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LEAGUES OF

Gothic Horror

GUIDE TO BLACK MAGIC



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Ubiquity
Roleplaying System

Leagues of Gothic Horror

Guide to Black Magic

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Leagues of Gothic Horror: Guide to Black Magic

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Chapter the First: Infernal Origins



"But look at the priests: didn't I tell you there is little difference between this Satanism and Voodoo? We might almost be witnessing some beaten ceremony in an African jungle."
—Dennis Wheatley, *The Devil Rides Out*

What exactly is black magic? It is a simple question, but one with no definitive answer.

Some theologians have theorized that the black arts are simply the remnants of earlier faiths. Though it cannot be proven, it is possible that certain elements date back to the dawn of mankind. Not incorporated into the dominant religions of the age, they were subsequently declared anathema and outlawed.

Magic has both black and white aspects, reflecting the dualism found in many faiths—good must be balanced by evil. Those in power, of course, are the ones who ultimately decide what is good and what is evil.

Practitioners of white magic, like the early alchemists, strive to turn the impure into pure. In the case of magicians, it is corrupt flesh they seek to transform into enlightened spirit. Black magicians on the other hand, are materialistic and sensualistic, and thus favor the earthly flesh. Practitioners seek power in the present rather than in some supposed afterlife.

As an aside, Black magic is sometimes known as the Left Hand Path. In ages past, there was a strong bias against being left handed. The Latin word for left, *sinister*, has other connotations in modern English. In Portuguese, *canboto* is an old name for the devil, while the German *links* has ties to *link*, or "underhand."

In all instances, "left" is closely equated with something that goes against the norm.

For the purposes of *Leagues of Gothic Horror*, black magic is simply any form of magic used for selfish reasons or to harm others. Harm is not limited solely to physical injury—a sorcerer who uses rituals to bankrupt another or drive away a rival's lover is inflicting harm.

When this book uses the term "black magic," we are referring to the above definition. As such, it is not restricted to any one magical tradition. A follower of the Egyptian deity Set, for example, primarily wields black magic, despite having the Old Ways tradition. A Ceremonial magician who uses rituals to achieve temporal power is a black magician. When referring to the specific magical tradition, the term is capitalized.

A History of Wickedness



The supreme being or beings at the heart of every religion imbued mankind with free will. In short, mankind is capable of both good and evil, and which an individual prefers is his personal choice.

The magical energy that flows through the universe has no motives, no desires, and no will. It is inherently neutral, incapable of tipping the balance of the universe toward either end. It is only the conscious will of the magician that determines whether he, and the

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power he wields, warrants the title of white or black. Throughout time, mankind has proven he is more than willing to use both.

Dawn of Civilization

We shall never know who cast the first ritual, what tradition he followed, or to what end the ritual was put. Among the Leagues that study and use magic, it is inconceivable to think that our distant ancestors, those who raised magnificent monuments on ley lines, were not aware of the existence of magic. Evil is not a recent construct, and it is hard to imagine that magic was not used for selfish reasons from a very early age.

The first written recognition of magic as a potential force for evil dates back to 1750 BC. The Babylonian *Code of Hammurabi* (discov-

ered in 1901 and translated a year later) states that any man who believes a spell has been unjustly placed on him may jump into the holy river. If he drowns, his accusation was false and the magician may claim his property. Should he float, the sorcerer is put to death and his possessions are forfeited to his victim.

The Bible makes it clear that the Hebrews had little tolerance for any magic. Deuteronomy 18:10-12 clearly states that diviners, enchanters, charmers, those who traffic with spirits, wizards (which one assumes meant any caster of spells), and necromancers were abominations. Exodus 22:18 proscribes death for any witch.

Neither Biblical reference places any specific emphasis on intention—all practitioners are tarred with the same broad brush. A cynic might presume that a magician who uses his art for good is less likely to be handed over to the authorities.

Classical World

The Greeks and Romans were in no doubt that black magic was a very real and potent force. Their relationship with it has proven hard to define, however.

On the one hand, it was something they feared. The notion of burning witches, while often linked to Christianity, has earlier origins. Theoris, a Greek witch who lived in the 4th century BC, was burned for necromancy. The *Law of the Twelve Tables*, a Roman text dating back to the 5th century BC, advocated death by burning for witches, as did later edicts targeting those who withered livestock or blighted crops. In the late Imperial age (after the rise of Christianity, but before its later witch-hating fervor manifested), the sentence for those who brought about another's death through magic was death by burning.

On the other hand, the ancients were more than willing to traffic with negative magic when it suited their purpose. Despite various edicts prohibiting black magic, and the horrible fate that awaited transgressors, the Greeks and Romans were fond of cursing others through inscribed tablets.



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Some inscriptions wish ill only on others who directly harmed them. For example, there are instances of visitors to baths cursing the despicable thief who stole their clothing. This does not preclude them from being black magic, however—the intent behind the curse is harmful. More openly negative tablets result from envy, such as the example of a businessman who cursed a more successful rival.

Early Modern World

The first clear division between white and black magic occurred during the Renaissance, though the dividing line was one based as much on religious dogma as the magician's intentions.

The witch trials of the 15th to 18th centuries were a direct result of the fear that witches were an organized threat, servants of Satan who sought to overthrow Christianity.

Those who practised divination by any means other than astrology, performed witchcraft (another name for sorcery in general), or held any rituals deemed offensive to the Church were subject to harsh persecution. Toward the end of the era, even Ceremonial magic had fallen under suspicion.

It was during the era of religious paranoia and zealotry that terms such as "witches' sabbaths," "covens," and "familiar spirits" entered popular imagination, their use spread by the many manuals on witch hunting that came into publication.

The opposite side of the coin was natural magic, which concerned itself with the forces that make up the universe. Natural magic was a mix of science and superstition, with astronomy and astrology, chemistry and alchemy, and botany and herbalism operating side-by-side.

Intention did play a part, but only with regard to the alleged insidious Satanic threat posed by witchcraft. For the most part, accusations centered on those who cursed others or their livestock, blighted crops, summoned devils, or travelled by astral projection. Ignoring the latter, which by itself is neither good nor evil, the rituals for which witches were sentenced to death were harmful.

It will not escape occultists with an interest in occult grimoires that many renowned texts were penned or published during this time of oppression. For every book that denounced witchcraft and instructed people in how to spot a witch, there was one that extolled the use of magic.

The Modern Era

The veil of superstition and ignorance, first lifted during the Renaissance, was torn from Europe's eyes during the Enlightenment. The belief in all magic, but especially its more harmful aspects, began to diminish as greater scientific understanding rose to the forefront.

To early scientists, malignant spells could be explained away as the application of poisons to inflict sickness or death, while other magical outcomes are nothing but elaborate tricks designed to fool the gullible. Many modern alienists claim it is a psychosomatic response, the victim manifesting maladies only because he has convinced himself he is cursed.

There are, of course, questions science cannot answer to everyone's satisfaction. Perhaps the greatest of these is, "What happens after death?" Despite living in an age of technological wonders, a growing number of Westerners are turning to spiritualism for answers. Most are merely curious, but some are lured toward the Left Hand Path by the promise of great wealth or power. A number of occult societies, some secret and others not, have sprung up in recent years, and more are forming every day. The Age of Enlightenment, it seems, has taken a step backward.

Black Magic as Religion

As already mentioned, black magic is nothing more than the evil intention behind a ritual. While the practice of black magic requires no particular belief in any greater being, many who practise Black Magic are men and women with strong faith.

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Satanism

In the minds of many Westerners, black magic, more specifically Black Magic, involves the worship of Satan. Ask them to point to an example to back up their belief and most will harken back to the European witch trials.

It is certainly true that Satan was blamed as the architect behind witchcraft, but Black Magic does not require his influence. Likewise, a sorcerer might well summon demons or fell spirits, but there is no obligation for him to worship them.

Satanists hold that the Christian God is repressive, moralistic, stern, and chastening. Satan, by comparison, is a liberator who permits anything and encourages his followers to enjoy all that life has to offer. Others base their worship of the Dark Prince on another factor—God favors the meek, while Satan aids the strong.

Those black magicians who do follow Satan are far from an organized global conspiracy seeking to bring about his reign on Earth. Satan is the great adversary, and each coven or sect, no matter the size of its membership, competes against others to promote its goals and win Satan's infernal favor.

The trappings of Satanic Black Magic include inverted pentagrams and crucifixes, desecrated holy wafers and chalices, daggers, skulls, black candles, blood sacrifices, and donning black cloaks.

Orgies, the thought of which has right-minded Victorians reaching for their Bibles, form a standard part of Satanic gatherings.

Demonology

In occult circles, demonology is merely the summoning and binding of demons. While demons are considered evil, conjuring and conversing with them is not inherently black magic. Rather than honoring Satan, some black magicians may have one of the demon princes as a patron. Such persons are referred to as demonolators. Among the more powerful demons are:

* **Abaddon:** When reason or guile fail to get a magician what he wants, there is always destruction. Whether it is violence against

another person or the destruction of a rival's business empire, Abaddon ("Destroyer") is only too willing to assist.

* **Asmodeus:** Commonly listed among the seven demonic princes, Asmodeus is the demon of lust and gambling. He is commonly honored by those who they cannot win the heart of a person they desire through mundane means, who are spurned as potential lovers for some physical or mental deformity, or who wish to engage in sexual depravities.

* **Beelzebub:** Sometimes named as Beelzeboul, he is the Lord of the Flies and the demon of gluttony. His name frequently appears in the confessions of witches.

* **Belphegor:** Although he has always found followers to tempt, Belphegor has become more popular as technology has advanced. He primarily offers the gift of inventions that will make a mortal rich, though he also helps unravel mysteries and guides worshippers along the road to scientific discoveries. Since he offers something for nothing, many occultists consider him the infernal patron of sloth.

* **Mammon:** First mentioned in the New Testament, Mammon is synonymous with wealth and greed and thus worshipped by those who covet material goods. The *Dictionnaire Infernal* attributes him with being the demonic ambassador to England.

* **Mephistopheles:** "He Who Cannot Abide the Light," Mephistopheles is an arch-tempter and corruptor. He is prepared to give mortals whatever they desire, knowing that in doing so he condemns their eternal soul to Hell.

Pentagrams

Pentagrams, also known as pentacles, are five-pointed stars. Early Christians equated them with the five senses and even the five wounds of Christ. Their use in magic was introduced in the 16th century, though association with black magic dates back only to the 1850s.

Eliphas Levi (1810-1875), the greatest occultist of his age, wrote that a pentagram with a single point facing upward was a force for good. The orientation represented wisdom (the upper arm) ruling over the four elements—air, earth, fire, and water.

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Reversed, it symbolized the Sabbatic Goat summoned and worshipped by witches—the pentagram's two upper arms represented his horns, the next lower pair his ears, and the downward arm his beard. Levi makes it quite clear that this orientation attracts only sinister forces, and is thus a symbol of evil intention.

Obeah

Obeah is a blend of folk magic, sorcery, and religious elements found across the Caribbean. It is far more widespread than Voodoo, with which it is often confused by outsiders. Obeah shares two traits with Voodoo. First, it originated in Africa, crossing the Atlantic with the slave trade. Second, it has come to be associated with black magic.

Those who practise it are known as *Ndi Obia*, or “Obia people” (Obeah is the Westernized spelling), or more commonly simply as Obeah men or women. For the most part, their rituals are limited to interaction with spirits (known as *moko jumbies*). The spirits can be used to channel the dead or bound into charms and talismans.

Voodoo

Though they share some similarities, real world Louisiana Voodoo, Haitian Vodou, West African Vodun, and Dominican Vodú are separate faiths. In *Leagues of Gothic Horror*, Voodoo is a single religion that draws on elements from all of them. In keeping with general opinions at the time, and with the horror genre on which the game is based, Voodoo is part of the Black Magic tradition.

The origins of Voodoo lie in West African ancestor worship. From the day the first European colonialists arrived in Africa, attempts were made to suppress it, a legacy that has followed Voodoo to the present day.

Voodoo spread to the New World with the slave trade. Despite a ban on all forms of African religion, Voodoo survived, going underground and adopting elements from Catholicism. Although Voodoo played an important



part in the Haitian Revolution of 1791, Haiti's new masters quickly turned their back on it. By 1835, Voodoo was a proscribed religion, forcing it into shadows once more.

Practitioners of Voodoo, known as *bokors*, work magic by summoning the *loa*. Although outsiders commonly refer to them as gods, the *loa* are only powerful spirits. The *loa* most frequently involved in rituals are Legba, an intermediary between mortals and the spirit world, and Baron Samedi, the much-feared *loa* of the dead. Rituals frequently involve wild drumming and dancing, trances (possession by the *loa*), and snakes.

Voodoo is widely feared in the Caribbean and in Louisiana, the main areas the black art is practised. Stories of *bokors* who can raise zombies to serve them, or inflict harm and bestow curses through stabbing pins into dolls are widespread.

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Followers of Satan and practitioners of Voodoo with magical powers are only ever found as part of the Black Magic tradition, but they are not the only worshippers who honor greater powers associated with black magic.

Below is a greatly expanded list of demons from non-Christian lore and deities whose cult leaders, and perhaps chosen followers, make for suitable villainous black magicians. For ease, we've grouped the entries by the dominant associated culture.

Why so many entities listed? The world is the globetrotters' stage and variation is the spice of life, especially if the Gamemaster wants to keep black magicians interesting opponents—different cults have different goals and methods, and are likely to employ a variety of rituals to achieve their aims.

Again, it is important to note that the entities worshipped by such cults are not necessarily inherently wicked or evil—it is the how and why of their worship that makes their modern cults villainous.

The magical tradition or traditions with which the demon or deity is most commonly associated is listed in parentheses.

Asia

* **Mara:** *Tradition:* Animism. A demon from Buddhist mythology, Mara is called upon by men who wish to seduce women (or just one particular woman). He is a tempter, a demon who drives mortals to give into their unwholesome impulses and seeks to seduce them into further sin with earthly pleasures.

* **Hachiman:** *Tradition:* Old Ways: Japanese. Patron of warriors and protector of Japan. His cults tend to be fanatical patriots. Some seek to further Japan's foreign interests. Others desire the removal of all foreigners from Japanese soil and the return of the samurai caste to its former status.

* **Monkey-king:** *Tradition:* Old Ways: Chinese. A trickster, Monkey-king caused havoc in Heaven—he set loose the gods' horses, stole

the peaches of immortality, defeated a celestial army, and urinated on Buddha's finger. Monkey-king eventually served penance, but he retains his capricious nature.

Egyptian

* **Apep:** *Tradition:* Old Ways: Egyptian. Depicted as a gigantic serpent, Apep is the enemy of Ra. Each night, he battles the sun god as he passes through the underworld, failing only because of the ancient rituals invoked by Egyptian priests. He seeks to spread chaos throughout the universe, while his cult promotes chaos on Earth. He is also known as Apophis and Typhon.

* **Anubis:** *Tradition:* Old Ways: Egyptian. Associated with mummification and the afterlife. Cults attempting to resurrect long-dead pharaohs might take him as their patron.

* **Isis:** *Tradition:* Ceremonial, Old Ways: Egyptian. Goddess of nature and magic, wife of Osiris, and mother of Horus. Many occult societies make reference to her in their rituals, making them modern equivalents of the ancient mystery cults that once worshipped her.

* **Sekhmet:** *Tradition:* Old Ways: Egyptian. Bloodthirsty lion-headed protector of Egypt who bears titles such as Mistress of Dread and Lady of Slaughter. She offers her powers only if given copious quantities of blood and can be hard to contain once invoked.

* **Set:** *Tradition:* Old Ways: Egyptian. God of chaos and violence, and murderer of Osiris.

* **Thoth:** *Tradition:* Old Ways: Egyptian. The ibis-headed god of knowledge. Enigmatic, but not malevolent, his cults may seek forbidden lore that is best kept in the shadows.

European

* **Balor:** *Tradition:* Old Ways: Celtic. King of the Fomorians, Balor was said to have a monstrous eye that incinerated anyone whose gaze it fell upon. Today he is associated with the evil eye, his name invoked by those who wish to curse their enemies.

* **Chernobog:** *Tradition:* Black Magic, Old

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Ways: Slavic. A Slavic deity whose name means "black god." Like the Devil, he is depicted with horns.

* **The Green Man:** *Tradition:* Natural Magic. An ancient mythological figure associated with vegetation. Despite his pagan origins, his face frequently appears in Medieval churches. In this regard he represents rebirth, which Jesus achieved through the resurrection.

* **Horned God:** *Tradition:* Black Magic, Natural Magic. The male aspect of the Mother Goddess associated with fertility, vegetation, and rebirth. Frequently worshipped by witches. Possibly represents the Greek Pan or Celtic Cernunnos.

* **Marzanna:** *Tradition:* Black Magic, Old Ways: Slavic. A lunar deity of darkness, horror, and nightmares. She is strongly associated with winter, and in this regard she is also a deity of death and rebirth.

* **The Morrigan:** *Tradition:* Old Ways: Celtic. A triple-goddess of strife and battle. The *mor* element of her name has links to older words for terror or nightmares, while *rigan* means queen. Scholars translate her name as "Phantom Queen."

* **Odin:** *Tradition:* Old Ways: Norse. The All-Father of the Vikings. Although largely benevolent, especially toward the nobility, Odin could be a force of great destruction. His cult survives in rural parts of Scandinavia, as well as in north-east England.

Greco-Roman

* **Ares:** *Tradition:* Black Magic, Old Ways: Greek. Whereas his Roman counterpart, Mars, symbolizes valorous warfare, Ares is cruel and bloodthirsty. Individual worshippers may seek his blessing to crush an enemy, while his cults invariably desire to plunge the world into war.

* **Bacchus:** *Tradition:* Black Magic, Old Ways: Greek. Patron of wine, women, and song, Bacchus loves a good party, especially one where inhibitions are cast aside.

* **Circe:** *Tradition:* Black Magic, Natural Magic. Daughter of Hecate, Circe is a goddess of black magic. She has a strong affinity with magic involving animals.

Optional Rule: Favored Animals

Some pagan deities are closely associated with specific animals. Among the ancient Egyptians the beasts were sacred, venerated as living aspects of the god. For instance, Bast is the goddess of cats, Odin has ravens and wolves at his beck and call, and the carrion crows were said to be the servants of The Morrigan.

At the Gamemaster's discretion, an Old Ways magician who honors a deity with a strong animal association has +2 to his Magic rolls to invoke Beast Speech, Control Animal, Form of the Beast, or Summon Animal if the ritual concerns an applicable creature. While an Old Ways sorcerer can call on any deity from his chosen pantheon, we suggest the bonus be applied to just one deity, chosen during character generation.

* **Hecate:** *Tradition:* Black Magic, Natural Magic, Old Ways: Greek. Goddess of the moon, strongly associated with witchcraft, who takes the guise of Maid, Mother, and Crone.

* **Lamia:** *Tradition:* Black Magic. One of Zeus' many mistresses, Lamia was transformed into a hideous beast and her children slain by Hera, Zeus' jealous wife. Lamia demands offerings of human blood in return for making her worshippers more seductive.

* **Orcus:** *Tradition:* Old Ways: Roman. A Roman deity of the underworld. His name is now associated with demons and subterranean monsters.

Indian

* **Kali:** *Tradition:* Black Magic, Old Ways: Hinduism. A Hindu deity worshipped by the murderous Thuggee cult (see *Leagues of Adventure*). Sanguinary rites play an important role in her worship. Corrupt colonial administrators and army officers have brought her cult to Great Britain.

* **Mara:** *Tradition:* Old Ways: Hinduism.

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The personification of death in the Hindu pantheon.

Middle Eastern

* **Kingu:** *Tradition:* Old Ways: Babylonian. Master of darkness and commander of a legion of monstrous creatures spawned by his consort, Tiamat. He was slain for warring against Marduk, the creator of men. As punishment, the blood was drained from his body. His cult offers sacrifices of blood to restore their patron's vitality.

* **Ishtar:** *Tradition:* Old Ways: Babylonian. Goddess of war and sex, Ishtar is often equated to the Whore of Babylon. She is frequently invoked in ceremonies that end in orgies.

* **Nergal:** *Tradition:* Old Ways: Babylonian. A Mesopotamian deity mentioned in the Bible.

A solar deity, he is the lord of the noon and summer solstice, and is thus associated with the destruction that heat brings. Also a god of pestilence.

* **Pazuzu:** *Tradition:* Old Ways: Babylonian. King of wind demons, bringer of drought and locust swarms. Despite his evil nature, he is the enemy of other demons and evil spirits.

South American

* **Ahpuch:** *Tradition:* Old Ways: Mayan. God of death, Ahpuch is depicted with a skull-like head and an exposed spine. His cultists are headhunters who collect grisly trophies for their patron.

* **Camazotz:** *Tradition:* Old Ways: Mayan. A bat deity associated with death, night, and sacrifice. His name means "death bat." His cultists, who congregate in caves or bat-infested ruins, often drink human blood, and thus have ties to vampires.

* **Coatlicue:** *Tradition:* Old Ways: Aztec. Fertility goddess. Depicted as a woman wearing a skirt of writhing snakes and a necklace made of human hearts, hands, and skulls.

* **Huitzilopochtli:** *Tradition:* Old Ways: Aztec. Deity of the sun and war. Bloody sacrifices to him form the stereotypical image of all Aztec human sacrifices.

* **Mictlantecuhtli:** *Tradition:* Old Ways: Aztec. An underworld god depicted as a bloody skeleton wearing a necklace of human eyeballs. Sacrifices in his honor involve ritual cannibalism.

* **Tezcatlipoca:** *Tradition:* Old Ways: Aztec. Deity of night, sorcery, and destiny. His name means "Smoking Mirror," an allusion to polished obsidian mirrors used in Aztec culture. Worshipers call on him primarily to reveal visions of the future, though he demands bloody sacrifices to sate his hunger.

* **Xipe Totec:** *Tradition:* Old Ways: Aztec. A god of agriculture, vegetation, and rebirth, Xipe Totec demands horrific sacrifices before he will bestow his blessings—victims have their hearts removed and the skin then flayed from their corpse. The strips of skin are sewn into cloaks, which are worn by worshippers.

Chapter the Second:

The Nature of the Damned

Black Magick is the process of self-transformation through an antinomian initiatory structure, Black meaning the hidden wisdom, power of darkness, dreams and staging the reality you wish and Magick being the process to ascend, become immortal in spirit. —Michael W. Ford, Adamu - Luciferian Tantra and Sex Magick

In this chapter we look at the means by which a magician might be drawn to the black arts, methods by which they might be recognized, protective measures one can take against their insidious rituals, and ways of destroying them.



Unlike with monsters, a magician is not created from a single event. Whatever his tradition, mastering the magical arts requires years of laborious study and the desire to better oneself. This section primarily concerns itself with black magicians, though many of the notes apply equally to all sorcerers.

The First Step

There are two ways by which a sorcerer might become a black magician.

The first is a conscious decision. That is, the magician sets out from beginning to learn magic for selfish and harmful purposes. Some

would-be sorcerers voluntarily seek out a master to tutor them, believing that magic will allow them to sate their earthly desires. Others are tempted into becoming an apprentice by a master. Such people are invariably already corrupt, for to openly court or accept tuition from those learned in the dark arts is not something those of noble heart seek to do.

A small few have little choice. A child of a black magician or cult leader may receive instruction from an early age. Such teaching invariably warps the young student's outlook on life, meaning that they have little hope of breaking free of the evil influence.

The second is involuntary. The road to Hell is paved with good intentions and power corrupts, two sayings which white magicians should always bear in mind. Most sorcerers are human and thus susceptible to human emotions, desires, and weaknesses. Sorcerers wield formidable power, and magic can be extremely seductive.

A magician who lashes out in a moment of anger at an opponent may find he enjoys the power he has over others and so do it again, or employ the ritual the next time he is in danger, because he knows it is effective in ridding himself of a threat. One who needs money for a necessity may see no other alternative than to work a ritual to line his pockets. The next time he sees something he covets, will he again rely on magic to make it his?

Invariably, the transference from white to black magic is a gradual process—one ritual invoked for selfish purposes is rarely enough

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to corrupt a soul. Many who falter do so only once, instantly feeling disgusted by their actions.

Motivations

Humans are complex creatures. The reasons why a magician might turn to black magic and the ends to which he uses his powers are many and varied. These are represented by the character's Motivation. This section looks at the most common Motivations. Motivations are divided into two categories.

Primary

Primary Motivations are perhaps better labelled as "stereotypical." While not all persons who possess them are wicked, the Motivations carry negative connotations.

Greed: The magician desires wealth, and lots of it. Despite the claims of alchemists of old, no ritual can conjure gold out of thin air.

One means to acquire wealth that requires no specific ritual is to form a society or cult, with members making voluntary donations in the hope of learning about the occult or paying the magician to employ rituals on their behalf. Many consider this a base use of magic, though it is popular with practitioners of Voodoo. Another is to use magic as an aid to thievery. Levitate, for instance, allows a magician to reach upper windows, while Sleep can ensure no one in the household disturbs the burglar.

An alternative means is to use Empower to boost a magician's natural business acumen. Equally, Augury allows a magician to gain insight into the state of the stock market. Those who do not wish to attract attention favor these rituals.

Power: This is arguably the most common Motivation for black magicians.

Men talk of freedom, but they are sheep in need of a shepherd, drawn to powerful individuals in the vain hope of basking in their reflected light, garnering rewards, or perhaps achieving a modicum of their power. Cult leaders are of this ilk, as are those who seek public positions of power. Cult leaders frequently

wield their magic openly as a means of cowering underlings and reinforcing their position. Public figures must be more cautious—in large parts of the world the use of rituals will result in charges of witchcraft being leveled.

Not all black magicians seek the limelight. By acting as the unseen power behind the proverbial throne, they can achieve their ends without placing themselves in the firing line if things go wrong.

Those who cross a black magician seeking Power must tread carefully, for few will hesitate to remove any perceived obstacle. Some may seek to sweep opponents aside with crude methods, such as Fear or Harm, though a healthy man dropping dead of heart failure or suddenly losing his mind may give rise to unwanted questions or enquiries. The more insidious and cautious work to destroy a rival's reputation piece by piece. Such events may appear perfectly mundane, leaving the victim unaware of the power his foe wields.

Revenge: Whether a slight is real or perceived, black magic is a potent tool for those who have been wronged. Black magicians rarely seek to involve the courts in their affairs—the fire of retribution burns hot in their soul, and only by watching their persecutor suffer can it be quenched. Through the dark arts, a sorcerer can strike his opponent dead without having to be anywhere near him, ruin him financially, besmirch his reputation, or drive him insane.

Few black magicians desire instant revenge—they prefer to make their persecutor suffer, savoring each misfortune before delivering the final blow.

Secondary

Secondary Motivations are no less important to the black magician—they are simply less common.

Escape: Sorcerers seeking to outrun their past may turn to black magic out of desperation, though it is equally possible their wicked ways are the reason they needed to escape in the first place.

Faith: Not all Satanists, bokors, or followers of other gods have strong faith. A Satanist, for

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instance, might see subservience to the Prince of Darkness as nothing more than a means to an end. Black magicians with this Motivation are often fanatics, doing whatever is required of them to appease whatever higher power they venerate.

Fame & Glory: These Motivations are opposite sides of the same coin—Fame represents the desire for immediate recognition, whereas Glory is the desire for lasting recognition. Western society might shower attention and praise on a popular stage magician, but invoking true rituals in public is likely to cause panic. True, a sorcerer could mask his rituals as conjuring tricks and illusions, but this is hardly worthy of a true black magician. Instead, most magicians use their rituals to enhance natural abilities, thus allowing them to achieve goals lesser men could not.

Survival: A black magician with this Motivation is rarely concerned with the well-being of others—not unless he has an ulterior motive for his benevolence. Whatever desperate situation the magician finds himself in, black magic provides the quickest means of ensuring their survival.

Truth: Knowledge, like magic, can be very seductive. Those desperate to learn new things or unravel mysteries, or even uncover the truth for selfish purposes may turn to the black arts as a short cut.

Learning the Art

While it is possible for a magician to spontaneously manifest magical powers, it is extremely rare. When it does occur, it is usually in children with a long ancestry of magicians in the family. These manifestations are instinctive actions and rarely controlled. This makes them especially dangerous.

For sure, a child who concentrates hard and finds she can talk to animals (Beast Speech) is hardly a threat to anyone, but one who manifests Harm in a moment of anger may inadvertently cause another's death. Likewise, one who wishes ill on others (either Hex ritual) may cause great harm without truly meaning to.

Mentor

Most magicians are not so fortunate. For them, the path to mastering the magical arts begins by finding, or being approached by, a teacher. True magicians, especially those who practise the black arts, rarely advertise their services publicly, though. Contact thus requires luck (such as the magician being a friend of a friend), lengthy investigation (often fruitless), or joining an occult society that has a true magician as a member.

Regardless of how he is found, the first thing a black magician demands of any student is obedience. Black magicians are often arrogant, condescending, or vain, and few are prepared to share their knowledge with those who do not first acknowledge their superiority.

In many cases, a master will teach nothing of the art until the student has committed



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Post Character Generation Learning

The Magical Aptitude Talent is not restricted to character generation, but exactly how does a character go about earning it in play? We present three options below.

* The character simply spends the necessary Experience points. It can be assumed that the globetrotter has been practising focusing his will during downtime. Of course, possessing the Talent alone does not make one a magician—he also needs to spend points on the Magic Skill (which grants him knowledge of one ritual). The character can select any magical tradition.

We recommend that the character has enough Experience points to buy Magical Aptitude and one Level in Magic at the same time if permitted to use this option.

* The Gamemaster may require the aspiring magician to find a mentor. This can be as easy or as difficult as the Gamemaster wishes—it might even be the focus of an adventure.

Another globetrotter can serve in this capacity so long as he has Magic 4 or higher. However, the student *must* select the same magical tradition as his mentor.

* The globetrotter can track down and study an occult tome in the hope it will set him on the right path.

Once he has found a book, he must make an Investigation: Enigmas roll to understand the text. Since the character has no existing knowledge of magic, the book's Complexity is one level higher than its listed value.

Assuming he scores enough successes, he then makes an Intelligence roll as if learning a ritual. The first success does not actually teach him a ritual—it permits him to buy Magical Aptitude when he has enough Experience points.

A second successful Intelligence roll lets him buy the Magic Skill at Level 1. Since he is learning from a book with a specific tradition, his Magic specialization must be the same as the grimoire. If the book also contains a Level 1 ritual, the character learns it when he buys the Magic skill. If it doesn't, he must learn a ritual separately.

himself to his studies. Black magic frequently requires the aspiring sorcerer to undergo a rebaptism into darkness.

The exact nature of the baptism varies immensely—a master who practises Voodoo will require a different rite to a priestess who honors Set. For Satanists and demonolators, the student must first sacrifice a living creature (usually an animal). He is then marked on the forehead, the blood used to make an inverted cross. Finally, he takes a new name, one he uses only when dealing with other black magicians. Among Western sorcerers, it is common practise to select the name of an occultist or magician of old as a mark of respect.

Only when this is done does instruction truly begin, for by this stage there is little hope of ever redeeming one's soul.

For all their selfishness, black magicians are still human and are thus capable of making lasting friendships, even with former students. Some maintain regular contact and continue to pass on their knowledge (through the Patron Resource). Whether the relationship remains one of master and student, or switches to one of brothers in the art that respect each other, depends on the individuals involved. Others see their former students as potential rivals, and thus sever all contact.

Self-Taught

Learning magic does not actually require a mentor. By studying an occult grimoire, the magician may unlock the secret to manipulating magical energy. Progress through this means is usually slow. Unaccustomed to the varied methods sorcerers use to encrypt their secrets and keep them veiled from outsiders, the student may be required to read a book multiple times before the light of wisdom finally dawns on him.

The Twin Aspects of Magic

Every magician has two separate aspects—his Magic Skill and the rituals he has memorized. The former is a representation of the sorcerer's ability to work magic, something improved only through constant practise. A

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mentor can provide tips and guidance, but his student must want to improve—magic is all about the enforcement of one's will on reality.

Where a mentor truly comes into his own is passing on rituals. Again, a master is not necessary—once a student reaches a certain level he can learn new rituals from occult texts.

Identification

As with any form of supernatural occurrence, an investigator must first be sure he is actually dealing with an occult manifestation. To the scientifically unenlightened, weird science devices can produce effects that appear to be magical. In the same vein, mundane trickery might be mistaken for a magical effect, even to one accustomed to dealing with black magicians.

Unfortunately, unlike when dealing with malignant apparitions, there are no shortcuts in determining whether one is dealing with true magical power or some form of elaborate trickery—both Second Sight and Etheric Disturbance Monitors only work on psychic phenomena and supernatural creatures.

It is never wise to be incautious, especially when dark powers might be involved. To that end, unless a casual investigation is enough to satisfy himself that subterfuge is involved, an occult investigator is urged to assume the presence of magic and take all sensible precautions. When it comes to potentially being ripped apart by a Harm ritual or driven insane by Fear, it is better to be safe and potentially look foolish than drop dead or be carted to an asylum with a smug look on one's face.

Research

The Ghost Club cannot stress enough that an occult investigator should never seek to confront a black magician until there is some understanding of what he is capable of—the powers of a magician are many and varied, and underestimating one's foe may be the last thing one ever does.

Unlike in matters concerning apparitions

or vampires, libraries and folk tales are rarely of much use—most magicians are mortal and thus have left little historical evidence of their activities. In some cultures, of course, the black magician may operate openly, in which case one should always strive to question locals.

Be warned, though—black magicians are greatly feared in primitive cultures, and many will refuse to speak out against one for fear of reprisal. Patience, gentle words, and a blatant show that one has equal magical prowess, or at least a protective charm against his insidious powers, might sway them into talking, but it should not be relied upon. One does not actually need any special powers. Although one might consider it an underhand tactic, an illusion is as good as the real thing—all that matters is that the source of information believes in one's abilities.

One might, for instance, conceal a spent bullet on one's person. A colleague might then discharge a firearm (loaded with a blank round, of course) directly at one's chest. Instead of dropping dead, one merely produces the spent bullet as evidence that one is protected by the spirits.

Wolves in Sheep's Clothing

Of all the supernatural entities that plague the world, black magicians are by far the hardest to identify. As any occult investigator, you must remove any preconceived images of your opponent from your mind.

Unless you catch him in the act of performing a ritual, magicians do not walk around wearing pointed hats or robes decorated with mystic symbols out of habit. Nor do they carry wands, skulls, inverted crosses, or other occult paraphernalia proudly displayed on their person, at least not in the Western world. True, one might have a ring or pin marked with an occult symbol, but such things are necessarily the hallmark of a magician—many occult societies make use of such things to help members identify themselves to fellow members.

Similarly, one cannot rely on personality traits. Certainly some magicians are thoroughly corrupted by the power they wield. Believing themselves superior to others, they are often

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arrogant, condescending, and vain. Alas, these traits are not universal to black magicians, nor are they limited to their ilk—such traits might describe many members of the upper class.

Others, no matter their skill in the black arts or the wickedness to which they have used their art, may be urbane and witty, blessed with a wide circle of friends and beloved by society. He may be charitable (though Charity will never be his Motivation) or a philanthropic patron of the arts.

Knowledge is Power

An occultist called in to investigate a potential black magician is likely summoned because there is a victim. Alive or dead, the victim is the primary source of information. At worst, he or she should hopefully be able to describe the general magical effect. Do not expect a

detailed description—the victim likely has no knowledge of the arcane. He is also likely to be traumatized, meaning his memory may seek to block out much of what he saw to save him from relieving the horror. Conversely, a victim who has had opportunity to recover from his initial shock may attempt to rationalize the situation as a mundane occurrence.

Equally, a witness to magic, even if he is the victim, may prove reluctant to talk. Given time to reflect on the situation, he may come to realize that openly discussing something as fantastical as magic might lead others to believe he is insane or fear that the press will drag his name through the gutter. He might even doubt his own sanity.

Tracking down a black magician is thus a laborious and painstaking process. Every potential enemy the victim has must be investigated. Every lead, no matter how obscure, must be



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followed up. Look through the newspapers for other potential clues. Reports of missing persons *may* indicate a sorcerer needs victims for a blood sacrifice.

While the Ghost Club does not condone breaking and entering, one must be prepared to look beyond locked doors—black magicians rarely leave occult texts lying around for all and sundry to see.

Classification

In order that members might know the competency of, and danger posed by, a magician, the Ghost Club assigns them a title. These are a universal standard, applied to all practitioners of magic, not just black magicians.

Unfortunately, it is very unlikely that research alone will provide enough information to assign a realistic title. The only method by which this can be achieved with any accuracy is to actually risk life and limb by confronting the magician. Even then, a magician's strength can only be subjectively estimated based on knowledge of one's own abilities to resist the villain's rituals. One can never be entirely sure, of course, whether the magician actually cast the ritual to its full potency—magical energy is hard to control, even for a true master.

Likewise, it is very unlikely an investigator will be subjected to the full range of a black magician's rituals. A combat situation is unlikely to warrant much need for Channel Dead, Premonition, or Spirit Sense. As a rule of thumb, the Ghost Club recommends that one doubles the number of rituals known to have been employed by the magician in order to get a rough gauge of his full repertoire.

The golden rule when assigning a magician a title is to assume he is one or two titles higher than one's initial estimation and to prepare one's protective measures accordingly—one can always adjust it downward at a later time if necessary.

In game terms, titles are based on the sorcerer's Magic Skill rating *and* the number (and sometimes Rank) of rituals he has memorized. Lower titles are those of apprentices, those still mastering the ancient and complex art. Most globetrotters are likely to begin play as

an Adeptus Minor or Adeptus Major, or more rarely an Adeptus Exemptor.

Probationer: A Probationer is a total novice, someone who has taken the first tentative steps to understanding magic but has yet to memorize any rituals. *Magic:* 3; *Rituals:* None

Neophyte: The title is awarded to a magician once he has learned his first ritual. *Magic:* 3; *Rituals:* 1.

Zelator: A Zelator has increased his magic and knows an additional ritual, but is still far from being a real threat. *Magic:* 4; *Rituals:* 2.

Practicus: Once a magician has mastered a Rank 2 ritual he warrants the title Practicus. As the name implies, he now has a practical understanding of magic. Although still weak, a Practicus is capable of inflicting harm. *Magic:* 5; *Rituals:* 2; one must be Rank 2.

Adeptus Minor: Many occultists consider this the minimum title for one to be worthy of the name sorcerer. The magician has enough understanding and will to complete moderately powerful rituals. *Magic:* 6; *Rituals:* 3.

Adeptus Major: At this level, the magician has memorized a Rank 3 ritual and can work lesser rituals with relative ease. Sorcerers at this level and higher should be treated with caution. *Magic:* 7; *Rituals:* 4; one must be Rank 3.

Adeptus Exemptor: While there is little difference in power between this title and its predecessor, the magician has memorized more rituals, and is thus a more versatile opponent. *Magic:* 8; *Rituals:* 6.

Magus Inferior: Do not be misled by the word "Inferior." A magician who has reached this competency is a dangerous opponent, with a number of potent rituals at his disposal. *Magic:* 9; *Rituals:* 8; one must be Rank 4.

Magus Superior: As the title suggests, the magician is a superior worker of his art. His magic is truly potent and among his repertoire of rituals is at least one at Rank 5. *Magic:* 10; *Rituals:* 10; one must be Rank 5.

Ipsissimus: The pinnacle among magicians, and a title few ever achieve, the Ipsissimus has total mastery of his craft and has memorized a large number of rituals. He is a deadly opponent and one to be greatly feared. *Magic:* 12; *Rituals:* 15; two must be Rank 5.

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Protection

Ghosts, vampires, and werewolves all need to be close to their victims to be a threat. How does one defend oneself against an opponent who can crush one's heart while as much as 1000 miles away, foresee his opponents' next moves, and summon sanity rending horrors from unknown dimensions?

As mentioned above, the first line of defense is information—if you understand your opponent's weapons, you know what you are likely to face.

Weird science has very little to offer a witch hunter. About the only useful gadget is the Unflapilator, and then only if the magician knows the Fear ritual or can summon terrifying entities.

When it comes to combatting magic, fight-

ing fire with fire is the best option. Magic, specifically the Arcane Ward ritual (see p. 27), offers the best protection. Its major limitation is that it is not mobile. To that end, it should be invoked only once the battlefield has been determined. Those who fear becoming the target of a long-range magical assault might go as far as to sleep inside the ward. Be wary, though, of being discovered by servants or friends who do not know of one's magical powers—sleeping inside a circle of runes or within a pentagram might lead them to think one has gone insane or turned to devilry.


Occult relics can be useful, but none offer universal protection. A Talisman of Arcane Protection, for instance, serves to protect one from rituals that target the mind, whereas an Ankh provides protection only against rituals that inflict physical injury. Do not overlook the lowly Rabbit's Foot, though—luck should never be relied on when facing a black magician or his hellish minions, but a little extra good fortune at a crucial time never hurts.

Destruction

Vampires require staking through the heart and/or decapitation. Mummies are susceptible to fire. Werewolves are slain with silver. Magicians, unlike other supernatural threats, are very much mortal beings, so surely ending their life requires only a bullet in the head or a knife in the chest?


This is undoubtedly true, but in most countries there are strict laws against murder. If one absolutely must kill the magician, do it away from witnesses and try not to leave a trail that might lead back to you.

One must also consider the moral implications of such an act. A vampire is a monster, a ruthless undead fiend that preys on the living. While one might find the act of destroying it hard to live with, one can rest assured that one has done a good deed. A black magician, no matter how wicked he might be, is a human being—taking his life may be justified, especially if innocents are endangered by his continued existence, but it can never be argued to be a good act.



Chapter the Third:

Forsaken Lairs



It was, indeed, a superbly equipped temple for the worship of the Devil. ... Upon it reposed the ancient 'devil's bibles' containing all the liturgies of hell; broken crucifixes and desecrated chalices stolen from churches and profaned here at the meetings of the Satanists.
—Dennis Wheatley, *The Devil Rides Out*

Lairs and magicians go together like ghosts and haunted houses, mummies and tombs, or vampires and crypts. A magician's lair is more than just a home—it is a sanctum, somewhere they can invoke rituals without fear of disturbance; keep sacrifices before offering them to the dark power; study the greater mysteries of the occult in solitude; or attempt to unravel the secrets contained in occult tomes without raising eyebrows. In many adventures, it is also likely to be the location of the climactic showdown, where good triumphs over evil.

In the same way that being a magician does not preclude one from being a popular politician, renowned scholar, or wealthy businessman, being a worker of magic does not define the nature of one's lair. As with occupations and appearances, lairs are as varied as those who occupy them.

A Satanist might favor a ruined and desecrated church, in whose gloomy and godless interior he can perform unholy rites. Another may practise her art in a secluded grove or circle of time-weathered standing stones where generations of magicians have invoked rituals or danced naked beneath the moon. A practitioner of voodoo might dwell in a dingy hovel

in some backwater swamp or crowded slum, but she might just as equally live in an elegant townhouse in the vibrant heart of a crowded city. An aristocrat who dabbles in the black arts might live in a mansion on a vast estate or in the center of a bustling village.



Refuge Resource



While Artifacts and Patrons are undoubtedly of great benefit to a magician, one of the most versatile assets he can possess is a Refuge. In the following pages we look at each of the three Refuge aspects individually, as well as introduce a new option.

Equipment

When picking a Skill to augment, most magicians are likely to favor Magic—rituals are not easy things to work effectively and every bonus helps. Magic is not a general Skill, and thus the bonus only applies to practitioners of the same tradition as the Refuge's owner. The associated paraphernalia will be different. Most will set aside a special room, one bedecked with appropriate trappings. A practitioner of Black Magic will favor pentagrams, skulls, dagger, profaned holy objects, and black candles. One who worships a dark deity (Old Ways) might decorate the room in the style of a temple. One who studies Natural Magic may have a special area set aside in the garden or greenhouse.

Depending on the magician, his special

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place may be overt or covert. A sorcerer who lives far from other people may never have visitors, thus allowing him to decorate his entire house as he pleases. One who entertains nonsorcerers on a regular basis, however, is likely to conceal his arcane studies, with his special room being in an attic or basement, or simply behind a thick door that is always kept locked.

The bonus need not relate to mundane trappings—a place where generations of magicians have invoked rituals may have built up a store of magical energy. A ley line running through the site would grant increased power, though increasing its potency simply through purchasing extra levels in *Refuge: Equipment* is hard to marry with the existing rules.

Boosting Magic is not the only option. Knowledge is power, or so the saying goes, and black magicians always crave more power. An occultist might have a library devoted to one of the Academics disciplines, a study stocked with dictionaries for use with *Linguistics*, or a collection of arcane ciphers for use with *Investigation: Enigmas*.

Ultimately, the choice of Skill should reflect the environment. A grand townhouse might well have a library chocked full of books, but this is less likely in an open air grove. This isn't to say the latter can never have an Academics bonus. Tomes could be stored in a chest or nearby building to prevent exposure to inclement weather, but the bonus might equally stem from ancient carvings. Or perhaps the natural energy of the site aids meditation when dwelling on a specific topic.

Security

Preventative measures are important to anyone who values their secrecy or has something to hide, but there is much more to the aspect than sturdy doors or complex locks. As the aspect's description says, it "inflicts a penalty to all Skill rolls relating to investigating or infiltrating your character's secret lair."

The first part means that finding information concerning the *Refuge* is hindered. A sacred grove may not appear on many maps or be part of local folklore. A house may have no official paperwork associated with it at the

local records office, or maybe people know the owner by face, name, or reputation, but are unsure where he lives.

Obfuscation can be more atmospheric, even supernatural in origin. An invisible house doesn't fit the Gothic Horror genre, but an outdoor site that is hard to find because inherent magic warps the landscape so strangers cannot find the right path or that is swathed in perpetual mist is perfectly suited. In the latter case, there may actually be legends about a supposed site in the woods or on the moors, but no one has ever found it.

Regardless of the nature of the obfuscation, any Academics, Bureaucracy, Investigation, or Streetwise rolls, among others, are penalized by the *Refuge's* Security modifier.

The second part of the aspect concerns infiltration, but it doesn't specify anything more. A building probably has good locks and solid doors, but how does one protect a grove from nosy globetrotters? One possible solution is a tangle of thorns that acts as a physical barrier. In place of *Larceny* to pick locks or jimmy windows, globetrotters would need to make a *Strength* roll to push through the obstacle. If the barrier is a maze, then *Intelligence* is a better option. Perhaps entering the grove is straightforward but surprising the occupant is not. This could be achieved through animals that alert the magician—an owl's hoot or dog's bark can appear innocuous enough.

The rules do not state that protective measures are limited to mundane trespass. Magical wards may lower the effectiveness of *Cloaking* by reducing the visibility penalty, make remote viewing through *ESP* harder, or require an intruder using *Astral Projection* to make a modified *Willpower* roll (or set the *Difficulty* of the roll) to penetrate a magical barrier.

Size

Unlike globetrotters, non-player character magicians do not have to purchase *Refuge: Size*—they have whatever size *Refuge* their background and the adventure requires. If the Gamemaster wants the evil sorcerer to live on a large estate, then he has a large estate.

Whether or not the magician gains any bo-

Forsaken Lairs

nus Resources is left for the individual Gamemaster to determine.

Whether they are controlled by players or the Gamemaster, all characters have a finite number of Talents or Resources. Since the villainous magician need not use up his personal Talent/Resource slots actually buying Refuge: Size, some Gamemasters may deem it unfair that he can acquire free perks.

On the other hand, bonus Resources can actually help round out both the villain and his lair. A castle is a large fortified building, so using bonus Resources from its Refuge: Size to take Followers (servants) or Refuge: Security (mundane doors and locks) isn't entirely unreasonable.

Refuge: Arcane

This new aspect relates to arcane enchantments placed on the lair by its owner. Rather than being a fixed benefit, we give Gamemasters multiple optional systems, allowing them to select the one they prefer. There is no requirement to stick with the same option for the entire campaign. While an individual sorcerer should only use one benefit, chosen when the character is created, a different magician may use an alternate boon.

This aspect is primarily designed for non-player characters. Whether or not globetrotting magicians can use it is left to the individual Gamemaster to decide.

Alarm

The sorcerer has a strong mental link to his lair. When within a certain distance of his lair, he is automatically aware if intruders have entered and if they are still present. This does not provide absolute clarity—the magician can sense intruders, but he cannot determine exactly where they are within the property or when they trespassed.

The Resource: Arcane Level determines the distance at which the magician can sense intrusion. At its most basic (Level 0), the magician gains insight only when very close to his lair, such as approaching his front door.

Additionally, when casting rituals that target



an intruder currently in his lair, the magician treats range modifiers equal to or lower than the alarm distance as +0.

Level	Alarm
0	Within 10 ft.
1	Within 100 ft.
2	Within 1 mile
3	Within 10 miles
4	Within 100 miles
5	Within 1000 miles

Guardian

A guardian appears to be an inanimate object or a seemingly harmless pet. It is, in fact, a supernatural entity capable of taking the form of a living, and more dangerous, mundane creature. For example, a domestic black cat may transform into a panther (Guardian 0), a tiger skin rug may morph into an actual tiger (Guardian 2), or a stuffed dog or miniature poodle may become a ravenous wolf (Guardian 1).

Guardians are created exactly the same as Followers. Although spirits, they are still ani-

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mals, and thus usually retain animal-level intelligence/cunning. Unlike a normal Follower, the guardian is bound to the lair and cannot leave its confines.

Level	Guardian
0	Follower 0
1	Follower 1
2	Follower 2
3	Follower 3
4	Follower 4
5	Follower 5

Wards

Refuge: Security, which may represent minor arcane wards, hinders attempts to infiltrate the lair and may apply to individual rooms, but nothing more. Refuge: Wards allows the sorcerer to place specific arcane defenses on his lair to foil or harm trespassers.

Each ward contains a specific ritual, chosen when the Resource is selected. Only the following rituals can be worked into wards—Alter Visibility, Elemental Fury, Fear, Greater Hex, Harm, Lesser Hex, Nature's Embrace, Raise Dead, Seal Portal, Sleep, and Summon Horror. Placing a ritual in a ward does not eliminate the need for paraphernalia—Nature's Embrace still requires plants and corpses must be nearby for Raise Dead to have any hope of activating.

The sorcerer must have memorized the ritual—it cannot be cast from a text or through an occult Artifact. He must also declare any modifiers, such as Area of Effect, Range, or the maximum number of additional targets when he creates the ward. Once selected, these cannot be changed.

Wards are triggered automatically when an intruder comes within the ritual's range. This should not be set too high—protecting your townhouse with Harm with a range of 100 feet likely means any pedestrian passing the front door risks death! Rituals that have no range requirement, such as Summon Horror, activate when an intruder touches or passes over or beneath them.

When a ward is activated, the magician makes the appropriate casting roll, using his

current Magic Skill rating and applying any applicable modifiers. The magician is not actually casting the ritual at that time—the Magic roll is simply to determine if the ritual activates. Thus, modifiers for being unable to gesture or speak, or performing other actions at the same time, are ignored. Similarly, the magician cannot benefit from Teamwork, channel extra magical energy, or perform a blood sacrifice. Any bonus to Magic from Refuge: Equipment or the lair being on a ley line apply to the roll, however.

Each ward functions just once—the magical energy imbued in it is spent whether the target is affected or not. Resetting it requires the magician to be present and spend an hour focusing his will on it, but no die roll.

The maximum number of wards a magician may create is determined by his Refuge: Ward Level.

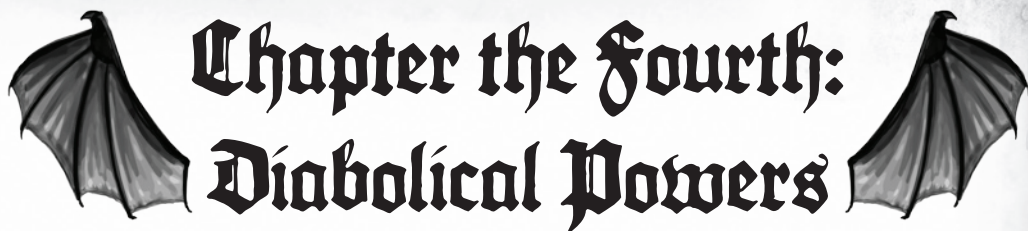
Level	Ward
0	Maximum 1
1	Maximum 2
2	Maximum 3
3	Maximum 4
4	Maximum 5
5	Maximum 6

Cheating the System

One way to give a villainous magician additional bonuses to his Magic without resorting to spending Resources on Refuge: Equipment (or even having the Refuge Resource at all) is to position his lair on a ley line.

This is great for ensuring the villain can invoke his dastardly rituals during the climax of the scenario or for when he wants to invoke Summon Horror. The Gamemaster can always rule the summoning takes place at a time when the ley line is charged with additional magical energy, as well.

Having a lair on a ley line is a double-edged sword, though—they do not differentiate between sorcerers, nor are they tied to a specific tradition. Thus, any globetrotting magicians trying to thwart the villain's wicked schemes benefit equally so long as they are in the lair.



Chapter the Fourth: Diabolical Powers

*"Double, double toil and trouble;
Fire burn, and cauldron bubble."*

—William Shakespeare, *Macbeth*

This chapter presents background information on familiar spirits, as well as new options for magicians of all traditions. All the information in this chapter is optional.



Familiar Spirits

European folklore and witch trial transcripts are replete with mention of familiars, supernatural entities that assisted witches in their work. Familiars are not exclusive to practitioners of European traditions, though. Many Egyptian cults, for instance, venerated sacred animals, and shamans have long utilized spiritual companions.

Physical Form

Familiars cannot exist in the mortal realm in their natural, ephemeral form, but must instead adopt a physical form. Since the earliest days of magic, they have selected the guise of animals.

While an animal form brings with it inherent limitations, it is actually the wisest possible decision—so long as it chooses an animal native to the region inhabited by the sorcerer, its presence is unlikely to draw much attention. Of course, with the advent of globetrotting, people now have access to exotic pets from all

parts of the world, giving familiars in the modern era greater leeway in the form they adopt.

Despite their unearthly origin, a familiar's animal form cannot be differentiated from that of a mundane specimen based on appearance alone. Even the great witch hunters of old routinely reported that familiars were remarkably ordinary, being of natural size and coloration. Only in the most fanciful imaginations did they have glowing eyes or forked tongues (unless the latter were snakes, naturally).

Only people gifted with second sight or who carefully study the animal's behavior over a lengthy period can discern that there is something amiss. Familiars are intelligent creatures and understand human speech, and as a result they sometimes act in ways a mundane creature would not.

Once it selects an animal form, the spirit is stuck with its choice until it first enters into a pact with a magician and is subsequently freed, either by being permanently dismissed from service or when its master dies. It is then free to select a different animal form, should it so wish.

While in animal form, the spirit is treated as being a flesh-and-blood creature. Even if its true origin is recognized, its mortal shell renders it immune to the Banish Spirit ritual. Unfortunately for the familiar, it is now susceptible to conventional injury, not to mention disease, poison, starvation, and thirst.

A familiar whose mortal form is destroyed is immediately forced back to its native realm and any pact with a magician instantly and permanently ends.

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Finding a Familiar

Historical accounts, often collected under duress or torture from alleged witches, list three accepted ways in which a sorcerer may gain a familiar spirit. Each of these is described below.

Regardless of the method employed, a familiar cannot be forced into servitude by any means—familiars may be servants, but they are not slaves. Unless the spirit voluntarily agrees to the terms and conditions, no pact is possible.

Legends and religious biases aside, familiars are not necessarily sent by Satan, or similar dark powers. Those magicians who used their art for evil invariably received an equally wicked spirit, whereas those who used magic for good received a benevolent familiar.

Unbidden

The first is spontaneous appearance. That is, the spirit finds the magician without being summoned. Intelligent as they are, familiars are incapable of speech (beyond making the normal noises associated with their animal form)—it is the magician's responsibility to recognize a potential familiar when it approaches. It may take several encounters for the sorcerer to realize he has attracted a potential familiar. Spying the same beast in different settings is often a major clue.

Familiars using this method are invariably disguised as animals that will not draw much undue attention. A tiger might be acceptable in rural India, for instance, but not in London. Cats, dogs, and rats are far more commonplace in urban environments, since they are frequently spied wandering the streets and rarely warrant an alarm.

Deducing whether one is conversing with a normal animal or a potential familiar involves a one-sided conversation. Unless the sorcerer knows, and casts, the Beast Speech ritual, all he can really do is ask the animal if it wishes to enter into a pact and then detail the terms.

The magician only knows if the creature is truly a familiar spirit in mortal form when the pact is agreed, for a weak mental bond is developed between master and familiar.

Summoned

The second method is to beseech the great powers to send a familiar. Most often this is to help overcome a weakness relating to magic. One might require help in deciphering an archaic occult grimoire or need additional power to invoke a potent ritual. Mundane problems are just as likely to lead a sorcerer to summon a spirit.

For magicians who walk the white path, this is most often done only when the magician is experiencing some sort of problem with which he requires assistance. The problem need not be one relating to magic—loss of finances, a wrongly besmirched reputation, or sickness are all reasons to summon a familiar.

Magicians of the black path most often require them to help with plans of revenge, to accumulate wealth, or merely to enhance their personal power.

Again, the magician must recognize the presence of a potential familiar. Arguably, though, it is a much easier task, as it is often the first animal the sorcerer spots (one's regular animal companions aside, of course).

Inherited

The third way is to be bequeathed a familiar by its current master. The transfer must be entirely voluntarily—transference under physical or mental duress, or through any form of mind control, can never force a familiar to accept a new master. The inheritor must also have the same magical tradition as his predecessor. Once the inheritance is accepted, the old pact is broken and a new one forged.

From the new owner's point of view, transference is usually a good deal. Whereas a new familiar is always weak, an inherited familiar has likely already grown in strength during its servitude to its old master.

The Pact

The pact between a sorcerer and his familiar bestows two benefits upon the mortal.

First, the familiar aids its master by provid-

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ing a bonus to a single Skill. For obvious reasons, most magicians choose to augment their magical talent. Others might prefer a social skill, enhancing their powers of persuasion (Diplomacy) or verbal trickery (Con); a deeper level of knowledge (Academics or Science); augmented practical skills (Craft or Performance); or even heightened martial prowess (Archery, Brawl, Firearms, or Melee). Regardless, once the pact is made the skill can never be changed. A magician who wants to augment a different Skill must find a second familiar.

Familiars, like humans, begin as weaklings. They are capable of granting their master only a trivial improvement. Over time, a familiar can grow in abilities. Not only does this greatly improve the pact skill, but it enables the spirit to bestow other gifts, albeit only on a temporary basis.

Granting the magician use of a Talent is merely a magical enhancement. Resources are possible, but they still require some logical explanation. Wealth might come through a sudden inheritance or financial gift from a distant relative or increased demand for the sorcerer's latest novel. Status might require the magician to accept an unexpected marriage proposal from someone of high station or, like Rank, a promotion that comes out of the blue. Fame still needs the sorcerer to perform some noteworthy deed, the spirit merely enhancing the speed with which word spreads and public recognition.

Should the magician ever desire a new benefit, then the old one is lost. Nothing the magician does (save buy a Resource with Experience points to make it permanent) can offset this. Money is squandered, stolen, or owed in taxes. A marriage quickly ends in divorce or scandal, or the globetrotter is demoted for some minor misdeed. Fame is replaced with sudden ignominy as the public moves onto a new *cause célèbre*.

So long as they are bound to the same sorcerer, familiars never diminish in power. Unless willingly bequeathed to another sorcerer, however, they are "reset" back to their initial weakened state when their current master dies, or in the event he chooses to permanently end the pact. This is true even if the sorcerer



somehow manages to call the same spirit into service at a later date.

Second, the bond between a magician and his familiar generates a weak psychic link. Each instinctively knows the approximate location of the other, and can sense the other's general mood and physical health, irrespective of the distance.

It is this bond that allows the magician to benefit from the pact even when his familiar is not at his side. Indeed, they need not be on the same continent—the familiar need only be somewhere on the same planet and alive.

As noted elsewhere, familiars understand human speech but do not themselves speak. They are assumed to understand the native language of their master, but must take Linguistics if they wish to comprehend other tongues. A magician who desires a more meaningful conversation must cast the Beast Speech ritual.

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Temporary Pacts

The relationship between master and servant need not be continuous, however. Most magicians keep their familiars constantly at their side, thus allowing them to benefit from the pact. Others temporarily dismiss the spirit, granting it permission to return to its natural realm until summoned forth again. When it does, it has the same ability level as when it departed. During the interval when the familiar is not in the mortal realm, the magician loses the benefits of the pact.

In game terms, this allows a globetrotter to gain a familiar (see the new Resource below) as a bonus Resource. Typically, this must be from an occult Resource, such as Rank in a mystical League or a Patron who is herself a sorcerer. The globetrotter may switch the bonus Resource out and take it again later without having to create a new Familiar each time.

New Resource

Familiar

Prerequisite: Magical Aptitude

A Familiar is a sorcerer's mentor and guardian, a spirit that has adopted the form of a mundane animal.

When a character takes this Resource, he may either create an animal from scratch using the Attributes, Skills, and Talents listed below or select one of the mundane wild beasts presented in *Leagues of Adventure* as a template. Note that the animals in the core rules automatically have the same Familiar Level as their Follower Level, which limits the globetrotter's choice.

When creating a Familiar from scratch, its Size should be based on real-world equivalents—a toad, for instance, is never going to be larger than Size -4. This does not limit the Familiar's maximum Body and Strength, however—appearances aside, Familiars are supernatural creatures. Unlike Allies, Followers, and Patrons, Familiars do not increase their Skills at higher Levels.

The Gamemaster may veto the choice of animal if it goes against the character's magical tradition. For example, a follower of Bastet, an Egyptian deity associated with cats, should not select any another type of animal as her familiar. Other than that, the globetrotter must live with the consequences of his selection. For instance, having a lion or wolf prowling loose on one's private grounds is not a crime, but taking one for a walk through busy city streets *will* attract attention from the authorities.

It is important to note that Familiars are not "dumb animals." While they cannot speak in their bestial guise, they are intelligent entities. Hence, they must have an Intelligence rating higher than zero. For existing animals selected as templates, the player will need to reassign at least one Attribute point to Intelligence.

When a sorcerer selects a Familiar, he enters into a life-long pact with it. The character selects one (and only one) Skill for which he gains bonus dice based on the creature's Level. In addition, for each two Levels of Familiar your character has, he may temporarily gain a Talent or Resource, a gift bestowed by the Familiar. Unlike with Patrons, the Familiar does not need to possess the Talent or Resource.

Purchasing additional Levels of this Resource grants your character another Familiar or improves an existing one.

Level	Atts	Skills	Talent/ Resource	Benefit
0	9 pts.	5 pts.	0	+1 bonus
1	12 pts.	10 pts.	1	+2 bonus
2	18 pts.	10 pts.	2	Bonus Resource
3	24 pts.	10 pts.	3	+4 bonus
4	30 pts.	10 pts.	4	Bonus Resource
5	36 pts.	10 pts.	5	+8 bonus

New Rituals

The ability to bend reality to one's will or command spirits is useless without knowledge of rituals. This section includes a number of new rituals. The individual Gamemaster must determine in which occult works they might

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be found. The books' description and/or the rituals they contain are often themed. These should be referred to for inspiration.

For instance, Earthquake is well-suited to The Cthonic Manuscript, which deals with subterranean entities. It is unlikely to be found in Malleus Maleficarum, which is concerned with combatting and identifying witches.

Arcane Ward

Rank 3

This ritual creates a protective circle or pentagram, warding the caster and her allies within the area of effect from supernatural attacks. Upon completion of the ritual, they gain a bonus against rituals, mentalism, and apparitions' powers for the duration of combat or until the end of the scene, and only so long as they stay within the protected area. The bonus may be applied to any applicable Attribute or roll.

For instance, a target of the Harm ritual would have their Body increased by the bonus, whereas a target of Lacerate would add the bonus to their Passive Defense roll. Against mental powers, such as Lure or Suggestion, it provides a bonus to the target's Willpower, as it would when making a Horror check caused by the Fear ritual or Manifestation power.

It provides absolutely no protection against mundane assaults, whatever their origin. For instance, targets of a heavy object thrown by a poltergeist receive no bonus.

The ward also acts as a physical barrier to spirits. This includes those in Corporeal Form or inhabiting a host through Possession.

An apparition attempting to penetrate the ward must make a Willpower x 2 roll with a Difficulty equal to 2 + the pentagram's bonus rating. Failure means it cannot try again for the remainder of the combat or scene.

An Arcane Ward can be overlaid on top of an Arcane Shield and vice versa.

Arcane Ward	Modifier
Minor ward (+2 bonus)	+0
Major ward (+4 bonus)	-2
Divine ward (+8 bonus)	-4

Optional Rule: Countering Rituals

Arcane Ward reduces the effectiveness of a hostile ritual, but there is no means of dispelling one entirely. Below is an optional rule for countering rituals.

The magician must have access to the ritual he is seeking to cancel—without this knowledge he has no chance of success. He can cast it from a text, but the usual modifiers apply.

The counter ritual takes the normal time to cast. In order to counter a ritual cast in a single action that has an instantaneous effect, such as Elemental Fury, Fear, or Harm, the globetrotter must have held his action—he cannot negate such rituals after they have taken effect.

The magician seeking to counter a ritual makes a Magic roll. He suffers the same casting modifiers as the caster—complex spells, such as those affecting a wide area or cast over a long range, are harder to cancel.

If his Magic roll scores fewer successes than the target ritual's caster, his attempt fails and the original ritual takes effect as indicated by the casting roll. If he rolls successes equal to or greater than those of his opponent, the original spell is instantly cancelled.

Drain Life

Rank 3

This ritual drains the life out of an enemy and heals the caster's wounds. Make a Magic roll modified for range and area of effect versus an opponent's Body rating. Because the Attack is invisible, the opponent does not get to use her Active Defense. Each success inflicts one point of lethal damage on the target and heals one nonlethal (or downgrades one lethal wound to nonlethal) on the caster.

Earthquake

Rank 5

This ritual creates a powerful earthquake. The caster makes a Magic roll. Each success

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causes the earth to shudder and buckle for one combat turn—the more successes, the greater the damage in the affected area.

The Earthquake ritual is subject to the typical range modifiers, as well as the following:

Earthquake	Modifier
Area of Effect	
1 square mile	-2
10 square miles	-4
100 square miles	-6
Damage	
Moderate damage to well-built buildings, severe damage to poorer structures	-2
Major damage to well-built buildings, poorer structures collapse	-4
Severe damage to all buildings, many buildings destroyed	-6
Near total destruction, changes to topography	-8

Notes: At the Gamemaster's discretion, the earthquake may cause fires, floods, landslides, soil liquefaction, or tsunamis. The consequences of these secondary effects are left for the Gamemaster to determine.

Nature's Wrath

Rank 3

This ritual allows the magician to direct nature's enmity toward one or more subjects within a certain environment.

When the magician casts this ritual, he selects one environment, such as jungle, river, tundra, or mountainside. Whenever the subject enters this environment, the ground crumbles beneath her feet, gusts of wind blow against her, branches slap at her eyes, and every other feature of the environment works against her in multiple ways.

As long as the subject remains within the selected environment, she suffers a penalty to all Skills and abilities. These penalties remain in place only while the targets are within the designated environment, so a victim of Nature's Wrath within a jungle might escape the effects by jumping into a lake (even though the lake is within the jungle).

This ritual remains in effect for the duration of combat or until the end of the scene.

The Nature's Curse ritual is subject to the typical range modifiers, as well as the following:

Nature's Wrath	Modifier
Each additional subject after the first	-2
Each additional environment after the first	-2
Minor setback (-2 penalty)	+0
Major setback (-4 penalty)	-2
Catastrophic setback (-8 penalty)	-4

Nonexistence

Rank 5

This rare, powerful, and insidious ritual causes everyone the target previously knew to forget they know him. The caster makes a Magic roll, applying any applicable modifiers.

If the caster rolls more successes than the target's Willpower rating, that person is forgotten for one day per additional success rolled. If he rolls more than double the target's Willpower rating, the effect lasts for one week per additional success.

While the spell is in effect, the victim's Allies, Contacts, Followers, and Patrons have no memory of ever knowing him, and thus he cannot benefit from those Resources. His League may have a record of his name in their membership register, but none of his fellows can recall seeing him at the club or society before. A person presented with photographs showing the target and him together will not recall the event. His servants will have no knowledge of the person who claims to be their master. His wife and children have no recollection of him. In short, it is as if the target never existed.

The Nonexistence ritual is subject to the typical range modifiers.

Notes: The magician must possess something personal to the target. This might be an item of clothing or jewelry, or perhaps just their true name. The magician may target himself. This is especially useful when one wishes to remain anonymous.

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Track

Rank 2

This ritual allows the caster to instinctively know the direction and distance to the nominated target. The caster makes a Magic roll, applying any applicable modifiers. The ritual remains in effect for one day for each success on the casting roll. The Track ritual is subject to the typical range modifiers.

Notes: The magician must possess something personal to the target. This might be an item of clothing or jewelry, or perhaps just their true name.

New Magical Texts

The Book of Black Magic, and of Pacts

Language: English; **Author:** Arthur Edward Waite; **Publication:** 1898; **Complexity:** 4; **Horror:** 3; **Tradition:** Black Magic; **Contents:** Form of the Beast, Spirit Binding, Summon Horror

A British poet and occultist, Waite (1857-1942) was introduced to the writings of Eliphas Levi in 1881. He subsequently went on to author several books covering a variety of occult topics. This volume delves into the inner workings of black magic, with particular focus on various pacts with otherworldly entities into which a sorcerer might enter.

The writing is primarily from a scholastic viewpoint, rather than that of a magician, and while the book contains true rituals they are hard to piece together.

The Book of the Office of Spirits

Language: Latin; **Author:** John Porter (translator); **Publication:** 1583; **Complexity:** 5; **Horror:** 3; **Tradition:** Black Magic; **Contents:** Arcane Ward, Banish Dead, Channel Dead, Spirit Binding, Spirit Sense, Summon Horror

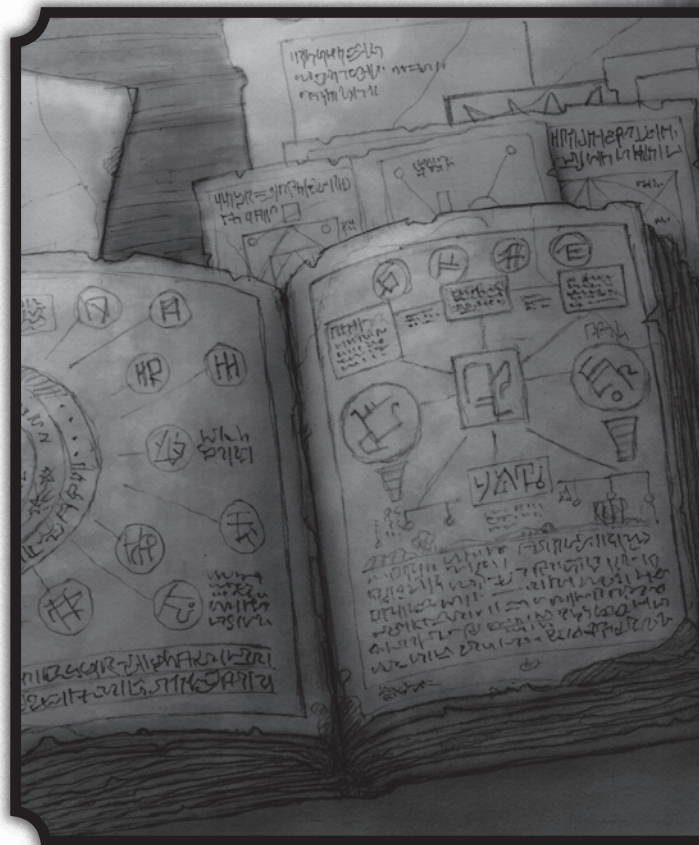
Poorly translated from Latin into English, The Book of the Office of Spirits is the only known copy of *Liber officiorum spirituum*, an older and now lost work.

A large and complex text, it is divided into sections covering topics such as major and lesser devils; entities described as the four kings of the air; spirits associated with the days of the week; instructions for creating magic circles and exorcising spirits; necromancy; and the creation of enchanted talismans.

Original: The original manuscript was written in Latin. It has Complexity 3 and Horror 3. At the Gamemaster's discretion it may include additional rituals.

Raudskinn

Language: Icelandic; **Author:** Bishop Gottskálk grimmi Nikulásson; **Publication:**



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16th century; **Complexity:** 3; **Horror:** 5; **Tradition:** Black Magic; **Contents:** Spirit Binding, Summon Horror

Those few magicians who have heard of Rauðskinna ("The Book of Power") number it among the most powerful occult texts. Allegedly written by Bishop Gottskalk Nikulausson the Cruel (1469-1520), it supposedly concerns the great secret of all—how to master Satan.

Whether or not the grimoire exists is debatable, for none have ever seen it and no copies or translations exist. Icelandic folklore says it was buried with its author, and the location of his grave has been lost.

The only person known to have attempted to acquire the book was Loftur Þorsteinsson (1702-1722), a young but talented Icelandic magician. Unable to locate the author's grave, he invoked a ritual to summon the book to his side. It failed. A year later, Loftur disappeared. Icelandic folklore says he drowned after falling from his fishing boat. Versions spoken only in whispers tell that *something* rose up from the water and pulled the sorcerer from his boat.

Special: The Summon Horror ritual contained in this book is especially potent, hence why occultists have long searched for it for centuries. The modifier for creating a portal to another dimension is only -4, instead of the usual -10.

The Sword of Moses

Language: Hebrew; **Author:** Moses Gater (editor); **Publication:** 1896; **Complexity:** 4; **Horror:** 3; **Tradition:** Ceremonial Magic; **Contents:** Bless Weapon, Channel Dead, Earthquake, Empower, Elemental Protection

A modern version of a 14th century manuscript owned by the editor, the Sword of Moses describes a large list of magical names (the eponymous Sword), each of which produces a different effect.

Wilde Jagd

Language: German; **Author:** Heinrich Lutz; **Publication:** 1847; **Complexity:** 5; **Horror:** 2; **Tradition:** Old Ways: Norse; **Contents:** Control Weather, Nature's Wrath, Track

The spectral phenomenon known as the Wild Hunt has been recorded in Europe as far back as the 7th century. Depending on the myth, the hunter is either a god or a great hero (sometimes historic, sometimes legendary). The ride of the hunter and his hounds is a portent of war or calamitous weather in many legends, though others claim the huntsman seeks only wicked souls to drag to Hell or to the land of the faeries.

This grimoire details all known sightings of the Wild Hunt and includes numerous woodcarvings and drawings depicting its passage across the heavens.

A legend has developed among occultists that the book, which contains hidden rituals, is cursed—anyone who learns the Summon Horror ritual is destined to be gathered up by the Wild Hunt. The story began the day after the book's publication, the same day that Heinrich Lutz disappeared.



Blood Candle

Artifact 1

Leagues: Ghost Club, Magicians' Circle

While many black candles favored by black magicians are mundane objects, the most powerful ones are occult relics. These grisly objects are known as blood candles in occult circles. Their creation involves an animal or human sacrifice. Instead of immediately using the blood in a ritual, the magician mixes it with hot wax and fashions a candle for later use.

Each candle contains the same number of bonus dice as generated by the sacrifice. Only one sacrifice is permitted in the making of each blood candle. Unlike a normal blood sacrifice, blood candles always drip-feed the user magical power. The round *after* it is lit, the candle automatically grants the user one bonus die to use in his ritual. Each round it remains lit, it grants another die. There is no limit to the number of different candles that can be used in a single ritual. A blood candle can be extinguished at any point. Any unused

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dice are instantly lost, however, rendering the candle a mundane object.

Blood candles burn at a steady rate, though not all burn at the same rate. For each bonus die used, the candle burns down the appropriate percentage. For instance, a candle containing 4 blood points melts at the rate of one-quarter of its length per die, whereas one containing 10 bonus dice would lose one-tenth per die. This gives the magician a good indication of how much magical energy is remaining.

Save for its creator, who has already been tainted by the creation process, using a blood candle is an evil act.

Enhancements: Special: Store blood sacrifice energy (+4 Enhancements)

Limitations: Special: One use (-2 Enhancements)

Lesser Ring of Gyges

Artifact 2

Leagues: The Ghost Club, Golden Circle, Holy Brotherhood, Magicians' Circle, Vengeants' Guild

The legend of the Ring of Gyges was first penned by Plato. He tells of an unnamed shepherd, an ancestor of King Gyges of Lydia, who came across a cave while tending his flock in the mountains. Inside he discovered the corpse of a giant wearing a gold ring on one finger. Through trial and error, the shepherd found he could adjust the ring to make himself invisible. Flushed with success, he promptly visited the royal palace, seduced the queen into killing the king, and installed himself on the throne.

Although few of these enchanted objects have ever been near Greece, occultists named them in honor of Gyges. They do not confer full invisibility as a matter of course. Rather, the wearer must exert his will through the ring to cloak himself from the gaze of others. The stronger the wearer's will, the better his chances of becoming truly invisible.

Enhancements: Increased Attribute: +2 Willpower rating (+2 Enhancements)*, Talent: Mentalism (Cloaking (+2 Enhancements))

* *Applies for using the ring's Cloaking Talent only.*



Sacrificial Dagger

Artifact 1

Leagues: None

While any dagger can be used to perform a blood sacrifice, those blessed by the dark powers are especially prized by black magicians.

Sacrificial daggers can take any form. Most are fairly conventional types, if a little ostentatious. Others might be flint blades or wavy kris knives. The Leagues undoubtedly have several in their collections, trophies taken from defeated black magicians, but they are not wont to loan them to members—these relics have only one use, and it is not one the Leagues condone.

When the accursed blade is used in a blood sacrifice, the Willpower of the *victim* is treated as being one point higher, thus allowing the magician to benefit from more magical energy.

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More potent daggers, known as greater sacrificial daggers to differentiate them, provide a bonus to Body, Charisma, and Willpower. Such vile relics are Artifact 3.

Enhancements: Improved Attribute: +1 Willpower (+2 Enhancements)

Satan's Fiddle

Unique Artifact 1

Satan appears in numerous British folk tales as a fiddle player, most often to trick mortals into dancing on Sundays, so damning their soul. Whether this fine fiddle really belongs to the Prince of Darkness or not is subject to debate, but none who know of it doubt it is imbued with tremendous power and a terrible curse.

Depending on the tune played, the musician can trance listeners, scare them witless, or

drive them to such fury they seek to destroy him. Nothing touched by Satan is totally benevolent, and the fiddle is no exception. A musician invoking any of the fiddle's powers plays with such vigor that the recital leaves him utterly exhausted.

Enhancements: Skill: +2 to Performance rolls (+2 Enhancements)*, Talent: Captivate (+2 Enhancements), Talent: Fearsome (+2 Enhancements), Talent: Provoke (+2 Enhancements)

Limitations: Exhausting: 4N (-4 Enhancements)

* *Grants no fixed dice to untalented musicians.*

Voodoo Doll

Artifact 1

Leagues: Ghost Club, Magicians' Circle, Vengeants' Guild

Whether the doll is made of straw, rags, wood, or clay, some personal item of the intended victim (such as a fingernail clipping, lock of hair, drop of blood, or scrap of clothing) must be worked into it. That voodoo doll is then linked to that victim until it is cleansed and dedicated to a new one, a process that requires one entire day.

Once complete, the doll allows the magician to target the victim with magic as if he were much closer. The magician gains 4 bonus dice to his Magic, but they can *only* be used if there is a Range *penalty*. The penalty can be turned into a bonus through this means.

For example, a magician using a voodoo doll against a victim standing within 10 feet would gain no bonus—the Range modifier is zero, and is thus not a penalty to the casting roll. Were the victim within 11-100 feet, the standard -2 penalty would be offset by the 4 bonus dice, turning the penalty into a +2 bonus.

Enhancements: Skill: +4 Magic dice (+4 Enhancements), Talent: Skilled Assistant 2 (+4 Enhancements)

Limitations: Special: Magic bonus only for off-setting range penalties (-2 Enhancements), Special: Only usable against one person at a time (-4 Enhancements)





Chapter the Fifth: Catalog of Fiends



Narrator: "It has been written since the beginning of time, even unto these ancient stones, that evil supernatural creatures exist in a world of darkness; and it is also said, Man, using the magic power of the ancient runic symbols, can call forth these powers of darkness, the demons of Hell." —Night of the Demon (1957)

Leagues of Gothic Horror includes dozens of monsters, but very few are suitable for conjuring through the Summon Horror ritual. The entries in this chapter fill in that blank. For brevity, these supernatural entities are referred to as demons. Some do indeed originate in the fiery pits of Hell as described in Christian theology, but others abide in dimensions man has visited only in his most terrifying nightmares. The Angel of Death, detailed in the *Guide to Apparitions*, can also be summoned using the dread ritual.

The supernatural horrors vary immensely in power. Some are lowly minions, lesser beings a magician can kow-tow into submission with a display of strength and treat with utter contempt without much fear of retribution (assuming he hasn't misjudged their power, of course). Others are princes among their kind, to be bargained with rather than threatened if the magician wishes to continue enjoying life.

The supernatural horrors have been broken down into separate sections depending on whether they are lesser (Follower or Ally) or greater (Patron and often unique) entities.

More powerful entities have little to fear

from mortals. Their physical form is merely a shell, a temporary construct. Kill them, and the spirit returns to its native dimension, ready to be summoned forth again.

The Follower, Ally, or Patron Levels should not be seen as the entities' true power. They have been assigned levels that allow a magician a reasonable chance of summoning the entity and reflect their earthly form, which is much weaker than their true nature. Likewise, Sanity ratings are based on physical appearance rather than power level—even Satan can assume a beatific form when it suits him.

A small number of entries from *Leagues of Gothic Horror* are repeated for completeness. Some of these have been altered to fit in with new material introduced in this book.



Mortals



This section details a number of stock mortal magicians. Most are designed as black magicians, being inherently wicked. Others are neutral. Whether they are used as villains or as allies the globetrotters can call upon in times of need depends on the Gamemaster's needs.

Bokor

A bokor, sometimes known as a houngan (priest) or mambo (priestess), is a Voodoo sorcerer. Feared and respected in equal measure by those who come to him for aid, the bokor

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has the power to animate the dead as zombies and create *ouangas*, fetishes or talismans into which spirits are bound.

Not all bokors are diabolical villains who indulge in human sacrifice to appease the *loas* or practise necromancy. However, even those who cast benevolent rituals are considered black magicians. This is partly because they practise Voodoo (which is seen as a black art) and partly because they sell their services, and thus use their magic for gain rather than spiritual improvement.

The sample bokor below has two different sets of rituals. The first is for truly evil bokors, the stereotypical Voodoo practitioners who raise the dead and stick pins in dolls to curse or kill his victims. The second is for a bokor who sells his services. Although selfish, he might be prepared to work alongside globetrotters, if the price is right.

Bokor

Ally 2

Archetype: *Occultist*; **Motivation:** *Power*; **Style:** 1

Primary Attributes: Body 3, Dexterity 2, Strength 2, Charisma 3, Intelligence 3, Willpower 3

Secondary Attributes: Size 0, Move 4, Perception 6, Initiative 5, Defense 5, Stun 3, Health 6

Skills: Academics: Occult 5, Academics: Religion 5, Athletics 4, Intimidation 6, Magic: Black Magic 7, Melee 4

Talents: Magical Aptitude (Can cast rituals)

Resources: Artifact 1 (Voodoo doll)

Rituals (Evil): Greater Hex, Harm, Raise Dead, Spirit Binding

Rituals (Selfish): Augury, Banish Spirit, Healing, Spirit Binding

Flaw: Bad Reputation (+1 Style point whenever his bad reputation causes him trouble)

Weapons: Punch 0N, Dagger 5L

Cult Leader/ Magician

The worship of dark entities is a common horror trope. While Satanism is the most commonly practiced dark religion among Western-

ers, Set and Kali, deities of the Egyptian and Hindu mythologies respectively, have plenty of adherents in their respective countries of origin, and in overseas communities where natives dwell in numbers. Thanks to the British Empire and its unending need for laborers, their insidious reach now stretches far and wide.

Cult leaders tend to be extremely charismatic, regardless of social status. Some are peers of the realm, others learned scholars, and some just charismatic individuals of little true social standing or intelligence.

The magician cult leader doesn't just talk a good talk—he has magical abilities to back him up. Although not physically impressive, he is a potent magician.

His magical tradition is left for the Gamemaster to determine. One who follows Satan, for example, would have Black Magic, whereas a priest of Set would have Old Ways (Egyptian). Although rituals have been included below, these are guidelines only—the Gamemaster should select the cult leader's rituals based on his magical tradition and the needs of the adventure.

Cult Leader/ Magician

Patron 2

Archetype: *Occultist*; **Motivation:** *Power*; **Style:** 2

Primary Attributes: Body 3, Dexterity 2, Strength 2, Charisma 4, Intelligence 3, Willpower 4

Secondary Attributes: Size 0, Move 4, Perception 7, Initiative 5, Defense 5, Stun 3, Health 7

Skills: Academics: Occult 5, Con 5, Diplomacy 6, Empathy 5, Intimidation 6, Investigation 6, Linguistics 6, Magic: Pick one 9

Talents: Fearsome (Temporarily frighten opponents), Magical Aptitude (Can cast rituals)

Resources: Status 1 (Cult leader; +2 Social bonus)

Rituals: Fear, Greater Hex, Harm, Lesser Hex, Summon Horror

Flaw: Dominant (+1 Style point whenever his need to dominate others brings unnecessary strife)

Weapons: Punch 4N

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Kalku

In the lands of the Mapuche people (south-central Chile and southwestern Argentina), a kalku is a sorcerer who commands only black magic. His opposite is the machi, a shaman who uses his powers only for the benefit of others.

Kalkus always wear a vest made from human skin. Traditionally, they must kill and skin the victim themselves, thus dedicating their lives to the black arts. The vest is more than just a trophy—it acts as a focus for negative magical energy, making it easier for the kalku to work his fell rituals.

Kalku

Ally 2

Archetype: *Occultist*; **Motivation:** *Power*; **Style:** 0

Primary Attributes: Body 2, Dexterity 2, Strength 2, Charisma 2, Intelligence 3, Willpower 4

Secondary Attributes: Size 0, Move 4, Perception 7, Initiative 5, Defense 4, Stun 2, Health 6, Horror —

Skills: Athletics 4, Intimidation 7, Magic: Black Magic 8, Melee 6

Talents: Magical Aptitude (Can cast rituals)

Resources: Artifact 1 (Human-skin vest; works like a Magician's Wand)

Rituals: Empower, Fear, Harm, Levitate

Flaw: Bad Reputation (+1 Style point whenever his bad reputation causes him trouble)

Weapons: Dagger 7L

Obeah Woman

Obeah men and women practice their outlawed art across the Caribbean islands. They primarily bind spirits into totems and communicate with the dead as a way of making money. Those to whom they take a dislike soon discover they can do much more.

Obeah is closely related to Palo (practised Cuba, Puerto Rico, Venezuela, and Colombia) and Santeria (also native to Cuba and Puerto Rico). The same statistics can be used for magicians of those traditions.

Obeah Women

Ally 2

Archetype: *Occultist*; **Motivation:** *Power*; **Style:** 0

Primary Attributes: Body 2, Dexterity 2, Strength 2, Charisma 2, Intelligence 3, Willpower 4

Secondary Attributes: Size 0, Move 4, Perception 7, Initiative 5, Defense 4, Stun 2, Health 6, Horror —

Skills: Athletics 4, Empathy 4, Intimidation 5, Magic: Black Magic 8, Medicine 6

Talents: Magical Aptitude (Can cast rituals)

Resources: Refuge: Equipment 1 (+2 Magic bonus)

Rituals: Channel Dead, Drain Life, Fear, Spirit Binding

Flaw: Bad Reputation (+1 Style point whenever her bad reputation causes her trouble)

Weapons: Punch 0N



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Shaman

Some occultists hold that any sorcerer who can channel and command spirits to produce a magical effect is a shaman. Strictly speaking, the shaman is a practitioner of a specific religious belief. Known by many names, they are found in cultures across Africa, the Americas, Asia, Australasia, and northern Europe.

Most shamans are benevolent, if a little odd, as they have one leg in the world of men and the other in the spirit world. Roused, though, they are capable of awakening the spirits of the landscape they call home.

Shaman

Ally 2

Archetype: *Occultist*; **Motivation:** *Duty*;
Style: 1

Primary Attributes: Body 3, Dexterity 2, Strength 2, Charisma 2, Intelligence 3, Willpower 3

Secondary Attributes: Size 0, Move 4, Perception 6, Initiative 5, Defense 5, Stun 3, Health 6

Skills: Academics: Occult 5, Athletics 4, Diplomacy 4, Empathy 5, Intimidation 5, Magic: Animism 7

Talents: Magical Aptitude (Can cast rituals)

Resources: None

Rituals: Augury, Control Weather, Nature's Wrath, Spirit Binding

Flaw: Inscrutable (+1 Style point whenever he is misunderstood or his mysterious motives cause trouble)

Weapons: Punch 0N

Witch

Witches, also known as hags (not to be confused with the apparition of the same name) and occasionally as ogresses, are malevolent women with the ability to work dark magic. Western folklore often portrays them as ugly crones who have a penchant for the flesh of children and wearing pointy hats. Times have changed, and the more insidious modern witches are young and attractive, able to walk in society freely without giving cause for a second glance.

While some modern witches do live in remote cottages in dreary places, this stereotype does not mean every elderly woman who lives alone is a witch—the bigoted witch hunters of the 15th and 16th centuries sent tens of thousands of innocent women to their deaths because they chose to be spinsters.

Witch

Ally 2

Archetype: *Occultist*; **Motivation:** *Power*;
Style: 1

Primary Attributes: Body 2, Dexterity 2, Strength 2, Charisma 2, Intelligence 3, Willpower 4

Secondary Attributes: Size 0, Move 4, Perception 7, Initiative 5, Defense 4, Stun 2, Health 6

Skills: Academics: Occult 6, Athletics 4, Intimidation 6, Magic: Black Magic 10, Melee 4



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Talents: Magical Aptitude (Can cast rituals)

Resources: Familiar 1 (+2 Magic rating)

Rituals: Pick three from Augury, Drain Life, Greater Hex, Harm, Lesser Hex, Sleep, Spirit Binding, Summon Animal, Summon Horror

Flaw: Fanatical (+1 Style point when her devotion causes harm)

Weapons: Punch 0N, Dagger 5L

Witch Doctor

Globetrotters returned from expeditions to the far-flung corners of the world often bring with them tales of native magicians. Often portrayed as evil in lurid tales, the witch doctor is actually a potential ally. As the name implies, these magicians actually cure victims targeted by malignant rituals.

Although often found among technologically primitive cultures, witch doctors are also found in Europe and China. The Ipswich Journal, a British newspaper, tells of a young girl being taken to a witch doctor by her parents because she had been afflicted by a witch. The article dates from 1858.

Witch Doctor

Ally 2

Archetype: *Occultist*; **Motivation:** *Faith*; **Style:** 1

Primary Attributes: Body 2, Dexterity 2, Strength 2, Charisma 3, Intelligence 3, Willpower 3

Secondary Attributes: Size 0, Move 4, Perception 6, Initiative 5, Defense 4, Stun 2, Health 5
Skills: Academics: History 5, Academics: Occult 5, Empathy 5, Intimidation 6, Magic: Animism 7, Medicine 5

Talents: Herb Lore (No penalties to Medicine rolls for not having supplies), Magical Aptitude (Can cast rituals)

Resources: None

Rituals: Banish Spirit, Bless Weapon, Healing, Spirit Binding

Flaw: Weirdness Magnet (+1 Style point whenever he ends up involved in supernatural events through no fault of his own)

Weapons: Punch 0N

Summon Horror and Corruption

The Summon Horror ritual involves conjuring demons and assorted otherworldly entities. This by itself does not make it an evil act.

Whether it warrants Corruption points depends on what the summoner must do to invoke the ritual. If laying out a pentagram or summoning circle, lighting a few candles, and reciting verses of power is enough, then there is no wickedness involved. Of course, if the summoner chooses to conduct a blood sacrifice, or if the Gamemaster rules the ritual demands one, then he has committed an evil (or Evil) act.

More often than not, Corruption points are earned by what the summoner wants of the entity he has called forth. Eligos, for example, might be called upon to bestow the favor of important people. In an of itself that is neutral, but if the magician uses his new connections for self gain then he is being selfish (an evil act).

The above notes are only guidelines—the awarding of Corruption points ultimately rests with the individual Gamemaster.

Lesser Horrors

Demonic Steed

A demonic steed is a black stallion with eyes that glow like hot coals and whose nostril exhalations reek of sulfur. Although incapable of speech, the fell beast understands simple commands in every human tongue.

Demonic horses are never found roaming or wild. Rather, they are gifted to magicians as a sign of favor from their master, Satan, a symbol of their unholy pact with him. Many owners inflict grievous injuries on their beasts, wrapping barbed wire into their flanks or using the same as reins, and hammering large nails through

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their hooves, to condition the mount against injury and pain. Such beasts have been known to function unimpaired despite seemingly mortal wounds, giving them a fearsome reputation.

Demonic Steed

Follower 1

Archetype: *Demon*; **Motivation:** *Duty*; **Style:** 2
Primary Attributes: Body 3, Dexterity 4, Strength 3, Charisma 0, Intelligence 0, Willpower 2

Secondary Attributes: Size 1, Move 7(14)*, Perception 4, Initiative 5, Defense 6, Stun 3, Health 7, Horror 2

Skills: Brawl 8, Stealth 4**, Survival 4

Talents: Alertness (+2 Perception rating), High Pain Tolerance 2 (Ignore wound penalties), Ride by Attack (Can simultaneously move and attack)



Resources: None

Flaw: Bestial (Cannot communicate or use tools)

Weapons: Kick 7N

* *Creatures with four legs double their Move rating when running.*

** *The steed has a -1 Size penalty on Stealth rolls.*

Elementals

The existence of gods and spirits of air, earth, fire, and water leave little doubt that man has long sought to understand the basic building blocks of his world.

Elementals are the living embodiments of the four elements. Different cultures in different times have referred to them by many titles, but it was the 16th century occultist Paracelsus who first used the names by which Western magicians refer to these creatures.

Elementals, unlike demons, are not spirit beings that can adopt a physical form—they have a physical form and inhabit the world of men, though they exist in a higher dimension. Thus, they are invisible to normal methods of detection until summoned through rituals to appear on the lower level of existence populated by humans.

As living beings, they eat and sleep in the general manner of humans. Except for the salamander, many also wear clothes.

Gnome

The word gnome stems from the Latin for “earth-dweller,” an apt description for earth elementals. Gnomes are diminutive creatures, standing around 9” tall. They are solitary by nature, and left to their own devices, have no interest in trafficking with humans. This reluctance can make them hard to control.

The Greek myths of Chalybes, Dactyls, and Telchines, tribes said to possess a notable talent for metalworking, are likely based on gnomes, as are Germanic tales of dwarves.

Gnomes are said to guard buried treasures, though persuading one to reveal the location is difficult. They are also excellent at finding mineral veins.

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Follower 1

Archetype: *Elemental*; **Motivation:** *Duty*;
Style: 0

Primary Attributes: Body 1, Dexterity 2, Strength 1, Charisma 2, Intelligence 2, Willpower 4

Secondary Attributes: Size -4, Move 3, Perception 6, Initiative 4, Defense 7, Stun 1, Health 3, Horror 2

Skills: Athletics 4, Craft: Metalworking 8, Stealth 7*

Talents: Robust (+2 Health rating)

Resources: None

Flaw: Inscrutable (+1 Style point whenever he is misunderstood or his mysterious motives cause trouble)

Weapons: Punch 0N

* *Gnomes have a +4 Size bonus on Stealth rolls.*

Earth Walk: A gnome can move through solid earth at its normal Move and through solid rock at half its Move.

Innate Abilities: Gnomes have innate abilities that mimic Bless Weapon, Empower, Nature's Embrace, and Seal Portal. They have Magic 8 for this purpose only.

Empower only provides a bonus to Skills related to metalworking or study of the earth, such as Craft or Science: Geology. Nature's Embrace causes the target to sink into earth or rock. It may also animate statues, but only for the purpose of grappling, as per the ritual's standard effect.

Salamander

Whereas other elementals are anthropomorphic, salamanders resemble the earthly creatures of the same name, though they are larger. Their key differences are elemental salamanders are larger, being around two feet long, and are either orange or red in color.

Salamanders eat hot coals, though they draw no nourishment from them. Standing in fire regenerates their form, rendering them hard to destroy so long as the heat source remains. Despite their fiery nature, salamanders are not hot to the touch, nor do they have any aversion to, or suffer any harmful effects, from immersion in water (beyond drowning, like any physical creature).

Salamanders are greatly feared for their breath, which is highly toxic. Exposure causes the victim's body to swell to such size that their skin rips apart. Fortunately, they breathe only once a day at most.

Follower 1

Archetype: *Elemental*; **Motivation:** *Duty*;
Style: 0

Primary Attributes: Body 2, Dexterity 3, Strength 1, Charisma 2, Intelligence 1, Willpower 3

Secondary Attributes: Size -2, Move 4(8)*, Perception 4, Initiative 4, Defense 7, Stun 2, Health 3, Horror 3

Skills: Athletics 5, Intimidation 6, Stealth 6**

Talents/Resources: None

Flaw: Inscrutable (+1 Style point whenever he is misunderstood or his mysterious motives cause trouble)

Weapons: Bite 0N

* *Creatures with four legs double their Move rating when running.*

** *Salamanders have a +2 Size bonus on Stealth rolls.*

Fire Immunity: Salamanders are impervious to the effects of fire and heat, being capable of swimming through lava.

Fiery Regeneration: A salamander standing in a fire automatically heals a number of wounds equal to the caustic damage the fire would cause (see *Leagues of Adventure*). For instance, one standing in a campfire would regenerate two Health levels. Nonlethal damage is always healed before lethal.

Toxic Breath: A salamander can breathe on one victim within 5 feet. The breath has a Toxin rating of 4 and inflicts 2L caustic damage per hour until it is removed from the victim's system. This requires 8 successes on an extended Body roll, with each roll taking one round.

Sylph

Sylphs are air elementals. Outside of occult circles, they are often represented as gossamer-winged sprites, akin to faeries. In fact, they are taller and stronger than humans, and of less savory appearance. Not that detecting a sylph is easy—they are naturally invisible, though with the power to become visible at will.

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Sylphs do not fly, at least not in the conventional sense. Instead, they move through air as easily as a human, but are not bound by gravity. Note that invisible does not mean intangible—sylphs have no ability to pass through solid objects, or fit through tiny apertures.

Although not especially powerful, an individual sylph has some control over the weather. They are most frequently summoned by magicians who desire to produce a dramatic weather phenomenon, being able to lend considerable magical energy to the sorcerer.

Follower 1

Archetype: *Elemental*; **Motivation:** *Duty*; **Style:** 0

Primary Attributes: Body 3, Dexterity 2, Strength 3, Charisma 1, Intelligence 2, Willpower 3

Secondary Attributes: Size +1, Move 5 (Fly 5), Perception 5, Initiative 4, Defense 4, Stun 3, Health 7, Horror 2

Skills: Athletics 5, Stealth 5*, Survival 6

Talents: Weather Sense (Can tell what the weather will be)

Resources: None

Flaw: Inscrutable (+1 Style point whenever he is misunderstood or his mysterious motives cause trouble)

Weapons: Punch 0N

* Sylphs have a -1 Size penalty on Stealth rolls.

Invisible: Sylphs are naturally invisible. Attempts to detect suffer a -8 penalty. Even if their current location is known, attackers still suffer a -8 penalty.

Innate Ability: Sylphs have limited control over the weather. They can “cast” the Control Weather ritual with a Magic Skill of 6. When aiding a magician casting this ritual, they provide a +4 Teamwork bonus.

Undine

Although elementals exist in both genders and can reproduce, most undines are female. Occultists see nothing odd in this, for water is regarded as a feminine element. They are the most human of the elementals, having the form of young maidens.

Aside from their beautiful singing voices,

undines see time as a flowing river. By casting their gaze further upstream, they have a limited ability to discern future events. Like a river, time does not flow smoothly—there are countless eddies and ripples, and one cannot be sure the perceived future is what will come to pass.

Follower 1

Archetype: *Elemental*; **Motivation:** *Duty*; **Style:** 0

Primary Attributes: Body 2, Dexterity 2, Strength 2, Charisma 2, Intelligence 2, Willpower 2

Secondary Attributes: Size 0, Move 4 (Swim 4), Perception 4, Initiative 4, Defense 4, Stun 2, Health 4, Horror 1

Skills: Diplomacy 4, Empathy 4, Performance 6, Stealth 4

Talents/Resources: None

Flaw: Inscrutable (+1 Style point whenever she is misunderstood or her mysterious motives cause trouble)

Weapons: Punch 0N

Innate Ability: Undines have limited ability to sense the future. They can “cast” the Augury ritual with a Magic Skill of 6.

Water Immunity: Undines cannot drown in water.

Imbunche

Found in Chilean mythology, an imbunche (also spelled invunche) is a hideously deformed humanoid demon. Its head is twisted so it faces backward and its limbs and facial features are contorted into unnatural positions. Such is the nature of their deformity that imbunches have to walk on two hands and one foot—the other foot is often grafted to the back of its head.

Chilean folklore tells that a black magician can create an imbunche. The basis for the abomination is a first-born son younger than ten days old. By breaking and remolding its limbs, feeding it the milk of black cats and goat flesh, and later the flesh of human corpses, the unfortunate child is slowly transformed.

Another story claims the imbunche were wiped out during the Biblical Flood, and that only through the Summon Horror ritual can they return to the mortal world.

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Traditionally, imbunches serve to protect magicians or guard their homes from intruders. They are strong, loyal, and terrifying enough to scare off most intruders, but are incapable of speech, communicating only through guttural grunts and unnatural sounds.

Imbunche

Follower 2

Archetype: *Demon*; **Motivation:** *Duty*; **Style:** 0

Primary Attributes: Body 3, Dexterity 3, Strength 4, Charisma 0, Intelligence 2, Willpower 3

Secondary Attributes: Size 0, Move 5, Perception 5, Initiative 5, Defense 6, Stun 3, Health 6, Horror 4

Skills: Athletics 7, Brawl 8, Intimidation 7, Stealth 6

Talents: Fearsome (Can temporarily frighten foes), Skill Aptitude (+2 Intimidation rating)

Resources: None

Flaw: *Lame* (-2 Move rating; +1 Style point whenever it is unable to outrun danger or if its deformed nature gets it into trouble)

Weapons: Punch 8N

Magical Assistant: Although an imbunche cannot cast magic itself, it has spent much of its existence serving sorcerers. As such, it can provide a +2 Teamwork bonus to a magician casting a ritual. Imbunches are knowledgeable in all forms of magic, and count as belonging to every tradition.

Imp

Imps are at the bottom end of the supernatural horror scale. Similar in size to a young child, short on intelligence but quite cunning, and hideously ugly, they are considered more mischievous than evil.

Imps are commonly summoned to commit acts of larceny (being small, possessed of dextrous fingers, and seeing theft as a wonderful jape) or to torment opponents.

A summoner who expects an imp to stick to its assigned duties must dominate it in some way. Otherwise, the creature will become sidetracked playing tricks on anyone it happens across.



Imp

Follower 0

Archetype: *Demon*; **Motivation:** *Duty*; **Style:** 0

Primary Attributes: Body 2, Dexterity 4, Strength 2, Charisma 1, Intelligence 1, Willpower 2

Secondary Attributes: Size -1, Move 6, Perception 3, Initiative 5, Defense 7, Stun 2, Health 3, Horror 3

Skills: Athletics 4, Brawl 4, Intimidation 4, Larceny 6, Stealth 7*

Talents: Tricky Fighter (+2 to perform Tricks)

Resources: None

Flaw: *Mischievous* (+1 Style point whenever one of its tricks backfires or causes problems for it or its friends)

Weapons: Claws 5L

* Imps have a +1 Size bonus to Stealth rolls

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Kishi

Supernatural horrors are not limited to European folklore. Explorers have brought back tales of horrors from other cultures, horrors occultists have learned to summon.

A kishi, an African demon, appears to be an attractive man or woman. Through seduction or verbal tricks, they seek to lure their victim to a remote spot. Once there, the fiend's head turns through a half circle to reveal its true visage—that of a hyena with a mouth full of sharp teeth. While the victim is fear-stricken, the creature bites.

The kinshi's jaws are so strong that once it has sunk its teeth into flesh they cannot be pulled off while the creature is alive. Its victim bitten, the fiend violently shakes its head from side to side in the manner of a shark, inflicting terrible wounds.

Entreating with a kishi is relatively easy, so long as the summoner wants someone killed in particularly brutal fashion. A summoner must possess a strong will, though—a kishi delights in tormenting mortals by first appearing in its human guise and then revealing its hyena face.

Kishi

Follower 2

Archetype: *Demon*; **Motivation:** *Duty*; **Style:** 0

Primary Attributes: Body 3, Dexterity 2, Strength 3, Charisma 3, Intelligence 2, Willpower 3

Secondary Attributes: Size 0, Move 5, Perception 5, Initiative 4, Defense 5, Stun 3, Health 6, Horror —/4 (hyena face)

Skills: Athletics 5, Brawl 7, Con 9, Diplomacy 6, Stealth 4

Talents: Iron Will (+1 Will rating), Skill Aptitude (+2 Con rating)

Resources: None

Flaw: Sadistic (+1 Style point whenever it is needlessly cruel to its friends or enemies)

Weapons: Bite 9L

Jaws of Steel: Once the kinshi bites, its jaws cannot be removed until the fiend is dead. As its Attack action on subsequent combat turns, the fiend shakes its head from side to side. This requires an attack roll as normal, but since it has already latched on, its victim can only use his Passive Defense.

Malebranche

The Malebranche ("Evil Claws") are a class of demons. Their numbers are legion, but sorcerers have discovered just a dozen names and thus summoned only the same number.

The known Malebranche are Alichino ("Harlequin"), Barbariccia ("Curly Beard"), Cagnazzo ("Nasty Dog"), Calcabrina ("Grace Stomper"), Ciriatto ("Wild Hog"), Draghignazzo ("Bug Nasty Dragon"), Farfarello ("Goblin"), Grafiacane ("Dog Scratcher"), Libicocco ("Libyan Hothead"), Malacoda ("Evil Tail"), Rubicante ("Red-faced Terror"), and Scarmiglione ("Trouble Maker").



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Their general appearance is the same. Their bodies are covered in fur of a uniform color. Red is the predominant, though green and blue demons have been conjured. Their faces are terrible to behold and their maw has rows of sharp teeth. Each has a small pair of bat-like wings, a long tail, and feet that end in cruel talons.

Malebranche always have a unique physical feature that helps the summoner tell them apart. Sometimes this is based on their name. Malacoda, for example, has a biting mouth at the tip of its tail, while Ciriatto has a pig-like face with sharp tusks.

Malebranche are quarrelsome (few summoners conjure more than one at a time), vulgar, and born liars. Anyone seeking to command one must cower it with a show of force, for they seek to take advantage of those who they do not respect.

Malebranche care nothing about why they are summoned and turn their claws to any task asked of them. They are more loyal, and less likely to lie, to summoners who promise them someone to torment.

Malebranche

Ally 1

Archetype: *Demon*; **Motivation:** *Duty*; **Style:** 0

Primary Attributes: Body 3, Dexterity 3, Strength 4, Charisma 1, Intelligence 1, Willpower 3

Secondary Attributes: Size 0, Move 7, Perception 4, Initiative 4, Defense 6, Stun 3, Health 6, Horror 4

Skills: Athletics 6, Brawl 7, Intimidation 6

Talents: Fearsome (Can temporarily frighten foes)

Resources: None

Flaw: Liar (+1 Style point whenever its dishonesty causes trouble or its lies catch up with it), Sadism (+1 Style point whenever it is needlessly cruel to its friends or enemies)

Weapons: Claws 8L

Man-Bat

Despite its name, the man-bat is more bat than man. It is human in stance and general

form, but its features and limbs are those of a grotesque bat. The creature feeds on blood, though it is not a true vampire—it is not immortal and cannot pass on its curse to its victims.

There is no one method by which a man-bat might come into existence. One might be the result of a failed weird science experiment involving an elixir containing bat blood. Another might be the victim of a diseased bat's bite, while a third could be the result of some terrible curse.

Man-Bat

Follower 1

Archetype: *Monster*; **Motivation:** *Survival*; **Style:** 0

Primary Attributes: Body 3, Dexterity 3, Strength 3, Charisma 0, Intelligence 1, Willpower 2

Secondary Attributes: Size 0, Move 6*, Perception 3 (7), Initiative 4, Defense 6, Stun 3, Health 5, Horror 3

Skills: Brawl 7, Stealth 6, Survival 4

Talents: Keen Sense (+4 Perception using echolocation)

Resources: None

Flaw: Bestial (Cannot communicate or use tools)

Weapons: Bite 7L

* *Man-bats use their Move rating when flying.*

Echolocation: Man-bats ignore all penalties for darkness.

Rakshasa

Found in folklore from Tibet to Japan and northern China to the islands of Indonesia and Malaysia, rakshasas are malevolent demons in corporeal form. The female form is rakshasi.

In their natural guise, rakshasas are truly monstrous. Their skin is as black as soot, their eyes are ablaze with unholy red light, their hair is living flame, their ugly faces are fixed in a fierce state, two fangs hang down from their upper jaw, while their fingernails are long and sharp. Possessed of a keen sense of smell, they feast on all forms of flesh, caring naught for

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whether their meal is a dumb animal or a sentient being. These unholy fiends can levitate, and even vanish into thin air.

Rakshasas are shapeshifters, able to assume the guise of humans and mundane beasts, though they cannot become the exact double of a specific individual. They retain their Attributes, save for Charisma. In human form, this can be assigned from 1 to 5, as the creature desires. However, each point above 1 costs it a Style point, making it extremely difficult for them to assume the form of truly beguiling individuals. While in alternate guise, the demon has no access to its Talents and displays no claws (though it may still have long fingernails).

They can switch between forms as a reflexive action, but may do so only once per combat turn. The entry below is for their purely demonic form.

Rakshasa

Follower 4

Archetype: *Demon*; **Motivation:** *Survival*;
Style: 3

Primary Attributes: Body 4, Dexterity 3, Strength 5, Charisma 0, Intelligence 4, Willpower 5

Secondary Attributes: Size 1, Move 8 (4)*, Perception 9 (13), Initiative 7, Defense 6, Stun 4, Health 10, Horror 5

Skills: Athletics 8, Intimidation 10, Linguistics 7, Stealth 7**, Survival 8

Talents: Fearsome (Can temporarily frighten foes), Fearsome Attack (uses Intimidation when attacking), Keen Sense (+4 smell-based Perception rating), Mentalism (Cloaking)

Resources: None

Flaw: Primitive (–2 penalty to use technological items)

Weapons: Claws 10L

* A rakshasa can levitate at half its Move rate.

** A rakshasa has a –1 Size penalty on Stealth rolls.

Venomous Talons: A rakshasa's claws are venomous. Anyone who suffers a wound must make a Body x 2 roll (Difficulty 4) or suffer 2L automatic damage.

Tikoloshe

A tikoloshe (also known as a tokoloshe or hili) is a malevolent African imp. They are short, ugly humanoids, with twisted features and empty eye sockets (though this does not impair their ability to see).

As part of their creation process, the gods thrust a red hot poker into their foreheads, thus imbuing them with their evil nature. This leaves a distinctive, deep, circular burn.

Whereas the European imp is mischievous, tikoloshes are spiteful and sadistic. They delight in creeping up on sleeping children and rudely waking them, howling with laughter as the innocent screams at the hideous sight at the end of its bed.

As craven as it is cruel, it only targets sleeping adults. No mere fright will do for them. Instead,

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tikoloshe's bites off their fingers, toes, nose, and ears, leaving them permanently disfigured.

One means of defeating them is to place a brick under each leg of one's bed. This simple trick protects the bed and anyone in it from the creature's attacks. Unfortunately, a thwarted tikoloshe flies into a furious rage and turns its sadistic attention on anyone in its path.

Tikoloshe

Follower 1

Archetype: *Demon*; **Motivation:** *Duty*; **Style:** 0

Primary Attributes: Body 2, Dexterity 3, Strength 2, Charisma 1, Intelligence 2, Willpower 2

Secondary Attributes: Size -1, Move 5, Perception 4, Initiative 5, Defense 6, Stun 2, Health 3, Horror 4

Skills: Athletics 5, Brawl 6, Stealth 8*

Talents: Subtle Strike (Can use Stealth in place of Brawl)

Resources: None

Flaw: Sadistic (+1 Style point whenever it is needlessly cruel to its friends or enemies)

Weapons: Bite 6L (8L with surprise)

* A tikoloshe has a +1 Size bonus on Stealth rolls.



The greater horrors are the nobility of their kind. The Summon Horror ritual compels them to manifest, but it does not compel them to entreat with mortals.

No matter their preferred *modus operandi*, these haughty and noble entities are above petty actions—a sorcerer who conjures one merely to strike down a rival risks being destroyed himself. Most often they act as sources of secret, forbidden, or lost information, to bestow gifts in return for sacrifices (not always living), or to wreak destruction on a massive scale.

Many powerful entities can grant bonus Resources (and sometimes Talents or a Teamwork bonus to one or more Skills) as if they were true Patrons. Although they are unique individuals, unearthly entities count as a single source of such bonus Resources. Thus, no mat-

ter how many entities a magician summons or what pacts he makes, he can only ever benefit from one bonus at a time.

Andras

Andras manifests as a naked, androgynous humanoid with the wings of an angel and the head of an owl. He most often appears mounted on a large black wolf (treat as a normal wolf but with Size 0) and carrying a sword.

Andras is not to be summoned lightly and never without taking the proper precautions. Unless the magician is standing inside a protective circle (see *Arcane Ward* on page 27), the demon immediately seeks to slay him. The same applies to anyone within sight of the magician. No specific level of protective ward is required—even the most basic ritual prevents Andras from murdering the magician out of hand. It is important to note that Andras will do everything in his power to trick or terrify the magician into breaking the circle.

Andras is a demon of discord. A magician whose vile plans to sow disharmony please him may be granted the Rabble-Rouser Talent as a temporary boon. Alternately, he can make the summoner a potent force for chaos, granting him a temporary +4 Social bonus, but only for rolls that promote discord or disharmony.

As powerful as he is, Andras is not beyond stooping to committing murder or terrorizing a mortal on behalf of the summoner. As always, though, chaos and discord is his ultimate aim. He might, for instance, slay a prominent politician or drive him insane, especially if said politician was due to sign an important treaty. The mighty fiend might agree to slay a less notable person, but only as a trick to luring the magician from his protective circle.

Andras

Patron 4

Archetype: *Demon*; **Motivation:** *Duty*; **Style:** 4

Primary Attributes: Body 4, Dexterity 4, Strength 4, Charisma 3, Intelligence 4, Willpower 5

Secondary Attributes: Size 0, Move 8, Percep-

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tion 9, Initiative 8, Defense 8, Stun 4, Health 9, Horror 5

Skills: Athletics 8, Brawl 7, Con 8, Diplomacy 6, Empathy 8 (*Motives* 9), Intimidation 10, Melee 7 (*Swords* 8), Ride 7

Talents: Combat Skill 2 (+4 Defense bonus when using Intimidation), Fearsome 2 (Can temporarily frighten foes), Skill Aptitude (+2 Con rating)

Resources: None

Flaw: Discordant (+1 Style point whenever he turns allies on each other or causes disharmony to others)

Weapons: Punch 7N, Bite 7L, Sword 11L

Baalberith

Baalberith is Hell's chief archivist, Baalberith has access to knowledge unknown to

man. Those who know of him and court his favor summon him for one of three reasons.

First, he knows all things that have happened, are happening, or will happen. Despite his infernal origin, Baalberith is renowned for his total honesty. How a summoner interprets his words, especially with regard to future events, is a different matter. Like the three witches in *Macbeth*, he reveals the future without any hint of how it might come to pass. *Macbeth*, for instance, was predestined to become king. That he chose to kill the incumbent to fulfill the prophesy was his choice—the witches didn't tell him to do it. Had he waited, King Duncan would likely have named him as his rightful heir. Honesty should not be taken as willingness to reveal information, of course—everything has a price.

Second, Baalberith is an alchemist, capable of transforming base metals into gold with a wave of his hand. A summoner who asks him for wealth receives a one-level increase in Wealth.

Third, Baalberith can serve as an assistant, helping a summoner translate or decipher a text, overcome bureaucracy, or solve a conundrum. The demon's fields of expertise are limited, but he is very knowledgeable in them.

Baalberith is a powerful duke of Hell and expects to be treated as such—arrogance by a summoner will be punished.

He is also a tempter, with a special focus on blasphemy and murder. The more a summoner asks of him, the greater the payment Baalberith asks. He never forces a mortal into meeting his price—he merely tempts them by promising to do what they want.

Asking for a one-level increase in Wealth or knowledge concerning the far past may require nothing more than spitting on a holy book (an evil act for the purposes of Corruption). Asking for three Levels in Wealth or information about the present might require the summoner to commit murder to prove his worth. This is an Evil act. At Level 5 or concerning future events, the victim might have to be a family member or close friend (a thoroughly Evil act).

Baalberith takes the form of a warrior clad entirely in red clothing. At his option, he may appear mounted on a demonic steed. This

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magnificent beast, which is always red, is summoned as part of conjuring Baalberith and is not treated as a separate entity.

Baalberith

Patron 4

Archetype: *Demon*; **Motivation:** *Truth*; **Style:** 4

Primary Attributes: Body 5, Dexterity 3, Strength 3, Charisma 4, Intelligence 5, Willpower 4

Secondary Attributes: Size 0, Move 6, Perception 9, Initiative 8, Defense 8, Stun 5, Health 9, Horror 2

Skills: Academics 9, Bureaucracy 9, Empathy 10, Intimidation 9, Investigation 9, Linguistics 9, Melee 8

Talents: Fearsome (Can temporarily frighten foes), Skilled Assistant 3 (+8 Teamwork bonus), Well-Educated (Treats Academics as a general Skill)

Resources: None

Flaw: Honest (+1 Style point whenever his honesty causes trouble for him or those who act wickedly based on his words)

Weapons: Sword 11L

Beleth

Also known as: Bilet, Bileth, Byleth

Mighty and terrible is Beleth, and woe betide any mortal who summons him without first understanding what he will face.

When summoned, he immediately tests the conjurer's courage. This is handled with an Intimidation roll opposed by the magician's Willpower roll. If Beleth scores more successes, he is under no compulsion to remain and entreat with the moral, no matter the successes scored in the Summon Horror ritual. Unless the contest is close, he usually immediately returns to his native dimension. Should he win by a wide margin (5+ successes), he may kill the summoner for his arrogance.

Even if the summoner's courage holds, Beleth expects to be treated with the respect due to his position as a king among demons. Treated thusly, he will do as commanded without demanding any form of payment.

Beleth's power is to give the summoner the friendship of all he encounters. The magician receives two benefits—the Charismatic and Well-Connected Talents. Although these are Talents, they are treated as being a single bonus Resource and hence are temporary. The magician must use his own Style points with Well-Connected.

Beleth

Patron 3

Archetype: *Demon*; **Motivation:** *Duty*; **Style:** 3

Primary Attributes: Body 3, Dexterity 2, Strength 3, Charisma 5, Intelligence 3, Willpower 5

Secondary Attributes: Size 0, Move 5, Perception 8, Initiative 5, Defense 8, Stun 3, Health 8, Horror 2

Skills: Con 9, Diplomacy 10, Empathy 7, Intimidation 12, Linguistics 6, Streetwise 9

Talents: Bold Defense (Uses Charisma in place of Dexterity for Defense), Fearsome 2 (Can temporarily frighten foes), Fearsome Attack (Uses Intimidation in place of Brawl or Melee)

Resources: None

Flaw: Vain (+1 Style point whenever he steals the spotlight or is forced to confront his shortcomings)

Weapons: Claws 13L

Camios

Said by some occultists to be Cain, the Biblical murderer marked by God for his sin, Camios manifests first as a thrush with a tiny sword dangling from his belt. Commanded by his summoner, he adopts his more usual guise—that of an ordinary looking man.

Camios is an excellent orator and negotiator, never having to resort to verbal trickery to win his cause or get his point across. While a magician might conjure him to test his debating skills, the demon is frequently called to pass on a gift—that of understanding the speech of animals.

In campaigns where globetrotters can learn new rituals simply through spending Experience points, the gift is innate but temporary.

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No special roll is required to converse with mundane beasts, though skills such as Con and Diplomacy are still important for getting the creatures to part with any useful knowledge.

In campaigns where new rituals must be learned through studying occult texts, Camios can teach the Beast Speech ritual for the standard cost of 3 Experience points.

Camios

Patron 2

Archetype: *Demon*; **Motivation:** *Duty*; **Style:** 2

Primary Attributes: Body 3, Dexterity 2, Strength 3, Charisma 2, Intelligence 4, Willpower 4

Secondary Attributes: Size 0, Move 5, Perception 8, Initiative 6, Defense 5, Stun 3, Health 7, Horror 2

Skills: Diplomacy 8 (*Negotiation 9*), Empathy 7, Melee 9, Performance 8 (*Oratory 9*)

Talents: Animal Affinity 3 (+3 Charisma when dealing with animals)

Resources: None

Flaw: Bad Reputation (+1 Style point whenever his bad reputation causes problems)

Weapons: Punch 0N, Sword 12L

Eligos

Also known as: Abigor, Ebikor

An infernal warlord bestowed with the title of duke, Eligos takes the guise of a mortal knight in archaic armor carrying a long spear and a scepter of office. He rides a demonic steed. The mount is semi-skeletal, created from a horse that once walked the Garden of Eden. Eligos is summoned for one of three reasons.

First, he can bestow an invisible mark that makes soldiers, lords, and other important persons react favorably to the magician. This grants the petitioner +2 to Social skills when dealing with appropriate persons. As with all infernal gifts, this is treated as a bonus Resource.

Second, Eligos commands a legion of Angels of Death. While he will soil his hands with murdering a mortal only rarely, he is more than happy to summon one of his minions to complete the task. Note that if the Angel fails it is the magician who pays the ultimate price. These fearsome specters and the price a summoner must pay for the spirit's failure are detailed in *Guide to Apparitions*.

Third, the demon knows the future of wars. He cannot discern an individual soldier's fate, but he can tell if a war will be successful or not. Successful does not mean the conflict will be easy—victory may take years and cost many thousands of lives—nor that any resulting peace will be lasting.

Eligos

Patron 3

Archetype: *Demon*; **Motivation:** *Duty*; **Style:** 3

Primary Attributes: Body 4, Dexterity 3, Strength 4, Charisma 4, Intelligence 3, Willpower 4

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Secondary Attributes: Size 0, Move 7, Perception 7, Initiative 6, Defense 7, Stun 4, Health 8, Horror 3

Skills: Athletics 9, Intimidation 13, Investigation 8, Linguistics 8, Ride 8

Talents: Fearsome (Can temporarily frighten foes), Fearsome Attack 3 (Uses Intimidation in place of Brawl or Melee)

Resources: None

Flaw: Belligerent (+1 Style point whenever his aggressive attitude causes trouble for him)

Weapons: Spear 15L

Seere

Also known as: Sear, Seir, Seire

Not all demons are monstrous fiends that revel in misery and sin or corrupting humans. Although he has negative aspects, Seere is indifferent toward good and evil, seeing both as equally necessary but not worthy of his undivided attention.

Seere takes the form of a beautiful man or woman as he sees fit, and often appears in the mortal world astride a winged horse—treat his mount as a regular horse except it can fly at its standard Move rating. There is no place forbidden or unknown to Seere. He can travel to any place on the planet to fulfill the magician's commands. He has no interest in death and destruction—his special area of interest is theft. Oddly for a major demon, Seere is quite prepared to undertake thefts himself, though he demands 50% of the prize for himself.

Often seen as a patron to thieves, the mighty demon can bestow a +4 Teamwork to Larceny rolls. Seere can also help find hidden treasures by providing a +4 Teamwork bonus to Investigation.

Seere

Patron 3

Archetype: Demon; **Motivation:** Duty; **Style:** 3

Primary Attributes: Body 3, Dexterity 4, Strength 2, Charisma 5, Intelligence 3, Willpower 4

Secondary Attributes: Size 0, Move 6, Percep-

tion 7, Initiative 7, Defense 7, Stun 3, Health 7, Horror —

Skills: Con 9, Intimidation 8, Investigation 7, Larceny 10, Performance 11, Spying 8, Streetwise 9

Talents: Attractive (+1 Charisma rating when dealing with people; already included), Captivate 2 (Temporarily entrance opponents), Skill Aptitude (+2 Larceny rating)

Resources: None

Flaw: Inscrutable (+1 Style point whenever he is misunderstood or his mysterious motives cause trouble)

Weapons: Punch 0N

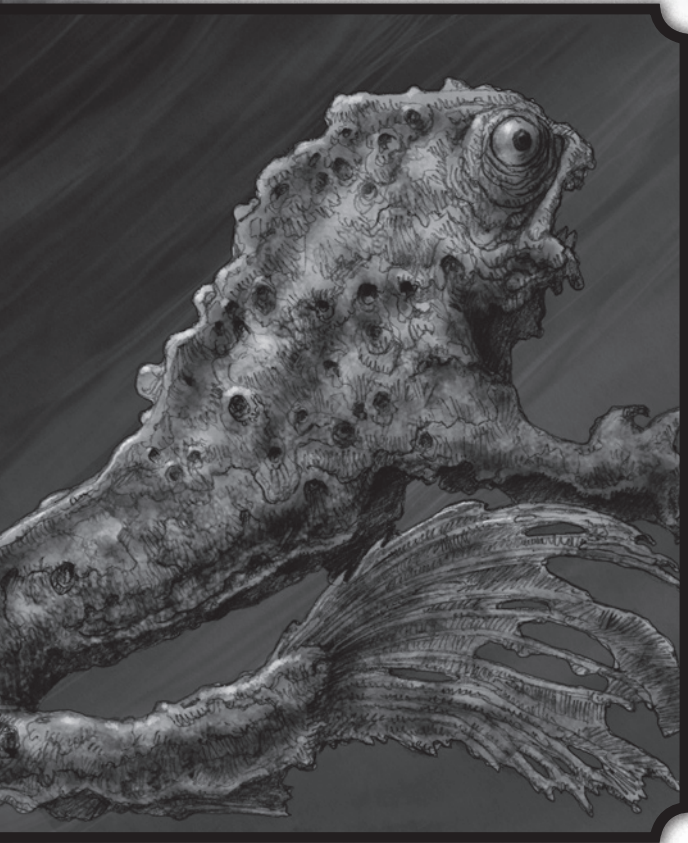
Vepar

Also known as: Separ, Vephar

Vepar is the living embodiment, so to speak,



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of pestilence. His form is that of a merman, but one riddled with dripping pustules and oozing sores. Bloated worms burrow through his corpse-gray flesh and carrion flies hang around him like a shroud. The stench of rot that emanates from his corrupt body is enough to make the strongest stomach churn.

Vepar may be the lord of disease, but there are other reasons for braving his corrupt and mind-shattering visage.

As befits his aquatic form, the demon also has authority over warships and the oceans on which they sail. With a wave of his leprotic hand he can raise high winds and towering waves or bring forth a vast fleet of illusory warships. The Gamemaster must adjudicate these effects, based on the specific circumstances.

Pestilence is his forte, though. A summoner who has earned his respect can compel him to send forth his cloud of vile flies. The sickly

creatures are riddled with diseases ranging from camp fever to smallpox. Every living creature within one mile of the demon, including the summoner, who is bitten by one of the flies must make a Body roll or contract one of the diseases detailed in *Leagues of Adventure*. The Gamemaster determines which disease, though an offering that pleases Vepar may allow the summoner to specify the nature of the contagion. Once people are infected, the contagion spreads naturally.

As horrific as he is, Vepar can be summoned for benevolent reasons. As master of disease, he can cure any contagion within 10 miles with a mere thought.

The entity can bestow three specific gifts on his summoner, should he find the mortal to his liking. First, he grants Disease Resistance. Second, he can bestow a +2 Teamwork bonus to Gunnery and Pilot: Nautical rolls, but only with regard to ship-mounted weapons and warships respectively. Third, he can summon a pestilence apparition (detailed in *Guide to Apparitions*) to serve the magician. Each gift is separate (that is, a sorcerer cannot have all three) and all are treated in the same way as bonus Resources.

Conjuring the demon while on a warship at sea (as opposed to docked in a harbor) earns the magician a +2 casting modifier.

Vepar

Patron 2

Archetype: *Demon*; **Motivation:** *Duty*; **Style:** 2

Primary Attributes: Body 6, Dexterity 3, Strength 4, Charisma 0, Intelligence 4, Willpower 5

Secondary Attributes: Size 0, Move 7, Perception 9, Initiative 7, Defense 9, Stun 6, Health 11, Horror 5

Skills: Athletics 9, Brawl 9, Gunnery 9, Intimidation 9, Pilot: Nautical 8

Talents: Fearsome 3 (Can temporarily frighten foes), Tough (+1 Body rating)

Resources: None

Flaw: Disfigured (+1 Style point whenever a mortal loses Sanity because of his appearance)

Weapons: Punch 10N

Chapter the Sixth:

Princes of Darkness

"The prince of darkness is a gentleman!"
—William Shakespeare, *King Lear*

The characters in this section are a mix of standalone unique villains and important members of sinister cults. Note that while the major sample characters were created as per the rules for generating player characters, they have Rank Resources at whatever level was deemed appropriate. These do not count toward their maximum number of Talents/Resources as determined by their Patron level.

Magical Villains

Minor magicians can be faceless foes, minions whose primary purpose is to pose a brief threat and then be defeated. Their Motivation is likely to be something related to being a minion, such as Duty or Faith.

Major villains should always be memorable. To that end, every major villain needs not just a Motivation but an interesting and meaningful back story. Giving him Greed or Power tells you what the villain wants, but it is his unique story that tells you, and the players, why. Combined, these pretty much define the style and goal of the adventure.

For instance, a Member of Parliament who uses black magic to progress up the political ladder clearly wants power, so give him the Power Motivation. Now you need to ask yourself why he craves power. One seeking to become Prime Minister is pretty dull as a vil-

lain—Great Britain is a democracy, so odds are he'll lose an election sooner or later. Any gain he achieves is only temporary.

One who wants to become Prime Minister in order to start a war, perhaps to avenge a nation he holds responsible for a loved one's death or because he wants to benefit from the nation's rich natural resources, has a clear and interesting motive. As does one who seeks to overthrow the monarchy and install himself as the dictatorial head of a New World Order.

Equally importantly when designing the adventure, there are obvious consequences if his vile plan succeeds. The globetrotters are the heroes of the story, of course, but they are not infallible—it never hurts to have a follow up scenario planned in which the villain is finally defeated.

Toe-to-toe against a globetrotter in conventional combat, most magicians will lose—combat is not their forte. A magician's strength lies in his rituals (and to a lesser extent his disposable followers). When creating a magician, pay special attention when selecting his rituals.

If a villain is to be a threat, then naturally he needs weapons. While it is tempting to give every villainous sorcerer Drain Life, Fear, and Harm, overuse of the same rituals risks the players guessing their foe's strengths in advance and evil magicians devolving into dull stereotypes. Armed with Control Animal, the villain can turn a pack of dogs against his rivals. Hexes hamper his enemies without inflicting physical harm. Raise Dead enables him to create a small army of undead minions.

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Giving a villain an information gathering ritual allows the Gamemaster to use what he knows of the players' plans without cheating. Augury and Premonition are not the only options. If the sorcerer knows where the globetrotters are, he can use Beast Speech and/or Control Animal to learn their plans. What globetrotters are going to suspect a beloved pet or stray cat of being a spy?

Most villainous magicians will be used only once, so they should only be given rituals they will actually get a chance to use. Banish Spirit makes sense for a generic shaman, but if the adventure doesn't contain any spirits it's a pointless ritual.

When it comes to Attributes and Skills, remember that many magicians are more than just workers of magic—assign points that make a believable and rounded character, not an unstoppable super magician. The politician we mentioned above should be charismatic and invest Skill points in Diplomacy. A priestess of Isis should be charismatic and intelligent and know Knowledge: Religion and Linguistics.

How many Levels the sorcerer should put in Magic depends on the rituals he knows and the threat he is intended to pose. For instance, if the globetrotters are physically weak (low Body), then Magic 6 and the Harm ritual is a threat, whereas giving him Magic 10 is likely to result in a very quick death. Invoking Control Weather, Earthquake, or Summon Horror involves a lot of negative modifiers—either the villain needs to max out his Magic, or he needs some other advantage, such as sorcerous henchmen or access to a ley line.

Don't neglect Resources in favor of cool Talents. A villain with Contacts: Police can frustrate the globetrotters without having to cast a ritual. Refuge has already been discussed in **Chapter 4**. Two Resources you can ignore are Followers and Rank—a villain should have as many modifiers as he needs without being limited to Resource Levels, and his Rank (or Status) should be assigned at a Level that makes sense to his back story.

Once again we return to our politician. In order for him to stand a chance of becoming Prime Minister he probably needs to be a popular politician, so maybe he has Status 4.



"I'm still a nobody, when am I not going to be a nobody?" —Ned Vizzini, It's Kind of a Funny Story

Albert Guthrie is a product of good intentions gone wrong. As a child, his mother always heaped him with praise, no matter how poorly he performed. In his father's eyes, he was never good enough. To be fair, the old man had a valid point—Guthrie was distinctly average, a face in the crowd not only with regard his accomplishments, but also in physical appearance.

Guthrie's father took the loss of his beloved wife hard. Driven by grief, he spent a fortune on occult books in the hope of summoning her shade, and invested countless hours researching obscure rituals. He ignored his son, save for occasionally reminding the youth that he would never achieve anything of note.

In secret, Guthrie also began reading his father's books. He had no desire to drag his mother's soul from Heaven against her will—Guthrie sought a way to become somebody, to rise above the crowd. It took many years, but he finally unearthed an ancient and terrible ritual that would give him everything he craved.

In order to realize his dream, Guthrie must cut the hearts from 13 victims. The rite requires strict adherence—one heart must be collected each lunar month over the course of a single year and only when the moon is full. Random hearts will not suffice—each victim must possess a skill Guthrie wishes to master himself. Guthrie must consume each heart within 24 hours of extraction. For each one devoured, he can temporarily benefit from the victim's skill.

The last heart must be extracted and consumed at a place of great magical power (defined as being on a ley line nexus). When this is done, he will permanently gain his victims' abilities and irrevocably damn his soul.

Were Guthrie to wait before showing off his new abilities, he might well succeed in the full ritual before any globetrotters deduced there was something amiss. Unfortunately, he is very

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keen to show the world his new abilities as he gains them.

Guthrie is a tragic figure, driven to murder and black magic simply to prove his father wrong. Had he applied as much energy to mastering the piano, or his language studies, or at school as he has magic, then he might have become somebody without resorting to terrible crimes.

Albert Guthrie

Patron 1

Archetype: *Occultist*; **Motivation:** *Glory*;
Style: 1

Primary Attributes: Body 2, Dexterity 2, Strength 2, Charisma 2, Intelligence 3, Willpower 4

Secondary Attributes: Size 0, Move 4, Perception 7, Initiative 5, Defense 4, Stun 2, Health 6

Skills: Academics: Occult 5, Athletics 4, Investigation 4, Magic: Black Magic 8, Melee 4, Stealth 6

Talents: Magical Aptitude (Can cast rituals), Subtle Strike (Can use Stealth in place of Melee)

Resources: None

Rituals: Empower (Special)

Flaw: Face in the Crowd (+1 Style point whenever his achievements go unrecognized)

Weapons: Punch 0N, Dagger 5L

Special: Guthrie is not a true magician and his one ritual works differently to the core rules.

For each heart Guthrie eats, the Gamemaster picks one Skill. This cannot be changed later. The ritual can only increase a Skill possessed by a victim. For instance, if he eats the heart of a musician (Performance), he can cast Empower to boost that Skill. Until he murders a historian, though, he could not boost Academics: History.

How many hearts Guthrie has collected and the nature of his victims is left for the Gamemaster to determine.

Guthrie is a vile killer, but he can be encountered before the globetrotters begin hunting a ritual murderer. They might, for instance, see him performing a piano recital (Performance). Likely he goes unnoticed by them.



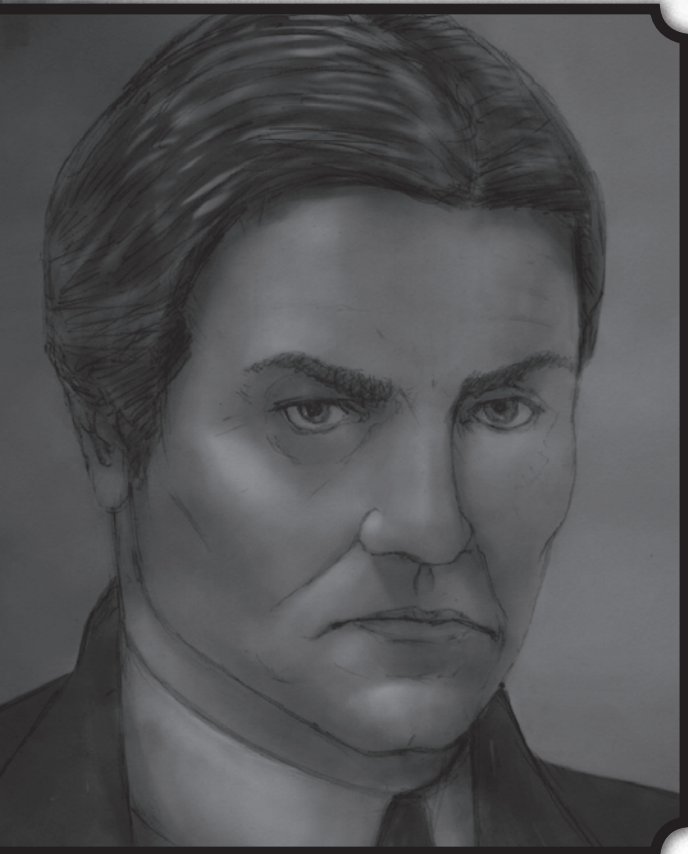
A few months later they may attend a history lecture at a League, only to discover Guthrie (now with Empowered Academics: History), is one of the speakers.

The Brotherhood of Kings

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. —Revelation 13:1

While there are plenty of bored and curious men who dabble at the fringes of the dark arts or partake in elaborate ceremonies to appease the forces of darkness, there are others whose

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interest in Satanism is very real. One such organization is the Brotherhood of Kings. They believe that Satan is destined to become Rex Mundi, the King of the World, and when he ascends they plan on being at his side, ruling over the world as his disciples.

There are only ten true Brothers—one for each of the crowns worn by the seven-headed, ten-horned Beast of the Book of Revelation. Each of these symbolizes a king yet to receive a kingdom.

Individually, the Brothers hold prominent positions, but they are not yet true kings of men. Together, they represent a formidable network of aristocrats, politicians, and military officers—leaders of men who can call on each other for mutual support. They cannot start famines, but they can manipulate the supply of food to troubled areas. They cannot start wars,

but they can ensure both armies have plenty of weapons and ammunition.

Beneath the Brothers are 70 Apprentices, who shall rule as subordinates to the kings. The number is taken from multiplying the number of the Beast's heads (7) by its horns (10). Among their ranks are doctors, politicians, junior military officers, bankers, scientists, and businessmen. There are few women members for the simple reason that Victorian society does not allow them to gain positions of power or authority.

Those who play at being wicked men perform fake rituals and mock sacrifices. Those who don the black robes of the Brotherhood know true rites and regularly perform human sacrifices. Their hearts are black, their hands are stained with the blood of innocents. Every member, Brother or Apprentice, wears a ring emblazoned with the organization's symbol—a circle with two protruding lines forming a stylized bull's head. This is the Mark of the Beast. Brothers wear gold rings, while Apprentices wear silver ones.

Sir Melvin Loxborough

Sir Melvin has served the government of Britain for 30 years, and the Brotherhood of Kings for longer. A senior civil servant, he has advised successive governments from the wings, never stepping into the spotlight when it can be avoided. Outside of government circles, few know he even exists. On the face of things he has been a loyal servant, his devotion repaid with awarding of the honor Knight Commander of the Bath.

Sir Melvin detests democracy, seeing it as a weak form of government. Politicians are elected by men who have little understanding of anything of importance, and Parliament itself is little more than a gentleman's club full of self-serving whelps who seek only to retain their comfortable positions by appeasing the masses. As far as Sir Melvin is concerned, power should rest in the hands of one man and be wielded like a rod of iron. Despite his autocratic views, Sir Melvin has never attempted to gain overt political power.

His day will come, so he believes, when Sa-

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tan ascends from the fiery pit. On that day, the false governments of the world will be swept aside and new kings anointed in his unholy name. Sir Melvin intends to be one of those new lords of the earth.

Patron 3

Archetype: *Aristocrat*; **Motivation:** *Faith*; **Style:** 3

Primary Attributes: Body 4, Dexterity 3, Strength 3, Charisma 4, Intelligence 3, Willpower 4

Secondary Attributes: Size 0, Move 6, Perception 7, Initiative 6, Defense 7, Stun 4, Health 8, Horror —

Skills: Bureaucracy 5, Con 6, Diplomacy 7, Empathy 6, Intimidation 8, Linguistics 5, Magic: Black Magic 9, Performance 7

Talents: Captivate (Can temporarily entrance opponents), Fearsome (Can scare opponents), Magical Aptitude

Resources: Artifact 1 (Magician's Wand)*, Rank 3 (Brotherhood of Kings; +4 Social bonus), Status 1 (Peer of the Realm; +2 Social bonus)

Rituals: Arcane Shield, Empower, Fear, Harm, Hex (Greater), Summon Horror

Flaws: Dominant (+1 Style point whenever his need to dominate others brings unnecessary strife)

Weapons: Punch 1N

* Bonus Resource gained through his Rank.

Typical Member

The true Brothers are Patrons, not Allies. Like spiders at the heart of a web they remain hidden, tweaking at strands to control the actions of their minions without endangering themselves. The globetrotters are most likely to be encounter Apprentices to begin with, but their investigations may lead to them taking down a Brother.

While there are some aristocrats in their number, others are businessmen, government officials, and junior military officers. This example Apprentice is a businessman, one of the 70 apprentices. He might own an armaments or munitions factory, a mine, or a shipping line. His wealth and power are limited, but he is not without resources.

Ally 1

Archetype: *Businessman*; **Motivation:** *Faith*; **Style:** 0

Primary Attributes: Body 2, Dexterity 2, Strength 2, Charisma 2, Intelligence 2, Willpower 2

Secondary Attributes: Size 0, Move 4, Perception 4, Initiative 4, Defense 4, Stun 2, Health 4, Horror —

Skills: Academics: Occult 4, Bureaucracy 4, Con 4, Diplomacy 4, Intimidation 4

Talents: None

Resources: Rank 0 (Brotherhood of Kings; +1 Social bonus), Status 0 (Prominent businessman; +1 Social bonus)

Flaws: Fanatical (+1 Style point whenever his devotion causes harm or he converts someone else to his way of thinking)

Weapons: Punch 0N



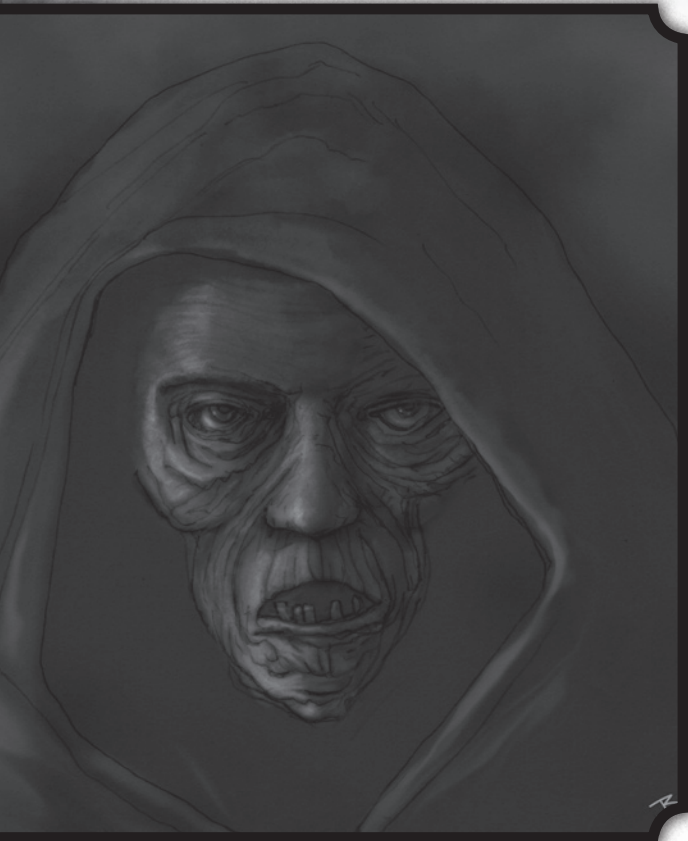
The figure to which this fearful countenance belonged, a countenance so fearful indeed that it caused a shiver of fear to pass through us as we gazed on it, stood still for a moment. —H. Rider Haggard, King Solomon's Mines

Former chief advisor to Twala, the ruthless usurper king of Kukuanaland, Gagool enforced his corrupt and violent rule by accusing his enemies of witchcraft and then having them murdered before the truth could be revealed at trial.

After Twala was slain in battle, Gagool was captured by English explorers and forced to lead them to King Solomon's Mines. The devious crone attempted to trap the foreigners inside the mines forever, but her trick backfired. According to the renowned explorer Allan Quatermain, one of the foreigners involved in the affair, Gagool was crushed to death by an immense stone door.

Although grievously injured, Gagool survived. Only her formidable will gave her the strength to drag herself back to Loo, the capital of Kukuanaland. Instead of receiving succor, she was banished by the new and rightful king,

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Ingosi. The last anyone saw of Gagool was the pitiful creature dragging her shattered body into the harsh, untamed wilderness of Africa.

Years have passed. While Gagool's physical wounds have finally healed, her mental wounds still fester. Word of her foulness and treachery has spread throughout the tribes, leaving the crone unable to find a new home. She blames her plight not on the three strangers who caused her downfall, but on all foreigners who dare to tread the mountains, deserts, and plains of central southern Africa.

Even with potent magic at her disposal, Gagool cannot hope to defeat empires on her own. Her only hope is to trick the various tribes into rising up against their colonial masters, and the witch can achieve that through poison words in the right ears.

Gagool is impossibly old, and time has not been kind to her. She is small and with-

ered, her yellowed skin contorted with deep wrinkles. Her face is a narrow slit from which she utters poisonous words; her nose almost nonexistent. Were it not for her black eyes, so full of hate and intelligence, one might mistake the bald-headed witch for a living corpse.

Gagool

Patron 3

Archetype: *Occultist*; **Motivation:** *Revenge*; **Style:** 3

Primary Attributes: Body 3, Dexterity 3, Strength 2, Charisma 4, Intelligence 4, Willpower 5

Secondary Attributes: Size -1, Move 5, Perception 9, Initiative 7, Defense 7, Stun 3, Health 7, Horror 2

Skills: Academics: Occult 6, Con 7 (*Tricks* 8), Diplomacy 6 (*Persuasion* 7), Empathy 6 (*Motives* 7), Intimidation 7 (*Staredown* 8), Magic:

Black Magic 10, Melee 6, Stealth 5*, Survival 5
Talents: Magical Aptitude (Can cast rituals), Rabble Rouser (Can recruit temporary Followers)

Resources: Fame 1 (Notoriety; +2 Social bonus), Refuge: Equipment 1 (+2 Magic rating)

Rituals: Control Animal, Fear, Harm, Nature's Wrath, Spirit Binding

Flaw: Bad Reputation (+1 Style point whenever her bad reputation causes problems), Elderly (-2 penalty to any roll where strength, speed, or endurance is a factor; +1 Style point whenever her age slows her down or she is taken advantage of because of it), Exiled (+1 Style point whenever she is shunned or denied support because of her past)

Weapons: Punch 0N, Dagger 7L

* Gagool has a +1 Size bonus to Stealth rolls



We dig dig dig dig dig dig dig

In our mine the whole day through —Larry Morey (lyrics), *Snow White and the Seven Dwarfs* (1937)

Erpan Drummer, last scion of the House of

Princes of Darkness

Drumer, had no wish to inherit his family's estates. Once a wealthy and respected family, the Drumers had slid inexorably toward poverty as the coal seams on their ancestral land ran out one by one. When the last mine closed, the locals began to drift away in search of better prospects. The House of Drumer, it seemed, was doomed.

Many locals breathed a sigh of relief. The Drumers were a strange lot and always had been. Talk of devilry hung heavy and few who crossed the threshold of their dark and gloomy mansion, perched high on the wild and wind-swept moor, could repress a shudder.

In the past year, the few families that remained have been surprised to see carts carrying rich goods trundling their way to the manor, along with a small army of workmen. The Drumer's fortunes had obviously reversed, although none could tell from what source the income came.

While rummaging through the attic for any heirlooms he could sell to fund the lifestyle he craved, young Erpan came across an old chest. Inside was a mold-riddled book, written by one of his ancestors during the time of the Scottish witch trials. It told how the Drumers of old had made a pact with Satan to procure their wealth, but gave no specifics of the dread ritual needed to renew the covenant. The young aristocrat did find a ritual to raise the dead, though.

It took the nobleman years to decipher and master the ritual. His father's death had barely registered (his mother had died when he was young), the crumbling state of his ancestral hall went unnoticed, and he paid no heed to the peasants abandoning the land. Erpan had a dream, a dark and terrible dream, to restore the House of Drumer.

Unbeknownst to the locals, Erpan has reopened one of the coal mines. In place of local laborers, the picks and hammers were now employed by a small army of zombies, their corpses appropriated from the nearby graveyard. Needing neither wages nor rest, the undead miners toil ceaselessly until the ritual ends and they collapse.

The downside of the operation, from Erpan's viewpoint, is the short duration of the

ritual. Day after day, the black magician must renew the energy that animates them. Zombies damaged in accidents are hard to reanimate, requiring the laird to find fresh bodies. His priority is to find a more potent form of the ritual, one that will enable the zombies to toil for days, preferably weeks, on end. His next goal is to learn more about the black arts.

Meanwhile, the locals are growing concerned about the sudden spate of body snatching blighting their small communities.

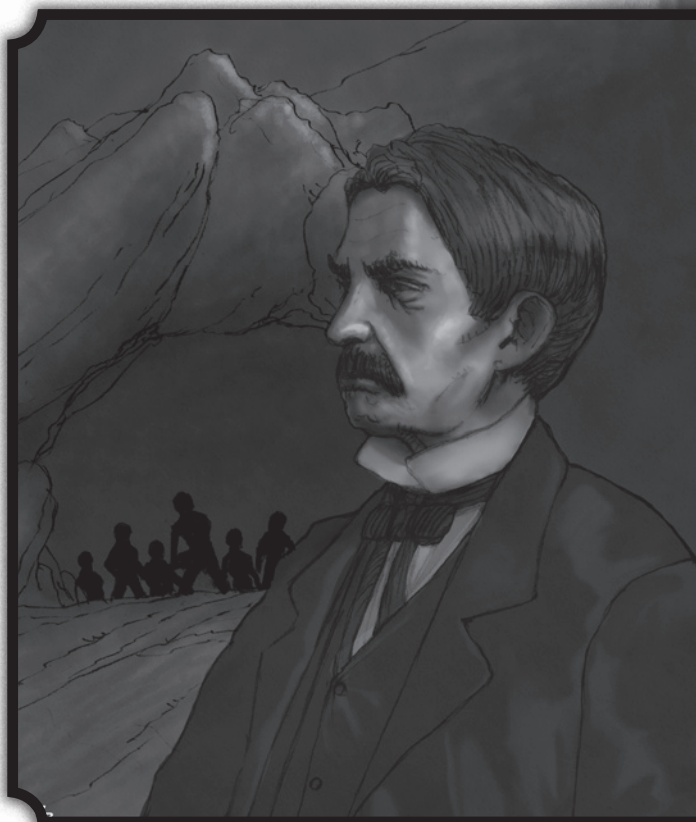
Laird Drumer

Patron 2

Archetype: *Aristocrat Occultist*; **Motivation:** *Greed*; **Style:** 2

Primary Attributes: Body 3, Dexterity 3, Strength 3, Charisma 3, Intelligence 3, Willpower 3

Secondary Attributes: Size 0, Move 6, Percep-



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tion 6, Initiative 6, Defense 6, Stun 3, Health 6, Horror —

Skills: Athletics 4, Brawl 5, Bureaucracy 6, Diplomacy 5, Firearms 6, Intimidation 6, Magic: Black Magic 7, Survival 5

Talents: Dodge (Can Dodge as a Reflexive Action), Magical Aptitude (Can cast rituals)

Resources: Status 1 (Lord; +2 Social bonus)

Rituals: Raise Dead

Flaw: Bad Reputation (+1 Style point whenever his bad reputation causes problems)

Weapons: Punch 5N, Heavy revolver 9L



"They say dragons never truly die. No matter how many times you kill them." —S.G. Rogers, Jon Hansen and the Dragon Clan of Yden

The story of Lo-Peng, the immortal Chinese dragon-cum-sorcerer, can be found in *Leagues of Adventure*. His statistics have been revised here to take into account the introduction of magic and the occult. Which version the Game-master should use depends on the style of his campaign.

Lo-Peng

Patron 1*

Archetype: *Occultist*; **Motivation:** *Revenge*; **Style:** 1

Primary Attributes: Body 2, Dexterity 2, Strength 2, Charisma 3, Intelligence 3, Willpower 3

Secondary Attributes: Size 0, Move 4, Perception 6, Initiative 5, Defense 4, Stun 2, Health 5, Horror —

Skills: Academics: Occult 6, Brawl 5, Con 4, Diplomacy 4, Empathy 4, Intimidation 6, Linguistics 5, Magic: Ceremonial 5

Talents: Magical Aptitude (Can cast rituals)

Resources: Rank 1 (Cult leader; +2 Social bonus)

Rituals: Empower, Harm

Flaw: Condescending (+1 Style point whenever he proves someone else wrong or establishes his own superiority)

Weapons: Punch 5N

** Lo-Peng's jade heart has been broken into four pieces. For each piece he recovers, he increases his Patron rank by one level. Should he find all four pieces, he becomes Patron 5 and reverts to his dragon form.*



"What's the matter with her? [Jasper] asked Griffin.

Griffin shook his head. 'Nothing. She's just two personas struggling for dominance in one body.' —Kady Cross, The Girl in the Steel Corset

Robert Mulhooon is a Jekyll and Hyde character. No chemical formula was involved in his transformation, not that Mulhooon yet fully acknowledges there is a problem.

Princes of Darkness

Mulhooon is an ordinary man, a bank clerk who works hard, plays sport, donates to charity, tries to be kind to others, avoids alcohol, and attends spiritualist meetings. He is a good man, one who always endeavors to do what is right, but he is also boring. He has a passing knowledge of the occult, but knows nothing of magic, save what little he has read in books.

Lurking within his mind, though, is a much darker personality, the spirit of a fell sorcerer from ages past who seeks to escape the clutches of death.

Mulhooon's problems began after a spiritualist gathering. Whether the medium made a mistake or whether she was simply mentally overpowered, she summoned the shade of Malazar de Toledo, a 16th century Spanish necromancer burned at the stake by the Inquisition for his terrible crimes. Seeking a way of returning to life, Malazar's spirit possessed the weakest member of the gathering—the unfortunate Mulhooon.

The sorcerer is still weak, and only periodically can he exert control over his host's body. When he does, he does what he does best—engage in hedonistic depravity, work evil rituals, and search for a way to gain permanent dominion over Mulhooon.

Mulhooon knows *something* is wrong. He suffers from periodic blackouts and memory loss (the times when Malazar is in control), is greeted on the street by people of dubious character he cannot recall ever meeting before, and has woken from his stupor in some very strange places. As far as the bank clerk is concerned, he is suffering some undiagnosed brain fever.

A Banish Spirit ritual cannot help Mulhooon. If there is a ritual capable of driving out Malazar, it is one globetrotters will have to research. Similarly, murdering him is not a real option. Mulhooon may look like the perpetrator of a crime, but he is an unfortunate victim, not a villain—any vile acts Malazar commits are beyond his control.

At the Gamemaster's discretion, the background information above can be ignored. Instead of being possessed by the malevolent spirit of a long dead and thoroughly evil sorcerer, Mulhooon's alter ego is actually part of

his psyche. He still suffers genuine blackouts, but there is no occult significance to his condition.

Robert Mulhooon

Ally 1

Archetype: *Everyman*; **Motivation:** *Charity*;

Style: 0

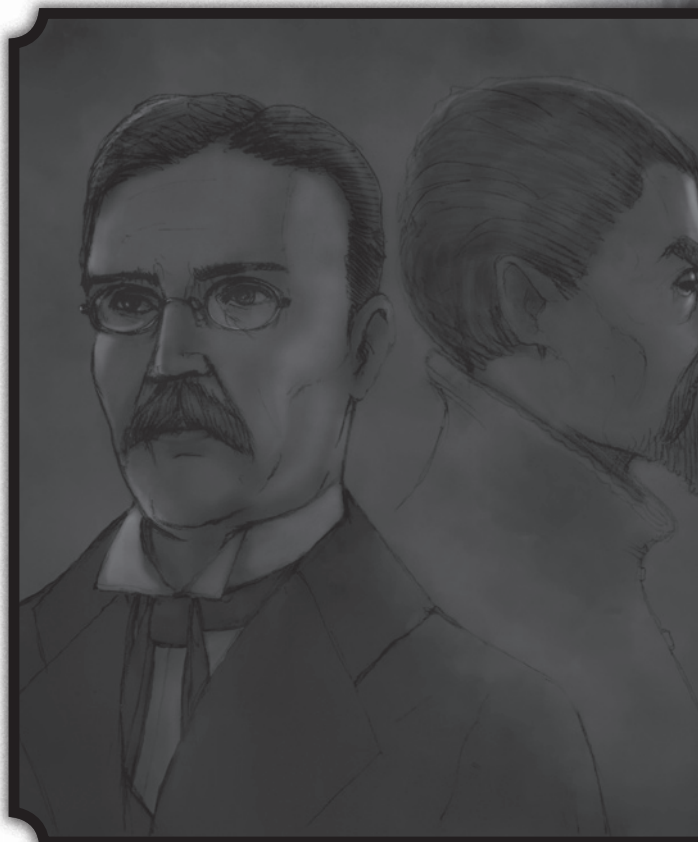
Primary Attributes: Body 2, Dexterity 2, Strength 2, Charisma 2, Intelligence 2, Willpower 2

Secondary Attributes: Size 0, Move 4, Perception 4, Initiative 4, Defense 4, Stun 2, Health 4, Sanity 4, Horror —

Skills: Academics: Occult 4, Bureaucracy 4, Diplomacy 4, Empathy 4, Sports 4

Talents: None

Resources: Rank 1 (Circle of Mediums; +2 Social bonus)



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Flaw: Boring (+1 Style point whenever his boring persona causes him or his allies trouble), Multiple Personalities (+1 Style point whenever his alter ego interferes with the life of the other or when he is rejected by others because of his bizarre behavior)

Weapons: Punch 0N

Malazar de Toledo

As far as appearances go, Malazar *is* Mulhoon—he looks like him and he talks like him (though he has none of his memories). Where they differ is in their personality.

Mulhoon thinks of others first, whereas the sorcerer is a hedonist who thrives on sins of the flesh and wicked acts. Whereas Mulhoon is a member of the Circle of Mediums, Malazar is a popular member of the rambunctious, some might say morally wayward, Hellfire Club.

Patron 2

Archetype: *Occultist*; **Motivation:** *Power*; **Style:** 2

Primary Attributes: Body 2, Dexterity 2, Strength 2, Charisma 2, Intelligence 2, Willpower 2

Secondary Attributes: Size 0, Move 4, Perception 4, Initiative 4, Defense 4, Stun 2, Health 4, Horror —

Skills: Academics: Occult 8, Athletics 4, Con 6, Intimidation 6 (*Staredown* 7), Magic: Black Magic 10, Melee 4 (*Knives* 5)

Talents: Fearsome (Can temporarily frighten opponents), Magical Aptitude (Can cast rituals)

Resources: Rank 1 (Hellfire Club; +2 Social bonus)

Rituals: Alter Visibility, Arcane Shield, Empower, Fear, Raise Dead

Flaw: Callous (+1 Style point whenever he does something particularly selfish or refuses to help someone in dire need)

Weapons: Punch 0N, Dagger 6L

Since the 6th century BC, Egypt has been ruled continually by foreign powers or their puppets. For some 2500 years, a secret cabal of sorcerers known as the Shemsu-Neteru ("Servants of the Gods") had plotted the reawakening of the old gods and the resurrection of Egypt as a world power.

Everything had been planned to the last detail. As a great comet swept through the heavens, an event predicted millennia ago, the cult gathered for the final ritual that would sunder time and space. The British Army, mistaking the gathering in front of the ancient Sphinx as open insurrection, opened fire. Dozens died that night, but there was far worse to come—the magical backlash from the aborted ritual resulted in the titanic explosion of Krakatoa (1883) and caused powerful earthquakes in England and the northeast United States (1884).

The cult's power was weakened following the incident but their dream was not yet ended. Astrological calculations showed that another bright comet would appear in the skies in 1910—Egypt would have to wait another generation before its people tasted freedom. Much work lay ahead before the powerful ritual could be carried out. Lesser rituals would have to be performed to focus the mystical energy, enchanted artifacts stolen by the British would have to be recovered, and bloody revenge would have to be taken on the accursed British.

Although the membership of the Shemsu-Neteru numbers in the hundreds, in truth there are just nine true members. Known as the Masters, each is a powerful magician who has endured for centuries. Leading the cult and organizing the various tasks is the Great Master. He resides, so it is said, in a black pyramid hidden beneath the Egyptian desert. Ancient beyond reckoning, the Masters hold that he is none other than Tchatcha-em-anekh, a sorcerer who served King Khufu (also known as Cheops) in the third millennium BC.

The Great Master and his eight acolytes each represent one of the nine gods of the Ennead—Atum (the first god), his children Shu and Tefnut, his grandchildren Geb and Nut,

The Shemsu-Neteru

Thou hast received the form of God, thou hast become great therewith before the gods.
—Egyptian Book of the Dead

Princes of Darkness

and his great-grandchildren Isis, Nephthys, Osiris, and Set. Despite their masculine title, four of the Masters are women, matching the four female deities of the Ennead.

During the initiation ceremony, each Master undergoes a ritual that imbues him with a miniscule portion of the deity he represents, transforming him from mere mortal into the god incarnate. It is this union of deity and mortal that allows the Masters to endure the passage of time with minimal effect.

Ibrahim ibn-Faizal

Known within the cult as Master Osiris, Ibrahim ibn-Faizal was born in Cairo in 1614 AD. Like all the Masters, he learned the magical arts at the feet of the Great Master in his secret pyramid.

While most Masters prefer to operate in the shadows, Osiris has adopted a more public persona. Solely responsible for affairs in Great Britain, he poses as an antiquities dealer selling Egyptian artifacts. The pieces he sells are genuine, but have no value to the cult. Through this guise he has gained access to many museums and private collections, allowing him to locate magical relics and arrange for their theft.

Egyptian myth holds that Osiris was murdered by his brother, Set, and then dismembered into 15 parts. Isis, his sister-wife, recovered all the parts save one—his phallus. As befits his role as the host for Osiris, Ibrahim is a eunuch (an act carried out during his initiation).

Patron 3

Archetype: *Occultist*; **Motivation:** *Faith*; **Style:** 3

Primary Attributes: Body 5, Dexterity 3, Strength 2, Charisma 3, Intelligence 3, Willpower 5

Secondary Attributes: Size 0, Move 5, Perception 8, Initiative 8, Defense 8, Stun 5, Health 10, Horror —

Skills: Academics: History 6, Academics: Occult 6, Academics: Religion 6, Anthropology 6 (*Archaeology* 7), Con 6 (*Lies* 7), Diplomacy 6, Intimidation 6, Linguistics 6, Magic: Old Ways (Egyptian) 12

Talents: Combat Skill (+2 Defense with

Magic), Magical Aptitude (Can cast rituals), Psychic Resistance (+2 bonus to resist rituals or psychic powers), Skill Aptitude (+2 Magic rating)

Resources: Contacts 1* (Museum curators; +2 bonus), Rank 3 (Shemsu-Neteru; +4 Social bonus)

Rituals: Empower, Harm, Raise Dead, Spirit Binding, Summon Horror

Flaws: Righteous (+1 Style point whenever his actions alienate him and his friends, or causes others to publicly question his motives and moral judgment)

Weapons: Punch 0N

* Bonus Resource from his cult Rank.

Typical Member

To assist him in his task, each Master recruits minions. Gypsies are most preferred,



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partly because they can travel without raising much suspicion and partly because of their heritage. These servants know the nature of their Masters, but not their final goal. Other Masters favor beggars (who pass unnoticed but hear many things) and common thugs (whose loyalty is bought by gold and reinforced through fear). The Masters also make use of animated mummies—mindless servants who cannot conceive of treachery.

Ally 1

Archetype: *Everyman*; **Motivation:** *Duty*;
Style: 0

Primary Attributes: Body 2, Dexterity 2, Strength 2, Charisma 2, Intelligence 2, Willpower 2

Secondary Attributes: Size 0, Move 4, Perception 4, Initiative 4, Defense 4, Stun 2, Health 4, Horror —

Skills: Athletics 4, Brawl 4, Intimidation 4, Larceny 4, Melee 4

Talents: None

Resources: Rank 1 (Shemsu-Neteru; +2 Social bonus)

Flaws: Loyal (+1 Style point whenever his unswerving loyalty causes trouble for himself or his companions)

Weapons: Punch 4N, Dagger 5L, Sword 7L

The Sisterhood of Hecate

"His cloister'd flight, ere to black Hecate's summons

The shard-borne beetle with his drowsy hums

Hath rung night's yawning peal, there shall be done

A deed of dreadful note." —Williams Shakespeare, *Macbeth*

Witchcraft has a long and complex history. Fairy tales and Medieval propaganda aside, not all witches bowed before Satan or worked black magic. Those who did were invariably members of the Sisterhood of Hecate, a loose collective of black-hearted witches whose origins lie in the mists of time.

Hecate is a Greek goddess associated with witchcraft, the moon, herbalism, ghosts, and necromancy (the latter in its original sense of communication with the dead). She is often depicted as a triple goddess, simultaneously being a young ("the Maiden"), middle-aged ("the Mother"), and elderly ("the Crone") woman.

This triple aspect forms the core of the Sisterhood, which has three tiers in Hecate's honor. At the top is a figure known only as Grandmother. She is a guiding hand rather than a commander-in-chief, subtly steering her sisters rather than issuing orders. As a representative of Hecate's crone aspect, she is always an elderly woman, and one of formidable magical talent. Ranking beneath her are the Mothers, each of whom leads a coven (sometimes known as a circle) of witches. The rank-and-file of the Sisterhood are known as Sisters.

None who have crossed paths with the Sisterhood are left in any doubt that it wields very real and terrifying power. While its hand reaches across the globe, however, it is not a large organization. There are just 13 Mothers, each leading a coven made up of exactly 13 members (including themselves). In total, there are just 170 witches.

Unlike some occult organizations, the Sisterhood has no over-arching goal. For the most part, the covens operate individually, gathering only to worship and lend magical support to their peers. Only on the most auspicious times of the year do multiple covens gather together to honor their goddess and work great and terrible rituals.

Within the Sisterhood, magic is a means of achieving power, and in some cases independence, denied them by their gender. Experienced Mothers have years of practise in recruiting new Sisters. Those who already seek power or wealth are easy to tempt, for their hearts are willing and their souls tarnished. Others require more subtle manipulation. A victim of abuse might be promised a means of defending herself or avenging herself against her persecutors, for instance. An academic snubbed because of her gender might be offered the means to sway others into supporting her.

Princes of Darkness

No matter the intention with which one joins the Sisterhood, stepping onto the path of black magic is guaranteed to corrupt the soul. Those who seek to leave face being first cajoled and then threatened into remaining within the coven. Should these fail, the sister faces magical repercussions until she changes her mind or leaves the Mother with no recourse but to order her death.

Tabitha Whitmoor

When arms magnate and wealthy industrialist Joshua Whitmoor died suddenly, the business and political world was left wondering who would take up the reins. Certainly it could not be his wife—she was a mere woman, and worse, a woman who engaged in pursuits such as athletics and fencing!

Forced onto the sidelines by her husband's brother, who was voted the new company chairman, Tabitha's heart grew dark with thoughts of revenge. Her fall was public, and it took little effort for the Sisterhood to convince her to join their ranks.

Within two years the company was in trouble—three chairmen had died unexpectedly (foul play was never proven) and no one wanted the position. Word reached the newspapers, which spread wild stories of a curse laid on the business by its deceased founder. In the chaos, and to much acclaim from certain quarters, Tabitha seized control.

Though it pains the male-dominated business and political world to admit it, she has done a most remarkable job. The company's fortunes have reversed, investors are clamoring to give money, and the government has awarded numerous military contracts.

Tabitha has moved on from her original goal. Using dummy companies, she has been buying up smaller weapons manufacturers across Europe, while her agents are beginning to spread discord. Her new goal is to plunge Europe into total war, a conflict that will see her fortunes grow beyond measure as she supplies arms and ammunition to all sides. That, though, is only the means to the ultimate end. With millions of men dead and a bank account rivalling that of any nation, she plans to install

a new European order, an order with her and her Sisters at the top.

Within the Sisterhood, Tabitha is known as Christina, after the 17th century queen regnant of Sweden and alchemical practitioner.

Patron 3

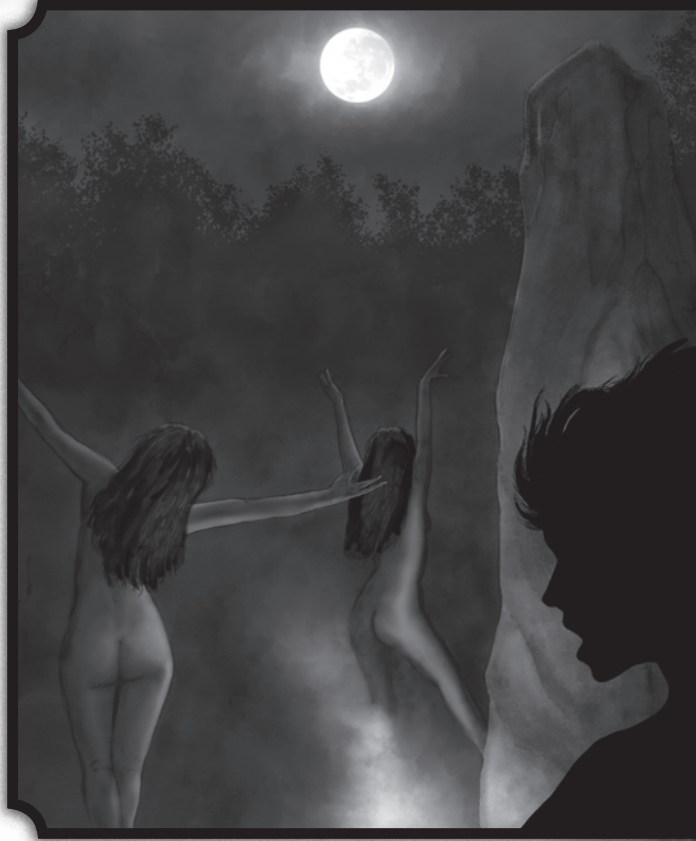
Archetype: *Occultist*; **Motivation:** *Power*; **Style:** 3

Primary Attributes: Body 3, Dexterity 3, Strength 3, Charisma 4, Intelligence 4, Willpower 4

Secondary Attributes: Size 0, Move 6, Perception 8, Initiative 7, Defense 6, Stun 3, Health 7, Horror —

Skills: Academics: Occult 7, Athletics 4, Bureaucracy 8, Diplomacy 7, Empathy 6, Intimidation 8, Magic: Black Magic 9, Melee 5, Performance 5

Talents: Magical Aptitude, Psychic Resistance (+2 to resist supernatural powers)



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Resources: Contacts 1 (Political; +2 bonus), Familiar 2 (Dog; "Cerberus")*, Rank 4 (Sisterhood of Hecate; +4 Social bonus), Status 1 (Businesswoman; +2 Social bonus)

Rituals: Fear, Greater Hex, Harm, Spirit Binding, Summon Horror

Flaws: Megalomania (+2 Style points whenever she takes a major step toward realizing her destiny or has her plans foiled because she was gloating over her victims)

Weapons: Punch 1N, Arming sword 8L

* Bonus Resources from her Rank.

Typical Member

All Sisters of Hecate share two common traits. First, they are all women. Second, they all crave power in some form. Some might join with noble intentions, but black magic is both seductive and corruptive.

While Sisters share many similarities, they are individuals. As such, two Skill points are left for the Gamemaster. These should be assigned based on the occupation or social class of the Sister. For instance, the wife of a vicar might have Academics: Religion or Diplomacy 4, whereas a performing artist, or perhaps a member of high society, should probably have Performance 4.

Ally 1

Archetype: *Occultist*; **Motivation:** *Power*; **Style:** 0

Primary Attributes: Body 2, Dexterity 2, Strength 2, Charisma 2, Intelligence 2, Willpower 2

Secondary Attributes: Size 0, Move 4, Perception 4, Initiative 4, Defense 4, Stun 2, Health 4, Horror —

Skills: Academics: Occult 4, Intimidation 4, Magic: Black Magic 6

Talents: Magical Aptitude (Can cast rituals)

Resources: None

Rituals: Channel Dead, Empower, Harm, Lesser Hex

Flaws: Righteous (+1 Style point whenever her actions alienate her and her friends, or cause others to publicly question her motives)

Weapons: Punch 0N



You, the Gamemaster, now have a wealth of new information, new rules, and new villains to work into your *Leagues of Gothic Horror* adventures. We have two last pieces of advice for you.

First, keep magic flavorful. The ritual names describe their effects, but they lack flavor. Substitute something more mystical. Instead of telling a player, "The sorcerer is casting Harm on your character," try "The sorcerer is casting the Claws of Sekhmet ritual." It's the same ritual, but the latter imparts flavor.

Second, don't let magic become mundane. The action takes place only in the group's imagination, so describe magical effects in detail. A globetrotter damaged by the above spell, for example, doesn't just "lose 3 Health"—his flesh is ripped open as if by some unseen beast, leaving three jagged claw marks.

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Step out of the light and into the shadows, into a realm where the powers of darkness hold sway!

Practitioners of the dark arts have plagued mankind for millennia. Hiding in the shadows, they have remained a mysterious and potent force for evil. We can now reveal their dastardly methods and schemes, thus giving Gamemasters the tools to create unique occult villains and players the tools to defeat them!

Contents include an overview of what makes a black magician, information on sanctums along with new powers to ward them from outsiders, new rituals and rules for creating familiars, additional occult texts and relics, a catalog of stock sorcerers, and new unique cults and villains with a magical bent.



Leagues of Gothic Horror is a Horror roleplaying game from Triple Ace Games.



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