" that are very deep and I believe that in many cases there

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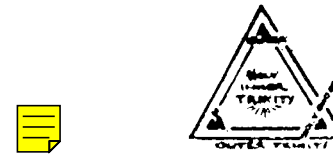
may be a definite physiological effect.

But what concerns us mostly in this book is the historical discussion of odorous perfumes, oils and powders in occult, spiritual and magical rites.

THE ART OF OCCULT AND PSYCHIC ANOINTING

To begin with it is interesting and important to understand the foundation of the Art of Occult and Psychic Anointing; the key to the magical procedure lies in the secret of the triangle, which is:

FATHER — SON — HOLY GHOST



All magical anointing has its foundation upon this Trinity which is called the Holy Inner Trinity and also all rubbing and laying on of hands for healing or influencing must follow the form of the triangle, so that the magnetism thus produced shall have its proper mesmeric vibration. Thus, in order to influence the Higher Trinity or Soul, one must follow the plan outlined in this illustration:

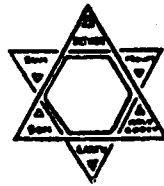
Diagram of the Holy Trinity as applied to a Human being.



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You will note that this region called the "Soul Region" covers the area from the diaphragm, heart, breast, chest, shoulders, neck, face and head. When magnetising a candle, a photograph, a vision or a human being whether to heal or influence or control the hands, must follow the lines of the triangle and pass over the parts covered by this triangle. If you don't want to use your hands, you can use a lighted candle properly anointed with magnet oil. If magnetising a person, he or she must stand on a triangle as shown in illustration.

The next key is the Trinity of Earth. This is formed by super imposing a triangle with its apex in antipathy to the Soul Trinity and the final figure is a star.



You will note that in this Trinity we have the influence of Sun—the Moon—the Earth. The lives of all human beings are subject to this force and all our everyday doings are within its range. This Trinity covers all powers of the Earth and all magical rites must follow the laws of this Trinity, when we desire power over the things of the Earth.

The illustration below shows how human beings are controlled and influenced by this Trinity.



If you intend doing any magical operation so as to influence a power or force that is ruled by this Trinity, then you must magnetize the subject by following the outline of the following illustration.

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You will note that the triangle points down, down—to the Earth—to Mephistophiles. This is the formula for **Black Magic**. It covers the areas of the Breast, Stomach, Sex Region and Bowels and is called the **Flesh Trinity**. Now it is necessary to know what each Trinity rules:

The Holy Inner Trinity or the Trinity of the Soul is the Formula of White Magic and rules:

- | | |
|----------------------|-----------------------------------|
| The Soul | The Mind |
| Vision | Concentration |
| Holiness | Healing |
| Religion | Mediumship |
| Higher Love | Clairvoyance |
| Benign Spirit Forces | Disorders of Mind |
| | and many other higher vibrations. |

The Lower Trinity, the Trinity of Earth and Flesh is the Formula for Black Magic and rules:

- | | |
|----------------------|----------------------------|
| Witchcraft | Evil Influences |
| Lust | Spells |
| Evil Spirits | Black Art |
| Demonical Possession | Crossed Conditions |
| | and all unholy vibrations. |

The student of ancient magical lore will now note that when the Holy Inner Trinity is forced over the Lower Trinity something very strange happens. The forces of White Magic, overcomes the Forces of Black Magic and we have a Human Trinity, which was shown before and which is a

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well balanced star.

HOW TO ANOINT

The key to the next—Secret of Anointing with oils—is in knowing how to rub or anoint, to hold something or to draw out something.

If you are anointing yourself or someone else to draw out something such as evil influence or crossed condition or some kind of distress, then you must form an imaginary triangle for the Trinity you desire, to work with and with both hands you must rub, letting both hands meet the center line of the triangle and rub outwards beginning wider at top and smaller till you reach the point of the triangle as shown in the illustration.



Before beginning this anointment the hands must be washed in a Tea, made out of Hyssap, using one ounce of Hyssap to one pint of hot water and then let it steep for fifteen minutes before using. While going through the Holy Anointing, the operator (the one who is anointing) should say Psaim 51. in a firm, sincere voice and where it says "me" in the Psalm, the name of the person being anointed should be used.

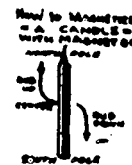
HOW TO DRESS A CANDLE WITH OIL

One of the most sacred hidden secrets of the great occult adepts was in knowing how to properly "dress" a candle. In fact so little is known of this lost art that many people burn candles and expect great benefits from its use because of the color of the candle without having first "dressed" the candle, properly. This is a very foolish practice. The candle itself, I believe, has no occult virtue nor has its color alone. But when you anoint the candle with oil and im-

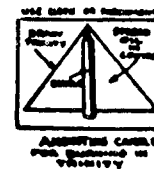
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press upon it your wishes you then magnetise it with your faith; the candle receives tremendous forces and is ready for your occult uses.

In magnetising the candle we divide the candle into a North Pole and South Pole and anoint it with Magnet Oil, first from the center of the candle to the top which is the North Pole and from the center down which is the South Pole. Never rub up and down but always rub from the center up and from the center down.



When wrapping up a candle which is to be used at some other time, draw a triangle (Trinity) upon a piece of white cloth or parchment and spread some Bible Bouquet Oil over this Trinity and then wrap up the candle—This is believed to keep the candle pure and free from the contamination of the vibrations of others.



One thing I want to impress upon you is that when ever you burn a candle, always burn it in Trinity. This is simply done by cutting out a triangle out of pure white cloth or Parchment Paper and setting the candle in the center. This is said to give the candle the power of the three toothed wedge which can attack from three points and can

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defend from three sides, thus uniting with a vibration of three.



Many occult adepts and students like to use the Seal, Figure A., as contained in the Book of Moses and they place this seal in the center of the triangle and rest the candle or candle holder directly upon this Seal.



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OILS USED IN MAGIC

In ancient times, history tells us, Chaldean Priests or as other books say, Arabian Chemists and Magicians compounded oils for magical uses containing aromatics, fragrant extracts and spices which to their sensitive and psychic consciousness they consecrated these oils to do certain magical works.

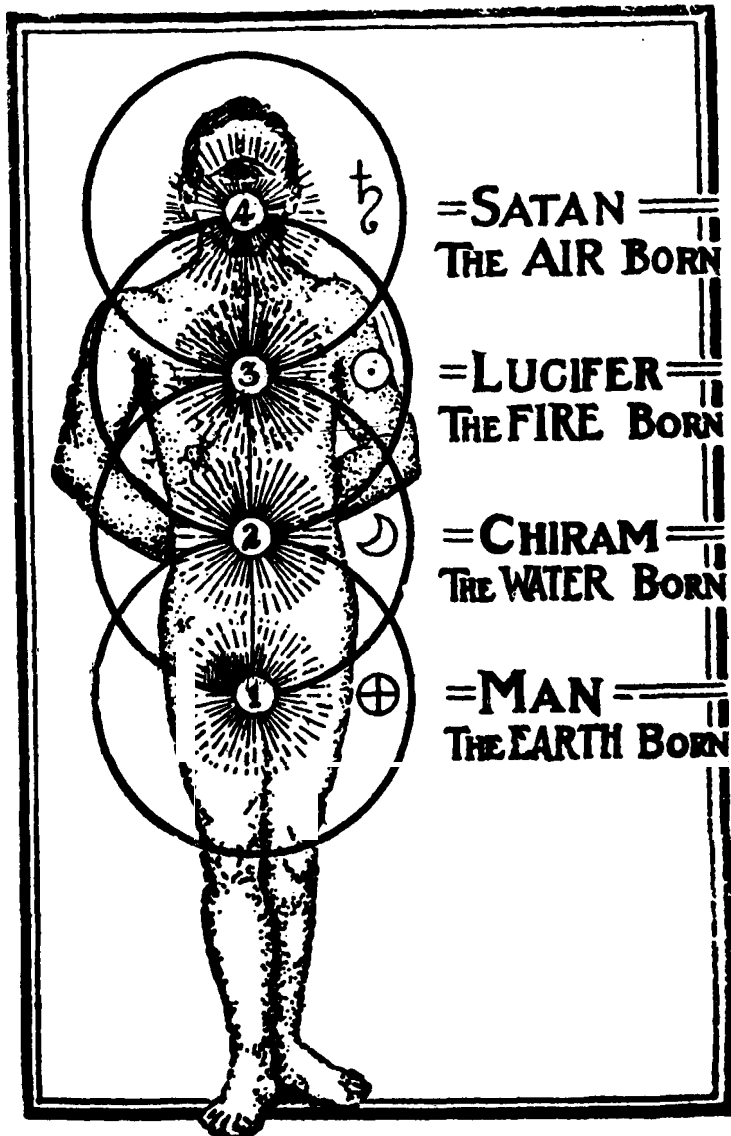
In my many years of study in the field of occult phenomena, I have found many people sensitive to the vibration of odor and color, particularly have I found the Oracle craftsman with his fine artistic ability in creating oils to harmonize with his thoughts; such an oil can be interpreted in the occult field as vibrating to a desire. But it is our desire to impress upon our readers that the oils listed below and the powers attributed to them are merely legends and not to be construed, otherwise.

The names used in connection with these oils or perfumes are not to be construed as indicative of any use or guarantee in connection with them. These names merely denote the impression that have been received from their fragrance and the thoughts that they evoke in the author's mind.

MAGNET OIL

Sensitive students (occult), when making an oil to draw so as to magnetize, would after compounding such an oil, place it on lodestone, metallic dust, electro-magnets or other strong magnets and believed by saying a Psalm, consecrating the oil and the magnet into one magnetic object they would be able to draw to them material objects for material uses. The procedure many adepts and chelas used, I have found to be as follows: After picking a suitable piece of lodestone or iron filings or magnet, they would place it on a Bible and then, in the full light of the moon would drop an equivalent amount of drops of oil, to the years of their life adding one more for the next year. They would then wrap it in charms and carry it about their per-

*NOTE: Formula for this oil and others mentioned in this Book may be found in "Lewis de Clement Book of Formulas."



=SATAN=
THE AIR BORN

=LUCIFER=
THE FIRE BORN

=CHIRAM=
THE WATER BORN

=MAN=
THE EARTH BORN

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son, either in a chain about the neck or a bag and they would dress it every few days.

HEALING BY MAGNET

The old testament, David, 224:29 — and acts 1129-11-13 show the possibilities of healing by magnetized articles. There are many people who believe in the efficacy of Magnetic Oils for healing and drawing. Also many occult devotees believe in anointing candles with what they term Magnetic Oil so as to give the candle Magnetic power to draw.

I have known psychic students who have taken some Magnetic Sand that was formerly in contact with five Lode-stone and mixed it with proper oils and thus formed powerful Magnet Oils which they said was able to magnetize others.

COMMANDING OIL

French history is replete with sorcerers who prepared according to their special powers, oils which they claimed were Commanding Oils. These oils it is said enabled one to command in influence others, when properly used together, with divine will.

Sometimes these oils were called "Baume Commandeur" and its equivalent English Translation was Commanding Balm or Commanding Oil. Traditions say there were three methods of using Commanding Oil. When these magicians claimed they wanted to command somebody to obey their desires they rubbed this so-called Commanding Oil upon the palms of their hands and then would shake hands or touch the person to be commanded, looking intently in that person's eyes, meanwhile concentrating strongly upon their desire.

These oils were said to be an adjunct or adurant to the commanders will or "divine will." If the person was not present they would take a candle, after properly "dressing it" and write a wish on parchment, and then would bind

*NOTE: Formula for this oil and others mentioned in this Book may be found in the book of Ancient Formulas.

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the parchment to the candle at its bottom and with the two hands wet with the Commanding Oil, they would form a circle around the flame, meanwhile, intently and deeply concentrating upon their desires.

Another method was to bathe in the oil so as to surround their entire body with its aroma, meanwhile, deeply meditating upon their desires. (See Lewis de Claremont Book of Formulas for the formula of this and other acts).

ALTAR OIL

Many Spiritualists and Occult Students and Masters, who would anoint their alters, at least once a week on a Sunday, with Special Compounded Oils, which they claim sanctifies their Altar and lifts the vibrations to a greater, purer height so that the Holy Spirit and Divine Manifestation will find their Altar a fitting place for abode and its reception. I also know many psychic devotees who also place upon the Altar, in the center, a pure white dish upon which Altar Oil is placed so that its wonderful aroma and vibration would spread throughout the room or church.

Once a Great Master said to me, "How can many students pray and expect deliverance, messages or divine answers when they fail to sanctify or consecrate their Altars?" It is first necessary to make your altar a fitting and pure place for the reception of the "God Intelligence." Then you can be ready to accept the gifts of "divine abundance and power."* See note at bottom of page.

LOVERS OIL

It is said that for years Love Oils could be obtained from wizened old Hindu fakery, who inherited the secrets of the ancient formulas from a long line of spiritualistic-minded ancestors. It is alleged that these old mystics were accustomed to sprawl in the doorway of one of the Temples of Benares, and dispense small vials of Love Oils to those who could afford to pay the necessarily high price.

Love Oils was said to attract and fascinate, by its tempt

*NOTE: Formula for this oil and others mentioned in this Book may be found in "Lewis de Claremont Book of Formulas."

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ing fragrance and gentle magic. Its odor of refinement is said to make the man you love want to be ever near you, if your garments waft its fragrance.

The mystic ingredients contained in Love Oils give it that Magic aroma that breathes of starlit nights and intoxicating sensuous sweetness, inspiring those around you with thoughts of love and thrilling with its sensuous allure and power that stirs the senses.

Lovers Oil is said to be best used when anointed on the back of the ears, the spot underneath the arms and the breast. These are called the Love Centers. It is also said necessary to place a drop or two here or there upon the clothes.

In addition users were told to gaze deeply into the eyes of the member of the opposite sex, while the perfume oil radiated its alluring scent.* See note at bottom of page.

ATTRACTION OIL

The first thing that ancient occult adepts would do, when using an oil, especially prepared and consecrated for attraction, was to anoint themselves thoroughly with the oil, and thus, surround themselves entirely with its aromatic vibration. This was also accompanied with a continuous, low, deep voiced chanting of the "desire" and "wish" always meant fulfillment if their "belief" was equally as strong.

In addition these ancient magicians, it is said, always bathed themselves once every seven days with an amount of this oil equivalent to a teaspoonful. Before this was done, the water in the bath was made ready for the acceptance of the oil, by first placing a handful of Hyssop Herb and Sweet Balm Herb.* See note at bottom of page.

Today in our modern day, I have found many people claim they find it best to use such oils rubbed on wood. For instance, A Voodoo or Obeah man would rub the oil on a tree

*NOTE: Formula for this oil and others mentioned in this Book may be found in "Lewis de Claremont Book of Formulas."

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or wood of a tree, meanwhile calling out the name to be drawn or the wish to be fulfilled.

Also, I have found that many landlady or landlords love to use Alleged Attraction Oil on the woodwork of their hallways and rooms they desire to rent—but they would always rub INTO the room or home, never OUTWARDS.

ROSE OF CRUCIFIXION OIL

Many people who desire to guard themselves against evil and the forces of "Black Art" and render themselves immune to "Crossed Conditions," like to use Rose of Crucifixion Oil on their foreheads and hands and say the 45th Psalm.

I have found that many people claim to have received great benefits by anointing their crucifixes each night on going to bed, with Rose of Crucifixion Oil. After doing this, they would clasp their hands together with the crucifix, hold between their hands and say the Lords Prayer and the 23rd Psalm.

It is said that a very holy charm can be made out of Sandalwood Bark from which Solomons Temple was made, a Crucifix, and some Hyssop Herb. All this is placed into a muslin bag and dressed with Rose of Crucifixion Oil every morning and the 23rd Psalm is said over it.

HIGH CONQUERING OIL

It has been said that for hundreds of years, so-called Conquering Oils were prepared by mediums, occult masters and magicians for the purpose of conquering an evil condition, an alleged "spell", or a crossed condition.

For that matter, one of the most important things that ancient masters used in overcoming an "evil eye" or a "witch" was a prepared oil, consecrated to "conquer" It was because of the legend built up around this so-called Conquering Oil, that search was made for the Conquering Root

*NOTE: Formula for this oil and others mentioned in this Book may be found in the book of Ancient Formulas.

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and today because of this search we now hear of the use of High John the Conqueror Root and Low John the Conqueror Root.

Tradition says that the Crusaders anointed themselves with Holy Conquering Oil to overcome and conquer the infidel and win back the holy land. Always before going to battle, the warriors, it is said, used and anointed themselves with Conquering Oil and prayed to the Lord for aid and deliverance.

Today the spirit of the use of Conquering Oil, before entering into a battle, a fight, or court trouble is in vogue—for instance: before going to court some people, it is said, anoint their feet and forehead with Conquering Oil and then pray saying the 23rd Psalm. Also papers dealing with the legal and court disturbances are wetted at the corners with the oil and prayed over. In addition professional fighters, baseball players, etc., anoint their feet and behind their ears with oil and say the 23rd Psalm.

When a person who has faith and truly believes in occult phenomena desires to expel and conquer a crossed condition that effects the body, it is said they make a mixture of Conquering Oil, Rosemary Oil and Allspice Oil and rub the affected parts twice daily; once while it is light outside, and once while it is dark, and they say the 94th Psalm and repeat the following affirmation—Adonai, Elohim—May it please, thee, Oh Lord, to hear my prayer and rid me of this affliction." My faith is entire in Thy Goodness. I am better already, for Thy Holiness is manifested in me and Thy Spirit is manifested in my own. Amen—Selah.

INCENSE

When certain gifted people are developing and traveling the Road, it is said that when the Door of Astral Light is open to them or before the Door is open and when they are making ready to receive the Higher Powers they often received impressions, to BURN LIQUID INCENSES.

*NOTE: Formula for this oil and others mentioned in this Book may be found in the book of Ancient Formulas.

LEGENDS OF INCENSE, HERB & OIL MAGIC

The secret of how this is done is as follows: They take 4 ounces of pure grain alcohol or if this is not available they take 4 ounces of denatured alcohol and to that they add one dram of Incense Oil. This is mixed together and kept in a dark place for 24 hours. Then, only after dark, they place one ounce of this mixture in a bowl and this is placed upon a metal pan. Great care must be used so that in case the bowl cracks the metal pan, will be able to hold all of the liquid. Also, the entire thing is put upon the floor and all rags or cloths are taken away from its proximity.

Now the student throws quickly a lighted match into the liquid in the bowl and jumps back saying "Tetragramaton" very powerfully and holds the hands outstretched above the burning liquid with the thumbs locked.

Whenever a medium wants to strengthen the incense that he or she is using, a few drops of about 10 to 15 of oil, is mixed with a teaspoonful of the powdered incense and then burnt while saying "Tetragramaton," seven times.

SPIRIT OIL

Spirit Oil is one oil that I need not dwell much upon, from time immemorial it has been said to be the custom of every person who desired to communicate with a Spirit (either of a dead person or a live person), that the medium, would always anoint themselves with an oil that was consecrated for the reception of Spirit Forces. This was said to be done for two reasons. One was to strengthen and attract the Spirit to be drawn so that it would be easier for that Spirit to break through the Veil and enter the material world. Secondly, these oils were said to be used to make the medium sensitive to the Astral Forces so that they would be lifted up to the higher plane and thus, be able to communicate better and guard themselves against unseen, unpleasant forces.

It is important to remember that Spirit Oils must always be washed off the body by bathing and frequent use

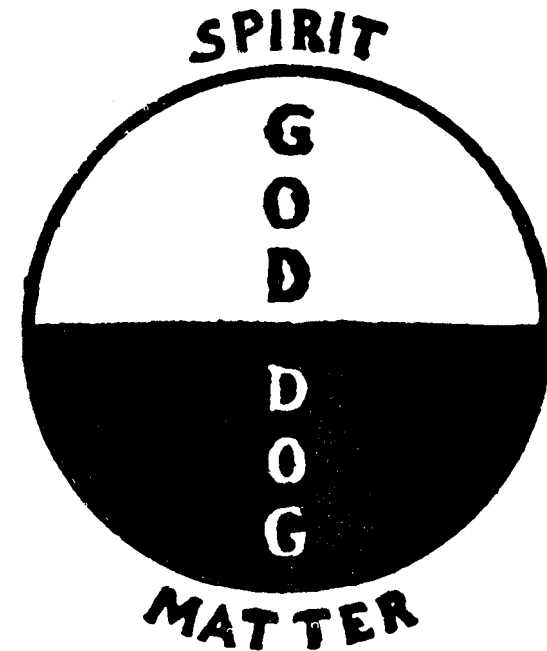
*NOTE: Formula for this oil and others mentioned in this Book may be found in "Lewis de Claremont Book of Formulas."

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of a pure soap, such as Castile Soap or a Tea made of Soap Bark so that the aroma and vibration of this oil is not carried on the person when spirit communion is over.* See foot note.

LUCKY PLANET OIL

Many people claim that Astrological and Planetary conditions influence their lives. It is thought possible, by many people, to draw the vibration of a favorable or lucky planet to the devotee and that if they indulged in games of chance, good luck was alleged to follow them. These people would anoint themselves with these oils and then anoint their silver money so that the Goddess of Luck was thought to float in the aroma of the union of the twain. This procedure was always done in the morning. For Formula see



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note at bottom of page.

BLACK ART OIL

This is a terrible subject and the less said about it the better. The person who desires to bind themselves to Prince Mephistophles, the Devil, would anoint certain areas of the body and would "dress" their sleeping abode in addition, with a evil consecrated Black Art Oil.

They would then take some of this oil and sprinkle it where the innocent person that they were scheming against would walk on, or step upon this oil and their shoes would pick up its scent. See note at bottom.

*NOTE: Formula for this oil and others mentioned in this Book may be found in the book of Ancient Formulas.

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CHAPTER 2

KING SOLOMON OIL

A legend it is said existed at the time of King Solomon's reign in Jerusalem that to the great King had been revealed, a formula for an anointing oil which made the user able to commune with the "infinite" and draw upon it for tremendous wisdom and power. So widespread did this fable become, it is said, that it was hinted that the secret of Solomon's greatness and his powerful control and ability to solve all problems, was due to his daily anointing with this oil. Legends say that Solomon often rubbed his forehead with an oil from a small vial that he always carried upon his person, whenever being consulted. It is said that the impressions influenced by the anointing oils were always correct and always came true.

Tradition says that none, save the Queen of Sheba knew the secret of the formula and because of this, that it has often been whispered that in certain parts of Africa and Abyssinia, the home of the Queen of Sheba, certain magicians have the key to the secret of this oil which they guard jealously.*

TEN COMMANDMENT OIL

After Moses had forgiven the Israelites for erecting the golden calf and showed them a plaque of the Ten Commandments, he warned them to keep and honor its sacred memory and tenets. They were so moved by his great sincerity and their great worshipfulness of the plaque itself that magicians were summoned to make an oil that could be used to anoint the holy of holies, the ten commandment plaque. Some claim that the formula for this was the formula mentioned in the Bible for Holy Oil.

Tradition, therefore, claims that whenever an occult student wished to consecrate an object he would anoint it with Ten Commandment Oil. Letters from certain people are always dressed in this manner as well as clothing.

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Ancient Kabbalists were said to have compounded an oil of rare and ancient flowers which after making mysterious incantations and exorcisms consecrated it to do certain work. This Oil was then given to a limited few to obtain success. So powerful was said to be the influence of these ancient magicians that even Kings came to them for their oils. They would often make an oil for success telling the person to rub on currency and on their homes and money containers. Their power grew so great that they actually ruled many countries for they were in great demand. Some even say that Merlin, magician to King Arthur, made the famous King Arthur Success Oil which was responsible for his great successes.*

TEMPLE OIL

Temple Oil is a creation of the Oracle Craftsmen to try and duplicate the odor vibration of oriental temples. They believed that oriental vibrations gave forth a passive vibration and were an aid to inducing concentration and developing power.

Many people place this type of an oil in a Pietre dish and anoint the wood-work of their homes or churches or schools. It is believed by many that if anyone wishes to become psychically developed they should always use Temple Oil. See foot note.

INDIAN GUIDE OIL

According to the Indian belief when a man dies he goes to the happy hunting ground where he may hunt and have all things he desires. Those who have gone to the happy hunting grounds, their legends say, incarnate themselves into a guide, an Indian guide which chooses someone who they attach to, and guide and help them with all their power, and reveal messages and future secrets and numbers.

It is believed that certain odors when used by people strengthen the contact with a guide, for its use is liked by the Indian Guides, therefore, making them happy. Many

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people who believe they have Indian Guides carry this oil around with them or place some on clothes and put it in a pouch on their person and others leave it where the guide can come and drink of its odor.*

COMPELLING OIL

Many occult mediums and practitioners have "impressions" of Compelling Oil; that is, an oil when held near a person would compel them to yield to that person. I believe that all persons are susceptible to odors; that is some odors are repulsive, and some are desirous. It is my contention that a person carries a desirous odor, people are more susceptible to their desire than other people might be. therefore, aiding toward fulfillment, of whatsoever pleases them. Occultists make a so-called Compelling Oil and after anointing their body with it and saying Psalm 12, 14, 32, believe that they can compel anyone to do as they desire.

EXODUS OIL

The Bible mentioned a formula for Holy Oil (Exodus Formula), which was used to render one, pleasing to the Holy Spirit. Even today, certain sincere people are desirous of rendering themselves pleasing to the Holy Ghost and in such a manner, "contact" it and become close to the Holy Spirit, so that they become a fitting abode.

Craftsmen have tried to create an oil which would be olfactorily grouped, similar to this ancient Holy Oil and we offer their Exodus Oil as their impression of this ancient and wonderful Formula.*

POWER OIL

Legends say that in olden times magicians and priests made an oil according to an ancient oriental custom, that when rubbed upon the forehead and over the eyes, made a person so powerful, as to influence and control anyone they gazed upon if they concentrated and willed it.

It has been difficult for me to try and trace the exact

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origin of this practice, although the Mesmerists before hypnotizing a person sometimes rubbed an oil over their subject's eyes. This might have been an anesthetic inducing a state of sleep, therefore, aiding them to hypnotize their subject, although, some ancient Kabbalists rubbed an oil on their own eyes to give them more power to control persons, and some even made an oil and when put over their eyes and then stared into a person's eyes were able to give them the evil eye.*

HINDU GRASS

Hindu Grass Oil is a creation, overpowering the famous New Orleans Van Van Oil for dressing. It is much stronger than plain Van Van Oil for it embodies the aroma and vibration of Hindu, Egyptian and Arabian grasses, forests, fields and jungles. Spiritualists and mediums use this oil in many "different" ways according to their spirit impressions. So whatever your "feeling" may be about using this oil, follow your own mind, except do not use it internally.*

ANGEL OIL

Necromancers, sorcerers and spiritual mediums believe that, angels, spirits, demons, goblins can be aided and attracted to the earthly plane when perfume, or perfumed oils that they like are used. It is believed that certain odors attract angels, others demons, others goblins, others spirits. The invoker usually places the oil near where they are making their invocation. Then, they would make the usual invocation and say "here is thy favorable perfume oil, which I have placed before thee to please thee so that thou may see my intentions and homage are truthful."*

DOVES BLOOD BRAND OIL

Magicians when practicing White Magic would sometimes use the blood of a dove to help carry out their desires. Legends say that with the blood of the dove they would write on Parchment Paper all the things which they desired, making sure that it was not connected with Black Magic,

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for then they could not have results. It was usually carried on in a full moon, or at 12 o'clock at night.

Doves Blood Brand Oil, is used to anoint Parchment; that is, written with blood red ink or doves blood and is used only when practicing white magic. Seals as contained in the six and seventh Books of Moses must always be wetted along the edge with Dove's Blood Brand Oil at least once every 23 days.

BIBLE BOUQUET OIL

from the Bible with intentions of receiving help from "ON HIGH" they would rub their foreheads with an oil that they claimed was necessary in order to Receive, and which induced the receptive state. They would then sit in a chair spreading their legs forward with the Bible in their lap and repeat whatever Psalm or passage they desired making sure to remain seated from 1 to 2 hours after consecrating.

Many bible students with whom I have come in contact have told me that when they repeat a Psalm, a passage I believe that in silence they receive much for the blessing from "THE ABOVE."

BAT'S BLOOD BRAND OIL

Ancient Necromancers of the Left Order or those who practiced the Black Arts would according to ancient legends catch a live Bat and with its blood would make their pacts with the devil or demons or goblins of Hell. They would use the blood as an ink to write their pacts on Parchment with, but would use it only for Black Magic or evil.

The Parchment scrolls or Talismans would always have to be anointed with a "fell" oil concocted according to ancient legends, of Bats blood and other unholy scented aromatics.*

CHINESE OIL

Mediums throughout the world believe and use washes. They believe evil lurks everywhere, and they often wash

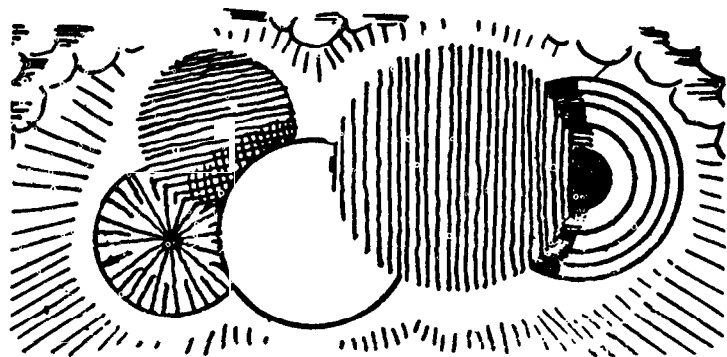
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their hands and themselves with a good deodorant detergent preparation, which they believe keeps evil away.

5 CIRCLES OIL

In my many years of investigating and research into occult phenomena I have found many mediums speak of the 5 Circles (or auras) of illumination which one must pass through in order to obtain that Christ contact which is so necessary to "Commune" or "Receive." Sometimes these circles are expressed in terms of color as a medium passing from one circle or aura to another, would say, "I see a blue light which seems to guide me to distant places." I believe this would mean that the person would be passing from one aura to another, or a stage in their spiritual development was taking place. Many mediums told me when they feel this coming on they used a compound oil of certain sweet smelling ingredients and mixed it with mineral oil and then anointed their entire body with it so as to guide, protect, and help them through these stages.



7 HOLY SPIRIT BATHS

In my many years of contact among the true Chelas, students of the occult practices, I have found that a great percentage of them before starting on something new for themselves or for anyone coming to them for guidance and advice would recommend them to take a series of Holy

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Baths. The series would usually be seven and they would suggest that they be taken seven days in succession, or seven alternate days, that is; take one, one day and skip a day and so on, taking 14 days, each bath would be of a different oil, each of a different strength, so as to gradually induce, as they would call it the protective covering over all the body keeping all evil away and permitting them to start removing whatsoever condition existed and driving away all **CROSSED INFLUENCES OR SPELLS.**

Many procedures would be as follows: A person would take Bath Oil Number 1, retire into the bathroom and undress, filling the tub with water and say while the tub was being filled, repeat the Apostolic Constitution, containing a prayer somewhat like the following:

"Do thou now sanctify this oil, through Christ, in the name of (him or her), and give to it the power of producing health and of driving away disease, of putting to flight demons, of dispersing every snail through Christ our Hope. Amen." And after consecrating the oil would say, "Oh God, who art the Creator of all things strengthen, I beseech thee, thy poor servant, that he may stand fast, without fear through this dealing and work. Enlighten, I beseech thee, Oh Lord, the dark understanding of thy creation, so that his work may be of avail to help his fellow servant through these troubled times." Then putting one hand into the water say, "and thou, Oh inanimate creature of God be sanctified and consecrated and blessed to this purpose of washing all evil off of (him or her) who bathes in thy everlasting holyness. Lord, thy will be done on earth as it is in Heaven, make clean our hearts within us and take not thy holy spirit from us. Amen."*

CONCENTRATION OIL

The great secret of success in occult and Spiritual work is in the ability to properly concentrate. This is so tremendously important that words are insufficient to acclaim its importance. Therefore, to free oneself of earthly fetters

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and to raise oneself higher so as to be on a concentration level or plane, many people use a Concentration Oil which they anoint themselves and form a trinity by rubbing upon the forehead—upon the feet—and then upon the palms of the hands and then remain in darkness and silence for 15 minutes, at least, immediately afterwards.*

BUDDHA OIL

There are many occult devotees and magicians who believe themselves in close contact with the Spirit of Buddha, and who claim to be guided by Buddha. These Chelas anoint their body and also a statue of Buddha with an oil consecrated for Buddha and they continue this procedure nightly before retiring always keeping their Buddha statue near them while sleeping, claiming that this is very pleasing to the Spirit of Buddha.*

CLEOPATRA OIL

Much of the power Cleopatra had over men was said to be in her knowledge of mixing certain secret scented oils which she anointed her body with. There is no question of doubt, but that certain odors have profound aphrodisiac properties upon many people who inhale them.

Today many sporting women (and men) who love to use Cleopatra Oil for its alluring scent and subtle entrancing power. They use this wonderful oil as a perfume, rubbing it upon the spot behind the ears, between the fingers and underneath the arms. It is also said to be very valuable when five drops of this oil is placed upon each corner of the bed that one sleeps on.*



LEGENDS OF INCENSE, HERB & OIL MAGIC -

LOVE POWDERS, POTIONS, and PHILTRES

All through the ages, the baser forms of magic have been used for the purpose of foretelling, divining and inspiring the affections between the sexes and the success of every fortune-teller has and always will depend upon her ability to exploit successfully her powers to satisfy human craving for this kind of knowledge.

Until the sixteenth century a curious form of sympathetic magic was generally believed in and practised, and if we are to believe the records, accomplished. This was known as the "denouement des noeuds"—the untying of the marriage knot.

When love had turned to hate this was the way of revenge, and unsuccessful suitors or forsaken husbands and lovers employed witches to cast a spell over the chosen one, to prevent the consummation of his or her marriage. It was the business of other witches to undo the evil work. Bodin, Cardan, De Lancre, and Frazer in his Golden Bough all refer to this form of witchcraft (l'envoûtement d'amour). Bodin tells us that when he was acting Procureur-General at Poitiers he was informed by one of these witches that there were fifty different ways of tying the knot, and Frazer recounts the story of an Arab girl who tried to make a man fall in love with her by tying knots in his whip. When an Arab wife runs away the pursuing husband ties knots in the grass to prevent her "doubling back."

A more common form of revenge was to make a wax effigy of the hated one, and to stick needles into it to cause the gradual wasting away of the original.

"The slie enchanter when to work his will
And secret wrong in some fore-spoken wight
Frames waxe, in form to represent aright
The poor unwitting wretch, he means to kill,
And pricks the image, framed by magick's skill,
Whereby to vex the partner day and night."

A wax image of this kind, representing Queen Eliza-

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beth, was found in Lincoln's Inn Fields in her lifetime, and the celebrated astrologist, Dr. Dee, was sent for by her to exorcise the bad effects.

Another use of wax images was to restore love between a married pair by binding their effigies together. The images were made of a combination of white pitch and virgin wax, and all the characteristics of the originals were added so that they resembled the persons in every particular. Godfathers and Godmothers were given them and the effigies were christened according to the ritual of the Church.

Love philtres and aphrodisiacs were known and used among the Greeks and Romans to such an extent that at one time the law interfered and inflicted a heavy penalty on the users. They seem always to have been of two kinds. A love philtre was usually a concoction of herbs which, through its magical attributes or combined with them induced a feeling of love towards a particular person, like the poet's "philtre divin herbes" which gave birth to the love between Tristram and Iseult; whereas an aphrodisiac or poculum amatorium was composed of ingredients which conduced to a state of amorousness.

The Greek writers tell us that the aphrodisiacs of the Greek and Roman courtesans were made of pepper, myrrh and equal quantities of two scents called Cyprus and Egyptian, and that the cups from which these potions were drunk were made of scented earthenware. According to Pliny the glands of animals were commonly used, especially those of the pig, the stag, the horse, and the hyena.

From Athenaeus we hear of the aphrodisiacs presented to Salencus by an Indian prince, which were of such strength that, applied to the soles of the feet, they immediately increased the ardour of some or calmed the fire of others, and Theocritus speaks of the leaf of a flower called the telephilon (a kind of pepper tree) which the boys of Crotona used, to help them to elect a wife. They placed a leaf in front of the fire, and according to whether it "leapt towards or sprang away, from a particular person, so they were guided in their choice. There were different ways of using this telephilon

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leaf to divine love. To find out the extent of another's love the leaves were clapped in the palm of the hand, and proportionately to the strength of the resulting sound, the absent one loved much or little.

Lucullus died of a love potion administered by a jealous servant, and the poet Lucretius is supposed to have written his poem "On the Nature of Things" after swallowing a philtre given to him by his mistress Lucilia.

This recipe for making the true love powder was taken from the pseudo-Aristotle's Golden Cabinet of Secrets.

FOR MAKING THE TRUE LOVE POWDER

"Take elecampane, the seeds or flowers, vervain, and the berries of mistletoe. Beat them, after being well dried in an oven, into a powder, and give it to the party you design upon in a glass of wine and it will work wonderful effect to your advantage.

The Papyrus Ebers gives several formulas for philtres; and love powders, potions, and their magical ingredients occur frequently in literature.

Democritus was credited with a talent for mixing love draughts; Paracelsus writes of them, though he gives no recipes. Shakespeare attributes Othello's power over Desdemona to

"conjuraton and mighty magic
Thou has practis's on her with foul charms,
Abus'd her delicate youth with drugs or minerals
That weaken motion."

The roots of the sea holly had a reputation as a love tonic amongst Englishmen of Queen Elizabeth's day, and a confection of these eryngo roots mixed with sugar became popular under the name of "Kissing Comfits."

There is a reference in Dryden's translation of Juvenal's Satires to dissipators:

"Who lewdly dancing at a midnight ball
For hot eryngoes and fat oysters call."

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The vogue was revived in the seventeenth century, and an apothecary called Burton opened a factory at Colchester for making sweets from the roots of sea holly.

Drayton refers to the magical effect of dill in potions, and the Restoration dramatists and poets speak freely of the use of erotic herbs and powders.

Rowlands in one of his plays gives a recipe for making powder of turtle-dove to stir love in the heart of her who drinks it:

"Take me a turtle dove
And in an oven let her lie and bake
So dry that you may powder of her make;
Which, being put into a cup of wine,
The wench that drink'st it will to love incline."

During the Renaissance love charms and goblets d'amour did a thriving trade among witches and apothecaries in every part of Europe, and in Venice, when love and pleasure reached their greatest heights, books were published containing recipes with curious and often revolting ingredients for inspiring amorous passions. The blood of a red-haired person, the obscene parts of animals, the hearts and tongues of toads, and vipers, and the blood of a bat, were not unusual components.

A very common ingredient was hippomanes (the thin membrane sometimes found covering the head of a newly born colt.)

"Then hippomanes for shepherds call it so
Distil as venom from their parts below,
Hippomanes that wicked stepdames pluck
Mingling with herbs that bring bad luck."

There was a close connection between philtres and poisons, and the compounder of the one was generally not adverse to supplying the other.

Hoffmann's water of magnanimity, which achieved such fame in the seventeenth century, was said to contain winged ants macerated in alcohol. The winged and first prescribed

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in medicine by Rhazes was sometimes used instead of Spanish Fly, or the two were combined.

The references in plays of the seventeenth and eighteenth centuries are probably to cantharides.

"Straight to the 'pothecary's shop I went
And in love powder all my money spent;
Behap what will, next Sunday after prayers,
When to the ale house Lubberkin repairs,
Then flies into his mug I'll throw
And soon the swain with fervent love shall glow."

GAY

There are many stories in history and in medical jurisprudence of the terrible effects of this drug, often ending in death.

The aphrodisiac properties are seldom induced unless the dose is big enough to endanger life, and even if the patient recovers, the effects are attended with such excruciating pain and discomfort (the throat becoming so contracted that it is often impossible to swallow) that it is a matter of great surprise that it can ever had been willingly resorted to.

In most of the cases related in history the drug was administered by vindictive, mischievous or unscrupulous people, as in the story quoted by Ramsey (1663) of the courtesan who prepared a magnificent supper for an infatuated young man at which every dish was flavored with cantharides, from the results of which he died the following day.

The Connoisseur refers to the case of Miss Blandy, who was executed for poisoning her father with a love powder, though until the end she persisted in the story that the powder had been sent to her by her lover Cranston to bring about a reconciliation between him and her father.

Madame de Pompadour, who resorted to a tincture of cantharides when she thought she was losing the love of Louis XV, was rescued by the Duchesse de Brancas, who,

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finding the bottle and recognizing the smell of the contents, threw it up the chimney, leaving the King's mistress to her less harmful diet of "chocolat a triple vanille and celery soup, a regime un peu echauffant, which the King's mistress had prescribed for herself to correct her naturally cold temperament.

We are not told the ingredients of the love philtre which Madam de Montespan purchased from La Vigoureux and Le Voisin, but at the trial of these infamous women the sum which she paid for it was disclosed, viz., fifty crowns.

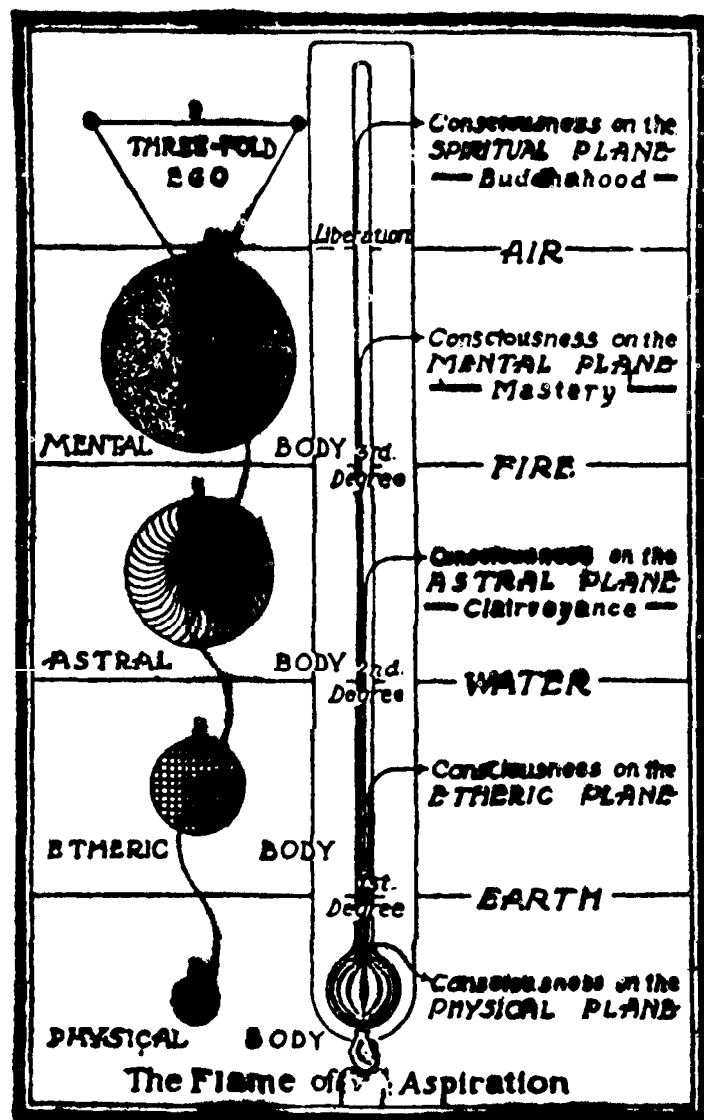
Alcohol sweetened with sugar is a common French restorative, and, it is said, was first invented to increase the ardour of the aged King Louis XIV. It is still a custom in some countries to give a bride and bridegroom cakes moistened with sugar and alcohol on their wedding night.

Truffles were also praised by the French for their venereal properties, and brillat Savarin, to prove the truth of this reputation, quotes the story of the virtuous French lady who, on her own account, nearly succumbed to the entreaties of the handsome and witty "Verseuil," and attributed her "dangerous predisposition" to the truffled fowl from Perigueux on which they had both dined.

Herbal philtres were usually aided in their success by magic, though the herbs employed in them, such as vervain, jasmin, coriander, cyclamen, purslain, maiden hair, valerian, navelwort, wildpoppy, anemone, crocus, male fern, periwinkle, pansy, lettuce, carrot, and endive, were all considered of an erotic nature and were often combined with cantharides medicinally.

The carrot as so much used in Greece as a love medicine that it was called "philtro," and another plant they used for the same purpose and called "argethron" is identified with our house leek.

The same virtues were attributed to the myrtle, and a water made from the flowers and leaves has been resorted to in every country.



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A CURIOUS WATER MADE OF MYRTLE FLOWERS

"The flowers and leaves of myrtle, two handfuls, infuse them in two quarts of spring water, and a quart of white wine, twenty-four hours, and then distil them in a cold still and this will be of a strong scent and tincture, and by adding more or less of the myrtle you may make it stronger or weaker as you please. This beautifies, and mixed with cordial syrups is a good cordial and inclines those that drink it to be very amorous.

The Myrtle was used in the composition prepared for the most intimate toilet of Venus, and probably from its association with the goddess has always been regarded as a love tonic.

The angel water of the eighteenth century was basically composed of extract of myrtle, and the following recipe is an English imitation of this famous Portuguese invention:

ANGEL WATER

Shake together a pint of orange flower water, a pint of rose water, and half a pint of myrtle water. Add $\frac{2}{3}$ of distilled spirit of musk, and $\frac{2}{3}$ of ambergris.

Heat spoils it, and cold imprisons its perfume.

This other curious water is of English origin:

A CURIOUS WATER KNOWN BY THE NAME OF THE SPRING NOSEGAY

Take six ounces of hyacinths, a quarter of a pound of picked violets, the same quantity of wallflowers picked, and jonquils; an ounce of Florentine orris bruised; half an ounce of mace grossly powdered, and two ounces of quintessance of orange.

Put the whole, the jonquils, wallflowers, and lillies of the valley excepted, about the end of March into a glass body, with a gallon of strong spirit of wine; bruise the hyacinths, violets, orris and mace, and towards the end of April add the jonquils when in their highest perfection, that is to say when full blown. A few days after put in the wallflowers, the petals only, then all the lillies of the valley care-

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fully picked, and shake all the ingredients well. Eight days after having put in the last flower, empty the infusion into an alembic, lute on the head and receiver, which must be placed in cold water, and distil in a water bath with a gentle fire.

From the above quantity three quarts of excellent spirit may be drawn off, that justly deserves the appellation of the Spring Nosegay.

Mandragora, henbane, dragon's blood, and stayrion, particularly the last, were all credited with lustful properties. The mandrake is mentioned in the old Testament as a cure for sterility, and the belief is endorsed by the Doctrine of Signatures, which sees in its form a resemblance to the human body. The Chinese, for the same reason and for the same purpose, use ginseng root.

Sir Edwin Arnold, describing the plant, says:

"It will renovate and re-invigorate falling bodily powers beyond all other stimulants, stomachics, and energisers of vitality. The Korean people believe the said root (ginseng) to be a absolute panacea for all mortal ills, mental or physical; it is packed and transmitted with the most scrupulous care and pains, in small parcels of white silk, the mouth and nose of the recipient having to be covered when unfolding these sacred envelopes of embroidered silk or of crimson and goldfish skin. The habitat of this wonderful root (in form like a man) is in the glens and slopes of the Kangge mountains, and it can be found only by people of blameless life and a purity of heart; when taken from the earth it is thought to utter a low musical cry. It is to be cooked in a special silver kettle having double interior, as an infusion or with rice wine. The plant belongs to the order of Araliaceae. From sixty to ninety grains of the dried root are a proper dose; it fills the heart with hilarity, whilst its occasional use adds a decade of years to the ordinary span of human life."

Circe made use of the mandragora in her love potions, and in Persia the mandrake is recommended to secure a husband's love, but if eaten with pickles it is said to drive the eater off his head.

LEGENDS OF INCENSE, HERB & OIL MAGIC

Another Persian recipe for regaining affection is composed of cloves, cinnamon, and cardamoms. These are placed in a jar, and over it is read seven times backwards the "Yasin" chapter of the Koran. Then the jar is filled up with rose water, and the husband's shirt is steeped in it with a parchment containing his name and that of four angels. They are all heated together over the fire, and as the mixture boils the husband is said to return.

In Persia newly married couples are given sheep's trotters steeped in vinegar on their bridal night—an equivalent of the European custom of offering bride and bridegroom cakes soaked in sweetened alcohol.

Amongst the Hindus the jasmin, the lotus and the asoka plant are used to provoke venery, and the Sicilians claim that if a plant called the "pizz ugrudu" is given surreptitiously it will inspire the warmest feelings in the coldest person. This is identified with the "Vorax" of the Greeks and the "provinsa" of Albertus Magnus, who describes it as the most powerful of all herbs for promoting love.

A more sentimental tradition is associated with the use of the endive seed and the basil, which are used as love charms, the former by girls in parts of Germany, and the other in Italy. If an Italian girl accepts a sprig of basil from her lover, she is said to become immediately enamoured of him.

As we have already seen in another chapter, Mizaldus attributes to this plant some peculiar effect on women, and Dr. Parkins, in the English Physician, 1814, after stating that it is one of the plants used in women's serious diseases, gives the following interesting description:

"Being applied to the place bitten by venomous beasts, or stung by a wasp, or hornet, it speedily draws the poison to it. Every like draws its like. Mizaldus affirms that being laid to in horse dung it will breed venomous beasts.

Long is the matter; this herb and rue will never

LEGENDS OF INCENSE, HERB & OIL MAGIC

grow together, no, nor near one another, and we know rue is as great an enemy to poison as any that grow. To conclude, it expelleth both birth and afterbirth, and as it helps the deficiency of Venus in one kind, so it spoils all her actions in another. I dare write no more of it."

In Buckinghamshire the girls wear knapweed inside their dresses, and declare that if they guess the name of their future husband the flower produces a second bloom.

A piece of the plant called dragon's blood, wrapped in a paper and thrown on a fire, restored love to a deserted maiden if she repeated while it was burning:

"May he no pleasure or profit see
Till he comes back again to me."

One of Wecker's secrets is an antidote to falling in love: "The heart of a male quail carried about by a man, and of a female by a woman, causeth that no quarrels nor wranglings shall ever be betwixt them. And, if a turtles heart be carried in a wolf's skin, he that carrieth it shall never be tempted to be in love."

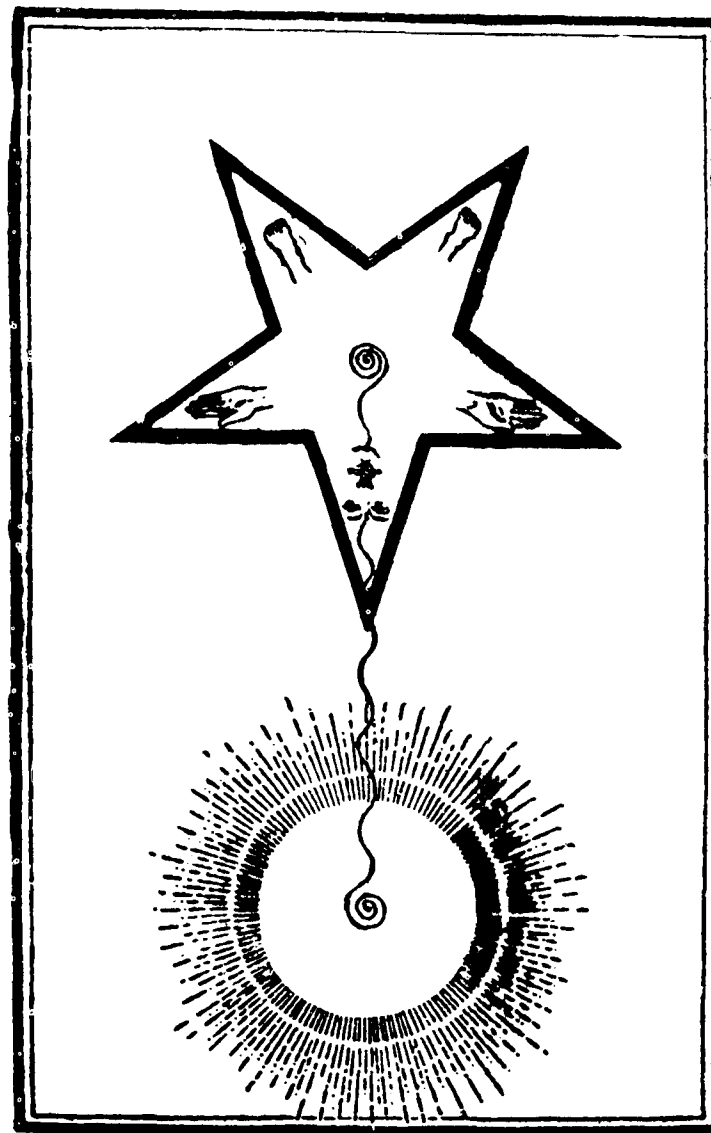
There is an old American tradition that if the first time a girl goes a-maying she plucks and breathes three times upon the first flower she sees, repeating,

"Flower pink, flower white
I wish to see my love to-night,"

the absent lover is certain to appear.

In every country, Midsummer Day was the great day for love divination. In parts of Germany and Austria, when the fires of St. John were held on this date, betrothed pairs jumped over the bonfires to determine by the height of their jump the length of their married happiness, and there was a prophecy in Brittany that the girl who danced around nine of these fires would marry within the year.

Herbs gathered on Midsummer Day were endowed with magical properties, and a woman was cured of sterility by walking about naked in her vegetable garden on the eve of St. John.



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In the East mugwort was one of the love-divining herbs, but in Europe at Midsummer St. John's wort was chosen before any other. Flowers gathered that day were said never to wither, and seeds to thrive better than any others provided the two conditions were complied with, viz., that the flowers and seeds were picked before sunrise and the gatherer had first fasted.

"To employ all the herbs of St. John" in an affair is a French proverb still in use today.

Albertus Magnus devotes a monograph to the heliotrope plant in his *De Virtutibus Herbarum*. He says that if this flower is set up in a place of worship no woman present who has broken her marriage vows can leave the church until it is removed, adding that it has been "tried and found most true."

In the book of secrets of the pseudo-Albertus Magnus (now identified with his pupil Henry of Saxony) coriander, violet and valerian are quoted for their love-producing powers, and picked in the last quarter of the moon, and Wecker's *Secrets* give several recipes containing chestnuts, pistachio nuts and satyrion, with other ingredients.

"Take chestnuts steeped in muscatel, then boil them, satyrions (10), land crocodiles (2), pine kernels and pistachios, of each four oz., rocket seed 2 oz., cubeb 1 oz., cinnamon half an ounce, sugar 12 oz. Make an electuary."

"The two following are both taken from the same source: "Take cinnamon, ginger, pepper, cress seed, rocket seed, mustard seed, of each half a drachm; bird's tongue, onion seed, crocodile, of each one scruple; white sugar dissolved in rose water, four ounces. Make into tablets."

"The great toe of the right foot of the man anointed with honey or oil or ashes of a weasel will provoke venery in one thought to be dead in these matters."

The witches used belladonna in their love ointments, but more with the effect of rendering the victim helpless if she was a woman than inspiring her with love.

Yarrow, another of the witches' herbs, was brought

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to weddings to ensure seven years love.

In central Africa the belief in the impregnation of women by banana flowers was so generally accepted that they were honorably acquitted of infidelity to their husbands if they could prove that one of these purple flowers had fallen on their backs while they were at work. Fraser refers to this and other myths about the banana tree.

In *The True Fortune Teller*, a way of finding out whether a woman will have the man she wishes is to wear all day two lemon peels, one in each pocket, and at night to rub the four posts of the bed with them. If she is to gain her wish, the man will appear in her sleep and hand her two lemons.

Cubeb is one of the ingredients in the love potions prepared by the druggist in the story of *Ala-al-Din Abual* in the *Arabian Nights*.

"After hearing Sham-al-Din's story he (the druggist) betook himself to a hashish seller, of whom he bought two ounces of concentrated Roumi Opium and equal parts of Chinese cubeb, cinnamon, cloves, cardamoms, ginger, white pepper and mountain shiek (a lizard which, held in the hand in the East, according to Burton, still acts as an aphrodisiac); and pounding them all together boiled them in sweet olive oil; after which he added three ounces of male frankincense in fragments and a cupful of coriander seed, and macerating the whole made it into an electuary with Roumi bee-honey. Then he put the confection in the bowl and carried it to the merchant, saying: "Take of my electuary, with a spoon after supping, and wash it down with a sherbet made of rose conserve; but first sup off mutton and house pigeon plentifully seasoned and hotly spiced."

Ambergris is regarded in the East today as a potent aphrodisiac, and coffee is often served in cups with a hollow drilled in the bottom to contain a piece of ambergris.

The French put amber in their chocolate, and chocolate is extolled by Brillat Savarin and all French culinary

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experts. From four to five grains of ambergris are added to every ounce of chocolate.

A tincture of ambergris was a very usual addition to tea and coffee in the seventeenth century, and amber candle was a famous old English Drink. "You may talk," said Ravenscroft (1622), "of your amber candles, your chocolate and jelly broths, but they are nothing comparable to youth and beauty."

TINCTURE OF AMBERGRIS

"To make this put half a pint of rectify'd spirit of wine into a strong glass, ambergris two drachms, musk two drachms; let the glass, be stopped close with a cork and tied over with a bladder, and place it in a cool place for the space of a month; then pour off the spirit gently and put on as much new spirit, and place it as before, pouring off the second time clear and after all this the ambergris will serve for ordinary uses. And the tincture drawn off as before, one dose of it is an excellent perfume, and being drank in tea or coffee is an excellent cordial."

Musk and civet have also a stimulating effect on the sexual organs, and musk is used medicinally for most complaints in China.

The natives of Malay make a philtre with the bile of a bird called the King's Crow, and recipes of a still more repulsive nature are to be found in old Kelantan literature. Some of them differ very little from the terrible concoctions of the Egyptian women, of which Sonini speaks.

The famous "Thuoc bo yo das Annamites" is of this nature and eventually causes anaemia and a lingering death.

Then there were all the herbs like water-lily, the poppy and the hemlock, for quenching and subduing love. Dr. Short in his Herbal says, in reference to the water-lily: "The monks, nuns, friars, and hermits that would live chastely drink daily for twelve days together a drachm of it and syrup of poppies. This deprives the taker of all desire, inclination, and power of coition."

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Some hold the opinion that fish is stimulating to the instinct of reproduction, and in consequence much ridicule has been cast at the ecclesiastical regulations enforcing a fish in certain cloisters; but the question is open to doubt, and, on the whole, statistics show that maritime populations are less prolific than others.

Galen and Avicenna recommended a poultice of hemlock to abate the ardour of love, and the following recipe for a Water of Chastity is taken from the works of Adrian Mynsicht, the German alchemical doctor of the seventeenth century:

WATER OF CHASTITY

"Terrae Sigillatae
Sem, Agni Casti

Rutae. Nymphaeae ae Lactuc, Papau; alb ana 2/3 j.
Canabis, Acetosae, Portulae, Endiniae, Mily Solis, Ameos
Coriand praep ana 2/3 vj. Rad Dyptam, alb. Cynogloss,
Ristort ae Ireos Flor. And 2-3 fl. Santalor; omnium, mag
Saturni, Camphor ana 3ij. Herb. Absynthy, Pont. Mentae
Crisp. Bursae Pastor. Taraxac. Verbene. Fol. Salicisana
3ij incidentur, contundantur, et infundantur in vini rub
styptici lb. x. Permittantur in digestionem per octiduum
post A. B. M. destillentur."

Superstition played its part, too:

"If so a toad be laid
In a sheepskin newly flaid,
And that ty'd to man twill sever
Him and his affection ever,"

but magic took an even larger part in the more innocent love charms practised by the ignorant. These were worn or carried like amulets, or placed on the window-sill of the beloved, or on the road along which he or she must pass. They were sometimes fastened to the wearer's garter.

The Southern Slave girls until quite lately used to dig up the earth from the footprints of their lovers, put it into a pot and plant a marigold in it, the marigold being the symbol of endurance.

An amulet, which in Arabic means "something suspended," generally took the form of jewelry—a precious



DEVIL'S SHOESTRING



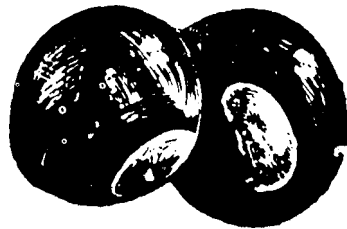
WAHOO BARK



RATTLESNAKE MASTER



BERYL NUT



BUCKEYE

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stone engraved or otherwise, a locket containing a lock of hair or a four-leaved clover, or a ring or bracelet in which was set a lock of the beloved's hair. Amulet rings were usually worn on the third finger—the medicine finger—and might act either as love charms or as a protection against illness.

An engraved aquamarine ensured conjugal fidelity. In that curious little book, *The Magick of Kirani*, which names the Twenty-four magically endowed vegetables, minerals, fishes and birds, there is this advice:

"Take a Beril (Veryl) stone and engrave a crow upon it, and under its feet a crab; wear it as you will; for joy and exultation, and acquisition and union and conjugal love, and it will make the bearer cheerful and rich, and it is as excellent as anything for lascivious and conjugal love."

The Emerald, which is of the same chemical composition as the aquamarine of Beryl, was the stone of which the symbolic necklace of Vishnu was composed—to represent the earth, the magnetic centre of human passions.

TO CONTINUE LOVE ONCE OBTAINED

"Procure such a quantity of hair of the party beloved as will make a ring or a bracelet and wear it either on your finger or wrist, and it shall by secret exciting the imagination produce its certain effect."

Lady Denbigh's manuscript.

Written charms inscribed on a triangular piece of paper or parchment contained either the one word "Abracadabra," a verse, or the names of angels, astrological signs, or Hebrew names and characters.

The original meaning of the word "Abracadabra" is undecided, but it is first mentioned in literature of the second and third century. It is often said that it is derived from the Greek word "Abraxas," which numerically totals 365. Others suggest that it is derived from the Hebrew words, "Al Ruach Dabar," meaning "Father. Holy

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Ghost and Word." In any case the triangular form represents the Trinity.

The Golden Flowers of Apollonius gives the following amusing instructions for preparing a means of communication between a separated pair.

MAGIC

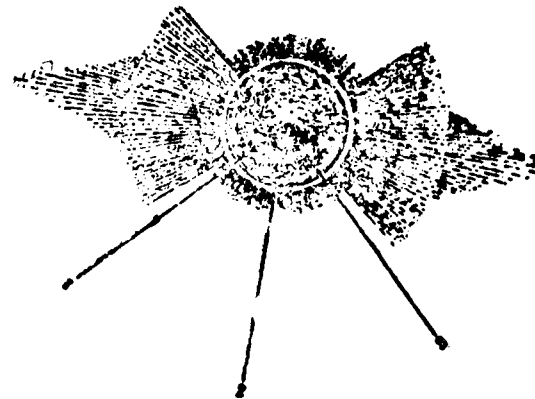
The Notary Art of Solomon

The way to use this is thus: Let the form of a needle be made of pure steel, as you see here in this figure, such as are used in the seamen's compasses, but of the double magnitude, that it may be cut asunder into two pieces. After it is formed and fashioned, let it be very well touched with the loadstone, in the manner as other needles are; and afterwards cut into two needles of a like magnitude, which being both together touched again, let them be placed in two separate boxes or chards, as in sundials is used, having the twenty-six letters written round about as you will see in the figure following. Then the use thereof is, that by the magnetic virtue of the loadstone, as the one needle moves so will move the other, and rests where he rests, so that if one man were about to go into any far country, having two of these thus made, one for himself and the other for his friend at home, they may agree and appoint one another of what hours they will speak together and acquaint one another with their conditions, by the one going to his chard and turning the needle with his finger to every letter as they make the words he would speak; and the other, observing the motions of his needle will be the same and rest still at the same place or upon the head of the same letter the other points to which he may presently write down with a pen and ink by him and then make a perfect letter, and when the other rests he may, if he will, immediately answer the same, turning the needle himself to what letters he would write.

Even the alchemists were not always above playing with the idea of earthly love, for this curious verse quoted by Bolton appears amongst the Hermetic Poems of Elias Ashmole:

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"I asked philosophy how I should
Have of her the thing I would;
She answered me when I was able
To make the water malleable;
Or else the way if I could find
To measure out a yard of wind,
Then shalt thou have thine own desire,
When thou can'st weigh an ounce of fire
Unless that thou can'st do these three
Content thyself, thou gets no me."



OIL OF MECCA

The Magnetic Power of exquisite oriental oils lies in the fact that it attracts a beautiful spiritual influence. Many use perfume when down hearted, fatigued or suffering from failure or evil influence. Perfumes have had a steady sale for hundreds of years because they give off a beautiful subtle fragrant odor that seems to clear the atmosphere of any adverse or evil influence.

Sweet smelling incense and oriental perfumes always have a lasting fragrant spiritual odor and is believed to attract good spiritual forces.

Oil of Mecca Perfume is an oriental perfume that has a subtle fine oriental odor and whose fragrant odor lingers about as a fascinating dream. A few drops on a pillow or

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bed clothes at night, many times, is helpful in inducing a quiet restful sleep accompanied by good influence. For Formula see Lewis de Claremont Book of Formulas.

OIL OF KYPHI

The sacred perfume of Kyphi was used by the Egyptians to the sun "God Re" at sunset. The perfume of Kyphi was prepared according to a magical combination of 4x4 which Plutarch and other ancient writers say gave to it its special mystical virtues. During the process of making it words from the sacred books were read aloud, and the aroma had a definite physiological effect on those who compounded it as well as on those who used it.

Oil of Kyphi Brand Perfumes, has an odor that would be fitting to any God or Goddess for its fine subtle oriental fragrant odor brings thoughts of fine spiritual life, the Egyptians must have had. We guarantee the fine quality of this most exquisite of oriental perfumes.

Early records prove the great antiquity of aromatic incense and show how greatly they were used even in ancient times. It is evident that they were regarded as of the greatest value and equalled that of the precious metals perfumes in the form of incense formed part of all primitive rites of worship among the earliest civilizations.

Fumigation by means of strong smelling and pungent incense was generally employed throughout the world for purifying the person and for driving away all kinds of evil spirits and demons that bring trouble. From this it was but a step to the offering of sweet smelling odors that would be pleasing to the deities, and these two fundamental ideas appear to have been common to most races of the world.

INCENSE WAS USED FOR THREE REASONS:

1. The pleasant aromatic odor of which man was conscious was pleasing to the deity.
2. It was used to mask or neutralize the offensive smells of the burning sacrifice and when the dead were buried.

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3. It was a medium for prayer, and as the smoke arose, it carried with it the petition to the Gods to whom the fragrant odor gave pleasure.

INCENSE IN HEBREW HISTORY

The use of incense by the Hebrews goes back to the earliest period of their history, and was a direct divine command. "Thou shalt make an altar to burn incense upon—and Aaron shall burn thereon sweet incense every morning" (Exod. xxx, 1-7).

The Hebrews employed aromatic substances not only for their fragrant odors, but also put them to several other definite uses. They seasoned their meats with spices, the women used them as perfumes and fumigated their beds and clothes, and they were employed at the burial of the dead. Aromatic incenses were also largely used in the purification of women.

INCENSE IN EGYPTIAN MAGIC

Perfumes and fragrant incenses were held by the Egyptians in high esteem, and played an important part in their lives. They employed fumigations and incense to exorcise the demons of disease in their medical treatment. They erected altars to their Gods and offered incense to them. Prayer was made to the Egyptian God Ra that he would draw the soul up to heaven on the smoke of the incense.

The compounding of the incense was a ritual of importance and surrounded with mystery, the sacred books being read aloud while Kyphi was being prepared in the Egyptian temples.

The most precious incenses were always included in the set of the offering, to the shrines of the Gods. According to recent accounts, in some of the magnificent vases discovered in the tomb of Tutenkhamen, the fragrance of the incense still lingers after a period of 3,000 years.

INCENSE USED BY THE HINDUS

Centuries before the Christian era, the Hindus em-

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ployed gums and sweet smelling woods as incense and for perfuming their garments, both in their religious and private ceremonies. An essential part of Hindu worship is the offering of perfumed water for washing the body of the god, as well as Sandalwood, Saffron, and "Holi" powder. The Parsees still preserve in Western India the pure tradition for ritual of incense, as followed by their race from ancient times. The Muslims of India burn incense at ceremonies of circumcision, virginity, and marriage, also at funerals.

INCENSE IN DIVINE WORSHIP

The first known recipe for incense is that given in Exodus, Chap. xxx, Ver. 34, wherein is said that Moses was given a recipe consisting of sweet spice, myrrh, oncha, and galbanum, together with pure frankincense with the added commandment that this incense was to be reserved exclusively for divine worship.

HOW INCENSE IS USED

The Chinese use incense and perfumes in the form of joss sticks and tinsel paper for burning in their temples and on ceremonial occasions. In their houses the incense burner forms part of the domestic equipment. It is always employed when consulting the Gods and in magical rites.

The Andaman Islanders still believe that the smell of bees wax is offensive to the demon that brings epidemic diseases, and that he may be kept away by stakes painted with it.

The Kei Islanders of New Guinea burn the scrapings of Buffalo horns to drive away demons, and jumper is burnt by the Indians of Thompson River to keep ghosts from troubling them.

The magicians or witch doctors of the Malays of Johore burn incense in treating the sick, while it is also offered at their shrines and used in their magical ceremonies.

In the cult of Siam, incense is daily offered by the priest before the stone representing the God at Orissa. The Hains, throughout India, burn sticks of incense be-

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fore their Jina.

In Tibet it is used at the initiation of a monk and is daily offered to the good spirits and to Lamas in the monasteries. Because of the belief that it will ward off evil spirits, the Tibetans often place some incense in the amulet boxes they commonly wear.

It is claimed by famous spiritualists and occult students that incense puts the user in a position to receive revelations from the spirits, that hover around us. In India and other parts of the Orient many mediums and spiritualists burn incense in order to obtain prophecy and spiritual help and to induce the clairvoyant state.

Frequently, incense is used by those who wish the spiritual and occult power which will enable them to invoke any spirit they desire. In fact, incense is burned by practically every person who aspires to success in spiritualism and occultism.

Many people use incense to gain the affection of the opposite sex, secure friendship, and have success in business and financial transactions. Others, who may be in trouble or wish to safeguard themselves against enemies higher spiritual influences and have their wishes fulfilled. Hire spiritual influences and have their wishes fulfilled.

To the Oriental, the burning of incense seems to lull him into a spiritualistic state wherein he experiences that weird "out-of-the-body" sensation so pleasing to his nature.

All of this, of course, seems to be quite matter of the fact in view of the fact that it is based on an old belief that there is something divine and sacred connected with the burning of incense.

From time immemorial, famous queens, dilettantes, and sirens have recognized and used the subtle appeal of fragrant incense to make themselves excitingly alluring.

Down through the ages, exclusive and pungent in-

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censes have inspired romance-loving souls, painting joyous and exquisite pictures in Beauty's imagination and creating the ever-new desire to love and to be loved.

The names used in connection with the incenses described in this booklet are not to be construed as indicative of any use or guarantee in connection with the incense. These names merely denote from the impression that the author has received from their fragrance, and the thoughts that they evoke in his mind.

We do, however, guarantee that these incenses are of unexcelled quality, purity and strength, selected with unparalleled skill and care and offered to you as being the best value obtainable.

We make no effort to persuade you to use these incenses for any purposes that their names might suggest, but we do attempt to do all in our power to fill the demands of thousands of people, both in this country, and abroad, for incense of every description.

ORIENTAL INCENSE

Oriental Egyptian Incense is a product for those who wish a strictly high grade incense which when burned gives off a dreamy oriental fragrance and sparkles. Usually used when strong spiritual powers are desired, also for assisting in inducing the Clairvoyant State. For Formula see Lewis de Claremont Book of Formulas.

The dreamy soothing fragrance and languorous aroma of burning incense is suggestive of the ceremonial rites of the orient and if you wish progress in spiritual work so as to be able to use your occult powers and spiritual to their best advantages you should by all means use this incense.

There are occultists today who declare that these ecstatic dreams actually bring about a separation of what they call earthly and astral bodies so that in the astral body they are able to visit other planes. There is mention of Incense in the Bible before the time of Moses, but we

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know from the marbles of Nineveh and from the coins of Sassanians that it was used in worship by Priestly Assyrian Kings, by the early Egyptians and by the Zoroastrian magicians and by the Babylonians.

The Zoroastrians burnt incense five times a day on their sacred fires and the Egyptians offered the sun God Re, Resin at Sunrise, Myrrh at Midday and worshipped him at Sunset with the sacred perfume of KYPHI.

ABTINA BRAND INCENSE

Philo Judaeus says the four ingredients of the incense: Stacte, Onycha, Galbanum, and Frankincense, symbolize the four elements . . . Water . . . Air . . . Earth . . . Fire. The formula seems to have changed later, and Josephus quotes sixteen ingredients including the original four and refers to one secret herb which had the special property of making the smoke ascend straight to the roof in the form of a palm. The name of the plant was a secret entrusted to one family called Abtina. This family was dismissed at one time for refusing to divulge the secret but had to be re-engaged because the Egyptians who replaced them could never discover any plant which produced the same effect.*

CEREMONIAL INCENSE

Ceremonial Incense for Invocations: Incense has, for centuries, been used in invocations, Ceremonial and Occult Rites of the Far East. Its secret preparations were used by those old Arabian Chemists to whom the world is indebted for oriental incense.

FRAGRANT AROMATIC COMPOUND. Ceremonial Incense when burned makes an exquisite fume whose odor is most pleasant. All who have used it agree. It gives forth a beautiful and fragrant odor stronger than ordinary incense.*

MYSTIC RITES INCENSE

This is a very fine high grade of incense which when burned makes a beautiful dreamy oriental odor and is a very pleasing one. It is made of a finely milled golden brown powder; the form which has always been used in the Orient. Far

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East. If you try burning this incense, no doubt, you will be pleased with it, especially, if you are taking exercises for the development of your Higher Spiritual Forces. To the Hindu the burning of incense seems to lull him into a soul vision state where he experiences that out of the body sensation. It is said by those who profess to know that many ages ago, even prior to the erection of King Solomon's TEMPLE, that the subtle and invoking powers of sweet and fragrant incense and rare costly essence was largely used and known. It is true and all who have visited the Orient will attest that incense in one form or another is used and burned on all occasions where spiritual invocations are desired or required.*

BLACK INCENSE

This incense is guaranteed to be of the finest quality and to burn steady and slowly. It consists of a fine black compound powder: The kind always used by those who practice the Rituals of Black Magic.*

THE MASTERS ORIENTAL INCENSE

The aroma of this high quality incense when burned gives off a fine fragrant odor so that it is desired exclusively by crystal gazers, occult students, spiritualists, Mediums and those who give Readings.

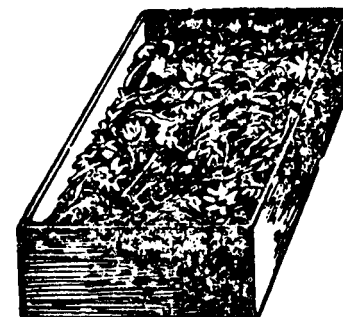
Many people who have bought this fine quality incense write to us telling us of the high spiritual powers it seems to bring to them. Some say that it brings visions of spirit guides and friends in radiant blue and some use it for soul development.*

TEMPLE INCENSE

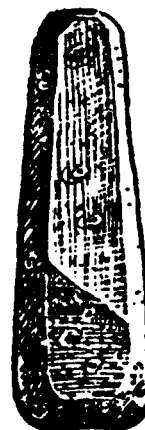
Oriental Temple Incense has an enchanting fine ~~fume~~ whose fragrant odor is both mystical and ceremonial. Temple Incense is used for Invocations, Rituals, and the Development of Spiritual Vision. Temple Incense is one of the few incenses that is not only pleasing to the senses but appears to bring about a beautiful spiritual vibration and seems to be greatly desired by those who are trying to develop their spiritual powers and bring about spiritual harmony. Many people who wish to be lulled to that out of the body sensation use Temple Incense.*



QUEEN'S ROOT



LIFE EVERLASTING



CARR'S ROOT



MASTER OF THE WOODS



LEGENDS OF INCENSE, HERB & OIL MAGIC

MAGNET INCENSE

The Magnet Incense was prepared from an old oriental formula. Many occults burned it at times when their spirits were low. The incense burner was first put over a loadstone, this they considered necessary to get the desired magnetic results. It is believed by many mystics that the divine hours when incense was burned, a magnetic influence flooded the devotee and attracted good vibrations, which they said gained them a great deal of admiration. A feeling of great impulses were said to dominate them so that they were able to magnetize others.*

LOVERS INCENSE

Lovers and Sweethearts have made prayer offerings to each other down through the ages, to ward off evil and to keep love in the heart of their beloved one.

The sweet fragrance of this incense is believed to bind the souls in ethereal unity and replace outside evil influences. The ancient lovers would burn incense only when the moon was full or the sun was high and bright, avoiding dark days and starless nights. They would use a white dish clean and free of any dirt, or a gold burner that was bright and shiny, for they believed if it was soiled it would spread evil instead of good.*

ATTRACTION INCENSE

Here is an incense that we believe differs from all others. It contains the sweetest and most fragrant of all beautiful odors. It seems to have the ability to attract the senses and sweep the mind into pleasing thoughts. Some records say that the oriental used to put the incense in a burner and while the fumes were rising they would hold their hands over it, palms downward, saying the 27th Psalm, and as they ended reading it, they would draw their palms toward their chests and hearts.*

COMMANDING INCENSE

This incense was believed by Orientals to produce a Commanding power to the person burning it. They believed the smoke reached the spirit planes with the names of the persons to be commanded. Weak willed ones were not allowed to use Commanding Incense. Some books

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claimed the best results were obtained when the powerful aromatic incense was first pressed tightly in the right hand before burning. The names of those to be commanded were repeated, adding the words, "ALLAH AYE ALLAH SHIM ALAH."*

CLEOPATRA INCENSE

History shows that the great queen Cleopatra made slaves of men by the increase of her wiles with the sweet odors and fragrances of delightful incense that she burned in her amours with men. It is believed that Mark Anthony had been drawn to her in her exotic room to become her slave. History says that her chambers were usually of beautiful odors, where rare incenses burned all the time and it had been her custom to anoint her body and saturate her clothes in the fumes of these beautiful odors so that those who entered her chamber believed to be near a beautiful flower. Cleopatra Brand Incense has a rare, delicate odor such as that Cleopatra might have used. It gives the feeling of the Orient in the air.*

TEMPLE INCENSE

In the Temples in Oriental Countries, incense is burned constantly by the High Priests to aid and to waft to, their prayers through the ether to the great Gods that bless them for so doing. It is believed that the Gods of the higher planes are pleased with the offering of sweet spices and perfumes as were written in the Bible and many believe that this will aid them to revive an answer to their prayers. The formula for our Temple Incense is one we have extracted from the great books and it is of the best quality, the devotees who have used it have found it very satisfactory to their purpose.*

COMPELLING INCENSE

The use of incense in olden times was so great, so varied that some books claim that oriental potentates in compelling unruly subordinates, burned a sweet smelling incense which they believed to have some power to compel and thereby increase their power of compulsion and enforce servility. Some books say these devotees in obtaining this vibration would write the name of the person they wished to compel on Parchment and put it under the

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incense burner calling the name 17 times.

In ancient times the Priests when convening with the spirits in the spirit world would place an incense in a blue plate or a burner. The blue lining was the most pleasing color to the spirits, to communicate with them. They believed that spirits of those on the Astral Plane are led to convene with the living through dreams and mediums and so stimulated them to do so by the use of sweet smelling incense.*

LUCKY PLANET INCENSE

Many people believe that astrological and planetary conditions influence our lives. Orientals believed that the burning of good incense drew the vibration of a lucky planet to them and if they indulged in games of chance, good luck followed them into the astral plane of good luck, good fortune, and success. Some say that the very smile of the Goddess of luck is thought to float with the aroma of some sweet smelling odor. Lucky Planet brand Incense is made of the finest oils and gives off an aroma that should be pleasing to any God or Goddess. We guarantee the fine quality of this wonderful incense.

In such phases of mysticism as: Crystal Gazing, Clairvoyancy, and Mentalism, as well as in psychic manifestations, where deep concentration is vital some people believe it important to use powerful concentration means and many people prefer the use of a good incense to center the mind. Ancient mystics to obtain deep concentration where the minds drops all other thoughts and dwells rapturously on one alone, burned a good incense within three feet or less, constantly. The smooth even burn of this high quality incense is made for just such a purpose and the fine fragrant odor should be an aid in concentration.*

POWER INCENSE

Ancients and Orientals believed that in order to demonstrate the mystic power vested in them, used some powerful means to draw out the latent powers. Some Orientals and some Mystics prior to hypnotic understanding were believed to dip their hands in the smoke of a good incense and pass them over their eyes in order to bring perfect

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relaxation in making their demonstrations. Power Brand Incense is made of the finest of roots and the best of oils so that we can cheerfully guarantee this fine quality product.*

SUCCESS INCENSE

Ancient manuscripts say that the ancient Kaballists burnt incense to please Jehovah as he asked for of Moses and they carried the mind and thoughts to the forces in whose power rested the success of their desires. The ancient Jews in order to obtain success in all ventures burnt incense to their God and in making their wish would say Adony . . . Jehovah . . . Adony.

A formula for making incense that has been proved widely popular, is as follows:

Take of: Powdered Sandalwood	30%
“ Myrrh	10%
“ Patchouly leaves	5%
“ Orris Root	5%
“ Cinnamon	10%
“ Frankincense	40%
“ Saltpetre	3%

Mix
well

Another formula is as follows:

Take of: Powdered Vetiver Root	15%
“ Sandalwood	50%
“ Frankincense	10%
“ Myrrh	15%
“ Winters Bark	5%
“ Yara Yara	5%

Mix
well

CHAPTER 5

The very religious of all lands have fruits and trees in their cosmogonies, and plant lore opens a quaint human document in its disclosure of that self-complacency which assumed the earth to be a strictly human property, in which all was for the service of man, and nothing existed of its own right. Out of this motion came the doctrine of signatures—"a system for discovering the medicinal uses of a plant from something in its external appearance that resembled the disease it would cure." For instance, the leaves of aspen shook, hence it must be good for shaking palsy; gromwell had a stony seed, so it was prescribed for gravel; saxifrage grew in cracks in the rocks, therefore it would crack the deposits known as stone in the bladder; knots of scrophularia were prescribed for scrofulous swellings, the papus of scabiosa for leprosy, the spotted leaves of pulmonaria for consumption (notice how these beliefs and uses have named certain species), nettle tea was for nettle rash, blood-root for dysentery, turmeric for jaundice, because it was the color of a jaundiced skin; wood sorrell, having a heart-shaped leaf, was a cordial, or heart restorative; liverwort corrected an inactive liver; dracontium, or herb dragon, was a cure for snake poison; briony cured dropsy, because its root suggested a swollen foot.

All flowers that bear the name of lady were dedicated to Our Lady the Virgin. Such are the lady's slipper, lady's hand, lady's tresses, lady's smock, lady's mantle, lady's bedstraw, lady's bower, lady's comb, lady's cushion, lady's finger, lady's garters, lady's hair, lady's laces, lady's looking-glass, lady's seal, lady's thimble and lady's thumb. Beneficent influences exerted by the plants thus fortunately named or associated were instanced in a wider crop of superstitions than had grown from the mystic or significant markings, but the sanctifying of plants through their association with saints and angels was no new thing in Christian times. The heathen gods have their floral favorites, and the first garland was culled from the trees of heaven by the Indian Venus, Cri, who put it on the head of Indra's elephant. The animal, intoxicated with the

perfume, flung the wreath to the ground thereby so angering Siva that he cursed Indra for permitting the sacrilege and threw him to the earth, also, thus condemning him to lose his vigor, and all the plants on earth to lose eternal life. The Greeks and Romans planted sacred flowers in their gardens, those especially loved by the Greeks including the rose, lily, violet, anemone, thyme, melilot, crocus, chamomile, smilax, hyacinth, narcissus, chrysanthemum, laurel, myrtle, and mint. Laurel, narcissus, hyacinth, myrtle, cypress, and pine were nymphs or youths transformed from human shape; the mint was a woman whom Pluto loved; the mulberry was stained with the blood of lovers; it was Lycurgus's tears that begot the cabbage. The plant sprang from Diomedes's tomb. The rose-tinted lotus arose from the blood of a lion slain by Hadrian. The vine sprang, by miracle, near Olympia, and sports and ceremonies incident to its festivals in early Hellas are perpetuated as faint memories in the use of the eucharist and loving-cup.

It took some of the early investigators a long time to overcome their repugnance to making practical use of plants associated with legendary harm and violence; indeed, accurate observation of the remedial effects of plant juices and decoctions is a matter of recent days, although we find tokens of therapeutical study in other centuries. The rosemary had no "signature," but we discover reason in its use, whether the effects agreed with the allegement or not, in that it was prescribed for carrying by mourners and attendants at funerals two hundred years ago, the odor being hostile to the "morbid affluvia" of the corpse. It was also burned in the chambers of fever patients. So in time, this rose-of-Mary (is really rose marinum) became a token to wear in remembrance of the dead, and later it was prized as a stimulant to all memories.

Poisons appear to have been studied almost as early as simples. Forbidden things of the dark were used in incantations, and the mysteries of diabolism and magic could not have been practised without vegetable material. Monkshood was used to breed fever; deadly nightshade caused the eater of it to see ghosts; henbane threw its victim into convulsions; bittersweet caused skin eruptions;

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meadow saffron and black hellebore racked the nerves and caused their victim to swell unsightly proportions; briony set the nose a-bleeding; eye-bright sowed seeds of rheumatism in the bones.

Larger and finer meanings are read into the older legends of the plants, and the universality of certain myths is expressed in the concurrence of ideas in the beginnings of the great religions. One of the first figures in the leading cosmogonies is a tree of life guarded by a serpent. In the Judaic faith this was the tree in the garden of Eden; the Scandinavians made it an ash, Ygdrasil; Christians usually specify the tree as an apple, Hindus as a soma, Persians as a homa, Cambodians as a tolok; this early tree is the vine of Bacchus, the creeper of the Eddas the bohadruma of Buddha, the fig of Isaiah, the tree of Esculapius with the serpent about its trunk.

A Throng of legends bring to mind Christ's agony and crucifixion, and some of them are betokened in usages of the present day. For example, it is believed in Austria that hawthorn and blackthorn were the materials from which the wreath of torture was fashioned; hence on Good Friday there is a sport of retaliation in which Christian hoodlums put "thorn apples" into the hair of the little Jews. The veritable crown was reported by the faithful to have passed into the hands of Baldwin, who gave it to Saint Louis. That King received it as a penitent, barefooted and clad in a hair shirt, bore it to Paris in splendor and solemnity, and built that perfect piece of Gothic architecture, the Sainte Chapelle as a casket for the relic, though some of the thorns have been given to other churches, and they have as miraculously multiplied as have fragments of the true cross. The hawthorn is so covered by white blossoms in the spring that its long spikes are hardly seen, but they are capable of inflicting a painful wound. On the way to Calvary a bird fluttered down to the head of the victim and pulled out a thorn that was rankling in his brow. The sacred blood tinged the feathers of the little creature, who has worn the mark since that day, and we call him robin red-breast. Hawthorn often flowers in a mild English winter, and the famous one of Glastonbury habitually puts forth blossoms at Christmas; at least, it is known to have been in bloom at Christmas day so recently

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as 1881. This holy thorn is—or, shall we say in our doubting time, was believed to have been carried into England in the year '31 by Joseph of Arimathea, when he went to teach Christianity to the Britons. On reaching Wearyall Hill, near the present town of Glastonbury he struck his walking staff into the earth to indicate his intention to abide there; and leaving it thus, with its end in the soil, the sap stirred to fresh life, put forth leaves, and flourished for centuries, a noble specimen. Some declared that it bloomed at the moment when the rod was forced into the frozen ground. The sale of its flowers, twigs, and cuttings brought large revenues to the monastery that was built near the scene of the miracle. It was finally destroyed by the Puritans as a reproof of the superstitions charged upon the followers of the Roman Church.

Another famous hawthorn is that of Cawdor Castle, scene of the "Macbeth" tragedy. The first thane of Cawdor was told in a dream to load an ass with gold, allow it to wander free, and build a castle where it stopped to rest. This the dreamer did, and the donkey lay down under a hawthorn. The heavenly injunction was so implicitly obeyed that the architect built the first tower with the hawthorn in the centre, and its aged trunk is still seen in the dungeon, its branches penetrating the breaches in the wall, and its roots extending far under the flagging. Once a year Lord Cawdor assembles his guests about the trunk, and they drink health to the hawthorn thereby signifying health to the house.

Some maintain that Christ's crown came from the acacia, or shittim wood, while others say that the holly was the bush from which the crown of thorns was torn. Indeed, the name of the latter means "holly" and it was only through a careless shortening of the vowel that it came to be as we know it. The use for Christmas decoration still further proves this association with the Scriptural incident.

The purple of the jack-in-the-pulpit and the red stain of the Belgian rood selken mark where the blood of the crucified fell in the hour of agony, as the color of the red bud, or Judas hanged himself upon it. Speedwell, or germander speedwell, is in the botanies disguised as veronica chamædrys, yet in that name is a token of its history.

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for on the way to calvary Christ paused for a moment while Saint Veronica wiped the blood and sweat from his face. The cloth she used in this ministration was stained thereafter with a miraculous portrait of the Saviour a vera ikonika, or true image; whence, Veronica. Where the blood dropped on the flowers she was wearing, they shared in the the sacred impress, and so they took her name because they are thought to show a human countenance like that upon her napkin.

Cyclamen—"clock of the mountain," the Arab calls it—strange flower with bent back, curved petals, and crimson eye looking down, as if expectant of the earth to yield treasure to it, abounds in Holy Land, where it was dedicated to the Virgin because the sword of sorrow that pierced her heart is symbolized in the blood drop at the heart of this flower. For the like reason it was also known as the bleeding nun.

Other legends respecting the crucifixion are indicated in the name of "blood drops of Christ," as applied in Palestine to the scarlet anemone; in the selection of the flowering almond as a symbol of the Virgin; in the repute of the bulrush, or cat-tail, that it was the sceptre that the Jews put into the hands of Christ when they mocked him as their king; in the monkish declaration that the red poppy contains a divine revelation, since it bears the cross in its centre; in the Canary Islands the custom of cutting bananas lengthwise because when cut across they show the symbol of the crucifixion; and in the story that the figs of the Cistercian convent in Rome, when cut through, show a green cross inlaid on a white pulp, with five seeds at its angles representing the five wounds.

The Rose of Sharon is also held to be a symbol of the resurrection, for when its blossoms fall they are borne by the wind to a distant place, there to root and bloom anew. Vervain (*verbena hastata*), once used for garlanding the poor brutes led to the sacrifice in Rome, has long been known as the holy herb. The Greeks so called it; the Druids and Romans employed it in magical and mystic ceremonies, and as a drug; hence it was easily adapted into the Christian legends, and it became one of the crucifixion flowers.

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Because the spurge yields a milky juice, it is called Virgin's nipple, though we lack a tradition that connects the plant with any word or act of the Virgin. The white lily as well as the hierochloa, or holy grass, is sacred to her. "Madonna lillies" burst into bloom on Easter dawn; they put forth the rod of St. Joseph, and were borne by the angel of the annunciation. Walking in the garden of Zacharias, whither she often repaired to meditate on the burden laid upon her as the bride of God, the Virgin touched a flower which till then had exhaled no fragrance, but at that contact gave forth a delightful perfume. This was doubtless the lily. A careless use of the name by older writers leaves us in doubt as to the plant referred to in the sermon on the mount.

The little flower we called Star of Bethlehem, whose bulb is roasted and eaten by orientals, is part of that very light which shone in the heavens at the birth of Christ: for after it had led the wise men and shepherds to the manger it burst, like a meteor, scattering acres of flowers about the fields. It was as if it had been drawn from the glorious company of the skies by the great glory of the Babe. Joseph, going out at dawn, gathered handfuls of these blossoms from the wintry earth and, pouring them into the lap of Mary, said, "See, the star in the east has fallen and bourned fruit in kind."

Then, there is hellebore, otherwise black hellebore, Christmas rose, or Christmas flower. This was held in estimation from early times, though it was believed to absorb that ill odor from the sick. The Greeks regarded it as a remedy for madness, and in sending the insane to Anticyra, where it abounds, they afforded one of the few instances of anything like attention to the needs of the suffering and unfortunate in a land and age that were without almshouses, hospitals, and asylums. Down to the time of Queen Elizabeth it was the hellebora cured melancholy, and the Germans who connected it with Huldah, the marriage goddess, later gave it the name of Christmas rose.

The story of its birth is this: On the night when heaven sang to the shepherds of Bethlehem, a little girl followed her brothers, the keepers of the flocks, under guidance of the light. When she saw the wise men gathered

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at the inn, offering vessels of gold and fabrics of silk to the child and its mother, she hung timidly back on the edge of the crowd, and was sad because her hands were empty; because the look in the face of the babe had filled her with admiration and wonder, and she wished to testify her love. She had no goods, no money to buy them, so after a little she turned away toward the silent hills. But when she had gone back to her flocks, at the border of the desert, under the lonely stars a light suddenly shone about her, and behold, one of the announcing angels—a glorious creature whose robe was like molten silver, whose locks were as the sun. "Little one, why do you carry sorrow in your heart?" he asked.

"Because I could carry no joy to the child of Bethlehem," she answered.

With a smile the spirit waved a lily that he carried, and suddenly the ground was white with Christmas roses. The girl knelt with a joyous cry, filled her arms with the flowers, and hastened to the village, where the people made way for her looking with wonder on the burden she bore that winter night. As she reached the manger the holy one, turning from the gems and gold of the magi, reached forth his tiny hands for the blossoms, and smiled as the shepherdess heaped them at his feet.

The chrysanthemum, which was born at the same time as the babe of Bethlehem, was the token to the wise men that they had reached the spot whither the star had bidden them; for, searching along the narrow ways of the village toward the fall of night, these rulers of tribes and expounders of doctrine wondered greatly what should be disclosed to them. There was no excitement among the people, to denote a strange event; there was no welcoming sounds of music, dancing, or a feast; all was silent and gloomy, when at a word from King Malcher, the caravan stood still. "It is the place," he cried, "for look! Here is a flower, rayed like the star that has guided us, and which is even now hanging above our heads."

As Malcher bent and picked it, the stable door opened of itself and the pilgrims entered in. Malcher placed the chrysanthemum in the hand extended to receive it—the hand of a little, new-born babe—and all went to their

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knees before the shining presence, bearing as a sceptre the winter flower, white likeness of the guide star.

Cacti are of power over witches, and that queer specimen of the race, the "old man," with its long gray spines like hair, is to the Mexican the soul of a baptized Christian, hence not to be touched by unclean hands.

There was once in the middle of Java a certain tree that dripped and breathed poison, destroying animal and vegetable life, for miles around. Even the birds fell dead when flying past. It stood alone in a valley which it filled with vapors, and all about it the earth was covered with the skeletons of man and animals that had strayed into the neighborhood. This famous upas tree (upas is Malay for poison) was the only one in existence, but the name is still applied to a tree of the same order as the breadfruit and mulberry. Its juices, mixed with pepper and ginger, are smeared upon arrows to make them irritating, and its bark yields a fibre used in native cloth which will cause itching unless it is soundly washed before wearing. On so slight a basis was the legend of the upas reared.

Allied to the dreadful tree of Java is the rattlesnake bush of Mexico, with its venomous thorns. From this arose a story of a tree of serpents that wound its arms about men and animals that tried to pass, and stung and strangled them to death. Nearly as vexatious is the Kerzra flower, of Persia, for if you so much as breathe the air that has passed over it you must die. Nor is the manchincel an object of fond regard, inasmuch as death comes to you that shall rest beneath its branches and suffer themselves to sink into the sleep that its exhalations will induce.

Trees usually bring luck to their owners, but the walnut is an exception. It is thought to kill vegetation near it, and to bear especial enmity to the oak. Paschal II hewed down a walnut in Rome because he discovered that the evil soul of Nero was living in its branches, and after the destruction of the tree the Church of the People was built upon its site as a security against the demon. Thus it appears that the walnut is hospitable to wicked spirits. By some similar token, the yew was long thought to be dangerous to life and health, although thousands of men made bows from its wood and carried them without hurt except to other people.

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While the powers of good control various of the plants, others are under spell of evil creatures who work their will by poisons but who also show themselves to those they would afflict. Belladonna is so beloved of the Devil that he goes about trimming and tending it in his not abundant leisure. He can be diverted from its care only on one night in the year, and that is Walpurgis, when he is preparing for the witches' Sabbat. If on that night a farmer looses a lack hen the Devil will chase it, and the watchful farmer, suddenly darting on the plant, may pluck and put the weed to its rightful use; for by rubbing his horse with it the animal gains strength, provided the herb is gained in the way indicated. The apples of the sodom are held to be related to this plant, and the name Belladonna, or beautiful lady, records an old superstition that at certain times it takes the form of an enchantress of exceeding loveliness, whom it is dangerous to look upon.

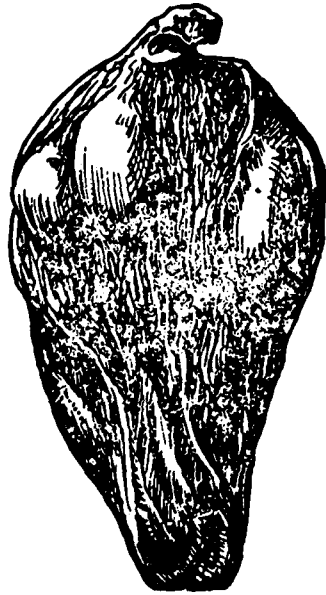
We may dismiss as mythical the travelled tale of a Venus fly-trap which was magnified into quite another matter before Captain Arkwright was through with it, for such tales grow larger the farther they go from their beginning. It was in 1581 that the valiant explorer learned of an atoll in the South Pacific that one might not visit, save on peril of his life, for this coral righ inclosed a group of islets on one of which the Death Flower grew; hence it was named El Banoor, or

This flower was so large that a man might enter it—a cave of color and perfume—but if he did so it was the last of him, for, lulled by its strange fragrance, he reclined on its lower petals and fell into the sleep from which there is no waking. Then, as if to guard his slumber, the flower slowly folded its petals about him. The fragrance increased and burning acid was distilled from its calyx, but of all hurt the victim was unconscious, and so passing into death through splendid dreams, he gave his body to the plant for food.

Dreads such as are recorded in this narrative extended to the humblest forms of vegetation, and our uncanny fungi have not escaped the ascription of many evils. True, their reputation for poisoning is in part deserved, though there are more beneficent mushrooms than mischievous, and, as Hamilton Gibson proved, hun-



—JOHN the CONQUEROR



EUROPEAN JOHN the CONQUEROR

ADAM & EVE ROOT



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dreds of tons of wholesome food go to daily waste in our fields for lack of knowledge among the people to recognize the edible varieties or to know when to gather and how to cook them.

The common puff-ball is ripe for the kitchen while it is in its white state, for instance, but is past eating when it has turned leathery and throws out its gust of "smoke" or spores when trodden. A giant puff-ball is reported which held food for at least one family inasmuch as it weighed forty-seven pounds and was three feet thick! It is the threads of old puff-balls that supplied our grandfathers with tinder in the days when fire was started with flint and steel, and their dust was also used to stop blood flow, as some use cobwebs in emergencies today. Punk, in use on our Fourth of July, is also made from fungus. In parts of England the puff-ball is Puck's stool and Puck's fists, and some entymologists identify Puck with Pogge, or toad.

Why are toadstools so named? Surely none ever saw a toad seated on one of them. The stools are apt to be kicked to pieces by the peasantry, especially if they are found growing in pixie rings, for then they surely shelter elves, and if an elf peers at you then quinine should be taken, for you are "due to come down with fever." If it is a cow that is looked at by the elf,—she is henceforth bewitched, and will give sour milk, or discover a disposition to dance and turn some somersaults. These pixie rings are merely growths spreading centrifugally and sometimes overlapping.

As grass inside the rings is shadowed by the fungi and loses a measure of its sustenance to them, the country folk ascribe the bare appearance of the sod to the dancing of the elves. The rings disappear in three or four years, and then it is said that the fairies have taken offense and gone elsewhere. The spores dropping from the parent plant exhausts the soil as they take root, and for that reason the growth is outward, not inward, the circles constantly widening toward new feeding grounds. The low form of life known as lichen spreads in a similar manner.

It is the purple streaks on its stem rather than the scathe in its juice that give a bad name to water hemlock

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—the plant that put Socrates to death—for these streaks are copies of the brand put on Cain's brow when he had committed murder. The plant bears the names of spotted cowbane, musquash root and beaver poison, in America, and is related to carrot, parsnip, parsley, fennel, caraway, celery, coriander, and sweet cicely, the latter also unwholesome.

Jack-in-the-pulpit, or Indian turnip known in England as lords-and-ladies, is another plant from which it was wise to keep a distance. Its name, *arisaema triphyllum*, signifies bloody arum, because its spathe is purple where Christ's blood fell upon it at the crucifixion.

In England the laurel or kalmia was regarded with such dislike that people were warned against eating the flesh of birds that had fed on its berries. Even worse than laurel is the savin, called likewise magician's cypress and devils tree, because it was used by wizards in some of their most sinful ceremonies. Our common milkwort, *polygala vulgaris*, is beneficent, and increases its milk of mothers who carry it in procession or wear it as a garland in Rogation week; but the Javanese variety, *polygala venanta*, is a dreadful herb, inasmuch as the native who touches it must sneeze himself to death. Another plant of fell property is the garget or poke, although its young shoots are boiled and eaten like asparagus, and its tincture is administered for rheumatism by granny doctors.

The catalogue of roadside mischief would be incomplete without henbane—bane of hens—or hogs bean, whose scientific name is *hyoscyamus*, and which is held to be of so evil an aspect, with its woolly leaves and unsanctified looking flowers, that one hardly needs to be warned from it. Witches use this in their midnight stews, and the dead in hades are crowned with it as they wander hopelessly beside the Styx.

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CHAPTER 6

Many of the legends existing around the following Herbs are traditional and exist among the folk lore of various racial groups. The allegory of these myths have been handed down by word of mouth and may even be considered a part of a religious heritage similar to the magical rites of the Voodoo Religion and of the Obeah Religious Magic.

It must be understood that the articles listed here are mentioned for their historical and medicinal value, such as it actually may exist and also as curiosities and are not recommended for their evidently impossible magic properties. Although we do not believe in magic of this brand, there are many, many thousands that do believe in it, and have faith in it.

QUEEN ELIZABETH ROOT:

A very special root. Has been used by some people to answer questions, by tying a piece of white thread, 13 inches long, to the root with the opposite end of the thread held between the thumb and forefinger of the person wishing to have desire fulfilled. Medium addresses root: "Will the person standing before me have his wish fulfilled?" If the answer is "yes," the root is believed to circle to the right. If not, the root remains motionless.

QUEEN'S ROOT:

There is a legend of a queen who wished to become a mother, and she made a tea from this root and drank it. It is also carried in the pocket by people wishing to be attractive to the opposite sex.

ORRIS ROOT:

Sometimes known as love root. Believed to bring love between two people if sprinkled on clothes by the one who wishes to attract the love of the opposite sex.

BUCKEYE:

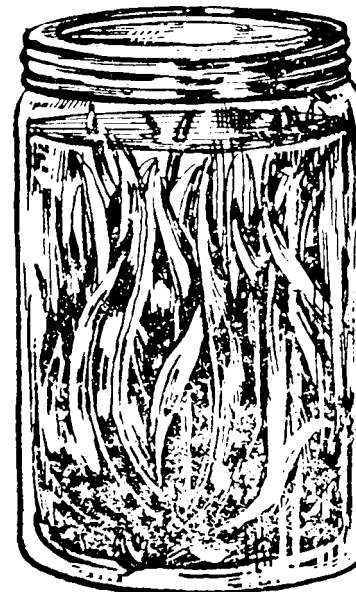
Fruit of this tree is a hard nut. Some people carry this in the pocket to overcome rheumatism. Others, it is alleged, carry this for success.



LUCKY HAND ROOT



QUEEN ELIZABETH ROOT



SEA SPIRIT



MAN ROOT (so-called)

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FIVE FINGER GRASS:

It is alleged that this has been used to hang over bedstead to bring restful sleep, and ward off any evil that any five fingers can bring.

LIFE EVERLASTING:

Said to prolong life. Used as a charm against illness. Make a tea of it and drink a cup as hot as possible before breakfast. One teaspoonful to one cup of water.

SUMBUL ROOT:

It is said that this root should be worn near the heart for good luck and to ward off diseases.

SANG ROOT:

Popular Chinese root which has been used against all kinds of evils.

ALKANET TREE:

Used by the Greeks to color oils, powders, lips.

LO JOHN THE CONQUEROR:

Sometimes called CHEWING JOHN THE CONQUEROR, is said to be used the same way as European John the Conqueror and often added to it. Many people like to use it by biting off a piece and chewing on it and spitting out the root and swallowing the juice. It is really considered an excellent aid in certain stomach conditions although I know of many mediums who claim that the root part that has been expectorated takes away a crossed condition and sends it back.

HIGH JOHN THE CONQUEROR:

Carried in the pocket to offset melancholy moods and confusion. The root most generally recognized named as such is actually a very fine astringent, tonic expectorant and antiseptic. The Indians of North America used it as a poultice to restrain gangrene.

EUROPEAN JOHN THE CONQUEROR:

Allegedly carried in the pocket for good luck. It is usually wrapped in a chamois bag but it is said always to be carried near money, such as silver coins. Some people, I understand, wrap dollar bills around it and keep it around their person like a locket.

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ADAM AND EVE ROOT:

Used to hold the love of husband or wife or sweetheart. Adam is for men and Eve is for women. If a man wishes to attract or hold the love of a woman, it is said that he must give her the Eve root to carry and vice versa.

ORIENTAL GUM:

Sometimes used to attract the attention of the opposite sex. Chew it as a gum.

WAAHOO BARK:

Has been used to uncross a person. Make a tea of it, and while rubbing on head of person, call Waahoo seven times.

LESSER PERIWINKLE:

Dr. Culpepper says that if the leaves are eaten by man and wife together it is supposed to cause love between them.

ALLEGED GOOD LUCK HERBS:

Said to be carried in a small bag around the neck for good luck.

MASTER OF THE WOOD HERB:

German good luck talisman, used by them in time of war.

TONKA BEANS:

Carried in a small bag around the neck, for good luck and to ward off diseases.

SACRED BARK:

Supposed to be very good for Constipation, liver and bowel trouble.

LOVING HERBS:

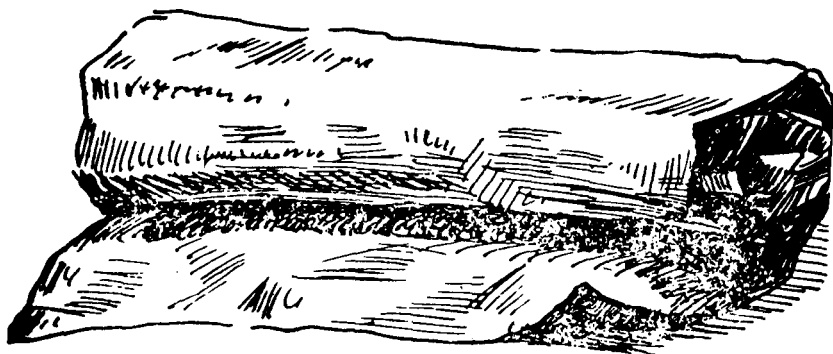
Put some in bathtub of water and bathe in it. Supposed to cast a pleasant and quieting effect on everyone with whom the person comes in contact.

GRAINS OF PARADISE:

Used for stimulation. One grain to be taken in hot water in the morning. The powder is said also used by some people as a sexual stimulant. Grains of Paradise is usually the selected pericarp of Croton Annum.



CHINESE HORN ROOT



DRAGON'S BLOOD REED
(so-called)

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It is imported usually into America from West Africa or West Indies and resembles pepper closely in effect.

SMELLAGE ROOT:

Make a tea and let it cool. Some people rub this root on the person who has been a bad influence.

HOLY HERB:

It is alleged that this herb is used to call the spirits. Make tea and let it stand while you lie down and concentrate while steam is rising.

BETHEL NUT:

Chewed by the Hindus for the purpose of increasing spiritual and mental powers.

DEVIL'S SHOESTRING:

According to legend, this has been placed around the neck before retiring to drive away evil spirits.

LOVING HERBS:

Put some in bathtub of water and bathe in it. Supposed to cast a pleasant and quieting effect on everyone with whom the person comes in contact.

SEA SPIRIT:

A small part of this herb is placed in a narrow bottle to which a small quantity of alcohol has been added to keep it from fermenting, and it is supposed to bring good spirits on the scene.

DRAGON'S BLOOD:

This has been burned to uncross a person. Burn it for seven nights, at midnight, near a window.

GRAVEYARD DUST (so-called):

According to legend this should be mixed with things of evil, and buried far from the home of a person. Actually so-called Graveyard Dust is the powdered Patchouly leaves which emitted an aroma of dark damp tombs or graves and it is because of this color vibration that it has received its name.

GACTUS:

According to legend, sorcerers in Peru are said to use Cactus to accomplish the death or injury of people at a distance in the manner known as Voodooism.

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A rag or clay image of the person to be afflicted is jabbed with cactus thorns, the wonder-worker muttering spells meanwhile.

CLOVER:

According to legend, the four-leaf clover has long been esteemed an omen of goodluck. The ancients are said to have used clover as a charm against snakes and other poisonous creatures, as well as against witches.

ROSEMARY:

her future by dipping a spray of rosemary into a mixture of wine, rum, gin, vinegar, and water in a vessel of ground glass. She is to observe this rite on St. Magdalen's eve, in an upper room in company with two other maids. All three must go to rest in the same bed without speaking. The dreams that follow will be prophetic.

ST. JOHN'SWORT:

It is alleged that if a young and helpful maid wants to dream of her future husband she has only to hang this plant on the wall of her bedroom.

RUE:

This herb is said to keep maids from going wrong in affairs of love. It is also said to make eyes keener and wits more alert; to heal the bites of snakes, scorpions, wasps and bees, and drive away the plague.

WORMWOOD:

According to legend, the variety known as mugwort (sometimes called artemisia, from Artemis, wife of Mausolus) has been used in female disorders, as well as secret incantations to bring the spirits of the dead and the friends of the underworld to the surface.

HOLY SANDALWOOD:

Carried by natives of Egypt and Asia for good luck and when burnt makes a wonderful incense.

LODESTONE:

Said to be very magnetic and powerful—dressed with magnetic sand. Legends say it helps one to hold onto money and draw things to you.

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MARJORAM:

Legend tells us that in those countries where marjoram was found it was prized as a charm against witchcraft, for no person who had sold herself to the devil could abide it.

MYRTLE:

It is said that the Greeks wore the leaves of the myrtle not only in their celebrations, but in their religious mysteries. It was thought that the myrtle encouraged sensuality.

HELLEBORE:

It is alleged that this plant was used to purge human habitations of such evil spirits as had gained entrance, provided the perfuming of the house was accompanied by suitable rites and hymns.

LUCKY HANDS:

The unexpanded fronds of this fern resemble hands. Legend tells us that fronds as well as roots were used to keep off spells of warlocks and witches. It is also said that glass made from its ash had magic properties.

FRANKINCENSE:

This is mentioned in the Bible. It is said that its scent is pleasing to the Lord and the Holy Angels and that whosoever prays while this incense is burning will have their prayers listened to and answered.

GUM MYRRH:

This is also mentioned in the Bible and its powers are said to be the same as Frankincense. Often the two are mixed together for greater strength.

CHAPTER 7

ELDER—

Lurking in swampy isles and borders, and hiding unknown things in its shadows, the elder came to be regarded as having a supernatural consequence: it was possessed of a spirit, and none might destroy it without peril to himself. Its name associates it with Hulda, or Hilda, mother of elves, and the good woman in northern myth. In Denmark Hulda lived in the root of an elder, hence the tree was appropriately her symbol, and was employed in the ceremonies of her worship on the Venusberg. If the forbidden wood is used in buildings, the occupant will presently complain that mysterious hands are pulling his legs. The dwarf variety is believed by some to grow only where human blood has been shed, and in Welsh its name signifies plant-of-the-blood-of-men.

Yet the elder has its virtues, and on the night of January 6, you may cut a branch from it, first having asked permission, and spat thrice if no answer comes from the wood. With the branch you will mark a magic circle in a lonely field, stand at the centre, surrounded with such kinds of bloom and berry as you have saved from St. John's night, and, so prepared, you will demand of the devil, then abroad, some of his precious fern-seed that gives you the strength of thirty men. Though the evil one is foot-free on the night, he is still under the spell of the good Hulda, and when a wand of her wood is directed against him he must obey, and the fern-seed will be brought by a shadowy somebody, folded in a chalice cloth.

Incidentally elder wood is said to cure toothache and keep the house from attack, fends off snakes, mosquitoes, and warts, quiets nerves, interrupts fits, keeps worms out of furniture, and guarantees that he who cultivates it shall die in his own house. If this cross be planted on the grave—as in Tyrol, where peasants lift their hats to the elder—the beatitude of the buried is understood when it bursts into bloom and leaf; if it fails to flower, the relatives may draw their own conclusions.

FERN—

Few ferns have commercial value, though a New Zealand variety is used as a food, and the fragrant shield fern, yielding an odor that is compared to both primroses and raspberries, is boiled by the Siberian Yakoots as a substitute for tea. The commoner brake or bracken, or eagle fern—*pteris aquillina*—so called from a fancied likeness between its fronds and eagle's wings, and which grows to seven feet in British Columbia and fourteen feet in South America, is believed to be the "fearn" of old England that gave to the villages such names as Landisfearn, Fernham, Fernhurst, Farndale, Farnham, (fern home), Farnsfield, Farnsworth, Fearnall, Fearnow, Farningham, and the like.

Rarer than this variety is that known in old times as lunar and martagon, but in our day as moonwork, rattle-snake fern, and (in extreme cases) *botrychium-lunaria*. This would have been a most unsafe thing to have growing about one's doorstep, because on putting it into a keyhole, it will open a door; it will unlock fetters; it will loosen the shoes from a horse's feet if he but cross a pasture where it grows. Indeed, one of its ancient names is *unshoe-the-horse*. But the rarest of all is the fern of Tartary called the barometz, or Scythian lamb, the root whereof, with its hairy rootlets, is likened to a sheep or dog.

Lucky-hands is the name given by a limited number of people to that fern which is called *aspidium flix mas*. Its unexpanded fronds resemble hands, and fronds as well as roots were used to keep off spells of warlocks and witches. Glass made from the ash of it had magic properties. Some say that the ring of Genghis Khan contained it, for whenever he wore it he could understand the ways of plants and the speech of birds. But the really precious part is the seed, for the plant flowers only once, and then in the dark.

If you are abroad on St. John's night and look closely, you may see the dark red blossoms open, but only then, and at dawn they have fallen and been wholly absorbed into the earth. In the belief that it is good to see them, Russian peasants spend that night tramping through dells where the pretty plants are found. If the flowers do not appear, you may still possibly see the fern seed, shining like molten

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gold in the dark, and the seed is most precious of things, for if you scatter it, at the same making a wish that the treasures of the earth be revealed, you shall see those treasures in a dim, blue light as if the earth were glass.

The spa of the flowering fern, when drunk, confers eternal youth. This seed can be gathered only on Christmas, just before the clock strikes midnight; and keep your wits about you, for the Devil has the care of it. At the appointed time take your stand at a lonely cross road, where a corpse has recently been carried, and where uncanny things are flocking, half visible to you. These creatures will sometimes cuff your ears, or knock off your hat or will try to make you speak or laugh by making mysterious noises in the shrubbery, or by whispering fantastic ideas into your head. You must resist all temptation to make a sound with your lips, for if you do either you will be changed to stone or torn to pieces. Just go forward silently till you find the fern with its seed glowing and sparkling, lay a chalice cloth under, lest the devil extend his hand to catch it, and collect such of the seed as falls before sun-up. When you begin the search you will see hideous snakes running over the frozen earth, yet they are only guides that lead the way to what you seek, and in following them should you become entangled in that fern which causes one to lose his way and sense of distance, change your shoes, putting that of the left foot on the right, and vice versa, and you will regain the road.

The invocation of the spirit of the plant against magic seems to be indicated in a practice among the Syrians of printing the form of the lady fern on the hand of a woman about to be married. A leaf of this fern known to them as bride's gloves, is laid on a hand and bound into place, then the ruddy dye of the henna tree is washed over the skin. The back of the hand, covered by the leaf, is protected, and the form of it remains as long as the stain.

It is obviously the thin, black shining stalk that gives to the adiantum its name of maiden hair, for the Greek *adiantos* signifies dry, and refers to the hair of Venus, which was not bedraggled when she arose from the sea, wherefore this fern was anciently Venus's hair, and also, Virgin's hair, and, for unguessable reasons, was dedicated to Pluto and Proserpine, the Gods of Hell. Was the Greek

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myth carried to England, or how came it that in that country the fern was still a plant of mischief? True, the male fern averts sorcery and the evil eye, but you must not carry a fern, or snakes will chase you till you throw it away. All ferns are haunts of the fairies who in Cornwall are the spirits of such as died in paganism, before the coming of Christ, and are punished for lacking the true faith by the shortening of stature and the strange life of the woods.

MISTLETOE

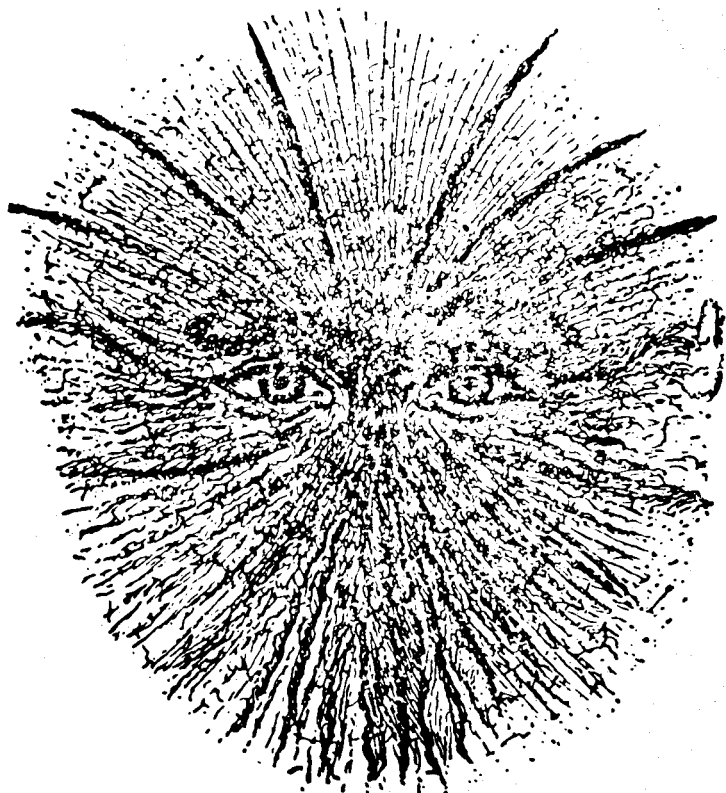
Our custom of decorating the home with mistletoe goes back for centuries, to the ceremonials of the Druids, and is a reminder of their winter custom of keeping green things indoors as a refuge for the spirits of the wood, exiled by the severities of cold and snow. Because of its pagan associations, mistletoe was long forbidden in the church. Five centuries ago, however assemblies were held in public squares to greet the sacred plant, and its continued use as a protector against spells is reported in Worcestershire where the farmer offers it to the first cow that calves after the new year, thereby securing his stock against illness and trouble for a twelvemonth. In Germany, if you will take the trouble to carry a sprig of mistletoe into an old house, the ghosts who live there will appear to you, and by means of it you may force them to answer your questions.

The symbolism of mistletoe in Druid rites was spirit, hence its relation to spirits, for, like the orchids, it grew not on the earth, but in the air on the sacred oak; at least, it was most prized when found clinging to that tree. When the Druids required it at the end of the year, it was cut by a white-robed priest with a golden sickle, and was not allowed to touch the ground, a white cloth being held for it as it fell. Two white bulls were then slain beneath the oak where it had grown, and the twigs of the parasite were distributed among the people, who placed them over doors or twined and carved them into rings and bracelets, to keep off evil; for it is a remedy against fits, witches, apoplexy, poison, tremors, consumption, and the like.

The wide extension of the plant is due to the birds that eat its sticky berries and carry its seeds from tree

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to tree. Its fruit ripens after snow begins to fly, for which perversity it may be said to entitle itself to renown for strength. Virgil says that Aeneas could go down into Tartarus only on condition that he bore a mistletoe in his hand. Probably it kept off devils. The old Saxon name of Misti-tan means "different twig;" that is, it differs from the twig of a tree to which it may affix itself. But it was not always the lean parasite that it is today; it was a tree till its wood was used for the Cross of Christ, when it shrank to its present proportions. The old-time monks named it "wood of the cross," and swallowed chips of it, or water in which it had been steeped or wore fragments about their necks as cures for all diseases.



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CHAPTER 8

POWDERS

As is well known sachet powders are mixtures in the form of moderately fine powder, which are to be inclosed in the little sacks of cloth and placed with linen or wearing apparel or stationery, etc. Sachets are preferred by some to "extracts," because there is no fear of using too much and thus making the user appear "loud" or vulgar.

The objection to sachet powders is the want of permanency; they are liable to lose their odor even if carefully preserved, and the purchaser may therefore receive a sachet powder which can not be compared, in strength or delicacy, with a good "extract." For this reason sachet powders are frequently "freshened" by the addition of the corresponding "extract," viz., violet sachet by violet extract, etc.

Sachet powders are composed of two kinds of ingredients, viz., the "body," or vehicle, and the odorous agents. The first almost invariably contains orris root; this may be the only "body," or it may be combined with rose petals, orange peel, or lavender flowers or a mixture of several of these. The odorous agents are the same as those employed in making "extracts." Remarks made with reference to the production of the latter will in a large measure apply to the sachet powders.

For example, the best ingredients are required to make good sachet powders, whereas indifferent ingredients cannot but produce poor products. All such substances as orris, orange peel, etc., must be of superior quality.

In preparing sachet powders, the orris, rose petals, lavender flowers, and similar solid ingredients should be mixed and ground in a mill; the musk, civet, ambergris, vanilla and tonka should be triturated to an intimate mixture with a portion of this powder, the solid resins or gum resins, like benzoin should be contused in a mortar until reduced to moderately fine powder; all these ingredients should now be mixed, placed in a large mortar, the oils, tinctures, and other liquids added, and the whole mixed intimately by trituration.

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When the quality of volatile oil is very small, it may be advantageous first to dissolve in a small amount of alcohol. Sachet powders should be preserved in rather small, well-stoppered bottles in a location of moderate temperature and be protected from light.

Occult Sachet Powders are made by adding 10% of the onsecrated oil that the devotee desires to use to a mixture of the following:

Powdered Orris Root.....	8 parts
" Lavender Flowers	4 "
" Patchouly leaves	2 "
" Cloves	1 "
" Musk	¼ "
" Pimento	½ "
" Sandalwood	6 "

Now if Success Brand Oil is desired, the 10% of this oil is added to this mixture and mixed thoroughly

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WHITE LAVENDER

Oil of Lavender Flowers	50 c. c.
Alcohol, sufficient quantities to make.....	1000 c. c.

RED LAVENDER

Oil of Lavender	8 c. c.
Oil of Rosemary	2 c. c.
Saigon Cinnamon in No. 50 Powder.....	5 grams
Cloves in No. 50 Powder.....	5 grams
Myristica in No. 50 Powder.....	10 grams
Red Saunders in No. 50 Powder.....	10 grams
Alcohol to make	1000 c. c.

CHINESE WASH

Chinese Oil	1 dram
Distilled Water,	

@ 30 degrees centigrade, enough to make.....4 oz.
Pour entire amount of oil, into distilled water and shake thoroughly. Mixture should immediately become cloudy and resemble milk. Keep well covered.

BAUME TRANQUILLE

This preparation of the French Codex consists essentially of fixed oil holding in solution the active matters of certain narcotic and aromatic plants. According to Codex the fresh narcotic plants, such as: Belladonna, Henbane, Black Nightshade, Poppy and Stramonium are boiled with poppy seed in a copper kettle until all their water is driven off and a gentle heat maintained until the oil is then expressed and the essential oils of Rosemary, Lavender, Peppermint and Thyme are added.

A MODERN FORMULA REVISION FOR BAUME TRANQUILLE

Oil of Lavender.....	2 c. c.
Oil of Peppermint	2 c. c.
Oil of Rosemary.....	2 c. c.

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Oil of Thyme.....2 c. c.
Infused Oil of Hyoscyamus, sufficient to make.....1000 c. c.

BUSH BATHS HERB BATH CONDITION BATH

Male Lavender1¼ lbs.
Garden Rosemary leaves.....1½ lbs.
Cabbage Rose Buds, siftings.....1½ lbs.
Lemon Verbena Leaves.....8 oz.
Issue Peas Root.....4 oz.
Mother of Thyme Leaves.....2 oz.
Mentha Piperita Leaves.....2 oz.
Salvia Officinalis.....2 oz.
Blue Bottle Flowers.....3 oz.

Directions: take 4 ozs. of the mixture and put into a large jar, to which add 2 ounces of cooking salt. For the Bath, take out a handful of this mixture, put into a muslin bag and put this into the tub, letting the hot water run over it and squeezing it, to get out all its fragrance.