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E-Mail: supervirtual@supervirtual.com.br

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Magia Sexualis

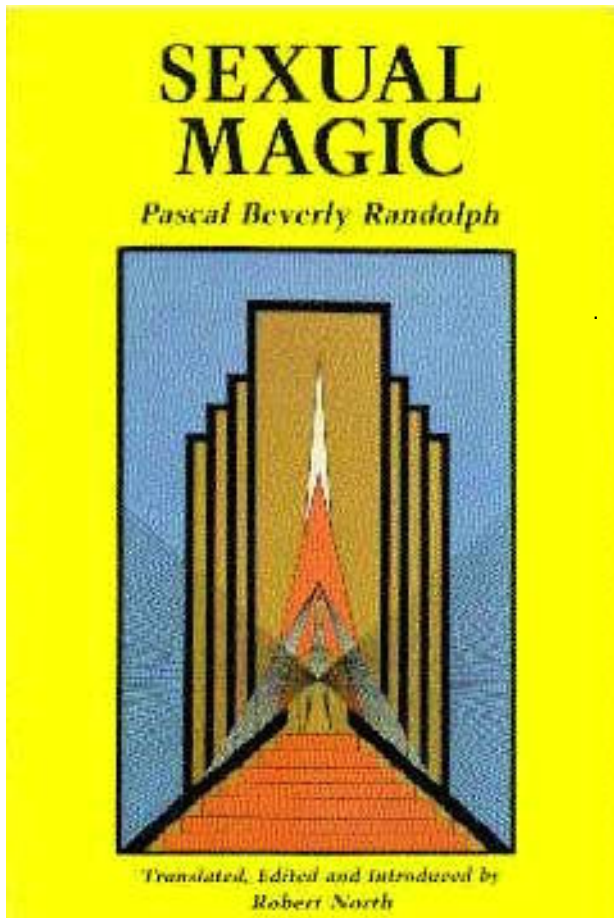
A Treatise on Sexual Magick by Pascal Beverly Randolph

(Was it a major influence for Franz Bardon's "Initiation into Hermetics" ?)



Pascal Beverly Randolph

P.B.R. at the time of this writings.



The Cover of the USA Edition of this book, translated by Robert North.

Preface

by Edward James

The appearance of this important work should serve to awaken renewed, and intelligent interest in the often discussed area of sexual magic in the Western tradition. On a more technical note, it reveals a clear relationship between Randolph's works and the writings of Franz Bardon. Fluid and solid condensers, flashing colors, and a complex use of magical mirrors were seldom, if ever, mentioned in occult literature in the eighty or more years dividing the two writers.

It is also of interest to note the possible relationship between PBR, as he was known to his friends, and the emergence of the O.T.O., O.T.O.A., and lesser known magical orders, having Templar and Masonic involvements. John Yarker, a British Masonic leader, who held numerous documents giving him the authorization to grant charters for a number of Hermetic, Masonic and Templar type Lodges, granted a charter for the formation of a Templar Order to Karl Kellner, about the year 1887. Occult historian Francis King believed

that these charters came into Yarker's hands through the United States from France.

The America - England connection can easily be explained when we consider the fact that PBR traveled frequently between the U.S., France, and England. He, in fact, by 1870, had established the Hermetic Brotherhood of Luxor in both England and Europe, along with a small circle of initiates in France who practiced almost exclusively his socio-sexual dictates for magical living as indicated in his work *Eulis* and other instructional novels. The German historian, Karl R. H. Frick, suggests that President Lincoln, General A. H. Hitchcock, and other notable Americans were members of the Brotherhood of *Eulis*, or the Hermetic Brotherhood of Luxor, during the period embracing the Civil war. In England and Europe, Francois Dumas (son of author Alexander Dumas), Eliphas Levi, Kenneth Mackenzie, and Hargrave Jennings were considered students of his teachings. It is held that Madame Blavatsky was a member of his Hermetic Brotherhood of Luxor but later became a life-long antagonist of PBR over the issue of secrecy in the presentation of occult truths to the masses.

It is believed that a document giving in a practical form much of PBR's sexual practices was in circulation among the German magical circles as early as 1868. These practices were most likely passed to Karl Kellner in 1895 when he received a charter to form the O.T.O. In 1912, after the death of Kellner, Theodor Reuss assumed leadership of the Order, but it is unclear if the practical sexual magical materials were passed to him. Reuss, along with Hartmann and Klein were given a charter in 1902 to establish the Grand Lodge of the Ancient and Primitive Rite of Memphis and Mizraim from John Yarker. This charter appeared not to have been successfully managed and little is known of this reformed Order until it appeared to be associated with the O.T.O.A. in Spain in the 1920's.

It is reported that Encausse gave a charter for the O.T.O. to function in Haiti in 1910. This Order was created in December of 1921, and appeared to have the sexual practices of PBR, and contain additional Gnostic and Voodoo sexual rites. This Order, it is reported, continues to exist both in Haiti and Europe, and had issued an American charter in the recent past. R. Swinburne Clymer, one of the founders of the American Rosicrucian movement, based his philosophy directly on PBR's teachings. Certain Black churches of Chicago base their methods directly on magical healing and related rites used and introduced into their ministry by PBR.

One could cite other contributions of this man to the growth and functioning of the Western Magical Tradition - this is not our aim. We hope that someone in the near future researches and presents to us the story of his life and times in a full length work. To all of us students of the Hermetic Way, Pascal Beverly Randolph has left his favorite affirmation - Try! New York City April 1990

Foreword

by Robert North

The circumstances of my translation and study of *Sexual Magic* have been rather unusual and so I will attempt to recount them as accurately as possible.

In the summer of 1987, I was living in the city of Providence, Rhode Island; that demon-haunted metropolis favored by Edgar Allen Poe and H.P. Lovecraft in earlier times. Years before, I had heard rumors of the magical teachings of P.B. Randolph. But the only evidence that I had been able to discover was a 1939 reprint of *Ravolette*. This proved to be a rather slow novel, in the florid style of the nineteenth century, with a long, elaborate introduction by a seemingly right-wing Christian occultist of doubtful literary talents and even more doubtful perceptions. Consequently, I left Randolph for the more stimulating company of Aleister Crowley and Franz Bardon. By the summer of 1987, I considered myself well versed in the western magical tradition. Some twenty years of continuous study of Agrippa, Dee, Levi, the Golden Dawn, the O.T.O., Bardon, A.O. Spare, Gardner, Voudoun, and Tantra had led me to believe that I had attained to a real understanding of Magick. It was summer and time for a vacation. Montreal, Canada was suggested and it seemed like a good idea. Our journey to Montreal was wonderful, stopping to mine Herkimer "diamonds" (quartz crystals) only a few miles from the original site of the Oneida Commune and passing through Gamet Hill in the Adirondacks, where abandoned Gamet mines still yielded a few glistening treasures.

On arriving in Montreal, I attempted to contact several addresses of "magical" persons that I had obtained ten years previously. None of them still resided in Montreal. On the third day of my visit, my companion told me, "You must become intuitive and calm if you would attract the adepti. " Consequently, in a passive, meditative state, I strolled down Rue St. Denis, a potpourri of sidewalk cafes and boutiques, reminiscent of Paris. After a time, I looked across the street and saw a sign reading "Cafe Theleme." My companion remarked, "It must be a Greek restaurant," but we examined the premises and found it to be a veritable Temple of Magical Wisdom. This was the beginning of an initiatory experience of which I cannot give many details, but suffice it to say that a certain book was delivered into my hands.

This book was, of course, *Magia Sexualis* by Pascal Beverly Randolph. It was entirely in French and I was charged with the task of bringing this work to the English speaking world.

The events surrounding my translation were quite mysterious. I met many brothers on the magical path. Some were secretive and seemingly uncooperative. Yet others were cordial and marvelously helpful. Most of all, it seemed as if Randolph's spirit was continually present, both guiding and restraining.

Perhaps the greatest mystery of the book was the language that it was written in. The printed edition that I had was published by Guy Le Prat of Paris. It purported to be a French translation by a certain Maria de Naglowska of an English original by Randolph. However, repeated letters to the publisher and translator resulted only in a terse response that they possessed only the French translation and thought that the English original must be available in the U.S.

This response felt like a deliberate blind. As my translation progressed, I became increasingly aware of the distinctly nineteenth century French style of the prose. Certain puns in the French appeared. [example: in chapter X, the second page, "it also comes toward god and perfection": comes was my translation for the French "êlancer", meaning "to throb, to twinge; to rush, spring, dash; to spurt out." This passage refers to the divine nature of the orgasm. Either Maria de Naglowska was an incredibly inventive translator or—this was the French of Pascal Beverly!) Another interesting discovery was a definite change of style in the section on Magnetic Mirrors. The commonly used expressions are different and the Mirrors section speaks in metric terms of millimeters rather than the inches and feet that are dealt with in the earlier three sections. Moreover, the narrator speaks of New York and then speaks of things also happening "in this country" (France?) in Chapter XIX, tenth page.

On completing my translation, I could not help but conclude that I was translating the French of PBR! It is not inconceivable that he would have written of the "forbidden" subjects of sex and drugs in French to confound his American detractors. In fact, I am led to theorize that Randolph wrote the first three sections in French while in America. The final section on Magnetic Mirrors must have been a lecture given in Paris, hence the change in style. Furthermore, I must conclude that one person in 1981 could not have translated this book from English into French. The changes in style, the puns and the literary style render this highly unlikely. While I cannot offer absolute proof for my theories, I feel that I am justified in my suspicions. So, once again, mystery surrounds the image of Pascal Beverly Randolph. Perhaps it should be so. For if the magician seeks to become the microcosm of life, of that great macrocosm of all manifestation, should he not be clothed in mystery?

Introduction to the Life and Work of Pascal Beverly Randolph

Of all the magicians, philosophers and poets of the nineteenth century, there can be no more mysterious figure than Pascal Beverly Randolph. He was famous in his own time for his novels and his theoretical treatises in pioneer areas of medicine and psychology. He numbered among his friends such persons as Abraham Lincoln, Napoleon III, Eliphas Levi, Lord Bulwer-Lytton, Charles Mackay and other notables of the day.

Yet, he veiled himself in such impenetrable secrecy, that almost nothing about him can be stated as fact. A wealth of myth and legend surrounds this intriguing man, whose personal life was so complex and habits so secretive, that we may only guess at the story of his career. Randolph published over twenty books in his lifetime and speaks of his life in many of them. But almost everything he wrote was coded in such a way that it could be understood on several levels.

If Pascal's life had a theme, it was Love. His personal motto was "Try" and he signed at least one of his photographs "Stand for the Right! " He was an advocate of women's rights long before it was a popular stance and he was a real pioneer in sexual therapy. He held a strong belief in supernatural forces and was outspoken in his desire to investigate such things scientifically. Yet throughout his life, PBR was persecuted for his progressive thinking as well as for his mixed racial heritage.

Pascal Beverly Randolph was born on October 8, 1825 at #70 Canal Street in New York City to Flora Beverly and Edmund Randolph. 1 It seems unlikely that his famous father was in attendance or, for that matter, ever met him. Edmund Randolph had been the Governor of Virginia and attended the constitutional convention during the birth of the United States. He had served as Attorney-General in Washington's first cabinet and in 1794, Secretary of State. 2

Flora Beverly may have been a black princess from Madagascar or a native American from Vermont. Whatever the truth of the matter, her marriage with Randolph was short lived and she was left to raise little Pascal by herself. PBR describes her in glowing loving terms as a seeress, a dreamer and a beauty. 3

She raised her son in a "large, somber and gloomy old stone house on Manhattan Island" 4 and one imagines that she may have lulled him to sleep at night with many strange and fantastic stories. This may have been the source for the legend of Dhoula Bel, the King and the Stranger, 5 a story which Randolph held to be of supreme importance throughout his life. Her melancholia and longing for his father may have been the motivation for his never ending crusade against abusive marriages, common in the nineteenth century.

"She loved him as the apple of her eye" 6 until, in Pascal's fifth year, she died from an epidemic—yellow fever, smallpox, cholera; there were many in those times of pestilence. The event had a tremendous impact on the boy and a few years later, in the orphanage where he was placed, young Pascal had visions of his mother returning from the dead. She told him, "Let thy motto be—Try! Despond not, but ever remember that how bitter soever our lot may be, that despite it all WE MAY BE HAPPY YET!" 7 On one occasion he and several other children witnessed a materialization of his mother's form as well as poltergeist activity.

"From his father our hero inherited little save a lofty spirit" 8 and Pascal was

left to grow up on his own. He taught himself how to read and write, copying letters from printed posters and billboards. 9 At eight years of age he was christened in the Roman Catholic church with the name of Beverly. It must have been a hard life for a parentless child in 1830's New England. In 1837, at the age of twelve, Randolph shipped aboard the brig "Phoebe" in New Bedford as a cabin boy. 10 This was the beginning of a life at sea that lasted for eight years—a period that Randolph would remember as miserable and painful.

But the life of a sailor is an education in many things, and when PBR finally came ashore, he was a wiser and stronger man for his experience. During his time at sea, he was bullied and no doubt teased about his mixed blood. His health often suffered, yet he was not beyond playing a prank or two himself on his shipmates, such as substituting a laxative for a prized bottle of rum or spilling hot grease on his tormentors."

At sea, he heard many tales of the supernatural during the long watches and his interest in things occult was firmly established. Sea duty took him all over the world and Randolph learned bits of many languages, even becoming fluent in French. It was a brutal, but international education.

Finally, at twenty, PBR injured himself in a wood chopping 12 accident and found himself unable to work aboard ship. He came ashore once and for all and, as many sailors have done, wandered aimlessly for several years, seeking his true path.

The year that Randolph came ashore, 1848, was the time of the famous Hydesville rappings, which gave birth to the nineteenth century phenomena of Spiritualism. In Hydesville, New York, three sisters named Fox claimed to be in communication with the spirits of the dead. It was widely publicized and soon the possibility of communication with the dead became one of the most widely discussed topics of the day.

Randolph, like many of his contemporaries, was fascinated with the subject and studied it intensely. He also studied the doctrines of a Viennese doctor, Franz Anton Mesmer. This was the study of animal magnetism, or mesmerism, which involved making magnetic passes with the hands around the patient's body and the use of a large bath tub containing bottles filled with magnetized water and iron filings, from which protruded iron bars which patients would hold to receive a magnetic charge. Mesmer's theories of magnetism and polarity deeply influenced Randolph, who would later expound his own theories of fluid condensers and volts.

After four years of wandering, we find PBR working as a barber in either New York City or a rural New England village, as the case may be. 13 He began speaking before small groups of people on the subject of spiritualism and most likely acted as a medium. However, he eventually condemned mediumistic practices and consequently alienated many of his followers. Or, as he put it, "ten thousand daggers were leveled at his heart, ten thousand tongues defamed him." 14 This was a great turning point in his life for at this

time, it seems, Randolph became convinced that the supernatural must be studied scientifically and this remained the central theme of his work for the rest of his life. He turned his attention to the study of medicine and the making of elixirs.

His medical education remains rather shadowy, but in 1854 PBR set up a medical practice on Boylston Street in Boston and appended M.D. to his name. 15 He kept an alchemical laboratory in his offices and manufactured several elixirs there. The most popular was called Protozone, which replenished "the waste of vitality in the human system" and had wonderful "power over morbid states of mind and body." 16 He also seems to have run a small publishing business from his offices.

His medical practice led him to experiment with consciousness altering drugs—opium, belladonna and many others. He also began to speak out on issues of sexuality. His candid and open views on these two issues, drugs and sex, drew much criticism and resulted in persecution from many quarters in later years. However, for some eighteen years, PBR enjoyed a great deal of success.

In 1861, at the outbreak of the American Civil War, Dr. Randolph visited California, where he lectured for ten weeks on Rosicrucian doctrine and established the first Rosicrucian Lodge in that state. After this, Randolph departed for foreign shores, "traveling through England, Scotland, Ireland, France, Malta, Egypt, Arabia, Syria, Palestine, Turkey, Greece, and other countries " 17

In his writings he hints that he received high initiations into the Grand Dome of the Rosicrucians in Paris. He visited the famous French mage, Eliphas Levi and reports that in 1861, he participated in secret Rosicrucian rites with Napoleon III and Eliphas Levi.18 While on this trip he compiled material for his famous work, Pre-Adamite Man, dedicated to Abraham Lincoln, rumored to be a close friend. 19

On his return to Boston, PBR offered his services to the US government and raised a regiment of Black Union soldiers, known as the "Fremont Legion." 20 Presumably in reward for this action, President Lincoln sent him to Louisiana, where he was later appointed Principal of the Lincoln Memorial High Grade and Normal School, a school for freed slaves. 21 During this time, Randolph witnessed and studied the "Rites of the Black Voudeux" 22. In July 1866, PBR returned to the Northern States to raise money for his school. He lectured throughout New England and made a bid for a career in politics at the Philadelphia Convention of Southern Loyalists. But it seems that even the post-war North was not ready for this politician of color. Randolph grow disgusted with politics and returned to his practice of medicine and publishing ventures in Boston. 23

Randolph's method of attaining spiritual knowledge was known as the sleep of Sialam, or shiloam. Shiloam, from the Hebrew Shiloah (literally, sending forth), was a spring outside Jerusalem mentioned in the Bible (John IX.7). 24

Randolph would fall into a trance and experience visions. This method was probably developed during his spiritualistic period, although he referred to it as a Tibetan method.

During his journeys to Paris, Pascal became aware of several works which were being published in France and Germany dealing with the Ansaireth or Nusairis of Syria. 25 There was much discussion, in the Rosicrucian circles that Randolph traveled in, of the purity and sublimity of the teachings of the Ansaireh. Books by Niebuhr, M. Catafago, Victor Langlois and others told of these mysterious hill dwellers in Northern Syria who were neither Jews, Christians or Muslims. They may well have been the people that modern anthropology has identified as the Yezidi, the devotees of the Peacock god, Melek Ta'aus.

PBR tells how the chief of the Ansaireth, Narek El Gebel, arrived at the Rosicrucian Third Dome in Paris with letters of introduction and then, recognizing Randolph's abilities and character, invited him to come to Syria and to study with the Ansaireth. Randolph went to Syria and was initiated into the Ansairetic Brotherhood. Upon his return to America, he established the Priesthood of Aeth based on the Ansairetic Mysteries. 26

Another account credits PBR with undergoing initiation in the Hermetic Brotherhood of Luxor, 27 a secret society that H.P. Blavatsky and Karl Kellner both claimed initiation into. It remains open to question, however, whether these initiations took place on the physical or the mental plane. The following is quoted from one of Randolph's last books, Eulis. It is highly significant as the confession of a man, believing himself to be at death's door, concerning the origins of his teachings.

"Very nearly all that I have given as Rosicrucianism originated in my soul; and scarce a single thought, only suggestions, have I borrowed from those who, in ages past, called themselves by that name—one which served me well as a vehicle wherein to take my mental treasure to a market, which gladly opened its doors to that name, but would, and did, slam to its portals in the face of the tawny student of esoterics.

"Precisely so was it with things purporting to be Ansairetic. I had merely read Lydde's book, and got hold of a new name; and again mankind hurraed for the wonderful Ansaireh, but incontinently turned up its nose at the supposed copyist. In proof of the truth of these statements, and of how I had to struggle, the world is challenged to find a line in my thought in the whole 4000 books on Rosicrucianism; among the brethren of that fraternity—and I know many such in various lands, and was, til I resigned the office, grand Master of the only Temple of the Order on the globe; or in the Ansairetic works, English, German, Syriac or Arabic. ' 28 If we consider that Randolph's Rosicrucian and Ansairetic teachings form the basis of modern magical tradition and that they were written some twenty-five years before the founding of the Golden Dawn, his death bed confession may be seen as the key to the origin of modern magic!

Whatever his contacts on the inner planes were, we do know that he founded a society on the physical plane in Boston in the year 1870. Its headquarters were in his offices on Boylston Street and its name was the Brotherhood of Eulis. Its members included several other doctors who wished to investigate the supernatural in a scientific manner. 29 They utilized sex and consciousness altering drugs and for this reason kept their teachings secret. Rumors and gossip of nefarious doings spread, however, and Helena Petrovna Blavatsky, later to found the Theosophical Society, denounced PBR, accusing him of having betrayed the Sacred Traditions. 30 An occult war between the two followed. Blavatsky championed the "moral" spiritualist cause while Randolph maintained the need to scientifically investigate the mysteries of sex and magic.

Then, in 1872, disaster struck. On a tip from his enemies, his "Rosicrucian Rooms" on Boylston Street were searched by the Boston Police and he was arrested for distributing "free love" literature. During a brief stay in the Boston jail, he was persuaded to assign many of his copyrights to some ne'er do well opportunists. At his subsequent trial, he would be found not guilty of the charges, but his troubles were just beginning. 31

The Great Boston Fire devastated the city, completely destroying Randolph's offices. 32 His laboratory was destroyed, the plates of his books were destroyed, nothing was left. He was denounced as a libertine by the spiritualists and his friends began to turn their backs on him. One acquaintance invited him to stay with him after the Boston fire, only to extort money from him. 33 In another instance, a man and a woman known to him drugged his beer with morphine and robbed him, forcing him to sign false papers at gunpoint. 34 The details of these tragedies remain sketchy, but there can be little doubt that his world was crumbling around him.

Penniless and outcast, Randolph finally found sanctuary in Toledo, Ohio. He was a broken man. In May, 1873, he suffered a railroad injury 35 and began to view death as imminent. He had lived at the pinnacle of success and now existed in the depth of despair.

However, one bright spot was still to touch his life. He was to meet and fall in love with a young girl. She may well have been active in women's rights for by September, Randolph writes, "I attended a convention of Ultra Radicals in Chicago, led by a noted agitatrix . . ." 36 PBR had always been a supporter of women's rights, maintaining that if there was a society for the prevention of cruelty to animals, there should be an organization to protect the rights of battered wives.

Randolph and his love were married in Toledo and in 1874 they welcomed a son, Osiris Budh, into the world. Randolph continued to publish books from Toledo and to promote the Brotherhood of Eulis, but he could never regain the grandeur of his life in Paris and Boston.

Finally, on July 29, 1875, he shot himself through the head with his revolver. 37 His followers claimed that the curses and black magic of H.P. Blavatsky

had finally taken their toll. It is interesting to note that Blavatsky founded the Theosophical Society in the same year.

There was a later book published in 1878. "Beyond the Veil" was channeled from beyond the grave by two ladies from Toledo, F.H. MacDougall and Luna Hutchinson, but it lacked the vitality of many of his other works. 33

His wife and son lived on in Toledo. In fact, Osiris Budh Randolph graduated from Toledo Medical School in 1898 and established offices at 625 Adams Street. He and his family continued to live with his mother at 23 Melrose Avenue. Many years later, R. Swinburne Clymer would visit them to learn about Randolph's work. 39 It seems likely that, in an effort to "whitewash" his memory, they concealed all teachings relating to sex or drugs, emphasizing only his "moral" teachings.

Clymer reprinted many of Randolph's books from his headquarters at "Beverly Hall" in Quakertown, Pennsylvania. He also published a book, The Rosicrucian Fraternity in America 40 which ironically attacks a German group known as the O.T.O. for practicing sex magic and praises PBR for his pure teachings. Karl Kellner, the founder of O.T.O., seems to have derived many of the O.T.O. teachings directly from Randolph's instructions for the Brotherhood of Eulis.

Randolph's magical teachings have influenced a great many practitioners of the magical art, but usually in an occult, invisible manner.

The writings of Franz Bardon have become quite popular. Bardon was a close friend of Wilhelm (Rah Omir) Quintscher, with whom, in fact, he was imprisoned by the Nazis. 41 Quintscher had been a member of an offshoot of the O.T.O. known as the Fraternitas Saturni, lead by Eugen Grosche. Quintscher had reached the eighth degree grade of Gradus Mercurii but quarreled with Grosche and resigned. It is interesting to note that the second, third, and fourth degrees use the word "Scholar" in their title. 42 Readers of Bardon's work will be familiar with the frequent use of that term by him. Any perusal of PBR's Sexual Magic and Bardon's Initiation into Hermetics will reveal a great many similarities.

It is possible to follow the trail of Randolph's teachings to a great many modern writings on magic. The student of the Golden Dawn will recognize the original of the "flashing colors" exercise in the Volantia chapter of Sexual Magic. 43

Those who seek the original source of these things must look to PBR's magnum opus, Sexual Magic. It is said that during his lifetime he printed only sixty copies and entrusted them only to his most select students. Herein is the wisdom which has remained hidden for over one hundred years. Is the time ripe for its unveiling? Let us look for the answer in Pascal's own words: *"We grow daily beyond our yesterday's and are ever reaching forth for the morrow. The world has had a long night, as it has had bright days; and now another morn is breaking, and we stand in the Door of the Dawn."* 44

Magia Sexualis

by P.B. Randolph

(p=page of the relevant section in North's reprint.)

[Annotations by PA]

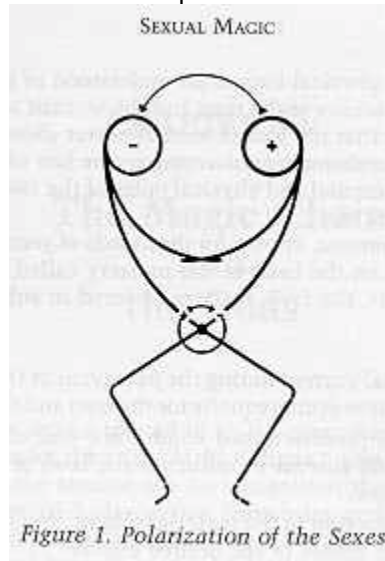
p. 10 : The FLUID's and the Polarization of the Sexes.

[Please notice that Randolph attributes the positive pole to women and the negative pole to men in the mental plane.]

[Please notice also that Randolph speaks only of the "positive or negative MAGNETIC pole (fluid)" but never of the electric fluid.]

In effect, the entire universe, all living beings, without the least exception, are ruled by the principle of two contrary forces, exercising, one or the other, a power of inescapable attraction. One calls the forces positive and negative, and one rediscovers them in good and bad, emission and reception, life and death, idea and action, man and woman (positive and negative magnetic poles) in the material plane and, conversely, the woman (active pole) and man (negative pole) in the mental plane. In the science of the mysteries that we teach, just as in nature, the female attracts the male, so we can attract to ourselves the desired form by creating the negative in order to attract the contrary, the positive!

Therefore, while the phallus of the man is positively polarized and the kteis of the woman is negatively polarized, the head of the man, the organ of his mental manifestations is, to the contrary, negative and magnetic for rapport with the head of the woman which is positive and electric.



p. 45 : The charging of "VOLTS"

[Please notice that Randolph knows only the "charging of Volts" by sexual magic.]

Sexual Magic Operations

General Rules

In the preceding pages, the reader can study rules and principles which make possible, with proper application and execution, the realization of formidable things. We now pass on to sexual operations so-called, which cannot be efficacious without all that has previously been explained. These operations are the basis of the mysteries known under the name "Mahi Kaligua, " and derive from the Euclidian principle that we spoke of at the beginning of this work. One can practice this for many diverse reasons, but we limit ourselves to these seven principles:

1. The charging of "Volts" and other fluid condensers.
2. The regeneration of the Vital Force and reinforcement of the Magnetic Fluid.
3. The production of the Magnetic Fluid to effect the submission of the man to the woman or of the woman to the man.
4. The refinement of Power or of the Senses.
5. The determination, by Volantia, of the sex of a child to be conceived or the reinforcement of its mental or material capacities.
6. The provocation of superhuman visions, spiritual and sublime.
7. The realization of a project or of a special desire of the operator, in any order of idea.

Supposing that the student has studied and understood all that we have revealed in the preceding chapters, we give, hereafter, the twenty principle rules that are necessary to learn in order to properly understand the special exercises of sexual magic.

1. Sexual union as considered with a prayer. The man who lives with his woman in perfect harmony, understands us easily and he, who has a good time being with a loving and magnetic woman in all purity of sentiment and intention, is reminded of another circumstance of life that is not abysmal but profound, for it also comes toward God and perfection, and in this radiance all of their conjoined forces touch the root of the opposite sex. For when the sexual act is perfect, the union of man and woman succeeds in all spheres of their respective beings, and their force increases tenfold in the higher worlds. The prayer, this prayer, is always exhausting. But, it is necessary that the demand, the vow, the object of the prayer be formulated and imagined clearly. If the man and the woman imagine the same object, or wish the same thing, this is better; but the prayer of one of the two souls can also be efficacious, for if the woman is entranced in the orgasm, the creative power is the same.
2. Don't mix precious metal with base substance: unite with a woman of superior morals. Never use a prostitute or an ignorant virgin for a magical operation, nor a

minor of less than 18 years of either sex; but accomplish the solemn act with your spouse or your lover. It is necessary in all cases, that the woman chosen for the rite should have sexual knowledge of the man, be possessed of good health in body and mind, and she should have profound feelings of affection and emotion for the priest; for in this way is the orgasm of the two magically efficacious—it also makes the moment of the female emanation coincide with the moment of the male ejaculation and only in this way is the magic effective.

3. The union of the man with the woman must be innocent. Lust for pleasure must not be the main purpose. Transcending carnal pleasure, aim at the union of the spirits, if you want your prayer to be exhausted in ecstasy. If you conform to these principles, the sexual act will become a source of spiritual and material force for you and a fountainhead of wisdom, happiness and peace. In magic, you search for that which is called the fortune of spirit.
4. The physical body must be cared for properly. Hygiene is always a sacred responsibility, but especially when you prepare yourself for the rite of sexual union. We tell you that certain preparation must be made 7 days and 41 days in advance of the operation. Cleanliness is, then, of particular importance.
5. Keep secret your magical intentions. Silence concentrates your forces and multiplies them. This is why, when you are entering into the preparation period for an act of magic, you should not frequent the society of mundane persons too often and you should talk as little as possible.
6. Formulate your desire in advance and don't forget that desire at the moment of coition, during which it is necessary to keep silence.
7. Before, during and after the act of love, hold a clear image of that which you wish. The exercises of Volantia, Posism and Decretism are a great help during the period of preparation.
8. Eat simply and prefer natural foods; don't take too much; don't drink too many liquids; avoid grease, alcohol, spices. Sleep in a hard bed, the head to the north, the pillow flat. Your bedroom should always be cold and well aired.
9. Take a bath of air, two times a week: Breath deeply and retain the air in your lungs for as long as possible. Know that every additional minute you endure will add 10 days to your life.
10. Don't look at your woman too often and look only when you are both excited. Sleep in separate bedrooms and do not unite more than one or two times a week. The man must never touch a woman who is not sensitive to his touch and he must never stop until she has trembled with desire at least two times. This is a recommendation of great importance.
11. Don't take the woman if you are angry or if you are ill.
12. Sleep well and, when you sleep, trust in yourself and the force of Divine Law.

13. Don't forget this important axiom: Love is the root of life. Of budding love: It grows according to circumstance, passion, temper, impulse, good or bad, the flame divine or human, the demons or the gods. Through your love, you unite with God!
14. The instant that the semen of the man passes into the body of the woman who accepts it, is the instant of greatest fecundity, the greatest power, the greatest emotion of the life of man. If he is, however, under the influence of carnal passion, of bestial instinct, the man is suicide, lost demoralized. To the woman, he will give disease and chaos, psychic and material. And the child he procreates will become an assassin, a mental cripple, a miserable being. To the contrary, if the union of the man with the woman is effected in the harmony of mutual love and, consequently, the ambient occult forces of the environment participate with joy in the solemn act, the man and the woman work to regenerate those forces and the fruit of their embrace is success. The child of love is the child of superior forces, and the prayer of two hearts united is an efficacious prayer.
15. If a man ardently wishes a force or power into being and guards this wish from the instant that he penetrates into the woman until the instant that he withdraws from her, his wish is necessarily fulfilled. Hell reigns in the household of the man who has the bad habit of retiring before ejaculation because he no longer wishes to procreate. As a cause of this, he installs hell in the root of two beings, because they prostitute love, ignoring the great good, the primordial reason of life. The lost semen and unconverted spirit degenerates.
16. All the forces and powers emanate from the feminine aspect of God, which also comes from every impulse. To draw forth the Divine Force in complete love, in real sympathy, in willing emotion, then you give beauty. The mind is sterile and its force is rapidly exhausted; This is why we, the Euclidians, search for spiritual triumph not in the intellect, which tires and does not succeed, but in the will to love, which is unceasingly fertile. When one of us who has the gift of a healer undertakes a healing, it is necessary to call not upon the intellect, but on love. His countenance must be pleasing and good, his hands are caressing, his heart wishes and speaks, and a good result is infallibly obtained. For love, sympathy and virtue form a ladder which leads to innumerable forces, the power and the wisdom of the heavens.

[and so on ... please refer to the book.]

[See also "Volts and Statuettes" below.]

SEXUAL MAGIC

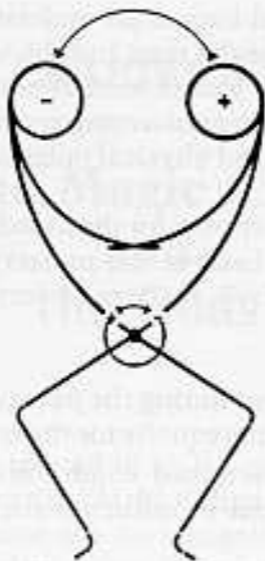


Figure 1. Polarization of the Sexes

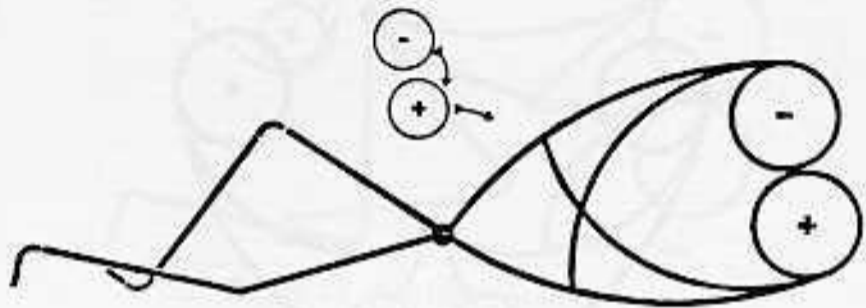


Figure 8. Position Number 1

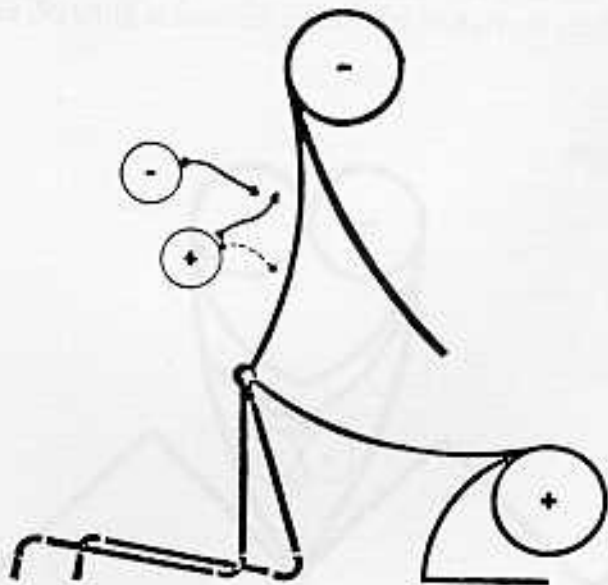


Figure 9. Position Number 2

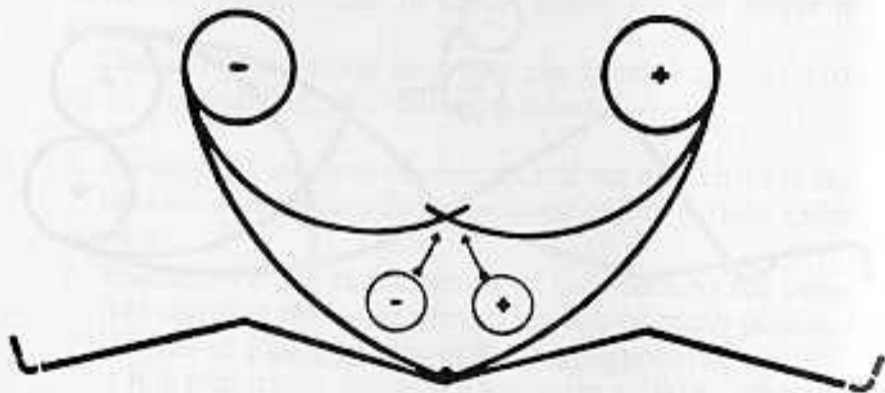


Figure 10. Position Number 3

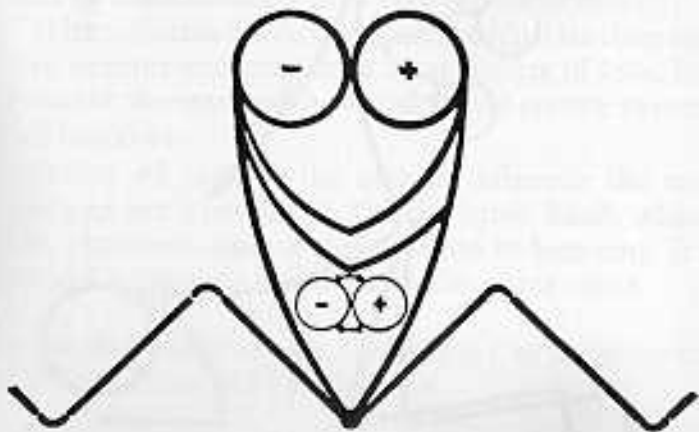


Figure 11. Position Number 4

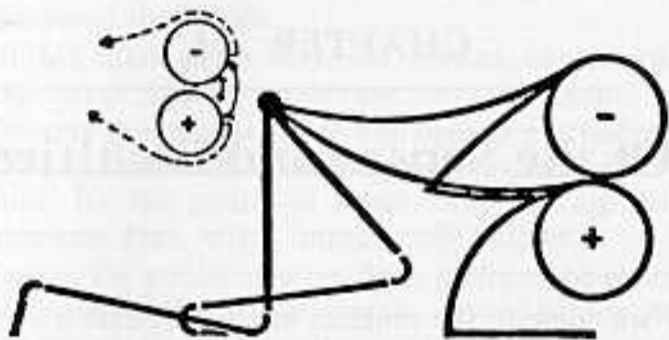


Figure 12. Position Number 5

Magic is a science. It is the only science which occupies itself, theoretically and practically, with the highest forces of nature, which are occult. It declares and proves that the universe, in its totality as in each of its smallest parts, is subject to certain fluid influences and that science can prove this, the day that it will, to be the basis of all psychic and physical phenomenon. To operate with these forces, according to the laws which regulate them, it is necessary, first of all, to concentrate them in a point or on a given surface. One can, then, guide and channel them at will. These operations, which are very important and which offer the possibility of many varied realizations, can be made in four different fashions:

1. **The operator can make use of his own energy proper.**
2. **He can act with the outer forces by means of induction and of the correspondences.**
3. **He can bind the outer force to an individual object which has been chosen for this.**
4. **He can bind these forces to an object that, in general, is of the material of his choice.**

This last procedure has been known for thousands of years as talismanic magic. It is also used for that which is called "**The Charging of Volts**," which we have spoken of in a preceding chapter.

Meanwhile, in verifying the technique of these preparations, we have found that in practice, a shortage of laboratory knowledge often induces one to use insufficiently pure materials for the **condensation of the fluids**. Also, quite often, only some of the necessary materials are chosen, thereby giving the formula only partially and diminishing the efficacy of the talismans and "Volts."

To avoid this error and to obtain, henceforth, perfect results, we have studied and completed three types of irreproachable fluid condensers—two **liquid** and one **solid**—which all may use satisfactorily.

1. The first type of condenser is employed by us in the form of a coat of paint, which we apply gradually on objects to which we wish to attach talismanic virtues.
2. The second we conserve in a special bottle for the preparation of very effective liquid drugs.
3. The third type, the solid condenser, is employed in our laboratories for the fabrication of "Volts." Here is the table of proportions to use in the preparation of our drugs:

Liquid Condenser for painting on	(amounts in grams)
White Wine	120
Juice of leaves of Lily	4
Juice of leaves of Mandrake	18

Juice of leaves of Chamomile	19
Juice of leaves of Poplar	48
Coal of Poplar	15
Extract of Lily	2
Extract of Mandrake	3
Extract of Chamomile	1
Extract of Poplar	4
Lactose (milk sugar)	50
Lactucarium (coal of the leaves of Atropa and Belladonna.)	25
Gelatin	80
Kopal Oil	25

Liquid Condensers for bottles (amounts in grams)

Juice of leaves of Lily	2
Juice of leaves of Mandrake	8
Juice of leaves of Chamomile	9
Juice of leaves of Poplar	20
Extract fro flower of Lily	3
Extract of Mandrake	13
Extract of Chamomile	5
Extract of Poplar	32
Lactose (milk sugar)	60
Lactucarium (see above)	36

Solid Condenser (amounts in grams)

Coal of Mandrake	80
Iron	20
Brass powder	15
Gold	40
Lactose (milk sugar)	18
Lactucarium (see above)	80
Coal of Poplar	16

For these drugs to act as one wishes, it is necessary to conform, in their preparation, to the following recommendations:

1. The extracts of the plants should be prepared by maceration in pure alcohol, where they must be left for forty days.
The vase used in this operation should not be exposed to the sun or, in general, to daylight.
The temperature of the room where the vase with the alcohol used for the maceration of the extracts is kept must be constantly maintained at 90 degrees Fahrenheit.
For each 100 grams of herb, it is necessary to use 120 grams of alcohol.

2. The pressed extracts are prepared by compilation.
3. To obtain the coal of the plants, enclose these hermetic remains in a bowl of blown glass and then plunge it into a fire of wood or coal.
4. Beeswax, which we recommend for certain mixtures, must be boiled three times in pure water, in advance.
5. The oil Kopal, a lacquered gum, must be washed in cold running water before using.
6. Before proceeding with the mixture of the characteristic compositions, one should hermetically seal a sufficient volume of the fluid condenser in a vase or bottle. This vase, or bottle, containing the condenser, must remain in cold running water for ten days.
7. When drying the plants that are used in the magical preparations, one carefully sees to it that they do not fall under the influence of the light of day. Be sure to maintain the temperature of the laboratory at 90 degrees Fahrenheit or more.
8. To isolate the fluid condensers from the light of day, one surrounds the vase, or bottle, which contains them, with many layers of a cloth of natural silk, which has been carefully washed in running water before using it. The operation of the mixing of the condensers must be made in artificial light.

p. 64 : "VOLTS" and Statuettes

All experimental magic is based on the laws of correspondences, of sympathies and of polarizations. While the laws of polarizations determine the force of attraction between the two contrary poles (+ and -), the laws of correspondences and of sympathies exist for all the etheric forces, spread out through space and on the earth; their elements, or materials, correspond in the same manner as their sound, their color, their rhythm, and their perfume, sympathetically.

The profound study of these diverse correspondences allow us to successfully operate with the aid of solid fluid condensers (type 3), which we call "Volts."

These condensers are figurines, prepared in a special fashion (see more below). They are charged, according to the method that we indicate here, with the psychic force of an individual in order to cure an illness, to correct or improve a person's nature, or even to cast a spell, beneficial or malefic, with the aid of the laws of Correspondences and sympathies.

The preparation of a "Volt" requires the following operations:

1. The definition and fabrication of the perfume and the individual color of the subject.
2. The introduction into the solid condenser:
 - a.) of the liquid condenser #2 (see more above) in the proportion of 20: 1.
 - b.) of the individual perfume in the proportion of 1:10.

3. The material is, therefore, molded into a statuette that closely resembles either the entire body or the part of the body of the subject which one wishes to influence.
4. Fluid condenser #1 (see more above) is mixed with a powdered color in order to obtain the desired individual color.
5. . Then paint the statue with the color thus obtained. It may be necessary to paint two or, even, three coats.
6. When the paint is completely dry, wash the statuette in very clean running water.
7. The vase into which the statuette will be placed for its isolation must be prepared in the following fashion: Choose thick and pure glass for it and upholster it, inside and outside, with four layers of natural silk cloth, which has been well washed before. Before the layers of silk are applied, the exterior surface of the vase must additionally receive a light coat of an amalgam of gold and mercury. One tracts the lid of the vase in the same manner. When the statuette is placed in the vase, one seals the lid hermetically and puts the vase with the statuette in a box of hardwood.
8. To charge the "Volt" with the energy of the subject for whom it is destined, it suffices that the latter should keep the "Volt" in their bedroom or, better still, in their pocket for ten days.
After that, the subject in question must, herself, put the statue back into the vase and the vase into the box; and it is essential that no other person should assist in this operation and that no person should touch the statuette except the subject. One can easily conceive that any strangers who, through curiosity, would meddle about the operation, might charge the "Volt " with a contrary influence, which could be very dangerous. This is why you should never forget the rule of secrecy if you want your "Volt" to be efficacious and if you don't want to render all the zeal brought to your fabrication in vain.
9. [and so on ... please refer to the book.]

p. 67 : Neutralizing a "VOLT"

[Bardon gives a similar method in IIH when he describes the destruction of an Elementar.]

See to it that it is touched only by yourself and the person for whom it is intended.

Don't forget that if a "Volt" breaks, the person to whom it is henceforth bound by an inescapable occult link, will die at the same instant. You have, therefore, in your hands, the life and death of the person, who confides themselves to you. You take on a solemn obligation and you must comport yourself with dignity.

One recalls historic cases during the middle ages when this method was used to wipe out many living persons, provoking the wrath of much power on

earth. In more recent times, the same method has been employed to accomplish assassinations which remain inexplicable to justice. One finds, in certain cases, little wounds or punctures on the bodies of the dead that are not enough to justify death and one does not dream of finding an inhuman Mage, who amuses himself by perforating, with a needle or the point of a sharp knife, the flesh, apparently inert, of a statue whose occult link can turn life into death.

10. To neutralize the "Volt" and to annul its link with the subject, it is necessary to plunge it into water heated to 122 degrees Fahrenheit. For complete neutralization, the statuette must stay in the hot bath for three days. The temperature in the room must be stabilized at 60 degrees Fahrenheit.

11. Sometimes—although very rarely—the three days prescribed are not sufficient to eliminate all the effects of the "Volt" on the subject. In this case, the bath of the statue must be repeated one or two more times.

p 79: Individual Fluid Condensers

[Please notice Randolph's very interesting and original opinion about a fully balanced person.]

To prepare an individual fluid condenser, one establishes, first of all, the respective values of the forces and the planetary weaknesses. This, then, will reveal the scheme of the natal horoscope of the person with whom one is occupied.

Generally, one establishes an evident predominance of one of the planets over all the others, by a very strong numerical indication. Other forces are found to the contrary, to be in weakness and, often, have negative values. It is useful for the operator to fill in these gaps by means of the fluid condenser; by attracting to the subject the planetary influences which he lacks, accentuating and augmenting his insufficient faculties.

The horoscope of an perfectly balanced individual would give the same numerical indication for all the planetary influences in the natal theme. Expressed in colors, with the horoscope presented on a disk and divided into seven equal parts, all the planetary shades would be united.

But an individual thus influenced has no preponderant capacity and his life elapses in a dreadful monotony. He brings nothing original, nothing of interest.

This monster of equilibrium has no possibility of concentrating on a problem of any kind for very long that is not strictly necessary for his physical existence. He can never, then, develop in himself a mental current susceptible to training for superior horizons. This is a mediocre, a man of small emotions and dead aspirations, without passions or special characteristics. He does not awake fear or love in another person and he give nothing remarkable to humanity.

We must be careful not to create an equilibrium thus monstrous in a person who confides themselves to us. Therefore, allow the force that rules to

dominate and only intervene when the accentuation of a very weak faculty can be useful, without harming the originality of nature. We do well to recall that the horoscopes of geniuses are, often, catastarous.

Moreover, the more skillful operator never essentially modifies the specific character of this subject, for that which he can attract by means of a fluid condenser is never equivalent to a direct planetary influence in the natal theme.

This which we can do is to correct, to add to, to improve, so that it will be better afterwards. A weak memory can be fortified, shaky health improved, exaggerated bad luck softened.

But, quite often, to obtain the desired result, it is necessary to have recourse to the simultaneous exercise of Volantia, of suggestion and also of Posism, so that the action of the jewel may be truly efficacious. The preparation of planetary charts has been sufficiently described in the preceding chapters. The particulars concerning individual charges are as follows:

1. To fabricate the reservoir, one chooses the metal corresponding to the planetary force that rules the natal horoscope.
The precious stones and the contents of the reservoir must be in precise harmony with the numerical indications of the different secondary planets that figure in the horoscope.
2. One adds the fluid condenser to the composition, which fills the reservoir in the proportions of 10:1.
3. One proceeds with charging the condenser when the ruling planet is in good aspect, so that one can harness the force.

It goes without saying that the individual planetary charges can only be useful to the person when the horoscope has been consulted in the course of the different operations of fabrication. However, the owner of the magical jewel can utilize it, in certain cases, for influencing a person of the opposite sex, according to his desire.

p 85: MAGIC MIRRORS

Theory

Many Occultists of our time no longer know the possibility of seeing, in the magic mirror, persons and scenes evoked by the mage. They have forgotten this antique belief because their talents and insufficient science cannot permit them to establish, by this tempting experience, the confirmation of this fact, nevertheless real. The celebrated Dr. Dee of London, and many others before him, used, for this sort of vision, a concave mirror of blackened glass, and also other things, to attract the image or idea from the upper spheres, that they could not capture otherwise—the material age can only admit that a simple physical coefficient, that of the concave oval mirror, the crystal, or a drop of ink, may attempt to draw from the spirit that which the

latter jealously guards in its impenetrable profundity. It is a material proof within the reach of all. We will strive to give it here.

We do not doubt that the Christian conception of the immortality of the soul conforms with truth. A thousand things prove it, and we know it as we know that the power which created the world is much stronger than the waves of the sea.

Certainly, there are true mediums in the world, who know how to place themselves in rapport with departed souls. But for each one of them, there are innumerable men without hearts, practical jokers who dream only of filling their pockets with the stolen gold of credulous, ignorant persons. They have effaced occultists before a crowd of fools.

Technique

If you want to use a magic mirror, don't forget the following roles:

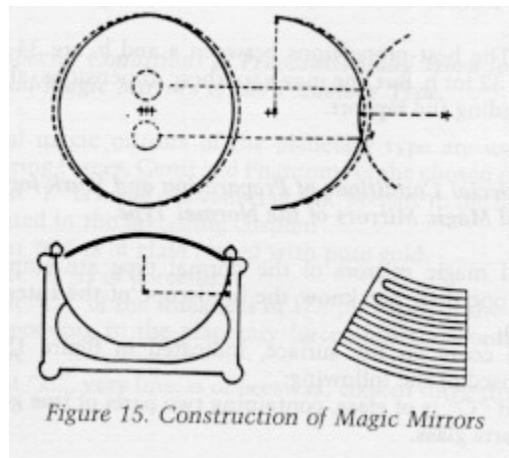
1. The mirror must only be touched by its owner, in order to avoid the mixture of strange magnetism, which can annul that which the mirror was charged for. Other persons may look at it, but they must not touch the frame or the surface of the mirror.
2. If the surface of the mirror is tarnished, one should remove the dirt with soap. Next, one washes it with alcohol and, when the mirror is dry, one polishes it again with some oxygen fluorine, wiping it with a rag of smooth silk or a deerskin.
3. Every day, for five minutes, one magnetizes the mirror with the right hand.
4. Following that, one refines the action of the surface of the mirror by means of magnetic passes made with the left hand.
5. The more often and the longer that one uses a magnetic mirror, the better it is, for the action of the mirror augments its use.
6. To sleep with the aid of the magnetic mirror, it is necessary to fix the attention in the center, calmly and without the least preoccupation of the spirit. Visions will appear, then, while dreaming.
7. It is necessary that the brilliant surface of the mirror should not be struck by the rays of the sun, which paralyze its magical action—when you use the mirror, present its back to the window.
8. The magic mirror must be as clear as a book.
9. If several persons wish to look at the same time, hang the mirror on the wall—and let no person touch it.
10. The best position for vision in the magic mirror is one where no one's reflection is witnessed. You can find this position by inclining the mirror in all ways, until the surface shows a lone sheet of deep water, smooth and limpid. When the magnetism, coming from your eyes, has been accumulated above the mirror (a few millimeters above its surface), the limpid water will be replaced by the desired vision.

11. One sees, at first, clouds of various colors. These clouds appear to form in the material of the mirror, but it is only an optical illusion. In reality, it is greatly concentrated magnetism.
12. Dark, Brunette persons, with black eyes and magnetic temperaments, can charge the mirror more rapidly, but not as powerfully as blond persons of an electric temperament. In general, one can tell which men will not easily see and which women, when they see, will distinguish much and be troubled little.
13. In this fashion, it has been proven that young boys and girls who have not attained the age of puberty, see more palpably and clearly because their magnetism is pure and non-sexual. Purity is, as one knows, a coefficient for all action, magnetic and occult.
14. White clouds, seen in the magic mirror, are of a good foreboding. The response that they give to a question has a positive value.
15. Black clouds are a sign of alarm. Their sense is negation.
16. Violet, Green and Blue clouds are good.
17. Red-Carmine, Bright Orange, and Yellow clouds announce bad influences.
18. If you operate with the magic mirror in order to influence an absent person, evoke their image with the force of your will. When it is before you in the mirror, fix it firmly and concentrate all your imagination on it. Your influence will strike it infallibly, to import only at the point of the earth where it is found. But, don't forget, that you must submit to the backlash that you have incurred: the evil you must pay in evil, the good you must pay in good.
19. Have a patience when you consult the magic mirror. Certain persons see easily, others must wait longer.
20. The surface of the mirror must be submitted to no chemical or optical influence, and one should carefully preserve it from the light of the sun, for it is as sensitive as a photographic plate. The Lunar light is, to the contrary, beneficial. Cold and warm extremes are harmful for extreme temperatures annul the force.
21. All vision, which appears in the magic mirror to the left of the observer, is the image of a concrete truth.
22. That which manifests to the right is symbolic. It must be interpreted according to the traditional significance of the symbols.
23. The clouds or shadows, which move upwards in magical visions, are the affirmative responses to the questions posed.
24. The clouds, or shadows, that descend, are negative responses.

25. The shadows, that move to the left or right, signal the presence of an occult intelligence.
26. These clouds, that move towards the right or left, signify that a seance should be raised.
27. If, after much patience, the willed result has still not been effected, it is permissible to use the stimulant powder, which we will speak of later in a special chapter. But this powder is dangerous for many men; it must be used with prudence and as infrequently as possible. When the stimulant powder has made its effect, it is necessary to continue the work without it.

In figure 15, we give an exact diagram for the construction of the magic mirrors which are called "special". One may make many variations of detail with these, according to the goal for which the mirror is destined. We distinguish four principle categories of this type of mirrors:

1. **Special magic mirrors, normal type.**
2. **Special magic mirrors, planetary type.**
3. **Special magic mirrors, individual type.**
4. **Special magic mirrors, with a Living Magnetic Coating.**



[Please refer to the book for further explanations and construction guidelines.]

p 105: DIFFERENT MODELS OF MAGIC MIRRORS

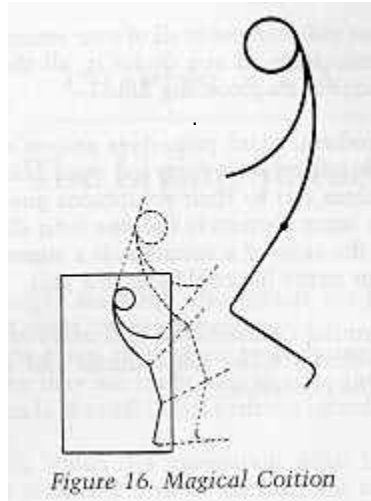
We distinguish four types of magic mirrors:

1. **Little ordinary mirrors** which are only a vulgar imitations of the true operating mirror.
2. **Feminine magic mirrors.**
3. **Masculine magic mirrors.**

4. **Scientific mirrors**, prepared to conform to all the laws that we have revealed on the preceding pages of this book.

[please refer to the book for details ...]

p 116: LIVING PICTURES



Under certain conditions, by scrupulously accomplishing the magical work that will be explained in this chapter, one can animate, that is to say render truly alive, certain portraits and statues, in order to influence one or many senses of a chosen man or woman. The influence, that one thus projects, can be mental or physical, indifferently.

The doctrine of Living Magical Pictures is not new. In the middle ages, certain painters knew it very well and applied it to their art; but, also, one finds cases where the human magnetic fluid is concentrated in an old portrait, forgotten in the corner of a salon of some feudal chateau through the monotonous years, until it is discovered to reveal scenes of violent passions. One also speaks of certain sacred paintings, made on the walls of Christian temples. They can become suddenly animated and exhibit real wonders.

Obviously, the will of the wise man initiated in the mysteries of the great magical art can better and more surely create this than a fortuitous discovery. The mages and sorcerers of the preceding centuries knew it and they studied this problem thoroughly.

They teach, in their rediscovered writings, that an oil paint, made with the oil of the poppy, is an excellent fluid condenser and a gold gilded frame is a perfect insulator.

Fixed on the wall of a church, where persons kneeling in prayer often see it, or hung on the silk drapes of a salon, where it is exalted in dreams and violent passions, and artistic work may become, little by little, the true center of life. The oil holds the human fluids and the gilded frame prevents leakage of them.

We must not forget that some charlatans and other men of bad faith have

shamefully profited from this averred truth to gain money by deceiving credulous clients; but this does not negate that which is nevertheless true. We possess many authentic grimoires in our lodge which tract of this subject. When we read these ancient writings, it seems to us that sometimes the green eye of the true magic of the Evil One flashes its terrible gaze at us. For example, we find, in certain receipts, that a mixture of colors, to which has been added the blood of a fetus, which has been pulled out of the belly of its mother by the operation of the cross, is of a sublime efficacy. Of other receipts we see, that if one mixes into the paint some drops of the blood of a pure virgin, who is offered, after this, to the pleasure of a succubus, one may give formidable power to a living picture.

There are some drugs, recommended to painters, which contain a human magnetic charge, to be used during solitary excitation. Their effect is particularly malefic. Living pictures have been used through the dark ages to perpetrate mysterious assassinations: An enemy, masked by the gentleness of the gift offered, sends out death in a succubique picture, and the person receiving the gift, who hangs the portrait in his room, will die soon after. The Holy Inquisition enforced an end to these terrifying abuses by burning the manuscripts of the mages and persecuting the sorcerers. The entire science of magic could have disappeared in this ferocious reaction of Catholicism but, fortunately for us and for the future of humanity, they found some philosophies which concealed the secret and were thus protected from the vengeful hands. These were works that cultivated the magical art for pure motives of initiated wisdom.

It is thus that one of our brothers, living in Spain in the first half of the 18th century, was able to recover manuscripts containing some receipts and counsels of great importance. This brother devoted ten years of his life to these studies and researches.

[And so on ... Please refer to the book.]

p 125: THE LIVING STATUES

These principle teachings also permit the preparation of statues and other living sculptures. One makes them, most often, by sculpting in dark brown earth. When they are ready, one bronzes them. Next, one bathes them in the individual perfume mixed with the fluid condenser.

This bath, which is a maceration, must last for twenty days. After removing it from the bath, the sculpture must dry for six days in a normal temperature.

When it is completely dry, one gives it a coat of paint with the colors prepared as for the living pictures. The hollowed out space of the statues must be filled with a living liquid, that one knows of from the receipt and manner of preparation. The opening through which one introduces this liquid is soldered by means of an amalgam of gold.

Plaster, wood and porcelain are equally recommended materials for this sort of statues. One can also use the materials indicated for the preparation of "Volts" with success.

The prepared statue should be placed on an insulated stand, at a distance of ten centimeters from the reflecting surface. One can find all other details necessary for this preparation in Table A.

The magic of living Sculptures was often practiced in ancient Egypt, Greece and India, where every day one saw certain idols, haloed in gold with an incomprehensible destiny.

END